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THEOSOPHY

A MAGAZINE DEVOTED TO



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

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

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Karma predestines nothing and no one. It is not the Wave that drowns a man, but the personal action of the wretch, who goes deliberately and places himself under the impersonal action of the laws that govern the Ocean's motion.

— H. P. BLAVATSKY.

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The superior man does what is proper to the station in which he is. In a position of wealth and honor he does what is proper to a position of wealth and honor; in a poor and low position he does what is proper to a low and poor position. In a high position he does not treat with contempt his inferiors, in a low position he does not court the favor of his superiors; he rectifies *himself*, and seeks nothing from others, so that he has no dissatisfaction.—CONFUCIUS.

THEOSOPHY

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

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

UNITED LODGE OF THEOSOPHISTS

ITS MISSION AND ITS FUTURE

THE stream of thought and queries regarding the UNITED LODGE OF THEOSOPHISTS grows ever larger, so that it has become imperative to place on record some account of its Origin, History, Work and Purpose.

Many of these inquiries come from the members of the various existing theosophical, mystical and occult organizations and associations, who are beginning to question the validity of the claims made by their leaders. Other inquiries come from ex-members of such bodies who left them because of sectarian pretensions and corruptions, but who have remained firmly loyal to the fundamental principles of Theosophy, and whose desire it is to find an association of Theosophists which is true to the original impulse of The Theosophical Movement. Still other queries come from those to whom both Theosophical teachings and Theosophical history are new and absorbing subjects of interest.

With the hope of informing and assisting all who may be or who may become interested in Theosophy, the Theosophical Movement, and in Theosophical study and work, the following Statement has been prepared.

The Theosophical Movement The United Lodge of Theosophists is an integral part of The Theosophical Movement, which has the whole of Nature for its object, and concerns itself with Evolution in all its aspects, visible and invisible.

It should be clearly recognized that there is a very great difference between the Theosophical Movement and any Theosophical Society.

The Movement began far back in the night of Time and has since been moving through many and various peoples, places and environments. It is to be found in all times and among all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great Movement is to be discerned. The Theosophical Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous.

A theosophical society is a visible organization, a body of students working in more or less of harmony and understanding. Hence organizations of Theosophists must vary and change in accordance with place, time, exigency and circumstance. Being made by men for their better co-operation, organized theosophical bodies must change from time to time as human defects come out, as the times change, and as the great underlying spiritual Movement compels such alterations.

The real unity and prevalence—the real internationalism—of the Theosophical Movement are, therefore, not to be looked for in any form of organization, but are to be found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics.

All who love Brotherhood are parts of that great whole denominated The Theosophical Movement. The Movement is aided by working organizations, but is above them all, for its unity does not consist in the existence and action of any single organization, but depends upon the similarity of work and aspiration of those in the world who are working for it. The Theosophical Movement has been called that "Universal Lodge of free and independent Theosophists which embraces every friend of the human race."

In accord with the spirit of the Theosophical Movement, the United Lodge of Theosophists "regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization; and it welcomes to its Association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others."

The real and enduring Objects of the Theosophical Movement, the real purpose and duty of Theosophists and theosophical

societies, are fully and definitely set forth in *Five Messages to American Theosophists,* by H. P. Blavatsky.

Masters and Their Messengers

The Theosophical Movement can not be understood without the recognition that MASTERS exist as facts in nature, not merely as ideals; and that They take an active part, in "the government of the natural order of things."

Evolution is to be regarded as three-fold—spiritual and mental as well as physical; Man and Nature as something more than visible matter. They are a Trinity of Spirit, Soul (or mind) and Body, or Matter. "Evolution," then, is the orderly development under Law of the triune nature of the immortal spiritual being, through a long series of reincarnations. Just as Man has developed an intelligent, self-conscious Soul immeasurably above that of the creatures below him, so also there are evolved Beings whose Intelligence is as much beyond man's as man's exceeds that of the black beetle—as was once suggested by Professor Huxley.

These Masters or *Mahatmas* (Great Souls) work for the race in many different ways. At different epochs they have appeared as great sages, philosophers, reformers, teachers; and, at larger cyclic intervals, as Saviours and Founders of the various great religions. This will explain:

(a) The myths and legends which grew up concerning Them and which were subsequently crystallized into the different religious dogmas, such as Divine Incarnations, "immaculate conception," "revealed religion," "vicarious atonement," "miracles," and so on; *(b)* the fundamental identity of the Ethics and vital Principles underlying all religions.

In its primary sense The Theosophical Movement relates to these Elder Brothers of humanity and to the fact that mankind has never been without Their help. In its secondary sense the Movement refers to those Adepts and *Chelas* (Disciples) of the Great Lodge of Masters who live and work in the world, known or unknown to those among whom they work. The third aspect of the Movement concerns itself with all those men and women whose desire and effort it is to serve their fellows.

The United Lodge of Theosophists "is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion. The work it has on hand and the end it keeps in view is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood." It seeks to promote Unity of aim, of

purpose, and of teaching among all who call themselves Theosophists, in order to realize as quickly as possible Unity of thought, will and feeling, which is the first step in the formation of a nucleus of that *universal* brotherhood which the Masters exemplify.

For a concise account of Masters, Their Wisdom-Religion or Theosophy, and Their Message to humanity in our times, *Echoes From the Orient, The Epitome of Theosophy,* and *The Ocean of Theosophy,* all by William Q. Judge, should be carefully studied. For an exhaustive study of the same subjects, *Isis Unveiled* and *The Secret Doctrine,* both by H. P. Blavatsky, are the original treatises.

The Parent Theosophical Society The direct public effort of the Theosophical Movement for the nineteenth century and the ensuing one hundred years, was inaugurated by the formation of the Parent theosophical society at New York City in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others. The Parent society had three great Objects, corresponding with the three Sections of the Theosophical Movement. These Objects are:

I. *To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color*—the separative distinctions most universally made in the world.

II. *The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study* —in order to detect the vital principles common to all of them and thus do away with sectarianism and exclusiveness.

III. *The investigation of the unexplained laws of nature and the psychical powers latent in man*—to destroy the ideas of "special creation" and "miracles" by the recognition of the reign of Law in every thing and in every circumstance, and the recovery of the Spiritual and Psychical knowledge and powers of the immortal Ego.

The Parent society was thus to serve a triple purpose:—

(a) An association for mutual help, tolerance and study on the part of all its Fellows;

(b) A vehicle for the impartation and dissemination of those teachings of Theosophy which constitute the Message from the Masters to Humanity in this, our cycle; and

(c) A training School for those who might make it their prime determination to fit themselves to be the better able to help and teach others by becoming *Probationary Chelas* (disciples) of the First and Second Sections of the Theosophical Movement.

Of those who became Fellows of the Theosophical Society, assent to the First Object was the sole requisite; but those who

aspired to become Probationary Chelas were required to take a formal Pledge of devotion to all Three Objects of the Society, as well as to certain other requisite conditions.

The basis of the T. S. was *democratic;* its government was conducted through a Constitution, By-laws, Officers, Dues, etc. The basis of the "esoteric school"—the Probationers—was *patriarchal;* its government, the voluntary obedience of the Probationers to the Rules and Discipline of the School.

The platform of the T. S. was an *open forum;* the Fellows free to profess or reject, to study or not to study, any system of thought or subject whatever. The platform of the "esoteric section" (or school) was the study and promulgation of Theosophy and the pledge of each Candidate to "endeavor to make Theosophy a living power in my life."

The existence of the "esoteric section" was originally kept secret but in 1888, in the fourteenth year of the Theosophical Society, H. P. Blavatsky pronounced that Society a "sham" and a "dead failure" so far as its devotion to its First Object was concerned, and thereupon publicly announced the existence of the "esoteric section" for the benefit of all who might wish to join in the endeavor to restore the Society to the lines originally laid down.

Disruption of the Parent Society

H. P. Blavatsky died in 1891, and thereafter dissensions and discords increased, until by 1909 there were in existence scores of alien associations, some of them having identical names, and all of them deriving whatever of good was in them from the original inspiration of the Theosophical Movement. Thus, in a third of a century the Theosophical Movement of our time suffered the same vicissitudes as befell in the three centuries following the mission of Jesus—and as had befallen every prior public effort of the Great Lodge, so far as the "Third Section"—the world at large—was concerned.

The basic cause of the disruptions and divisions in the "Third Section" of the Theosophical Movement of the nineteenth century was the same as that of all former failures—disputes over "successorship," even where other and minor causes were in evidence. Those who were attracted by the nature of the Messenger, H. P. Blavatsky, and by the Theosophy she taught, were all *students*—probationary disciples of more or less proficiency and devotion in the understanding and application of her Message. Some were ambitious to lead; many others equally desirous of having some one to lead them and to rely upon as an Authority.

It should have been self-evident and evident from the teachings of her Theosophy that H. P. Blavatsky could no more bequeath to another her nature, knowledge and powers than could Buddha,

Plato or Jesus pass on theirs. Once the idea of "apostolic succession" is set aside, a clear perspective is obtainable of the Movement, of Theosophy, of the principal persons—past and present—engaged in its study and promulgation.

The United Lodge of Theosophists is not *a*, nor *the* "theosophical society." On the contrary, it is a *School of Theosophy—an informal and wholly voluntary association of Students of Theosophy,* and is no more concerned with the various theosophical organizations than it is with similar societies and sects of the various popular religions. It deals only with *individuals* who are, or may become interested in Theosophy and the Theosophical Movement.

Students interested in the history of the vicissitudes of the Parent theosophical society and its degeneracy into sects and sectarian teachings and practices, should consult *The Theosophical Movement,* an authentic and verifiable record of fact and philosophy from 1875 to date.

Robert Crosbie Founder of U.L.T.

The United Lodge of Theosophists was born from the Theosophical experience and lifelong devotion of Robert Crosbie to Masters, Their Message, and Their Messengers. Robert Crosbie (1849-1919) became convinced at sixteen that Truth can never be found in sectarianism. From then on his life became a search for that which was lost. He investigated mesmerism, hypnotism, spiritualism, mystical writings and philosophies, until he came in contact with Theosophy after the return of Madame Blavatsky to England in 1887.

By her instruction he placed himself under the direction of William Q. Judge. Mr. Crosbie was one of the earliest American members of the E. S. T. S. His connection made and the link regained, Mr. Crosbie worked unceasingly for the Movement in its exoteric and esoteric channels. He was for many years the mainstay of the Lodge in Boston, Mass.; was by Mr. Judge placed in charge of the E. S. members in Boston, and ultimately of New England.

His connection with both H.P.B. and Mr. Judge was close and intimate, but so carefully guarded that few ever suspected the relation to be more than casual and incident to the routine of Theosophical propagandum. During all the troublous period 1893-6 Mr. Crosbie shared to an extent unknown and undreamt of by others in the burdens and the confidence of Mr. Judge. At the Convention in April, 1895, which was held at Boston, Mr. Crosbie's quiet but effective work was largely instrumental in the results achieved —the formation of The Theosophical Society in America to replace the former American Section, and the adoption of a program of pure Theosophical endeavor.

On the death of Mr. Judge in 1896, Mr. Crosbie did what was possible to induce those most prominent in the T.S.A. to heed the dying words of Judge—"There should be calmness. Hold fast; go slow." But the same influences held sway as had produced all former wrong courses. Ambition and the desire to lead on the part of the few caused Mrs. Katherine Tingley to be heralded to the membership as the "successor" of Mr. Judge, as Mrs. Besant had claimed to be the "successor" of H.P.B. As ninety-eight per cent of the members accepted the representations made, Mr. Crosbie could only go with the majority if he would not desert the work built up by the sacrifices of H.P.B. and Mr. Judge before him.

Then ensued two painful years of rivalry—first between the T.S.A., under the leadership of Mrs. Tingley, and the Olcott-Besant society; then of violent dissensions between Mrs. Tingley and those who had been responsible for foisting her upon the confidence of the members of the T.S.A. This latter war of clashing ambitions and pretensions to apostolic authority, culminated in the Chicago convention in February, 1898, where, by the vote of more than ninety per cent of the delegates, the name of the T.S.A. was changed to that of "The Universal Brotherhood and Theosophical Society"; and a new constitution adopted giving to Madame Tingley absolute autocratic control over all the activities of the society. A handful of the delegates—those who had originally vouched for Madame Tingley—"bolted" the Convention, and thereafter called themselves the T.S.A.

Of all these events Mr. Crosbie was a witness and, as before, found no way open but to abide by the decision of the majority. For the ensuing six years he worked to the fullest extent possible to keep alive the spirit of fraternity and theosophical propagandum. By 1904 the once strong membership had dwindled away under the lurid management of Mrs. Tingley until there remained but a few hundreds out of many thousands. Further efforts being useless, Mr. Crosbie left the Tingley society and removed to Los Angeles, California.

He was then a man of 55, forsaken by fortune, friends, and opportunity; hated and despised by those he had tried to befriend. Two years were spent in struggles for a livelihood, and then, in 1906, he set about a resumption of Theosophical efforts undaunted, undismayed, undiscouraged by anything that had been or that was to be endured. A newspaper advertisement brought replies from a number of members and ex-members of the various societies. Conferences were held and finally, acceding once more to the wishes of the majority, a charter was obtained from the T.S.A., and meetings begun in a small room in February, 1906.

Two years later the T. S. A. changed its Constitution and its name, calling itself "The Theosophical Society"—a name already

in use by three distinct and differing associations. Through the efforts of Mr. Crosbie the Los Angeles Lodge opposed the changes and decided to continue as before. Thereupon those who had earlier assisted in the formation of the Lodge resigned. There remained Mr. Crosbie and seven others, four of whom were new to Theosophy and had, consequently, never been connected with any of the societies.

Origin and History of The United Lodge of Theosophists

Under Mr. Crosbie's guidance this small nucleus at once set to work to acquire a Theosophical Education as the basis for an enduring solidarity. Meantime public meetings were held twice each week. Simple talks on pure Theosophical fundamental teachings were given by Mr. Crosbie; applications made to all the problems of life; questions answered in terms of the teachings. By the spring of 1909 a solidarity and understanding had been achieved sufficient to warrant a sustained attempt, not to add one more to the already existing sectarian Theosophical societies, but to practice and disseminate the idea of Unity among individual Theosophists at large, regardless of organizational affiliations or differences—a definite procedure which should carry out the lines known to and worked for by Mr. Crosbie from the beginning. For he clearly saw that Theosophy itself was neglected while leaders were being followed, and that no possible union among Theosophists could ever come on the basis of personalities: there was the reef on which the Society had foundered, and a basis must be found which, excluding no persons, might be broad enough to include the members of any and all organizations.

A Declaration of principles and policy was accordingly drawn up from statements of Mr. Judge and a phrase used by him—"the united lodge of theosophists"—was adopted as the name for the association.

Individual study and impersonal work were inculcated by Mr. Crosbie as the sure path of the true Theosophist striving to hold fast to the basis and method of the lines originally laid down in the Letters of the Masters, the "esoteric section," and the "Five Messages" of H.P.B. to the American Theosophists—the path shown and exemplified by Masters, Their Messenger and her Colleague. Thus was the mother United Lodge of Theosophists firmly established.

The movement progressed slowly and surely. By 1912 sufficient growth and strength had been achieved to begin the publication of the magazine THEOSOPHY, the first number of which was issued in November of that year. This made possible the undertaking of three very important objects:—

1. The republication of the old magazine writings of H. P.

Blavatsky and Wm. Q. Judge which had been suffered by the various societies to go entirely out of print.

2. The reissue and circulation of the books of Mr. Judge which were almost entirely unknown to the coming generation of theosophical students.

3. The vindication and restoration of the calumniated reputations of H.P.B. and W.Q.J., by making their writings once more accessible to students, and by the dissemination of the actual facts of theosophical history—facts everywhere ignored, forgotten or perverted.

The publication of the magazine, the issuance of the books, the public meetings, the correspondence in connection therewith, went on hand in hand with individual study and group meetings of the Associates to maintain their solidarity, to better fit themselves to care for the ever-increasing inquiries and demands for theosophical help and direction.

All this work was maintained on purely constructive lines. Propagandum was assiduously kept free from the taint of speculation. The philosophy of Theosophy was presented in its purity. The facts of history were given with exact accuracy and accompanied by verifiable citations to original sources.

Mr. Crosbie died in 1919. During the entire life of the United Lodge up to that time, his had been the inspiring heart, the guiding mind, the living example of impersonal devotion to a Cause. The ten years of U.L.T. and the seven years of the magazine under his guidance are the record and the witness of the faithfulness with which he followed the Path shown by the teaching and exemplified by the life of H.P.B. and W.Q.J.

In those years the impetus spread until individual Theosophists the world around became Associates of the mother Lodge, readers of the magazine, students and workers for the Theosophical Movement. No distinction was ever made by Mr. Crosbie and those united with him in this work, between Associates of U.L.T. and non-members. No attempt was ever made to proselyte for members or to build up an organization of any kind. The position taken from the beginning and steadfastly adhered to was that in Masters, Their Message, and Their Messenger is the true Path of the Theosophical Movement which must be found, studied, assimilated and followed by all those who love Brotherhood and who aspire to become true *Theosophists*. Hence the continuous work of the Associates of U.L.T. was to acquire and spread a knowledge of the teachings of Theosophy as the *sine qua non* condition of that *nucleus* of Universal Brotherhood which was and is the First Object of the Theosophical Movement.

Since the death of Mr. Crosbie the work begun and nourished by him has been continued with unabated and undeviating devotion

to the strict lines of the original impulse and the original teachings. In the years that have gone by the number of individual Associates has enormously increased; other bodies of students have been formed in various centers with the same Declaration; the writings of the great Messenger and her Colleague are more than ever in demand; a great turmoil of search and inquiry has become evident in the various theosophical and other mystical and occult societies; and the tide of the Movement shows everywhere the rising signs of a *return to the Source.*

Individual Preparation Some brief account of the methods pursued in the mother United Lodge of Theosophists may serve as a help to others in their efforts to acquire a Theosophical education and forward the work of the Theosophical Movement.

Individual Study and Work are recognized and inculcated as the first foundation stone to be laid, and the methods of U.L.T. therefore afford no attraction to the self-seeker. Each student has to see for himself if he is not to remain a mere drone or follower of some Authority. "To the mentally lazy or obtuse Theosophy must remain a riddle."

In the process of learning, each Associate finds out for himself how much he has to *un*learn. In attempting to work for Theosophy, each Associate finds out for himself that before Teaching it is first necessary to *learn.* "It is not high learning that is needed, but solely devotion to humanity, faith in Masters, in the Higher Self, a comprehension of the fundamental truths of Theosophy and a little, only a little, sincere attempt to present those fundamental truths to a people who are in desperate need of them." Self-reliance and the development of the intuition—two of the main factors in the evolution of the individual Soul—are absolutely contingent upon the Associate's own efforts to understand and apply the Teachings of Theosophy in all directions. Each Associate is therefore constantly encouraged to pursue a *definite* course in overcoming one of the most prevalent defects of the race-mind—much reading and little thought. That course is,—

A thorough apprehension of the Fundamental Propositions of the *Secret Doctrine,* and a continuous effort to perceive their *universal* applications. For this purpose the pamphlets, *Conversations on Theosophy* and *Karma and Reincarnation* enable the individual Associate to form clear and clean mental perceptions and conceptions, and at the same time to free his mind from many inherent preconceptions.

Second, the study of the more extended teachings in the light of these Fundamental Propositions—this being the Platonic method continually insisted upon by H.P.B. For this work the *Ocean of*

Theosophy and the *Key to Theosophy* are constantly employed. The first is a true condensation of the *Secret Doctrine;* the second an invaluable aid to the study of the workings of one's own consciousness. Thus it is possible to begin to *realize* the identity of the universal and the particular in the principles and processes of one's own nature. In the individual's study and application, the magazine writings of the Teachers, and the compendious works, *Isis Unveiled* and the *Secret Doctrine,* will naturally be more and more drawn on as that storehouse of thought from which he can unfailingly correct his misapprehensions and misapplications, and steadily enlarge and enrich his mind with the Wisdom of the Masters—become himself in some degree an embodiment of it.

Although all cannot be teachers, yet each Associate can familiarize himself with the main Theosophical doctrines and promulgate them to those who are enquiring. "There is hardly a Theosophist in the whole Movement unable to help it by correcting erroneous impressions of outsiders, if not by actually propagating the ideas himself." The sad fact is that thousands in the world associate the name Theosophy with the absolutely spurious teachings of latter day claimants and false psychism, instead of with the Message sent to the world direct from the Masters through H.P.B.

It is only as the Associate, by study, application and efforts at promulgation, gains conviction and knowledge of his own, that he becomes in heart and spirit a Disciple.

Class Methods of Study and Work

Hand in hand with individual efforts on the part of each Associate to fit himself to be the better able to help and teach others, must go that *collective* work without which all individual attempts are foredoomed to be barren or selfish. Hence Associates are constantly encouraged to consistent regularity in attendance at all meetings of the United Lodge. This is taught as a primary matter of individual responsibility; as a means of readjustment and stimulus through contact with other minds similarly embued; as a place to meet inquirers into Theosophy and for repeating for the benefit of others what has been garnered by private study and reflection.

All meetings of the United Lodge of Theosophists are strictly for the purpose in hand—the study, practice, and promulgation of Theosophy, free from side issues, contentions, gossip, worldly or personal matters. Social activities have no part or place in the Lodge program, the whole aim being Theosophical work, not play. On this principle a new and truer basis of social communion is gradually becoming established.

All study classes are presided over by some older student, and one or another book is used as a text to follow. Years of experience have proven that for general purposes *The Ocean of Theoso-*

phy most nearly meets the requirements and limitations of the average mind; but classes are also held in the *Key to Theosophy,* and in the *Bhagavad-Gita* and *Notes* thereon. The Study classes are regularly announced at the public meetings and all who wish are welcome to attend and to participate. Not more than two study classes have been found practicable in addition to the other individual and collective activities of the Lodge.

Study class meetings last from an hour to an hour and a half—never longer. One student gives the Fundamental Propositions: Four or five speakers in turn do their best to give the teaching of the particular chapter or subject under consideration. Speakers are limited to ten minutes at most. All attempts at oratory, reading from books or manuscripts, memorized recitation and the use of notes are strongly discouraged, in order that reliance may be cultivated on the inherent power in any one to express what he knows. The time limit imposed enables the less confident and experienced Associates to try, without too severely taxing them; for the other speakers it tends to cultivate concentrated attention to the subject in hand, and discourages the general tendency to run into speculations, personal reminiscences, and diffused or repetitional utterance.

Time is always allowed for questions, and both questioners and speakers are encouraged in every way to be succinct, clear and one-pointed. The position taken is that the Reply is to be the teaching of Theosophy on the question propounded, not the opinion of the speaker; and the answer is to the Question, not to the questioner. This makes for accuracy and impersonality.

The method used in study classes has been found by experience to be the one best adapted to maintain interest, to insure both readiness and accuracy, and to enable each participant to correct his deficiencies of manner, of expression and of understanding. While the students in any class necessarily differ greatly in ability, education, energy and devotion, all benefit by the method employed. It becomes the settled understanding that the Lodge and the classes are a *body of students,* and that the humblest Associate who *tries* is truer to his pledge than the most gifted who do little or who criticize the efforts of those less able. In practice, it is found that the older students assist the younger, and that the more qualified in a mental sense very often learn from the superior virtues shown by those less endowed intellectually. All learn by observation and experience that one defect is no better than another. The prevailing human faults of criticism, pretense, invidious comparison and self-assertion are thus minimized or obviated, and replaced by mutual consideration, good-will, tolerance and respect.

It will readily be seen that the steadily held underlying objects of all private study and of all study classes are to assist every Associate to more and more truly embody in himself the *Declaration;*

to cultivate by individual and collective *work* the declared *basis for union;* to bring about in *practice* that unity of thought, will and feeling which will make a *united lodge of theosophists.* Thus the entire work of the Lodge is that of a School—a training school for the Associates to the extent that each participates, as well as a training school toward popularizing a knowledge of Theosophy in a nation which, for both masses and classes, is in sore need of its benefits.

Public Meetings and Lectures Two general public meetings are held each week. On Sundays an extemporaneous talk is given on some Theosophical subject, and on the week-day night meeting the same subject is used for a brief preliminary statement and then the time is devoted to Questions and Answers on the subject in hand and related topics. At each public meeting a statement is made of the objects of the Lodge and visitors are invited to ask for a copy of the Declaration. A short reading appropriate to the subject is given by some student—usually from the *Bhagavad-Gita, The Voice of the Silence,* the *Letters That Have Helped Me,* and occasionally from other devotional literature. A short but clear statement is made of what Theosophy is and where it comes from, and the fundamental propositions are given as the basis of treatment for the evening's work; followed by a talk on the announced subjects. These meetings are from an hour and a quarter to an hour and a half in length, and invariably close with an invitation to visitors and strangers to examine the books and pamphlets for sale and for loan, to meet the Associates if they desire, and to come again to the meetings and bring their friends.

All the public meetings hold just as closely to the work in hand as do the study classes. It is recognized that the great need of the world is a wide dissemination of the fundamental teachings of Theosophy, and that people come to the meetings to hear about *Theosophy*—what it is, and what it teaches on the great subjects of human interest. Experience has shown that the question and answer meetings are largely attended by visitors and their friends from the Sunday night meetings, and that their interest is keen. Tact and skill as well as Theosophical knowledge are of course highly requisite in handling a question and answer meeting. It is peculiarly in such question and answer meetings that prevailing tendencies crop up—to wander into side issues, to inject ideas and opinions from other systems, to raise abstract, moot and controversial subjects. These tendencies, and the occasional attempt of some visitor to monopolize the meeting for purposes of his own, under the guise of a questioner—all have to be met. It usually suffices to remind such questioners that the meetings are strictly for the purpose of presenting Theosophical teachings and that the Lodge is *not* an open forum. The Lodge rooms are maintained solely for the purpose of

the presentment of the fundamental principles of Theosophy. Therefore, unless one can conform to this purpose he must needs hire his own hall accommodations.

The public meetings of the United Lodge are entirely free from any taint of proselyting; their purpose is to acquaint those who care to come, with some of the leading ideas of Theosophy, to welcome all who may wish to inquire further, and to facilitate their studies in every possible way.

In all meetings, both those for the general public as well as the study classes, what is consistently kept in mind is the fact that *Theosophy is a body of knowledge,* and that any Theosophical association is, or should be, *a body of students of Theosophy.* This fundamental principle is embodied in the *Theosophy School* which, in the Mother Lodge, meets on Sunday morning. Combining the purpose and methods of both study class and public meeting, the Theosophy School represents no small part of the Lodge activities. Originally started for the Theosophical education of children, its scope has gradually widened to include young people and adults. A complete course for the children carries them through nine years, beginning with three years' study in *The Eternal Verities* and ending with the study of *The Ocean of Theosophy.* The adults study in their own classes the same material and with the end in view of becoming "universal" parents.

Support and Direction of the United Lodge

In the beginning the entire burden of responsibility for the expenses and direction of the Mother Lodge was assumed by Mr. Crosbie and the few original Associates. That principle has never been departed from. It was recognized that the assumption of responsibility without power or knowledge could only result in dissipation of energies and consequent loss. The voluntary help of all who might wish to participate in the necessary contributions of time, money and work has always been welcomed, and the basis of the maintenance of the Lodge always stated. No contributions of any kind have ever been solicited, directly or indirectly. The policy followed has been to state the facts; then leave to every Associate or other interested attendant to determine for himself to what extent, if any, he should participate. Themselves pledged to the support of the Lodge by their own free will, it was the fundamental conviction of the Founders of the Mother Lodge that each new Associate should have only such obligation as his own free will should determine. As the years have gone on, other Associates have joined in accepting the same responsibility both for the support and direction of the Lodge, but the very basis of the work, the principles of its establishment, the Objects for which it labors, and the policy adopted—all render it inevitable that—like any other purely

philanthropic effort—The United Lodge of Theosophists depends for its support and direction, in the final analysis, upon the few who are determined to *make Theosophy first.* The existence, growth, and undeviating adherence to its *Declaration* through all the years have been made possible by individual Theosophists who knew the right lines and were prepared to hold them—ready and willing to pay the cost of such adherence.

Formation of New United Lodges

Other Lodges have been formed from time to time in other cities, all taking the Declaration of the Mother Lodge, and all in fraternal affiliation with it and with each other, welcoming to their Association and to their activities all who might desire to share in them on the declared basis. Associates of all these Lodges are registered both locally and by the General Registrar of the Mother Lodge. The bond between the various United Lodges is the same as the bond between the Associates themselves, that of a common aim, purpose and teaching. It is to be clearly understood that each United Lodge is wholly autonomous, and stands entirely upon its own feet. While the Mother Lodge at Los Angeles, because of its longer experience and greater facilities, gladly assists in every possible way in the formation and work of sister Lodges, as it does in the efforts of individual Associates wherever and however situated, it specifically and absolutely disclaims any authority over or responsibility for any other Lodge or any Associate. This is for two reasons, amongst others:

(a) To do away with any and every vestige of *authority* in matters which are, in their very nature, purely spiritual, moral and intellectual;

(b) To put each Associate and each Lodge (or body of Associates) on their own responsibility under the Declaration and the Pledge of Associates. "Theosophist *is,* who Theosophy *does,*" and no amount of official supervision or procedure, or any loftiness of professions, can do away with Nature's law. One is an *Associate* to the extent that he embodies Theosophy; a Lodge is *United* to the extent that it is true to the Declaration.

Lodge Centres can only successfully spread by the formation of a nucleus of individual Associates who have trained themselves in the right line of thought and study, with the always available help of more experienced Lodge workers. For the mysteries of human nature are manifold, and it will always be found easy to go wide of the intention and lead others wrong, unless there is a constant checking up, both by the philosophy and by the experience and knowledge of those who have been through the needed trials and common experiments. The Associate Cards of the Mother Lodge provide the means of *individual* adhesion to the principles of the

Declaration. They are a form of Pledge and on individual honor. *The sum of the individual adhesions makes the cohesive body.* If individual *students* are rightly trained in Theosophical Education and Solidarity, individual Lodges will always remain united, and the collectivity of autonomous Lodges will always work in true harmony and emulation—not rivalry.

Hence the work of the Mother Lodge has never been in the direction of establishing new Lodges or a Society of any kind, but has at all times been directed (*a*) to public propagandum for Theosophy; (*b*) to affording right lines of study and work to its own Associates and to all fellow-students of Theosophy irrespective of organizational affiliations or predilections. The *holding power* is that of a definite end in view, not merely an ideal to be entertained. This power grows, individually and collectively, exactly in accordance with the soundness of the principles promulgated and the conviction of the Associates as to the reality of those principles.

Communications from interested persons on any of the subject matters herein discussed are always welcomed and every assistance possible gladly rendered by the Correspondent Associates of the Mother Lodge. All such communications should be addressed simply to

THE GENERAL REGISTRAR
The United Lodge of Theosophists
504 Metropolitan Building, Los Angeles, California, U.S.A.

STUDIES IN THE SECRET DOCTRINE

1

THE MESSAGE OF H.P.B.

IN the first series of these studies an attempt was made to draw the attention of the reader to the important fact that the message of H.P.B.'s *Secret Doctrine* was not new, nor did it stand alone. This is a basic principle; without a clear understanding of it, the student of Theosophy is bound to go astray.

If history has taught any lesson it has certainly taught this: every genuine spiritual Message has suffered corruption at the hands of well-meaning but non-intuitive and therefore non-spiritual followers of the Messenger. Such have blundered into separating the Message and the Messenger; in proceeding from the latter to the former; in examining the former in the light of the life-activities of the latter, instead of studying these life-activities in terms of the Message. In the Theosophical Movement of our age history repeats itself and any one who cares to do so can draw the parallel of its events in the early centuries of the Christian era. The pure teachings of Jesus, which influenced the three cultures of Egypt, Greece and Judea, met the ancient enemy very soon after the passing of the Teacher. The quarrels of Peter and Paul, compromises fatal to the pure Teachings, the hunt for heretics, the rise of Ammonias Saccas and his school are all reproduced in our own Theosophical Movement. What then took more than three hundred years has now been repeated on a higher spiral within half a century. The same story can be told of other Theosophic impulsions; the same drama can be seen enacted elsewhere in other eras.

To make adequate use of that lesson of history in the interests of the pure Teachings of H.P.B., for the preservation in as complete an integrity as is possible for imperfect human nature, no better course can be adopted than to point out reiteratedly this basic principle, to warn ourselves and our co-students against the pitfalls and dangers hinted at above.

The aim of the first series of studies was to show the Message of the *Secret Doctrine* as ancient and eternal—the latest link in a chain, ever lengthening from the far off, immemorial past, to a far off inconceivable future. Its predecessors were links in the chain and all the links were composed of the same substance, however different the outer form and shape of each link. The purpose was to make clear beyond doubt that the Wisdom-Religion is the immortal ego reincarnating periodically in the world of matter, and that it is fatal to mistake the garment of flesh for the pure soul.

The book, *Secret Doctrine*, is a ray of the SECRET DOC-

TRINE, eternal and unevolving, constant and unchanging, consistent and unvarying. The soul and substance of the SECRET DOCTRINE have to be looked for in the body of the *Secret Doctrine,* with its material organs and organisms. Not the soul in its completion, nor the substance in its entirety have incarnated in the book. Further, let the student make note of the very important fact that the Message of H.P.B.'s *Secret Doctrine* is *not* her whole message. Four eternal basic principles have come into incarnation in *Isis Unveiled,* the *Secret Doctrine, The Key to Theosophy,* and *The Voice of the Silence.* The first is like the human voice of conscience, warning and advising us to beware of the dangers of the lower self of the world of matter; then came the monumental volumes which enlighten the human head to think spiritually. *The Key to Theosophy* enables our hands to act in terms of that thinking and lest one-sided activity engendered should push the student into exaggerations, *The Voice of the Silence* was given.

A proper study of the soul and substance of these four works will not only enable the student to assign proper valuations to the material in which they clothe themselves, but will also help him to appraise H.P.B.'s innumerable articles, descriptive narratives of strange happenings in strange caves and jungles of this world, and thrilling reports of nightmares in the world of dreams. Just as to understand the nature of the soul of one life is to understand the nature of the same soul in other lives, so also a proper valuation of the soul and substance of H.P.B.'s message brings a correct appreciation of the nature of the Wisdom-Religion—the undying SECRET DOCTRINE.

It is necessary to emphasize the fact of the coherent kinship existing between the different writings of H.P.B. A ludicrous view prevails that there are serious mistakes and significant omissions in *Isis Unveiled.* On the other hand how many are there who, in studying or applying the golden precepts of *The Voice of the Silence,* bear in mind the serious and significant fact divulged in the preface of that little volume, that less than half of these deep and profound sayings have been sung? The student of today has to guard himself against certain disadvantages under which he is laboring. During the lifetime of H. P. Blavatsky, and especially after her passing, false notions, wrong thoughts and incorrect teachings—all inconsistent in themselves—have sprung up. Exactly as we suffer from wrong habits contracted in childhood, modern students of Theosophy labor in an atmosphere charged with notions and innovations. One of these is the peculiar heresy of separateness between the component parts of a complete whole—the division made between the books of H.P.B. The process leads to its inevitable nemesis—division between the Message and the Messenger, and then, alas! between different sets of life-activities

of the Messenger herself, so that by turn *Isis* "full of mistakes" is pitted against the *Secret Doctrine* which is found "inconsistent," and H.P.B. is parceled into white, grey and black—the spiritual teacher, the questionable medium and the fraudulent trickster, rolled into one.

Therefore, it is essential to strike a note of warning against this prevailing heresy. H.P.B.'s message is consistent in itself, provided, of course, that the whole message is taken as a unit; secondly, between that message and the messenger, there subsists a consistency. In the first series was labored the point of H.P.B.'s message being an incarnation of the Ageless Wisdom, in harmony with its previous incarnations. The object of the present series is to show the dovetailing of the teachings of *all* the writings of H.P.B. The *Secret Doctrine* cannot be comprehended without an adequate understanding of *Isis Unveiled* and other writings from the same pen.

Isis Unveiled is a much neglected study. If for many the *Secret Doctrine* has remained a sealed mystery, or if, for an equally large number of readers, it is but an abracadabra, one of the chief reasons is this neglect of the previous work—a veritable Forerunner, a magnificent "attempt to aid the student to detect the vital principles which underlie the philosophical systems of old."

> "My chief and only object was to bring into prominence that the basic and fundamental principles of every exoteric religion and philosophy, old or new, were from the first to last but the echoes of the primeval 'Wisdom-Religion.'" ("Mistaken Notions on the Secret Doctrine" by H. P. B., *Lucifer,* June, 1890.)

Though the very opening sentences of *Isis* clearly indicate the real source from which its contents were derived, though the Volumes are replete with equally clear testimony of the part of the Adepts in its composition, the facts have been ignored or overlooked by students. Consider the following statements:

> "We may well be taxed with too loose and careless a mode of expression, with a misuse of the foreign language in which we write, with leaving too much unsaid and depending unwarrantably upon the imperfectly developed intuition of the reader. But there never was, nor can there be, any radical discrepancy between the teachings in *"Isis"* and those of this later period, as both proceed from one and the same source—the ADEPT BROTHERS." ("Seeming 'Discrepancies,'" *The Theosophist,* June, 1882.)
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> "While writing *Isis,* we were not permitted to enter into details; hence—the vague generalities. We are told to do so now—and we do as we are commanded." ("'Isis Unveiled' and the 'Theosophist' on Reincarnation," by H. B. P., *The Theosophist,* August, 1882.)
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> "Although, in view of the later more minute rendering of the esoteric doctrines, it is quite immaterial what may have been written in *"Isis"*—an encylopedia of occult subjects in which each of these *is hardly sketched*—let it be known at once, that the writer maintains the correctness of every

word given out upon the subject in my earlier volumes. ("Theories about Reincarnation and Spirits" by H.P.B., *The Path,* November, 1886.)

"And what I say and maintain is this: Save the direct quotations and the many afore specified and mentioned misprints, errors and misquotations, and the general make-up of *Isis Unveiled,* for which I am in no way responsible, (a) every word of information found in this work or in my later writings, comes from the teachings of our Eastern Masters; and (b) that many a passage in these works has been written by me *under their dictation.* In saying this no supernatural claim is urged, for no miracle is performed by such a dictation." ("My Books," by H. P. B., *Lucifer,* May, 1891.)

These statements ought to urge any reader on to a vigorous study of *Isis Unveiled.* The same in reference to the *Key,* which is a book of practical application, as it deals with principles in the light of which our own actions can be directed along the lines laid down. Similarly, in reference to the *Voice.* The *Secret Doctrine* cannot be comprehended unless the life is lived according to the golden precepts. Let us see if a system cannot be elaborated for such a study, as recommended by her in "Mistaken Notions on 'The Secret Doctrine' "; to find out the relationship which exists between *Isis* and the *Secret Doctrine.* The former clears the ground of the weeds and dead roots of science and theology. It hints at, suggests and in several places conclusively shows, the danger which awaits their sickly and deformed child—spiritualistic and psychical research which inherits the bigotry, conceit and materialism of its father science, the fanaticism, credulity and superstition of its mother, "revealed" religion. *Isis Unveiled* is written on the basis that "the next best thing to learning what is true is to ascertain what is not true." These Volumes show what is false in science, in religion, in psychical phenomena, and thus uncovers what is genuine and noble and true. It prepares us to receive "all that can be given out to the world in this century," which is done in the *Secret Doctrine.* Just as in *Isis* exposure of mistakes and falsehoods unveils some wonderful truths, so also in the *Secret Doctrine,* through the constructive and positive teachings are laid bare the fictions and defects of all three—science, religion and spiritualism. Science deals with Nature primarily; theology with man; each deals partially with both nature and man. Thus science deals with matter and makes man its product. Theology deals with soul, unrelated to material evolution. The psychical creeds are superphysical in their materialism, and unscientific in their dogmatic belief. The cosmogenesis and the anthropogenises of the *Secret Doctrine* remove these absurdities and teach how man is part of Nature—which is material, intellectual and spiritual—matter which is living, intelligence which is evolving and spirit which is ensouling—these three making the *substance* of space, beginningless and endless in manifestation which is periodic. The higher science of

living matter, the true psychism of man, the Thinker, the noble religion of Universal Immortality, to which man and matter alike are subservient—these are the sacred themes of the Message of H.P.B.

To study with her these holy subjects so that our minds may be knit closer together and all feel the beneficence and the grace of our common immortality, and realize, however dimly, that within *us* is the *Secret Doctrine*—to that great task and noble enterprise all are invited. To learn from the Message of H.P.B. is possible only as we serve it and the present task is, then, to inspire as many as possible to participate in the vindication and recognition of the *Secret Doctrine*. This can only be done as earnest minds ponder over its contents, and earnest hearts grow aflame to serve.

The Karmic Way

We acknowledge the Law of Karma intellectually; we teach and preach it, and in some sense conform our lives thereto, even making great sacrifices to do so.

Nevertheless, such is the craft of Kama-Manas within, we sometimes go on for the length of a lifetime acting as though the Law had *exceptions;* as though by personal cleverness, or by the protecting force of circumstances, certain forms of Karma could not fall on us; or perhaps we feel that we are safe for this life, and the next does not matter.

But in sober and grim reality, Karma is *ourself,* and *all* of ourself; it governs and *is* every inner principle and every subdivision of every inner principle and the action of each of these is—illusion. And every form of suffering is illusion, every form can and *will* originate within our individual selves, however propitious our outer circumstances, however seemingly shielded our whole environment.

Some day, to the man who dares Karmic Law, the veils will be torn ruthlessly aside at a moment least expected, and black horror revealed in the midst of his sunshine. It needs no grim aspect of Nature, no storms and conflicts of the material world. A man may walk among other men in the sunlight, partaking of their lives with smiling face, while all the time if the veil of Maya were to drop for a moment, and men could for an instant feel as he feels, there would be no room left in their souls for any emotion save agonized pity.

Many know this *academically;* the man who learns it *practically* will never again find any creature too low, too demoniac for deepest pity, or ever again pass personal judgment on any living creature.

THE LIVING POWER OF THEOSOPHY

ONE of the difficulties under which students of Theosophy labor is the partial and therefore one-sided or distorted view they take of the Wisdom-Religion. For some, Theosophy takes the place of an out-worn creed; for others it provides a better field for philosophic speculation; for a third class it is the interesting study of a new science which instructs where modern knowledge breaks down; for still others it affords, through the many and varied associations which exist in its name and for its sake, avenues of some altruistic expression. Only a few seem to recognize the synthetic character of Theosophy, viz., that it is the Religion of the Spirit, free and immortal; that it is the Philosophy of the Heart, to be practised universally by us all the time; that it is the Science of Life which instructs us in the self-devised methods of never-dying energies moving in the direction of Universal Self-Consciousness, that it is the teacher of the Higher altruism which calls for self-correction and growth from within, on the part of every being, resulting in the growth of all.

It is curious that the science of the Self is made applicable by many to every other thing but the Self and the operation of its laws is seen in all other beings but our own being. Every one lives by some power within himself, whose influence is so eclipsed and even obliterated that it remains non-recognizable. This takes place because in the sphere of deeds other people's will guides our organs of action; similarly on the plane of feelings our heart is energized by other people's emotions; our thinking too is done by proxy while our heads often are replete only with the thoughts of other men.

Once the student recognizes to the full two fundamental principles—that Theosophy is a great synthesis of religion, philosophy and science, and that it, as a synthesis, primarily concerns itself, touches and affects the causal forces of the Self producing as effect myriad forms—his task will become less difficult.

Such a recognition will inevitably lead him to study every Theosophic truth from three points of view—spirit, mind, matter; also to apply every truth in three distinct spheres of heart, head, hands. Such study and practise will convince him very soon that the synthesis is rooted in and proceeds from within his own spiritual Being, but affects through his actions the deeds of others; through his likes and dislikes, the pleasures and pains of others; through his thoughts, the minds of others; and that in turn he is so affected by others. If Theosophy in study reveals itself as a synthesis of religion, philosophy and science, in applying its tenets and doctrines we soon begin to sense that an additional or fourth factor exists—a kind of over-soul, which is the Higher Altruism.

Altruism is the Absolute whose three aspects are the religion to be *lived* in terms of the philosophy to be learnt and of the science to be practised. To *practise*, to *learn*, to *live*, for and as the All—is to manifest the Living Power of Theosophy.

This living power of Theosophy lies latent, buried deep down, in the heart of every man. Therefore everyone who is not a Theosophist is a Theosophist in embryo. It ought to be clear to an intelligent student that his task, however difficult, is not complex. Theosophy advocates the simple life by insistently pointing out in a hundred ways that the power by which we live is of a simple character, both in its origin and in its operations. Men have strayed away from this simplicity and have assumed a million complexes by looking for knowledge outside of the Self, for peace and happiness *without* the Self, for divinity in other than the Self. Thus started on the incline plane of retrogression we see division where a solidarity exists—division between science and religion, between inanimate and animate, between secular and sacred. In place of "the immanence of God and the solidarity of man" is proclaimed—God in the heaven and men the children of dust and worms on earth. This blunder and its correction which Theosophy puts forward has to be understood and applied by each student to himself in his own life. Unless this is done Theosophy will remain a religion, a philosophy, a science, a mode of charity, a method of philanthropy in contradistinction to other religions, philosophies, sciences, modes and methods of altruistic efforts.

H. P. Blavatsky has recorded her complaint in more than one place that solidarity in the ranks of Theosophists did not exist in spite of the fact that they were able to preach religious truths, and to put before the scientific world wonderful information in an instructive way. The religion of Universal Spirit fails to inspire most of us when our feelings are hurt by a fellow-Theosophist, or to give us courage to stand by him when he is unjustly attacked. Our philosophy of the One and Impartite Self evaporates into impracticality when we have to say that the moral leper, the intellectual prostitute, the psychically drunk, are our brothers. This will continue as long as the Synthesis of Theosophy is not applied by us to purify our lower nature and to create a higher perception of altruism.

The Living Power of Theosophy must become the power by which we live. As we have a material instrument and an energizing mind, and as we are in being spiritual, we must *live as spiritual beings* our Religion of Joyous Immortality which ensouls and illumines the mind. Aided by the philosophy of Theosophy we must let that mind energize our house of flesh, so that the latter is no more a palace of pleasure, but a Temple of the Living God, the Ruler who rules from within.

AMONG FRIENDS

"FREDERICK was in asking for advice this morning," said the Judge, unfolding his napkin and settling back in his chair with a sigh of relaxation. "Took a solid hour of hard-won time—I'll have to make it up this evening."

"Probably found he'd come to the wrong place at that," declared Captain Blunt, sardonically. "You're the best friend to come to for advice—and not get any—that I've seen yet," and the Captain swooped down on the menu card as determinedly as if he were back in the service again and attacking an enemy plane.

"You didn't expect me to tell him just what to do, I hope," returned the judge, a reminiscent smile toning the austerity of his face.

"Not after what you told—or rather, didn't tell me!" was the answer.

"There, there, Captain—what are you going to have?" interposed Doctor, as a waiter came along to take their orders.

It is seldom that the man-contingent of the Family can take luncheon together downtown, but somehow that much-desired consummation had been effected today. Mr. Browser and Pilgrim had dropped in unexpectedly just before Doctor's hasty nooning; the Judge had been caught by telephone; Captain Blunt, noting the latter in the depths of a passing taxi as it paused in the traffic, had leaped in beside him; and Mr. Quester had been picked up similarly a few blocks further on. Everybody was happy over the pleasant rencontre; fortuitous gatherings are often so much more pleasant than those carefully planned.

"What was Frederick's problem?" asked Mr. Quester, after orders had been written and the serious business of luncheon thus attended to.

"Oh, it was a personal one," answered the Judge, with his usual reticence.

"So, of course you quoted him a few lines of 'scripture,' after he had unloaded his woes, and sent him on his way rejoicing," said the Captain gloomily. "I know your methods by experience."

There was a laugh at this, in which the Captain grudgingly joined. "They are not *my* methods," disclaimed the Judge, "but those of the *real* Theosophists from whose example we have all learned what little we know as to practical applications of the teaching. They didn't give advice, but always pointed to *principles;* they knew full well we would never learn save as we cultivated self-reliance, and made our own applications for ourselves."

" 'The duty of another is full of danger,' " quoted Mr. Browser sententiously.

"Oh, of course, if one is afraid—" began the Captain. Whereupon Pilgrim, who had been quietly listening to the raillery, interposed, "Well, one *ought* to be afraid; this mixing, both asked and unasked, in the business of other people has been the bane of Theosophical work for years—with its resulting personal followings and the assumption on the part of some students of a knowledge not possessed. The very mission of H.P.B., according to the Masters who sent her, was to break down our race tendency to blind servility to persons."

"I can understand the need of non-interference with the *personal* lives of others," said Mr. Quester, thoughtfully, "but how about the Theosophic life—seems to me that would be different?"

"Not at all," rejoined Pilgrim, quite forgetting his luncheon. "Isn't that where we make one of our greatest mistakes—in trying to separate our student-life from our personal lives, our family lives, our business lives, or any other phase of our existence? Life is not divided into separate compartments; life is *one*. Knowledge comes from the application of Theosophy in the whole of daily life—not some parts of it, to the exclusion of others. So all work and all relations are 'Theosophical' for the student who is in earnest."

"This policy of non-interference is a subtle and difficult matter to apply," remarked Doctor, with the air of a man who has had sorry experience. "It does seem as if one had no sooner stuck his head above the Theosophical horizon—even to the slight extent that his bald spot glistens in the sun—than a flock of his fellows begin to turn to him and ask him what they ought to do. As for me, I used to *tell* them; got myself into some lovely messes in consequence!"

"What do you care, if you learned something?" asked the Captain, attacking his salad mournfully.

"But the others got into lovely messes, too," answered Doctor soberly. "It's a mighty serious thing to have thrown a fellow-student off the line, however fine one's motive may have been."

"Mother made a shrewd observation the other day," said Mr. Browser. "In telling the details of their problems, she said, people commonly neglect, whether purposely or otherwise, to state that particular factor which in itself provides a key to the solution. Have you ever noticed it?"

"Yes, that is so," remarked the Judge. "But I think Mother seldom gives advice. For instance, Master Frederick dropped the information this morning that he had already been to her; said she had suggested he study a passage in the *Key to Theosophy*, but that he was looking for advice, not a course of study—thought she was 'talking down' to him—he was 'no child'!"

"I begin to experience a true fellow-feeling for Brother Fred-

erick," sighed Captain Blunt, glancing over to the Judge with a reminiscent twinkle. "It wasn't so long ago that somebody was 'talking down' to me—and incidentally recommending sundry passages for my thoughtful consideration."

"The question is: did you look them up?" declared Pilgrim. "If you did, you probably got what was good for you; if you didn't, the chances are it wasn't *advice* that you wanted at all, but confirmation of a course of action you had already decided to take."

"A sort of shifting of the responsibility for our own actions, or an unconscious effort to do so," agreed Doctor, boldly pouring himself a second cup of coffee, and remarking to the acquiescent Captain, "No harm in good fresh coffee like this, is there?"

"But 'talking down' to somebody whom we believe less experienced than ourselves is very easily dropped into," he continued. "We doctors are apt to do it. People come to us in distress, want to know what to do, and are so grateful for help received that thereafter the one through whom the help came is often considered a 'special person' or an 'authority'. In almost no time we get to believing that we *are*."

"Same thing with us students of Theosophy," said Pilgrim. "Even if we know the teachings only a little in their practical application, we quite likely appear wise to our neighbors, who know the philosophy not at all. Then they naturally gravitate in our direction—and we'll find ourselves becoming a bit 'elevated,' if we don't watch out."

"No danger, if we remember the example set by H.P.B. and W.Q.J., together with the science of life as rationalized in their writings," put in Browser.

"Yes, they were 'model students' indeed," agreed the Judge. "Sometimes I think that was one of the particular things they tried to do for us," he went on, "to show us what a 'model student' should be. Both took the position of 'pupil-teachers' and no more; neither assumed any 'authority'—in fact, both specifically disclaimed it again and again—pointing to Those who were behind; neither built up a personal following, taking measures repeatedly to adjust the relations when students manifested a tendency to deify them."

"One thing is certainly apparent," said Doctor, pushing back his chair and fishing absently in his pockets for an elusive hat-check, "they consistently avoided giving personal advice. Study of the history of the Theosophical Movement, with its collateral documents, proves that—as do various excerpts from their letters to students which have come to light down the years. In most cases where advice was sought a general *direction* was indicated and the teachings were pointed to, by quotation or otherwise, which might

give the student a *principle for action* under the circumstances in which he found himself."

"That helps a man to put himself on his own feet," declared Captain Blunt, deftly acquiring Doctor's check with one hand and Pilgrim's with the other, while the latter looked bewilderingly about the cluttered table, trying to find his score. "This is no Path for 'leaners' or weaklings—that's certain!"

" 'For occultists must be found, fostered and prepared,' " quoted the infallible Browser earnestly, " 'against the time when power will be needed and pretensions go for naught'."

"Do you suppose good old Frederick will study the passage in the *Key* that was recommended to him?" asked the Captain with a laugh, as the friends were moving towards the coat-room.

"Well, it's a good one, full of real common sense for whoever gets notions about 'asceticism,' " answered the Judge, his bulky shoulders shaking a bit from some inward enjoyment, though his face retained its accustomed soberness.

"What is it?" asked Mr. Quester eagerly. "Will you give me the reference?"

"I've given you the *cue,* which is all I can give you," was the answer, and the Judge rolled a humorous eye Quester-wards. "Search the Scriptures and use your intuition—always remembering that it takes *two* to make a bargain."

Pilgrim and Mr. Browser departed laughingly for the Theosophical Rooms, accompanied by a bewildered Quester, in search of a *Key*. Doctor and the Judge went in the opposite direction, the latter glancing at his watch and anxiously signalling a passing taxicab. Captain Blunt plunged off into the traffic, seemingly paying no attention to the raucous challenges of the screeching horns as he made for the subway. The rarely achieved meeting among friends at the luncheon-table was over.

DEITY

For Theosophists of our school the Deity is a UNITY in which all other units in their infinite variety merge and from which they are indistinguishable—except in the prism of theistic *Maya.* The individual drops of the curling waves of the universal Ocean have no independent existence. In short, while the Theist proclaims his God a gigantic universal BEING, the Theosophist declares with Heraclitus, as quoted by a modern author that the ONE Absolute is not Being—but *becoming:* the ever-developing, cyclic evolution, the Perpetual Motion of Nature visible and invisible—moving and breathing even during its long Pralayic Sleep.—H. P. B.

INDIAN SPIRITUAL AROUSAL

THE student of Theosophy should be interested in India. This is mainly due to some significant statements contained in letters from the Masters received in the days of H. P. Blavatsky. The intimate connection of the Masters with India, ancient but also of the future, and the place her philosophy and mysticism occupies in Their eclectic system, the Wisdom-Religion, have very naturally aroused the ardour of not a few among the genuine students of Theosophy. The early efforts of H. P. Blavatsky produced some very tangible results in that ancient land, but since her departure in 1885, the course of Theosophy has not run smooth. Her Masters' message, which she delivered to the world, remains still to be truthfully presented to the India of today. During these forty years India has gone forward on her path of progress, but as yet she has not succeeded to her own spiritual self-realization. In consequence she is not able to fulfill her legitimate mission in the world. Her political dependence is *not* the cause thereof; that is an *effect* of her spiritual condition. Lack of moral strength, of spiritual practise and of wise intelligence show themselves in superstition and non-solidarity among her peoples. Her culture, founded on Religion and permeated through and through with its forces, affects today as it affected in the past her politico-social polity. As a fact this has been recognized, but little thought has been bestowed to find ways and means for a practical application.

Though a strong feeling it is not a matter of faith with the Indians that spirituality is the basis of their culture and civilization. They are not convinced that a spiritual awakening is their first necessity and that cultural and political readjustment would naturally take place following such awakening. It is not difficult to comprehend why the prevailing sentiment favors the idea that politically free India would soon and easily regain her lost spirituality. This seems to us a mistaken view. Politically free nations are not spiritual; they are compelled to be absorbed with their state business and in the struggle for existence each Nation-State has to compete with others. Such political units have scant opportunity to find their own souls. Nations, like men, live identified with and in terms of their bodies and minds. The difference between ancient and modern peoples is that the soul of the former is more grown through the passage of experience than that of the latter. Once the soul of a people has incarnated into its body-politic, it comes under a process analogous to Reincarnation in the case of the human individual. This is known as the rise and decline of civilizations. India has been under the influence of that cyclic process for long centuries. Her present condition and status is precedent

to a new incarnation of the ancient soul. What kind of incarnation it will be, what type of manifestation will take place, depends on the body which is now quickening in the womb of regeneration. Her patriots and poets, saints and sages, heads and hearts—her manhood and womanhood of today are the parents responsible for the new body into which that immemorial soul will descend.

Towards this consummation H.P.B. and those who truly supported her work, toiled and labored. They were not alone, for her wisdom and insight enabled her and her movement to take their legitimate place in Indian affairs. In political struggle, in social reformation, in religious renaissance, interested parties, *i.e.,* Indians themselves and Englishmen like Mr. A. O. Hume, whose Karma and Dharma gave them the opportunities, were left free, encouraged and inspired by her and her colleagues. She and her movement were the Atma of the three upadhis of politics, sociology and religion. When after her departure lack of true perspective, insight and understanding of the situation sold this spiritual birthright for a mess of pottage, the influence and power, real and spiritual of Theosophy waned. Instead of giving the needed inspiration to patriots in their political work, the needed direction to reformers in their task of social emancipation, the needed knowledge to those who were purifiers of religious creeds while themselves remaining students and servants of Theosophy and its Masters, members of the Theosophical Society themselves turned politicians and priests. Instead of endeavoring to teach by life most of them began teaching by lips. Instead of studying their conditions and beliefs in the light of the philosophy of Theosophy, they began to examine Theosophy in the light of worn-out creeds, superstitious customs and manners and the rising tide of political feeling.

A few earnest and devoted men attempted under very difficult circumstances to theosophize their own lives and labors with a view to pour the waters of life into the empty vessels of once-glorious religion. They studied their ancient scriptures in the light of Theosophy. The influence of such men, however restricted and unrecognized, takes form and shape, now and then.

In recent years a great change has been taking place in that ancient land. Political emancipation, due to the labors for self-purification of the people by Mr. Gandhi, has precipitated a very natural manifestation; defects and weaknesses inherent in the nation have become apparent to the nation. As time goes by the *inwardness* of Mr. Gandhi's programme of *Satyagraha* begins to show its real strength and glory. It is not altogether just to judge any movement by its defects and failures, and especially in the light of spiritual science the outburst of defects and demerits, faults and vices have to be reckoned on a different basis.

These thoughts occur because of a document issued by an old-time Theosophist, Babu Bhagavan Das, whose services to the cause are now rendered on the political field. One of the main defects which has now become fully patent to all Indians, under the process referred to above, is the sad fact of dis-union and dis-unity among the different castes and creeds of India. Many are the ways and means suggested to overcome this vice. Among them some religious programmes have been put forward, *e.g.*, to unite Hindus, Muslims and Parsis on the platform of Sufism, which at once emphasizes "the intellectual aspects of Sufism along with the culture of the heart." But in Babu Bhagavan Das' project is a truer and a sure remedy. It is a noble appeal to his countrymen. He proposes that the Indian National Congress should approach the nation with a more fundamental and more basic call for unity. Space forbids our reprinting the document in full, but we give some extracts:

The leaders of the Congress have been telling the Indian People of many creeds, to cease from mutual strife, to make peace with each other, to promote Hindu-Muslim unity. But they are not succeeding. Why are they not succeeding?

I urge that they are not succeeding *because* they are *not* telling the People the real secret of such unity. They are telling them only that unless they so unite, they will not be able to fight successfully against the Bureaucracy. But a unity gained by a mere spirit of opposition to a common enemy is false, fragile, and very temporary unity. It is bound to break up as soon as the opposition either fails, or even succeeds. History is full of instances. The latest and the largest is before our very eyes, today, in the case of the so-called Allies, who became very much dis-allied as soon as Germany fell, exhausted, on her knees. In our case, even such poor success is not likely, under our present conditions. The Allies were really allied, at least during the latter half of the War, and really worked together. We are not doing that even. Suspicions, distrusts, bickerings, efforts to force one another's hands, to browbeat and coerce and drive, to make catspaws of one another, as between the various religious communities, are perpetual; and open fights and criminal violence between Hindu and Muslim are occurring perennially.

If, then, we want a genuine and permanent unity, we must proclaim to the people, the real secret of such unity.

"Be good, be good, don't quarrel, don't quarrel, for, otherwise, you will not be able to wrest from the hands of the Bureaucracy and swallow the sweet fruit of Swaraj"—this is not enough to say. For Swaraj, if it has any common meaning today, means only opposition to, and ousting from power, of the Bureaucracy. What is to come after, nobody shows any signs of knowing, or cares to discuss soberly. Such interested friendship, founded on mere opposition to a common enemy, will not do. It is very fragile, indeed, an ever-breaking, reed to rely on. The Congress should take its moral courage in both its hands, and proclaim to the men of the various creeds, that *yari* (friendship) is necessary *because all religions are one at heart, because all human beings are one in divine essence.* The wisest Hindus and the wisest Muslims declare it to be so.

Such is the real secret of Unity, of steady, strong, permanent unity between the creeds; this is the one and the only secret of peace on earth and good will among men, the earth and the men of India, and also of other lands.

The leaders of the Congress, the members of the All-India Congress Committee, are the elect and the select of the Indian People. They have been chosen by the People to guide their destinies in the great struggle for national freedom. The greatest living leader of this struggle has enjoined on us to use the spiritual weapon of non-violence, and make a great experiment, and establish a new precedent in history. What I am endeavoring to recall to the memory of the other leaders is only the very ancient shield corresponding to that sword.

In every living religion this essential truth is plainly writ. Only the *khudi* (the selfishness) of the custodians has hidden the Face of *Khuda* (the Supreme Self) with thick veils of words and formalisms, which divide man from brother-man, and promote strife instead of the Peace of God; even as the lawlessness of the custodians has distorted the limbs of law, so that it now hurts instead of helping the welfare of the people for which alone the public *servant* is paid and entrusted with power.

I therefore suggest to the leaders to remind these custodians; to remind them of this essential Truth present in every religion as its very heart. . . . The leaders should request these custodians to put this truth diligently before their respective flocks, and teach them that it is far more important to bear in mind than the outer rites and ceremonies; teach them that these outer customs and observances are but means for the realization of this simple Truth as the end; even as many different kinds of clothes are but means to the health, the comfort, the decency, of the human body, which is one in shape for all, while the clothes differ. Tell them not to lay stress on the differences of shape in the outer garb of the religions, the crescents, the crosses, the tri-shulas; let them see that even these are the same in general outline. Tell them not to emphasize the artificial outer ritual but the Natural Inner Spirit.

Spirituality is the very essence of common sense. It is because the Inner *Spirit* is *Common* to all living beings, that it becomes possible for *sense* to be *common, i. e.,* for understanding to be mutual. This spirituality, which consists in the active living recognition of the commonness, the universality of the One Spirit, is the most practical of all practical measures which common sense makes a speciality of devising. This fact should be brought home to us all by the glaring, staring, difficulty of bringing about a real unity of Hindu-Muslim-Buddhist-Christian-Parsi-Sikh-Jain-Jew and the others. This unity is a very PRACTICAL *sine qua non* to secure, if we would succeed in the nation's struggle for freedom. The lack of it has been the one cause of the nation's downfall. The creation and establishment of it is more necessary, more potent for the nation's successful rising to self-government, than even khaddar and panchavats and national schools and civil disobedience; for it is the foundation of them all. The lack of it amongst the People is the one thing which enables the Bureaucracy to "divide and rule," as some of them have openly confessed in their published books.

LIVING THE LIFE

DEAR COMPANIONS:

No one who sees his mistakes can be a hopeless case. The moment we see we are deluded, that moment we are no longer deluded, although we may be surrounded by the consequences of delusion and have to work through them. Any trouble and hindrance comes from self-identification with delusion and mistakes; this is the delusion of delusions.

The way you are furnishing the motive power for the business is great. One feels less and less desire for the things of this world, *but he must work.* It is Karma, and Karma is Dharma—duty; duty, not "inclinations," is what is required of us. The motive is duty, not love of the game as it is played; we would not play for love of it. But if we aspire to become as Masters are, we work as those do who work for themselves and for ignoble aims; we work just as they do, but our work is not theirs.

It is well to keep the mind off the future as much as possible—as far as results are concerned, and to concentrate on the immediate work in hand; do that and the rest will follow and find you ready to go on with it—whatever it may be. Above all, avoid being carried away by the excitement of effort; be calm and confident; cultivate calmness and confidence; by them one preserves his best judgment and highest powers. Each day contains no more than a day's work; each day contains so many hours for our appointed work; let each day and hour be attended to as it arrives. Avoid useless sacrifice of thought and effort—conserve energies, work without strain.

If help is to come into the Movement we have at heart, the ways by which it will come are provided, and the opportunities will be presented. All we have to do is to take advantage of the opportunities, step by step, as they arrive, doing the best we know, but fearing no failure, courting no success. Keep the attitude "I am doing nothing" before you; it will serve to lessen the strain that makes you tired. Take the position that everything is going to be for the best, and that your part is to perform whatever comes before you to do. It then becomes the performance of duty, and should arouse no more strain than routine work—and build no castles in the air; they only cause fear of their destruction, and in themselves are useless. Take what Karma brings you and make good use of it. Karma will bring to us what belongs, so there can be no cause for worrying over any future; there is need only that we hold all our powers in readiness to make good use of what is brought to us, and this is best done by a quiet, calm, confident performance of what we are able to do, from day to day—from day to day.

I am glad that M—— is getting on right lines. Hope that

he will get on a straight line of thought and action. So many mystical minds from their love of mystic meanings, turn over the dust heaps of times when hidden meanings were absolutely necessary, and overlook the clear unequivocal truth which is before their very eyes. This is lack of discrimination. If they studied the work of the Lodge down the ages they would know better than to spend much time on past efforts, the only record of which is found in the impress made on the minds of the time, and they would at once take up the lines laid down in the present effort.

Yes, it is war; but not against persons. War for the Truth—the eternal ideas, the eternal thought in the Eternal Mind; war against error, cant and hypocrisy. When the Eternal Verities are presented to the world they are always presented through persons. Some worship or lean on the persons; others curse, defame or belittle them; neither of them look at what is brought forward and handed on. So, too, when error is pointed out, it has to be designated and names used to specify; again, the thoughtless see an attack upon persons. It is an age of "personality," and the ordinary mind cannot see beyond it, unless care is taken on each occasion to explain it. The war is to help "personalities" to become "living souls." It is the *Mahabharata*—the Holy War.

Ideas are ideas by whomsoever written or expressed; so, they can flow through anyone who is in the right condition. We find Theosophical ideas in every direction, in all classes of thought, speech, and writing; pieces here and there are as good as any that Theosophy gives, but there is no synthesis. Theosophy is synthetic and spells unity in diversity—the diversity being only apparent, not real.

"Meanwhile the world of real Occultists smiles silently, and goes on with its laborious process of sifting out the *living germs* from the masses of men. *For occultists must be found and fostered and prepared for coming ages when power will be needed* and pretensions go for naught."

When we consider—as we must—that our individual lives stretch back for untold ages, and have an illimitable future, and that the present bodily existence is but one small aspect of that great continuous Being, we rise above the temporary, while acting in it, and, seeing more of the right proportions and relativities, are less involved or troubled by "what may come to pass." This of itself is much to have gained; it gives the steadiness of the warrior in the fight. "Forget not this lesson, the spiritual man is in this world to get rid of defects. His external life is for this only, hence we are all seen at a disadvantage." Looking at life from this point of view, everything that comes is an opportunity to be taken advantage of by that "spiritual man" and in every thing we

find that glorious unsought fight that only fortune's favored soldiers may obtain.

You will remember what W. Q. J. wrote: "None of us, and especially those who have heard of the Path, or of Occultism, or of the Masters, can say with confidence that he is not already one who has passed through some initiations, with knowledge of them. We may already be initiated into some higher degree than our present attainment would suggest, and are undergoing a new trial unknown to ourselves. It is better to consider that we are, being sure to eliminate all pride of that unknown advance we have made." We may all take comfort and encouragement from what is there said, for it may be especially true of those who are fired with zeal for Master's work.

Well, I will close now; grieve not, fear not, but cut all doubts with the sword of knowledge.

As ever,

R. C.

THE CYCLE OF NECESSITY

No Planetary Spirit (and each human "Soul" rather *Spirit*—at the beginning of every new *Pralaya* or the periodical resurrection to objective and subjective life of *our* universe,—limited, of course, to our planetary System—is a planetary pure and formless Spirit) can avoid the "Cycle of Necessity." Descending from, and re-ascending to the first starting-point, that junction in the Infinity where Spirit or *Purusha* first falls into *Prakrita* (plastic matter) or that primordial and yet formless cosmic matter which is the first out-breathing of the Infinite and Changeless Universal Soul (the *Parabrahm* of the Vedantins), the Planetary Spirit has to take shape and form and live successively in each of the spheres—our own earth included—which compose the great *Maha Yug,* or the circle of existences, before he can lead a *conscious* EGO-life. Alone the "Elementals"—those half-blind Forces of Nature—say the Kabalists—which are the coruscations of matter and of the rudimentary minds of the descending "spirits" who have failed on their downward way—have not yet lived but will live some day on earth. The esoteric philosophies of both the eastern and western initiates, whether Greek or Hindu, Egyptian or Hebrew, agree on the whole. Whenever they seem to clash, it will be always found due rather to the difference of terms and mode of expression than to any essential difference in the systems themselves—H. P. B.

MUSINGS ON THE TRUE THEOSOPHIST'S PATH

III.

IF you desire to labor for the good of the world, it will be unwise for you to strive to include it all at once in your efforts. If you can help elevate or teach but one soul—that is a good beginning, and more than is given to many.

Fear nothing that is in Nature and visible. Dread no influence exerted by sect, faith, or society. Each and every one of them originated upon the same basis—Truth, or a portion of it at least. You may not assume that you have a greater share than they, it being needful only, that you find all the truth each one possesses. You are at war with none. It is peace you are seeking, therefore it is best that the good in everything is found. For this brings peace.

It has been written that he who lives the Life shall know the doctrine. Few there be who realize the significance of The Life.

It is not by intellectually philosophizing upon it, until reason ceases to solve the problem, nor by listening in ecstatic delight to the ravings of an *Elemental clothed*—whose hallucinations are but the offspring of the Astral—that the life is realized. Nor will it be realized by the accounts of the experiences of other students. For there be some who will not realize Divine Truth itself, when written, unless it be properly punctuated or expressed in flowery flowing words.

Remember this: that as you live your live each day with an uplifted purpose and unselfish desire, each and every event will bear for you a deep significance—an occult meaning—and as you learn their import, so do you fit yourself for higher work.

There are no rose gardens upon the way in which to loiter about, nor fawning slaves to fan one with golden rods of Ostrich plumes. The Ineffable Light will not stream out upon you every time you may think you have turned up the wick, nor will you find yourself sailing about in an astral body, to the delight of yourself and the astonishment of the rest of the world, simply because you are making the effort to find wisdom.

He who is bound in any way—he who is narrow in his thoughts—finds it doubly difficult to pass onward. You may equally as well gain wisdom and light in a church as by sitting upon a post while your nails grow through your hands. It is not by going to extremes or growing fanatical in any direction that the life will be realized.

Be temperate in all things, most of all in the condemnation

of other men. It is unwise to be intemperate or drunken with wine. It is equally unwise to be drunken with temperance. Men would gain the powers; or the way of working wonders. Do you know, O man, what the powers of the Mystic are? Do you know that for each gift of this kind he gives a part of himself? That it is only with mental anguish, earthly sorrow, and almost his heart's blood, these gifts are gained? Is it true, think you, my brother, that he who truly possesses them desires to sell them at a dollar a peep, or any other price? He who would trade upon these things finds himself farther from his goal than when he was born.

There *are* gifts and powers. Not just such as you have created in your imagination, perhaps. Harken to one of these powers: He who has passed onward to a certain point, finds that the hearts of men lie spread before him as an open book, and from there onward the motives of men are clear. In other words he can read the hearts of men. But not selfishly; should he but once use this knowledge selfishly, the book is closed—and he reads no more. Think you, my brothers, he would permit himself to *sell* a page out of this book?

Time—that which does not exist outside the inner circle of this little world—seems of vast importance to the physical man. There comes to him at times, the thought that he is not making any progress, and that he is receiving nothing from some Mystic source. From the fact that he has the thought that no progress is being made the evidence is gained that he is working onward. Only the dead in living bodies need fear. That which men would receive from Mystic sources is frequently often repeated, and in such a quiet unobtrusive voice, that he who is waiting to hear it shouted in his ear, is apt to pass on unheeding.

Urge no man to see as yourself, as it is quite possible you may see differently when you awake in the morning. It is wiser to let the matter rest without argument. No man is absolutely convinced by that. It is but blowing your breath against the whirlwind.

It was at one time written over the door: "Abandon Hope, all ye who enter here." It has taken hundreds of years for a few to come to the realization that the wise men had not the slightest desire for the company of a lot of hopeless incurables in the mysteries. There is to be abandoned hope for the gratification of our passions, our curiosities, our ambition or desire for gain. There is also another Hope—the true; and he is a wise man who comes to the knowledge of it. Sister to Patience, they together are the Godmothers of Right Living, and two of the Ten who assist the Teacher.

—THE PATH.

THE STRUGGLE FOR LIFE

WITH that struggle for life which begins with the first breath of the new born child and ceases only with the last sigh of the patriarch, everyone, good or bad, wise or foolish is very familiar; but there is another kind of struggle for life, which is indicated in those words of the Prophet of Nazareth when he said, "What shall it profit a man if he gain the whole world and lose his own soul?"

To gain the whole world in a physical sense is the lot of many men, because from earliest childhood until the period of death they seek and find that which fills their desires, their aspirations, their ideas of well-being and of happiness; but when the time for death comes, though they have gained the whole world that they coveted, in dying they lose all. Suppose we were told that for the next few hours we were the masters of limitless wealth; whatever vast sums we might wish to expend in any way, were at our call, only, come ten o'clock, we and the wealth should dissolve into dust; what man would take the trouble soberly to amass that kind of wealth? Yet, from the standpoint of the perspective of our longings—the lofty summit of the aspirations of even an ordinary man—the three score years and ten span of human life on earth is like the sinking of a torch dipped in water—a blaze, extinction. Still, generation after generation, we act as if we were the first men who had ever lived and we have to find it all out for ourselves.

In the larger sense, we learn scarcely anything from the life lived by the men and women around about us. Take, for example, the pursuit of wealth which ceaselessly rules men from the moment the child is able to make comparisons between the estate of one and another; it is but a phantom chase for a phantom wealth. Everyone of us fancies that wealth would bring him this thing or that, but he has only to glance around and he will find men who already have and have had that which he himself is literally prepared to sell his soul to get; yet, the having of it has not profited these men of wealth. Do you think a very rich man is any happier than we? Do you think that the most erudite college professor is any happier than an ignorant savage? No. Then why envy, why ceaselessly strive for that which when obtained turns to dust and ashes in the mouth?

Almost without exception man has not yet come to that point in purely intellectual evolution where he really aspires to *learn*. We have to struggle not only with the elements—earth, water, fire and air—but we have to learn to master them. All of these four elements are a deadly menace to a baby, yet without them he cannot live. Then, once he has learned his proper relation with them, he has naught to fear; he has a four-fold servant of inestimable

value to him in the process of learning. If we confine our attention for the moment merely to the human struggle for existence as we all experience it, we shall find that our struggle with the elements, the vast Titans of Nature, is as nothing compared with our struggle with each other. On the highway of life there is room for all, and yet there are wrecks along the road, because we chase baubles and because we are so infatuated that we act as if we alone had the right of way. The struggle for life becomes a predatory and frantic rending by one wild beast of others, but the human struggle is far more dreadful than the struggles of the beasts, because they have not the knowledge that we have; neither have they artificial weapons, nor priests and religions to justify them in their actions.

Then, there is the struggle for life by the soul in each one of us. If man has a mind, then that portion of his nature has to fight for birth, for food, for exercise, for growth, for development, for evolution, in just the same way as he struggles bodily or physically for genesis and growth and evolution. Most men have very poor bodies, poorer bodies than the beasts, in spite of all our intelligence and wisdom; and certainly for mankind the struggle for existence, which is by interpretation merely the struggle for subsistence, or the necessities of physical existence,—is more ferocious than amongst the unintelligent beasts of the field. But poor as the bodies of men are when judged by rational standards of physical well-being, the minds of men are very much more diseased, very much more undernourished, very much more misused than the bodies of men. Who would not wish to have a mind which could tell the beautiful from the painted, the pure from the impure, the just from the unjust, the true from the false; which might be able to select mental food from poison, medicine from injurious substances? Just as we all might like to have good bodies, so that the struggle for life as against the ills that flesh is heir to would cease, all of us might equally long for that mental health, that mental well-being whereby the struggle against a mind diseased would be non-existent for us.

Passing a little deeper into the arcanum of our own natures, we may see that we have souls veritably much more diseased than even our minds or our bodies; because everywhere men mistake sectarianism and dogmatism for conviction and knowledge. Everywhere men look to "authorities," instead of realizing that one man can no more know for another, can no more be pure for another, than a man may eat in another's stead or think for another. Most of us believe that whatever the soul may be, it is in the same kind of a relation to us as is the body. If a man grant that there is a life beyond the physical, outside the physical, antedating it, succeeding it, distinct from it even while he is in the body, he none the less thinks of his soul as something that he can lose as he loses a body,

something that can be created as our bodies are generated. And so, when in the name of the Spirit, in the name of religion, the self-styled "men of God" tell him that his soul was created when his body was born, knowing nothing about it himself, he believes it or disbelieves it. When these same religionists tell him that if he does not accept their dogmas, if he does not accept their doctrines, even his soul will be lost as a body is lost, or his soul will be damned forever, men believe it or disbelieve it; they have no knowledge, in any case.

The foundation of creedal religion is spiritual selfishness; the foundation of international intercourse is national selfishness; but since there is no religion without the men who hold it, and no nation without the individuals who compose it, these are but polite aliases for ourselves. The actual basis of our existence physical, intellectual, psychical, and spiritual, is selfishness; yet any man going back in thought to his own babyhood can see that had his father and mother, his elder brothers and sisters been actually selfish in relation to him, he could not have drawn the second breath of life. From the purely selfish standpoint what is the baby but a nuisance? From the purely selfish standpoint, what is a sick husband, a sick wife, a sick friend, a sick child, but a nuisance? Why do employers lay off men by tens, hundreds, and thousands? They say "Business is slack; we cannot afford to keep up the payroll;" but these thousands of employees have to eat just the same, they have to have clothes just the same; who cares? The individual employer wishes he need not have to do it; the individual statesman wishes he need not have to practice national selfishness; why does he do it? *Why do we?* Because of the rooted misconception in regard to our own nature, in regard to the foundation of all nature, in regard to the nature of all beings around about us, in regard to the purpose that underlies and pervades all conditioned and manifested existence. If the heaven we look for on earth is a place of peace, and of happiness, and of good will, it cannot at the same time be a selfish place. That heaven must be a place where people think of others first, last, and all the time; the only hell must be a place literally where every devil is for himself. Now take our civilization; when it comes to the wager of battle, when it comes to the poising of the scale, such has been our religion and our racial heredity that at the final analysis we express it all in a single aphorism, "Self-preservation is the first law of life." We have not yet learned that self-preservation is the first *lie* in life. No mother would ever bear a child if self-preservation was the first law of life; any man would think twice before he had any affection to bestow on anyone, wife, or child, or friend.

Selfishness is the basis, the fount and origin of all the struggle for existence that there is anywhere. We never can gain any

conception of the reality of the spiritual side of our nature, the immortal, enduring part of our nature, sinless, stainless, equitable, the patient divinity that is our Higher Self, so long as we think of ourselves *first*. No matter before what altar we bow, nor within the outer court of what temple we go, never can we gain anything but false ideas of the divine in ourselves so long as the basic measuring wand of our action is selfishness. The man who ceases to struggle for himself but struggles only to fit himself to be the better able to help and teach others, is the only one who can ever know anything of Spirit except by hearsay; of God, except from sectarians.

To say that man is inherently sinful is to utter blasphemy. Man is inherently divine, and we are selfish, not because we wish selfishness practised on us, nor because we desire to practise selfishness, but because, not understanding why we suffer, and fearing daily and hourly lest worse befall us, we think the only safety for us is to destroy him whom we conceive to be the author of all our woes.

Only when the doctrines of reincarnation and Karma cease to be doctrines and become clear perceptions of the thinking mind, can ever a man choose the skyline of Godlike action; and nothing but Godlike action will ever satisfy the soul of man. There is not a sect or church in Christendom that gives any explanation of the monstrous inequities of birth, nor the monstrous disparities in the conditions of men. Is it wonder that men murder, and steal, and quote the law of the land on one hand while on the other hand they fleece in the name of the law? The crime of the ages is the crime of popular religions, of national selfishness; the pillar and foundation of both is the ignorance of the individuals of the truth in regard to their own nature and their own being.

Since mankind has never been without a friend, from time to time there have come amongst us those who have taken their courage in both hands; who suffered all the evils that could be imagined, and passed over from the path of selfishness under any circumstances to the path of unselfishness in all circumstances; they have become of that order of Beings to which the One we call Christ belongs. Just as Christ came to the Jews, so Buddha and Krishna came amongst the Hindus. In every nation, in every time, there have been those who were truly our Elder Brothers; who have come amongst us and given us true ideas of our own immortal nature, true ideas of the law of all life, true ideas of our sowing and reaping, which, in the interminable aeons have brought us in evolution to where we now are. Jesus was an emancipated soul; Krishna was an emancipated soul. They had burst the bonds of the Struggle for Existence and had forever risen above them. Jesus, knowing that the miseries of the people of his day were the legitimate and inevitable consequence of their own past actions, taught them the

only remedy, the only safeguard for their future when they should come again into the bonds of flesh. He gave them the Golden Rule. Now again, we suffer from ourselves; false religions, false gods, and false statesmen no longer command our confidence. The message comes again to show that just as Spirit, soul, and body are all integral elements in the nature of man here, so the mind of man, true morality, and true philosophy are integral to spiritual evolution and to the cure of the cause of all the sorrows and miseries of human existence.

The knowledge of a Christ, the knowledge of a mother, the knowledge of a friend, is heart knowledge. The heart doctrine spoken of in Theosophy is true morality, the recognition that we are spiritual, and intellectual, and immortal, and that the law of life is the same for all beings. As each one sows, spiritually, mentally, morally, or physically, so will he infallibly reap; as any one of us is now reaping, so he must have sown, or he could not now be reaping. Today we reap; tonight we sleep. We go to a temporary oblivion so far as daily life is concerned; tomorrow, with the first waking breath, we start the enginery of consciousness again and go on from where we left off the night before. If we go to sleep burdened with debt, remorse, disease; we wake burdened in the morning. If we go to sleep selfish and embittered, how else can we waken in the morning?

There is no miracle other than that wrought in the secrecy and silence of the human heart, and that miracle is no more miraculous than the one wrought by the feeling fingers of the surgeon, tracing the ruinous edge of the knife along the thin wall of the carotid artery, and removing a growth without ever puncturing the paper thin sheath beneath. Such is the fine clean action that goes with unselfishness and selflessness, that goes with the recognition that this Universe is builded upon an eternal foundation which is Justice. No matter how wretched a man's condition may be today, when he sees that it is the result of his own sowing, and that sowing was not because he was an infernal and accursed sinner, but because he was *ignorant*, then he may take heart and act from the opposite basis, the basis of unselfishness. There is true religion; there is true philosophy; there is true patriotism. The way to it begins in the heart of man. "Know ye not that ye are the temples of the living God and that the Spirit of God dwelleth in ye?" That is the whole message of Eternity; we have to act on it.

ON SERVICE

THE prime object of Those who are behind all Theosophic movements from time immemorial is the service of humanity. In several letters received in the early days from the Masters of the Wisdom very clear and unequivocal statements are to be found which show that their object is the service of our race, through a spiritual regeneration and moral transformation of human individuals.

When the animal man is cleansed of his passional nature, the divinity of the spirit will be enabled to shine forth, and once the ape and tiger in man is dead, it will become possible for the God of the Higher Self to incarnate in him. The beast of fury dies but to yield its place to the bird of paradise, which, though from paradise, is yet a bird full of joyous songs and colorful hymns, of self-satisfaction and self-praise. The beast of evil, and the bird of good omen alike suffer from the thirsts of life and the hungers of body—the appetites existing as long as the nature of the animal survives. The struggles of existence and the pains and the suffering which are their natural concomitants belong to the animal man; that which is spiritual and divine in us ever exists in splendor of bliss, refusing to be affected and hindered by the foibles of the lower nature.

The Great Ones, who constitute the Deathless Race of Divines, having realized it, live by the power of that bliss of higher contentment. They are thus free and emancipated Beings—free from the bondage of passional limitations, and emancipated from the crushing power of material existence. Rich in their possessions Their compassionate will makes manifest the knowledge which enabled them to silence the roar of the beast and the warble of the bird and to chant the chant of power in the temple of Their bodies.

Students of Theosophy feel grateful for the knowledge which teaches them the art of holy war against the lower self and the demoniacal nature. In their zest, earnestly they begin to study—attend study-classes and lectures and read and even ponder over journals and books. This is as it should be. Study of the philosophy is necessary, since practise follows theory; one must learn the laws of warfare before marching to the battlefield.

However, says *The Voice of the Silence*:—"To live to benefit mankind is the first step. To practise the six glorious virtues is the second." This very simple injunction is somewhat lightly passed over by many. Its very simplicity makes us blind to its profound lesson.. Our desire to grow and evolve and become free and emancipated *ourselves,* like the Adepts, is very strong in many. Power and faculties, abnormal and super-physical, are often sought and

new knowledge in increasing quantity is demanded. More lectures, more books, new themes, new information is all the time asked for; ears hear, eyes read, minds accumulate facts, and lips move in terms of what is heard, seen, and accumulated, while Life lies fallow, Soul is dormant and Divinity slumbers—mute and deaf. From death to death many a student goes—what if his every funeral is more showy than the last?

Sometimes we are told—"I want to evolve, so that I can help." It is forgotten that each one of us has already evolved in some measure and to some extent. Why are we not then serving in terms of our present evolution and in what, if not in selfishness, is rooted our desire for growth? Let it be clearly understood that service of Humanity *is* the first step and that the gaining of knowledge depends not in the desire to serve in the *future,* but on the actual service in the present. This may sound strange and one well might ask: "What earthly connection is there between acts of service for our fellows and the obtaining of the higher knowledge?"

The higher knowledge is the knowledge of our spiritual self—the spirit in us, the spirit which is ourselves. The nature of that spirit, however, is omnipresence and impartite. The same metaphysical truth is conveyed in the ethical statement that the Master-Soul is within us, and it is the Universal Soul. "Live in that Master as Its Ray in thee. Live in thy fellows as they live in It." Reflection on this will convince us that study and service are but two aspects of the same fact. We serve our Self when we serve our fellow-men; we learn the wisdom of that Self through such service.

The study of our philosophy but gives us improved limbs and faculties of service. Such study, it will be seen, is not fruitful if the existing limbs and faculties of service are not put to proper and sufficient use. Service is the method, the spiritual exercise, which strengthens the spiritual muscle, sharpens the spiritual senses and makes the acquisition of added spiritual knowledge possible.

In the failure to do service is to be found the *raison d'être* of hitherto unsatisfactory progress. Let students not complain that Theosophy is at fault, when either through misunderstanding or disregard of what is comprehended they fail to serve and therefore to learn.

ON THE LOOKOUT

THE EARTHQUAKE

In connection with the Japanese tragedy, Mr. Brisbane remarks that "the cause of earthquakes is now generally well-known." The camp followers of science are usually more pretentious in behalf of science than are scientists themselves; and few scientists would corroborate Mr. Brisbane's remark. There are too many conflicting theories and too many exceptional cases.

We refer the reader to this magazine for September, in which the causation of earthquakes, and the significance of some of them, are treated at some length.

Many islands have arisen on the *east* coast of Japan; and the return of portions at least of Lemuria seems more imminent than might have been supposed. These islands will very probably form part of the new continent at whatever distant time it shall come into full being.

Continents rise and fall according to cyclic law; it rests with the inhabitants whether the changes shall be cataclysmic or gradual and peaceful; by sudden plunges engulfing whole populations, interspersed with quiet periods, or by a gradual and imperceptible movement such as is now proceeding along both coasts of the United States, upward in the West and downward in the East.

To say that mental and moral causation rules in and ties together both worlds, mental and physical, and that no mental act but is followed sooner or later by physical results, is medieval superstition, according to our scientists; but to say that no connecting law at all exists between geology and psychology, as they do, is—*exact* science!

THE ECLIPSE

The sun, being the most important object visible in the physical solar system—and, to Theosophists, the mental and spiritual as well—was treated at great length by H.P.B., in the "Secret Doctrine." The recent eclipse, with the great and unprecedented interest aroused by it in scientific circles, reminds us once more of the extraordinary manner in which her doctrines as to the nature and functions of the sun have since been generally accepted.

> "The idea of the amount of 'transformable energy' in our little system coming to an end is based purely on the fallacious conception of a 'white-hot, incandescent Sun' perpetually radiating away his heat without compensation into Space. To this we reply that nature runs down and disappears from the objective plane, only to re-emerge after a time of rest out of the subjective and to reascend once more." (S. D. I, 149.)

So far as we know, at that time the "incandescent sun" theory held the scientific field unchallenged. At the present time it is in the discard so far as well-informed people are concerned, and the whole subject is a deep mvstery—to physical science. Reference to "Science Progress" for January, 1922, for instance, will show the present status of the question, although the "contraction—incandescence" theory is still ignorantly taught in schools and even by some "scientists."

One of the most telling blows against this theory was the physical proof discovered that solar action is subject to the same rule of periodicity which the Second Fundamental of Theosophy states to be the absolute law of Nature;

the aspect of the sun is admitted to go through the complete eleven-year cycle described in the "Secret Doctrine," and one of the prime causes of interest in the recent eclipse was the chance afforded to get photographs of the corona, which changes its appearance periodically.

The heat of the sun was discovered recently to have fallen off 3 to 4 per cent, causing most of the weather vicissitudes of the last year. This, had it occurred in H.P.B.'s time, would have disposed of the "incandescence" myth even in those days. Obviously such sudden changes cannot fit the theory of gradual cooling, and the sun thus betrays itself as a minor variable star.

Apropos of which, we learn from "Science and Inventions" that novae, or new stars suddenly breaking out, are very common; the cause is a mystery, and while the outburst, it is assumed, destroys everything in the neighborhood, the star itself returns sooner or later to its original condition. These cases are computed to be as many in the past as the number of stars now visible. Whence these sudden outbursts of destructive energy, repetitions on a greater scale of the fluctuations of solar heat, and whence those fluctuations themselves? The energy comes from somewhere, and returns somewhere, and neither of those "somewheres" can be shown to lie in the objective universe.

H.P.B. gives the answer above; but ancient science bears more specifically on these outbursts of destruction, known in the ancient Orient as "major pralayas," and vivid descriptions occur of what happens when the six concealed centers of energy of the sun burst into full and destructive objectivity.

Fate and Free Will

It is a curious anomaly that many, if not most, scientists, and very many of their followers, believe firmly in a theory which, if acted upon, would result in an almost overnight elimination of the human race: namely, mechanistic determination. It never seems to avail to point out that a theory which will not work under any condition cannot be a true one, or that every conscious and idealistic effort of the mind contradicts this one.

However, now and then a faint green appears in the dreary desert of determinism; and we discover H. E. Walter, of Brown University, in a quite orthodox scientific journal, remarking that man is composed of three factors: heredity, environment, and *response*. Moreover, he treats the subject as though man actually had something to do with his own fate, and possessed free will! We fear that Mr. Walter will find himself in trouble with the great majority of physiologists, who believe that response is a part of heredity; but he himself appears to believe otherwise. Response means, if anything, in this connection, free will: and free will implies a governing factor which is immaterial, as otherwise it would be subject to the multifarious material forces of the brain and body, therefore not response at all in that sense. This implies soul or spirit of some kind; and indeed many "authorities" are now cautiously feeling their way toward some such superstition (!) having been driven to the point where they must, or forever give up hope of further knowledge.

The whole trend of scientific thought being along monistic lines, if the soul is once generally accepted, and a real attempt made to find out something about it, rather than to disprove it, a change from materialist monism to spiritual monism may not be so far away. And Theosophy is the original and all-inclusive spiritual monism.

HEREDITY AND X-RAYS

A prime object of evolutionist search for some years has been some means of affecting the characteristics of germ plasm in a hereditable manner; this in the hope of elucidating the cause of heredity! A cause, we may remark, which without the "six-principled Dhyan-Chohan" of Theosophy, will remain forever in the dark.

James W. Mayor, Union College, Schenectady, discovers that the X-ray produces viable modifications in the germ of the Drosophilia fly. It would seem as though, after the number of times scientific theory has tripped up over this fly, that our savants would seek some more complaisant specimen for their experimentations.

However, in this case, the Theosophist, at least, has no objections, for the X-ray is of the same order of matter as the astral body. The effect thereof in physical heredity can be studied by anyone who cares to turn to the "Ocean of Theosophy," Page 35 *et sequitur.*

THE LIFEGIVER

Perhaps one of the grossest of the many "medieval superstitions" unblushingly revived by H. P. Blavatsky in 1888, was this quotation from the ancient "Hermes Trismegistus":

> "The creation of life *by the Sun* is as continuous as his light; nothing arrests or limits it. Around him, like an army of satellites, *are invisible choirs of genii.* They fulfill the will of the gods (Karma), by means of storms, tempests, transitions of fire and earthquakes; likewise by famines and wars, for the punishment of impiety. It is the Sun who preserves and nourishes all creatures; and even as the Ideal World which environs the sensible world fills this last with the plenitude and universal variety of forms, so also the Sun, enfolding all in his light, accomplishes everywhere the birth and development of creatures. All these genii *preside over mundane affairs,* they shake and overthrow the constitution of States and of individuals; *they imprint their likeness on our Souls,* they are present in our nerves, our marrow, our veins, our arteries, *and our very brain-substance.*" (S. D. I., 294.)

As far back as 1920 we find Prof. Garrett P. Serviss, certainly not to be accused of any prejudice in favor of Theosophy, writing that "Mysteries affecting human life and health may be solved when more is known about sunspots."

He proceeds then to note that an increase of sunspots began coincidentally with the war, and proceeded up to 1921; a *seven-year cycle.* Soldiers in France were informed by inhabitants that a storm period began at the same, wherefore most of the execrable weather enjoyed in Europe during the war.

The system used by Father Ricard of San Jose for predicting weather is based on fluctuations of sunspots, and is eminently successful.

In the Chilean disaster of last year, the heavy shock coincided with the arrival at meridian of the largest sunspot of the year, with a conjunction of Mercury, Jupiter, Neptune, and the sun approaching.

The Japanese earthquake occurred just before an alinement of the sun and moon, and the typhoon following came after it; incidentally, all these disasters came after some months of unprecedented drop in the heat of the sun.

These things might be considered as without connection, but a coincidence as often repeated as unusual solar conditions and terrestrial disturbances, ceases to be such, and becomes a series of phenomena whose *prima facie* relations call for investigation.

LIFE-RAYS

If the Deity is to be worshipped because of benefits rendered or expected —and that seems the idea of the "Christian" world in general—then, instead of holding in contempt the old sun-worship religions, we might better re-examine our own.

Referring back to the above extract, we learn from the "Scientific Monthly" for May, 1923, that the sun is discovered to have extraordinary curative powers in regard to rickets and tuberculosis; and it is admitted that this was known to the ancients and rediscovered by "accident."

Dr. Henry Smith Williams cites a "new" medical theory to the effect that sunlight seems to have other effects on the body than heat and cold, noting that spiders which live in the sun remain active without food for six months at a time.

We then learn also that an open-air and sunlight school in Switzerland is getting results with diseased children altogether unprecedented.

Doctors Sardou and Faure have presented to the French Academy of Medicine the results of a long series of observations on the connection between sunspots and pathological conditions. In certain chronic diseases ordinarily manifesting mildly, at the beginning of a sunspot period, an acute phase set in and endured throughout the period, often with intense suffering, and vanished with the spots. These investigations were carried on in conjunction with M. Vallot, Director of the Mont Blanc Observatory. Commenting thereon, Dr. Fiessinger remarks in the *Journal des Praticiens* that "they light the road to an entirely new field of medical research—the possible influence of astral variations on the physical reactions which govern the resisting power of our bodies."

We may be pardoned for quoting again from H.P.B., who maintained that "Life is Light, and both are Electricity":

> "Thus, there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart . . . Only, instead of performing the round every second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system. . . . Could the human heart be made luminous, and the living and throbbing organ be made visible, so as to have it reflected upon a screen . . . then everyone would see the Sun-spot phenomenon repeated every second, due to its contraction and the rushing of the blood." (Secret Doctrine, I, 541.)

This statement was substantiated in the course of vivisectionist experiments some years ago.

Sunspots thus coinciding with an outflow of energy of all varieties from the sun, the effect of said energy flux will be according to the conditions of the locations through which it passes; if conditions are out of joint, turmoil and suffering will arise; and the effects will fall upon those whose Karmic position is in zones of disturbance. Let us consider a few remarks by the other great Teacher—Judge.

> "In regard to great cataclysms occurring at the beginning and ending of the great cycles, the main laws governing the effects are those of Karma and Re-embodiment. . . . On the physical plane effects are brought out through the electrical and other fluids acting with the gases on the solids of the globe. At the change of a great cycle they reach what may be termed the exploding point and cause violent convulsions of the following classes: (a) Earthquakes, (b) Floods, (c) Fire, (d) Ice. . . .

"The first 5000 years of *Kali Yuga* will end between the years 1897 and 1898. . . . As 1897-98 are not far off, the scientific men of today will have an opportunity of seeing whether the close of the 5000 year cycle will be preceded or followed by any convulsions or great changes, political, scientific or physical, or all of these combined." (Ocean of Theosophy, 123 *et seq.*)

THE MAGNETIC CONNECTIONS INVOLVED

H. P. B. said "The Sun is a great Magnet"; and she wrote very fully regarding the close connection of the solar and earthly magnetism. Would it be logical to suppose that if all actions are inextricably interlocked, as Theosophy teaches, we would find that gigantic changes of the last few decades foreshadowed in physical conditions? If so, logic is substantiated by elucidated facts.

We have already noted the unprecedented drop in solar heat during the last year or so. We now discover on the authority of Dr. Louis A. Bauer, in "Science" for August 17, 1923, that the axes of the magnetic fields of the sun, earth, and atmosphere are related in the same way to the rotation of the respective bodies, and all inclined, also, that 3 per cent of the magnetic field of the earth is due to something equivalent to an *electric current passing perpendicularly through the surface.*

Dr. Bauer states that the intensity of the magnetic field has decreased one fifteen-hundredth per annum for the last 80 years, due to some quite unknown cause; and he says in regard to this and other problems.

"No matter what theory is proposed, somewhere a hypothesis must be introduced implying new properties of matter or physical conditions above or below the Earth's surface, regarding which we have no knowledge whatever or but the slightest glimpse."

Regarding the bearing of all this, we may recall that H.P.B. said that Theosophy must prevail, or civilization in this century would "go down in such a sea of horror as was never known before in the world's history."

Theosophy has not yet prevailed, and if civilization has not entirely gone down, still the omens are not hopeful enough to set down the above as a mistaken prophecy; and what amelioration is visible has been due entirely to the slight and sporadic, but nevertheless plainly visible general recognition of the fact of the Brotherhood of Man, which is the whole basis of Theosophy, under whatever name.

But most certainly none can gainsay this prophecy.

"*That* which

"'Just though mysterious, leads us on unerring,
Through ways unmarked from guilt or punishment.'

—which are now the ways and the high road on which move onward the great European nations . . . now several of them have reached their Iron ages, the *Kali Yuga,* an age *black with horrors.* This state will last . . . until we begin acting from within instead of ever following impulses from without . . . Until then the only palliative is union and harmony—a Brotherhood in *actu* and *altruism* not simply in name." (The "Secret Doctrine," 1888.)

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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XII.—No. 2 December, 1923

Analogy is the guiding law in Nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries.—H. P. BLAVATSKY.

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THEOSOPHY is an independent Journal, devoted to the interests of the Theosophical Movement, and is not the organ of any Theosophical Society. It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and is therefore interested in all men and in all efforts to ameliorate the conditions of mankind. It is devoted to the dissemination and the application of the fundamental principles of the philosophy of Theosophy. It is loyal to the great Founders of the Theosophical Movement, to their Messenger, H. P. Blavatsky, and to her Colleague, William Q. Judge.

THEOSOPHY does not concern itself with dissensions or differences of individual opinion. Its treatment of men, things and methods "is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis is its criticism directed in any other spirit."

THEOSOPHY, believing to the full that "There is no Religion higher than Truth," is consistently devoted to the Three Objects of the Parent Theosophical Society which was founded at New York City, U.S.A., in 1875, by H. P. Blavatsky, William Q. Judge, Henry S. Olcott, and others. Those Three Objects are:

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

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

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

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Follow right doctrine, and be kind to all that lives; receive in moderation what is given, but hoard not up; these are, in brief, my precepts.—BUDDHA.

THEOSOPHY

Vol. XII DECEMBER, 1923 No. 2

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

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

ON AND THROUGH

THE life of the normal man who earnestly tries the Path is a succession of temporary struggles and temporary quiet spaces, with perhaps not much more of stress and strain than that of the profane, and certainly with much more of strength and abiding sustentation.

But in the case of some, perhaps those who have seized the ladder with unready hands, or perhaps whose knowledge and responsibility has exceeded their moral fitness for the handling thereof, may come a time of supreme trial never to be understood in this life by those who pursue the evener way.

Perhaps at the culmination of a long period of strain, when all powers up to Spirit are at lowest ebb, some unforeseen convergence of circumstance and the Karma of personalities brings to bear a blow from the dark which sends into utter ruin not only the last citadel of personal pride—no matter how lofty and praiseworthy in human eyes—but also the last idol of unconscious worship, the last human or personal crutch for weakness—a weakness possibly not before recognized. Now this leaves the soul stripped of all things necessary to the human nature, quite alone and in the dark, and no man would say that worse could befall.

But if then in addition it is found that the laborious and blood-cemented inner structure of years has also been powdered to atoms, that the inner strength and calmness which has carried over all the worst misfortunes known to ordinary men, is replaced by a Kamic cyclone possessing the darkened skies of consciousness unchecked and uncontrollable, then it becomes a matter of knowledge and not of theory that the inventor of the Christian Hell had no imagination.

But after the storm comes calm; and after the whirl has subsided, after exquisitely efficient tendrils of agony have penetrated every recess of the quivering soul and had their will therewith, comes the comparative calm and relief of a frozen despair, and the amazed and aghast consciousness takes stock of the situation.

Where before was a Path, rugged and bitter, perhaps, but both passable and desirable, now stands a wall of ice, upon which the words *"Eloi, Eloi, lama sabachthani!"* appear, translated at last into terms of amazedly complete and agonized comprehension.

Then there is left but one object of desire—a complete cessation of consciousness forevermore. But no act of will can upset the order of the entire Universe, and there is a turning toward the only road to oblivion—the Left-Hand Path, which, however great the intervening woes, offers at last rest and annihilation. And for the man who stands at this point the mystery of the Black Magician is no more a mystery.

But the whole nature is now found incapable of the wrong turn; the man has bound himself to the torture stake by unbreakable chains of Compassion Absolute, and cannot, in spite of himself, act against the All. But this is no comfort; it is only an added misery where there would have seemed room for little more. This is then the time for introspection in calmness; the calmness of death, but calmness: there is plenty of time, because for the time being there is nowhere to go. But there must be action, in one direction or another, and the only possibility lies through that fearful wall.

If the Masters had not remained with men; if it were not realized that all along they had called to this ordeal, and sought to prepare us therefor, who could face that wall? But we know that Karma is true and unerring, that the Masters *are* real, that They are waiting just beyond, that They could have gotten there only by our own *Via Crucis,* that They have told us and are telling us that They have survived that dreadful death as we will survive it *if we have the courage.*

If we have the courage to look within, we will find more strength than we had thought for; we know at last our ruling motive; the uttermost misfortunes dreaded by men have been met, endured, and survived; physical death, loss of possessions, disillusionment; separate existence—all are empty shadows, worthless dust, and our last and only foe is Tamas, the dark quality, desire for non-entity.

But if, by a supreme effort, we rouse in ourselves courage to *go on and through,* we will find that every quivering pain aroused by the effort forms new motive power, and that for once unencumbered by personal possessions, unsuspected sources of strength spring up within. The battle is not done; there may be wall upon wall beyond, but through the Eye of Spirit we see at last with cer-

tainty the true direction and the end, and know once and for all the truth of our quest and our strength to end it.

So, unswayed by the opinions or examples of others, not troubled by doubts of the Way, free from all material fears, knowing that the Masters *are,* with a deep pity for all that lives, resolved to the depths that no being shall suffer, as we have suffered, by act of ours, relinquishing pain, as the last personal sacrifice, the word is ***on and through.***

THE SCREEN OF TIME

Significant Criticism

Loss by the Universal church of its religious influence upon the home was emphasized by several speakers at the international convention of the Brotherhood of St. Andrew, recently held in Chicago. Some of the phrases voiced are significant: "The juvenile courts are full because the juvenile homes are spiritually empty"; "America is falling down today because its fathers are spiritual morons, while the country as a whole, spiritually, is a land of little leaders who are preaching to petty people about trivial things"; "It is no accident but a parable that so many churches have stowed children away in the basement, and given them a nickel each on which to run their establishment"; "Young people have become agnostics about man. In a way that is more devastating than agnosticism about God . . . we have taught them merely to be thinking bipeds"; "The average young man is unhappy, full of inner discontent, and of subconscious realization that life is to him a meaningless farce."

These are strong words, and relatively true; but as used by churchmen in evaluating the works of churchmen can they be termed *intelligently* true? Did they not convey to the assembled brethren that *relative truth,* the subtle dangers of which are pointed out so vigorously in *The Voice of the Silence?* It is just because none of the current Christian theologies provide a rational answer to the question, "Why am I?" that the churches have failed. The youth of today is not to be satisfied with dogmatic statements that the experience of daily life proves cannot possibly be true, nor with the myths and fairy tales that even popular scientific knowledge shows to be false. The present struggle between the Fundamentalists and the Liberals within the churches is a symptom of the fever that is epidemic, and which may equally kill or purge the patient of its corroding poison—superstition. But how could any Christian theology provide a man, young or old, with a rational theory of life as it is, unless it included the "lost chord of Christianity"—Karma and Reincarnation?

"AN AGE OF TRANSITION"

Students of Theosophy to whom the spectacle of this "Age of Transition" is an illuminating verification of the prophetic words of H. P. Blavatsky, are finding the reports of the various Christian church conferences exceedingly interesting reading.

A case in point is the fifty-eighth annual Church Congress, convening in Plymouth, England, late in September. To witness the efforts of a once proud and pompous Church to understand, translate and adapt itself to the post-war psychology of its erstwhile followers, and to convince itself and them that its archaic doctrinal theologies are not incompatible with present-day knowledge, is to have before our eyes a practical illustration of the mysterious workings of *Manas* which every thoughtful student can, by application and analogy, make of the utmost value to himself.

The London *Times* devotes four columns to a report of the opening day of the Congress, including a resume of some of the addresses. From them we extract a few of the more significant statements.

The Bishop of Exeter said:

> All Eastern Europe was suffering from a tempestuous cyclone of unbelief. It was spreading, if it had not already spread, to Germany . . . and they must expect a very great movement among the working classes (in England) which would have its origin in discontent—he had amost said rightful discontent—at things as they are. . . . There were more people than he liked to think of who were asking themselves whether Christianity had failed, and the question must be answered by the whole Christian body. Christianity was a success because it had introduced love into the world. Their first step must be to extend the bounds of love so that every Christian felt, in sincerity and reality, that he loved his brother Christian.

We are obliged to the good Bishop for his re-interpretation of history. From our study of pre-Christian religions and the lofty ethics of pre-Christian teachers we had not deduced that "Christianity had introduced love into the world." Also do we now see that it must have been "Christian love" that was the ruling motive underlying the wars, cruelties and barbarities carried on under the name of Christianity during the first 1500 years of our epoch. What an *intelligent* note was this to sound at the very opening of the Congress, and what a convincing answer to question whether Christianity had failed!

FOR APPLIED CHRISTIANITY

The Bishop of Oxford in his address pointed out the great need in the world of an *applied* Christianity, saying that the Church was being challenged with the question: "How do you, how will you, make your profession of Christianity work?"

> Could they wonder that men and women came to believe that there were

two worlds—one irreligious, the world of business, of social life, of warm human feelings; the other the religious world, where churchgoers went and worship was offered, and life was devout and charity and almsgiving were the work of men and women wholly different from themselves. . . . The Church of Christ would make good in the world only so far as it claimed the world and all its interests for God, so far as its members realized that all problems, political, social, economic, international—where the interests of men and women were at stake—were religious problems and would only be solved from religious motives. . . . There was a cheery optimism which tried to believe, or rather to persuade, that all would be well if they repeated often and loud enough the phrases "brotherhood" and "comradeship" and "fellowship" and "co-operation" and "vision," and "the larger one-ness." Catch-words were the surest symptoms that people had failed to see how deep the questions at issue were, or, seeing it, were not prepared to submit to the stern discipline which alone would help to solve them, the discipline of hard thinking and sincere self-denial. . . . It was idle for the Church to proclaim to the world a gospel of fellowship and co-operation, unless it was at the same time itself the living witness of that law-abiding sentiment which alone could give reality to our fellowship one with another.

This is a recognition of the need of a *living* religion and a *spiritual* basis of civilization, and as such, is beyond and above all religious doctrine; for the ethics are not the exclusive possession of any and antedate them all. It rings true because in spirit it is an expression of the Eternal Verities. Theosophists need to apply it as well as the followers of any and every cult and sect.

Worship and Social Values

The Bishop of Bristol, pointing to the failure of civilization as illustrated by the great war with its harrowing after-conditions, asked his hearers to consider two questions of vital import—what were the conditions of Divine help and what was their part and contribution?

The reason why Christianity appeared so powerless today was not because God had failed them, but because they had failed Him. Looked at broadly, the Christianity of the modern world was little more than nominal. It was more a profession than a practice. It could not be said that politics —social or national—industry, economics, and all the movements which characterized our social system were related back, even by professing Christians, to fundamental religious principles. The trend was away from the principles of value, to the inducements of expediency. But the religion of Jesus was essentially one that gave emphasis to absolute values. They had to regain that emphasis before they could expect the intervention of God in their behalf. . . . In many ways they seemed to be retracing their steps to a medieval conception of what the service of God meant, with the inevitable result that, on the one hand, they were insensibly recasting their ideas about God, and, on the other, losing touch with all that was most progressive and significant in modern life. He could not conceive of a God whose main concern was with correct ceremonies and traditional conventions. All the study of the evolution of religion showed that to be a retrogression. . . . The true

Catholicism would justify itself, not by a return to views and practices inevitably limited by the extent and character of an earlier stage of knowledge, but by a frank recognition that in Christ they saw the beginning of what by His spirit He continued to do and develop in a great new movement, in which men welcomed every new accretion to the store of human knowledge as fresh evidence of a Father in Heaven; in which the finest worship was to be found in a service whose aim was not primarily beautiful and solemn rites, but the creation of a sense of social values.

The significance of the foregoing will be better sensed when it is remembered that the Congress is that of the Church of England, in which forms of worship, rites, ceremonies, and all the paraphernalia of an established church have been for centuries so greatly emphasized. The Bishop spoke for the development of a service "in which the accidental or temporal, whether in forms of organization or of worship, were perceived as a means and not an end."

"By What Authority?"

The Bishop of Truro adverted to the fact that the Church was beset with problems, distraught with controversies and divided by differences, admitting that there were some persons who predicted disastrous failure for the Church, and indeed, taunted it with failure now.

If the furtherance of the Kingdom of God were made the test and standard of all their projects and were allowed to dominate in all their controversies, the day of triumph would be near indeed. The idea of the supremacy of Jesus must be applied to every department of human life. If it was incapable of application in any one department, the Faith, and a Catholic Faith, failed with it. . . . If the Gospel was a living thing, it was the message to this very time. When they claimed the right of Christ to interfere in common life they were met as of old with the question: "By what authority?" It was a question never easily answered, perhaps less easily now than ever. The authority of the Bible counted for something; so did the authority of the Church. They had quarreled in the past as to the particular weight of those two authorities. He did not depreciate their importance, but, frankly, when the modern world did listen to them it would be the accepted authority of Christ which would sway it. . . . The modern world must approve and be satisfied with authority before it accepted it. . . . The Christian faith found its verification in experience. If they could prove to the world that Jesus Christ was God, they would win its acceptance of His authority and achieve the first and greatest step in their task.

The Bishop stated that he was no Modernist—quite unnecessarily, as will be seen—but added that he was not afraid of Modernism. However, he affirmed that there was a waste of time in finding heresy in every new theory, that all truth was not yet ours and old truth assimilated new without denying itself. This last is an excellent statement, the application of which we would sincerely recommend to the Bishop of Truro, who evidently represents the more reactionary element of the Church.

Spiritualizing Economic Life

The Bishop of Woolwich declared that the difficulties of the present time were a challenge to the Church to think out again the whole condition of our social order in the light of the teaching of Jesus Christ. Like his fellows in office hereinbefore mentioned, he emphasized the necessity of an applied, rather than a professed, Christianity—going so far as to say:

> Any business, therefore, that was run for personal gain, or mere profit, stood self-condemned because it did not seek first the Kingdom of God. That spiritual principle in no way minimized the value of material things. It enhanced their value, for all matters became interpenetrated with spirit and endowed with a new and higher power. They needed to spiritualize the whole of their economic life. . . . In the light of the teaching of Jesus Christ it was difficult to find justification for anyone receiving an income who performed no corresponding functions in return. They needed to be careful how they talked about the rights of property. Property was a real thing, but it was a trust and not a possession, and it was for use and not for power.

There was much more to similar purport, with practical application to present conditions in England. It seems almost incredible that such sentiments should be expressed by Bishops of the Church of England, at its own Congress, a Church that has been so representative of the "vested interests," in religion and otherwise, for centuries!

Spiritual Trend of Philosophy

Canon de Candole, speaking before the Congress, undertook to suggest how the Church should reach the mind and conscience of educated people, many of whom have cut themselves off from contact with organized religion. Unless these can be reached, in his opinion, the day of Christianity is over, so far as the world of thought is concerned.

> The main trend of philosophical thought is now in the direction of a spiritual interpretation of the universe. . . . This is shaping itself in terms of personality . . . and in the study of personality people were led, through the understanding of the personality of man, to the supreme personality of God Himself. . . . On the Church side there must be a frank recognition that modern thought necessitated some changes in their modes of expression. New knowledge had come to light, and on the basis of it there had been formed new theories of matter, of the structure of the universe, of the development of terrestrial life, and of the origin of man. They no longer believed that the earth was the centre of the universe or that the Bible record of creation was scientific. The Bible represented a growth, and recorded the gradual unfolding of truth as men were able to bear it and carried the inevitable traces of the limitations of its writers.

THE INFLUENCE OF THEOSOPHY

It may appear strange to some readers of this magazine that so much space has been devoted to the foregoing condensation of the addresses at a Church Congress; but when it is remembered that this gathering was representative of the Church of England, symbol of the old order of things, and State supported, the nature of the ideas set forth—and especially the insistent note sounded of the intense need of a *practical* religion—should be of enthralling interest to every student of Theosophy.

The mission of H. P. Blavatsky is showing results today, in directions that, perhaps, are the last which present-day students would suspect. Theosophy actually is permeating so reactionary and materialistic a religion as Christianity—not indeed, that its exponents recognize as Theosophical the action of the leaven they bear witness to; but one who knows the ancient Wisdom-Religion and its bearings can see its indubitable influence. This has been rising and penetrating as silently, and as inexorably, as the tide in the night.

We are not to conclude that present Christian Clergy have become, or will become, Theosophists. Probably few ever will in this generation. Nor is it to be expected that the Christian sects will materially change their *creeds* in the early future. But their *practice* is now changing, and will continue to change—away from the old motives based upon superstition and credulity and "authority," to a broader, more intelligent, energization based upon the great need for human service. While the Church may be still *following* the people, in order to retain some of them within its fold, it is clear that such hold as it may continue to exert will not be the result of fear and the gross selfishness of individual *personal* salvation, as in the past.

The day of Christianity is over, so far as thoughtful men and women are concerned—that is, the day of that dark blot upon human progress known as "Church Christianity." With its passing the day of the living Christ is perchance beginning to dawn—the Christ who taught no dogmas or doctrines, no "hell" or "heaven" in the theological sense, nor any vicarious atonement, nor the exclusiveness of his own one-ness with God. He taught the perfectibility of *all* men, the God in all and through all, the possibility of its realization through the intelligent practice of the ethics common to all religions, "heathen" as well as Christian. And he exemplified in life his own teaching—as did Buddha, Confucius, and many another. The proceedings of the Church Congress bear evidence of a dimly seen, indirectly felt, and very much disturbed, perception of these facts.

The Increase of Divorce

Much space is being devoted of late by the newspaper and periodical press of the country to the increase of divorce. In the United States in 1916 there were 112,036 divorces; last year the number rose to 148,554. But there were fewer marriages in 1916; 1,033 to every 100,000 of population, as against, in 1922, 1,055. This means that seven years ago there was one divorce to 9.3 marriages; and last year to 7.6—a startling increase. The figures are authoritative, supplied by the Census Bureau's marriage and divorce survey.

Writing in *The Atlantic Monthly* for October, Mrs. Katherine Fullerton Gerould discusses the divorce problem, noting that "it is not the guests of Ellis Island who are divorcing all over the place; it is either the Americans themselves or the really Americanized."

> The most that you can attempt to do is to educate the race to a point—in this as in other matters—where a reasonable law will cover the majority of cases, because the people at large will have reached a certain level of reason and civilization. We are very far from that level at present and must still be experimental.

The New York *Times,* speaking editorially, thinks that "education must point the way to a solution, and one or more States must be examples in the rationality of their laws to dissolve the marriage tie."

Here are two shrewd observers—reasonably practical, rational and broad-minded—who look to education for solution, or at least amelioration, of the divorce problem. But what do they mean by "education?" If the present system of "education" is implied, the situation will steadily grow worse: divorce is the *result* of present decadent systems of education: that man is a body, that he was created by some being outside the Universe and hence is irresponsible, that the end and aim of life is bodily existence both here and in the hereafter, that this materialistic civilization is the greatest and most enlightened that ever was.

The divorce problem will not be "solved" until a considerable number of otherwise intelligent people arrive at the true understanding that marriage is not a physical but a spiritual undertaking. Then the problem will solve itself. This epoch cannot dawn until the astounding fact is grasped that man *is* a Soul—not *has* one—dwelling in a body, and that sex is merely incidental; that the purpose of life is the evolution of Soul, of which great drama of evolution bodily existence is one of the stages. This, and the applications to life that would flow from it, might well stand as practical results of a true "education"—incidentally, the divorce problem would cease to exist.

DIVORCE AND REINCARNATION

The Soul has no sex. Every entity now in bodily existence is a Soul and, as such, is potentially either man or woman, has in past incarnations occupied both male and female bodies, and is as likely, in future incarnations, to occupy one as the other. Bodies are merely representative of the "pairs of opposites" that exist throughout all Nature. They are nothing in themselves, for when the entity leaves them, what remains? A congeries of "lives" of different characteristics which immediately begin to war among themselves, with the disintegration of the body as a result.

In the light of the foregoing, which is a part of the teachings of Reincarnation, would the emphasis on sex—chief immediate cause of the divorce evil—be predominant in a civilization wherein a considerable number of the most enlightened recognized the validity of the doctrine of "repeated lives on earth?" It assuredly would not. If a man or a woman realized that he or she had incarnated sometimes in one sex and sometimes in the other, and would likely thus incarnate in time to come, what a difference in relations from the present crude and crassly ignorant development would result! Man and wife would be companions. Marriage would be a sacrament. Reverence for the chosen partner in the wise and purposeful journey through a "day" on earth would replace the present relation. And what a difference in the children! Under right marital relations a better class of entities would be drawn into incarnation. Youthful criminals would become fewer, instead of larger and larger in number as statistics of the present indicate is the case. The race itself would be lifted to new heights of expression and civilization carried to a point of beauty and glory beyond anything we can now imagine. Its basis would be *spiritual*—not material.

The pity is that all this could be brought about within a few decades if the Theosophists of *today* would but take their noble philosophy as a *mode of life,* and not just something to study out of books and *talk* about. Some quietly do. They are those who recognize that one *professed* religion, science or philosophy is just as good, as such, as another—and just as impotent. Honesty with oneself seems to be about the rarest thing in the world today, as it has been in all ages until forced upon an unwilling people by pain and suffering, the great teachers.

OUR NATIONAL WEAKNESS

Writing in *Current History* for October, Dr. Arthur T. Hadley, President Emeritus, Yale University, makes some points worthy of consideration in his study, "Our National Character, Its Strength and Its Weakness." Dr. Hadley finds that the three faults most

commonly charged to our national character today are materialism, lawlessness and unwarranted self-assertion. The first, materialism, he believes, is not exclusively American, but "common to the human race." The second, lawlessness, is "not so much chargeable to our national character as to our system of government."

> The really distinctive faults which can be charged against the American people are not due to materialism and lawlessness, but to the habit of unwarranted self-assertion. If we had to condense this charge into a single word we might use the term "bumptiousness." But it is better to employ two words, because the evil is essentially two-sided. It results from a combination of two sets of faults; faults of superficial thinking on the one hand and faults of self-advertising and boastfulness on the other.

Dr. Hadley proceeds to trace the genesis of these more distinctive faults—in a manner that perhaps to a student of Theosophy implies a resort to one of them, "superficial thinking." For he does not recognize that to assign external and material reasons for impulses that have their genesis in the psychic nature is to mistake effects for causes. Man is a Soul, undoubtedly responding to the environment in which he finds himself embodied, but is himself the energizer and maker of it—and *it* is the result of his inner life, not *he* the result of it. Furthermore, character is not the slow building up by a physical race of a congeries of common traits; character really *is* Soul, or at any rate an expression native to Soul, and an entity comes for embodiment in that physical environment which enables it to give expression to an already acquired character.

Reincarnation provides the cue as to process; Karma is the law, ethically expressed by the phrase, "Whatsoever a man soweth, that shall he also reap." It is a very superficially thinking class of Ego that is now finding embodiment in America, and that has made this ephemeral type of modern civilization and culture what it is. To consider the matter in any other way is to confuse effect with cause —just as if a man spoke of the "fleshly appetites," with the idea that the body causes them, when it can be seen at once that these arise and are due to the psychic nature and merely expressed through the bodily instrument. The body in itself has no appetites, or any validity as an entity; let its erstwhile owner desert it, and we all know what will happen!

Educational Changes Suggested

Dr. Hadley has said some fine things, however, in the course of his discussion of "superficial thinking," and suggests some much needed changes:

> First, in the schools: Let us recognize that the *knowledge* of the facts of history or science which the pupil gets is of very little importance as compared with the *power* of getting at additional facts for himself as he wants them and the *habit* of getting them right. And let us train him in these

habits and powers by teaching him subjects where he will have to do most of the work himself instead of expecting his teacher to do it for him. He may not know so many things when he leaves school, but he will be a much more useful citizen. Instead of the "knowledge that puffeth up" he will have some of the "wisdom that edifieth." . . .

Let our schools at the same time extend as far as possible the good work they already do in teaching habits of courtesy. This will not of itself check superficiality or self-complacency; but it will go far to prevent it from becoming dangerous, particularly in international affairs. Bad manners have become quite as fruitful a source of international misunderstanding as bad conduct. . . .

. . . By listening to the man who can talk best, we fail to give a fair chance to the man who can think best or act best. The one way in which America as a nation can escape the dangers, at home and abroad, to which habits of superficial thinking and self-assertive talk have exposed us is for Americans, individually, to refuse to let themselves be imposed upon by thinking and talk of that kind.

TWO PLEAS FOR UNITY

Observations voiced by two university heads on the occasion of the re-opening of their respective institutions for the new academic year will be interesting to students of Theosophy, in that they emerge from a realization of the necessity of a greater feeling of unity among men, if society is to become adjusted and a practical basis for a forward movement established. Furthermore, the urgent presentation of such ideas to thousands of young men and women at the present juncture of the world's affairs is significant in the light of the wider sweep of the great Theosophical Movement, which "embraces every friend of the human race."

President William H. P. Faunce of Brown University stressed the ever-present need of unity and brotherliness with the words:

Cliques can have no place in a genuine democracy. . . . We hear of the farmers' bloc and the railroad bloc—until one would like to ask: "where is the American bloc?" . . . Above our little group of friends rises our college, and above our college our country. That is the spirit that makes an institution or a nation. Unity, work, loyalty—these are the three indispensable elements of college life.

President Nicholas Murray Butler of Columbia University assailed present day nationalism and the current doctrine that a nation is an end in itself as "simply the pure Prussianism against which nations that called themselves liberty-loving were in arms five years ago." He continued:

The great war through which the world has only just now passed was hailed on every hand as the greatest teacher that mankind had had in centuries. From this teacher we were to learn the lessons of the impotence and wrong of national egotism and national self-aggrandizement. The existing state of armed peace, interrupted by occasional wars was to give way to for-

mal co-operation between the nations to maintain the peace of the world and to advance its civilization by multiplying the comforts and satisfactions of men. He would be a hardy observer who today, less than five years after the armistice, would assert that any of these ends is being even measurably attained.

President Butler remarked that the question, "Can men learn?" will bear some pondering. "What is the explanation of the constant trying all over again, in the name of progress, of those forms of folly, of wrong and of oppression which the scholar well knows have long since been demonstrated to be futile as aids in the development of the life of man?" Perhaps he might find it in the Theosophical teaching of the Law of Cycles—more especially in its application to Reincarnation.

INVERSE THEOSOPHY

There are two things which every student can do: one is to convey Theosophy by every means possible to *those who want it;* the other is to *apply* it to himself.

What every man does with Theosophy, so long as he does not exploit, pervert, or misrepresent it, is *his* business, and his alone.

What we ourselves do with it, *to* ourselves, determines the course of our future career, and is *our* business.

Inverse Theosophy need differ as to doctrine in no way from the genuine article; it is merely trying to apply Theosophy to the other fellow while not applying it to ourselves.

The most devoted student will find in himself a tendency to lay down what his brother student should or should not do, what attitude he should or should not take under given circumstances, while at the time not realizing that he himself has not yet applied *all he knows.*

We can judge no man's Dharma and no man's Karma; we can promulgate Theosophy for others and *practice* it on ourselves; we have not only the right, but the obligation, to expose false theosophy and misrepresentations of theosophy, to call attention to contradictions in the theories and practices of those holding in hand the welfare of others. But nothing in Theosophy justifies us in *demanding* that any being conform to our standards or our conceptions.

ARYANIZING WESTERN THOUGHT

"You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith . . . guide the recurrent impulse which must soon come, and which will push the age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans."

—Mahatma "K.H." in the *Occult World.*

IN the last of her five messages to the American Theosophists H.P.B. made pointed reference to their task of drawing together the East and the West, and of Aryanizing the thought of the Western world. From Eastern lands, and especially from India, have come to the West able men like Ramohan Roy, Keshub Chandra Sen, Vivekananda, Gopal Krishna Gokhale, Jagadisha Chandra Bose, Rabindranath Tagore, and left their mark on the plane of religious and philosophic thought as on those of politics and science.

Next to theirs is the influence of books—translations or expositions which deal with the peculiar mystic view-points of Asiatic peoples. Among such efforts as the Sacred Books of the East, edited by Max Muller, and Trubner's Oriental Series, which aimed at bringing the priceless treasures of ancient lore to the modern world, special mention should be made of a very remarkable attempt of one of the Founders of the Theosophical Society—W. Q. Judge. As General Secretary of the American Section, he brought into existence the "Oriental Department" in January, 1891, and published every month valuable treatises and translations whose virtue lay in the fact that they were living expositions and not wooden and wordy tomes. Mr. Judge tried to import into the world of Western thought the vitality of the religious truths of Asia through handy and attractive papers written by Asiatics themselves, born and bred in that religious atmosphere and energized by it. He himself made a great contribution by his rendition of the *Bhagavad Gita,* and this example set was followed by others who worked under him in America. There are two other names which must be mentioned in recognition of what they contributed in this task of Aryanizing Western thought—Ralph Waldo Emerson and Sir Edwin Arnold. Above all, a place of honor must be given to the marvelous expositions of the "primitive, soul-satisfying philosophy of the Aryans" contained in the letters and writings of the greatest of the Asiatic mystic philosophers and scientific occultists which emanated through the personality of Mme. H. P. Blavatsky.

Students of Theosophy in Western countries are better fitted than others for the important work referred to in the quotation which is made the text for this article. Today everybody is talking about reconstruction of a shattered civilization; no scientist, no

spiritualist, no priest, no politician prophesied the result of the crumbling which has been going on these many decades; H.P.B. and her Masters were the only accurate observers, true calculators, and unhesitating prophets who spoke of the "crumbling faith," the "recurrent impulse which must soon come," and their logical consequences, "atheism and sacerdotalism" *in extremis*. They were not only prophets but doctors, too, who gave the direction in advance whereby civilization can be saved. These warnings and suggestions were not heeded, and now the faith has crumbled, and unmistakable signs of atheism and non-belief, as well as sacerdotalism and superstition are evident. Religious preachers are sermonizing scientifically on the power and potency of matter and ectoplasm; financiers and merchants are consulting spirits and spooks; horoscopes are cast and palms are read, and made use of for gaining and giving business positions. This is no exaggeration. The writer of these lines was offered the other day a large fee for a "clairvoyant prediction," and an almost fabulous sum if the commercial venture "went through and succeeded" in terms of his advice!

All of this atheism and superstition are the outcome of ignorance—ignorance of simple and self-evident facts of soul and its evolution, the universe and its nature, being under the operation of Law, whose several aspects can be cognized and understood.

What can Theosophists do to Aryanize Western thought?

First, study the *living* truths of Aryan religions and philosophies, *i.e.*, religions and philosophies of Asia in the light of the living Message of Theosophy.

Second, contact sympathetically events in China, India, Persia, Tibet, *i.e.*, see their import and meaning in the light of Theosophy.

Third, give to those who are devoid of it the feeling and the knowledge that Asia is not only alive, but is not backward, and steeped in the darkness of abject ignorance; that it is alive spiritually, however low it may have fallen in craft and commerce and culture which the West regard as marks of civilization. The *spiritual* East, the soul-full Asia, has to be made known to large numbers in Europe and America.

Fourth, to acquire and to promulgate those Aryan points of view on individual and national life for which the West is not only ready, but has been waiting and which it is sadly in need of. These viewpoints are that man is an immortal soul; that humanity is an actual brotherhood of souls; that souls grow through reincarnation, and races evolve according to cycles, and both are under the unerring law of cause and effect; that there are no miracles, and therefore no unique saviors, but that under Law all men are capable of saving themselves and helping their fellows to do likewise; that a body of such saviors, called *Mahatmas*, live and work and teach,

definitely and deliberately; that their philosophy is complete and scientific—superior to all religions, from that of Vedas to that of the Bible, and sufficient for all our needs and requirements—for we, Hindus or Persians, Celts or Teutons, are all Aryans, not only ethnologically, but also *psychologically*.

Fifth, to adopt such ways and modes of Eastern life as are beneficial for the corporate health, physical and psychical, of Westerners, and which are beneficent as complementary aspects of good and wholesome Western customs; this because customs and manners "are not idle, but the fruit of loyal nature and of noble mind."

Sixth, to regard the West as a *living spiritual* aspect of Nature as in the East the East is generally regarded, and to conceive human institutions, man-made laws, customs and manners as projections of Immortal Spirit, and build the family, the city, the nation, the race, in terms of Dharma, Duty, as against those of the rights of man, and of Yagna, Sacrifice, as against those of individualistic, class or racial privileges.

In the above programme will be seen the attempt to theosophize the world—the East included. But is not that what the Mahatma K.H. meant in the letter from which the above-quoted extract is made? In the East Theosophy has to be revived among the masses; in the West the crowds have never known it. Theosophy is a natural plant of Asia; it has to become naturalized everywhere else.

> "To what strange shores
> This gain of our best glory shall be sent
> To enrich unknowing nations with our stores?
> What worlds in the yet unformed Occident
> May come refined with the accents that are ours."

Such is the theme of contemplation for the Theosophist who sits in the East, watching how "Westward the course of Empire takes its way."

PRACTICAL THEOSOPHY

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical.* . . .

The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and, second, the modeling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

—Written by a Master of Wisdom, 1 THEOSOPHY, 67.

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

—H. P. B., 1 THEOSOPHY, 176.

LET us reconsider some of the facts of the most vital importance to all those interested in Theosophy once we have determined that H. P. B. and W. Q. J. are the Teachers and their writings the Teaching:

What is the essence of Theosophy? The perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, the absence of every ill feeling or selfishness; charity, good-will to all beings, and perfect justice to others as to one's self, are its chief features.

What does it seek to develop? Theosophy seeks to develop the human nature in man in addition to the animal, and at the sacrifice of the superfluous animality which modern life and materialistic teachings have developed to a degree which is abnormal for the human being at this stage of his progress.

What is Theosophy's most holy and important Mission? To unite firmly a body of man of all nations in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last 18 centuries and which every association has hitherto failed to accomplish.

Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity, and brotherly love, for real Theosophy is Altruism, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth.

"The Theosophical ideas of charity mean *personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles and needs."

The essential difference between theoretical Occultism, or what is generally known as Theosophy, and practical occultism or occult science.

It is of the highest importance that this essential difference be thoroughly understood and ever recognized. It is easy to become a Theosophist.

While men can all be Theosophists they cannot all be occultists. Little has been given out as to the many rules applying *only* to the *practical occultist*, but the few that have been placed before the students as a warning sufficiently show the awfulness of his path —thus:

"The command not to touch even the hand of one's nearest and dearest—how cold and hard it seems—well, let those who think so defer, till another life time, the attempts to enter the path in real earnest."

"The love for wife and family—the purest as the most unselfish of human affections—is a barrier to real occultism—[as is] the holy love of a mother for her child, [and] the aspirant has to choose absolutely between the life of the world and the life of occultism. No one can do his family duty and his universal duty, without depriving either one or the other of its rights."

"No one is expected to carry a burden beyond his strength and powers. There are 'natural born magicians;' mystics, occultists by birth, and by right of direct inheritance from a series of incarnations and aeons of suffering and failures. These are passion-proof, so to say. No fires of earthly origin can fan into a flame any of their senses or desires; no human voice can find response in their souls, except the great cry of Humanity. These only may be certain of success. . . . Not so with those who have to carry yet for several incarnations the burdens of sins committed in previous lives, and even in their present existence."

Let not the Theosophist, attracted by the occult, attempt to apply the known practical occult rules which are not for him, for in so doing he will not by that alone become a practical occultist and he will only make a fool of himself, his dear ones miserable and bring ridicule on Theosophy. H. P. B. did not ask us to become practical occultists—the very contrary in fact. She wrote that the T. S. was not intended as a factory for the manufacture of adepts. Writing of even Her Esoteric Students She says:

> "We do not *require* or *enjoin* them (ascetic practices) even there (the Inner Section) . . ."
>
> ". . . This (practical occultism) does not apply to the members of our Inner Section. I am only referring to those who are determined to tread that path of discipleship which leads to the highest goal. Most, if not all of those who join our Inner Section are only beginners, preparing themselves in this life to enter in reality upon that path in lives to come."
>
> —*The Key to Theosophy, 263.*

But she *did* ask that we become Theosophists and work for Theosophy.

Some students of Theosophy, evidently mixing up the rules of practical *occultism* with those of practical *Theosophy*, have turned the teaching of Impersonality into a sort of ogre. When we hear a Theosophist who says (either in words or conduct) that he could see his children, wife, or parents die and not feel anything whatsoever, we must infer that there is a hypocritical pretension or very great ignorance. There is one other conclusion left, which is that we have before us a monster who is incapable of any feeling whatever, selfishness being dominant. The doctrines of Theosophy do not ask for nor lead to the cutting out of the human heart of every human feeling.

True Impersonality is indicated in a quotation signed R. C. in THEOSOPHY for August, 1920:

> . . . "Others preach a doctrine of Impersonality which takes everything human out of life and makes of it a cold negation. . . . Impersonality isn't talking; it isn't silence; it isn't insinuation; it isn't repulsion; it isn't negation; above all, it isn't a diplomacy which masks ambition. . . . For practical purposes:—if we are developing the child-heart; if we are learning to love things beautiful; if we are becoming more honest and plain and simple; if we are beginning to sense the sweet side of life; if we are getting to like our friends better and extending the circle; if we feel ourselves expanding in sympathy; if we love to work for Theosophy and do not ask position as a reward; if we are not bothering too much about whether we are personal or impersonal—this is traveling on the path of Impersonality. . . . For the T. S. A. Impersonality means . . . to become less doctrinal and more *human*."

Many of the Theosophists intend to live *in* the world; they are ones who, even though good, earnest Theosophists and ardent workers for the Cause, still have (not being practical occultists) ties and wishes which bind them to the world; who, in short, do not feel that they have done forever with what men call life and that they desire one thing and one thing only—to know the truth and to be able to help others.

What is so badly needed in the world is practical Theosophy. We can all become practical Theosophists and should do so. In striving after practical occultism or a misunderstood notion of Impersonality, we will fail and in a few years find ourselves far from the path, for the practical Theosophist must be fully developed first, if we are not to fall into black magic.

STUDIES IN THE SECRET DOCTRINE

II

From Inspiration to Intuition

THE writings of H.P.B. convey information and impart knowledge, but that was not the purpose of her mission. Because of her presence in their midst several earnest individuals availed themselves of the opportunity to tread that Path of Holiness leading to the *Sanctum Sanctorum* on the Mount Olympus wherein sages worship the Pure Spirit, omnipresent and impersonal, but her advent and stay in the world of mortality was not aimed at such an accomplishment. Many and wonderful were the phenomena she performed; great and staggering were the powers she possessed; grand and awe-inspiring was her life of unique sacrifices and marvelous wanderings, but even these do not fully reveal the objective of her toil.

What and how she taught, how and for what she toiled—these both examined together aid us to fathom the true purpose of her mission. The world to which she came, the age in which she appeared, the readjustment which her wisdom and activities produced, inaugurating a new era in this fifth Mind-Race, adequately studied and carefully reflected upon lead us to understand and help our humanity in whose spiritual service her labors and her love were devoted.

When the closing pages of *Isis Unveiled* are read as a preface to the Introductory and Proem of the *Secret Doctrine;* when the preface of *Isis* is related to the closing section of *The Key to Theosophy;* when solemn warnings of the *Five Messages to the American Theosophists* (perhaps uttered because the pointed hints of the last chapter of *Isis* had gone unheeded), in reference to the growth of psychism, are taken in conjunction with *The Voice of the Silence*—then, and then only we are able to see, however dimly, the purpose and the plan of her mission.

Isis Unveiled exposed the errors of materialistic science and condemned the sins of corrupt theology. It did something more:

> . . . We have reinforced our argument with descriptions of a few of the innumerable phenomena witnessed by us in different parts of the world. . . . Having laid a foundation by elucidating the philosophy of occult phenomena, it seems opportune to illustrate the theme with facts that have occurred under our own eye, and that may be verified by any traveler. Primitive peoples have disappeared, but primitive wisdom survives and is attainable by those who "will," "dare," and can "keep silent."—(*Isis,* Vol. II, p. 586.)

Then follows what in several respects may be regarded as the most vital, important and highly practical closing chapter twelfth.

After fulfilling in ample measure her promise, H.P.B. writes:

> By those who have followed us thus far, it will naturally be asked, to what practical issue this book tends; much has been said about magic and its potentiality, much of the immense antiquity of its practice. Do we wish to affirm that the occult sciences ought to be studied and practiced throughout the world? Would we replace modern spiritualism with the ancient magic? Neither; the substitution could not be made, nor the study universally prosecuted, without incurring the risk of enormous public danger. . . . We would have neither scientists, theologians, nor spiritualists turn practical magicians, but all to realize that there was true science, profound religion and genuine phenomena before this modern era. We would that all who have a voice in the education of the masses should first know and then *teach* that the safest guides to human happiness and enlightenment are those writings which have descended to us from the remotest antiquity; and that nobler spiritual aspirations and a higher average morality prevail in the countries where the people take their precepts as the rule of their lives. . . . The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any who can find the way; *the pure in heart see God. The trinity of nature is the lock of magic, the trinity of man the Key that fits it.*

Thus the unequivocal deduction at the end of the two volumes. These are replete with facts, hitherto unknown or little known, a wonderfully reasoned co-ordination of the same. She draws conclusions by a flawless logic and points a sure direction, which would take us out of the labyrinth of a dark civilization. The voice "raised for spiritual freedom and our plea made for enfranchisement from all tyranny, whether of *Science* or Theology" in the fore pages of the first volume entitled "Before the Veil," has not only succeeded in removing the doubts of the honest and intelligent seeker of the Truth and thus removed his bondage; it has also brought the conviction that the track she pointed out led to the Stream, which crossed, brought him to that Other Shore, where breaks that Other World, facing which he is able to affirm—"we pass from what we see to that which is invisible to the eye of sense." The last sentence of *Isis* follows the above words: "Our fervent wish has been to show true souls how they may lift aside the curtain and in the brightness of that Night made Day, look with undazzled gaze upon the *Unveiled Truth.*"

The thread is taken up in the *Secret Doctrine.*

It has been shown in the first series of Studies how the modern student of the Ancient Wisdom suffers from the Karmic limitations of our age. H.P.B.'s earlier volumes offer a thousand mortifying rebuffs to an honest intelligence, but succeed in opening his reason and intuition in some measure, preparing him to receive the instruction recorded in the *Secret Doctrine* which "embrace the

esoteric tenets of the whole world since the beginning of our humanity." (Vol. I, xx.) For a proper appreciation of this instruction something more than ordinary comprehension is needed. It was pointed out how a latent spiritual faculty is unfolded by the right study of the book. Now, the full understanding of all its contents is possible only with a complete unfoldment of that faculty. The understanding of the contents of the *Secret Doctrine* and the unfoldment of the faculty which is attained thereby react on each other. The more we study, the greater the unfoldment; the more the unfoldment of the faculty, the greater the understanding of the instruction. The deliberate and conscious attempt on our part to accelerate the force of this interplay is essential to transform the intellectual recognition of the teachings into spiritual realization. Thus the *Secret Doctrine* becomes a living book and a book to live by; do not live by it and the volumes remain cold and dead, a mass of confusing issues, a veritable jungle of details of some interest but of no value.

The book sets out to attempt this unfoldment because its possibility exists. The time is rife. "An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has almost run its course; a new one is about to begin." (*Isis*, Vol. I, p. 38.) The operation of this faculty is subject to the Karma of the cycle under which we are. It is, therefore, accompanied by great disabilities and grave dangers, both of which are pointed out and reiterated by H.P.B. In thus speaking, a clear picture of the modes and ways of higher unfoldment is presented.

H.P.B. endeavors to protect the mind of the individual and the race against the recrudescence of lower psychism by giving "philosophical deduction instead of unverifiable hypothesis, scientific analysis and demonstration instead of undiscriminating faith." (*Isis* II, p. 636.) The *Secret Doctrine* goes further. Its structure and the method of presentation bring about an inner mental change, which makes the appreciation of a higher ethics imperative and an application thereof gives birth to a new and nobler morality. Thus comes before our vision the true purpose of the mission of H.P.B., the true inwardness of her message. To introduce the force of an unknown knowledge in the mind of the Race and thus to purify it from the dross and the dregs and the taint of set notions and blind belief; thence to reconstruct that mind, first by a daring iconoclasm and then by a persuasive creative force. For their fulfillment both these processes depend on the student. Material is provided by H.P.B. and the method of using it has also been shown; but correction must be self-correction, Individual effort for a man, an association, a church, a nation, a community or a race, must be self-induced and self-devised. The principles are put forward and they are all the direction and guidance we really need; the applying

of those principles in pursuing a definite course of action is what we should aspire to.

Ethical and moral was the prime purpose of H.P.B.'s mission. To engender a new vision in the heart of man; to bring him to a recognition of his own divinity; to convince him of his own latent spiritual energies; to make him utilize those energies, to transform him into a self-reformer before he became a reformer of his fellows; to learn before teaching; to live by the higher morality of a loftier ethics which in itself would be an introduction of that morality and ethics in the body politic of his family, tribe, community, nation and race. In a very real sense H.P.B.'s work was with individuals, for, to her, individuals are the units who make up humanity. Self-correction and self-reformation is what her writings induce us to undertake; then follows the capacity (1) to see clearly; (2) to discern intelligently; (3) to be inspired by the vitality of the spiritual Will; (4) to create by right speech; (5) right energy; (6) action which is sacrifice.

Thus her writings perform a two-fold miracle: By a purificatory rite the student gains clear vision, discernment, inspiration, and makes with their help the gift of wisdom and compassion through holy living and by performance of sacred service.

This double duty the *Secret Doctrine* faithfully discharges. In doing so, however, it encounters two difficulties: One is related to the limitations imposed by cyclic law on the mass of mankind; the other is the self-engendered and self-imposed limitations of the student himself. We have to reconcile ourselves with the first, by an appreciation of the causes thereof. In "Answers to an English F.T.S." the following appears:

> This seeming unwillingness to share with the world some of nature's secrets that may have come into the possession of the few, arises from causes quite different from the one generally assigned. It is not SELFISHNESS erecting a Chinese wall between occult science and those who would know more of it, without making any distinction between the simply curious profane, and the earnest, ardent seeker after truth. Wrong, and unjust are those who think so; who attribute to indifference for other people's welfare a policy necessitated, on the contrary, by a farseeing universal philanthropy; who accuse the custodians of lofty physical and spiritual though long rejected truths, of holding them high above the people's heads. In truth, the inability to reach them lies entirely with the seekers. Indeed, the chief reason among many others for such a reticence, at any rate, with regard to secrets pertaining to physical sciences—is to be sought elsewhere. It rests entirely on the impossibility of imparting that the nature of which is, at the present stage of the world's development, beyond the comprehension of the would-be learners, however intellectual and however scientifically trained may be the latter. This tremendous difficulty is now explained to the few, who, besides having read *Esoteric Buddhism,* have studied and *understood* the several occult axioms approached in it. It is safe to say that it will not

be even vaguely realized by the general reader, but will offer the pretext for sheer abuse. Nay, it has already.

It is simply that the gradual development of man's seven principles and physical senses *has* to be coincident and on parallel lines with Rounds and Root-races. Our *fifth* race has so far developed but its *five* senses. Now if the *Kama* or *Will*-principle of the "Fourth-rounders" has already reached that stage of its evolution when the automatic acts, the unmotivated instincts and impulses of its childhood and youth, instead of following external stimuli, will have become acts of will framed constantly in conjunction with the mind *(Manas)*, thus making of every man on earth of that race a free agent, a *fully* responsible being—the *Kama* of our hardly adult *fifth* race is only slowly approaching it. As to the sixth sense of this, our race, it has hardly sprouted above the soil of its materiality. It is highly unreasonable, therefore, to expect for the men of the fifth to sense the nature and essence of that which will be fully *sensed* and perceived but by the sixth—let alone the seventh race—*i.e.*, to enjoy the legitimate outgrowth of the evolution and endowments of the future races with only the help of our present limited senses. The exceptions to this quasi universal rule have been hitherto found only in some rare cases of constitutional, abnormally precocious individual evolutions; or, in such, where by early training and special methods, reaching the stage of the fifth rounders, some men in addition to the natural gift of the latter have fully developed (by certain occult methods) their sixth, and in still rarer cases their seventh, sense.—(*The Theosophist*, Vol. IV, 296.)

The second difficulty inheres in us. In the Preface to the *Key to Theosophy* and in the Introductory (*S.D.* Vol. I, p. xlvi) this is clearly pointed out. Therefore, the approach to the *Secret Doctrine* implies some activity, however rudimentary, of Buddhi,—"the faculty of cognizing the channel through which divine knowledge reaches the 'Ego,' the discernment of good and evil, 'divine conscience' also." (*S.D.* Vol. I, p. xix.) Anyone in whom Buddhi has not begun its operation can but be devoid of the spirit of enquiry about the soul and its science. If the *Secret Doctrine* makes of man a Superman—"the Initiate, rich with the lore acquired by numberless generations of his predecessors," (*S.D.* Vol. I, p. 45) H.P.B.'s *Secret Doctrine* unfolds in its sincere and persistent study "the faculty of spiritual intuition, through which direct and certain knowledge is obtainable." (p. 46.) "Spiritual Intuition is not clairvoyance as ordinarily understood, *i.e.*, the power of seeing at a distance," but the power of evaluating *objects and subjects near at hand*. The supernal beauties of a sunset which inspires a painter to superb creation is passed by unnoticed by an ordinary man. Not in seeing more things, but understanding those we see; not in amassing more wealth, but in using that which we possess; not in gathering more facts but in the gaining of faculty to utilize those already gathered;—such is the task before us. Therefore the *Secret Doctrine* speaks of clairvoyance as an aspect of *Jnanasakti*. (I, p. 292.)

The aim of the Volumes is to enable the student to so cleanse his mind of Kama that the flow of Buddhi or the radiance of Intuition may take place, his reason become pure and compassionate. Under Karma manasic evolution is ripe for a stimulus from without, an aid to nature which unaided fails. The sands of Time have run their course and the war between the dual intelligence in man will come to a close—at least for those who are ready and willing to profit by the wisdom of the Ancients.

"Manas is dual—*lunar* in the lower, *solar* in its upper portion," says a commentary. That is to say, it is attracted in its highest aspect towards Buddhi, and in its lower descends into and listens to the voice of the *animal* soul full of selfish and sensual desires. (*Secret Doctrine,* Vol. II, 495-496.)

What we cannot accomplish unaided, is possible with the help which the writings of H.P.B. offer; the higher faculty of Buddhi begins to fecundate our intelligence and from *within,* illumines our mind. To enable the *Secret Doctrine* to perform this miracle we must learn that primarily the study of its metaphysical propositions has to be undertaken. Our perception of universals is intuitional perception: to gain a perception of universals is to gain intuitional perception: the effort to understand and apply the propositions of the universals is to *operate* the faculty of intuitional perception: therefore "outside of metaphysics no occult philosophy, no esotericism is possible."

Relations With Adepts

Few, comparatively, of any generation have ever or in the nature of things could ever see the splendid phenomenon of a Mahatma's astral apparition; for merely the magneto-psychic law of attraction and repulsion keeps Adepts and the reeking stew of social corruption far apart. Sometimes, under very favorable conditions they may approach an individual devoted to occult research, but this happens rarely; for even he, pure though he be, is wallowing in the world's corrupt *akasa* or magnetic aura and contaminated by it. To his inner self it is as stifling and deadly as the heavy vapour of carbonic oxide to his physical lungs. And, remember, it is by the inner, not the outer, self that we come into relations with Adepts and their advanced Chelas. One would not expect to hold improving conversation with a besotted inebriate, lying in a state of swine-like stupefaction after a debauch; yet it is quite as impracticable for the spiritualised Mahatma to exchange thoughts with a man of society, living daily in a state of *psychic intoxication* among the magnetic fumes of its carnality, materialism, and spiritual atrophy.

—H.P.B.

AMONG FRIENDS

"THERE is such a strange, strange passage in *Patanjali's Yoga Aphorisms* I happened on this morning, Mother," remarked Mrs. Crystal, busily placing the tea-cups on the little folding table which has been in use so long that its wobbly legs make the regular afternoon service almost an adventure. "I thought maybe you could explain it," she continued, "for really it puzzled and almost shocked me."

Mother looked up from the tea she was preparing. First astonishment and then a quiver of amusement showed themselves in her usually calm and always kindly face. "Why not wait until the Family gets here, Laura?" she replied. "They'll soon come in, and then we can talk it over together—among us we ought to be able to throw some light on the teaching."

"But is seems so inconsistent, you know," returned Mrs. Crystal. "It was this: 'The work of the ascetic is neither pure nor dark, but is peculiar to itself'—why, I thought that purity was a basic necessity. But won't you bring up the subject yourself when the time comes? They laugh so much at poor little me."

As the fair Laura concluded her remarks the friends began to "happen in"—the Judge and Doctor from downtown, Pilgrim and Mr. Browser just returned from a meeting, Mr. Quester and Mr. and Mrs. Prism back from a brisk walk in the park, followed by Mrs. Crystal's brother, who had been "busy" at a matinee. Captain Blunt, who has been visiting the big city for a conference with some school-book publishers, stalked in a few minutes later.

"What a comfortable, and soft-living gathering of ascetics," he remarked sardonically, reaching for his cup and the sugar-bowl at the same time and almost upsetting both. "And tea is so indubitably respectable, you know."

"Why, that is just what Laura and I were talking about," said Mother, "I mean asceticism, not respectability," she added. "How did you happen to 'pick up' the very subject, Captain?"

"Oh, we psychics have a way with us," answered the latter, with mock superiority, "but asceticism is *some* subject—you ought to be careful always to use the same cup and spoon, Doctor,—the magnetism, you know! Otherwise, you can't be sure what you'll catch from us untouchables!"

"Speak for yourself, Captain. Maybe as a bachelor you'll qualify, for celibacy is a *sine qua non* of asceticism in the minds of some, judging from what I hear."

"H'm, you can't always believe what you hear," interposed Mrs. Prism virtuously. "From what I hear bachelors are no better than they ought to be," she added frostily—herself, for once joining in the ripple of amusement that went around the little group,

and not in the least realizing it was her manner, and not what she said, that was amusing.

"There's a passage in *Patanjali* on this very subject of asceticism that bothers *me,*" said Mother, with a wee flicker of her eyes at Mrs. Crystal, just finished with her serving the late-comers. "How do you explain this: 'The work of the ascetic is neither pure nor dark, but is peculiar to itself'—doesn't that seem inconsistent with what we mean by 'asceticism'?"

"Connote it with what the *Gita* says and there is no inconsistency," answered Mr. Browser quickly. "Remember the passage: 'He is considered to be an ascetic (that is, one who has really renounced) who seeks nothing, and nothing rejects, being free from the influence of the pairs of opposites.' I suppose that curious phrasing in *Patanjali,* 'neither pure nor dark,' represents the 'pairs of opposites' from which the ascetic is free," he continued thoughtfully.

"But what does it all *mean?*" asked Mrs. Crystal helplessly.

"Maybe this *Gita* passage, taken from the very same Chapter from which Browser has just quoted, will be a help," said Pilgrim, running over the pages of the little book, which seemed almost lost in his long, thin hands. "Ah, here it is," he continued—and read: "The devotee who knows the divine truth thinketh, 'I am doing nothing,' in seeing, hearing, touching, smelling, eating, moving, sleeping, breathing; even when speaking, letting go or taking, opening or closing his eyes, he sayeth, 'the senses and organs move by natural impulse to their appropriate objects.'"

"A little further on it says this," concluded Pilgrim: "'The truly devoted, for the purification of the heart, perform actions with their bodies, their minds, their understanding, and their senses, putting away all self-interest.' That ought to answer your question, Laura."

"The plain English of it is: it isn't *what* you do, but *why* you do it, that counts," remarked Doctor earnestly.

"A very dangerous doctrine, I call it," said Mrs. Prism decidedly.

"Why, Maria—" began Mr. Prism, subsiding at once behind his tea-cup, as she turned a chilly smile in his direction.

"Humph!" snorted Captain Blunt, "dangerous for *rabbits.*"

"Yes, indeed, very dangerous," and Mother's clear, gentle voice was like oil on waters that promised trouble, "if one doesn't understand it, or if one is insincere and uses it as a cloak under which to hide dark motives."

"But under that doctrine an ascetic could do *anything,*" said Mr. Quester. "What becomes of the various practices and observances one hears about among Theosophical students here and there?"

"Yes," broke in Mrs. Crystal eagerly, and perhaps a little triumphantly, "what becomes of H.P.B.'s famous article, *Practical Occultism?* She points out some very definite ascetic requirements in that: chastity, purity, abstinence from family life—even the use of one's own individual dishes, Captain, about which you spoke so lightly a few moments ago."

The Captain was unlimbering his artillery for reply, but Pilgrim smilingly forestalled him. "Don't you think perhaps, Laura, there may have been some misunderstanding and misapplication among the students of the information conveyed in that article? She gave out some of the rules and conditions applying to Chelas who *in their present incarnation and embodiments* actually undertook the training laid down for admission and enrolment in the Ancient School. The article is not at fault, but perhaps present day students are! Practices are therein indicated; and without regard to fitness, without understanding, and without consideration of duties or the rights of others, students try to imitate them. That it is a mere imitation few such comprehend. Hence the 'craze for India,' against which Mr. Judge warned, the crankiness about food— and even the vessels in which their celestial food is served, perhaps—some enthusiasts even go so far as that. Few such, however, think of observing the vow of silence!"

Doctor nodded. "And what a setting at naught of the Law of Karma!"

"Why, I don't see that at all, Doctor," objected Mrs. Crystal.

"Seems to me it's like this, Laura," and Doctor laid down his cup and rapped on the table in his earnestness, "those who are ready in any incarnation for the training H.P.B. indicates will be born in that place and find themselves *naturally* adapted to that life and environment—else Karma is a lie. They would have the physical heredity which would make the diet required a *natural* and satisfying diet for them. Chastity would be their *natural* concomitant, result of many incarnations of struggle and self-discipline. Their duties to friends, relatives and immediate family would *have been* fulfilled—every single duty—as a result of strict and full attention to present duties in this and prior lives. In short, their presence in that School would be the outcome of many incarnations of preparation, the consummation of all those lives of effort dating back to that life in which they first heard of the existence of such a School."

"That sounds reasonable, Doctor," agreed the Captain. "Your idea is that under Karma such Chelas, or disciples, would not and could not find the conditions assumed a forced or unnatural thing *for them,* but rather, the consummation of an opportunity *earned.*"

"But what did you mean, Doctor, when you said to the Captain that celibacy was a *sine qua non* of asceticism?" asked Mrs. Crys-

tal's brother. Frederick is still unmarried, and perhaps at times inclined to appear a little pleased with himself thereat.

"Just an unlabeled joke," replied Doctor. "Also, I qualified it, I think—didn't I say, 'in the minds of *some*'? Well, in the minds of some others celibacy—if you mean by that, chastity—is just as possible within the marriage state as outside it. But isn't it a question of motive again—not *what* is done, so much as *why*? How many men and women who marry question their motives in desiring to marry? Probably very few."

"But isn't Karma the cause?" spoke up Mr. Quester. "Karma and propinquity, which is of course, a phase of Karma, must supply the principal element in the mixture of motive."

"We forget sometimes," replied Pilgrim, "that Karma is *what we do,* as well as the adjustment of what we have done, or left undone. As action, it is the *effect* of motives."

"Then what *is* a sound motive for marriage?" asked Frederick, turning uneasily in his chair.

The Judge cleared his throat—"Viewed from a true basis, there are two sound motives for marriage," he began, "first, because the contracting parties see in such a union an increased ability to serve the race; second, to bring children into the world who will be of such a nature and so trained and directed in their development as to be of benefit to the race—and this second motive really includes and is bound up in the first. That wider love, which is universal as well as particular, is implicit in sound motives for marriage as thus outlined."

A silence fell over the little group after the Judge had spoken, to be broken by a half-suppressed giggle from Mrs. Prism. As the friends turned to her in astonishment she was actually blushing. "We wouldn't consider him much of a lover," she remarked, "who calmly sat himself down with his lady-love and invited her to figure it all out in advance!"

"Now, Maria!" exclaimed Mr. Prism.

"True enough," laughed Mother. "Of course, the race mind is what it is," she continued more soberly. "We can't change other people, but we can follow right lines for ourselves. It seems to me that some of the most important lessons life has to teach can only be learned in the marriage relation—and not outside it."

"But is the power of creation," began the Captain dogmatically, "an aspect of the highest power in the Universe—God geometrizing, in very truth—to be dragged down for the purposes of mere self-gratification?"

"Gently, boy, gently," broke in Doctor—for the relation between them is sometimes almost like father and son—"we can't tell other people what they ought to do, you know. Every student

who is beginning to 'wake up' will have to answer the question for himself—and take the course that follows his own decision."

"One curious statement in *The Secret Doctrine* may be interesting right here and now," remarked Mr. Browser thoughtfully. "Those students of Theosophy who are married, and now seeing the necessity for the true life—for self-control, for discipline, for understanding—might well ponder it, emerging as it does all by itself in a seemingly unrelated discussion. It is to this effect: men and women ought to know that they can procreate Buddha-like children. There is something to think about! And just connote it," he continued, "with that passage in *Letters That Have Helped Me* where it is written that one object of the Theosophical Movement is to start up a new force and current in the world, whereby great and long-gone Gnanis, or wise ones, will be attracted back to incarnate among men here and there, and thus bring back the true life, and the *true* practices."

"Then there are *true* practices?" asked Mr. Quester quietly, after the pause in the talk that had followed Mr. Browser's remarks.

Nobody answered for a moment, then Mother spoke, "From that quotation it would appear so, but evidently they are not at all what a great many students believe. 'The work of the ascetic is neither pure nor dark, but is peculiar to itself,' you know," she concluded with a smile.

"It has always seemed strange to me," remarked the Judge, "that the would-be ascetics of today have seemingly been unable to make any deductions from certain facts. For instance: Of all the many prominent workers in the Theosophical Movement of the Nineteenth Century, but *two* undeniably demonstrated that they were practical occultists—showed powers over Nature that made them as gods, and in their lives and the writings they left evidenced a depth of knowledge and understanding that none of their contemporaries possessed. Both of them were married! Both ate and drank what was provided, as it came before them. Both took bodies of the race to which they came, knowing well the Karma of those personalities, and fulfilling every real duty—to family, relatives, nation and race. No false asceticism there; no 'practices' at least, in our application of the term; no kicking against the pricks!"

Mrs. Crystal gasped as if she had been shown a new discovery. Captain Blunt nodded vigorously. Even Mrs. Prism's face expressed approval. "That is the way to live," she remarked heartily.

"Sometimes I ask myself this question," said Pilgrim, his face alight with earnestness. "Is it possible that there are Those, who have been in the West, who were once Chelas in that Ancient School, living and fulfilling its discipline—perhaps graduates therefrom—those who took Western embodiments, and the Karma thereof,

for the sake of the West, and not for their own sakes? And out of that question arises another," he continued quietly, "is it possible that High Chelas, sacrificing themselves for the service of younger ones, and those yet to become Chelas, might take such embodiments?"

The room was silent after Pilgrim had finished. After a time the clock on the mantel chimed out its warning, and Mother said softly, "Well, we won't try to answer that question; it is one that each must find the answer to for himself."

"Any way we check up by the teachings," she continued, "it is clear that true asceticism is an *attitude of mind,* and not an outside thing at all. The ascetic doesn't try to *be* or *become* anything; he isn't thinking about himself or his own progress at all. His task is to use anything and everything in Nature *as it ought to be used,* and for the general benefit."

"Some task!" remarked the Captain, as coats and wraps were being donned in the little hall-way. "But that sounds like practical Theosophy."

"It sounds like common-sense to me," said Mrs. Prism warmly.

"Yes," agreed Doctor, waving a friendly hand as the door was closing, "Pity is, it is so *un*-common!"

No Escaping Death

The greatest adepts living are but mortal men, after all, and sooner or later have to die. No adept is proof against accident, unless he uses selfishly his acquired powers. For, unless he is constantly watching over his personality, and cares little for the rest of mankind, he is as liable to fall a victim to disease and death as any other man. The childish, not to say absurd, ideas about Yogis, and their *supernatural* powers—whereas they are at best but *superhuman,* that we often find current among our own Theosophists, and the superstitious and grotesque tales narrated of these holy personages among that class of Hindus, which being more orthodox than educated, derives all its ideas from the dead-letter traditions of the *Puranas* and *Shastras,* have very little to do with sober truth. An adept, or Raj Yogi (we now speak of the real not the fictitious ones of idle rumour) is simply the custodian of the secrets of the hidden possibilities of nature; the master and guide of her undiscovered potentialities, one who awakens and arouses them into activity by abnormal yet natural powers, and by furnishing them with the requisite group of conditions which lie dormant and can, rarely, if ever, be brought together if left alone.—H.P.B.

HOW TO SERVE

THE dire heresy of separateness is the besetting sin of this Black Age—Kali Yuga, hard as iron, yet not devoid of virtue and capacity if we learn how to use its nature. Of this age, born in one or another of the binding religious creeds, we learn at our Mother's knee how to be proud of our family and community, our race and country, different from and superior to other people's family and nation, other people's land and religion. The complementary phase of this phenomenon is to be found in our own individual lives. Our religious fervor and patriotism make some of our actions religious and patriotic, different from and superior to others. Deeds of valour or of sacrifice are different and distinct from the myriad acts of the common round and the daily task. As such men and women we contact the glorious teachings of Theosophy.

Without meaning to do so and even without being cognizant of it we slip into that same attitude, in our love for and loyalty to Theosophy and the particular mouthpiece through which we heard its divine message. By sheer force of habit, our study and service of Theosophy assumes a different and distinctive position in our consciousnesses and we regard them as superior to all other studies and to all other activities of life. Thus attendance at Lodge classes and meetings comes to be regarded as superior to attention to be paid to business; reading of particular books more virtuous than the study of other things. The heresy of separateness has tracked us into our new pursuit.

On account of this self-same sin of the age we learn from our childhood the "virtue of getting on." The power to acquire and to possess comes to birth in us when at school we are called upon and encouraged to outstrip our mates and gain the laurels of a prize after an examination. Systematically we learn to foster the power to compete with others, to nourish the desire to defeat them, to nurture the capacity to hold on to our success and to stick fast to our possessions. Once again, by sheer force of habit, in our new Theosophic life we use, unconsciously to ourselves, that acquired faculty to acquire "more." The unconscious desire to possess new knowledge, new faculties, new powers makes us blind to the great truth:—

> "Life is built up by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to the perfection of the whole; when it is otherwise, disease and death enforce the lesson."

It is not that we are unwilling to sacrifice or that we are unwilling to serve. The difficulty is that the sin of separateness has made divisions in our own inner nature. Our field of service is a limited garden situate at a particular spot—whether we go to exercise or to

enjoy, to communicate and impart or to receive and to hear. This comes to pass because we fail to see that Life is whole and indivisible. The first lesson then is to recognize that practical Theosophy is the only true Theosophy, *i.e.*, the practice of Theosophy in the *whole* of life, not to be separated from the point of view of the immortal Ego.

To begin to serve everywhere, all the time, enables us to perceive the fact that to give is to get. This kills the illusion that the giving depends on our added possession. The dawn of manifestation *begins* with a sacrifice on the part of the Deity; the path of forthgoing *precedes* the path of return; and for the same reason the aspect of giving in service must come first in our spiritual life. We must not ask what can Theosophy and the Masters do for us; but what we can do for Them. Let us not go to the Lodge meetings to get but to give—give by speech or by silence; give by thought or by feeling; give in money or in kind; give in time or in work. *The Energy of Sacrifice builds, constructs, sustains; all other energies act differently and otherwise.*

We are preparing ourselves for that time of choice when we in self-consciousness shall elect ourselves to be one of the Great Renouncers.

It is sometimes forgotten that our power to decide in spiritual and Theosophical matters, on great occasions, is dependent on the use of the power of decision in every-day life. Therefore to look upon every sphere of our life as Theosophic and to choose all the while spiritually brings us the faculty to decide promptly and correctly at important moments. Failures at moments of spiritual testings are caused by our neglect to be energized by the Spirit at all other moments. To enter the Path of the Great Service in full self-consciousness when our hour strikes is dependent on our treading the path of little services, faithfully and persistently, all the while. To serve with hands and head and heart; to serve in sunshine or in storm; to serve in success or in failure; to serve men, women and children, young and old alike; to serve actively in unbroken continuity, is to earn the reward of exclaiming—"For others' sake this great reward I yield."

To be energized by the Spirit all the time—that makes life whole and powerful.

To give what we have—that makes life richer and still more bountiful.

To sacrifice what we are—that makes life Divine.

To offer the gift of sacrifice in every word spoken, in every feeling felt, in every deed done, in every thought reflected is to know that the Law of Brotherhood is the Law of Nature, is to prepare ourselves for the Great Realization that we are not only part of Nature but are Nature itself.

AFTER DEATH STATES

IN turning our attention to the Theosophical teachings on after death states, we may at once lay down the proposition that no one, saint or sinner, wise man or fool, old man or young, need fear death; he may rest assured that never by any possibility can he go to a worse place than this earth life which he now knows.

Theosophical knowledge as to After Death States has not been obtained by "revelation"; it is not a theory or speculation; it has been obtained by the same orderly process as has our modern scientific knowledge. When a phenomenon of any kind is alleged, science endeavors to verify the fact of the occurrence. To be sure of the facts is the first step in science; then having verified the facts, it endeavors to relate them to all other facts that are known. The next step is to see if by such verification and relation they fall under some already known laws and processes, and if not, then to proceed to further verification, further investigation, further comparisons, seeking the laws under which these new phenomena occur; for implicit in all scientific investigation is the recognition of the reign of law. No matter what happens, it happened under law, and it could not happen unless there were an antecedent cause, and an unbreakable relation between that cause and the resultant effect. It is by just such methods and means that Theosophical knowledge in regard to After Death States has been achieved. There is, however, one great difference between the field of investigation of the scientist and that of the student of Occultism, namely: the scientist only too well recognizes that he is limited to the five senses; beyond what he can see and hear and touch and taste and smell, and beyond the comparison, deductions, and inferences that he makes from the field of the five senses, he cannot go. So the scientist does not speculate about the invisible, even though he knows that every visible and tangible thing exists in the invisible and must at some time have proceeded forth from the invisible; while sometime in the future, near or remote, that which is now tangible will become intangible, and that which is now visible will some day go back into the invisible. But the true student of that larger science called Theosophy, or Occultism, knows that there is no separateness between that which is visible and that which is invisible; that matter is all one matter, without regard to the many conditions or states or modifications in which it may be found; that life is one life no matter in how many forms it may operate nor how widely diversified its manifestations. The Theosophist, like the scientist, hails the reign of law in everything and every circumstance.

It is the teaching of Theosophy that there is one life present everywhere all the time in everything; this may be called Spirit, or Consciousness, or by any other name, if it be recognized that there

is a basic something from which everything that ever existed or now exists or that ever shall exist, has originated. If we use the word "Consciousness" for this One Life, then we may consider that before our eyes and within ourselves there are many states or conditions of consciousness, or the One Life. And we need to remember that "a state of consciousness" is a condition in which only a part of the nature of that consciousness can manifest. A great difficulty with mankind is that the *condition* is mistaken for the *Reality,* the *state* of consciousness for the *Consciousness* which is in the state, just as a solid is esteemed to be a reality, whereas a solid is only a state of something. One can convert a solid into a liquid, which is another state; one can convert a liquid into a gas, and the gas can be dissipated so that it passes beyond the cognitive area of the five senses. As far as the five senses are concerned, that which in turn was solid, liquid and gaseous, has ceased to be; it has passed beyond their range of perception. But it is not annihilated any more than the stuff is annihilated when the solid state changed into the liquid and then into the gaseous. Only the solid *state,* the liquid *state,* the gaseous *state* has ceased in manifestation as far as this particular stuff is concerned.

In the seven great states of consciousness, then, we may call the highest, Spirit. At the opposite pole, the lowest imaginable condition that life can assume, is what we know as matter; while between the highest, Spirit, and the lowest, matter, there are five other great states. Just as a gas is convertible into a liquid and the liquid is convertible into a solid, and vice versa, so Spirit is ever coming down and becoming matter, and matter is ever ascending through various states and becoming Spirit. But this is accurate only in the sense we say that the sun rises and sets: the life which in the highest condition manifests as Spirit, in the lowest condition manifests as matter, and when it is destroyed or metamorphosed, matter as a state has ceased to be, but the life has gone to another state. In Spirit, the whole nature of consciousness is awake and active, but in matter, consciousness is as near latent as it is possible for consciousness to become. The Spirit in us is not anything that we think, but *the power which thinks;* the Spirit in us is not anything that we know, but *the power to know;* the Spirit in us is not anything that we believe but *the power to believe;* the Spirit in us is not anything that we do, good or bad, but *the power to do.* In every being that is the center, the Spirit, and that center never changes from birth till death. The same man that believes something today, may have disbelieved it yesterday or twenty years ago; he has believed twenty years ago something that he does not now believe. The Ego, the Self in that man, is just the same Self, though his mind has changed, his feelings have changed, his desires have changed, his thoughts have changed, his body has changed.

He, the Real Man, has not changed at all; he never had a beginning, he will never have an ending; he is part of Life itself, Spirit itself, Consciousness itself.

This real man was in an unknown state before birth, "unknown" only because he does not remember it. We know that our earthly existence began at a given moment, called conception; we do not remember anything about it, but we know we must have been there. We do not remember anything about antenatal life, yet we all know that we must have had an antenatal existence in order to be born. Nor do we remember anything of the first year or two of our life; yet we know we must have been there. Of the first five or six years we have perhaps in all a dozen memories; yet we were there. Can we not see that it is possible for the Ego, or Self, to pass through any kind of a form intact? In all the changes that take place during antenatal life, the same ego was there all the time, though totally unable to manifest as a self-conscious being until his physical body has become firm enough, coherent enough, for him to begin to think and feel and act on his own account through it. In early childhood and in the antenatal state, his condition is about the same as that of a man when he is dreaming, or when he is sound asleep. A man sound asleep might be moved from one room to another, one bed to another, from a house to a boat, from indoors to outdoors, he would know nothing about it. So far as he was concerned nothing had gone on, because even though he had the instrument and organs for perception and action here, he himself had retreated to some other state of consciousness than matter. While the body is growing and undergoing its physical evolution in the womb to prepare it for physical birth, the Ego is not there, in the sense that *he is not in the same state of consciousness as the forming body.* So, when we dream, it is the same "we" who are dreaming, but manifestly there has been a tremendous internal change; we think we are talking with our friends, we think we are doing this, that or the other thing, when, as a matter of fact, we are not, in a physical sense; we have left our body here in its state of consciousness but we ourselves have risen to the higher state, or gone to a lower, as the case may be.

That in man which is immortal is not the body, is not the mind, but is the Spirit; realizing that, we can understand what immortality means. Life itself never had a beginning, and if spirit is a part of the eternal universal Spirit, then man never had a beginning as Spirit, and can no more have an ending than Life itself can have an ending; this body can begin and end, but the matter that composes it can only be converted to another state; it cannot be destroyed.

Spirit is not one thing and matter another thing. Spirit is the very highest state of consciousness, or life there is, and matter is an-

other state of the same life or consciousness. Waking life is a state when we are at the nearest to full possession of our faculties; that is, our consciousness is most nearly completely active in the body. Dreaming is a state when our consciousness has transferred its range of action to another condition; deep sleep means that our consciousness has transferred its range of action to a state still higher, or lower, than dreaming, a state so far away from waking existence, that up to the present time we have not been able to photograph on the physical brain the memory of what we were doing in that other state. A man as he lives here in the body wide awake is a combination of the seven states, which reduce to three, as Spirit, and soul and body; but the man is the *Life,* part of which is in the state called Spirit, part of which in the state called mind, part in the state called body where all states are together; that is why things are objective.

Now when a man dies, he can no more take his body with him where he goes than he can take his body with him into dreamland. What, then, is his condition? A very simple transformation takes place in him due to the release of the remaining six principles from the combination, a change that can only be illustrated by analogy and correspondence. It is in vain to try to follow it physically, because he goes into a state where there is no matter at all, as the word "matter" means to us. The same thing happens at death as happens when we lie down to sleep: instantly the man goes to dreaming. The dead man no more knows that he is dead than he knows that he is dreaming when he is dreaming; the *fact* is there, but the cognition is absent. The man after death is in a state very closely analogous to what we all experience when we dream, only in the case of death the man has forsaken the body permanently, while in dream he forsakes the body temporarily. The dead man does not know that he is dead; he is not dead because he can think just as he thought before; he can feel, he can experience, he can act; why does he not know he is out of the body? Just for the same reason we do not know we are dreaming. It is because of our ignorance of the different states of consciousness.

Matter is merely objectivized thoughts, and this that we see outside was once internal to us, and will so become again. The dead man, as we call him, is off the plane of matter and on the plane of thought. At once every thought, or feeling or imagining, or hope, or expectancy that the man ever had in all his life becomes visible and objective to him. How *could* he know he is dead? By every test he is still alive in the body; if he talks to any of his dream friends, they answer just as he expected them to answer; they look just as he expected them to look; they behave just as he expected them to behave. There is no way for the man to extricate himself, for the mental accretions of his waking life

are now his universe; but since he has no longer means, as the waking, living man has, to feed, sustain and correct by continuous actual contact the thoughts and feelings that he has nourished, at once, almost, a separation begins to take place in the remaining six constituents of his nature; they marshal into two divisions, good and bad—that is, the selfish and the unselfish.

Just as when one man has suffered calamity it is almost impossible to keep one's mind off it, so the man after death sees as real beings all his wicked, unkind, cruel, hateful, disagreeable thoughts; he does not see the good. Mixed as we are in our waking life—generous one moment, ungenerous the next—at death, selfish and unselfish polarize almost instantly; the black becomes black, the white, white—unmixed, and the man is irresistibly attracted to the bad. Suppose a man had been a persecutor of others; by reaction in this state after death he feels all that those beings ever felt whom he persecuted; if he had hated anybody, at once there is inflicted on him all the hate that he ever felt toward them, or caused them to feel toward him, only the man is not aware of it as we are aware of waking things. It is as happens in a nightmare when we dream horrible things. The suffering in a nightmare is not the same suffering; the pain is not the same as an actual waking experience; because when one is wide awake the faculties are centered in the action, but after the body is left at death, all the faculties are not active; only that part of one's nature which has been in affinity with evil is active. It might, then, be said, that the first few minutes, or days or weeks or years after death are a kind of nightmare time for the soul—the Ego—the spiritual being. But since he is no longer feeding that evil, the result is that all the evil is sucked out of him, and there is left the man minus all the evil in him—the man with only the good in him, surrounded by the good. But this good is partly true, partly false; and since he is no longer feeding his thoughts by continuous contact, the good, both true and false, begin to split on their own account.

Now the man is in a still higher state of consciousness; what might be called the state or plane of heaven of the Christians, where he may stay fifty years, five hundred, five thousand or fifty thousand years, depending upon the conviction in him as to the truth of what he thinks. If he has believed with all his heart during life that there is a God, that He sent His son, Jesus, on earth to save us; if he believes in Him and the angels, and the pearly gates of Paradise, and that he will stay there in heaven forever and forever and forever; then he will have done a great amount of thinking about it, thrown a tremendous amount of soul energy into it, and as soon as he gets on that plane, he stays there for ages, dependent altogether, not upon the actual truth of the things he has believed and dreamed about, but upon the truth, the virtue, the devotion, the goodness in

him. After a greater or less time, the soul being in its own nature the true, assimilates all that was true out of all his experience that was good; the good that was not *true* falls off, just as the evil fell off immediately after death, and then the man wakes up for the first time. Now, he sees, because he is on the plane of Spirit; he is no longer on the plane of mind; nor on the plane of the Astral, nor physical; he is on the plane of Spirit where there is pure knowledge. He sees all of his immense past like a man who has climbed to the summit of a high mountain and observes the twisted trail by which he came. He sees all his past, all the mistakes he has made; he sees his opening in the worlds below; he sees that just as he himself caused all the good he experienced, so it was he himself who caused all the evil. And so, on the plane of Spirit, seeing clearly, he determines to go back once more and do the whole thing over again for two purposes; one to undo the mischief that he did; the other to gain more knowledge which he sees that he lacks. And then he starts down to earth under just the same laws as move a combination of chemicals, which manifest only another kind of conception, prenatal life, birth, life and death. Under the same laws, but different conditions, he once more descends and then they say, "We have a new baby at our house."

There need be no fear of death, then, because it merely means a change of state, and after death, whatever state a man goes to, he made it himself while alive, by his thoughts, by his ideas, by his feelings. But the process will go on for us, until in this vast school of life we learn to distinguish Spirit from states, the consciousness from the form or the mind; until we are able to see things as they are. It is for that that all the Christs came into the world: to tell us that whatever they did we can do; whatever they knew, we can learn; but that we never can know it and never can do it, until we follow the same "small old Path."

True Morality

The only scientific basis of morality is to be sought for in the soul-consoling doctrines of Lord Buddha or Sri Sankaracharya. The starting point of the "pantheistic" (we use the word for want of a better one) system of morality is a clear perception of the unity of the one energy operating in the manifested Cosmos, the grand ultimate result which it is incessantly striving to produce, and the affinity of the immortal human spirit and its latent powers with that energy, and its capacity to co-operate with the one life in achieving its mighty object.—H.P.B.

GLORIFYING THE COMMONPLACE

WITH the average mortal, no sooner does the throb and glow of the fresh view-point of early youth begin to wane, than the world of the commonplace closes around him, and there lies before him but a seemingly endless round of commonplace thoughts, commonplace and uninteresting tasks to be performed, commonplace objects and events which must be faced daily until the time comes when mind and body are worn threadbare and inert by the humdrum treadmill. Even then, the best for which he hopes is a commonplace and unharried end. Because this twilight existence is the only existence which he knows, there is a constant seeking for new sights, new sounds, new sensations, anything, in fact, which will enable him to escape for a time the deadly monotony and cause the soul to forget momentarily that it walks in the somber world of the dead.

It seems never to occur to him that the trouble lies solely within himself and not elsewhere. It is said that to the pure all things are pure; it is equally true that to the commonplace all things are commonplace; but not to those of exalted soul. We have but to read the writings of the great poets, philosophers and sages of all ages to see that the commonplace was not commonplace to them; they had lifted themselves forever above the domain of the commonplace, not by fleeing it, but by understanding it to a greater degree than does the average man. To them, each morning the world was born anew; each hour passing on swift wings, each grass blade, flower or water-pool shimmering in the sunlight was an ever-recurring marvel, and amounted to a revelation. What then is the secret by means of which they thus glorified the commonplace?

To one who begins to study and apply the Wisdom teachings in deadly earnest, very soon this secret no longer seems an unsolvable mystery. The homely tasks remain, the long familiar objects which he has so often handled remain, the usual events of daily life remain, yet to him they are no longer the same, each being freighted with a new meaning, and he begins to see, dimly at first, that within the most common things lie but half concealed, the clue and threads which lead far away to unknown, undreamed of labyrinthian depths.

A Master is one who knows how to *use* rightly any force, material or substance in whatever form, on any plane. To do this he must know it in its Root Nature, as well as every mode of its manifestation on the various planes. All things are one in ultimate essence and proceed in orderly sequence from the homogeneous to the heterogeneous or differentiated. Upon descending, the incorporeal substances and forces are divided and multiplied, and present different aspects or facets of themselves upon each plane, or in each

state through which they pass, while yet remaining the same substance in essential nature. Thus, H_2O presents the aspects on this plane of ice, water, steam, vapor or gas, and can be put to different uses in its various states, because those states are well known.

To know a thing in reality it is necessary to learn from what divine prototype it springs, its genesis and co-relations on every plane; because nothing exists independently or by itself. All this must be sought in man's own nature, which is one with, and inseparable from Great Nature. While we may not hope to gain such knowledge in a single leap, and must be willing to give perhaps many lifetimes to such study, yet we can begin to seek in all the familiar objects around us some clue as to their real nature and meaning. For every object even on the physical plane is the temporary embodiment of an idea, which represents an order of spiritual intelligence; hence, the simplest object must stand as a shadow or symbol on this plane of an universal Truth or fact which exists eternally in the Cosmos. Take for instance a book. Does it not present to our minds first of all the idea that there exists in the Universe the power or faculty of recording and preserving thoughts, impressions and experiences? The whole process of corporealizing the incorporeal is depicted there. And whether we call to mind the vast recorded experiences of the universal Sixth Principle preserved from one manvantara to the next, and throughout all manvantaras, or whether we seek an analogy on a lower plane—that of the Astral Light—or apply it individually to memory, or physically to the plastic substance of our brain cells, it matters not—all these and many more are but varying manifestations of the self-same universal faculty of receiving and recording impressions, which are all symbolized on this plane in the commonplace object called a book. If all this be true in regard to inanimate objects, how much more must it be true when applied to the objects or forms of organic life throughout nature, such as those of the vegetable and animal kingdoms.

Nor does the task end with the study of familiar objects; it hardly begins there. Every thought, every feeling, every desire, and all the daily and hourly phenomena which occur upon the many planes of man's nature can and must be traced back, link by link, to their universal source and origin, and these in turn co-related to their manifested aspects on the physical plane. Whether or not the student of Theosophy succeeds in advancing to any great height of knowledge and usefulness in this life, he at least knows that the words monotony and ennui have been stricken from his vocabulary forever; and, for him, the world of the commonplace has become a wonder world in which the gods, clothing their radiance in humble forms, walk with men.

ON THE LOOKOUT

A Hoary Fraud

Probably no single discovery has done as much to cause the general rigid and incorrect application of Darwinian descent to the human species, as the famous Javan "pithecanthropus erectus," so long hailed as the "missing link" by pseudo-science.

Darwinian evolution, as applied to animals, and within certain limits, is correct; as applied to man, so totally incorrect that science would never have arrived at the theory by human studies alone, in any field. Now we discover that whereas a great deal was "proven" (and much more taken for granted) in regard to the "pithecanthropus," yet these remains have never been seen by anyone but the original discoverer until the other day; science has thus for many years, as H. P. Blavatsky said, "sold the hide of a bear never yet seen by mortal eye!"

The point is that the remains prove to be much more human than had been supposed, and Dr. Hrdlicka (an extreme Darwinist) remarks that his view was "in many respects a revelation," and "none of the published illustrations or casts now in institutions are accurate."

This is another nail in the coffin of this doctrine; and the proof now piled up against it, and accessible to anyone who wishes to go to enough trouble to study it, is incontestable; it sweeps the field from end to end.

Where From?

Darwinians have long held that man originated from his animal ancestors in Asia; this theory was arrived at because of the fact that no evidence of a point of origin elsewhere had been demonstrated, while on the other hand plain traces of an immense migration out of Asia in prehistoric times were to be found.

According to Theosophy, the human race was *regenerated* in Asia, descending from Atlantean refugees fleeing the final disaster; after hundreds of thousands of years the Aryans in their various branches were developed, and streamed into Europe. These were the Neolithic men and other races, including the highly-evolved Cro-Magnon, who swept away the degenerate descendants of Atlantis proper, such as the Paleolithic. The Paleolithic men were descending, and their artistic abilities, etc., were due to *atavism*. The incoming races were at a crude stage, but on the up-grade to a renaissance of the ancient civilizations in which they had taken part. *They are we, and our civilization was that of Atlantis.*

Dr. Hrdlicka opines that the famous and disastrous Piltdown man is not related to any modern types of apes, but to a large extinct Western European ape; he therefore naturally concludes that man evolved in Europe after all, in spite of the fact that not a solitary man of the ancient primitive types was in line of modern human descent. As a matter of fact, the apes were the result of Atlantean degeneracy, and the degenerate human and degenerate semi-human of identical descent seem to have lived and died on the same terrain, as indeed might be expected.

Ancestral Americans

After many decades of neglect, investigations are under way with regard to many of the great mounds of the Mississippi Valley, especially those at Cahokia.

These mounds are of unknown age, and no tradition exists as to their origin among the local Indians; this is much similar to the case of the Easter Island images, with regard to which there are no traditions. Incidentally, how do archaeologists reconcile the unconcerned way in which the natives in both cases take these relics, and their lack of "myths" in regard thereto, with the innate "myth-making faculty" which they so delight to ascribe to "primitive peoples"?

To return: Dr. Hrdlicka notes that the head flattening "practiced" in Peru occurs in remains near Noel and Lexington, Missouri; and a somewhat similar form is practiced on Vancouver Island. How many ages have elapsed since this practice passed the length of the continent, leaving sporadic signs, and the traces overwhelmed by layers of later culture?

But: If the practice mentioned is now, or was in the times of the Incas, a "practice," then it was an imitation of nature; for an unborn child in a Peruvian mummy, as H.P.B. notes, was found with the same deformation. Anyone referring to pictures of the Easter Island Statues will find a "long-headed" characteristic very similar. These statues, some of them 30 feet high, were said by H.P.B. to have been *life-size* when built about four million years ago, and the stature of the race has declined steadily.

Skeletons have been found in mounds so ancient that they fell into dust when exposed to the air, and these skeletons, like those of Volcan de Agua, were of gigantic stature.

Accumulating Proofs

The arguments against the application of Darwinism to Humanity fall under several heads: internal evidence in anatomy; failure of paleontology to provide a coherent ladder of ascent; the disagreements of scientists in regard not only to theory, but to fact as well; and an immense accumulation of proof of great civilizations in past geological periods.

According to accepted theories, man originated somewhere in Asia, spreading thence to America and Europe. As we have noted, Dr. Hrdlicka now scouts this theory; but be it noted that under his, or the older one, America in point of humanity is very recent, and up to the past few months any idea of "primitive man" or any old races therein was too unorthodox—one might say too irreligious!—for words. This in spite of the fact that the voluminous and accurate presentation of counter proofs based on South and Central American remains, to be found in *"Isis Unveiled"* and the *"Secret Doctrine,"* has been before the public for nearly half a century.

We confess to some curiosity as to what the orthodox will say to the facts recorded in *The National Geographic* for August, 1923, to say nothing of the Pleistocene remains of *modern type* discovered in Texas recently.

Excavations at Cuicuilco, Valley of Mexico, disclose gigantic civilized ruins under a lava flow which is estimated at not less than seven thousand years old; and there are 15 feet of sand, rock, and clay over the city and under the lava. ***How many milleniums older than the lava may the city be?***

At least it is proven that a civilization comparable with the Egyptian flourished in America at a similar date, as a minimum. As the article notes, this discovery "revolutionizes the history of the American races." The ridiculous habit of ascribing "B.C." and "A.D." dates to these ancient American civilizations, which should rather be reckoned in geological periods, may soon pass out of style—possibly at least with this century, which H.P.B. predicted "might be the last of its name."

INTERNECINE INDIANS

We may contrast the triumphs achieved by ancient civilizations with one achieved by the newest of the moderns, America. We learn by official statistics that in crime per capita the United States leaves all competitors in pallid desuetude.

During 1921, there were 137 murders in Chicago to 63 in all of England and Wales. In 1903, Germany, the "criminal nation," with a population of 50,000,000, had 322 homicides, while we had 9,000 in the same period—a ratio of 14 to 1.

There were 22,000 British troops lost during the Boer War; during the same period we lost 31,000 by murder; and these conditions are on the increase, not counting automobile accidents, which are now a national problem, and are in reality often the most callous and reckless form of murder.

All this goes on at the very same time that we incessantly congratulate ourselves that we are not as other nations, and that we detest war and unbrotherliness among men. What is the answer? Are we a nation of unparalleled hypocrites, or are there *two* Americas?

We are not in the least devoid of hypocrisy; on the other hand it is true that we have come nearer developing a world conscience than most others. We give the answer from Wm. Q. Judge:

> "Take, for instance, the United States and Red Indians. The latter have been most shamefully treated by the nation. The Indian Egos will be reborn in the new and conquering people, and as members of that great family will be the means themselves of bringing on the due results for such acts as were done against them when they had red bodies."—(*Ocean of Theosophy*, 97.)

Observers have often been struck by the anomaly of a pleasant, kindly, and charitable people, shot through and through with individuals to whom a human life is nothing, and murder sport; by the outbursts of raving crime and cruelty encountered in the most unexpected surroundings.

But at least, save in sporadic cases, we seem to have largely lost the old Anglo-Saxon tendency toward oppression and spoliation of weak races, and may look for better times when the cup is drained.

AXIAL SWING

Many signs, duly accepted by official science, show that the Polar regions are growing warmer; ice fields are diminishing and polar life is migrating and readjusting itself at a measurable rate.

According to Professor Bolton and others, the Pole is changing its inclination.

As it happens, Theosophists did not have to wait for modern science to make the discovery:

> "Astronomers may pooh-pooh the idea of a periodical change in the behavior of the globe's axis . . . nevertheless . . . there is a secular change in the

inclination of the earth's axis, and its appointed time is recorded in one of the great Secret Cycles."—(*Secret Doctrine*, II, 726.)

"The first 5,000 years of *Kali Yuga* will end between the years 1897 and 1898. As 1897-98 are not far off, the scientific men of today will have an opportunity of seeing whether the close of the 5,000-year cycle will be preceded or followed by any convulsions or great changes political, scientific, or physical or all of these combined."—(*Ocean of Theosophy*, 125.)

"When the Wheel (earth) runs at its usual rate, its extremities (the poles) agree with its middle circle . . . when it runs slower and tilts in every direction, there is a great disturbance on the face of the Earth. The waters flow towards the two ends, and new lands arise in the middle belt . . . while those at the ends are subject to pralayas by submersion." (*S.D.* II, 325.)

"The *Secret Doctrine* teaches that every event of universal importance, such as geological cataclysms at the end of one race and the beginning of a new one, involving a great change each time in mankind, spiritual, moral, and physical—is precogitated and preconcerted, so to say, in the sidereal regions of our planetary system."—(*S.D.* II, 500.)

Le Savoir Chinois

A news clipping states that "Chinese historical works have been frowned on by Christian historians because their writings placed the creation two or three millions of years earlier than the Christian account." (Read "The Ussher Account").

It is a characteristically Christian method to condemn or accept ideas in general on the grounds of whether or not they agree with "Biblical truth," without regard to what the *facts* may be.

The average Christian mind having performed the remarkable feat of simultaneously accepting Darwinism and the Divinity of Christ, doubtless the "heathen" 3,000,000 years is now acceptable, and may lead to a better estimate of Chinese wisdom on the part of proselyters; perhaps even to a comprehension of the fact that the "Golden Rule" used every day and in every way as synonymous with Christianity, was expressed first in its present form by Confucius, and in other and more poetic words, 3,000 years before him by Krishna.

An Undiscriminating Noah

While touching on Biblical "history," we may note that a tradition of the Papago Indians of Arizona records the Elder Brother of the human race as having embarked in a barrel during the Great Flood, taken with him a coyote and a beetle, floated four times around the world, and finally landed on a mountain peak. While one is impelled to note that this Noah's philanthropy was better than his judgment, there is more in this than meets the eye; it adds to similar traditions found literally in every country of the globe, and raises again the question, whether the Biblical account was not merely borrowed from the more ancient texts—this is conceded by archaeologists—or whether it all points to a common origin of religion, as Theosophy states is the case.

Who knows, also, but that the beetle of the legend may be a distant relative of the sacred Egyptian scarab?

UNPLEASANT SURPRISES

In regard to the cocksureness of the science of her day (now somewhat abated by painful experience), H.P.B., discoursing on astronomy, said:

> "Many such unpleasant surprises are in store for hypotheses of even a purely physical character." (S. D. I., 150.)

Such is the discovery of a star by Prof. F. C. Jordan, recorded in "Science" for July, 1923. It is a twin, or eclipsing variable, of great brightness, and of the greatest density yet found in the physical universe, as dense as the surface rocks of the earth. Absolutely no explanation of this phenomenon has been suggested, as the combination of brightness and density strictly refuses to fit into any of the rules of astronomy as at present laid down. Even were there not more than enough evidence for the Theosophical doctrine that suns and stars are *not* hot, and that light is electrical and not the result of incandescence, this would clinch the matter. Unfortunately, only Theosophists are in position to understand that phenomenon and profit thereby; unless one may be permitted the hope that an insoluble contradiction in scientific theory now and then, makes for a beneficial humility on the part of our savants.

THE KEBRA NAGAST

This venerable manuscript, which has lately attracted attention, relates a gift, from Solomon to the Queen of Sheba, of a vessel in which one could traverse the air and of one which traversed the water; and also contains a reference to "pearls fashioned like the sun and moon" for the lighting of palaces; all of which recalls Homer's reference to boats going without sails or oars.

What seems interesting is the fact that a comment in the conservative magazine *Science,* accepts as a possibility that the "Kebra" refers to ancient air and motor craft and to incandescent lights; wherefore the old attitude of science, "can anything good come out of the past?" seems on the way to amelioration.

Solomon did not occupy the place in time and space assigned him by Bible believers, and his "Temple" is an allegory; but it is true that thousands, rather millions of years before the dawn of official history, there were self-propelling boats, aircraft, and the like, although not on modern lines.

By misuse thereof we lost the memory and the benefits; and if we seem on the road to a recovery of ancient lore, we seem also on the way to a greater and more serious misuse than before.

MISUNDERSTANDING PYTHAGORAS

Even though we seem on the way to a juster appreciation of the ancient philosophers, we find ourselves often blocked off from what might be beneficial knowledge by two obstacles; our conceited, even though unconscious feeling that their theories must have been imperfect merely because they *were* ancient; and our tendency to interpret materialistically the metaphysical and allegorical language of other days.

Thus Prof. Garrett P. Serviss, while conceding to Pythagoras a knowledge of the heliocentric character of the solar system, entirely misses the point of his "central fire," which is precisely the "invisible central sun" so often referred to by H.P.B.

According to Serviss, Pythagoras taught that the central fire was invisible to earth because shut off by a black body called the "Altar of Nature." One might think that wonderment as to the origin of such an idea would lead a scientist to investigate the *real* meaning of Pythagoras; but nothing occurs to Prof. Serviss but the most obviously crude materialistic interpretation.

Pythagoras spoke spiritually and not materially; his "Central Fire," as every Theosophist will understand at once, is the central spiritual basis of all existence, and the "Altar of Nature" is the Great Illusion of the apparent world, which, when we allow it, shuts off from us the memory of our spiritual origin, and exerts upon us a constant and terrible pressure tending toward amalgamation and self-identification with the illusionary world, and so in the end to everlasting oblivion.

How Did She Know? A Double Vindication

In view of a recent discovery, we quote from the *Secret Doctrine:*

> The traces of an immense civilization, even in Central Asia, are to be found. This civilization is undeniably *prehistoric.* And how can there be a civilization without a literature, in some form; without annals or chronicles? . . . The gigantic, unbroken wall of the mountains that hem in the whole table-land of Tibet . . . witnessed a civilization during milleniums of years, and would have strange secrets to tell mankind. . . . Built deep in the bowels of the earth, the subterranean stores are secure. . . . The Russian traveler, Colonel Prjevalsky, found quite close to the oasis of Cherchen, the ruins of two enormous cities . . . the traces of such civilization, and these and like traditions, give us the right to credit . . . when they speak of immense libraries reclaimed from the sand. . . . The *Secret Doctrine* was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents . . . exist. . . .
>
> This statement is rendered more credible by a consideration of the following facts: the tradition of the thousands of ancient parchments saved when the Alexandrian library was destroyed; the thousands of Sanskrit works which disappeared in India in the reign of Akbar; the universal tradition in China and Japan that the true old texts with the commentaries, which alone make them comprehensible—amounting to many thousands of volumes—have long passed out of the reach of profane hands; the disappearance of the vast sacred and occult literature of Babylon; the loss of those keys which alone could solve the thousand riddles of the Egyptian hieroglyphic records; the tradition in India that the real secret commentaries which alone make the Veda intelligible . . . still remain for the initiate, hidden in secret caves and crypts; and an identical belief among the Buddhists, with regard to their secret books.
>
> The Occultists assert that these exist, safe from Western spoliation, to re-appear in some more enlightened age."

We now learn that a Russian explorer, after much running down of traditions, has unearthed the city of Kharakota in the Mongolian desert (the exact region referred to), and uncovered great stores of archaeological remains, including a cone-shaped monument outside the walls *containing 20,000 books written in seven Oriental languages.*

The explorer was for a time unable to make headway because of the opposition of the natives to guiding him; being caught in a sandstorm and passing the night unexpectedly in the neighborhood of the lost city, discovered it. This being regarded as a favorable omen by the natives, his work was thereafter facilitated. We have heard of these "coincidences" before, and H.P.B. wrote regarding their significance.

Whether this is sufficiently the "more enlightened age" for these to be the remains spoken of, we do not know; but we suspect that these books are a part of the mass spoken of, and confess to considerable curiosity as to their contents.

How long those contents will be doubly immured in the dusty crypts and minds of professional archaeologists utterly incapable by experience and training of understanding their real significance, we have no way of predicting. If not useful before then, we opine that they may come into their own in the neighborhood of 1975; unless by some happy chance archaeologists in general may be impelled in the meantime to an *earnest, respectful* and *open* investigation of the meaning of the old texts.

AN APPEALING POINT

We give little credence to any claims that the ancients may have known far more about the real nature of the Universe, and especially about its spiritual side, than we have yet guessed. It doesn't matter anyway, as with us "spirit" when not synonymous with "ectoplasm," means merely some kind of misty and evanescent abstraction to most, and an altruistic proportioning of glandular excreta, to others.

But perhaps more heed may be given to the fact, as recorded in the *Scientific Monthly* for June, 1923, that the only nation, ancient or modern, which is officially known to have successfully put a system of food control in operation was not only ancient at the time (424 B.C.), but is at the present time despised because lacking in brute force and the will to use it—China.

In view of the fact that food control and price-fixing systems had been tried in Athens, Egypt and Rome with unfavorable results like those of our own time, because without any fair ethical base on the part of the enforcers, we recommend the following words of Mencius, who laid down the principle of success:

> "When the grain is so abundant that the dogs and swine eat the food of man, you do not make any collection for storage. When there are people dying from famine on the roads, you do not issue the stores of your granaries for them. When people thus die, and you say, 'It is not owing to me; it is owing to the year,' in what does this differ from stabbing a man and killing him, and then saying, 'It was not I; it was the weapon?'"

This admonition, spoken to King Hui of Laing, expresses so accurately the central Theosophical doctrine of utmost individual responsibility, that we recommend it to the countless "King Huis" in our political, industrial, national, and international life.

JAN 4 1924

THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XII—No. 3 January, 1924

Theosophy teaches that separation from the Primal Source having once occurred, Re-union can only be achieved by WILL—EFFORT.
—H. P. BLAVATSKY.

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THEOSOPHY does not concern itself with dissensions or differences of individual opinion. Its treatment of men, things and methods "is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis is its criticism directed in any other spirit."

THEOSOPHY, believing to the full that "There is no Religion higher than Truth," is consistently devoted to the Three Objects of the Parent Theosophical Society which was founded at New York City, U.S.A., in 1875, by H. P. Blavatsky, William Q. Judge, Henry S. Olcott, and others. Those Three Objects are:

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

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

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

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The narratives of the Doctrine are its cloak. The simple look only at its garment—that is, upon the narrative of the Doctrine; more they know not. The instructed, however, see not merely the cloak, but what the cloak covers.—ZOHAR, iii, 152.

THEOSOPHY

Vol. XII JANUARY, 1924 No. 3

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

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

THE SCREEN OF TIME

RESTLESS MINDS

The times are marked with academic and religious controversies, to which at least this significance can be attached: the newspapers and other journals of information have given them wide publicity, evidence of the growing popularity of protest and an underlying urge for freedom among great masses of people—though this is quite as likely to express itself in license as in anything else.

Schools and universities have been brought to task for undue "liberality," or lack of it, in their ranges of curriculum, in their restrictions of teaching staff, their limitations of library and reading-room pabulum, their admission requirements, their housing of race ineligibles—and what not. Within the ranks of several of the more popular Christian sects "fundamentalists" and "revisionists" have waged war, out of which an increased liberalism has resulted or will undoubtedly result.

In every case the number of the individuals engaged or immediately affected has been relatively small, but the effect of the various movements has been widened out of all proportion to the immediate cause, owing to the speedy and ever-increasing radius of dissemination of "news" which the publicity methods of the day make possible. The unexpected result is that lines are beginning to be more and more closely drawn—lines of division—between the thousands of good, kindly, dependable and "god-fearing" people who are the "unprogressives" and conservationists of every period, and their more liberal, and often quite as "respectable," neighbors. A similar result is being produced by "prohibition," as also by the

periodic revival here and there of other "blue laws." Symptomatic of the same trend is the Ku Klux movement, whatever may be its ostensible intent.

In literature the unsophisticated have been devoting themselves to their usual supply of "happy endings"—surcease from the bitter daily struggle of keeping body and soul together—the semi-sophisticated, more materialistically inclined, have studied the business publications, with their "success" stories and systems of enlightened selfishness, while the truly sophisticated have been dipping into the flood of sex-perversions in the form of novels and magazine stories, foul brood of psycho-analysis.

The moving picture, with its unrealities, false ideals and vulgarities, is the most popular and profitable dramatic activity.

DECLINE OF CIVILIZATION

More than one American observer, alarmed at the signs of decadence, has sounded a note of warning, suggesting various remedial methods, none of which promises practical results. More than one has pointed to the striking analogies between ancient Roman civilization and that of our present day. A notable example will be found in a recent number of *Current History* in an article by William Dudley Foulke in which, under nine points, correspondences between conditions in our own country today and those obtaining in the Roman Empire just before its fall are set forth, viz.: Loosening of family ties, Lack of discipline in the education of the young, Decline in religious faith, Deterioration of racial stock, Drift of population to the cities, Accumulation of vast fortunes in the hands of a few, Crime rampant and unpunished, Religious and racial intolerance, Decline of public spirit. Mr. Foulke admits that these things are beyond legislative control and "can be corrected only by a radical change in men's opinions and beliefs, which, to be effective, must penetrate every stratum of society." He concludes:

> "Better methods in public education, the elimination of defectives, and the physical improvement of the race, a more just distribution of wealth, the more effective suppression of crime and lawlessness, and some relief from the burdens of excessive taxation—these things can indeed be secured by better laws, and by their more effective enforcement. This is an enormous task; but the first essential for this task is that we should thoroughly realize, not merely by the assent of our intellects, but by the earnest conviction of our hearts, just what the danger is, and how grave it is."

The tone of the entire article is studious and thoughtful. Mr. Foulke is a keen and honest observer, and in his crisp generalizations are compressed a faithful summation of conditions. What he evidently does not recognize is the fact that his is a consideration of effects, and tentative suggestions of remedial agencies. He does

not get *behind* effects, to deal with causes. Like most other observers writing to similar purport he mistakes effects for causes: the patient is suffering from boils in various portions of his anatomy; the eruptions are described, together with some of the distressing results thereof; and poultices made up of various constituents are prescribed in the hope of an early alleviation. But there is no sense of the deep underlying causes from which the sufferer developed those inner conditions of which the outward eruptions are a manifestation.

History repeats itself—why? What answer will fit the facts other than that implied in the word *Reincarnation*? Peoples and nations, aggregations of individuals, suffer—why? What answer will fit the facts other than that implied in the word *Karma*? It is upon an understanding of Karma, the *Law,* and Reincarnation, the *process,* that the true inwardness of present national and world conditions alone can be grasped; and it is upon an application of that understanding, once it is had by a few courageous souls, that these few can lift themselves above conditions, and thus draw other souls up after them—or better, extend such aid and encouragement to those still involved as will enable them, too, to lift themselves above the sea of unrest. Thus in time will the whole mass of mankind be lifted up.

The Cycle of Reincarnation

Little wonder that the conditions of today—business, social political, religious—bear such a striking analogy to those which obtained in Rome before the fall. The Roman Empire was the dominant civilization of its time. Under its control and subject to its influence were drawn most other nations, tribes and peoples.

The cycle of reincarnation is some 1500 years. Today the Anglo-Saxon is the dominating strain, and those who bear its blood and spread its influence sound the note which vibrates through England and America, and incidentally around the world. It is a material civilization, as was Rome's—material in its religions, its family and social ideas and relations, material in its education, material in its political ideals. Furthermore, it is much more hypocritical than Rome ever was. Might makes right as of yore, but we hide from ourselves behind fine phrases, pious platitudes and altruistic gestures. Then it was an honest, if somewhat disconcerting, fist; today we are neatly gloved with absorbent cotton—to conceal the brass knuckles.

In Rome before the fall the old gods began to go, family relations and discipline relaxed, youth rioted, crime and lawlessness increased, government weakened as public interest waned and less sincere, capable and public-spirited men acceded to office, nobody delivered a full day's work, seeking rather by schemes and by pan-

dering to the grosser appetites of the public to accumulate wealth. Sycophants, flatterers and profligates surrounded the rich, whose fortunes grew. The exploited poor were wretched beyond imagination, and human life was cheap. Amusements were scandalous or ferocious; literature was vile.

One needs but to translate the spectacle of today in New York or London into the more frank and outspoken language of 1500 years ago, clothed in its then material counterpart, to have the picture. It is the same entities come into incarnation again, together with those subject peoples whom they influenced and used, bringing with them the tendencies they had engendered and letting them loose again in the things of today. "The evil that men do lives after them; the good is oft interred with their bones." It is not our virtues that bring us back to earth in physical bodies again and again, but our vices—those eruptions of a lower nature yet unpurged —as well as things left undone.

IS THERE A WAY OUT?

What to do about it! Anybody who can see and think can draw a picture of the inevitable. Must we sit idly by and see the hope of civilization flare luridly up—smoke, flicker, and then go out like a torch dipped in water? Cannot something be done?

Yes—much can be done, and humanity cries out in its awful travail to those of its Sons and Daughters who have the courage, the steadiness, the sense of fitness and the great good commonsense, for the doing. Men do not move on to better and nobler ideals and attainments in the mass. It is by individuals, by pioneers, seeing higher levels and stepping up to them, that ameliorating movements in humanity are energized and the mass of units gradually raised. Races, civilizations, nations, are made up of individuals.

We are some of these individuals—each one of us. In the light of Reincarnation and a recognition of Karma, we can admit, if we are willing to be honest, that since we find ourselves inhibited by present conditions, to that extent we must have had a hand in producing the conditions—and all other men likewise. Thus if burdens need to be lifted, those who see the necessity are the self-elected ones to do the lifting. Let each begin with his own, and since the keynote of the times is a ferocious selfishness, find the exhibitions of that in his own point of view and conduct—and begin to rectify them. Everybody *talks* ethics—they are common to all religions—why wouldn't it be sensible for the few who can catch an idea to begin to *live* them? We can all tell our neighbors what they ought to do; why not concentrate for a bit on our own duties —and *do* them? This is the beginning of the way out. Its persistent continuance, with a wise and discriminating handling of the incidental problems as they arise, is the remainder.

There is no other way. Legislation will not do it. Physical improvement of the race has no causative bearing upon the problem at all; it is but an effect. Education, in any current sense of the word, is worse than useless; it is the hybrid production of the materialism of the day. Attempts at crime suppression register failure—and what is crime but often the carrying out by others of the thoughts we ourselves entertain, but dare not carry out? The whole problem gets right back to the individual: if he will but "clean house," correct his thinking and embody it *in life*, the whole civilization will be cleaned and purged.

Nobody can force another to do this—he can only force himself; but as one individual here and another there begins the laborious task of quelling the war within himself, example will show itself better than precept, as always, and the leaven will start to working that will finally leaven the whole lump. The power of right thought and the resulting right life is tremendous. Was it not said of old that if but three righteous men could be found the city would be saved? The Law is the same today as it was then; nor was there any such thing as "miracle" then, any more than there is today.

Ethics must be embodied in life, but this must be done *intelligently*. It can be done on no other basis save the soul-satisfying, rational and provable doctrines of Karma and Reincarnation.

Benevolent Astigmatism

It is indeed a wise and shrewd member of the human family at the present stage of our evolution who is consistently able to see the difference between one thing and another. The spectacle of well-educated, sincere and altruistic men—*good* men in a splendid human sense—asserting as true that which upon its own face is obviously false affords the sometimes puzzled student of Theosophy a practical application of the teaching that in some men and women the "principles" are so imperfectly co-ordinated that a sort of astigmatism results. They may show a wonderful capacity in many directions, and thus gain a reputation for intelligence seemingly well-deserved; but often, in some simple matter that is as easy as "two plus two" for the average mind, they are unable to function, and all unaware of the inconsistency of their position, make statements with the utmost sincerity which the facts of history, or common knowledge even, prove to be false.

We are moved to the foregoing by reports of the address of Bishop Manning, at the consecration of a Bishop of the Protestant Episcopal Church, in Washington, late in September. Said the speaker:

> Two things are opening the door wide to the preaching of the Gospel. One of these is the new hope that is now stirring in the hearts of men,

the other is the world's present desperate need. Great visions of peace and world brotherhood are now before men's minds. It is the Christian Gospel which has produced these visions. It is the Gospel only which can bring them to fulfillment. The development of the social conscience, the desire that justice and love shall be the controlling motive in all human relationships, the longing to put an end to war, are all evidences of the power of the Gospel and of the openness of men's hearts to receive it.

Now, Bishop Manning is not the kind of a preacher who knowingly purveys religious twaddle. He is an educated gentleman of high character, deep sincerity, no little scholarship and true benevolence. Yet the only statement, direct or implied, in the quotation that is true is that one which affirms the world's desperate need. Consideration of any of the others will convince any fair-minded person that *the exact opposite* of what the speaker affirmed is the truth. The facts of everyday experience confirm this; the undeniable records of history stand out in sheer, cliff-like opposition.

The evils of such benevolent astigmatism rest in the fact that is phrased in *The Bhagavad-Gita,* ". . . for whatever is practised by the most excellent men, that is also practised by others. The world follows whatever example they set." Extracts from the good Bishop's utterances are widely published; thus "the truth upside down" reached many who with good reason respect him and set store by his opinions. "How can he be wrong in this, who is right in so many ways?" That is the natural question—and answered by the propounder, in advance.

CHRISTIANITY AND SCIENCE

Bishop Manning proceeded to point out that the teachings of modern science and those of Christianity—presumably as embodied in the Episcopalian creed—are not incompatible. He said:

> And on the other hand there is no reason why religion should have any suspicion or fears of science. There is nothing in the Christian faith which conflicts with the scientific theory of evolution. *To many of us this hypothesis seems to make clearer both the glory of the Creator and the naturalness of His revelation of Himself in the incarnation.*

The italicised sentence perfectly illustrates the inability of some minds "to see the difference between one thing and another," to which we have adverted. If modern science and "Christianity" as exemplified in the teachings of the Episcopalian church are compatible, then miracles are a fact in Nature: the church believes in them!

PRESIDENT COOLIDGE'S CONTRIBUTION

The President of the United States sent a message to the consecration, at which thirty-five thousand persons were said to be present, and Ex-President Wilson communicated one of his famous

"May-We-Nots." Wrote President Coolidge:

> Your work is to be commended because it represents the foundation of all progress, all government and all civilization. That foundation is religion. . . . Whatever inspires and strengthens the religious belief and religious activity of the people, whatever ministers to their spiritual life, is of supreme importance. Without it all other efforts will fail. With it there lies the only hope of success. The strength of our country is the strength of its religious convictions.

Perfectly true and fine, if by "religion" a sound, unselfish and rational *basis for action* is meant! But what one of the existing Christian "religions" represented in America today *is* sound, or unselfish, or rational—or is even taken by a considerable number of its adherents as a basis of action? It was the most "Christian" and "religious" nations that caused the late war.

"Christ Against War"

For his initial sermon of the autumn season at the First Presbyterian Church, New York, Rev. Dr. Harry Emerson Fosdick was greeted by an audience that overflowed the church and even seated itself on the steps of the speaker's platform. Dr. Fosdick, a Baptist and a professor in Union Theological Seminary, was the cause last May of a bitter fight in the General Assembly of the Presbyterian Church at Indianapolis. In opening his sermon he asked, "What is Christianity? Christianity is the reproduction in our lives of the spirit and quality of Jesus." And he added, "Many think that by the 'hokus pokus' of sacrament and ordinance they can make matters right with their own souls." Dr. Fosdick assailed the horrors of war, saying:

> When one takes Jesus in earnest, he must see that war is the most colossal social sin that we are committing against Him; that war is utterly and irremediably un-Christian; that it means everything that Jesus does not mean, and it means nothing that He does mean; that it is a more blatant denial of every Christian ideal of God and man than all the theories atheists could devise.
>
> When one takes Jesus in earnest he must see that all these quarrels between Fundamentalists and Liberals, between High Church, Broad Church and Low Church, are nothing if Christians do not tackle this supreme moral issue of our time—Christ against war.

But Dr. Fosdick must see, and does undoubtedly realize, that wars will continue to be fought by masses of men until individual men cease waging wars against other individual men—until, indeed, individuals cease warring within themselves and the Christ within—which each man really is—has overcome and illuminated "the Earth"—the human body and lower personal nature—the greatest "Devil" and only "Devil" that exists anywhere. This is the true Christianity which he affirms, "the reproduction in our lives of the spirit and quality of Jesus." Equally will it reproduce the spirit

and quality of Buddha, of Krishna, of Lao Tse, of Hermes, of Plato, of Behmen, and many another. For Jesus was not unique; the Christ-spirit and Christ-life are one, and the road to it is one. Only the tongues and the customs and the times differ. The Path is the same for all the Avatars, of yesterday and today.

A Ripened Broadmindedness

Speaking in Boston early in October, Bishop William Lawrence, of the Protestant Episcopal Diocese of Massachusetts, a man now over seventy years of age, voiced a ripened broadmindedness that would stand the church in good stead, could its influence actively pervade the next decade, which promises such troubluous times and difficult adjustments for professing Christians.

The Bishop referred to his own boyhood and the certain definite religious conceptions under which he was reared, pointing out that the revolutionary changes in the last fifty years in every department of life and thought demanded fresh interpretations. His problem, he declared, was the same that many others have faced or now face: "How was I to be loyal to the truth, and loyal also to the statements of the Church?" And he found it possible to remain in the Church, under reasoning like this:

> "In a Church with such principles and traditions the faith must be distinguished from the forms in which that faith is expressed. The faith is deep, mystical, vital. The forms of expression are imperfect or must change or be reinterpreted as the generations pass. . . .
>
> "Do we not make a mistake in thinking that it is the creeds that bind us together in unity? The unifying power is prayer, worship and loyalty to the personal Christ. There is no essential connection, for example, between the virgin birth and the incarnation, and so, if one's belief in the incarnation is sincere, and since the virgin birth is not essential to it, such a one may say the creed even though unable to accept the doctrine of the virgin birth. . . .
>
> "Personally, I cannot but feel that the Church is placing undue confidence in her emphasis upon formal creeds. While we are intellectually very sensitive about saying the creed, a far deeper question is: Are we morally and spiritually sensitive to its implications? For the moral and spiritual emphasis has a higher place than the doctrinal statements of the creeds."

While the reasoning of this suggests that one may "say the creed," at the same time making his own mental reservations—an obvious insincerity—yet the *spirit* of the address is true and fine. It is an effort towards unity on essentials, regardless of non-essentials. If religionists of every creed and sect the world over would try for that, a universal faith would at last emerge. It would be "deep, mystical, vital"—and most wonderful of all, it would be *true*. For the ancient Wisdom-Religion, now called Theosophy, includes the essential truths of all the world-religions of today.

A Progressive Theologue

Symptomatic of the common sense views held by some of the more progressive churchmen of today are the expressions attributed to the Rev. Charles P. Fagnani, professor of Hebrew in the New York Union Theological Seminary, whose "interview" with John K. Mumford appears in the New York *Herald.* Among other good things, he said:

> It is the emphasis on worship and on the forms of worship, as being of divine origin and appointment and obligatory, that has divided mankind into hostile, hating groups, and prevented combination and co-operation for the common good. . . . To emphasize the divinity of Christ is not enough. We must lay greater stress on his humanity. The humanity of Christ is the guaranty of the humanness and humaneness of God. . . . There has been no crime, no lust, no uncleanness, no cruelty that men have not at one time or another predicated of their god. . . . Even the Christian God has fallen far short of being humane. . . .
>
> If the Church will devote less of its time and energy and fervor to cantankerous contention for the divinity of Christ and will direct all its tremendous power to proclaiming the humanity of Christ and the consequent humaneness of God, then when the next war threatens, the Church may have something to say in every land that will give pause to governments and politicians and voice the protests of the common people. . . .

Dr. Fagnani holds that "revelation" must be personal, coming thus at second-hand to any others than to the one experiencing it. Thus every thinking person must evaluate it for himself; no book revelation can be accepted without investigation. This is undeniably sound. But what would become of the various Christian sects, if this common sense logic were applied to them!

Morals as Taught

Speaking at the convocation of the University of the State of New York, held at Albany, in October, Assistant State Commissioner of Education James Sullivan seriously questioned whether moral teaching in schools produced results, pointing out the fact that England, France and Germany all give moral training in public and private schools, and yet, "we are not able to say that a certain course of moral instruction has produced better people from a moral point of view than we have over here where moral instruction is notedly absent." Thus quotes the New York *Evening World.*

In Mr. Sullivan's wide experience people coming from church or parochial schools where religious and moral instruction are given are not superior to those coming from public schools where such instruction is not given. Therefore he concludes that instruction by moral precept alone is not effective. He considers the tone of morality in the homes the greatest obstacle that teachers have to overcome in the matter of giving proper moral training to the young,

as also that "instruction in morality will never be effective until the instructors are living examples of the moral precepts which the community holds up as ideal."

This is to say that "example is better than precept." It also provides a bit of evidence to controvert those optimistic thinkers who believe—perhaps, because they *want* to believe—that our own generation is less hypocritical than the one which preceded it. The moral tone of the majority of homes probably is not high, yet the majority of parents appear to be frankly *puzzled* when their children break out into some petty lawlessness or another, or voice an uncanny knowledge of the more repulsive aspects of human life.

Children are arch imitators. They repeat what they hear; reproduce what they see. Likewise do they adapt and reformulate the examples unconsciously set for them by their elders. And they read the newspapers and periodicals brought into the home, and revelled in so conspicuously by responsible adults; go to "the movies" known and unknown to their parents. How do moral platitudes, repeated until they become tiresome, weigh with the youngsters in the light of their daily experience?

The Traditions of Its Fathers

Symptomatic of the growing realization among thoughtful observers that something has happened to our "democratic" form of government were the remarks of James M. Beck, Solicitor General of the United States, at the convention of the American Bankers' Association, held at Atlantic City, N. J., late in September. Mr. Beck declared that the States are now little more than "glorified police provinces," and appealed to the members of the Association to further all movements to get the country back to the traditions of its fathers. The Nation is in no danger from without, he finds, but is confronted with the undermining of its constitutional guarantees by the passage of acts providing for the initiative and referendum in twenty-two States, by "organized class rule," by revolutionary tendency toward direct action by both organized capital and organized labor, by the enactment of socialistic measures, by the destruction of property rights, by confiscatory legislation, by the promulgation of laws for the recall of Judges and judicial decisions, and by attacks on the Supreme Court.

While some of these developments that seem dangerous to Mr. Beck may appear quite the opposite to other observers, there is no doubt that the spirit and genius of America today is of another color indeed than that of the Founders. The Republic of Brotherhood designed by the worthy craftsmen of old has suffered an eclipse, and the present curious abnormality will have to be brought into line with the true ideals—parallel in principles, if not an exact duplicate in the practical application of those principles. This is

included in the work of the greater Theosophical Movement, and earnest students of today who sense something of the Plan are engaged in promulgating the true ideas of ethics, brotherliness, unselfishness and natural religion, the traces of which may be found in the Declaration of Independence, the Constitution and in the State papers of the early years of the United States. Meantime a sick Nation drifts towards its purging. May that drastic development be mitigated by the devotion of the warrior Theosophists! It *can* be, even though these be few, if they remain constant, steady, undiscouraged—and most of all, if they labor without ceasing.

England's Karma

A recent dispatch from London to the New York *Times* forecasts a "winter of discontent for about one-sixth of the population of England, composed of the ever-increasing army of unemployed and hosts of Government employes, whose weekly stipend is about to be curtailed." The unemployed are now said to number 1,233,-300 and it is expected that there will be 1,500,000 jobless by Christmas. Many are receiving a weekly dole from the Government, but for most only in such amount as will serve to keep body and soul together. Recommendations have been made for reductions in the pay of many army and navy officers and men, as well as Civil Service employees, to reduce taxation, which will, if enacted, affect about 5,000,000 persons.

With its influence as a world-power no longer in the ascendant, and internal economic conditions steadily growing worse, the British Empire seems to be entering into a twilight from which, on its present basis of thought and action, it likely never will emerge. The Karma of a fighting and trading nation must inevitably include the gradual loss of power and trade as a natural concomitant of the exercise of force upon other peoples and the exaltation of a materialistic civilization, based upon a religion of superstition and outworn forms. It is a saddening spectacle that tugs at human sympathies. It might be a mighty lesson to Canada, to Australia, to the United States, to an ascending Russia. But there is grave doubt if in our own country there are enough patriots possessing the calmness, intelligence—and plain, ordinary common-sense and forethought—to view the moving picture rightly. "Like produces like," but the tremendous acceleration of the *Kali Yuga* affords little opportunity for the sane consideration of problems that should have been solved long since. Meantime those to whom altruism is the only intelligent basis of action will do what they can, by precept —and by example. There is nothing else to do.

METHODS OF SERVICE

TO serve all the time energized by the Light of the One Self is the effort in which all students are or should be engaged. To form the habit of that alertness to give one's very best without the hope of reward is the necessary qualification to be cultivated. To prepare ourselves in the art of giving is making ourselves ready for the Path of Holiness, for it is sometimes not fully understood that we learn as we teach, we gain as we give, we grow in selflessness as we sacrifice.

The first virtue is impersonal service—but what is impersonal service? Our ingrained creeds often blind us to the blunder of erecting an *idol* of impersonality. Thinking ourselves to be following impersonality, yet taking a personal view of a personage, or even a message, we are following personality; to allow others to follow us, picturing ourselves as spiritually evolved beings is perpetuating anthropomorphism and materialism. Let us not deceive ourselves by coming under the dominance of mere words.

On the Path of Service we must begin to see ourselves and all others impersonally, but how is this to be done? If we can recognize the fact that there is a false way of looking at the Law of Brotherhood as it manifests itself in Nature, and there is a true one, our task will become less difficult. We are apt to divide mankind into three classes: those who are our equals in rank and station, social or mental; those who are our superiors in that respect; and those who are inferior. The truer way is to see that every human being (as a matter of fact every manifestation in nature) is superior to us in certain respects, equal to us in others, and inferior to us in others still. Therefore to learn from all and to teach all; to be a Messenger of the Wisdom to everyone; and to see in everyone a Messenger of the Wisdom; to be bearer of the Message all the time, as also to be the receiver of Blessing, of Peace, of Knowledge all the while: this is treading the Path of the Impersonal.

"To seek out him who knows less than thou" is also "to seek for Him who is to give thee birth in the Hall of Wisdom." If Masters are the Servants of Humanity, the service of those They serve is to earn for ourselves Their blessing.

The second virtue is to give one's very best. To please those we love and to gain approval of those we admire, we make additional efforts and take greater pains with our offerings to them. In the struggle for life to become more prosperous ourselves or to enhance the happiness of our kith and kin we strive more zealously with the passing of every month. That same zest and zeal, that same enthusiasm, that same driving force which spurs us to overcome obstacles and ride triumphant to our goal, that same hard toil gladly undertaken and cheerfully rendered—all have to be applied

in our Theosophic life and endeavour. A young pianist desirous of making his mark in the world of music does not hesitate to practise for many hours a day his monotonous exercises which may jar his ears but which bring him technique; why should a young Theosophist not do likewise? It may be answered—"music is going to be the profession of that man." Then why not make a business of *Theosophy,* give ourselves to it in such a way that it will fill our whole life and being, including our profession.

We need to take ourselves in hand, mentally and morally and to fit ourselves so that we grow better and better in our sacrifice of knowledge, in the living of our life. Ensouled by the desire to serve our brother-souls leads us to the path of spiritual advancement; the mere desire for growth does not lead us to tread the Path of Service. Service of humanity, then, should be the motor power in our Theosophic efforts.

The third virtue is the discernment of right kind of service. To serve always, impersonally and to the best of our ability, in an ever widening sphere, by an ever deepening spirituality, brings us the opportunities of learning and teaching. Where and how to give, why and what to get, what is the special nature of our own Dharma —that has to be grasped. The duty of another is full of danger. Discrimination and dispassion are best acquired on the Path of Service. The higher criticism which seeing the good in all, dispassionately assigns the true value to each, can be best practised in service. The answer to the question—"what particular problems of Theosophic philosophy should we study?" comes to us flawlessly if we examine it in the light of what that one needs to be taught "who knows less than thou."

Thus impersonally giving our best with discriminative dispassion we see the Self in all. Neither by study, nor by devotion, nor by philanthropy can this be completely done; but the three merged into one reveals the Path of Service—the only Path recognized by the Masters of Theosophy.

Finite and Infinite

If we suppose, for a moment, infinity to be a vast and an *all-pervading* ocean, we can conceive of the individual existence of each of the drops composing that sea. All are alike *in essence,* but their *manifestations* may and do differ according to their surrounding conditions. In the same manner, all human *individualities,* although alike in nature, yet differ in *manifestations* according to the vehicles and the conditions through which they have to act. The *Yogi,* therefore, so far elevates his other principles, or let us call them vehicles, if preferred, as to facilitate the manifestation of his individuality in its original nature.—H.P.B.

STUDIES IN THE SECRET DOCTRINE

III

METAPHYSICS OF THE SECRET DOCTRINE

THE stanzas of Dzyan, on which the *Secret Doctrine* is based, belong to the same series as the fragments published under the title, *The Voice of the Silence.* This information conveyed in the preface to the latter should be made a subject for meditation, for it is a practical hint with an occult significance which students of the *Secret Doctrine* ought not to miss.

Wisdom and Compassion are inherent in Law and manifested in Nature. They are not two distinct qualities but two phases of one quality. In man the head and the heart are regarded as two different organisms. All our struggles and sufferings arise from this fundamental misconception. Recognized that head and heart are but two aspects of one nature,—there opens for us the way of the inner life. What follows is the removal of the obstacles which have covered over and obscured the narrow bridge between head and heart; then the establishment of communication; and finally the coadunition of both.

These two aspects of Wisdom and Compassion are the soul of the *Stanzas of Dzyan* and the *Voice of the Silence.* The treatises conjointly used will help to remove the barrier, to bridge the two worlds—to make our reason compassionate and our love intelligent. The *Bhagavad-Gita* performs this double task within its eighteen discourses, as does the *Dhammapada* and the very first sermon Gautama, the Buddha, delivered on the Four Noble Truths and the Noble Eightfold Path.

In the present cycle our minds are separated from compassion, and our ethical impulses prompted more by our psychic than by our spiritual nature. The study of H.P.B.'s writings uncovers the foundation-principles, intellectual and philosophic, for our ethical beliefs and views; shows us where and how we are mistaken and by what method correction can take place; endows with a living and vital soul our mental perceptions and speculations and indicates how our general knowledge can be practically applied for self-improvement and the service of others.

Purification of the mind, the removal from it of psychic impressions and Kamic influences, is the first task; only then can follow its illumination by Buddhi, the ray of Atma. Towards this first task the understanding of the physical universe metaphysically—in other words to perceive the causes of effects, to see the relation between Reality and Illusion—becomes necessary. Herein lies the reason of the reiterated insistence in the *Secret Doctrine* not to separate man from deity, or divide matter into animate and inani-

mate, or make a distinction between natural and supernatural. Man is divine; matter is living; all nature is one. Having established this proposition, the *Secret Doctrine* proceeds to show the true compartmenting of the phases and aspects of the One Life, *viz.*, Microcosm and Macrocosm, Spirit and Matter, normal and abnormal. The world of the within and that of the without; the reflecting of the above in the below; the shadowing of spirit-substance as material forms—these are explained, not as a speculative theory of cold philosophy, but as the doctrine of the practical science of life.

By fecundating that spiritual faculty of intuition referred to in the last Study, we are shown how man and nature are governed by the same Law—they are but parts of the one whole. That clear vision of understanding, that power of knowledge, *Jnana-shakti*—is acquired through a comprehension of the universals of which all particulars are but expressions. Man cannot know himself save through his own shadows cast on nature around him; conversely by the apperception of reflections which Nature projects in and on him. What else is ignorance but the result of dividing an indivisible whole? A metaphysical vision of the unity of all nature from star dust to sea sand, from atom to universe, from the erratic movement of a comet to the rhythmic beat of the human heart, leads us to the practise of brotherhood without distinction of sex, caste, creed, colour or race. Without that metaphysical vision the Law of Brotherhood cannot be fully or truly grasped, and cannot be completely or correctly applied in life. All parties, all sects, all nations preach brotherhood—they are unable to live it or promulgate it for the simple reason that the metaphysical soul of brotherhood has not been taken note of; nay, has not been noticed at all.

When we have been able to see the basis of the One Life Principle, we will be ready to see the duality of Self and not-self, of the "I" and the universe other than the "I," of God and Satan in us, of the light and the dark sides of Nature,—of the manifestation of the Law of Cycles or Periodicity. Once this duality is taken note of, we are fitted to tread the ancient road of Immortality—the realization of the Self, the growing of the universe into the "I," the inversion of Satan into God, the mergence of the dark into the never-fading glory of Light Eternal, of cycles and periods becoming Timeless Bliss. In these three processes lie all the practices of the *Secret Doctrine*—they are the beginning and end of all knowledge. Thus are to be cognized the three fundamental propositions of the *Secret Doctrine*.

The workings of the Law of Cycles are to be observed in the rest of deep sleep and in the restlessness of waking conscious existence; in the growth of spring, the fruition of summer, in the shedding of autumnal leaves and in dreary winter months of the years of our incarnation; through birthdays and anniversaries; and in

numerous other ways. Manifestation and non-manifestation, paths of forth-going and return are to be seen within ourselves; between two beats of the human heart is the same silence of *pralaya*—reflection of the Sublime Silence of *Mahapralaya*. Between those two heartbeats, which are throbs of life, we experience the silence of separation, of death. Thus the ebb and flow of motion and rest are but our experiences; and to harmonize them in one rhythmic whole of activity without motion, of activity which is rest, is to realize the Bliss of Nirvana.

First, then, to see ourselves as a part of Nature in whom Light and Darkness, Bliss and Misery, Knowledge and Nescience inhere; secondly, to see that all pairs of opposites are but manifestations of the Law of Cycles; thirdly, that there is an underlying sub-stratum of unity in which all pairs of opposites are dissolved, and Bliss—timeless and spaceless and motionless—alone *is*.

The self-evident nature of the first item is our starting point. Which of the two directions shall we follow—the Path of Light, Bliss and Knowledge or that of Darkness, Misery and Nescience? Here are the origins respectively of materialism and spirituality, of black and white magic, of mediumship, adeptship leading to Avitchi—annihilation—and Nirvana—emancipation.

Sometimes people have asked why the *Secret Doctrine* establishes the three fundamental propositions in abstruse terms of metaphysics and high philosophy. Why not give, it is suggested, the basic principles in simple and easily understandable language of religious morality? If all things in this objective universe, and the latter itself, rests in and on these fundamentals, why define and describe them in brain-wrecking terminology and mind-perplexing phraseology? Give us three simple words; if not words, then phrases; if not phrases, then sentences; at least limit them to three short paragraphs—let the preliminaries be gone through and done with!

Morality and ethics separated from philosophy and metaphysics would land us into that dire heresy of separateness referred to above—to divide wisdom from compassion, head from heart, the *Stanzas of Dzyan* from the *Voice of the Silence*. The tendency to dissociate metaphysics from science, morality, art, etc., is natural to our civilization. During the last several centuries metaphysical philosophy has been a very useless kind of speculative hair-splitting all over Europe. The western world has first to be trained in the idea that the philosophy of the Ancients is far from speculative and that eastern metaphysics is a science that is highly practical. The writings of H.P.B. go to make this amply clear. In our own Theosophical Movement we have suffered through the obtuseness of many early students who failed to see the reasons for viewing, studying and examining the teachings of the Masters through

H.P.B. in their true setting and perspective, *viz.*, metaphysical and philosophical.

In the first volume of the *Secret Doctrine* H.P.B. has gone to the trouble of pointing this out. Correcting errors in early books, she embraces the opportunity of putting us on our guard against a similar blunder. Facts and teachings of Cosmogenesis and Anthropogenesis, if they are to be fully understood, "must be examined far more from the metaphysical aspect than from what one might call a statistical standpoint, involving figures and numbers which are rarely permitted to be broadly used. Unfortunately, there are few who are inclined to handle these doctrines only metaphysically." (Vol. I, p. 169.) We must guard against the tendency of neglecting metaphysics. About such a tendency the Master once said: "Why this preaching of our doctrines, all this uphill work and swimming *in adversum flumen?* Why should the West learn from the East that which can never meet the requirements of the special tastes of the aesthetics?" And he draws his correspondent's attention "to the formidable difficulties encountered by us (the Adepts) in every attempt we make to explain our metaphysics to the Western mind." (Ibid.)

The student of the *Secret Doctrine* has to learn at the very start that "*outside* of metaphysics no occult philosophy, no esotericism is possible. It is like trying to explain the aspirations and affections, the love and hatred, the most private and sacred workings in the soul and mind of the living man, by an anatomical description of the chest and brain of his dead body." The desire to become practical occultists, if pure and genuinely unselfish, will bring the realization that practical occultism is but the lowest form of applied metaphysics.

Psychic and spiritual teachings are not more fully understood because their metaphysical basis is not contemplated upon. Is it to be wondered at, then, that the fundamentals of the esoteric science are metaphysical in character, and that the books of H.P.B. abound in lengthy and many-sided considerations of metaphysical propositions? The *Secret Doctrine* is full of metaphysical universals and particulars, of philosophical principles and details for the same reason that the Vedas and the Upanishads, the six points of view of the six Indian Schools are also full of them. The Gnostics and the Neo-Platonists, the Pythagoreans and Essenes before them also taught metaphysically. Every attempt to dissociate metaphysics from science, philosophy from psychology has resulted in the degradation of the omnipresent omniscience into a personal god, of man's divinity into carnal bestiality, of Wisdom-Religion into a religious creed.

To guard us against falling prey to that old tendency inherent in humanity, the Masters of H.P.B. sent us a noble warning. In

the first volume of the *Secret Doctrine* H.P.B. publishes verbatim the following letter to which we should always turn when meditation on the three fundamental propositions looks to us barren and dry and unpractical. We reproduce it here (S.D. I, 167):—

> "Lead the life necessary for the acquisition of such knowledge and powers, and Wisdom will come to you naturally. Whenever you are able to attune your consciousness to any of the seven chords of 'Universal Consciousness,' those chords that run along the sounding-board of Kosmos, vibrating from one Eternity to another; when you have studied thoroughly 'the music of the Spheres,' then only will you become quite free to share your knowledge with those with whom it is safe to do so. Meanwhile, be prudent. Do not give out the great Truths that are the inheritance of the future Races, to our present generation. Do not attempt to unveil the secret of being and non-being to those unable to see the hidden meaning of Apollo's HEPTACHORD—the lyre of the radiant god, in each of the seven strings of which dwelleth the Spirit, Soul and Astral Body of the Kosmos, whose shell only has now fallen into the hands of Modern Science. . . . Be prudent, we say, prudent and wise, and above all take care what those who learn from you believe in; lest by deceiving themselves they deceive others . . . for such is the fate of every truth with which men are, as yet, unfamiliar. . . . Let rather the planetary chains and other super- and sub-cosmic mysteries remain a dreamland for those who can neither see, nor yet believe that others can. . . ."

RECKLESS PROPAGANDA

Theosophists—especially "new" ones—are prone to shout the news in the market-place, to use every effort to call the attention of every man. They are apt to feel that older hands take things too easily, that their work is a matter of form, or confined within too selfish limits. They want to know why the work is not advertised in this or that undeniably public way, etc., etc., and they lay the charge of selfishness or timidity against those who proceed with reticence and care.

Their enthusiasm and faith in effects does them credit, and sometimes refreshes the weary. But to the man who has had some glimpse of the power with which effort in the right direction arouses force in opposition, some glimpse of the multitudinous and awful tangle of Karmic lines which has wound itself during the life of the Solar System, some vision of the unguessable possibilities of the human being for good and evil, of the impossibility of gaging the ultimate effects of a given cause, the outlook is far different.

He is more apt to draw his efforts far within the "lines laid down" than to extend them without; more apt to feel that they are imposing upon him awful risks in human souls than that he is not getting enough help in spreading abroad the truth.

AMONG FRIENDS

"THE hour has struck, Pilgrim," called Mother invitingly, as she made ready his favorite cup. "The last telling point in that wonderful letter awaits the cheering brew."

Captain Blunt deftly abetted her designs on the letter interrupted so far fifty times in the afternoon, by capturing the writing hand and consigning the pen to the rack, with the remark:

"The man makes me tired. Why can't he ever stop working! I can! But looking at all he does makes a fellow think it's a crime to be idle for a minute. I don't like it."

"Tut, tut, Captain," put in the Judge, who himself has a long distance record for work that gets done somehow, though no one ever sees him doing it.

Pilgrim's only answer was a merry smile.

"Yes," said Doctor, "there's a good deal back of that smile of indulgence he has for you, because he knows you *are* a worker. I'll warrant many a lazy one has been impelled to self-activity just by seeing it. But I could tell you a tale or two to prove perfectly that Pilgrim plays as he works, at the proper time. There are examples at play, likewise, young man."

"Well, anyway," replied the Captain, "I'm tired this afternoon of 'long, long thoughts' and I want some—"

"Sardonic persiflage!" murmured Mr. Browser, closing the little book he was holding and slipping it into his pocket.

"Sounds like swearing, but isn't," retorted the Captain, joining in the laugh. "Mr. Browser, you're improving," he went on with a pompous air; "why not proceed to a further display of the fruits of your progress? Can you hold our attention for a full ten minutes, without quoting a single quote? Answer me, sir!" and the Captain pulled out his watch with a flourish, glancing back and forth from it to the modest and blushing Browser with an anxious frown.

The latter swallowed his tea nervously, wiped his lips, gave one desperate glance around the circle of smiling faces, and then declared firmly, "I can!"

"Go!" shouted the Captain, snapping his watch.

"Well, it's like this . . . 'er . . . you see," began Mr. Browser—joining heartily himself in the shout of friendly laughter that went up at his effort.

"But I did have a really interesting experience coming over from Washington," he began again, after the Family had quieted down. "On the train I met a clergyman . . ."

"Act One, Scene One," announced the Captain sonorously, "of our thrilling melodrama, 'Browser meets the Clergy.' I hope you quoted from *Isis Unveiled* to him."

"Do be quiet, Captain," chided Mrs. Crystal, with a mocking little frown that meant the opposite.

"List to Browser," the Captain began his announcing again—to be gently but firmly restrained by Doctor, who pulled him back into the chair from which he had half arisen.

"Mr. Browser has the floor," said the Judge decidedly—so decidedly that the Captain silently agreed that he had.

"It was this way," began Browser reminiscently. "He was a thoughtful appearing man, and we fell to talking as we sat together—first about the country through which we were passing, and thence turning to other parts of the United States with which we discovered we were both familiar. Then arose a consideration of social and economic conditions, and I remarked that it seemed to me that men would have to take a 'spiritual' basis, instead of a 'material' one, before things could really get much better. He agreed with me, and then introduced himself as a clergyman, an exponent of one of the most reactionary and hide-bound theologies extant."

"Presbyterian, I'll warrant," interrupted Doctor. Mr. Browser gave no confirmation, but continued:

"It appeared that he was ministering to a flock in a little city in the middle west—a man of good education and some culture; had been able to serve in France as a Chaplain during the war; and had learned more about human nature, he told me, in those few months of service—and since—than he learned in his college and theological courses of seven years, and in all the years of his ministry prior to his army experience. I remarked that I was a student of Theosophy, and no doubt we were all trying to work towards the same ends, whatever our methods—"

"And I suppose he closed right up, like a self-righteous steel-trap," interpolated Captain Blunt sarcastically.

"Not at all," answered Browser. "He said he worshipped 'the God within—not outside'—and taught it to his people. He declared that he told them not to 'believe' anything, but to go ahead on what they themselves *knew*, for and by themselves."

"Why, that's good Theosophy," remarked the Judge, as Mr. Browser paused.

"So I told him," was the answer, "and I gave him a few further ideas, finding that his notions of Theosophy were vague and misleading—gathered, I suppose, from reading sundry Christian writers who have attacked a 'theosophy' of their own invention, after running through some of the many superstitious and misleading writings called 'theosophical' which have been published during the last twenty years. He was more than interested; he was even eager to learn.

"One thing developed in our talk was a surprise to me," and Mr. Browser leaned forward in his chair, having forgotten his self-

consciousness, "that man, liberally educated as he undoubtedly was, had no knowledge whatever of any other great spiritual teacher than Jesus. He looked upon Jesus as a *man*, recognizing what a tremendously more wonderful figure Jesus appears when considered as one who had *attained* perfection, rather than one who was *created* perfect. He called my attention to the saying attributed to Jesus: 'Be ye therefore perfect, even as your Father which is in Heaven is perfect. Greater things than I do may not ye also do.' But when I spoke of other Avatars—of Buddha, Krishna and others—pointing out the agreement in ethics and essential teachings of all the Great Ones, and that they all pointed to one Path, he was unable to follow me—not because he felt opposition, but because he was uninformed. I was astonished; I supposed that all those clergymen who were really educated men knew about other religious systems and teachers—not necessarily crediting their validity, but at least informed."

"What did he say about the 'Liberalists' and 'Fundamentalists'?" asked Pilgrim.

"Oh, we talked about them; he was actively in neither camp. He told me some of the 'Fundamentalists' actually expect Jesus to come in person before long—bodily, you know—and physically destroy the wicked; make a war—as literally as that. As soon as I found he was uninformed regarding the world's great religions, I tried to open up to him the fundamental unity of them all, leading up to the idea that there must be a great body of truth on which all are based. He was a believer in evolution and listened eagerly to a few points on the Theosophical teachings of the triple evolutionary scheme, and on Karma and especially Reincarnation, as the law and process. I tried to show him how such beings as Jesus and Buddha, if indeed they were *men* who had attained perfection, can be accounted for on no other basis than Reincarnation."

"What happened?" asked Mother.

"Why, nothing at all," was the somewhat bewildered answer. "You didn't think that he gave up the ministry, becoming forthwith a Theosophist—and living happily ever after," concluded Mr. Browser with a merry smile. "We just stopped talking after a while, and said pleasant goodbyes when he left the train."

"Ships that pass in the night!" sighed Mrs. Crystal. "But only think what an influence you may be in that man's life—I think it was wonderful!"

"Now, Browser, didn't you quote him *anything*?" demanded the Judge.

"Of course I did," laughed Mr. Browser, "suggested some books to read, too, and he actually put the names of them down in his note-book. Yes, and I told him where he could get them, too, in the city he was about to visit."

"It *was* wonderful—wasn't that your word, Laura?" remarked Captain Blunt quietly. "I've tried to talk with clergymen myself more than once, and they have always fairly bristled. What's your secret?"

"No secret at all," answered Browser gently, "I just guess I didn't rub him the wrong way."

"Um," said the Captain thoughtfully.

"Quite a lesson somewhere, and for every one of us," remarked Pilgrim musingly. Then he added, "Seems to me Browser was canny enough to 'find the points of agreement' between himself and his fellow-passenger, and go on into further talk and discussion on the basis of *them*."

"That was real occultism," said Mother, as Mr. Browser left the room in search of his hat and coat.

"Yes," agreed the Judge, "and here's another lesson in Browser's experience, at least for me: there must be many clergymen like this man he talked with, in the many small towns and cities all over the country—good, thinking men who are rather 'buried' and whose names are never heard of outside of their own particular fields—men who are bigger than their theologies, and doing for their people a work which, if not directly Theosophical, or even leading to Theosophy, is at least broader than we sometimes suspect. When they are unselfish and undogmatic, as this man was, and when their lives are devoted to others—and especially when they try to help people to stand upon their own intellectual feet—*they also serve.* Yet, the pity is, so many are the missing links of life and nature for that man, he can not do else than present a distorted view of life and facts. A special 'Brotherhood' of Christians, a special Christ, a *Nature* outside of Man, are enough to keep people enchained in dogma for milleniums. They can't get out save by the *whole* of the philosophy. However, the clergyman had his test in that chance meeting. *Is* he willing to follow Truth wherever it may lead him?"

"Well," spoke Captain thoughtfully, as he too moved toward the door, "I wish even all of us could honestly answer 'yes' to that question!"

MESMERISM

THIS is the name given to an art, or the exhibition of a power to act upon others and the facility to be acted upon, which long antedate the days of Anton Mesmer. Another name for some of its phenomena is Hypnotism, and still another is Magnetism. The last title was given because sometimes the person operated on was seen to follow the hand of the operator, as if drawn like iron filings to a magnet. These are all used to-day by various operators, but by many different appellations it has been known; fascination is one, and psychologizing is another, but the number of them is so great it is useless to go over the list.

Anton Mesmer, who gave greater publicity in the Western world to the subject than any other person, and whose name is still attached to it, was born in 1734, and some few years before 1783, or about 1775, obtained great prominence in Europe in connection with his experiments and cures; but, as H. P. Blavatsky says in her *Theosophical Glossary,* he was only a rediscoverer. The whole subject had been explored long before his time—indeed many centuries anterior to the rise of civilization in Europe—and all the great fraternities of the East were always in full possession of secrets concerning its practice which remain still unknown. Mesmer came out with his discoveries as agent, in fact—though, perhaps, without disclosing those behind him—of certain brotherhoods to which he belonged. His promulgations were in the last quarter of the century, just as those of the Theosophical Society were begun in 1875, and what he did was all that could be done at that time.

But in 1639, one hundred years before Mesmer, a book was published in Europe upon the use of mesmerism in the cure of wounds, and bore the title, *The Sympathetical Powder of Edricius Mohynus of Eburo.* These cures, it was said, could be effected at a distance from the wound by reason of the *virtue* or *directive faculty* between that and the wound. This is exactly one of the phases of both hypnotism and mesmerism. And along the same line were the writings of a monk named Uldericus Balk, who said diseases could be similarly cured, in a book concerning the lamp of life in 1611. In these works, of course, there is much superstition, but they treat of mesmerism underneath all the folly.

After the French Academy committee, including Benjamin Franklin, passed sentence on the subject, condemning it in substance, mesmerism fell into disrepute, but was revived in America by many persons who adopted different names for their work and wrote books on it. One of them named Dodds obtained a good deal of celebrity, and was invited during the life of Daniel Webster to lecture on it before a number of United States senators. He called his system "psychology," but it was mesmerism exactly, even

to details regarding nerves and the like. And in England also a good deal of attention was given to it by numbers of people who were not of scientific repute. They gave it no better reputation than it had before, and the press and public generally looked on them as charlatans and upon mesmerism as a delusion. Such was the state of things until the researches into what is now known as hypnotism brought that phase of the subject once more forward, and subsequently to 1875 the popular mind gave more and more attention to the possibilities in the fields of clairvoyance, clair-audience, trance, apparitions, and the like. Even physicians and others, who previously scouted all such investigations, began to take them up for consideration, and are still engaged thereon. And it seems quite certain that, by whatever name designated, mesmerism is sure to have more and more attention paid to it. For it is impossible to proceed very far with hypnotic experiments without meeting mesmeric phenomena, and being compelled, as it were, to proceed with an enquiry into those as well.

The hypnotists unjustifiably claim the merit of discoveries, for even the uneducated so-called charlatans of the above-mentioned periods cited the very fact appropriated by hypnotists, that many persons were normally—for them—in a hypnotized state, or, as they called it, in a psychologized condition, or negative one, and so forth, according to the particular system employed.

In France Baron Du Potet astonished every one with his feats in mesmerism, bringing about as great changes in subjects as the hypnotizers do now. After a time and after reading old books, he adopted a number of queer symbols that he said had the most extraordinary effect on the subject, and refused to give these out to any except pledged persons. This rule was violated, and his instructions and figures were printed not many years ago for sale with a pretense of secrecy consisting in a lock to the book. I have read these and find they are of no moment at all, having their force simply from the will of the person who uses them. The Baron was a man of very strong natural mesmeric force, and made his subjects do things that few others could bring about. He died without causing the scientific world to pay much attention to the matter.

The great question mooted is whether there is or is not any actual fluid thrown off by the mesmerizer. Many deny it, and nearly all hypnotizers refuse to admit it. H. P. Blavatsky declares there is such a fluid, and those who can see into the plane to which it belongs assert its existence as a subtle form of matter. This is, I think, true, and is not at all inconsistent with the experiments in hypnotism, for the fluid can have its own existence at the same time that people may be self-hypnotized by merely inverting their eyes while looking at some bright object. This fluid is composed in part of the astral substance around every one, and in part of

the physical atoms in a finely divided state. By some this astral substance is called the *aura*. But that word is indefinite, as there are many sorts of aura and many degrees of its expression. These will not be known, even to Theosophists of the most willing mind, until the race as a whole has developed up to that point. So the word will remain in use for the present.

This aura, then, is thrown off by the mesmerizer upon his subject, and is received by the latter in a department of his inner constitution, never described by any Western experimenters, because they know nothing of it. It wakes up certain inner and non-physical divisions of the person operated on, causing a change of relation between the various and numerous sheaths surrounding the inner man, and making possible different degrees of intelligence and of clairvoyance and the like. It has no influence whatsoever on the Higher Self,* which it is impossible to reach by such means. Many persons are deluded into supposing that the Higher Self is the responder, or that some spirit or what not is present, but it is only one of the many inner persons, so to say, who is talking or rather causing the organs of speech to do their office. And it is just here that the Theosophist and the non-Theosophist are at fault, since the words spoken are sometimes far above the ordinary intelligence or power of the subject in waking state. I therefore propose to give in the rough the theory of what actually does take place, as has been known for ages to those who see with the inner eye, and as will one day be discovered and admitted by science.

When the hypnotic or mesmerized state is complete—and often when it is partial—there is an immediate paralyzing of the power of the body to throw its impressions, and thus modify the conceptions of the inner being. In ordinary waking life every one, without being able to disentangle himself, is subject to the impressions from the whole organism; that is to say, every cell in the body, to the most minute, has its own series of impressions and recollections, all of which continue to impinge on the great register, the brain, until the impression remaining in the cell is fully exhausted. And that exhaustion takes a long time. Further, as we are adding continually to them, the period of disappearance of impression is indefinitely postponed. Thus the inner person is not able to make itself felt. But, in the right subject, those bodily impressions are by mesmerism neutralized for the time, and at once another effect follows, which is equivalent to cutting the general off from his army and compelling him to seek other means of expression.

The brain—in cases where the subject talks—is left free sufficiently to permit it to obey the commands of the mesmerizer and compel the organs of speech to respond. So much in general.

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*Atma, in its vehicle Buddhi. [ED.]

We have now come to another part of the nature of man which is a land unknown to the Western world and its scientists. By mesmerism other organs are set to work disconnected from the body, but which in normal state function with and through the latter. These are not admitted by the world, but they exist, and are as real as the body is—in fact some who know say they are more real and less subject to decay, for they remain almost unchanged from birth to death. These organs have their own currents, circulation if you will, and methods of receiving and storing impressions. They are those which in a second of time seize and keep the faintest trace of any object or word coming before the waking man. They not only keep them, but very often give them out, and when the person is mesmerized their exit is untrammelled by the body.

They are divided into many classes and grades, and each one of them has a whole series of ideas and facts peculiar to itself, as well as centres in the ethereal body to which they relate. Instead now of the brain's dealing with the sensations of the body, it deals with something quite different, and reports what these inner organs see in any part of space to which they are directed. And in place of your having waked up the Higher Self, you have merely uncovered one of the many sets of impressions and experiences of which the inner man is composed, and who is himself a long distance from the Higher Self. These varied pictures, thus seized from every quarter, are normally overborne by the great roar of the physical life, which is the sum total of possible expression of a normal being on the physical plane whereon we move. They show themselves usually only by glimpses when we have sudden ideas or recollections, or in dreams when our sleeping may be crowded with fancies for which we cannot find a basis in daily life. Yet the basis exists, and is always some one or other of the million small impressions of the day passed unnoticed by the physical brain, but caught unerringly by means of other sensoriums belonging to our astral double. For this astral body, or double, permeates the physical one as colour does the bowl of water. And although to the materialistic conceptions of the present day such a misty shadow is not admitted to have parts, powers, and organs, it nevertheless has all of these with a surprising power and grasp. Although perhaps a mist, it can exert under proper conditions a force equal to the viewless wind when it levels to earth the proud constructions of puny man.

In the astral body, then, is the place to look for the explanation of mesmerism and hypnotism. The Higher Self will explain the flights we seldom make into the realm of Spirit, and is the God—the Father—within who guides His children up the long steep road to perfection. Let not the idea of it be degraded by chaining

it to the low floor of mesmeric phenomena, which any healthy man or woman can bring about if they will only try. The grosser the operator the better, for thus there is more of the mesmeric force, and if it be the Higher Self that is affected, then the meaning of it would be that gross matter can with ease affect and deflect the high spirit—and this is against the testimony of the ages.

A Paramahansa of the Himalayas has put in print the following words: "Theosophy is that branch of Masonry which shows the Universe in the form of an egg." Putting on one side the germinal spot in the egg, we have left five other main divisions: the fluid, the yolk, the skin of the yolk, the inner skin of the shell, and the hard shell. The shell and the inner skin may be taken as one. That leaves us four, corresponding to the old divisions of fire, air, earth, and water. Man, roughly speaking, is divided in the same manner, and from these main divisions spring all his manifold experiences on the outer and the introspective planes. The human structure has its skin, its blood, its earthly matter—called bones for the moment, its flesh, and lastly the great germ which is insulated somewhere in the brain by means of a complete coat of fatty matter.

The skin includes the mucous, all membranes in the body, the arterial coats, and so on. The flesh takes in the nerves, the animal cells so-called, and the muscles. The bones stand alone. The blood has its cells, the corpuscles, and the fluid they float in. The organs, such as the liver, the spleen, the lungs, include skin, blood, and mucous. Each of these divisions and all of their subdivisions have their own peculiar impressions and recollections, and all, together with the coördinator the brain, make up the man as he is on the visible plane.

These all have to do with the phenomena of mesmerism, although there are those who may think it not possible that mucous membrane or skin can give us any knowledge. But it is nevertheless the fact, for the sensations of every part of the body affect each cognition, and when the experiences of the skin cells, or any other, are most prominent before the brain of the subject, all his reports to the operator will be drawn from that, unknown to both, and put into language for the brain's use so long as the next condition is not reached. This is the Esoteric Doctrine, and will at last be found true. For man is made up of millions of lives, and from these, unable of themselves to act rationally or independently, he gains ideas, and as the master of all puts those ideas, together with others from higher planes, into thought, word, and act. Hence at the very first step in mesmerism this factor has to be remembered, but nowadays people do not know it and cannot recognize its presence, but are carried away by the strangeness of the phenomena.

The very best of subjects are mixed in their reports, because the things they do see are varied and distorted by the several

experiences of the parts of their nature I have mentioned, all of which are constantly clamouring for a hearing. And every operator is sure to be misled by them unless he is himself a trained seer.

The next step takes us into the region of the inner man, not the spiritual being, but the astral one who is the model on which the outer visible form is built. The inner person is the mediator between mind and matter. Hearing the commands of mind, he causes the physical nerves to act and thus the whole body. All the senses have their seat in this person, and every one of them is a thousand-fold more extensive in range than their outer representatives, for those outer eyes and ears, and sense of touch, taste, and smell, are only gross organs which the inner ones use, but which of themselves can do nothing.

This can be seen when we cut off the nerve connection, say from the eye, for then the inner eye cannot connect with physical nature and is unable to see an object placed before the retina, although feeling or hearing may in their way apprehend the object if those are not also cut off.

These inner senses can perceive under certain conditions to any distance regardless of position or obstacle. But they cannot see everything, nor are they always able to properly understand the nature of everything they do see. For sometimes that appears to them with which they are not familiar. And further, they will often report having seen what they are desired by the operator to see, when in fact they are giving unreliable information. For, as the astral senses of any person are the direct inheritance of his own prior incarnations, and are not the product of family heredity, they cannot transcend their own experience, and hence their cognitions are limited by it, no matter how wonderful their action appears to him who is using only the physical sense-organs. In the ordinary healthy person these astral senses are inextricably linked with the body and limited by the apparatus which it furnishes during the waking state. And only when one falls asleep, or into a mesmerized state, or trance, or under the most severe training, can they act in a somewhat independent manner. This they do in sleep, when they live another life than that compelled by the force and the necessities of the waking organism. And when there is a paralyzation of the body by the mesmeric fluid they can act, because the impressions from the physical cells are inhibited.

The mesmeric fluid brings this paralyzing about by flowing from the operator and creeping steadily over the whole body of the subject, *changing the polarity of the cells in every part* and thus disconnecting the outer from the inner man. As the whole system of physical nerves is sympathetic in all its ramifications, when certain major sets of nerves are affected others by sympathy follow into

the same condition. So it often happens with mesmerized subjects that the arms or legs are suddenly paralyzed without being directly operated on, or, as frequently, the sensation due to the fluid is felt first in the fore-arm, although the head was the only place touched.

There are many secrets about this part of the process, but they will not be given out, as it is easy enough for all proper purposes to mesmerize a subject by following what is already publicly known. By means of certain nerve points located near the skin the whole system of nerves may be altered in an instant, even by a slight breath from the mouth at a distance of eight feet from the subject. But modern books do not point this out.

When the paralyzing and change of polarity of the cells are complete the astral man is almost disconnected from the body. Has he any structure? What mesmerizer knows? How many probably will deny that he has any structure at all? Is he only a mist, an idea? And yet again, how many subjects are trained so as to be able to analyze their own astral anatomy?

But the structure of the inner astral man is definite and coherent. It cannot be fully dealt with in a magazine article, but may be roughly set forth, leaving readers to fill in the details.

Just as the outer body has a spine which is the column whereon the being sustains itself with the brain at the top, so the astral body has its spine and brain. It is material, for it is made of matter, however finely divided, and is not of the nature of the spirit.

After the maturity of the child before birth this form is fixed, coherent, and lasting, undergoing but small alteration from that day until death. And so also as to its brain; that remains unchanged until the body is given up, and does not, like the outer brain, give up cells to be replaced by others from hour to hour. These inner parts are thus more permanent than the outer correspondents to them. Our material organs, bones, and tissues are undergoing change each instant. They are suffering always what the ancients called "the constant momentary dissolution of minor unities of matter," and hence within each month there is a perceptible change by way of diminution or accretion. This is not the case with the inner form. It alters only from life to life, being constructed at the time of reincarnation to last for a whole period of existence. For it is the model fixed by the present evolutionary proportions for the outer body. It is the collector, as it were, of the visible atoms which make us as we outwardly appear. So at birth it is potentially of a certain size, and when that limit is reached it stops the further extension of the body, making possible what are known to-day as average weights and average sizes. At the same time the outer body is kept in shape by the inner one until the period of decay. And this decay, followed by death, is not due to bodily disintegration *per se,* but to the fact that the term of the astral

body is reached, when it is no longer able to hold the outer frame intact. Its power to resist the impact and war of the material molecules being exhausted, the sleep of death supervenes.

Now, as in our physical form the brain and spine are the centres for nerves, so in the other there are the nerves which ramify from the inner brain and spine all over the structure. All of these are related to every organ in the outer visible body. They are more in the nature of currents than nerves, as we understand the word, and may be called *astro-nerves*. They move in relation to such great centres in the body outside, as the heart, the pit of the throat, umbilical centre, spleen and sacral plexus. And here, in passing, it may be asked of the Western mesmerizers what do they know of the use and power, if any, of the umbilical centre? They will probably say it has no use in particular after the accomplishment of birth. But the true science of mesmerism says there is much yet to be learned even on that one point; and there is no scarcity, in the proper quarters, of records as to experiments on, and use of, this centre.

The astro-spinal column has three great nerves of the same sort of matter. They may be called ways or channels, up and down which the forces play, that enable man inside and outside to stand erect, to move, to feel, and to act. In description they answer exactly to the magnetic fluids, that is, they are respectively positive, negative, and neutral, their regular balance being essential to sanity. When the astral spine reaches the inner brain the nerves alter and become more complex, having a final great outlet in the skull. Then, with these two great parts of the inner person are the other manifold sets of nerves of similar nature related to the various planes of sensation in the visible and invisible worlds. These all then constitute the personal actor within, and in these is the place to seek for the solution of the problems presented by mesmerism and hypnotism.

Disjoin this being from the outer body with which he is linked, and the divorce deprives him of freedom temporarily, making him the slave of the operator. But mesmerizers know very well that the subject can and does often escape from control, puzzling them often, and often giving them fright. This is testified to by all the best writers in the Western schools.

Now this inner man is not by any means omniscient. He has an understanding that is limited by his own experience, as said before. Therefore, error creeps in if we rely on what he says in the mesmeric trance as to anything that requires philosophical knowledge, except with rare cases that are so infrequent as not to need consideration now. For neither the limit of the subject's power to know, nor the effect of the operator on the inner sensoriums described above, is known to operators in general, and especially not

by those who do not accept the ancient division of the inner nature of man. The effect of the operator is almost always to colour the reports made by the subject.

Take an instance: A. was a mesmerizer of C., a very sensitive woman, who had never made philosophy a study. A. had his mind made up to a certain course of procedure concerning other persons and requiring argument. But before action he consulted the sensitive, having in his possession a letter from X., who is a very definite thinker and very positive; while A., on the other hand, was not definite in idea although a good physical mesmerizer. The result was that the sensitive, after falling into the trance and being asked on the question debated, gave the views of X., whom she had not known, and so strongly that A. changed his plan although not his conviction, not knowing that it was the influence of the ideas of X. then in his mind, that had deflected the understanding of the sensitive. The thoughts of X., being very sharply cut, were enough to entirely change any previous views the subject had. What reliance, then, can be placed on untrained seers? And all the mesmeric subjects we have are wholly untrained, in the sense that the word bears with the school of ancient mesmerism of which I have been speaking.

The processes used in mesmeric experiment need not be gone into here. There are many books declaring them, but after studying the matter for the past twenty-two years, I do not find that they do other than copy one another, and that the entire set of directions can, for all practical purposes, be written on a single sheet of paper. But there are many other methods of still greater efficiency anciently taught, that may be left for another occasion.

WILLIAM Q. JUDGE, IN LUCIFER.

PSEUDO-INITIATES

There are yet in Europe and America some advanced students, some neophytes of the third and perchance of the second section, and a few "natural born seers." But like a gallant ship sinking under the weight of barnacles attached to it, even they lose daily ground, owing to the indiscretions of hundreds of self-deluded parasites, who would have people believe each of them brings to humanity a new Revelation from heavens! It is the adherents of the "adepts" of this latter class, who believe in and unwisely defend them, but who, deluding themselves, but delude others, who thus create all the mischief. And these, we say, are but an impediment to the progress of THE Science. They only *prevent the few true adepts, that remain, to come out and publicly assert the survival of the ancient knowledge and—their own existence.*—H.P.B.

LIVING THE LIFE

Dear Companions:

What you say about "incarnations like H.P.B. and W.Q.J. being evidently governed by conditions widely different from ordinary humanity" is correct. If we would look at the body—H.P.B. as a mirror which reflected from above and from below as well, giving back to each who confronted it his own reflection according to his nature and power to perceive, we might get a better understanding of her nature. To the discriminative, it was a well of inspiration; in it the common-place, the Judas, the critic, and every other saw himself reflected. Mighty few caught a glimpse of the real individuality. Each got the evidence that he sought. We have the Master's words that the body of H.P.B. was the best that they had been able to obtain for many centuries. Those who looked at the body and its human characteristics, got what that view was capable of giving them; those who looked at the mind behind, got what came from it, in the degree of their comprehension; those who were able to look into the causes of things, saw what their depth of sight gave them—more or less of Truth. "By their fruits, ye shall know them."

The Jews are still looking for a coming Messiah. It is very, very few who discover the "Presence," and among them, even, the tendency is to relate it to the present times and surroundings only, and so miss the greater scope. Many years after such visits, one here and there begins to see landmarks that indicate that "someone of importance" has been among the people; but they too relate everything to *their* "present time"—and so it goes, each "discoverer" putting his construction on the facts, while there results an exoteric degradation of Truth—a regard of events and persons, rather than an understanding of truths imparted; finally, someone else has to come, facing similar treatment. All the time, however, and each time, an impress is made upon the thought of the age and humanity gains a little; there is no other way.

It is interesting to turn to the "Esoteric Character of the Gospels," by H.P.B. "Theosophists—at any rate some of them—who understand the hidden meaning of the universally expected Avatars, Messiahs, and Sosioshes and Christs—know that it is no end of the world, but the consummation of the age—that is, the close of the cycle—that is fast approaching." (This was written November and December, 1887, and January, 1888.) She said, "There are several remarkable cycles that come to a close at the end of this century (nineteenth). First, the five thousand years of the Kali-Yuga cycle; again, the Messianic cycle of the Samaritan (also Cabalistic) Jews, of the Man connected with Pisces. It is a cycle historic and not very long, but very occult, lasting about 2155 years,

but having a true significance only when computed by lunar months. It occurred 2410 and 255 B.C. or when the equinox entered into the sign of the Ram, and again into that of Pisces. When it enters, in a few years, the sign of Aquarius, psychologists will have some extra work to do, and the psychic idiosyncrasies of man will enter on a great change."

This "great change" I think can be stated in three words: *Susceptibility to suggestion,* good, bad or indifferent. Look about you and see if this is not so? Are the "Messiahs" of to-day using suggestion? Was there ever a time when men should use their reason more than at the present time, based upon the widest possible consideration of facts collected for humanity? Jesus said, "Take heed lest no *man* lead you astray, for many shall come in my name, saying, 'I am the Christ,' and shall lead many astray. . . . If any man shall say unto you, 'Behold, he is in the wilderness,' go not forth; 'behold he is in the inner chambers,' believe them not. For as the lightning (light) cometh from the East, and is seen even in the West, so shall be the *presence* of the Son of Man." The esoteric savior is no *man,* but the *divine principle* in every human being. What is needed is a knowledge of the Path that leads to Him or It. The foolish look for a "Man," the wise look for a "Message." Few know the Messenger when He comes, but it is possible for many to know a true Message by putting it to every conceivable test. The "Messiah" has come and gone; but He has left the "Comforter"—His Message. He will return, but not for several generations of men. It is possible for men to get at the truth of these things if they will take the trouble to make the search in all sincerity.

H.P.B. said, "Do not follow me nor my path; follow the Path I show, the Masters who are behind." This she knew to be the safe course for all, for each one will judge of the words and deeds of a personality from his own standpoint and understanding, some under-rating, some exaggerating, and some with indifference. At the same time, for those who are able to see behind the veil of physical *maya,* there is recognition of those who are traveling the same path, and in that recognition, there is comfort and help which extends from the smallest to the greatest—a great band of brothers which includes the Masters as the Guides and the Consummation. "Whosoever does it unto the least of these, does it unto me."

A *Siddha-Purusha* (perfect man) is like an archeologist who removes the dust and lays open an old well which has been covered up by ages of disuse. The Avatara, on the other hand, is like an engineer who sinks a new well in a place where there was no water before. Great Men give salvation to those only who have the waters of piety hidden in themselves, but the Avatara saves him too whose heart is devoid of love and dry as a desert.

WHAT IS KARMA?

THERE is no man so degraded, no man so ignorant, no man so wise, that he has not longed for perfection. Even by the very keenness of the consciousness of his imperfections, of his limitations, of his living so much below the ardent vision of the Soul's desire, he is led by re-action to think of their opposite, perfection. If we go to the very derivation of the word itself we shall see that perfection comes from *per facio,* through acting, or that which is acquired through action. Wherever we look, whether on what we ourselves do, or outside, we see incessant change going on and we know that all the change—whether it brings peace and promise, or sorrow and despair of the heart—all change comes about through action.

The word, Karma, was used by Madame Blavatsky to express the great fundamental thought that every manifested thing has been produced through action; that everything from that moment of its genesis to the period of its dissolution has come about through action. But had she used our English word, action, she would not have been able to convey to minds saturated with preconceived ideas the larger meaning of that term.

Behind every action, then, implicit in every action, there is intelligence; that is, perception, and choice of one thing rather than another, which causes the action and induces the change. Further, wherever there is intelligence, there is consciousness or Spirit, which possesses the intelligence, whether in large or in small degree. Though the body has a life of its own, just as we have a life of our own, and our minds have a life of their own, yet in those things in which we make use of our bodies or of our minds, before they act we have to give the impulse to action.

Karma presents to us three wonderful aspects in ourselves or in anything else, visible or invisible; first, the action as we perceive it—objective nature. Next, there is an invisible, indwelling, energizing nature behind the cognizable nature in ourselves and in all nature—the mind. Behind that, the Spirit, the consciousness, which adds to the intelligence by experience and observation.

While man is said to be Spirit and Soul and body, Theosophy teaches that they are common to everything in Nature, whether in the grain of sand, in the cells of our body or in the very hairs of our head. Every complex thing in Nature is nothing but combinations and re-combinations of Spirit, Soul and body. In some, body predominates, in others Soul predominates, while Spirit broods over all. Whether we consider a fleck of smoke or a ray of sunlight, a Judas or a Jesus, a grain of sand or a sun, all are centres of energy, or accretions of energy and Spirit, each acting from the inherent life power in itself, because action is nothing but the intercommuni-

cability of the One Spirit. If that motion of the particles, or Souls, amongst themselves is frictionless, there is no manifested action; there is Nirvana; there is Heaven. But if there is ignorance of its own nature, ignorance of the nature of other Spiritual units, or souls, it inevitably follows that there is interferent action; it is off the plane of Spirit, the plane of the immortal, and is on the downward arc of the descent from Purusha to Prakriti, the descent from Spirit to Matter, a process which we see.

We talk of Spirit in the terms of matter; we talk of soul in terms of matter; we talk of mind in terms of matter. Once divide Spirit, it is no longer Spirit; once have disharmony of Spirit, it is no longer Spirit. If we see that man is a Spirit, no more separate from the eternal, boundless Supreme Spirit than a ray of sunlight is separate from the sun, or, as the Gita says, "As a single sun illuminateth the whole world, even so doth the One Spirit illumine every body," then we shall be free from the idea that God is an outside power, an outside ruler who will favor some and condemn others.

It was to destroy the false ideas we have so long held, ideas which we have held of the real in us and the real behind all Nature, that Jesus, that Buddha, that Krishna and so many, many others of like nature came. They came not to condemn; they came not to obtain a personal following. They came to point out the way; they came to teach that every man is the author and the finisher of his own destiny and that he is where he is as the result of his own past actions, both the good and evil in him, both the strength in him and the weakness in him; that he is his own God, that he is his own devil, and that today, as yesterday, as tomorrow, as always, he is his own Master. We can see that all evil fruit in ourselves we can change; we can see that all good fruit in ourselves we can retain, and whatever we see in our neighbor that is hurtful to him and to others, we can do by him as hath been done by us; we can point out to him that there is a gospel of the rational explanation of things whereby the good man becomes better, and the bad man may become good; whereby the impure man may gain purity, and the ignorant man, Knowledge; this is Karma.

Karma, then, from the point of view of the individual, deals with but two things, souls and the causes they set up. "All," says the teaching, "is soul and spirit ever evolving under the rule of Karma inherent in the whole;" therefore, inherent in every part. When I act, Karma is set in motion. But since Karma inheres not in me alone but in the whole, the whole mass re-acts to the action I set up; how else could it be on the plane of Spirit? Disturb one molecule of water in an "infinite" tank and the whole mass will move in accordance with the motion, while the re-action of the mass takes the molecule to the point where it wishes to go. Now, apply that to ourselves. The moment a man recognizes that he is not

conceived in iniquity and born in sin, that he is not a poor, miserable sinner, incapable of doing for himself, incapable of doing anything but evil to others, and recognizes that he is part of that ancient, constant, eternal and imperishable Supreme Spirit which is the only Deity, and that he is Its embodiment, he will begin to struggle to gain divine knowledge. Then will he begin to struggle to make his output of thought and feeling and speech, divine, beneficent, frictionless, falling as the rain from the heavens, with an even distribution upon the just and the unjust, the same to all creatures.

Karma to us as persons represents the effects and evil consequences of our past ignorant actions, but Karma from the Spiritual standpoint means the power of every soul to reach perfection, to manifest the triune Godhead, the Spirit, the Soul, and the Mind, of man. Can we not see that all this change springs from the desire of all Souls from the bottom to the top of this vast ladder of being, to come into harmony, into equilibrium, into realization of the One Spirit? "So many men on earth, so many gods in heaven." Old bonds cannot be put off by repression, by restraint, but regeneration has to begin at the same point where damnation began—from the inmost core and center of our being. Regeneration begins the moment a man takes the attitude that none other has made him prisoner but himself; when he takes the attitude that now that he sees better, knows better, he will do better; that he will ceaselessly spend himself for all to restore the equilibrium which he has disturbed in all the ages past in the evolution of other souls. He sees that he himself has been one of the losers, being one with Soul, and that he must now restore the harmony, the fraternity, the concord which he has disturbed. He sees that men are brothers because they are fellow souls, not because their bodies came from the same parents; brothers, not fellow members of a party, not fellow members of a sect, but—Spirit, Soul and body, linked in unison in the individual, and the individuals linked with the One. The sun ray tips with its golden light the mesquite and the cactus on the desert as well as it did the face of Him who was on the tree; the other end of the sun ray is in the Sun. To live in the light and not in that upon which the light falleth, that is Karma.

THE HEART PATH

IN considering the power of H.P.B.'s and W.Q.J.'s teachings to move through the years; to pass unscathed through all the miserable failures of societies of students and professed Theosophists, and with increasing power to go ever on awakening and illuminating new generations of workers in all lands, the student may merely think that it is all because of the colossal intellect, the vast mind, of H.P.B. manifested in those works.

But it is not so. The real reason is that the esoteric and exoteric Theosophy proceeded and proceeds from the Immortal Masters of the Heart Doctrine. That is what makes the teachings of Theosophy unique and *alive*. That is what gives a growing power to the Theosophical Movement not to be found in the work of those promulgating translations of the Ancient Sanskrit Scriptures.

Those who come into Theosophy in dead earnest must sooner or later realize that there are two paths. The one is that of liberation from the ceaseless rounds of re-birth. How is this accomplished? By *realizing* that each one is The Permanent Self. That alone is the real and all else is fleeting illusion. Such is the continual urge of the Upanishads and other scriptures that have come to the reading public. Thrice great is he who climbs this path to its lofty top. He becomes Pratekya Buddha. Caring nothing for the woes of mankind or to help it—for he knows that those woes are illusionary and that he is The Real—but only for his own bliss, he enters Nirvana and disappears from the sight and hearts of men forever. The Pratekya Buddha's is, indeed, "only a state of high intellectual development with no true spirituality."

There is now brought home to us the pregnant fact that had H.P.B. and W.Q.J. gone that Way there could not have been THEOSOPHY. Wherever and whenever the motive and end in view is final liberation for the devotee, it is the Open Path, and the head doctrine which takes one to and over it is really the embodiment of the external and non-existing, even though it calls for the sacrifice of the impermanent to The Permanent. For, in truth, that permanent State of Absoluteness—Nirvana—enduring forever from the time measure of personal man, must come to an end some day.

Now the Heart Path, that taken by our "Friends of Old Time and of The Future," is the embodiment of the true divine wisdom: the Permanent and Everlasting. It is the path of self-sacrifice, of self-immolation, all the way. Yet it is not the path of horror the selfish may think it. The self-sacrifice is from the heart basis. We may get a little closer to a comprehension of it by considering the love of a mother. Her child ill with infectious disease. Without thought of herself, she will enter the sick-room, take on all the

risks, be in the loathsome conditions, and labour for the welfare of the beloved. To her no question of profit or loss arises; it is no state of horror or bone cracking sacrifice: she is irresistibly moved to help another. Many a loving mother, despite her ignorance of abstruse themes, is far nearer the occultism of the Heart Doctrine than aristocrats of philosophy.

It is very clear, then, that the true Theosophist, not having the individual determined purpose of attaining himself Nirvana, will make his own the motive, aim, and purpose of the Great Predecessors who beckon him on. He will endeavour to take each step in life, deal with each problem, in order by his example ("unseen" though it may be) to help others similarly placed; or others, who in the course of generations will be in such a position. If an aspect of *rajas* presses, he will deal with it from the basis of The Eternal. Why? That he may get cleaner; that he may "progress," that he may have peace? No. That all others struggling under the mesmerism of King Mara may receive help. If disappointment comes (or rather, as each one comes) he will not think: "I am working out *my* karma. I will overcome this because *I* want liberation, freedom from the bondage of the world." But he will consider: "Others—weaker ones—are right now faced with even greater discouragement;" he will send them help; for their sake he will have perseverance as One who doth forevermore endure.

Everything of pain and trial that comes our way, is to be dealt with as helping all others similarly placed. Joyful conditions as measured by the world, have much power to delude and wreck. So we go through them also as we think others should. We work not to exhaust "our" karma—we have no personal karma; we seek not liberation for our SELF alone. We work for all mankind, the whole of Nature. Whatever comes now and to the endless end, we go through as the REAL, for them—The Great Orphan Humanity.

SAVIOURS

Buddhism is no "Theism" since Buddhists do not believe in a "personal God," and reject altogether *Revelation*. They "take refuge in Buddha" and call him "Saviour" not because they regard him as a *god* but, on account of the "Enlightened Teacher" having saved humanity from the great darkness of superstition, from blind faith in the teachings of fallible men and belief in their authority. Siddartha Buddha *is* a saviour indeed, for, taking us by the hand he was the first to show us the way to true *salvation*—deliverance from the miseries of human life; future everlasting misery and eternal bliss depending but upon our own personal merits. *We are our own Saviours.*—H.P.B.

CLOSE AT HAND

OF hard intellectual study of Theosophical books there seems to be no end. It has to be done, of course. We have to get these teachings into our heads if we are ever to promulgate them intelligently. So we study away at classifications, learn the difficult names of various divisions of Nature, rack our brains and powers of projection over diagrams, consider and try to sort out the relations of the many different classes of beings, high and low, that are written about in *The Secret Doctrine.*

We take notes. We write papers and summaries. We try to synthesize various passages in the books. We memorize. We imitate, in fact, the practices and processes of university students who are specializing in something—do the very things we used to do when we were in school or college. We crowded and crammed it in. Life with its realities came along and promptly battered it out. Directly within our own experience lies the proof that those methods will no more bring us *knowledge* to-day than they did years ago.

They have their place. They are distinctly necessary. We cannot gain an intellectual acquaintance with our noble philosophy by any other method than just such hard digging work; and we will have to keep working away at it, no doubt, until the last chapter of our incarnation is ended and the book of active personal life closed for us.

But, let us not deceive ourselves with any idea that we are learning Theosophy and gaining an understanding of it by pursuing these courses. That is not true. We are learning *about* Theosophy—quite a different thing—just as different as "information" is, for instance, from "knowledge," the proper relation and assimilation of the many "informations."

There are many "book" Theosophists who can tell you no end of things about the Manu, yet, plainly, they believe Manu to be a being—a sort of a new "Personal God." They are well acquainted with the Lipika and other "Lords of Karma," yet, only as another type of *extraneous* Deity, or Law, for they fail to grasp the fact that they are, themselves, the "Recording Angels," as utterly as that they, too, are Manus, types of Humanity. They speak intimately about the Logos, making still another type of "Personal God" as an *infinite Being!* Yet we are some of those beings composing the many hosts of Dhyan Chohans, or, the Logos. The word Logos itself by derivation means "word" or "tone"—a vibration—the mass chord of an immense concourse of conscious beings. The Logos is not a "thing," in itself and could have no existence but for the beings who constitute and issue it. Again, they speak of "Cosmic Consciousness," whatever that may be, as if it were quite

within the intellectual grasp of the most casual student. *Words* can be used in a fluent manner, without having any real idea of their true significance and relation. The fact is, none of us ought to use any words whatever unless they mean something to us—and unless *we are continually thinking out for ourselves what they do mean to us,* and whether the meaning we give them is the meaning the Teacher had in mind when She used them.

If we will begin to set to work *that* way, we will begin to learn Theosophy itself.

Nobody ever got knowledge out of a book. Books provide information, true or untrue, by use of which knowledge may be gained, perhaps, by the user. A book is only a *chart* or *map.* One could sit in his own living-room and "map" himself around the world night after night, yet not really *know* any more morning after morning than he did before he picked up his map. You *sail* by a chart; you *travel* by a map; and once having tested these things out and visited those countries you know what is there by your own observation and experience, and can then assimilate what you have observed, thus gaining knowledge.

So it is with many of us in studying Theosophy: knowing what is in the book will not in itself give us knowledge. If we think it will, and pursue such dead-letter study as many "well-informed" students do—we will have only dead-letter understanding, and will find ourselves in queer, unwarranted mental places, thinking and trying to make others think we are so learned!

Reaching out after something that is afar off; trying to "go" to *distant* states; objectifying of every idea and every concept; seeking outside among phenomena for the noumena; trying to find Masters "beyond the Himalayas": all these are the errors of "head learning."

Every one of the true old writings down the ages, every one of the Blessed Teachers of whom we have any record or even faintest tradition—Teaching and Teachers all specifically instruct and warn students that knowledge is to be sought *within*—never outside.

Says the old teaching: "What is here, that is there; what is there, that also is here. He goes from death to death who sees a difference between them." And so we go from "death to death," from incarnation to incarnation—alas! so many of us!—ever seeking what is "there" outside ourselves, when the truth is, that it is right "here" all the time. What we seek outside ourselves is right within the seeker himself—is in strictest truth the Seeker Himself!

In naming and tabulating our "principles," we too often forget that the self-conscious thinkers, are not *any* of our principles. The "principles" are our instruments. From highest to lowest they are constituted of matter, *substance.* Every form of matter is the embodiment of being of various degrees of intelligence; to all intents

and purposes what we call matter on any plane of substance *is* the beings of that plane. Moreover all the Beings, all the States of Consciousness, all the Planes of Substance, all the Forces, all the Intelligences, all the Presences—all that are mentioned and discussed in *The Secret Doctrine*—are IN US. On that fundamental recognition depends the understanding of *The Secret Doctrine* statement that Man can, in one sense, make himself superior to any class of all the celestial hierarchies or even a combination of them. Our wonderful, complex *nature* is but "a compound" of their "essences." Of the "principles," forces, intelligences, hierarchies, Presences, Man—the Self-Consciousness—is King and Ruler, if he will but make himself that!

By all means, let us keep right on with our study—our notes, our summaries, our syntheses, and all the rest. But while we are doing this, let us ever and always remember we are working with *maps,* securing *information,* getting ourselves ready to obtain some *knowledge.* Let us think that all this knowing is inside us, not outside; that all these things we are diagramming represent charts of our own nature which we must one day verify. The First Logos and the Second Logos and the Third Logos are *in us.* We *are* the Lords of Karma; the Lipika are *in us,* standing at the angles of incidence where forces meet, as geometry will show us. Manu is ourselves and some other beings, as are the Dhyan-Chohans. There is only *One* Consciousness, no matter whether the adjective "Cosmic" or any other is used before it, and we are That Consciousness.

Meantime, life demands of us real study, and if we do not see that, we might begin to enquire of ourselves from hour to hour in the course of everyday waking existence: "Why do I feel this way?", "Why did I want to say that?", "What was there in me that made that other act that way?", "Why is the Sun blue?", "Why does water run down hill?", and many other little questions as simple and commonplace as these. Some day, then, we shall rub our eyes and see that this is a wonderful world we live in, and we are wonderful beings in a wonderful world! For, said a Teacher: "If we ask the Self questions, we will get answers."

And another:

> "The one ruler, the inner Self of all being, who makes one form manifold; the wise who behold him within themselves, theirs is happiness, and not others."

ON THE LOOKOUT

Beneficent Uncertainty

It is with thankfulness that the lover of humanity is able to record a progressive falling off in materialistic bigotry which broke out as a mental epidemic during the last century. It is true that this ignorance still prevails among many pseudo-scientific laymen and a few scientists whose materialistic addictions have overcome their reasoning powers. But now we have such remarks as this by Professor Henry Sewall:

> "In those days the student was thrilled by the new demonstrations of the application of the law of the conservation of energy to the living body and a definition of physiology as the 'chemistry and physics of the living body' was made with arrogant good faith.
>
> The old doctrine of 'vitalism', by which the masters for centuries had explained the phenomena of life was thought to have been buried forever. But since those days a panorama of discoveries has again well-nigh reduced us to a chaos in belief. Then we knew nothing of hormones, of internal secretions, of vitamines, of the ubiquity of enzyme action in vital phenomena. . . . But withal, today doubt still withholds a verdict as between the mechanistic and vitalistic conceptions of life."

It is the province of the scientist to follow the truth wherever it may lead; and certainly if the facts gathered by him indicate a mechanistic theory of life, he should accept that theory for the time being; but as it happens the facts have never yet indicated anything of the kind, and the theory has never been held save by the most violent distortion of proportions within the mind of the holder.

That to which the Theosophist takes exception, however, is not so much the accepting of such theories by those who see fit to do so, as to their cold, callous, and blind assumption (whether real or apparent) that the whole question is one of purely scientific and academic interest, whereas every man with an elementary knowledge of human nature knows that on the decision of the question in the mind of "the man on the street" hangs the fate of civilization for untold ages.

Blackly superstitious and ignorant as are the current religions, nevertheless they make for a small amount of ethics and a certain amount of hope; mechanism makes for neither and the life of the world could not be maintained on it. But all this makes no difference to the scientific speculator, believing one day that life is mechanistic, the next that it is not, he cheerfully broadcasts his variant hypotheses, devoid of a sense of personal responsibility, ignorant of the workings of Karma which carry the effect of every slightest act throughout the ages.

A Semi-Revolution of the Wheel

It is difficult for the young student of science and Theosophy, or for the old student newly interested in the scientific side, to comprehend to what an extraordinary extent the "Secret Doctrine" has been vindicated by the progress of discovery since its writing.

For instance, when Sir Ernest Rutherford, at the last meeting of the British Association, set forth the course of discovery in the nature of matter, and the presently accepted view thereof, certainly he was not aware of the

fact that his words were a most full vindication of the *prior knowledge* of H. P. Blavatsky, as reference to her "Secret Doctrine" of 1888 will prove.

For his remarks as to the electrical nature of matter, as to its capacity for transmutation, and as to its divisibility, contain exactly those views which she set forth, and for which she was set down as a "scientific ignoramus."

All these ideas are now interesting, but neither startling nor revolutionary to the modern student, for they have crept into scientific thought so gradually and insidiously that a real shock awaits any student who will turn back to the text books of the '80s and early '90s, compare what was then believed with what is now believed, and compare both with the "Secret Doctrine." It will be nothing less than a revelation beyond all doubt of the fact that what has since been achieved in science by dint of infinitely laborious experiment and speculation, *was then known in all its fundamentals* to H.P.B., to W.Q.J., and to numbers of earnest Theosophical students.

Not only this; but whereas the discovery of radioactivity in 1896 was the factor which broke down the old theories of matter and produced the entire modern overturn of thought, with all its wonderful possibilities, H.P.B. said in 1888:

> "Between now and 1898 a great rent will be made in the veil of matter, and materialism will have received its death blow."

Only the man conversant with the basic importance of the ramifications of the new theories in every branch of science, and the whole turn of the scientific trend, due thereto, can fully appreciate that prophecy.

And when we turn to Einstein, what is discovered?

Predictions—and Prophecy

Einstein, upon presenting his famous theory, called attention to the possibility of verification in three items: A distortion of planetary orbits, bending of light rays as the result of gravity, and a shift of the Frauenhofer lines toward the red end of the spectrum in the case of any element present in the sun.

The first two were fulfilled some time ago; Mt. Wilson Observatory now announces the completion of the last, and Einstein takes his place with Newton.

It is now interesting to the Theosophical student to note that of the many important modifications of theory in most realms of science, due to Einstein, the following fall in line with the science promulgated by the "Secret Doctrine":

1. The visible phenomena of the universe have a subjective, and not an objective basis.
2. The ether, as formerly conceived by science, does not exist.
3. Light is not an undulation of the ether, as formerly held.
4. Matter is force.
5. Light and force are both substance.
6. Light and electricity are identical in essence.
7. Force may exist outside matter. (As known to us.)
8. Newton's law is incomplete.
9. Pure space is capable of resistance.
10. The division of time into past, present, and future is based on an illusion.
11. Gravitation and magnetism are forms of the same force.

12. Gravitation is a manifestation of the action of the opposing forces of attraction and repulsion. (In Einstein's theory, these are replaced by centrifugal and centripetal forces, which are seen to be interchangeable with them upon inspection of the Einstein formulas.)

A large and very interesting volume could be written upon the progress of science since the days of H.P.B.; a volume detailing the then conflicts with her doctrines, and following step by step the logical and experimental contradictions encountered, and by dint of which the whole course of thought was forced, unknowingly but irresistibly, into the direction of the Occult theories.

The matter is not yet a tale that is told; for there are still plenty of pending prophecies, any number of wrong scientific ideas still in conflict with the truth; and anyone with the earnestness and interest necessary to study H.P.B., and to follow intelligently the experiments of contemporary science, will find himself more than repaid.

In view of the fact that all these changes centered about discoveries and experiments between 1888 and 1898, and from that time to the present, we feel no necessity of apologizing for presenting once more the words of Wm. Q. Judge, in 1893:

> "The close of the first five thousand years of Kali Yuga will fall between 1897 and 1898, and the scientists of today will have the opportunity of observing whether that date will be followed by great convulsions or changes, natural, scientific, or political, or all three combined."

Speculation is sometimes indulged in as to what would be the reception of superior beings who might visit the earth with full knowledge of the hereafter and of the meaning of life, and with *proof* thereof.

That "hypothetical" question has been answered; and any real student can prove it for himself, if he will spare the time and energy.

SANITY

Those who may feel inclined to cast aside for a moment the "science" of the Sunday supplement and the popular magazine, and learn the actual state of scientific knowledge, will do well to turn to Prof. Leo Loeb's article in the "Scientific Monthly" for June, 1923.

Prof. Loeb's outlook is materialistic to a great degree, which adds to, rather than detracts from, the value of the admissions, actual or implied, in his article.

It is easily apparent upon his showing, that were all the many assumptions upon which present theories of heredity are based, to be quite true—and he admits that there is no reason to feel sure that they are—even then the whole matter is so complicated, its manifestations so unforeseeable, that eugenistic attempts along the line of legal action are worse than folly. And indeed the same conclusion has been reached by close observers of human nature and human heredity, independently of laboratory experiment.

Prof. Loeb closes with a warning against rash and forcible application of what we may have seemed to learn regarding heredity, lest in seeking for supposedly valuable characteristics, we may stamp out greater ones. This may be due to some dim perception of Karmic action. But Prof. Loeb leaves out the fact that were the workings of heredity understood to the last atom of

germ plasm, the action of that last atom would be as deep a mystery as ever. Those who would like a real and personally applicable explanation are directed to Chapter IX of the "Ocean of Theosophy."

SAPROPHYTES—"DESTROYERS"

Frederick Finch Strong, M. D., in defense of the Abrams method, outlines a doctrine, to which Theosophy can take exception only in minor points, most important of which is that germs themselves play only a secondary part in disease.

> "Modern Science—biological, sociological, anthropological—teaches us exactly what we find in the ancient Hindu Puranas and other still older records which deal with Anthropogenesis: namely, that man, when he became a thinking being, began to misuse his creative force; and as instinct receded and free will began to manifest in the individual, the sex function was degraded into a mere means of sensual gratification, and enormously over-used through countless millenia. In this way, by dispersing much of the vital energy necessary to man's progress, he weakened his body and made it unfit to survive. Then certain bacteria, up to that time harmless Saprophytes—necessary agents in tearing down dead organisms so that their chemical elements might be used over again—became what the bacteriologist knows as 'facultative parasites,' and still later parasites, producing disease in weakened but *still living* human organisms. As sexual excess and perversion were the immediate causes of this gradually increasing 'diminished resistance,' what more natural than that a sexual disease, syphilis (the father of all diseases, as Dr. Abrams aptly terms it) should come into active manifestation?"

Dr. Strong also mentions "oldest records, not available to the man of the street, but still accessible to the real Truth-seeker," in which "we are told of a new race of humanity due to appear on the earth in the near future."

One might suppose that Dr. Strong has sufficiently disgraced himself with orthodox medicine by his espousal of Dr. Abrams, not to fear the consequence of openly naming the "oldest records"; but that is his business. Inasmuch as the "nearness" of the new race can hardly be so measured except in geological periods, we fear it is possible also that Dr. Strong may have been tempering his studies of the "Secret Doctrine" with an "occultism" of a parasitic nature and more recent date, one of whose chief characteristics is a telescoping of Theosophic chronology as a matter of "news value."

However, perhaps we do the Doctor an injustice; but we cannot refrain from putting the question as to whether making the "oldest records" more accessible to the "man of the street," might not be the only ultimately effective way of dissuading him from those very practices mentioned, and whose disastrous effects, past, present and future, Dr. Strong has outlined; also as to whether there is not a rather definite Karmic obligation on those who encounter and *use* the "Secret Doctrine," to publicize and forward its circulation under the *correct* name. The "bacteria" of science, and the "saprophytes" of Dr. Strong are forms of the "Destroyers" of the *Secret Doctrine.*

ABRAMS

We hold no brief for Abram's "Electronic Blood Test," but the fact that he is now about to be investigated by various independent writers calls to mind that we have so far observed not the slightest disposition toward a fair treatment or consideration of him by any of the spokesmen of official medicine; and in fact an attitude of blind and angry intolerance toward any new system of cure, seems current among medical men, who seem on the way to erect themselves into a species of scientific priesthood. Writers have noted to what

an extent important medical discoveries have been made by laymen and opposed by doctors; their treatment of one of their own order, Harvey, will not soon be forgotten, and should serve as a warning.

In the meantime we learn from the "Literary Digest" that much concern is felt among medical men at the great falling off in public trust of them, and the general prevalence of "misrepresentation" and "misconceptions" in the public mind. But there is no disposition to inquire seriously whether there is truth in the ideas. It seems axiomatic among physcians that the medical profession can do no wrong.

When the medical profession abandons its intolerance, its interference with human rights, its advocacy of materialistic doctrines, its inhuman experimentation, wholesale and retail, on animals, a public revision may take place; but not until then.

BROADCASTING MISERY

Luther Burbank, the "Plant Wizard," possesses the more or less enjoyable privilege of telepathic intercommunication with some of his relatives.

This, as he says himself, is not at all uncommon, although, as he also says, few years ago it would have been attributed to "mendacity, insanity, or the supernatural." In fact, it is now very common in America, and as it was a universal faculty in the Atlantean civilization of which ours is the reincarnation, we may in course of time expect it to be more common.

But Mr. Burbank possesses something of considerably greater value—a knowledge of the right use of the faculty. We quote:

> "Those who can send messages to particular people differ from others only in that they can direct their thought-waves. The greater part of humanity simply broadcasts. . . . Since we are all transmitting every time we think, it is obvious that the jamming in wave-length belts used by radio transmitters is as nothing compared with the din made by a million and a half brains. . . . No matter how much jamming in is going on, a radio set is as quiet as the grave until it is adjusted. . . . Then the silence may change into what may seem almost screaming. . . . I am therefore of the opinion that the sick state of mind of the world is largely due to the thoughts that the human race is generating—and transmitting. . . . But the great fortunes that were made in America as a result of the war pitched a note that has resounded in a great many beings. . . . One man hears it and becomes a profiteer, while a different type . . . holds up a Broadway business place in broad daylight. . . . We put ourselves in misery with our destructive broadcasting and kill ourselves with our suicidal fears."

Mr. Burbank concludes his article with a prediction that heavy penalties will be some time inflicted on those who persist in destructive thinking. Hardly; for when the time comes that such can be detected at will, we will know of better means than "penalties," having by that time learned that the state of mind which self-righteously inflicts "penalties" is perhaps the most destructive of all.

We do not know whether this Theosophy of Mr. Burbank came from the books of H.P.B. and W.Q.J., from the many imitations of them, or from knowledge of Mr. Burbank's "which was his in former births." At any rate, Theosophy it is, exactly as taught since 1875.

It does not take much observation to note that states of mind are *epidemic;* that unrest and misery are communicable without words; that certain places are continuous centers of violence, and that crime most abounds in states where capital punishment is inflicted; this latter since the unleashed

passions and desires of the executed man act with redoubled force on the universal medium—"mind stuff."

Every man who unleashes thoughts of hatred is poisoning the well from which every human being draws the water of life; and there will be no surcease of pain for him until every drop of that poison has been cleared from the Astral Light by return to and *through* its source.

A Recrudescence of Psychometry

The feats of Rafael Schermann of Vienna seem to be substantiated; and the general perplexity which they arouse show once more how the facts of a generation ago are lost sight of in these times of haste and "new things": as though there were any "new things"!

Schermann, by looking at or touching a piece of writing, appears to be able to tell to the detail all of the circumstances under which it was written, as well as all the characteristics of the writer; even when the writing is invisible, or when the reader is blindfolded.

Telepathy having, *faute de mieux,* been admitted as a fact into respectable circles, it has been the custom for many years to ascribe all supernormal phenomena thereto; and being unable to fit this "explanation" to the present phenomenon, the scientific are fluttered.

Dr. Oskar Fischer, after two years of experiment, came to the conclusion that the case "came well within the accepted meaning of the term miraculous."

Those who will turn to Page 182, Vol. I, of *Isis Unveiled,* will find that all this is merely a form of the "psychometry" "discovered" by Prof. J. R. Buchanan, and extensively treated by Prof. Denton, just a half-century ago.

This is evidently a correlative of the general revival of psychic phenomena which has marked the approach of the mid-point of the hundred year "teaching cycle" of the Great White Lodge.

It is proposed to bring Mr. Schermann to this country for work in connection with crime investigation; an object essentially unrighteous and dangerous in connection with powers of this order.

We may hope, however, that if Mr. Schermann's powers are verified and scientifically accepted, it may occur to some one to check up certain popular theories in regard to the origin of man; whereupon we fear that facts decidedly unwelcome to present scientific thought will emerge—and Mr. Schermann will find himself in disgrace!

For psychometry is merely the faculty of associative perception in the regions of the Astral Light—in other words, an exteriorization of the faculty of memory common to all sentient things, and which is in reality a more "supernormal" phenomenon than any now known by the name.

The brain cells connected with memory are *not* the recorders, but instruments through which the records are manifested to the physical consciousness.

The fundamental truths of Theosophy were elucidated by this means in ages past, by Those who had made themselves independent of personal limitations, and merged their mnemonic faculties with the all-pervading Cosmic Records themselves.

Skeptics have long derided the validity of such supernormal records, in

ignorance or disdain of the fact that the same doctrines are as fully substantiated as records on paper, parchment, and stone.

DREAMS

Irenée du Pont, president of the du Pont Powder Company, advances the proposition that "The man who puts into words some of the things he believes chemistry will do, would seem a fit subject for the insane asylum."

Unlike many speculators, Mr. du Pont proves his proposition upon the spot.

He believes that a study of the ductless glands will lead to some "reagent" which will maintain youthful vigor far beyond its present limits; that some material will be found which, when taken into the system, will render sleep unnecessary, thus conferring upon mankind the blessings of a twenty-four hour waking day; that antidotes or methods of suppression will be found for every disease; "we have already gone so far in this direction that no one can question the matter of complete dominance over disease at some day in the future." He thinks that a synthetic balanced ration will be evolved which will make eating in its present form unnecessary, and eliminate digestive disturbances. He fears that at some time all the carbon dioxide will be eliminated from the air; whereupon vegetation, and consequently animal life, will vanish, unless substitute foods are found.

Mr. du Pont's views are interesting, not because they are either correct or valuable in themselves, but because they are so typical of the semi-scientific mind of today; like the River Platte, "two miles wide and two inches deep."

Probably there has never before existed such a tendency to combine breadth of outlook and surface brilliance of imagination, with an utter materialism, an arid ignorance of the spiritual and mental basis and purpose of the Universe, a total lack of understanding of even the every-day characteristics of human nature, let alone those fundamental principles which underlie all else.

Mr. du Pont achieves a definite approach to sanity, however, in his forebodings that before this "glorious" future can be realized, civilization may commit suicide; that having reached a certain peak of achievement, it may crumble from self-contained causes, to begin the long climb over again; and that this process may continue until the earth is no longer capable of supporting human life.

Save for the last clause, this is *history,* as well as prophecy. Many times we have achieved a high civilization and redescended to the jungle; redescended through pursuit of just such material ends as Mr. du Pont outlines. And it is not impossible that we may now be in sight of a descent which will be faster, and go lower, than any of its predecessors.

But to think that the earth will become uninhabitable before the end is achieved, is merely to display ignorance of the fundamental truth that the whole purpose of manifestation is the purpose of That which *is* man and is *within* man.

The earth will wait, through no matter what aeons of woe, until the Purpose is achieved; for the earth is man, as much as his body is.

THEOSOPHY

A MAGAZINE DEVOTED TO



THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XII—No. 4 February, 1924

Nature never creates the smallest, the most insignificant form without some definite purpose and use.—H. P. BLAVATSKY.

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THEOSOPHY does not concern itself with dissensions or differences of individual opinion. Its treatment of men, things and methods "is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis is its criticism directed in any other spirit."

THEOSOPHY, believing to the full that "There is no Religion higher than Truth," is consistently devoted to the Three Objects of the Parent Theosophical Society which was founded at New York City, U.S.A., in 1875, by H. P. Blavatsky, William Q. Judge, Henry S. Olcott, and others. Those Three Objects are:

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

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

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

A U M

Even as the Sun waits neither prayers nor incantations to rise, but shines forth of his own shining: so thou also, wait not thou upon praise or applause in the performance of thy duty; act of thine own accord and let thy deeds be shining like the sun.
—EPICTETUS.

THEOSOPHY

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THE SCREEN OF TIME

SEARCHING FOR X

MEN of pure science call it X; men of religion call it God; and it is responsible for each stage in the progress of the human race from savagery—such is the conclusion of Dr. John R. Swanton, of the Bureau of American Ethnology. At the close of his lecture before the Anthropological Society of Washington the question was asked: "Is there anyone here who can explain X?" The room, filled with Washington's most prominent exponents of evolution, was silent.

Some of Dr. Swanton's ideas may be summarized as follows:

There are two schools, one holding that all innovations are the result of subconscious urge and the other that they are the result of conscious choice or, in the terms of religion, will power. It is becoming more difficult to hold with the first school, since the subconscious self is incapable of initiative, is plastic like clay, but cannot be hardened. The present theory is that the will, operating in a mysterious way, introduces new things and the subconscious self transmits them to others. Thus, language is almost entirely a matter of the subconscious, since to explain it otherwise would be to grant that savages who have made no progress whatever in other lines have been able to build up intricate grammatical systems.

The element of the new has not been explained by biology. Darwin's theory was that the progress of life is due to natural selection, and accidental variation. What causes the accidental variation, if it is not X itself? There is no unbroken path backward anywhere. Every line of human

endeavor and the construction of the human body itself is broken up by an infinite number of X signs representing the places where a mysterious force has stepped into nature.

These brief excerpts are of a few of the main ideas voiced in Dr. Swanton's lecture. They illustrate the blind alleys into which students of life physical push themselves when they arrive at the inevitable turning of life metaphysical; for the one road leads into the other, and the second can be travelled only by aid of the light of the soul. In Heaven's name, what *is* this jargon of a "subconscious," incapable of initiative, plastic like clay, not to be "hardened"? The veriest tyro in the Science of Theosophy would hardy fall into the pit of attempting to describe superphysical matter in terms of concrete matter—for the "subconscious" of the groping Western psychologist *is* matter, though immensely removed from anything the material scientist thinks of when he uses the word.

"A CHRISTIAN PLATONIST"

That is what Dean Inge, of St. Paul's Cathedral, London, terms himself in his preface to the second series of his *Outspoken Essays* —"a Christian Platonist," claiming "a humble place in the long chain of Christian thinkers whose philosophy is based on the Platonic tradition."

> The Incarnation and the Cross are the central doctrines of Christianity. The Divine Logos, through Whom the worlds were made and Who sustains them in being, is not exhausted in his creation, but remains transcendent as well as immanent in it . . . Neither natural law nor the beauty of the world suffices to manifest or call forth the love which binds together man and his Creator. Nor would any display of almighty power for our sakes evoke it . . . nothing but a personal incarnation, and the self-sacrifice of the Incarnate, could either adequately reveal the love of God for man, or call forth the love of man to God . . . No doubt the Incarnation is also a revelation of universal spiritual law. The "whole process of Christ" is and was meant to be a dramatic representation of the normal progress of the soul . . . As Christ died and rose again, so we, as members of His mystical body, are to die to our old selves, and to rise again clothed with "the new man, which after God is created in righteousness and true holiness." . . . The Cross, as I understand it, is not so much an atonement for the past as the opening of a gate into the future. Plato had already divined that "we cannot get rid of evil without suffering"; but vicarious suffering—the suffering of the sinless for the sinful—remained a stumbling-block for the non-Christian world; and it is only in this doctrine that the sting of the world's sorrow and injustice is really drawn.

Vicarious atonement assuredly was, and remains, a "stumbling-block for the non-Christian world," and it is quite evident that Plato's doctrine has not been understood by Dean Inge. For he

seems to make of the Divine Logos a personal God, in spite of his attribution of "immanency" to what Plato knew was a collective host of beings of various degrees of intelligence—and not *a* being. Again, how could Dean Inge's conception of Deity create worlds, sustain them, be unexhausted, and remain transcendent? This is a transliteration of the ancient statement in *Bhagavad-Gita:* "I establish this whole Universe with a portion of myself, and yet remain separate"; but the *Gita* does not there refer to any God or Gods, nor the Divine Logos, but That of which no more can be said than *It is.* To anthropomorphise It is to miss the significance altogether—a basic misconception.

To Dean Inge, "Christ was a Divine and unique Being." How this idea of uniqueness can be held by a scholar who is doubtless acquainted with the great fact of a *line* of Avatars, teaching the same old truths and illustrating in their lives the same divinity, is puzzling. Acknowledge the validity of the *line,* applying the common doctrine, and the whole grand philosophical and scientific nature of the Plan becomes understandable, while the great, brave figures of Jesus, Buddha, Krishna—and many others—stand out transcendent.

THE DEAN ON THE CHURCH

Dean Inge's views of the Church and its inner conflicts are liberal. To quote from his shrewd observations:

> The forms are not and cannot be the same for all; and accusations of infidelity on the one side, and of obscurantism on the other, are out of place. . . . The worst enemies of Christianity are the Christians . . . when traditional orthodoxy provokes the moral indignation of the enlightened conscience, and when it outrages our sense of truth and honesty by demanding our assent to scientific errors which were exploded centuries ago, then indeed the Church is in danger, and its well-disciplined battalions will not save it from disaster. . . . If our leaders were wise in their generation, they would make a great effort to check the progressive alienation of vigorous and independent thought from Christianity. . . . The combination of reactionary theology with crude revolutionary politics, which now seems to be in favor, will win them no respect. . . . Organized Christianity is at present under a cloud. The churches have but little influence, and if they had more they would not know what to do with it. But the rationalistic assumption that the Christian religion is played out is quite out of date and betrays a complete absence of the historical sense. Religious institutions are by far the toughest and most long-lived of all human associations.

Well, the Theosophist knows that "everything that begins in time ends—in time." Furthermore, his "historical sense" is not dwarfed by the petty and inadequate two thousand year measuring-stick of the "Christian era." Christian theologies and their Churches, with their Heavens, Hells, Gods and Devils, have proven

the greatest enslavers of men's minds conceivable, and the present civilization for which they are responsible is a failure. Out of the travail something better will come—not ideal, but *better*. It is men like Dean Inge who might lead the way to greater enlightenment, and already they are doing much. But much remains to be done. May current superstitions fade out—instead of being blotted out by torture, rapine and bloodshed!

FOR THE UPLIFT OF YOUTH

Speaking at Glasgow University, of which he has recently been made Lord Rector, Lord Birkenhead frankly abandoned the mask of hypocrisy with which "the good and the great" of this and other days are wont to shield themselves when standing before the sharp eyes of youth, by saying that, politically and philosophically, the motive of self-interest not only was, but must be and ought to be, the mainspring of human conduct.

> Of all idealists Jesus Christ was evidently the most pre-eminent; but it would be unreasonable to suppose that when He admonished him who was assaulted to turn the other cheek to the striker, or him who was rich to sell all his possessions and give them to the poor, He was laying down standards of conduct which He either expected or desired to see generally adopted. He was, on the contrary, diffusing through the medium of metaphor a sweet and beautiful moral atmosphere for the purification of imperfect mankind.

The foregoing has the merit of honesty. It represents the actual motive-basis of all of the nations, most of the religions, the educational systems—and practically every individual—on the earth today. Most of these seek to cover themselves with a thin white-wash of "altruism." Everybody knows that the surface is artificial, just as everybody knows when a woman paints her face; but that is the way "it's done" these days. Lord Birkenhead has the courage to be "different" and, however little we agree with him, we must admire him for it. How many "statesmen" are bold enough to be honest?

INFLUENCE OF CHRISTIANITY

In denouncing the practical effect of idealism in international affairs, Lord Birkenhead incidentally paid his respects to Christianity with these words:

> While we take note of the spread of the Christian religion, we must none the less ask what has been its reaction upon international conduct. What was its influence over the recent world convulsion? What was its spiritual and intellectual contribution to that poisonous problem. . . .
>
> I do not myself know of a moment in the last four years in which there appeared to be less prospect of permanent peace in Europe than at the present time.

Still further honesty! He told the students that "the world continues to offer glittering prizes to those who have stout arms and sharp swords." But he did not say what is equally true: That he who lives by the sword shall perish by the sword.

A Modern Decalogue Needed

The utter inadequacy of the well-known Ten Commandments to apply as a moral code of today was stressed by the Rev. Charles Francis Potter, speaking recently in the West Side Unitarian Church, New York. He said it was utter folly to expect that legislation that was adequate for a semi-civilized society in an Oriental country several milleniums ago would serve for regulating complex city life today.

The curious effect produced on a later age by the admonitions of an earlier epoch was well illustrated by Dr. Potter when he remarked that the existing law against birth control was due to a supposed command of Jehovah to Noah, "Be fruitful and multiply"; and that the social ostracism of divorced persons in some circles was a relic of the religious taboo, "Whom God hath joined let no man put asunder."

Thus do "race ideas" unconsciously affect and bind us. *Self*-control is better than birth-control. Then divorce would no longer be a problem.

A Hint to Parents

Commenting on marriage relations, and the necessity of imparting to children the facts of life as related to the mystery of sex, a writer in *Good Housekeeping,* Clara Savage Littledale, advances an idea of merit—and of particular common sense in its practical application at the moment when so many unwholesome books, magazine stories and moving pictures are claiming attention, and our newspapers reek with the scandals of divorce. She writes:

> Misunderstanding between men and women, all the unhappiness caused by ill-adjustment in marriage, is bound to go on until, gradually, the prevailing attitude toward sex undergoes a change. Just so long as there are men and women who believe that there is something wicked about it, that there is something to be ashamed of in it, they are sure to pass this feeling on to their children. They cannot give them a wholesome conception of sex life unless they have it themselves. Every parent has a chance to test his honesty, his decency, his normality, by asking himself what he can tell his child about love, marriage, and the coming of children. If he finds he has reticences he cannot overcome, if he finds he cannot speak of these things to his children without embarrassment, then he may be sure that there is something wrong in his own attitude toward them. If that which is the expression of unqualified love between a wife and a husband, and which leads to the birth of a child, is not a wonderful and beautiful and holy thing to you, then there is something the matter with you. Find out what it is; change your attitude, before you become responsible for a wrong vision of life on the part of your children.

COLLEGE STUDENTS AND RELIGION

That college students in general have little sympathy for the theologies and dogmas of the churches, and feel disappointed and perhaps a little impatient over church inconsistencies, seems to express the results of the observations of two of them, both writing in the same issue of *The Outlook*. Both emphasize, however, that there is no lack of sincere religious search and feeling among young men and women, though it does not confine itself within the formal limits of theology. Writes one:

> It is not the religion defined by creed, nor the faith in all its details on which our forefathers took their stand, but it is a religion, and it is a faith; and the significant truth is that . . . the college student is pressing forward, trying to live his faith—his practical, rational faith summed up in the words of the prophet: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Writes the other, of the college girl:

> If you mean not going to church when the minister bores you; not attending missionary meetings where the tongues are sharper than the plied needles; not revering the Bible as verbally inspired; not believing God snapped his fingers and created each individual—then I can say, "Yes, I'm irreligious." . . . But if by irreligious you mean not thinking about the serious things of life, the whys and wherefores of existence; if you mean tearing down or ignoring real religious standards, the decision must be reversed. The college girl is not irreligious.

It is stimulating to connote with the foregoing the question formulated by H.P.B. in 1889:

> A proper and sane system of education should produce the most vigorous and liberal mind, strictly trained in logical and accurate thought, and not in blind faith. How can you ever expect good results, while you pervert the reasoning faculty of your children by bidding them believe in the miracles of the Bible on Sunday, while for the six other days of the week you teach them that such things are scientifically impossible?

ECLIPSE OF LIBERALISM

Speaking at St. Louis, Dr. Nicholas Murray Butler, President of Columbia University, declared that liberalism is in eclipse at present not only in the United States, but throughout the world. "Truly the liberal needs courage just now," he said, "to keep the lamp of his faith alight. Emerson, a great philosopher of liberalism, felt all this in his own day, and for all that would not despair of our Republic. Neither does the modern liberal. He comforts himself with reflection on the power of truth and the healing hand of time."

Dr. Butler adverted specifically to invasions of religious liberty, with these words:

> Despite the provisions of the First Amendment, he (the liberal) sees

those who would freely exercise the religion of their voice hunted and hounded by hooded mobs, and those who would only exercise their right to freedom of speech persecuted and humiliated, while the nation looks on with an indifference which is tempered sometimes with amusement and sometimes with contempt.

A day later the same speaker, addressing the gathering at the inauguration of the Chancellor of Washington University, St. Louis, called the modern University the hope of the world, saying that it must reconcile nationalism and internationalism.

The unhappy and conflicting diversity of religious beliefs, and the unhappy and conflicting diversity of social and political theories, find their reconciliation and their unity in the university, whose frame is so secure, so broad and so generous that there is room in it for each and all of these, if only they be held in sincerity and pursued in a spirit of truth-seeking and of service.

There seems to be an inconsistency between the positions taken in quotation one and quotation two. The first points out a present condition with fearlessness and sincerity; the second appears to be a nice, comforting, thoroughly conventional quilt for the good little university children and their teachers to go to sleep under. Furthermore, it was not so long ago that the current press was devoting any amount of space to the persecutions undergone by university and college instructors on account of their "liberalism" of one type or another.

Are Universities Liberal?

While Columbia University may be an honorable exception, Dr. Butler ought to know that if there is one type of institution more than another which represents reactionary influences in our day of "progress" it is the average higher institution of *learning*—save the mark! With some few brave exceptions they are pre-eminently the temples wherein is worshipped the God of things-as-they-are: in religion, philosophy, science and art. And right well they fulfill their mission of turning out youth that bears the well-known hallmark of "regularity," without culture.

Our universities are too often essentially materialistic, "run" by "good business executives" or "good organizers" or "good money-getters," backed by a board of trustees made up of "capable business men." They are characteristic of a young people now experimenting in nation-building—a raw, crude and uncultivated spawn of many peoples, immersed in business, believing it to be the goal of civilization, without regard to tradition, culture or the fitness of things.

And oh how painful it is for us to *think!* Or to acknowledge that any people, at any time, were or could be more highly civilized than we!

"PROVEN"

Some of the statements of the "Fundamentalists" of present church controversies, as establishing the integrity of their beliefs, are incredibly naive. They illustrate to what lengths superstition can warp the ordinary reasoning processes—until a good and educated man arrives at such a point of un-sanity that he considers his unsupported declarations "proof" of their own validity, or sufficient basis for the hearer or reader thereof to form an intelligent opinion thereon.

For instance, to quote from the press: Bishop Weller of Milwaukee:

> "God saw fit to come down to this earth by being conserved (we trust this is only a typographical error, and that the good Bishop said 'conceived') by the Holy Ghost, and born of the Virgin Mary, and that is all there is to it."

Dr. John Roach Straton, New York:

> "The Bible has a quality of universality which stamps it as infallible and divine. The Bible is not for one age, but for all time. Neither is it for one nation, but for every tribe and tongue. It speaks to the universal human heart, and that heart responds to its utterance as it does always instinctively to the voice of truth. Its truths convert the Chinaman or the Hottentot in exactly the same way they convert the Englishman or the American. This cannot be said of any other of the world's so-called sacred books. The Koran or the Vedas have no appeal to the universal human mind and heart, but the Bible has, and this fact in itself stamps it as a book apart."

The Rev. F. M. Foster, New York:

> " . . . in a statement yesterday declared that anybody who denied the virgin birth denied the divinity of Christ and must be not only metaphorically drunk but in the last stages of intellectual delirium tremens."

The foregoing are fair examples of "Fundamentalist" delicatessen selected at random from a choice menu that grows daily. Is it any wonder that some of those churchmen who do not merely sleep in the pews of a Sunday are becoming a bit restive?

OBJECT OF MODERNISM

Preaching in the Church of the Ascension, New York, on October 21st, the Rev. Dr. Percy Stickney Grant declared that the modernist position was not a denial of Christianity, nor was it atheism. It was merely going to the source of one's spiritual authority, which was within one's self.

> " . . . It is time to be free from superstitions and beliefs that have been a burden on the consciences and minds of the race for hundreds of years. We want to have time to turn to the essence and reality of spiritual life in ourselves. This does not belittle Jesus. We are doing precisely what He did. It does not deny God, seeing where He did, a

heart, a soul, a personality in you. But . . . it puts you in the right direction, and tells you where a new power, a new enlightenment is to come from."

This is a re-affirmation of the statement attributed of old to Jesus, that the "Kingdom of Heaven is within you"—*inside*, not outside. Equally is it the basic tenet of the ancient Wisdom-Religion, with which Jesus must have been familiar, since he taught it. All that is true and high and noble in the teachings of the Man of Sorrows are just so many facets of the old Wisdom, repeated by him—as can be proven by anybody who is not too lazy or too dogmatic to investigate.

Pay of the Clergy

Much matter is going the rounds of the "current comment" press relating to the very small salaries paid the clergymen of some denominations. The Evangelistic Synod preachers receive an average of $17.30 weekly, North Baptists $25, Methodist Episcopalians, South $28.65 and North $29.44, Presbyterians, South $28.58 and North $34.60 and Congregationalists $34.19. Tables are printed showing the disparity between clergymen's earnings and those of workers in the building trades and other industries.

It is a common economic principle that in the long run a man receives what he is worth. Whether that be true or not, it is quite evident that church-goers do not value their preachers highly. Otherwise they would pay them more. The unsalaried "lay" preacher who gives his service because he is a sincere and devout, even if ignorant, man would spell the solution of the church's problem, and turn an army of men loose for more useful and remunerative work. "Professionalism" in religions has made Western Christianity what it is today. But there are good men, of genuinely altruistic turn, in the ranks of the priesthood, Protestant and Catholic alike. They are indeed worthy of a better and more intelligent service; and perhaps the paucity of money reward, together with the grinding demands of the times, will aid them to it. We sincerely hope so.

To Convert England

Not long ago in these columns considerable space was devoted to a summary of the addresses at the recent Congress of the Church of England. Their trend towards liberalism and a practical application of the teachings of Jesus was noted—the more remarkable in that pageantry and mediaevalism and a clinging to old forms and dogmas have been a marked characteristic of the Anglo-Catholics. However, the following condensation of a recent London cable dispatch indicates the reactionary party in the Church proposes to flaunt its ceremonials and superstitions before the public eye:

"A year of continuous intercession for the conversion of England is planned by the Anglo-Catholics, or extreme High Church Party of the Church of England. The country has been divided into districts, each of which will be responsible for maintaining continuous prayer during a portion of the year. . . . Special churches have been selected and incumbents will compose a list of men and women who will undertake that the chain of prayer is never broken. . . . It is proposed that a cross should be erected in each church while intercession is in progress and should be passed on to the next with a solemn procession through the streets of the clergy in their robes, singing hymns and saying prayers."

Is not this reminiscent of the grim and pompous middle ages, with its much more intelligent and more effective application of mob psychologising, or hypnosis? The methods were effective then; they are ridiculous today. *Clever* advertising was put to use in England during the war—and has been used by that same England since, more especially in the United States. We wonder what sophisticated "Alf" and "Bill" of today will say when the processions pass!

THE COMING STORM

Speaking in Middletown, N. Y., early in December, Colonel William Hayward, United States District Attorney for New York City, said:

"One day, unless these things stop, a vast army of men will throw bricks through your window and mine. They will march up Fifth Avenue and break the shop windows and a mob of criminals will go down to Wall Street and enforce demands which they think are their right. . . . People say there are too many laws. I believe that. . . . It seems to me that great danger is in the people losing confidence in the courts. Perhaps we are responsible. How many times, when a man does wrong, his friends go to the Judge and want the law relaxed in his case? It is wrong if we are to have any justice in the future. If we continue to feel that there are two kinds of law, one for the rich and one for the poor, we are in a bad way."

No, the foregoing is not the war-cry of a "socialist," nor the frothings of an "anarchist"; it is culled from the speech of an officer of the government of the United States, speaking at a Chamber of Commerce meeting. Sometimes a conscientious official, in the stress of his very desire to serve, catches a prevision of events to come—to come, that is, unless a sufficient nucleus of a Universal Brotherhood is formed, "in *actu* and *altruism* not simply in name."

STUDIES IN THE SECRET DOCTRINE

IV

Altruism of the Secret Doctrine

In the previous studies we saw how a right contact with H.P.B.'s writings develops the intuitive faculty and also unfolds that mental perception which enables us to see universal principles hidden in, and underlying a myriad particulars. The *Secret Doctrine* teaches its students to make the right use of their hearts as well as their heads. The purification and illumination of both heart and mind result from the correct study of the book, but not until a third factor also is brought into play.

We have already emphasised in the very first study of this series how we should take H.P.B.'s message as a whole without discarding any of her writings. Similarly the message of the *Secret Doctrine* can only be received by a threefold exercise which brings into play the energies of the whole man.

By the lower analytical and reasoning mind the hundred facts and the thousand details of the book can be understood; but it is the higher synthetic mind only which can have the understanding of the universals. Even that higher mind does not succeed in its task if it is unaided by the apperception of the intuition, which is the energy of the Heart. Even this heart faculty has to be further energised into Action, and then only the contents of the *Secret Doctrine* in all their glory stand revealed. With the forces of intuition in operation our *kamic* nature gets purified as well as transformed. Passion becomes love—that higher love which is devotion, true *bhakti*, free from sentimentality. Just as love is different from infatuation, so is devotion distinct from religious fervour. The range of this lower type of devotion is somewhat wide. The religious ritualist, the *pujari*, the image-maker and image-worshiper superior to the mere idol-worshiper, have planted themselves on this path and flower as the Lovers of the Self, which is themselves. Freeing themselves from the trammels of Karma, seeking Peace they go to the sleep of peace, to awake at day-break, and suffer the disturbances of the day. The message of H.P.B. warns us against the insidious temptations of this path. The history of occultism is very full of instances of the lofty failures on the Path of the Spirit caused by the development of higher understanding, and of the intuition which saw the universals, but in the attainment of this the world of humanity was left behind. Understanding by the higher mind and apperception by intuition are not sufficient *unless these produce the action which is altruism.*

The lower four-fold man, the quarternary has to become triune, and the Secret Doctrine, *which is a book of practical occultism,*

helps us to achieve this task. The higher triad has to be transformed into the Sacred Tetractys—that is the goal taught in the message of H.P.B. The single energy of altruism unifies all actions which are undertaken in terms of the understanding of the universals and executed in terms of the intuitive apperception of the Heart.

"Great intellect and too much knowledge are a two-edged weapon in life, and instruments for evil as well as for good." (*Secret Doctrine,* II: 163). In the Spirit-Life the same can be said of the Heart-quality of Devotion. Heart can and does save mind, but it, in its turn, has to be saved. From the ashes of its own dead past arises the Phoenix-soul—the bird of life, and instead of desiring the life of passion, wherein it struggled and learnt, it now thirsts for the Life of Peace and Rest, of Emancipation or Mukti. Still it remains the child of Kama, still it is the first-born of Eros. This higher passion, this spiritual *tanha,* this *mumuksha,* this desire for liberation is the supreme test of the Devotee, the *Bhakta,* who has seen the transitoriness of desire-built forms of life, but who has yet to see the littleness of the life of Desire-built Forms of *Mukti* or Salvation. The desire for life in form has given place to desire for life without form; the dreamer wants now to sleep dreamlessly, in the Bliss of Introspection, while millions suffer the woes of existence.

The *Secret Doctrine* drives home this stupendous lesson. The *Stanzas of Dzyan* and the golden precepts of the *Voice of the Silence* belong to the same series of Occult Instructions, and if they emphasize one teaching more than any other it is the dangers of a life of knowledge and devotion, of wisdom and purity which is at the same time devoid of *positive and active altruism.*

Without hesitation it can be asserted that the teachings contained in the *Secret Doctrine* will not be thoroughly understood by one who is not actively altruistic. It will remain a sealed book in spite of higher understanding and intuitive perceptions, unless these two are made use of on the actional plane. What distinguishes a Theosophist from a student of Theosophy is this altruism. In the *Key* it is said, "Theosophist is who Theosophy does,"—not thinks, not studies, not feels, but *does.* Speaking of the pledged member of her esoteric school H.P.B. said that he "has to become a thorough altruist." (*Key* p. 15.) Her writings are full to the brim of this teaching concerning altruism, and it is unnecessary here to quote her further on the subject . . . "The only palliative to the evils of life is union and harmony—a Brotherhood in ACTU, and *altruism* not simply in name." (S.D., I:644.) Let it be clearly understood however that this altruism must be founded on the rock of knowledge of the universals, and devotion to the Law of which they are the manifested aspects. If there is danger in head learning, if

there are risks involved in the lower devotion to which reference has been made, so also there is a peculiar glamour which the life of charity and service throws on the Soul. Altruism engendered by the lower mind and energised by the lower devotion is not true altruism. Activities of the lower mind vitalize our passional nature—not always and necessarily evil—and they impel us to actions which under the impacts of civilization very often become philanthropic and altruistic. The mind free from attacks of kama is energised by the compassionate reason or Buddhi, and thus wedded is ensouled by the Self of Creative-Power, which is the true doer of deeds. Then comes into manifestation the higher altruism in which charity is just and not merely kind, altruism which enables man to discard the crutch of dependence and to stand on his own feet in self-trust. From this it will be seen how all three powers of the Spirit must work con-jointly, if spirit-life is to prevail.

To explore the Sacred Land of the *Secret Doctrine* we must arm ourselves with the weapons of altruism, intuition, and perception of universals. He in whom these three do not exist will not likely be attracted to this adventure, but should he take up the book, he will not be energised and ensouled by it, though it might charm and entice his mind. Those who have these faculties in some measure and are desirous of exercising them, or those who are earnestly wishful of unfolding them are welcome to take part in this expedition, and such can be promised a rich reward.

In our first article we remarked the method for study advised by H.P.B. in her "Mistaken Notions on the *Secret Doctrine*." In the subsequent studies we have arrived at the bases required. If we decide to acquire the knowledge about universals, which is the one sure way to free our mind from the hooks of kamic particulars, we are bound to touch the plane of intuition in due season, and then naturally our Creative Will will work altruistically. But we must not wait for compassion to express altruism and only ponder over the cosmic ultimates, determined to see the one in the many; while thus occupied we must devote time in paying attention to the *Voice of the Silence* and making use of the *Key to Theosophy*, so as to help the awakening intuition and the awakening altruism.

Thus equipped we are ready to attack the book, and under our scheme, naturally, the very first thing to grapple with is the Three Fundamental Propositions which the SECRET DOCTRINE has established and of which the *Secret Doctrine* treats. They are axioms, and need not be taken as postulates. They are self-evident Truths —Truths evident to the Self. The Universal Self through its apperception knows, realizes, nay, *is* these Truths. We human beings see them but partially and our growth is but the growth in realization of these three Truths. Let it be clearly understood that in

reference to them there is no order of importance, or of sequence, or even of understanding. In just that proportion that we understand one we understand the other two. These Fundamental Propositions constitute the original, archytypal Ideal Triangle, with three equal sides—Immortal Spirit, Indestructible Matter, Ever-conserved Energy; with three equal angles of Ideation, Form, Motion. They also may be viewed as the Circle, the Sphere, the Plenum, which result from the Point and are made up of points. As space and as location, great or small; as duration and as time, long or short; everywhere is the One Un-manifested and its triple manifestation; all the while is the One Impartite Triune Nature becoming endless trinities. Therefore *Devi Bhagavat* says: "Grains of sand are numerable, but of universes there is no counting;" and in one of the less known Upanishads it is said:

> All around this Brahmanda (Egg of Brahma, *i.e.*, a solar system) there blaze infinite millions of Brahmandas; each has its own shell (or envelope; each self with its sphere) four-faced, five-faced, successively up to a thousand-faced portions of Narayana, in whom Rajoguna is predominant, each the unfolder of one world-system, each its presiding deity. Aspects of Narayana, called Vishnu and Maheshvara, in whom Sattva and Tamo gunas predominate, also are there, performing the work of preservation and destruction, of sustaining and regenerating. These Brahmandas swim like shoals of fishes in the Ocean of Existence; these Brahmandas blow up and burst like bubbles on the Face of the Deep that ever is.

It is said above that those propositions are axioms, but they are not self-evident to all, any more than the axiom that a line is length without breadth is evident to all beginners of the study of Euclid. As in any other science or philosophy, the student of Theosophy has to learn these three fundamental propositions and if his capacities fail to reveal their axiomatic nature, he must begin by postulating them. It does not mean that he who postulates will never see for himself the axiomatic nature of these propositions, any more than the boy who postulates that point has position but no magnitude, remains blind to the axiom.

Let us throw for a moment a cursory glance on these propositions treated of on pp. 14 to 18 of Vol. I, so that we may relate them to what has been said above. "The impersonal reality pervading the Kosmos" (pp. 14, 15) is the Universal Parent of all particular personalities. Each one of us is rooted in It. Here is a proposition to be reflected upon till it fecundates the mind, and the mind conceives the reality it holds within itself. Forgetfulness and memory of this Reality alternate in us, producing "the Eternity of the Pilgrim" which is "like a wink of the Eye of Self-Existence" (pp. 16-17) which Eye is not of a Being, nor is it a thing, but in itself is a condition, state or plane which is the Impersonal Reality. Thus arise our waking and sleep, our day and night, our life and

death, our involution and evolution, "the tidal ebb of flux and reflux" (p. 17). Here is the second proposition to be contemplated and seen by the eye of the heart which is intuition—the mystery of the diastole and the systole of the spiritual heart, which in expanding remembers and in contracting forgets the Truth of truths—its own impersonal ever-existing state. This forgetfulness is left behind, the robe of memory is donned when that heart, through "self-induced and self-devised efforts" (p. 17) acts altruistically for the whole of which it is but a part. Altruism is the result of sure memory of the truth of "the fundamental identity of all souls with the Universal Over-Soul" (p. 18). Here is the third proposition to be cognized by and through action,—"through personal effort and merit" (p. 17)—through the labour of love, through drudgery made divine.

To perceive the inter-relation and inter-dependence of man and nature; to correlate the correspondence subsisting between universals and particulars; to cognize our minds as the playground of the energies of the Spirit and of the shadows cast by the movements of Matter; to practise the doctrine of Universal Brotherhood;—these all are the descriptions of one and the same process, in different tongues, of metaphysics or of ethics. The same identical truth is expressed in the two following quotations—the first is metaphysical, the second an ethical presentation.

> He who would be an occultist must not separate either himself or anything else from the rest of creation or *non-creation*. For, the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind. As illusions, we are separate distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. (*Transactions*, p. 138.)

> He who does not practice altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own —is no Theosophist. (*Lucifer* Vol. I: p. 169.)

The advice and instruction so often given that helpfulness ought to be a matter of habit with all students of the Wisdom and all aspirants to spirituality, is rooted in this fact of unity which exists in the whole of Nature. The actional aspect of Spirit manifests as the power to unite inherent in chemical elements or in human

hearts. "The river mingles with the ocean," "the mountains kiss high heaven," "the sunlight clasps the earth, and the moon-beams kiss the sea," and

> Nothing in the world is single;
> All things by a law divine
> In one another's being mingle.

This Brotherhood in Nature is felt by poets and mystics however dimly, as for instance, by Shelley—

> Earth, ocean, air, beloved brotherhood!
> If our great mother have embued my soul
> With aught of natural piety to feel
> Your love, and recompense the boon with mine;
>
> . . . . . .
>
> If no bright bird, insect, or gentle beast
> I consciously have injured, but still loved
> And cherished these my kindred; then forgive
> This boast, beloved brethren, and withdraw
> No portion of your wonted favour now!

While the poet mystically feels this the Sage of Occult Wisdom perceives the fact and the student of the *Secret Doctrine* is made to learn it. The three fundamental propositions to be known by altruism, intuition and the perception of the Universals are presented thus in the *Gita:*

> 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 has hands and feet in all directions; eyes, heads, mouths, and ears in every direction; it is immanent in the world, possessing the vast whole. Itself without 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.
>
> As a single sun illuminateth the whole world, even so doth the One Spirit illumine every body, O son of Bharata.

These which follow are from the Upanishads:

> It shines and therefore doth everything shine; by That Light all This shines forth. (Katho, V. 15.)
>
> The Light which is behind all, which shines behind this high heaven, which shines behind everything in the highest world beyond which there are no other worlds—that same Light is within man. (*Chandogya* III: 13, 7.)
>
> Behold the Truth—As from a blazing Fire arise thousand sparks, so from the Imperishable, manifold beings awake; and O friend, therein they return to sleep. (Mundaka II: i, 1.)

The Light within man is that of the Spark from the Eternal Fire which always blazes forth, and to which the ancient Iranians,

and their modern descendants the Parsis pay homage and reverentially invoke thus:

"Mayest Thou burn bright in this home! Mayest Thou ever blaze forth therein! Mayest Thou grow and increase in this home, even unto the distant Day when Restoration of Power takes place in the World, till the time of the good, powerful Renovation of the World." *(Atash-Nyayis.)*

Numerous quotations can be made but let us give the Source of these all "in the mysterious language of the old Stanza," in which the Three Fundamental Propositions are taught in terms of the Universals and the Particulars, to be reflected upon till by Intuition we perceive them, and by Altruism we break the illusion of "Thy Soul and My Soul." *(Secret Doctrine,* I, 120.)

"Lift thy head, oh Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?"

"I sense one Flame, oh Gurudeva, I see countless undetached sparks shining in it."

"Thou sayest well. And now look around and into thyself. That light which burns beside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?"

"It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, 'Thy Soul and My Soul.'"

FALSE MORALITY

Exoteric religions base their morality on the hope of reward and fear of punishment at the hands of an Omnipotent Ruler of the Universe by following the rules he has at his pleasure laid down for the obedience of his helpless subjects; in some cases, however, religions of later growth have made morality to depend on the sentiment of gratitude to that Ruler for benefits received. The worthlessness, not to speak of the mischievousness, of such systems of morality, is almost self-evident. As a type of morality founded on hope and fear, we shall take an instance from the Christian Bible. "He that giveth to the poor lendeth to the Lord." The duty of supporting the poor is here made to depend upon prudential motives of laying by for a time when the "giver to the poor" will be incapable of taking care of himself. But the *Mahabharata* says that, "He that desireth a return for his good deeds loseth all merit; he is like a merchant bartering his goods." The true springs of morality lose their elasticity under the pressure of such criminal selfishness, all pure and unselfish natures will fly away from it in disgust.—H.P.B.

THE SHEATHS OF THE SOUL

IN my last article, "Mesmerism," I arrived at the point where we discover that the inner mortal man has several sheaths through which he obtains touch with Nature, feeling her motions and exhibiting in return his own powers and functions. It is a doctrine as old as any Esoteric School now alive, and far more ancient than the modern scientific academies; an understanding of it is absolutely needful if we are to gain an adequate comprehension of real Mesmerism.

Instead of looking at the human being as that which we see, it is to be regarded as a being altogether different, functioning and perceiving in a way quite peculiar to itself, and being compelled to translate every outward impression, as well as those coming from within, from one language into another, that is to say from pictures into words, signs and acts, or *vice versa*. This statement is vague, I admit, yet nevertheless true. The vagueness arises from the difficulties of a language that has as yet dealt but slightly with these subjects, and the development of which has gone on in a civilization wholly materialistic. Man is a Soul, and as such stands among material things. This Soul is not only on its way upward for itself, but is compelled at the same time to draw up, refine, purge and perfect the gross matter—so-called—in which it is compelled to live. For though we call the less fine stages of substance by the name "matter," it is, however, made up of lives which have in them the potentiality of becoming Souls in the enormously distant future; and the Soul being itself a life made up of smaller ones, it is under the brotherly necessity of waiting in the bonds of matter long enough to give the latter the right impetus along the path of perfection.

So, during the long ages that have passed since the present evolution began in this solar system, the Soul has constructed for its own use various sheaths, ranging from very fine ones, near to its own essential being, to those that are more remote, ending with the outer physical one, and that one the most illusionary of them all, although appearing from the outside to be the truly real. These sheaths are necessary if the Soul is to know or to act. For it cannot by itself understand Nature at all, but transforms instantly all sensations and ideas by means of the different sheaths, until in the process it has directed the body below, or obtained itself experience above. By this I mean that whatever Soul initiates, it has to pass along through the several sheaths, each reporting, as it were, to the one next below it; and in like manner they report from below upward in the case of sensations from natural phenomena and impressions on the outside. In the beginnings of evolution,

during all its stages, this took appreciable amounts of solar time, but at this point of the system's march along the line of growth it takes such an infinitesimally short space that we are justified in calling it instantaneous in all cases of normal and well-balanced persons. There are, of course, instances where longer time is used in consequence of the slower action of some one of the sheaths.

The number of sharply defined sheaths of the Soul is seven, but the sub-differentiations of each raises the apparent number very much higher. Roughly speaking, each one divides itself into seven, and every one in each collection of seven partakes of the nature of its own class. There may, therefore, be said to exist forty-nine sheaths possible of classification.

Physical body may be recognized as one sheath, and the sub-divisions in it are such as skin, blood, nerves, bones, flesh, mucous membrane and . . . . . .

Astral body is another, but not so easily recognized by the men of to-day. It has also its own sub-divisions answering in part to those of the physical body. But being one stage higher than the latter it includes in one of its own sub-divisions several of those in the body. For instance, the surface sensations of the blood, skin, flesh and mucous membrane will be included in a single one of the astral sub-divisions.

And exactly at this point the Esoteric Schools diverge from and appear to contradict modern pathology and physiology. For the modern school admits only the action of nerves along the skin and mucous membrane and in the flesh, as the receivers and transmitters of sensation. It would appear to be so, but the facts *on the inside* are different, or rather more numerous, leading to additional conclusions. Likewise too we clash with the nineteenth century in the matter of the blood. We say that the blood cells and the fluid they float in receive and transmit sensation.

Each sub-division among the physical sheaths performs not only the duty of receiving and transmitting sensations, but also has the power of retaining a memory of them which is registered in the appropriate ganglion of the body, and continually, from there, implanted in the corresponding centre of sensation and action in the astral body. At the same time the physical brain has always the power, as is of course a common fact, of collecting all the physical sensations and impressions.

Having laid all this down—without stopping for argument, which would end in nothing without physical demonstrations being added—the next step is this. The lower man who collects, so to say for the Soul's use, all the experiences below it, can either at will when trained, or involuntarily when forced by processes or accident

or abnormal birth, live in the sensations and impressions of one or many of the various sheaths of the physical or astral body.

If trained, then there will be no delusions, or any temporary delusion will be easily dispersed. If untrained, delusion walks arm in arm with the sensations. If diseased or forced, the outer acts may be correctly performed but the free intelligence is absent, and all the delusions and illusions of hypnotic and mesmeric states show themselves.

If the inner lower man be functioning among the sensations—or planes, if you like—of some astral sense or centre, then clairvoyance or clairaudience comes on, because he is conveying to the brain those impressions derived from similar planes of nature in any direction.

And when to this is added a partial touch of some minor physical sub-divisions of the sheaths, then delusion is made more complete, because the experience of a single set of cells is taken for the whole and reported, by means of the brain, in the language used by a normal being. Indeed so vast are the possible combinations in this department that I have only mentioned a few by way of illustration.

It is this possibility of the inner lower man being connected with one or more of the sheaths, and disconnected from all the rest, which has led one of the French schools of hypnotizers to conclude to the effect that every man is a collection of personalities, each complete in itself. The positions laid down above are not destroyed by the fact, as observed at Paris and Nancy, that the subject in hypnotic state No. 2 knows nothing about state No. 1, for each normal person, when acting normally, compounds all the various sets of sensations, experiences, and recollections into one whole, the sum total of all, and which is not recognizable as any one of them distinct from the rest.

It must also be remembered that each person has pursued in prior lives this or that course of action, which has trained and developed this or that Soul-sheath. And although at death many of them are dissolved as integral collections, the effect of such development formerly pursued is not lost to the reïncarnating being. It is preserved through the mysterious laws that guide the atoms when they assemble for the birth of a new personal house to be occupied by the returning Soul. It is known that the atoms—physical and astral—have gone through every sort of training. When the Soul is reïncarnating it attracts to itself those physical and astral atoms which are like unto its old experiences as far as possible. It often gets back again some of the identical matter it used in its last life. And if the astral senses have received in the prior existence on earth great attention and development, then

there will be born a medium or a real seer or sage. Which it will be depends upon the great balancing of forces from the prior life. For instance, one who in another incarnation attended wholly to psychic development without philosophy, or made other errors, will be born maybe, as an irresponsible medium; another, again, of the same class emerges as a wholly untrustworthy partial clairvoyant, and so on *ad infinitum*.

A birth in a family of wise devotees and real sages is declared from old time to be very difficult of attainment. This difficulty may be gradually overcome by philosophical study and unselfish effort for others, together with devotion to the Higher Self pursued through many lives. Any other sort of practice leads only to additional bewilderment.

The Soul is bound to the body by a conversion to the corporeal passions; and is again liberated by becoming impassive to the body.

That which Nature binds, Nature also dissolves; and that which the Soul binds, the Soul likewise dissolves. Nature, indeed, bound the body to the Soul; but the Soul binds herself to the body. Nature, therefore, liberates the body from the Soul; but the Soul liberates herself from the body.

Hence there is a two-fold death; the one, indeed, universally known, in which the body is liberated from the Soul; but the other peculiar to philosophers, in which the Soul is liberated from the body. Nor does the one entirely follow the other.

WILLIAM Q. JUDGE, IN LUCIFER.

CHARITY

Charity is one of the cardinal attributes; but it needs to be recognized that it is necessitated solely by our own unwisdom and inability to do exact justice. In the common man, the sense of abstract justice is deeply founded; and spiritual charity in lieu of spiritual justice is as deep an insult to his soul as material charity in lieu of personal justice is to the poor man.

Whether dealing in spiritual or material matters, it is easy for us to extend the widest and most brotherly tolerance and charity while denying plain justice. The common man, if wrong, wants to be shown where and how; he does not wish a mantle of broad Theosophical tolerance and forgiveness cast over the errors he has not committed or is unconscious of.

"FROM JEST TO EARNEST"

THIS is a light age, Companions. Thistle-down minds have made it so. To be serious in our "best" circles of society is to be pronounced stupid; to be in earnest about almost anything save the pursuit of pleasure is almost instanter to put oneself outside the pale.

Since "men follow whatever example they set," as *The Bhagavad-Gita* puts it, the general tone of thought, conversation and action without the circle of our "best people" is, by extension, not serious. There seems to be a sort of premium set on callousness. Nothing is beyond jest. The holiest and most intimately deep relationships are taken as subjects for mirth and derision by our humorous paragraphers. And so the tendency to regard even the most high and precious things of human experience as fit matters for laughter, is spread abroad through the public prints until men, women and children regard them with a laughing or sardonic eye.

Two reasons may be brought forward to account for the general tendency: *first,* ignorance; *second,* fear.

As a people, though we fondly believe that the present is the most enlightened age that ever was, we are in fact profoundly ignorant. We have discovered many clever *uses* for the manifestations of the mysteries of life, uses that serve our physical wants and insatiate physical desires. But of the mysteries themselves—their genesis, inherencies, own natures and true relationships—our ignorance is appalling. So great and abysmal is it, in fact, that we are not even aware of it. We are like skaters traveling smoothly and swiftly about on the surface of a mighty, frozen ocean without giving thought to, or even being aware of, the vast and mysterious depths beneath.

But we are afraid of what is going to happen, or may happen, to us. Vaguely we note that humans come—and go. The facts of birth and death force themselves upon us quite directly now and then. We note them in passing, blink and rub our eyes for a moment, wipe out the observations with a hurried gesture and race on about our weighty affairs of sensation-mongering. We are afraid to halt and take the time to look these matters over, afraid to consider, much less try to plumb or probe, some of the depths of life which we half sense just beneath us. It is thin ice—if we skate fast enough we can cross it. But it bends, wrinkles, shivers and groans as we glide—and we hurry the faster because we are afraid.

Thus comes it that we jest about everything. Between the braying laugh of unalloyed ignorance and the sardonic smile or half-audible snicker of the more intelligent who are afraid, nothing

whatever is sacred any more. It is a sort of growing madness, for "whom the Gods destroy they first make mad."

The race mind is *our* mind—as we all might well remember, Comrades, who are students of Theosophy and devotees to the advancement and well-being of that race. We are not ignorant, or need not be. At least we are not quite so ignorant as some. We are not fearful, or need not be. At least there are moments when we rise above all fear, relying upon the Law of our own imperishable nature, the same Law that lies behind all things. But do we have the same bad manners, the same modes, the same bad moulds of thought and expression we notice in other units of the race? Do we view life, by imitation, with laughing and sardonic eyes? Do we jest at sacred things? Do we speak lightly of high and holy matters?

Some of us do.

We might clean up our conversations. That we do not "mean anything" when we turn bad puns and plays on words out of the expressions of our Holy Writ is an excuse which makes no difference in the lowering of our "tone" as a consequence. So comes a lowering of the tone of all others who hear our words, and let them pass unquestioned. So, extending farther, is a lowering of the tone, the tonic note, of all great Nature. For the whole is ONE: the parts proceed from it; it does not proceed from the parts. And every part therein works on every other part; one lowering, cheapening, belittling or careless expression to some extent affects the whole.

Speech is *Manasic*. *Manas* is the instrument of creation; and on the *Manasic* plane of nature thoughts actually become *things*. Every thought of man coalesces with or ensouls an elemental being, a small and morally irresponsible "life." We people our currents in space all the time with self-created inhabitants, which move out from our sphere of influence to the spheres of others like unto us —those who have by their own thoughts "opened their doors" to the reception of such thoughts. Think of this, careless, jesting, "witty" Theosophists, skating about ever and anon on the surface of the mysteries *you know are there!*

"A harsh word uttered in past lives is not destroyed, but ever comes again."

Does the Law, does Karma, operate merely for "*harsh* words"? What of the careless ones, the irreverent ones, the merry quips involving sacred things, the bruising by cheap wordy handling of divine ideas? "We are the children of our generation," you excuse, "one can't go about with a long face all the time." We don't ***need*** to be such children; we might rather be Children of Light. As for "the long face," we have equally little use for that; but,

when we want to have sweet fun, let it be fitted to time and place and occasion.

Like the race to which we belong, we make a virtue of being "light." Certainly we *are* of the race, but we do not need to be like it. If we are to help the race we must remain *in* it, but not *of* it. The "Tribe of Sacred Heroes" is not of any race; its Members have *come out* of many races.

There is a time to laugh and a time to weep; there are subjects for jest and subjects for earnest. Let us not make some of these subjects into *objects,* for others and ourselves to stumble over as we tread this Path of Discipleship. An undercurrent of seriousness should mark the Theosophist. It is the natural accompaniment of one who has some real understanding of life, but we can leave to those who have no such understanding the nursing of the "sardonics" of human expression. Life will teach them, never fear!

It is quite "lawful" to sweeten the dish of life and duty with many a flash of humor, many a bit of honest fun. H.P.B. did. Her merriment and gaiety, the charm of her laughter endeared her to all who knew her. It is of record that W.Q.J. could on occasion tip his tall hat to one side of that grand head of his and dance the merry steps of an Irish reel. A Chela wrote that even his "Master was young and smiling." The whole task, said a Teacher, would be "a contest of smiles, if we knew our business."

Let us, then, "learn our business." Certainly it is not to use the vestments and utensils of the sacrifice as objects of derision! There are vessels of honor as well as of dishonor. A wise man will make proper and fitting use of all things.

THEOSOPHY AND RELIGION

When challenged to give out our views, we do so, adding every time that they are our own *personal* views; and as such—since we do not believe ourselves infallible—are not to be taken as final truths. Instead of preaching our own religion, we implore every one to first study his own and remain in it, whatever it is. Besides which, Theosophy is compatible with every religion, the world over. There were thaumaturgists in every creed, and mysticism has as much room in idolatrous as in monotheistic systems. Theosophy is the culmination and the practical demonstration of the *truths* underlying every creed. It requires but sincerity and a firm will in the application to the Essentials of any of them—whether they be Theism or Adwaitism or even Atheism. Theosophy is simply the informing life of creed and of every religion and goes to prove their *raison d'être,* instead of their negation.—H.P.B.

AMONG FRIENDS

"THAT was what might be called a 'strong meeting' tonight," said Mother, tossing a cushion into the big easy chair so deftly that it arrived at the exact spot just in time for Pilgrim's tired back to meet it. "More than fifty minutes, and the interest didn't flag for a single instant."

"Humph—talked all around the subject, instead of to it," answered Pilgrim, with a little gesture of dissent.

"What if it were a bit diffuse," said Doctor reassuringly, "it was all interesting, strictly in line with the teaching, and all the way through it carried the heart warmth and fire. You don't expect or want a talk to be like a book, do you?"

"Heaven forbid!" sighed Pilgrim.

"Why, that's exactly the reason it *was* a strong meeting," interposed the Judge decisively. "It isn't so much just what is said, so long as the straight line is kept, but the quality and conviction of the saying. People's hearts were stirred as well as their heads—that's what is needed—always."

"No meeting is *strong* unless the speaker gives the 'Three Fundamentals'—everybody knows that," declared Captain Blunt dogmatically.

"But he did give them," protested Mother, "aren't you able to recognize them, Captain, unless they are recited like a graduating exercise?"

"The idea!" panted Mrs. Crystal, who had just climbed up two flights of stairs from her apartment below—having resolved to "get thin someway"—"It was such a *wonderful* talk. I was so excited, so moved—and the whole platform had such a beautiful coloring."

"Strongest meeting of the year," said Mr. Browser quietly. And when they demanded why—surprised to hear our modest friend characterize the meeting so unreservedly—"Largest book sale of the year," was the answer. "That's the real test of a meeting. Does it make people want to get at the literature and study for themselves? Well, this one did."

The friends were gathered in Mother's cosy apartment, holding what the Captain calls our "usual Sunday night autopsy." Not that anyone who speaks at the Lodge meetings is ever painfully dismembered, but a sweet, helpful frankness has become a characteristic of the Family. Everybody feels free, because a real unity produces that feeling; everybody joins in the honest give and take, because each wants to learn and grow in the Theosophical life to which all have fully devoted themselves. With all the differing personalities, differing points of view—based on one thought, will and feeling—can be gathered and evaluated; it is like a school,

with all the pupils teachers, and all the teachers pupils. Coming at night after a meeting, the sessions are usually short; but that is the best time to have them, when the "feel" of the meeting is still fresh and all of its incidentals are clearly in mind.

"That sounds terribly commercial," said the Captain, after the momentary silence that followed Mr. Browser's unexpected pronouncement.

"Doesn't it?" agreed Mrs. Crystal, looking up from the large and tempting cake she was slicing preparatory to handing around —for everybody likes a bit of refreshment after a meeting. "So strange to come from you, too, Mr. Browser. I confess I am a little shocked," and our fair Laura proceeded to provide Pilgrim with a double portion of her delicious offering, while Browser had to be satisfied with an end-slice.

"He's right, though," boomed the Judge, and Mother nodded confirmingly.

"He sure is," agreed Doctor. "What do we want at a meeting anyway," he continued, "a nice personal lecture of the 'sweetness and light' variety—after which everybody will go home and say what a wonderful man the speaker is? Or do we want the folks to forget all about the speaker, intent on some of the things he *said* and afire to get for themselves some of the literature that treats of those matters?"

"I've always noticed at the book-table," said Mr. Quester, who makes it his business to 'wait on trade' after every meeting, "that if a speaker is too long, or too general, or too metaphysical, our book sales are light. But when the talk is fundamental and practical—and especially if some book or article is referred to as helpful, in the course of the talk,—the people flock for the literature after the meeting—it is almost invariable."

"Yes," said Brother Frederick, suddenly coming to life—having eaten a considerable portion of his cake—"they came tonight in swarms. And do you know I had the funniest question, or rather, *criticism*, from a lady—charming person, so intellectual and beautifully gowned—you must find out who she is, Laura . . . . ."

"Quite so, Frederick—and all that; but what did she *say?*" interrupted Captain Blunt.

"Why, er. . . . I don't recall just what her words were; the idea was that she was surprised we had such a *small* book list—never heard anybody say that before, have you Mr. Browser?"

"Loads of times," snapped the Captain before Browser could speak. "Lots of folks think that if they read lots of books, and so on, they'll know all about it—never *study* at all. And they want stuff about 'cosmic consciousness,' and 'the logos,' and 'past lives' and 'occultism'—and can't seem to understand why we don't supply the writings of this, that and the other occult faker of which

the literary woods are so full. Well, I *hand it to them,* when they ask me?"

"Come home, Captain," said the Judge dryly, "the war ended in 1918." And turning to the bewildered Frederick, "That is a common question, and the wonder is that you haven't met it before. You see, there *aren't* but a few books and writings by the Teachers themselves—hence our 'small book list.' We do not provide or recommend students' writings for enquirers; we try to send people to the Source, so they may get their initial ideas upon Theosophy quite uncolored by the mistakes and misinterpretations of students.

"What a pity and shame it is," he continued, turning to Browser, "that there are so many books in circulation called 'Theosophical' that give such false and misleading ideas. Why, the very upside-down of the true teaching is set forth today as 'Theosophical' in scores of books, by many writers. And in some quarters the demand is ever for 'new books, new books!' That demand is met, of course; thus many books appear, so slight in nature, faulty in philosophy, superstitious in treatment of noble ideals, that they do an incredible amount of harm to the Theosophical Cause—and thus to the world at large."

"That is true," agreed Mr. Browser. "Fancy a decent, common-sense man or woman of some education and discrimination, wishing to look into Theosophy—having been impressed with the idea of Reincarnation, for instance—just fancy such a person getting hold of some of these embodiments of witchcraft, superstition and folly in book form, masquerading under the classification of 'Theosophy!' It means that an otherwise promising student turns away from the philosophy in disgust. Think what a difference if such an one had first gotten hold of the writings of W.Q.J. or H.P.B.!"

"Our task is to see that they do," said Pilgrim warmly, "and we can protect enquirers who come to our Lodge rooms. They represent but a few of the thousands who are now inquiring into Theosophy, however, and I shudder to think of how many never really contact the real teachings at all. Why, there are literally thousands of people both here and in Europe who call themselves 'Theosophists,' and honestly believe that they are, who never have contacted the 'straight' teaching at all, never have read a simon-pure Theosophical book—let alone studied one—whose entire 'theosophical' life has been devoted to the support of counterfeit movements which they believe to be the real, and whose heart's devotion is placed on the *persons* of self-styled 'initiates,' mediums and megalomaniacs whose literary output is a mixture of mushy twaddle and demonology. These 'Theosophists' believe everything they read, provided the right name is printed on the title page. Thus their discrimination is lost."

"Yes, and they fill the shelves of the public libraries with the vaporings of their 'leaders'," affirmed Mr. Browser indignantly, "so that when an enquirer goes to his local library to find out something about Theosophy he contacts a large array of tainted books —and nothing, or almost nothing, of the true literature."

"What have students of the Wisdom-Religion in every community to say to that indictment?" asked the Judge sternly. "There are some few here, there and everywhere—at least, in every large city in America. Do they show their love and gratitude to the Torch-bearers of Truth—to H.P.B. and W.Q.J.—yes, and to their fellow-men in general—by permitting such a condition to persist? The books of the Teachers should be in every public library in the United States in which a shelf is devoted to 'Theosophy.' Furthermore, the library attendants should be patiently worked with and informed, so that they may know that there is a vast difference between the Theosophy of H.P.B. and W.Q.J. and the neo-theosophy and psychism of so many of the present-day voluminous writers."

"Oh, dear!" sighed Mother, "so much to do, and so few to do it! So few, in fact, who can see that it has to be done!"

"It wouldn't be so much for anybody, if each one did his own part—electing himself to do it, and not waiting for somebody else to tell him what to do," mused Doctor.

"I'm going to place the right books in every library-branch in my town when I go back home next week," said Mr. Quester.

"I'll start looking into conditions myself in New York tomorrow," declared Mr. Browser.

"Wonder how they are in Los Angeles, and all those little cities which cluster around it?" asked Doctor.

"You'd stop wondering if you took a look," answered Captain Blunt, with a chuckle, "you'd find something!"

INDIA AND THE ADEPTS

European and even Hindu students of Occultism are often deploring and even wondering, why all the "Initiates" or "adepts" seem to have died out of India? They have not "died" out, nor is their absence due to "Kali Yug" as popularly yet erroneously supposed. The "adepts" have simply and gradually if not altogether forsaken India, at least retired from its public populated portions, keeping their knowledge and often their very existence as secret as they can. Many of them are gone beyond the Himalayas. Some yet remain—especially in Southern India, but few are the privileged ones who know of them; still fewer those who could point out their places of retreat.—H.P.B.

THE MORAL OF KENYA

"If the Theosophists say: 'We have nothing to do with all this; the lower classes and inferior races (those of India, for example, in the conception of the British) cannot concern us and must manage as they can'—what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are these professions a mockery? And if a mockery, can ours be the true path?"

—From the Great Master's Letter, Theosophy X, 71.

AMONG their Colonial possessions, the British own Kenya in East Africa. The white settlers are traders who do not go there out of philanthropic motives but are lured by the gold. Thither have also emigrated Indians who went to work on plantations, and as small traders and shopkeepers. Between these two classes a conflict arose several months ago, which has more than one aspect; the main one, however, is due to the color line drawn in reference to the respective rights of the whites and browns in the country of the blacks. They are all human beings wearing coats of skin of varying hues; they all belong to a common Imperial State; they all speak the language of justice and right and political status. Sometime ago the Imperial Government in London refused to acknowledge the status of Indians as equal to that of the White Britishers, and that has precipitated a political storm in India, where the atmosphere has not been any too calm.

We are not concerned here with the political and economic forces in Kenya or in India. We prefer to eschew the field of ordinary politics, and to confine ourselves to understanding and interpreting these problems in the light of Theosophy, for we hold with Madame Blavatsky that *"to seek to achieve political reforms before we have effected a reform in human nature, is like putting new wine into old bottles."*

"Without distinction of race" should be the establishment of Brotherhood in our human kingdom. Theosophy and its philosophy advocates the preaching and practising of Universal Brotherhood. Many others in many spheres do the same. Socialists of all kinds, accumulators of wealth of all degrees, religious followers of differing creeds, and many more besides dream and talk of Brotherhood; almost all of them are partial not universal.

One of the main causes for this lies in a simple but unperceived fact. All partial brotherhoods naturally do not include certain groups; and often these partial brotherhoods are against some or all of the excluded groups. Thus the Brotherhood of Socialists is against Capitalistic Classes, the Brotherhood of Islam wars against the world of Non-Islam, the Brahmana Caste creates untouchables. On the other hand, in the name of justice, liberty, patriotism, faith,

in the name of Brotherhood itself protests are made by one group against another; in the name of Brotherhood partisanship proclaims itself and we perceive it not. Thus the down-trodden or the despised or the "unwashed" or "the wandering Jews" or the "pariahs" join hands and meet in brotherly embrace so that they may fight those who sit in the places of the mighty, the "washed and perfumed," the gentile, the "twice-born." Economic derangement, social disturbances, political upheavals, religious fanaticism, are thus produced. The attacking and defending hordes are so full of their own grievances and their own excuses, are so busy organizing and preparing their own particular brotherhood, that they hardly ever ask why their opponents are waging war against themselves.

Brotherhood cannot be born of war, nor can offensive and defensive propaganda sustain and nourish the ideals of Brotherhood. This simple fact is not perceived. If classes and castes, religions and races which wage wars would begin by admitting that they are not doing it for Brotherhood, they soon would conclude that they are engaged in an anti-brotherhood campaign. This would lead them to enquire into the causes of their own misdemeanour. Human nature will not long suffer the ignominy of its own weakness, once it is seen and acknowledged. Our difficulty is that we cover our weaknesses, we turn away from them and keep ourselves so engaged that we have hardly time to face them. The tendency is to sugar-coat every bitter pill that comes out in this our effort to gloss over our errors.

In the racial war now going on in Kenya, the millions of the ancient land of Hindustan are animated by the same forces which made Shylock utter his famous indictment:

> "Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that. If a Jew wrong a Christian, what is his humility? Revenge. If a Christian wrong a Jew, what should his sufferance be by Christian example? Why, revenge. The villainy you teach me, I will execute; and it shall go hard but I will better the instructions."

We make this comparison for we read in the Indian papers the talk of retaliation. Because the White Colonists behave rudely, wrongly, unjustly, therefore let us follow suit, say Indians. Some Indian friends may object to this generalization and deduction. We are neither questioning their right to retaliate, nor are we blind to the provocation caused and the humiliation felt; neither are we here endeavouring to apportion responsibilities, between contending parties in Kenya, in India, or in London, nor are we forgetting

the relation of this problem to others in which Indians and Britons are concerned. Our interest is a spiritual one. The events of Kenya are but symptomatic of a world disease. We are concerned with the disregard to the principle of Universal Brotherhood involved in this.

We only take the grievances of the Indians which have forced them into the position of crying *"Revanche"* to illustrate our point. Has it been asked why in the White Colonies the Indians are not wanted? Have the Indians looked for their own faults, or weaknesses, for which they are debarred, or do they think that they are being crucified for their virtues? On the other hand, have the White Settlers of Kenya seen themselves as they are—selfish exploiters who mask their weaknesses by favouring the African natives? Or do they honestly hold that they suffer exile in Kenya for the political emancipation of the negroes? What we are endeavouring to point out is that if each contending party saw its own weaknesses, the solution to the problem would be not only quicker, but the results healthier and an approach to the goal of truly Universal Brotherhood would be made.

Racial prejudices die hard. If the Browns of India and the Whites of the West, the Yellow Races of Asia, and the Dark ones in Africa and America have come together in brotherly unity, they all must seek for the common principle, which will blend them in harmony and concord. Which philosophy save that of Theosophy can give them all the knowledge to face their own weaknesses and to perceive the virtues of their opponents? Which religion save the Wisdom-Religion of Theosophy will permit the Christian to respect the Pagan, the Brahmana to break bread with the Pariah, and yet not lose his Christianity or his caste? Which altruism save the spiritual altruism of Theosophy enables the philanthropist to remove the causes of poverty which are in the hearts of the poor themselves?

The pride of race in India is as great as the racial arrogance of the Whites. The tryanny of caste there is deep-seated and draws to itself the tyranny of the ruling-castes. Such is the sway of Karma. Hatred ceaseth not by retaliation, but by understanding love. Mighty is the mission of India—to teach the Immortality of man, which her ancient Masters taught as a scientific fact. The enduring power of Spirit is Love and its actional aspect is Charity, and its mental one is Understanding. To act charitably and with understanding is to practise the Law of Love and to build the Empire of Brotherhood. The practise which the individual Theosophist follows, once adopted by classes, castes, nations and races, would bring us all nearer the goal of brotherhood.

LIVING THE LIFE

Dear Companions:

I think you have taken the right position in your letter and I like it very much. There are just two positions: One stands fairly and squarely upon the Messengers, Their Message, and the admission of Their knowledge as to the needs of the interim between Their appearances, that period being clearly stated by Them so that there could be no vain imaginings that we were left alone in the world and to our own devices. The other position holds that They could not see ahead, that They did what They could, and left what They did to the tender mercies of the world and the imperfect knowledge of Their followers; that, in fact, there was no guidance in what They left of record as to study, philosophy, and propaganda.

We stand in and on the first position; there we are sure; the closer we stick to it and what They left us, the nearer we will be to the lines They laid down. You will remember what is covered in that article of W. Q. J.'s "The Future of the Theosophical Society":

> "There must be an adherence to the program of Masters. That can *only be obtained by consulting her* and the letters given out by her as from Those to whom she refers. There is not much doubt about that program." "This is the moment to guide the recurrent impulse which must soon come and which will push the age toward extreme atheism or drag it back to extreme sacerdotalism, *if it is not led to the primitive, soul-satisfying* philosophy of the Aryans" . . . "we must follow this program *and supply the world with a system of philosophy which gives a sure and logical basis for ethics, and that can only be gotten from those to which I have adverted.*" "By our unity the smallest effort made by us will have ten fold the power of any obstacle before us or any opposition offered by the world." "Our destiny is to continue the wide work of the past in affecting literature and thought throughout the world, while our ranks see many changing quantities but always holding those who remain true to the program, and refuse to become dogmatic or give up common sense in Theosophy. *Thus we will wait for the new messenger,* striving to keep the organization alive that he may use it."

Our friends may claim that they are affecting literature and thought in the way they pursue, but is it true that they could do so with any purpose or direction, were it not for those who stand by the program and uphold the standard of true philosophy and the scientific basis for ethics? Besides, it is recorded in scripture well known to our friends, "no man putteth new wine in old bottles, lest the bottles break and the wine be lost." The inevitable result will be as just stated. Literature is not affected that way, nor religion. If Christianity is a "revealed religion," its basis lies in the Bible revelation, and nowhere else; to change it, the true basis

must be given without pandering to error; otherwise, there is only a change of error. We may well remember that a little leaven leaveneth the whole lump, and dispense the leaven, leaving the leavening process in both literature and religion to take its own course—as it undoubtedly will if we are true to our trust.

Theosophy is for those who want it and for none others. Our standard is clear and unequivocal, and we may be able to help even old and sincere students by our inquiries. Either there is true knowledge or there is not; if there is—and we are assured in ourselves of it—let us assert it, maintain it, and let error correct itself. It looks hypocritical to me to get in with a lot of church people and pretend that we think just as they do, to say that Christianity is just what we believe, is, in fact Theosophy, when what is understood by the word "Christianity" is antagonistic to the Eternal Verities, and we know it. Is Theosophy to be administered surreptitiously? If so, will the unfortunate "patients" ever know where they are? If they get a distaste for Christianity as it is taught what will they have a taste for? We know where we stand and why.

Perhaps the lack of any real success in all these years is a lack of real faith in Masters, as well as the attitude of being "poor miserable sinners" and unworthy; hence, the lack of strength of conviction. H. P. B. said "that they may learn and teach in their turn." If there is to be learning, the student must have confidence in his Teacher, and follow the lines he sets forth, or no good result can come. When he knows more or thinks he does than his Teacher, let him seek another more advanced. If one desires to teach another there must be a "tone of settled conviction" to carry any weight. It will appear if the Teacher has any real knowledge. But this does not carry with it any more "authority" than the student accords, and in Theosophy could never rightly be imposed, as the appeal is to the reason, intelligence, and inner perception.

What does it matter if the writer believes he speaks from a higher plane of knowledge than that with which the reader is acquainted, if he seeks to impose nothing? Is not the whole effort of students to acquire knowledge in order to pass it on? How can they pass on what they have not? Are there different degrees of knowledge, and are they to be recognized and sought after? To sum up in a nutshell: There are older students; without them there would be no younger ones, and no work done; this line runs from the very youngest to the Masters. "We are all as ever alike and some different."

HOW TO DEFEND THEOSOPHY

ONE of the causes which led to the disruption of the forces drawn together by H.P.B. in her body politic of Theosophy was the failure of those who surrounded her to support the movement against the criticisms of an opposing world. Another aspect of the same feature was responsible for the disintegration which followed the death of Mr. W. Q. Judge.

The power of the faith which is in us can be truly gauged by the strength with which we defend it against attack. What our faith really means to us is shown by our power of sacrifice on its behalf. To walk by our Goddess of Faith when she is popular, to follow her as she trails in glory an acclaimed heroine, to take pride in her name and fame, is no proof that we are her true votaries. When she is defamed and despised, when all that men throw at her are scorn and contempt, when dressed in rags she walks unnoticed or abused—in that hour the heart meets its true test. To defend what we hold to be true at any cost, and defend it with justice to our own convictions as well as sympathy for the sincere beliefs of other men, is an experience which every human soul has to pass through.

The faculty of being true to ourselves is the resultant of a process by which we show our fidelity, either by the power of thought and reason or by the force of instinct and feeling, to what we deem to be true. Even through the vice of fanaticism the immortal soul of man acquires the virtue of faithfulness to truth. The process is slow and painful, as are all processes of Nature. To be aggressively faithful to what appears to us to be correct is the beginning of a slow and exhaustive ascent to the serene indomitable and conquering altitude, where one stands unshaken in defence of Truth perceived, devoid of aggressiveness, enmity or hatred; actuated by the spirit of helpfulness towards those against whose adverse criticism such defence is offered; permeated by devotion and energized by knowledge.

H. P. B. was an exemplary defender of the Faith. Her invariable habit it was to defend Theosophy against all odds—even at the cost of dear friendships. She sacrificed everything when her Goddess of Faith was attacked, and never for an instant did she hesitate. Not satisfied with the splendid example set she taught the necessity of such action as a spiritual exercise; and when her students and pupils proved weak in this defence, her fire and zeal, in themselves a salutary lesson, urged them to perform their duty.

Like other characteristics pertaining to H. P. B.'s being and teaching, this attitude is met with in the lives and labours of all true teachers of the Wisdom. It is to be found in the teachings and activities of Mr. Judge. Damodar K. Mavalankar earned his grace, among other things, by a similar offering. The lessons

which emerge from the observation and study of this characteristic are valuable for the aspirant of today.

The new enthusiast in Theosophy goes through the octave of fanaticism, from aggressive abuse to the passive superciliousness of a "superior" person. Just as the embryo passes through all the phases of its long past evolution of millions of years in the short period of ante-natal life, the Theosophic embryo runs the gamut of his own psychological experiences, when in this incarnation he takes up the thread of his own inner growth and the outer service of other souls. One of these experiences is related to the defence of his own faith which may be mere belief or the direct perception of acquiring knowledge, which carries its own natural conviction. Few of us can help being Theosophical fanatics for the simple reason that we have been un-theosophical and then non-theosophical fanatics in the past. The duration of such fanaticism depends on the un-spent force of that ante-natal fanaticism, and on our own efforts, now and here, to embody in ourselves the living power of Theosophy. In this second feature the important practice of self-correction is involved.

What is the best way to ward off attacks on Theosophy, its teachers and students, its movement and activity? Attacks are the result of ignorance; when not directly rooted in abject prejudice, they are the outcome of the fear and hatred of people whose vested interests Theosophy threatens or exposes. As all vested interests thrive on the ignorance of well-meaning men and women, we are in truth face to face with one mighty enemy—Ignorance, a foe against which we have to have a weapon of defence.

There are two main methods which can be employed; H. P. B., Mr. Judge and other true followers of the Wisdom used both of them. The first consists in a counter attack on the offensive and offending attackers—to pick holes in their methods and movements and to show their admirers how faulty and false these are; at the same time and in that very process to show what therein is true and genuine, which holds fast admirers to them, and how that which is true is taken amiss and that which is genuine is mishandled. This procedure, however, requires a deep knowledge of those methods and movements and also the capacity to deftly use the weapons of attack. An offensive demands greater preparation, for it includes schemes of self-defence in case of defeat, and also the plans to bestow order and good government in the enemy's land when victory is won. The second method is this: Do not expose the vagaries, inconsistencies, fictitiousness, and falsehoods of the offender against Theosophy, but unveil the utility, the consistency, the beauty and the truth of our own philosophy and position. Such a picture will radiate its own benign influence and work its own

magic on the multitude who are victims of ignorance and vested interests.

The Masters of Wisdom fight ignorance century by century, by the unique process in which these two modes resolve themselves in full harmony.

In our early struggles on the plane of Theosophy we often suffer from an unbalanced enthusiasm and are apt to launch ourselves on the stormy tide of the first method. In copying her noble example in attacking science or theology, spiritualism or neo-theosophy, we forget that we do not possess H.P.B.'s knowledge, not only the positive knowledge of the facts, but also the insight into what is false or fictitious and why. It is the way of wisdom, therefore, to learn to utilize first the second of the two courses above mentioned. *Nothing can defend Theosophy as well as Theosophy itself.* Let her speak for herself—through us. Let us spread the good tidings of Theosophy and present to all those we contact the strength, the beauty, the encompassing truth of Theosophy. Under this method some are bound to shed their scales of ignorance and prejudice. When through repeated efforts our own knowledge has grown and our insight has unfolded, we will be ready to wield the weapons of the first method.

There is a practical craft of spreading the teachings of Theosophy far and wide so that the power of the Wisdom will act as its own defender.

First, comprehend that the defence of Theosophy and the active effort to spread broadcast its message go hand in hand. Assimilating the teachings we should make ourselves radiators of the power of Theosophy. This achieved, remains the undertaking to help others readjust their mental contents. It is an incorrect notion of ignorance to suppose that it is always absence of knowledge which produces anti-theosophical attitudes or expressions; often it is the existence of wrong ideas, of false thoughts, of incorrect reasoning. Our task would be comparatively easy if we had only ignorant babes to deal with; we have to work with human beings whose minds are already energized by non-theosophic notions. It is much more difficult for such minds to make readjustment.

Let us remember that the vigorous demonstration of anti-theosophic feeling follows an accumulation, in silence and passivity, of non-theosophic views. To counteract this silent accretion we must needs work in silence for the accumulation of Theosophic feeling. Belief in false creeds should not be met with make-belief in theosophical principles—thus err many of our young enthusiasts. Knowledge must disband belief and enlightened conviction disrupt unintelligent faith. To obtain knowledge and to possess such conviction, study and reflection and hearing the doctrine retold are necessary, not only for our own personal advancement, but as an

institution which helps in readjusting the minds of others less "advanced" than we are. To acquire knowledge by preserving study should not be undertaken in self-interest, but as a duty to the evolution of the race itself.

Next to the study of the doctrines is the task of bringing others to that study. Discrimination has to be used in the circulation of right books. Excellent books are available for inquirers, for beginners, as well as advanced students. Let us not err by a rigidity of rule in recommending these books. It is the part of wisdom to determine which particular book will help a particular person. If we can ascertain the impulse which has brought him to approach Theosophy, if we can gauge his bent of mind, his capacity to think and reflect and his temperament, we can find out the book which will most appeal to him; there is a line of least resistance for him, as well as an avenue of response.

By our own study, individually or in classes, and by living our own lives according to the teachings, we are accomplishing the positive work of collecting the sinews of war. By the second step of spreading correctly the true teachings of Theosophy we have already carried war into the enemy camp of ignorance; every mind readjusted by the books means a loss for that enemy. Vigorous assault is bound to come upon us and then our success will depend on our genuineness as students. Make-believers, or those who learned by rote, or those who failed to assimilate, or those who played a memorized role, and their like, will desert. Those who learned for the sake of teaching, who obtained and amassed to offer it in loving and intelligent service—they will *stand* to the greater glory of Man.

"Impersonal" Personality

Sometimes we endure the pin-pricks of life for a long period with equanimity, only to find, when we meet with a spear powerful enough to get through our armor, that all these little annoyances have remained under the surface and have now emerged to help form a general sensation of soreness.

Our illusionary immunity has then been, not impersonality, but indifference; the annoyance has had counter-irritants or has been smothered by more intense interests.

PRINCIPLES

THERE is a visible, or objective, universe with which we are more or less familiar, and there is an invisible, or subjective, universe in which we live continuously, though with which we are less acquainted. If we call the objective universe the universe of forms, then we can conceive that all forms of every kind arise from and must be traceable back to a principle of formation. That is really the true meaning of the word, matter—the principle of forms—not any of the forms, nor all of the forms which arise from the activity of that principle. At once, then, the imagination reduces the whole visible universe to the primeval state prior to manifestation.

Turning to the invisible universe, we may define it as the universe of mind, or ideas. Without regard to the *kind* of mind or ideas, all knowledge of every kind arises from and can be traced back to a principle of intelligence.

We, *ourselves,* who dwell constantly in this invisible world of mind, and act constantly in this objective world of matter, spring from and trace back to a principle of consciousness. Thus we have the three fundamental principles from which, out of which, and because of which everything cognizable, changeable, or remembrable was, is, and shall be—the principle of formation or matter, the principle of intelligence, the principle of consciousness. Where these three principles are active and united, there is a *being,* in the sense of the ordinary understanding of the word. Each man is himself the witness that these three principles are alternately active and quiescent; when they are quiescent, they are one, as the analogy of numbers will show. Though there were no objects in the universe, that is, no manifestation, still the principle of numbers would exist, and the mathematical order of numbers would remain even though there were no objects to number. The *principle* of numbers from one to infinity would remain, but for all practical purposes as for all intelligent purposes, all numbers would be one number because there are no objects.

We may consider, then, that all visible things spring from and will again be resolved into that which has no form, but a *principle* of form; that all knowledge of every kind arises from and will sooner or later be dissolved into that which is no knowledge but the *principle* of knowledge, called intelligence; and that every being springs from and will sooner or later be dissolved into that which is no being, but the *principle* of consciousness. Having consciousness, intelligence, and matter, but no manifestation in the sense of forms, it may be seen without difficulty that the principle of formation is the manifested aspect of the principle of intelligence. There can be no form of any kind except as the result of

intelligence operating through the principle of formation. Intelligence itself is but the manifested aspect of consciousness. Consciousness active is intelligence; intelligence active is the principle of formation.

What was, before any period of manifestation? All that was, has been dissolved into the principle of form, itself the active aspect of intelligence. That is the position assumed as described in the opening verse of Genesis; that is the position at the beginning of any new creation we ourselves choose to make. But the three principles themselves are not the Absolute, because that which is Absolute can be said to be either manifested or unmanifested. So, behind the principle of consciousness lies Consciousness Itself, which is no principle, but of which these three principles—consciousness or Spirit, intelligence or Mind, matter or Form—are the cognizable aspects.

Spirit is not a being; it is the principle of being. Mind is not a being; it is the principle of intelligence. Matter is not a being; it is the principle of form, and every man in the universe is all three of these things; he is the result of the activity of the principle of consciousness, of Spirit; he is the result of the activity of the principle of intelligence, or mind; he is the result of the activity of the principle of formation, for he has a body. It is possible to combine intelligence and form with other conditions until there is built up a complex organism, such as is the body and mind and soul of man.

Theosophy shows that the body of man is so complex that every principle of mechanics is employed in it; that every form of being is in the body of man, and that in the mind of man is every idea that has been evolved during this solar system. It teaches that the consciousness of man is the highest evolution of the Monadic principle that exists in time and space; and yet when we have traced back to the principle of form, to the principle of intelligence, to the principle of consciousness out of which arises everything visible and invisible, past, present, or to come, we are not yet at the Cause. What is the Cause? "There is that which upon the dissolution of all things else is not destroyed; it is indivisible, indestructible, and of another nature from the visible. That called the unmanifested and exhaustless is called the supreme goal." "It," says Krishna, "is my supreme abode."

Who shall define That which lies behind the very base or foundation principle of all definitions? Who shall dare to try to limit That which lies behind the fundamental principle of all limitations? So we can only go back to the source of all action, the source of all intelligence, the source of consciousness, and realize that what we call Spirit, and Mind, and Matter, are in themselves neither separate one from the other, nor realities self-subsistent in themselves; but that Spirit and Mind and Matter are the cognizable aspects of the

Cognizer—the exhaustless, infinite, immutable. So, we can see that time is a limited portion of endless Duration and that all cycles are but the names of imagined divisions in That which is indivisible. We do not ask when eternity began, how long it will last, if there is some place where it is not, where it is, and what God it worships. All such ideas arise from our limited intelligence, and we know there is something outside that intelligence which arises from our limited form; we know there is something outside that form, which arises from our limited consciousness; we know there is Something beyond all analysis. A scientist can see if he chooses to look; a religionist can see as well; a philosopher can see; a child can see; the sinner can see it just as well as a saint, that all forms are due to the activity of the principle of formation; all minds are due to the principle of intelligence; all intelligence is due to the principle of consciousness, called Spirit, and that everything is Spirit, soul or mind, and body. When these three are active in any direction, there is the beginning of being, of a cycle of being.

Now, the principles of our nature are but our modification and employ of the principles in Great Nature. So, at the birth of the year—the birth of the sun which Christians have anthropomorphized into the birth of Christ—at that birth moment of the center of all in this solar system is the very hour and day when all Nature will aid us, if we make a new cycle of Spiritual resolution to make the body conform to the intelligence within us; to make the intelligence within us conform to our will as a spiritual being. For the same thing is true of our minds. The principle of intelligence active in the solar system is not separate from it any more than our body is separate from the earth. It is not a question whether we shall use our minds, but *how* shall we use them. Shall we use them to regulate our bodily action, our outward life, our inner ideas, so that every thought shall ever more and more truly mirror forth ourself, and ourself shall ever more and more truly mirror forth the Self of all? It is possible for us by virtue of the stage in the vast cycle of humanity as a whole that has been reached, possible for any individual to form within himself once more the matrix of the solar cycle, possible to pass from time to the Timeless—to pass from the mortal to the Immortal right here on earth, right here in the body.

ON THE LOOKOUT

GOD IN SCIENCE

Those hopeful syncretists who, like Prof. Millikan, see no contradiction between the spirits of religion (Christianity) and of modern science, would do well to read the article by Marcel Sembat in *Science Progress,* July, 1923; an article which, whether admittedly or not, faithfully reflects the view of the mass of younger scientists:

> "Since my twentieth year that is the dream which has lit my path—a future moulded by science—a humanity triumphant, that extends its dominion and its mastery without limit and without end. . . . Humanity has its programme marked out. By what? By the myths, by the religions. All that our tribes have thus projected above themselves and deified, is the depth of our own souls, the quintessence of our desires. The last of these myths, the living residue of these religions, is the projection by humanity of a deity into the sky, a deity eternal, who has created everything, who knows everything, who can do everything. . . . There are moments when I feel that our wildest dreams will be surpassed. . . . Practically we are acquiring omnipotence. God is coming into being. We are in process of creating Him."

Is there in this any point of contact, any parallelism of stride, with anything passing under the name of religion? If so, what?

INNER AND OUTER

The general present spectacle of a soulless science countered by a bodiless religion—wherever religion in the true sense exists any more at all—presents some hope—that the materialist may seek expression though spiritually empty; and this indeed seems to be the case on occasion.

Prof. Jared S. Moore, writing on psycho-analysis, says:

> "Whatever one's opinion may be about the *reality* of the supreme Object of religion, this feeling of assistance from without is at least one of the characteristic *elements* of religious *experience.* If we interpret this experience objectively at all even in a non-religious sense, we have apparently two fields of psychergy—that within each individual mind, and that which permeates the universe without; and in the final analysis these may prove to be in their essential nature one."

It will be recollected that H.P.B. spoke of the "religious experience" of the first races as being a *feeling* of higher powers *within and without.*

The feeling of *any* power without is purely a product of the space-time-matter illusion, often supplemented by erroneous early religious teachings.

Many scientists begin, like Prof. Moore, to feel the unity of all; and so do even some churchmen.

But the perception is as yet academic; there is no *faith.*

What scientist or what churchman stakes his life upon the proposition that his spirit is the spirit of each of his brothers, his fortunes literally and not figuratively the fortunes of all others, the sins of the "wickedest" *his* sins?

"SO-CALLED SCIENTISTS"

Mr. Hearst's Mr. Brisbane deplores the folly of those "so-called scientists" who persist in investigating "psychic phenomena." He also notes that such investigation implies that the scientists are not sure of themselves in these matters, since they would not investigate any scheme for creating perpetual motion.

It would hardly be worth while to enter into an analysis of the different

varieties of ignorance and prejudice which Mr. Brisbane thus displays, inasmuch as his capacity for the collection of misinformation is excelled only by his zeal in the dissemination thereof.

But it will be interesting to watch the efforts of this especially facile camp-follower of science, in trying to make a graceful right-about-face when it dawns upon him that he is no longer traveling with the main army, but with a few stragglers. However, having had much experience in quick turns during his long service with Mr. Hearst, we may safely leave that problem to him.

Also, inasmuch as he practically makes open confession of a belief in reincarnation, while speaking slightingly of H. P. Blavatsky, who made it possible to hold such opinions in the Western world unscathed, Mr. Brisbane probably belongs to the large class of those who can believe two opposite things at the same time; or, what may be nearer the mark, really believe nothing at all.

In the meantime, we may recollect the words of H. P. B. in 1877, that an attempt by scientists to investigate the phenomena in the true experimental spirit, would most surely result in a partial rediscovery of the magic of old —that of Moses and Paracelsus, in the form of currents of *psychic* and *odic* force.

The "so-called scientists" now being engaged for the first time in investigation in that spirit, and under respectable auspices and control, we may hope also for a demonstration of the reality of the "astral body" (ectoplasm), upon the proof of whose existence the whole issue of the quarrel between the esoteric and "exact" sciences hangs.

INFLUENZA

Through the researches of the United States Hygienic Laboratory and the British Medical Research Council, it has been determined that influenza has a periodical violence of 33 weeks; the last period occurring in August, 1923. It is also noted that most other infectious diseases are subject likewise to the law of periodicity.

A universal law of periodical action is the Second Fundamental of the *Secret Doctrine;* its application to diseases as well as to other vital phenomena are set forth at length in its pages, with scientific evidence thereof. It is not unlikely that in this, as in many other cases, countless lives would have been saved by a knowledge and application of laws outlined in the *Secret Doctrine*.

A QUESTION FOR METEOROLOGISTS

In an article published by H. P. Blavatsky in *Lucifer,* February, 1890, reprinted in this magazine December, 1916, and commented upon in "Lookout" for April, 1922, the following quotation in regard to influenza, from *Novoe Vremya,* occurs:

> "The search for the causes which generated the disease and caused it to spread is not incumbent upon the physicians alone, but ***would be the right duty of meteorologists, astronomers, physicists, and naturalists in general,*** separated officially and substantially from medical men."

H. P. B., endorsing this, remarks that "it raised a professional storm."

A scientific analysis of all the factors connected with the virulence of influenza (*Scientific Monthly,* Nov., 1923) shows that the weather is the

only one to be considered; and that especially virulent periods are preceded by very warm or warm and damp weather.

Those who will turn to "Lookout" for the number mentioned will find that the case may be somewhat complicated; also that the findings tally correctly with the deductions there drawn. Inasmuch as it is found that very low temperatures are nearly as bad as high, it would seem that shortage of Pranic influx is as serious a factor as too much of it, in regard to the resistant powers of the human organism.

Dr. Ellsworth Huntington, who summarizes the scientific tabulations, confesses that science is still ignorant of the cause of the "sudden virulence which is the most puzzling factor of all great epidemics." He suggests that all organisms have biological rhythms which cause them to be alternately strong and weak; a speculation substantially in agreement with the above-mentioned scientific bodies, and in exact agreement with *Isis Unveiled* and the *Secret Doctrine.*

For a fuller treatment of the nature of epidemics, physical and moral, and for another factor in periodicity not recognized by science, but which will be elucidated one day, those interested are invited to turn to *Isis Unveiled,* Vol. I, 274 and following.

GLUCOKININ

We do not know what the ultimate effects of insulin, the much-lauded remedy for diabetes will be; but having been obtained by vivisection, and dependent upon animals for production, it will not be for ultimate good, in our opinion. It may, as vaccination seems to have done, cause a great increase, not only in the disease to which applicable, but in more serious ones; or the effect may be merely mental and astral in some way. In the meantime we note that it is *not* a cure, but must be administered throughout the life of the patient, and that unless care is used, disastrous effects may happen.

In the meantime a vegetable fat, glucokinin, having the same result, has been discovered; a peculiar Karmic circumstance.

The Chaulmoogra tree is now being sought for on a large scale, its oil being the only cure for leprosy yet found (discovered from Buddhist writings). There are many other matters of ancient medical wisdom to be found when medicine disabuses itself of modern conceit; and it will also be found that much advance will be made whenever attention is turned from animal remedies, such as the disastrous smallpox vaccine, to the vegetable kingdom in general.

The point in all these cures is that even when they work without evil effects, nothing is gained; the patient *knows* no more of the ultimate mental and moral causes than before; he is in effect told to "go, and sin some more." And usually does, in this or another life.

THE SAME, ONLY DIFFERENT

We are familiar with the elaborate diagrams drawn by advocates of vaccination, showing the formation of "anti-bodies" and the like. Doubtless many persons have been persuaded that physicians by some miraculous means can see personally the working out of all these details.

Sir Almroth Wright now concludes that the cells do not form anti-bodies

under vaccination, but that they contain a great stock of antidote which can be released on occasion. If this be true, it would seem up to someone to discover a less harmful mode of release than vaccination; and we recommend a study of the mental action of the human being on the component lives which make up the body.

When such studies are seriously undertaken, the rationale of the various "healing" cults will be understood better, and perhaps the necessity of *reform from the innermost depths of consciousness outward.* Selfishness is the first symptom and prime basis of insanity; disease and insanity are interchangeable terms, merely acting on different planes. It is all internal disharmony and disconnection, and no man is at peace internally unless also with his fellowmen.

THE MENDELIAN THEORY

The pseudo-scientist of the street believes as a rule in the *passé* mechanistic theory of vital phenomena, believes absolutely that every man's fate is foreordained by uncontrollable circumstance working upon the inescapable content of his germ plasm. Incapable by nature and inclination of thinking out any theory to its logical conclusion, or of seeing more than one side of a question, he does not see what every real scientist knows: *i.e.,* that were Mendelism an actual law, rather than the approximate law of averages which it is, nothing could be predicted of any given individual, because of the innumerable possible combinations of "genes."

Moreover, Mendelism does not explain the origin of variation any more than does any other theory yet adduced—in science; and ever and anon some phenomenon occurs which shows that the whole matter of origin of characteristics remains an impenetrable mystery.

The Theosophist will continue to rest both evolution and heredity on the Dhyan-Chohanic wisdom reflected through all matter, and which interacts with environment to bring about and procreate mutations; a wisdom which, however superior to that of man, is yet imperfect and often productive of evolutional blind alleys.

BEYOND THE MICROSCOPE

Theosophy has always taught that visible organic cells are composed of invisible lives, germs, microbes, bacteria, or whatever term be employed, too small to be seen by the most powerful microscope, and which are held and controlled within the privative limits of the cell by the action of the invisible magnetic astral body; becoming alternately the "creators," "preservers," and "destroyers."

These are classified in Hindu literature as the 33 million "gods."

The investigations of genetics and other branches of biology have of late years been leading to a postulation of forms of undiscovered ultramicroscopic life; and this is now confirmed.

R. M. Wilson, M.B., Ch.B., reporting on the "Twort-D'Herelle Phenomenon," shows the existence of ultra-microscopic organisms which attack other bacteria. *Their origin is unknown, but they proceed in some way from the animal cells.*

Thus, in its incessant striving to reduce all vital phenomena to unconscious physical and chemical action, science has pursued *organized living form*

into the *cul de sac* of the unseen, and, to physical science, the unseeable.

From this impasse there is no outlet, but only an inevitable return and a rebeginning on a different basis—the basis of a view of the Universe as *conscious and purposive.*

As H. P. B. said in 1888, science has made, as it thought, vast discoveries in physiology, which "will sooner or later be shown to be the illusions of its own fancies." How utterly true this was can be fully appreciated only by those who have carefully followed the course of science since that day.

If the mechanistic theory is to be held further—as of course it will be—it must be by virtue of a *faith* truly blind; abysmally, pathetically, *religiously* blind.

"Black With Sin"

The *Secret Doctrine* is full of queer and often seemingly uncalled-for expressions.

But as discovery and thought has expanded through the years since its publication, it becomes constantly more apparent that in its unsystematic system, its seemingly unfinished observations, its apparent gaps, and "unmeaning queernesses," there are few words and few sentences which have not their meanings within meanings.

Certainly the statement repeated by her that the Atlanteans "became black with sin" would not have been supposed to be anything but poetic license; and the statement that early races took their complexions from the prevailing strata of the earth's surface had no sanction *then* in science.

But we now find that the pigmentation of the negro is of an excretory nature; and scientific opinion is in favor of the theory that all pigmentation is originally of that nature.

The bearing of earth coloration on complexion thus is obvious. Recognizing what Theosophy teaches, that quality of food *chosen,* biological processes, and mental processes, are interlocked and symbolical one of the other, *influenced from above downward,* then a muddy and stagnant general mental condition of a race may be the logical cause of a muddy complexion.

Certainly observation of various races seems to show a connection; and certainly our numerous Nordic ancestor-worshippers should not demur to the idea!

Rebuilding a Race

The dying out of races and civilizations, for centuries one of the greatest enigmas Science has tried to solve is again receiving attention in an attempt to "rebuild" the dying Hawaiians—an attempt not dissimilar to the paternal efforts of the American government to maintain and rebuild the aboriginal inhabitants of the United States. We quite agree with the writer that "the hope is a forlorn one" and would call the attention of our readers to the many statements to be found in the *Ocean of Theosophy* and the *Secret Doctrine* on this very subject.

On page 84 of the Ocean Of Theosophy Mr. Judge says: "Races die out because the Egos have had enough of the experience that sort of race gives. A race could not possibly arise and then suddenly go out. We see that such is not the case, *but science has no explanation;* it simply says that this is the fact, that nations decay. But in this explanation no account is taken of the

inner man nor of the recondite subtle and occult laws that unite to make a race. Theosophy shows that the energy drawn together has to expend itself gradually, and therefore the reproduction of bodies of the character of the race will go on, though the Egos are not compelled to inhabit bodies of that sort any longer than while they are of the same development as the race. Hence a time comes when the whole mass of Egos which built up the race leaves it for another physical environment more like themselves."

When these facts are considered in the light of THEOSOPHY we will see that the symptoms which modern science is studying as causes are in reality effects of causes set up long ages past. Again on page 95 of the *Ocean* Mr. Judge has this to say: "Each race has its Karma as a whole. If it be good that race goes forward. If bad it goes out—annihilated as a race—though the souls concerned take up their Karma in other races and bodies."

WHO WANTS THE TRUTH?

Theosophists and others who may have striven *in adversum flumen* for many years in the endeavor to bring home to the masses beneficial but unadorned truths, may find a light on the difficulty of their task in one of the phases of the New York newspaper strike.

In the combined editions, editorials were omitted, and the judgment of all was employed to sort out the important items of news, which were printed without bias or partisanship.

Considering the standing cry for unbiased news and unpartisan editorials, this should have been highly welcome; so welcome that one would expect a strong cry for its continuance.

Was it so? As a matter of fact, *no one was satisfied.*

The news was accurate; but every one had to read it and think about it for himself; evidently an unwelcome process. There was a universal cry to have back the editorials and features; for news written "interestingly" (however inaccurately).

Men wanted their mental food predigested; *they wanted entertainment and not fact:* to unbiased news they preferred the fabrications and distortions of the "yellow" reporter; to the chance to think and understand for themselves they preferred the interested and prejudiced opinions of the great mass of feature articles and editorials in the modern newspaper.

So long as men hold this unstable, spineless, sensation-seeking attitude, so long will they remain victims of the selfish and interested politician, of the biased and interested newspaper, of the more or less harmless but pestiferous "authority" and "celebrity," and worst of all, of their own lower, but powerful and enormously cunning, mental principles.

Every man has the birthright to think for himself and to choose for himself, whether in habits, politics, philosophy or religion; not one in a thousand but sells it at once for a mess of cheap entertainment and self-indulgence.

Men must be taught that they are not their bodies, their opinions, or their desires; but *immortal choosers* of all these things, *whose choices are the only actions in life of any ultimate importance whatever.*

HISTORY AND EXPERIENCE

Prof. Slosson, writing on foolish scientific skepticism, says that in 1790 Prof. Stuetz wrote: "That iron should fall from heaven might in 1751 have

been believed even in Germany by sensible people on account of the then prevailing ignorance of natural history and physics, but in our time it would be impossible for such fables to find credence."

In the same year (1790) a meteorite fell at Juillac. The town mayor sent a report thereof to the French Academy of Sciences, attested by 300 witnesses.

M. Bertholon of the Academy expressed pity for the community possessing such a credulous mayor.

> "Is it not sad to see a whole municipality attesting in a formal protocol to a popular superstition? The philosophical reader can find nothing to say when he sees this authenticated testimony to an obviously false statement, a physically impossible phenomenon."

The modern scientist laughs, as well he may, at this "scientific" incredulity of another day; yet his own methods are the same methods by which the non-existence of meteors was arrived at, his spirit the same spirit "which denies," and upon the pages of his "Index Expurgatorius" are written limitless facts better attested to than was ever the existence of meteors in 1790.

What scientist will read *Isis Unveiled* without using the terms "obviously false statements," "physically impossible phenomena," "popular superstitions"?

Has any Christian the slightest intimation that the long, bloody, and disastrous course of his civilization indicates a fundamental wrongness in his beliefs?

Has any scientist the slightest idea that the horrors which his science has brought upon the world, its total failure to alleviate the lot, mental, moral or physical, of the mass of humanity, are due to his materialistic base of action, his creed that "might makes right," his disregard of the *practical ethics* of the Great Founders of the religions?

How many Theosophists see that the near wreck of the Theosophical Movement, and its present deplorable condition, are the inevitable result of their own fixed belief that the Philosophy can be separated piecemeal, the garment divided, precept divorced from practice, part taken and part left according to individual fancy?

The Age of Confusion

Prof. Jared S. Moore, synthesizing the various sects of psycho-analysis, classifies the instincts as follows:

The Self-Instincts are hunger, defensiveness, assertiveness.

The Race-Instincts are sex, parental instinct, and filial instinct.

The Community-Instinct is gregariousness, and its levers of control are convention, morality, and religion.

The true community instinct is not gregariousness, but altruism; gregariousness is merely a form of self-protection. Otherwise Prof. Moore's *ideal* division is correct and valuable; and a comparison of it with things "as they are" in society, will throw much light on the causes of our troubles, and will show how accurately the nature of the "Dark Age" was diagnosed and predicted in the ancient Aryan scriptures quoted by H.P.B.

Ajanta

An article in the *Literary Digest* for October 20, 1923, has to do with the caves of Ajanta (Ajunta), and will be interesting to those who have noted the remarks upon the art of these caves which appear in *Isis Unveiled*.

They are essentially in agreement; and add another confirmation to the immense amount of accurate information between the covers of *Isis* and the *Secret Doctrine.*

Up to the present time, every word of information given by H.P.B., in any department, and which has been put to concrete test, has checked with mathematical correctness; and many and strange are the statements which yet await "scientific proof."

Insofar as the Theosophical student is informed in the teachings of Theosophy, insofar as he has unshaken faith, built upon *experience,* in those teachings not yet tested by him, just so far is he in advance of the science, religion, and philosophy of the day; and the proof of this unrolls day by day, often, to the informed, in a most startling way.

SCIENCE OR FAITH

"Science Service," in *Science,* of November 9, 1923, upholding current evolutionist theories, denies the great age assigned the Santa Barbara skulls, and states that "the earliest human remains so far found in America date back only about three thousand years."

Turning to *Science,* of March 16, 1923, we learn of many verified discoveries of human remains of *modern type* in Pleistocene deposits, made in Texas and elsewhere; these not being denied or questioned, either then or thereafter, we admit a dawning wonder as to what the term "scientific accuracy" really means?

Must we assume that the age of the Pleistocene has been reduced suddenly to three thousand years, or shall we come to the conclusion that science has in desperation at last conceded itself the privilege so long enjoyed by theology—of believing simultaneously in two opposite theories?

If, as is usually the case, "America" in this relation means North and South as well, we have to add the ruins of Cuicuilco, *National Geographic,* August, 1923, whose *minimum* age cannot be less than 7,000 years. And we also have the record of human art contemporary with the dinosaur in Colorado, and the Patagonian skull admitted by the great authority, Dr. Osborn, to be about three million years old, and—but what's the use?

Theosophists are as prone as anyone to lean upon "authority," to let others do their thinking, whether the others be H.P.B., W.Q.J., or less qualified personages; but it is safe to say that not the most spineless would again have faith in the accuracy of the doctrine should he ever happen upon a contradiction like this; and it is likewise, not only safe to say, but a *fact* that relentless search by many enemies for half a century has failed to turn up a real contradiction in the Theosophy of H. P. Blavatsky.

Little study is needed to show that it is more religious than any religion, being religion *in esse.* And the daily flow of events accumulates the proof of what its students already know: that it is more scientific than all "science," being *knowledge itself.*

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A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XII—No. 5 March, 1924

"W.Q.J. is the Antaskarana [the Link] between the two Manas(es), the American thought and the Indian,—or rather the trans-Himalayan esoteric knowledge. Dixi.

"Keep the Link [the Antaskarana] unbroken! Do not let my last incarnation be a failure."

—H. P. BLAVATSKY.

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THEOSOPHY is an independent Journal, devoted to the interests of the Theosophical Movement, and is not the organ of any Theosophical Society. It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and is therefore interested in all men and in all efforts to ameliorate the conditions of mankind. It is devoted to the dissemination and the application of the fundamental principles of the philosophy of Theosophy. It is loyal to the great Founders of the Theosophical Movement, to their Messenger, H. P. Blavatsky, and to her Colleague, William Q. Judge.

THEOSOPHY does not concern itself with dissensions or differences of individual opinion. Its treatment of men, things and methods "is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis is its criticism directed in any other spirit."

THEOSOPHY, believing to the full that "There is no Religion higher than Truth," is consistently devoted to the Three Objects of the Parent Theosophical Society which was founded at New York City, U.S.A., in 1875, by H. P. Blavatsky, William Q. Judge, Henry S. Olcott, and others. These Three Objects are:

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

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

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

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"I would not have even the desert wind listen to a word said at low breath against him who now sleeps."—FROM A MAHATMA LETTER.

THEOSOPHY

Vol. XII MARCH, 1924 No. 5

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

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

WILLIAM Q. JUDGE

APRIL 13, 1851—MARCH 21, 1896

THE recognition of those who have passed on has always been one of the main factors in the spiritual life. In the outer world it is seen in many a religious observance, as the ancestor worship of the Chinese, the worship of the fathers or pitris in Ancient India, the worship of the forefathers among the ancient Iranians on the Ferverdegan, and the homage paid to all who have left the earth on All Saints Day—all these being reflections from the teachings of the Ancient Wisdom. There are personalities, men and women, who having lived an incarnate existence have merged themselves in the consciousness of the race to which they belonged, or in the consciousness of the institutions for which they lived and labored. Such men are no more "personalities"; they are ideas. They are institutions; they cannot be separated from the great field of their activities, or banished from the emotions, feelings, reasonings of those whom they energised, for whom they lived, and working for whom, they died. In their very death, they live on, for ideas are immortal, and sacrifice or service never dies.

Just as one cannot think about the Drama without thinking of Shakespeare, nor of Buddhism without thinking of Buddha; no more can we think of the Theosophical Movement of the Nineteenth Century without bringing to our hearts and minds three great, heroic figures—one, H. P. Blavatsky, who brought the Message and embodied it in her life of service, and two others who performed the task, one in Eastern lands, and the other in the Western lands—Damodar K. Mavalankar and William Q. Judge. Damodar had a peculiar mission of his own in his country of India. He fought his battle and was rejected by many there, as Judge fought

in the Western lands and courted a similar fate. Damodar, born a Brahmin, took up the Karma of his caste, lived it, fulfilled it, until the Movement once again became submerged in the superstition and religious apathy that prevail in India.

The story of Judge is even more inspiring. Who was Judge? Or rather, *what* was Judge? For, after all, who can say who a man is? Who can say *who* an occultist is? Those who are Chelas will not speak, and those who speak are not Chelas. But look at Judge's life. He came to H.P.B. as a young man, gave up everything that was, in the eyes of the world, great—a career, name, fame, and the power to lead—and became one of the three founders of the Theosophical Movement. And when two of them, H.P.B. and Col. Olcott, went away in 1878, he remained at his post, submerged in the darkness of the Western world. He struggled, kept the light burning in the world, however dim. True to tradition, before he began teaching he began learning—learning in the great school of life, learning the right and suitable ways and methods of promulgating the great Teachings which had come to the strange land of the West for the first time in the history of Western culture.

Now, ever since the Fourteenth century, when the effort has been made in the Western world to illumine the mind of the race, that effort has been a secret and a private one. The Movements of the 14th, 15th, 16th, 17th, and 18th centuries were embedded in secret societies and organizations. Old students, guided by the light within, came out from among the dead in the world of the dead, and quietly, one by one, retired into the world of the living. But the 19th century Movement was of a different nature. Those who guided the Movement from the beginning—the Masters of Wisdom—had taken on Themselves the heavy burden of making that Movement public, of launching Their Message into a criticising world, part agnostic and materialistic, and part steeped in the superstitions of bigoted religions. To such a world the Message came in the strange, mysterious personality of H. P. Blavatsky. To her came Judge and there began his career. Of the very few, only two of her pupils remained steadfast to their mission and their life to the very end, and merged themselves in the Movement which she headed. These two were Damodar and Judge. But they are no longer *personalities;* Judge is no longer a personality, an American, an official of any body or organization. He is an idea; an institution.

Let us study the Movement of our day, then, not by mere words, but in the life of him whose tradition we inherit and whose work we try with intelligence to carry on. If the work and teachings of Judge taught us to follow him because there was some "mystery" about it; if it demanded a blind faith and blinder following, Judge

would lead us astray; but to proceed from his teachings and the fulfilment of his mission to what he was would be to understand him fully. Enough for us to get the proof positive that he was a link in the chain, an endless chain that stretches far back into the night of time—the chain that binds all disciples all over the world, in all ages and climes, disciples who in incarnations do not stray away, who stand true to the charge, who, attacked, attack not in return, who do not give up standing at their posts because of attacks and hatred heaped upon them. Therein lies the test of Judge as a true disciple. Shall we accept him as a disciple of thirteen years' standing because H.P.B. says so? That saying has its own weight and value, but there is a way for us to make our own test. H.P.B. was not the first Messenger, and William Q. Judge was not the first disciple, unique in position. They were but the flowers in this age as there have been flowers in every age. True Messengers and true Chelas may be known by the immemorial gauge.

First, is consistency. Are there contradictions to be found when the "Epitome" and the "Ocean" are put side by side? When all the articles that Judge wrote in "The Path" are put side by side with all the letters that he wrote to all of his co-workers, is he found to be consistent? It is within our power to test out the consistency of Judge as that of other writers, other authors. Again, was Judge consistent with the spiritual consistency of other spiritual disciples and students? Still more, was he consistent in his teachings not only with the teachings of H.P.B. but with those of all true students of occultism, all spiritual teachers down the ages? If he is not, he is a false teacher; if H.P.B. is not consistent, she also is a false teacher. That is the test which lies within our power to apply—the measuring-rod with which White Adepts, Masters of Compassion, have armed seekers of Truth. Can the Compassionate Ones be conceived of as leaving Humanity in the lurch without a proper gauge or measure whereby that Humanity, incapable of standing face to face with the Masters, can find out for themselves who are the true representatives of the Masters? If this is the policy of the Masters, They are not Masters of Compassion. They gave the gauge to test the Messenger in the light of the Message, immortal and immemorial. Judge stands that test, and so it is that to us who had not the honor of knowing him physically, Judge becomes real—more real than most people known in the physical world by contacting their personalities.

Let us become like Judge. Therein lies an aspect of practising Theosophy, and not an impossible achievement. What is the use of all the sacrifice that he made, all the strength that he showed, if it cannot inspire us as a living fact, and as a living force? Judge is not dead; he is living in more than one sense. Not only does he live as all men live after death, because they are immortal, but he

lives as an inspiring force in the world of the heart, where all spiritual teachers live. In the world of universality, in the sphere of impersonality, Judge lives on. To become like Judge is to embody his message; is to follow the path which he walked. His walking it assured us that we, too, can walk. He may have walked a long distance in one incarnation; he was what he was, and we are what we are, but the difference between us is a difference in degree and not in kind.

And in our work, how shall we follow Judge? Can we not check ourselves up every time we write, every time we speak, or act, or think, or feel, by what Judge did under similar circumstances? Can we not take the trouble to verify the correctness of our ideas and statements by what the great Messengers or true Chelas have written? The immemorial philosophy has not escaped a new fact of life—to be revealed by us! And so, however original our idea may appear to be, if we "follow Judge" we can take care if it dovetails in, checks up, tallies with these immemorial teachings. We can always look for precedents, asking every time if such a procedure is right in the light of those who have proven themselves. We sometimes forget that we are in the process of proving ourselves! Checking ourselves in the light of the actions of the Great Teachers is to follow those Teachers, to follow because we have proven them out. Let those who complain that such is a "worship" of ideas or an institution modify their meaning of the term. Right worship is the attempt to make ourselves *worthy* of relationship with those ideas and institutions. What does a true Buddhist mean when he says, "I worship the Buddha"? "I want to make myself worthy of relationship with the Buddha." When we say, "Let us make ourselves worthy of relationship with this, that, or the other spiritual Teacher," we express the wish to follow in their footsteps, doing what they did, *trying* to do what they did, recognising wherein we fail, accepting it with humility, and picking ourselves up to go forward with confidence.

The quality and position of Judge are evidenced, first, by the capacity to work alone. In that period of his life after H.P.B. and Olcott had gone away to India, from 1879 to 1884, he stood alone, waited and worked in silence and in darkness. Colleagues and friends dropped off one by one and he was all alone. Then, after preparing himself for the higher mission, going to India, making his contacts there, and returning, all of a sudden—as if a bolt from the blue had fallen—springs up in this land of America a wonderful magazine. He had the capacity of the architect to work alone, to plan, before the masons came to the building of the Temple. Second, Judge had that ability to utilize not only the powers and virtues of those who came to him but their weaknesses, their blemishes. He taught them how to overcome their own weaknesses,

and made use of them all by giving them opportunities. He made room in his big plan for their smaller plans, and even though he might not approve wholly of the plans of his associates, he would suggest, or question, but let them find out for themselves. He had a sense of humor, was even at times sarcastic, sometimes scathing. He knew how to be all things to all men, not by flattering but by giving to each according to the need of that particular person. So, the perfect knowledge of the Masters enables Them to just give, in beauty and patience and sweetness, or in strength and silent speech, to each, according not only to his desert but also to his betterment.

All the important incidents of Judge's life embody the teachings; every time he acted, he acted in terms of the immemorial Message. So, the great incidents of his life are landmarks, principles on which we may rest. In that light, examine his activities since the time of the passing of H.P.B., the position he took in London in 1894, his behavior in 1895. In that light, look at his death—not as an incident of his own life, but in the life of the Theosophical Movement of the 19th century. In the putting away of that body on the significant day of March 21st—the day of the Vernal Equinox—there is a "message." The anniversary of the passing of H.P.B. is forty days after. Is it a "strange coincidence" that in the ancient rituals and ceremonials there is the feast of the Spring Equinox, and forty days thereafter another feast when all that has been gathered of the first fruits of Spring were offered to the gods? H.P.B. said, "Make thy calculations, O Lanoo."

The life and labors and death of Judge are incidents in the Movement in which we, too, are factors; it is our Movement as much as Judge's. He made a tremendous sacrifice. Shall we not now take the advice that H.P.B. gave the Theosophists of her day to "stand by Judge," when the time came? Shall we not do as H.P.B. did, work for the restitution of borrowed robes, and the vindication of glorious but calumniated reputations? Judge worked for the restitution of borrowed robes, so far as H.P.B. was concerned; he worked for the vindication of her good name when it was attacked. He advised his co-workers not to indulge in "Blavatskianism" in and out of season, but he preached the Doctrine, and practiced it in his life. Thus our task—to study, to practise, to promulgate, the Message that H.P.B. brought, which Judge explained as best he could to the Western mind, to the Western World, so that Judge's name may be honored, wherever it has been dishonored, not for *his* sake, but for ours. Only as that is done, do we follow the path of the predecessors. Apply as he applied the Message; work as he worked; live and love as he lived and loved, so that the Message may spread and avert the catastrophe which threatens to overtake the world.

THE SCREEN OF TIME

"The Typical American"

Writing under the above title in *Scribner's*, Dr. Sven V. Knudsen, Inspector of the Danish State High School, summed up his observations of America and Americans made during an automobile tour of the country during which he was able to mix with our people as the average foreign tourist seldom does. Dr. Knudsen's findings will be found arresting. He discovers that the mass of immigrants several times removed, now located in the United States, still have their hearts in their own old countries—but also he has noted an illuminating something else:

> Anyhow, there is certainly a type that is as pure American as any Indian is Indian . . . I can tell them from any other type. They are, of course, all descendants of immigrants . . . but the wonderful thing is that many of them are only three or four generations from the original immigrants. . . . You find them everywhere in the States—not very many, though—but their appearance seems to radiate that energy, that unconquerable virility and manliness that is the ideal of any wideawake American boy. They do not talk very much of patriotism, yet you feel that they know only of one nation, the United States. . . . I think that these typical Americans play the same part as England's ruling class, performing the duty of being the American public mind. . . . This class of typical Americans is undoubtedly behind everything. They are found in business . . . numerously represented on the staffs of newspapers and magazines, and in educational life. . . . Last, but not least, they are found among the farmers . . .

The foregoing is an example of shrewd and broad-gauged observation, as also a recognition of returning Atlanteans who mayhap were those very entities who presaged and pioneered that wonderful civilization and are now laying the foundations—striking the note, as it were—for the civilization to be. They were "behind everything" (what a stimulating phrase!) then, as they are today; more aware of themselves in that epoch than now, in the sense of a recognition of their nature and mission.

Writes William Q. Judge in *Echoes From the Orient* (1890), Section VIII:

> I can almost see the Atlanteans in these citizens of America, sleepy, and not well aware who they are, but yet full of the Atlantean ideas, which are only prevented from full and clear expression by the inherited bodily and mental environment which cramps and binds the mighty man within. This again is Nemesis-Karma that punishes us by means of these galling limitations and for the time frustrating our ambition. . . . We are, as yet, only preparers, much as we may exalt our plainly crude American development. . . . It is a preparatory cycle with much of necessary destruction in it; for, before construction, we must have some disintegration . .

And then he proceeds to discuss "the seething and bubbling of the older races in the refining pot." The fore-runners of the Sixth

Sub-race of the Fifth Great Race are here—in two marked phases already: the constructive and the destructive types.

> . . . the cycles in their movement are bringing up to the surface now, in the United States and America generally, not only a great glory of civilization which was forgotten eleven thousand or more years ago, but also the very men . . . who were concerned so many ages since in developing and bringing it to its final lustre. . . . The Europeans are also Atlantean monads; but the flower, so to speak, of this revival or resurrection, is and is to be on the American continent. I will not say the United States, for mayhap, when the sun of our power has risen again, there may be no United States for it to rise upon.

Faulty Education

Speaking in Carnegie Hall, New York, Dr. Alexander Meiklejohn, former President of Amherst College, asserted that only through education can democracy and excellence be unified, but expressed no little pessimism as to their ultimate unification. Said Dr. Meiklejohn:

> Have we begun to educate our hundred million people to be free and yet to live together side by side as closely as you are packed here—to live together in excellence? We haven't begun to think of what education means in those terms . . . and we are talking more of schemes by which people who do not understand can teach than on methods of giving them understanding. . . . Education is a thing that cannot be bought, no matter how much you are willing to put into it. . . .
>
> America is entering on a great new venture for the human spirit . . . the chances are very big that it won't succeed. . . . Shall we turn back and give up Democracy? . . . We can't because the crowd has got its way now . . . in certain external things and the man who tries to take it away in this country is going to get smashed to pieces, thank God.

Dr. Meiklejohn is evidently a believer in brotherhood-from-above-down, instead of the brotherhood-from-below-up so commonly held. It means to "level up," rather than to "level down," and is the truer point of view, since it is Nature's method. For instance:

> Life should be high and excellent. High should be common to all men. The trouble is that as soon as you make life common to all men it is pulled down. As soon as you give the excellent things of life to the crowd, the crowd makes them vulgar. We have excellent music, but what is the music of the crowd? We have good speech, but what a vulgar thing is the speech of the many! We have great drama, but what does it become when the writer is dependent upon the whims of the crowd? What of our art, of our manners, of our social life? There is hostility between beauty and crowds.

This is perhaps the very antithesis of "Socialism," but it is the "voice crying in the wilderness" of one who senses the needs of a *true* socialism. Only the promulgation of the teachings of Theosophy can ever ultimately bring it about. Meantime we believe that

Dr. Meiklejohn would find great satisfaction in reading an old article written by H. P. Blavatsky, entitled, "Civilization the Death of Art and Beauty."

THE NEGRO MIGRATION

Much is being written of late concerning the widespread migration of the negroes from the South to the North. Viewing the movement, first with interest, then with alarm, the Southerners are facing a growing agricultural paralysis and taking such steps as they can devise to stem the tide. That the situation is economically serious is indicated by a growing body of statistics. In the State of Georgia, for instance, the Bankers' Association points out a threatened reduction of State wealth this year amounting to some $27,000,000, with 46,674 farm-houses vacant, and a labor shortage already of 70,843 persons. On the present basis of migration the number of persons lost in 1923 will be equal to the entire population of ten average mid-Georgia counties. Land worth from $40 to $75 an acre in 1919 is now unsaleable, with weeds the principal crop. Relatively similar conditions obtain in other Southern States.

In all that has been written concerning the situation, nothing has come to our attention that in any adequate way probes to the basic cause of the migration, one of the most interesting and significant race movements of modern times. Immediate causes are clearly recognized, and so obvious that we need not consider them. In the light of Theosophy these are *effects,* rather than causes—the natural consequences of an un-natural situation. Search for a basic cause leads the student down through the darkness of human greed and human agony associated with the word "slavery," down to the hypocrisy and superstition that enabled men to convince themselves that slavery was "right." The church teachings of the Christian religion must bear the onus—putting the criminal burden where it belongs—and it was the "best people" of their time who preached and practised slavery.

The Karma of the negro is no sectional one. We of the North are wont to sit back complacently and view the present difficulties of our Southern brethren with no small degree of self-righteousness. But the Northerners are just as responsible as the Southerners are. The "Negro Question" represents "National Karma"—and more, because the Karma of all those enslaved peoples of a few centuries since is involved, as well as of all those Souls of today who are looking out through the eyes of Negro bodies. Too many believe that "Slavery" was settled forever in the United States some sixty years ago—at what terrible cost both South and North! It was not so settled, but only temporarily *adjusted;* and the Great Adjuster whose lofty calmness and humble human-ness made the first step possible was removed from a Nation that no longer was

worthy, before further true adjustments by one able to make them could be carried through.

Now the dark cloud of the race-mind of the "younger brothers" who have been wrenched from their own true environment and so misused by those who should have been their "instructors" is leaving the South, to settle down over the North—among us who have thought of the "Negro Question" as a sectional matter. How are we going to "settle" it? Has the Christian Church, the primal cause of these centuries of wrong and oppression, a formula?

National Readjustments

There are national readjustments internal, as well as national adjustments external. Russia represents the operation of both at one and the same time—as does Germany, and in increasing measure England. The negro migration in the United States is a phase of the setting of the stage whereon our Nation is to meet the "quick" Karma of less than two hundred years of things done and left undone; effect an internal adjustment under which alone it will be able to proceed as a Nation.

It is only one of the phases. Others may be symbolized by such "pairs of opposites" as: Capital-Labor, Party Government-Democracy, Special Interest-Public Interest, Prohibition-Freewill, Catholicism-Protestantism, Fundamentalism-Liberalism, Militarism-Pacificism, Isolation-Internationalism—and a host of others.

They can all be summed up in one inclusive pair: Materialism-Spiritualism, using the latter word in its highest sense. Is man a body, or is he a Soul dwelling in bodies of temporary duration? That is the question for final determination for any man, or any group of men. All adjustments, internal or external, individual or national, depend upon the answer. As Lincoln said, "A Nation cannot endure part slave and part free;" so it is today with nations, and with individuals by analogy.

It is not expected that any of these phases will be finally "settled" within the next few years; but some of them will undoubtedly force themselves to such a point of issue that adjustments will take place. The adjustment of one will involve the adjustment of another, and so on. The note set by the first adjustment will establish a tone that will be heard through all the rest. It will be a "natural" or a "sharp"—and who can expect, in view of the frictions that now prevail throughout our people, that harmonious vibrations will result? Unless a man ceases to war within himself, how can he cease to war with others? So with groups of men.

The sooner we can adjust, the sooner we can help Europe and the world at large. Humanity groans in its travail and waits for America, the melting-pot, representative of the mental and psychic strains of every race on Earth, to make its adjustments, "get born"

as a Nation, and step forth in its youthful strength, vigor and brotherly enthusiasm to help all the others re-establish themselves on a sounder basis.

This is what co-operation means in its world sense, but it cannot be realized internationally until it is accomplished intranationally. One Theosophist saw the vision, and pointed the way towards its accomplishment by establishing an Association founded upon a basis upon which all Theosophists can unite. Others are carrying the work forward. It grows.

"In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility."

KARMA OF ANIMALS

The thoughtful student of Theosophy will find much to ponder over in the bits of news appearing in the press every little while relating to curious happenings in which members of the human family and of the animal kingdom come into some special and unusual relation.

For instance, there was the incident of a wild moose coursing frantically through the streets of a Maine town recently; a pebble thrown up by its hoofs struck and shattered the windshield of an automobile, causing the probable loss of sight in one of its driver's eyes. Again, a St. Louis physician shot a flying duck and, while aiming at another, was struck in the face by the body of the first one—result, probable loss of one eye.

These are two typical instances; there are many others. The casual reader sets such happenings down to "chance"; the student of Karma sees the operation of Law—an individual who in this or some prior life has so acted towards the animal kingdom as to direct towards himself a specific adjustment when a fitting environment makes it possible. It is the Karma of the animal, as well as of the man—the latter as an individual, the former as a congeries of elementals representing a kingdom in nature. The man is a responsible entity with the power of choice; the animal is an irresponsible karmic agent by the use of which "Nature" restores a disturbed equilibrium—at the point of disturbance.

But how many of us, even though we suffer from none of these "accidents," are working intelligently and in brotherly fashion with nature? It can only be done from an understanding of *The Bhagavad-Gita,* Chapter III, that puzzling passage on "sacrifice." This does not relate to the joining of human societies, the eating or non-eating of meat—or anything of the kind—but to an attitude of mind that flows from an intelligent understanding of the basis of life. Co-operation with all that lives follows, and the proper use of everything in Nature.

Delinquents and Criminals

Statistics are proving that neither riches nor education are of avail in preventing crime or delinquency. At the recent meeting of the British Association at Liverpool, Dr. C. Burt, a recognized authority, declared that very few criminal children came from criminal families, but that four-fifths of them were the offspring of well-to-do parents. London statistics, he said, showed that the greatest number of child delinquents were in the West End, where almost every building is a theatre, moving picture place, restaurant or saloon.

A report to Johns Hopkins University by Prof. Carl Murchison, of Clark College, result of three years of comprehensive research, stated that college educated men turn criminals in the same proportion as their less educated brothers.

> Ministers rank with doctors and lawyers as offenders against the law and 98 per cent. of educated criminals are church members. . . . Educated criminals were held for premeditated, well planned crimes, such as forgery and swindling, but not often for crimes of violence such as murder and burglary. . . . Of the few women of college education in prison most had committed murder. . . . California prisoners are more intelligent than those of any other State.

All of which tends to suggest that a civilization which regards the amassing of wealth as the supreme goal, and which looks for leadership to the products of materialistic intellectualism, under a materialistic religion, is not altogether a success. The time must arrive at no distant day when the ideal of a spiritual basis will no longer be sneered at—but, rather, sought for.

"Oh Wise Judge!"

Many persons were undoubtedly puzzled at the remarks of Judge Mary Bartelme, of Chicago, recently when she suggested that much of the present-day talk about men versus women is ridiculous; but students of Theosophy will recognize her wisdom, and the doctrine of Reincarnation that underlies it. She is thus reported:

> "Has anybody been both a man and woman? Until we have lived on this earth as a man, and come back again as a woman, and remembered both experiences, we can hardly make mathematical comparisons of the passions and instincts of the sexes."

Nor is it likely then that we will want to, as undoubtedly we will have better purposes to serve—and the wisdom to fulfill them. Meantime, the ancient admonition of Prajapati to his Sons will make a proper motto for the thoughtful: Be restrained, be liberal, be merciful. It is the death of selfishness.

THE MAHATMA LETTERS

THE publication of *The Mahatma Letters to A. P. Sinnett* signalizes the passing of the midway point in the centenary cycle of the Theosophical Movement, the entrance upon its upward curve to 1975, when a new Messenger—not a new Message—shall appear. Beginning with the coming of H. P. Blavatsky to New York City in 1873, the centenary cycle was formally launched with the foundation of the Parent Theosophical Society in November, 1875. From that day to this the various stages in the descent of the Movement from spirit to matter have been manifested in events that are, or should be, well known to all theosophical students. Before 1875 the fact of Masters, the teachings of the Wisdom-Religion, the existence of the Theosophical Movement, were unknown in the West—a sacredly guarded secret of Occultism. Now the Messenger has come and gone, the Message has been placed of record, the Movement made public, and all are in the faithful or unfaithful stewardship of the theosophists.

The Mahatma Letters, which now reach the stage of full publicity after forty years, were all written in the period from 1880 to 1885, that is to say during the first ten years of the Movement. In point of time they antedate the *Secret Doctrine,* which was published in 1888, and in point of fact they were the moving cause of the character of that great work, which was originally intended to be merely a revised edition of *Isis Unveiled.* These *Letters* are, beyond all question, the one great and final contribution to Theosophical literature and history since the *Secret Doctrine.* They solve the hitherto baffling and inscrutable mysteries in connection with the public course of the Movement, by bringing to light the missing links of its degradation through theosophists, theosophical societies, and the world at large. The *triple* aspects of the Movement are still either ignored or corrupted both on the part of theosophists and the public.

All three aspects are extensively treated in these *Letters,* and have become public property in inverse order. Philosophically, whatever there is of value in Mr. Sinnett's two books—*The Occult World,* published in 1881, and *Esoteric Buddhism,* first issued in 1883—was derived from the *Letters.* The student of to-day has but to compare the teachings in the *Letters* with the presentations made by Mr. Sinnett to see how often and how sadly Mr. Sinnett misunderstood both the spirit and the letter of what was given to him in trust. *Man: Fragments of Forgotten History*—now itself almost forgotten—written by Mohini M. Chatterji and Mrs. Laura Holloway, and published in 1885—was also derived from these same *Letters* and, if anything, interpreted their teachings in still

worse and weaker fashion. *Fragments of Occult Truth,* originally published serially in *The Theosophist* in 1882 and 1883, and written chiefly by Mr. Sinnett and Mr. A. O. Hume, were likewise based upon the *Letters,* but the errors there made were largely corrected in notes by H.P.B., Subba Row, Damodar Mavalankar and other *Chelas,* and occasionally by the Masters Themselves, as the *Letters* now make clear. After his removal to London Mr. Sinnett permitted copies of some of the *Letters* and of extracts from others to be made and privately circulated. Miss Francesca Arundale, Mr. C. W. Leadbeater, Mrs. Annie Besant, and a few others were thus favored. None of these ever made any public beneficial use of them, and therefore benefited from them personally as little as Mr. Sinnett and Mr. Hume.

Copies of all the *Letters* were originally supplied at the time to H.P.B. by the Masters Themselves. From H.P.B. Mr. Judge had copies and both Judge and H.P.B. made extensive use of them. Not only were they and other communications direct from the Masters employed in the composition of the *Secret Doctrine,* but textual extracts were published in the *Path* and in *Lucifer.* Besides this, other extracts were published without mentioning their Source, and in scores of their magazine articles both H.P.B. and Mr. Judge embodied one and another aspect of the teachings imparted in the *Letters.* With the authentic text of the *Letters* now before him, the theosophical student of to-day can re-read the various writings of the pioneers of the Movement and easily discern for himself at first hand who was, and who was not, what was and what was not, true in substance and in form to the Great Example set in these *Letters.* Such a study and comparison will show the gradual divagations in teaching and in practice of many of those who rose to prominence and leadership. Taken as the standard of theosophical teachings, ethics and conduct, these *Letters* shed an uncolored, albeit a terrible light on the corruption of the exoteric aspect of the Movement—the old Theosophical Society—by those to whom both the world and the Fellows looked for inspiration and guidance. No thoughtful man can avoid seeing how the existing debasement has been brought about, and how it parallels in every respect the debasement of Hinduism, Buddhism, Christianity, and all earlier impulsions of the Theosophical Movement. Now, as before, the corruption and degradation have come about through *Karma,* Cause and Effect. *Esoteric failures* became *exoteric leaders;* psychics, mediums, and priests replaced the true *Chelas;* oracular and "inspired" utterances were substituted for a consistent philosophy; Authority dethroned Reason, faith took the place of knowledge; Theosophical sects have replaced the Theosophical Movement.

On the other hand, the *Letters* shed a glorious illumination on the Theosophical writings and career of H.P.B. and W.Q.J. More

these *Letters* are conned, more their contents and implications are used as a searchlight, more and more clearly will stand out the unique consistency and authenticity of the great Messenger and her Colleague. Neither in philosophy, in ethics, nor in practice did their life work vary in whole or in part from the lines laid down in the *Letters* of the *Mahatmas*. Their calumniated reputations are vindicated. It remains for individual Theosophists everywhere to demand for a spoliated past that credit for its achievements which has been too long withheld, to call for the restitution of borrowed robes—to show neither mercy for enthroned error, nor reverence for usurped authority, if the work of the Theosophical Movement is to be restored to its pristine purpose and purity. There must be a *return to the Source* of all theosophical teaching and endeavor—the Messenger and the Message.

The Mahatma Letters supply the missing links in many matters of historical as well as philosophical and occult mysteries. Readers of *The Theosophical Movement,* originally published in this magazine and beginning in January, 1920, will be able now to verify the exactitude of the deductions as well as the facts therein submitted on controverted subjects. A study of the complete text can alone show how vast and inclusive is their light on the past, the present and the future of the Theosophical Movement, but a partial index can be given of some of the hitherto unknown or unused values now made realizable.

The great mystery of the Psychical Research Society's "exposure" of H.P.B. and her phenomena is now plain enough. The *Letters* disclose the disaffection of Stainton Moses ("M.A., Oxon."), C. C. Massey, and others—all spiritualists—with the theosophical teachings on "communication with the dead" and mediumship in general. It was these gentlemen who were prime movers in the organization of the S.P.R. Their object was phenomena, not Brotherhood; mediumship, not chelaship. All were actuated by these motives and by distrust of H.P.B. and hatred for her teachings.

The "Kiddle incident" is treated at length and cleared up, and with it the obscure subject of "precipitations" and "occult messages" is covered far more fully than in any literature hitherto extant. "Messages" are shown by the Mahatmas Themselves as being precipitated by *Chelas* of varying degrees of proficiency by Their orders in Their own "adopted" handwritings for purposes of communication with non-chelas. The whole "Judge case" hinged on this sole subject. Mrs. Besant's charges against Mr. Judge in 1894 were, on her own declaration, due, not to the fact that he gave out various messages from the Masters—she admitted their substance was from Them—but to the fact that Judge's messages were in the script made familiar by the messages coming through H.P.B.

Because these messages "were neither written nor precipitated *directly* by the Master in whose writing they appear," Mrs. Besant charged Mr. Judge with "forgery," with "fraud," and with "misusing the handwriting of the Mahatmas." "Now personally," declared Mrs. Besant, "I hold that this method is illegitimate and that no one should simulate a recognized writing which is regarded as authoritative when it is authentic. *And by authentic I mean directly written or precipitated by the Master Himself.*" Thus Mr. Judge was assailed and dishonored and his reputation covered with obloquy. Now, in His own *Letters,* we find the Mahatma Himself writing to Mr. Sinnett in a "strictly private and confidential" letter in or about 1882:

> Another of our customs, when corresponding with the outside world, is to entrust a chela with the task of delivering the letter or any other message; and if not absolutely necessary—to never give it a thought. *Very often our very letters*—unless something very important and secret—*are written in our handwritings by our chelas.*

This very fact had been repeatedly stated by both H.P.B. and Judge, with the further statement that no *external* signs, such as script, handwriting, cryptographs, seals, and "precipitation" itself, should be regarded by anyone as either "authoritative" or a certificate of "authenticity," but that all messages, phenomenal or otherwise, should be regarded on the basis of their *philosophical and moral worth.* Yet it was precisely "signs" that the phenomena hunters high and low were always looking for. And when the "signs" were present but the contents of the messages such as to oppose or upset their preconceived notions, then, in every case, these would-be "occultists" were sure "fraud" had been practiced or attempted upon them.

Mr. Sinnett's recently published posthumous "Early Days of Theosophy in Europe" shows that he very early became convinced that H.P.B. was a "fraud" also. The now published *Letters* show why and wherefore. Over and over the Master reproves, reproaches, corrects Mr. Sinnett, warns him, pleads with him; over and over He reaffirms the knowledge, the *bona fides,* the dependability of H.P.B. as Their Agent—all to no purpose. Finally the Master quit all communication with Sinnett—who thereafter had recourse to mediums and psychics for thirty-five years for his "messages from Masters."

When Judge was accused he pointed to H.P.B. and finally published a certain "message" delivered through H.P.B. to the Brahmin members at Allahabad in 1881. This was the famous "Prayag Message." Col. Olcott pronounced it a "fraud," and Mrs. Besant a "forgery." Now the complete text is published as No. CXXXIV, in *The Mahatma Letters.* Readers can compare it with Mrs. Besant's statements in the articles "East and West" and "The

Prayag Letter," in *Lucifer* for May and July, 1895, and with Col. Olcott's "Postscript" in the *Theosophist* for April, 1895. Once more Mrs. Besant is shown to have been wholly mistaken and a pitiful as well as a pitiable guide in Occultism.

Still another matter cleared up in *The Mahatma Letters* is the famous controversy over whether Mars and Mercury are part of the "earth chain of globes." Mr. Sinnett thought and taught that they are, and when H.P.B. corrected his interpretations in the *Secret Doctrine,* he said she was wrong and maintained his own accuracy of presentation. Later on, after her death, he repeated his assertions and declared she was under "other influences than those of the Masters." Judge defended the knowledge and faith of H.P.B. and this, in 1893, was the starting point of the conspiracy against Judge which culminated in the charges of 1894-5. The original text of the *Mahatmas Letters* to Sinnett himself now make clear that H.P.B. was right and Sinnett wrong. On this Mars and Mercury dispute Mrs. Besant first sided with Judge and H.P.B. *(Lucifer,* August, 1893, pp. 576-7), then equivocated *(Lucifer,* November, 1893, p. 206), then sided point-blank with Mr. Sinnett *(Lucifer,* December, 1895, p. 271), and, to bolster up her affirmation, declared that the Master Himself had said "categorically, that Mars and Mercury made part of the chain of which our Earth is the fourth Globe. . . . Mr. Sinnett's statement is entirely borne out by the original letter." Mrs. Besant's accuracy and trustworthiness can be examined by comparing her various statements as cited with the exact text as given in *The Mahatma Letters,* pp. 148 and 176. The subject matter of this controversy itself is ably treated in an *Appendix,* beginning at page 489, written by the Compiler of the *Letters,* Mr. A. Trevor Barker, himself a Fellow in Mrs. Besant's Theosophical society.

The *Letters* make plain the basis and origin, not less than the hitherto concealed facts of the *internal* difficulties which, within the first seven year cycle of the Parent Theosophical Society, made a breach which was never healed in the solidarity of the "Third Section." Through this breach, as through a *crevasse,* poured the "muddy torrent of *Kamloca,*" spreading disaster and ultimate ruin (a) to the professed "Objects" of the Society; (b) to the "Esoteric Section," composed of "lay" and "probationary" chelas; (c) to the purity of the original teachings; (d) to the theosophical repute of H.P.B. and W.Q.J. Step by step with this inundation the original impulses have been submerged, the spurious and the corrupt have usurped the place of the genuine. *Black* magic has triumphed over White in the public aspect of the Theosophical Movement, and the once living Theosophical *Society* is no longer even a *"shell;"* it has become a mere scattered and incoherent mass of *skandhas. As a body,* the Theosophical Movement has perished, but to-day, as

always, there are the individual *units,* "the true Theosophists in every country and of every race," who have in all times given the public Movement whatever vitality it may possess. They are now armed as never before, for they have a recorded philosophy, recorded history, recorded experience, before their very eyes in their own generation; the world's need is greater than ever. The forces of evil have done their worst, but they could not prevent the making and the imprint of the triple record for the sure guidance of all who seek to form a nucleus of Universal Brotherhood on the imperishable foundation. Let all true Theosophists rejoice at the light that is now shed on the dark places of the past and present, and go on with the work of fitting themselves to be the better able to help and teach others, by studying, applying, promulgating, the lessons and the facts of theosophical philosophy and theosophical history.

The Mahatma Letters to A. P. Sinnett should not be confused by theosophical and other students with a small volume lately published in India and Chicago by interests connected with the official conduct of Mrs. Besant's society, and which is made up of copies and extracts, out of setting and out of relation to the whole series. The genuine edition of *The Mahatma Letters* contains the complete and unexpurgated *verbatim* transcript direct from the original Letters which were bequeathed by Mr. Sinnett to his executrix and by her turned over to Mr. Barker for publication. The volume is issued by the well known London house of T. Fisher Unwin, Limited, and contains 492 + xxxv pages. The English edition is priced at 21 shillings, but we understand that an authorized American edition is to be brought out by Frederick A. Stokes Co. of New York City.

Work of Nirmanakayas

A greater part is taken in the history of nations by the Nirmanakayas than anyone supposes. Some of them have under their care certain men in every nation who from their birth are destined to be great factors in the future. These they guide and guard until the appointed time. And such proteges but seldom know that such influence is about them, especially in the nineteenth century. Acknowledgment and appreciation of such great assistance are not required by the Nirmanakayas, who work behind the veil and prepare the material for a definite end. At the same time, too, one Nirmanakaya may have many different men—or women—whom he directs. As Patanjali puts it, "In all these bodies one mind is the moving cause."—*W.Q.J.*

STUDIES IN THE SECRET DOCTRINE

V

BE-NESS, BECOMING, BEING

ALL truths harmonize and make a complete system of thought. This is axiomatic, and therefore though not provable, is realizable. Among scientists and philosophers prevails a strong tendency, due to their desire to conform as much as possible to the dictates of Logic, to postulate that all truths harmonize; but in this era of specialization who dares the attempt to master all truths of the many branches of knowledge? Much less is there a chance of our finding a person audacious enough to assert that through such mastery he has reduced his mass of data and information to a complete and consistent system of knowledge. But such *is* the claim made on behalf of Theosophy. It is a synthesis of science, religion and philosophy, consistent in all its parts and therefore a harmony, and withal so beautiful that it is a symphony.

There are two ways out of the difficulty in which people find themselves when they face this problem of Absolute and Relative Knowledge, some aspects of which were examined in the first series of these studies: (1) to assume the honest position of the true scientist and plead limitation of knowledge and confess that inconsistency obtains; (2) to resort to the ways of the sectarian religionist and plead the miraculous intervention of God and Gods, the Devil and his hosts, for things not understood or happenings which contradict pet notions and accepted theories.

With the first, Theosophy has little quarrel. It recognizes the state of unfolding consciousness which is that of the civilized crowd, many of whom forgetful of this state, repeat in pride, "behold I know." To this attitude it gently responds with the impersonal reminder: *Hominum Sententia fallax.* Our one effort with science is to point out that its very claim of exactness is inconsistent with its progressive development, year after year, whereby one "exact" position is abandoned in favor of another and new "exactness" which presently meets with the same fate. In this respect the true science of Theosophy can be rightly called exact, for its fundamentals and principles, as well as its many details and myriad particulars are static, always and everywhere, in their consistency, constancy and immortality.

With the second position, Theosophy has a war to wage. Theosophy does not believe in miracles, and therefore in no era of miracles. It affirms, because it knows, the unerring working of Law, and therefore rejects the existence of miracle-workers and of their parent the Miracle-Worker named God. With us God is

Law, and beings high and low, from Shining Lords and Super-Men to elementals and elementaries are creatures born under Law, live and serve by Law, change and unfold because of the Law. For Theosophy there are no unsolved mysteries, necessitating either of the two positions mentioned above.

The three Fundamental Propositions which are the subject of our study in the current series deal with the nature of Law, in cosmos and in man. In our last we indicated their nature in examining the threefold approach to them in the moral world within, and the world of living stars, "Sparks of Eternity," without. In *Isis Unveiled* (ii, pp. 587-88) the three Fundamentals are taught in the second and third item of the ten, thus:

> Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, *spirit,* source of all forces, alone eternal and indestructible. The lower two constantly change; the higher third does not.
>
> Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third—the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.

The first item of *Isis Unveiled* deals with the subject of which we were speaking and unequivocally asserts:

> There is no miracle. Everything that happens is the result of law—eternal, immutable, ever active.

In the study of the *Secret Doctrine* the effort of the student should be to apply to the full what is implied in this first postulate of *Isis Unveiled.* The philosophy of the *Secret Doctrine* is not speculative but can be practically realized and demonstrated by each one for himself. Its science is exact—the "mathematics of the Soul" as pointed out by W. Q. Judge, and its doctrine is single in the sense that any one factor discarded the whole system crumbles to nothingness. In this lies the power as well as the proof of Theosophy, as a system of *synthetic* knowledge.

Humanity suffers more from the obsession of a miracle-complex than is generally recognized. The student of Theosophy is apt to come under its pernicious influence, however unwittingly. In place of a wonder-working God of inscrutable disposition we are apt to install wonder-working Masters, and substitute the *Secret Doctrine* or *The Ocean of Theosophy* for the *Quran* and the *Bible.* Since "there is no miracle" there is none in Theosophy—either in its philosophy or in any of its organizations, whatever the form of philosophy and whatever the era of organization. The illusion of this miracle-current is so mighty that we are apt to say with Huxley:

> If some great Power would agree to make me always think what is true and do what is right, on condition of being turned into a sort of clock and wound up every morning before I got out of bed, I should instantly close with the offer.

Would it be exaggeration to say that nine-tenths of civilized humanity have struck such a bargain, through the agency of creeds and the craft of priests—only, they neither think true, nor always do right. It was the same Huxley who warned his pupils—"Irrationally held truths may be more harmful than reasoned errors," and there is a lesson for us all in the statement.

In studying the three Fundamentals of the *Secret Doctrine* we should continuously bear in mind—"There is no miracle." These propositions have to be perceived by us and ultimately realized. Vision is neither of argument, nor of analysis, and realization is not provable. Each student of this great book has to make his own effort at this realization, through an intuitive vision of universals and the altruistic service of its reflected particulars. These Fundamental Propositions have inherent in them the strength of universality and eternity. They are the very Soma Juice—essence of all Wisdom; they are in truth Omar's mystic grape

> . . . that can with Logic absolute
> The two-and-seventy jarring sects confute.

To try to get this Logic absolute of the three Propositions is the primal task before the student. For this the first item of *Isis Unveiled* is the first means—"There is no miracle."

Theosophy does not believe in Divine license, but in Divine Law and therefore accepts Hume's definition of miracle as a "violation of the laws of nature." The study of Divine Law—its operations in Rest or restlessness, in Motion or inertia, in Monad, in Man, in Atom, in Cosmos, has for its axioms these three Fundamental Propositions. They have therefore to be taken, from the very start, as expressions of Knowledge under Law and not as transcendent revelations born of miracle; therefore, they should not be dicta for belief, but subjects of enquiry and reflection, thought and visualization, leading to Knowledge. They are the basis for all real magic, which is "the higher study of divine, and yet not super-natural law." (*Modern Panarion*, p. 203.) In this connection it is necessary to understand the following on pp. 168-69 of *Secret Doctrine*, Vol. 1:

> Of the four Vidyas—out of the seven branches of Knowledge mentioned in the Puranas—namely, "Yajna-Vidya" (the performance of religious rites in order to produce certain results); "Maha-Vidya," the great (Magic) knowledge, now degenerated into Tantrika worship; "Guhya-Vidya," the science of Mantras and their true rhythm or chanting, or mystical incantations, etc.—it is only the last one, "Atma-Vidya," or the true *Spiritual* and *Divine wisdom*, which can throw absolute and final light upon the teachings of the three named. Without the help of Atma-Vidya, the other three remain no better than *surface* sciences, geometrical magnitudes having length and breadth, but no thickness. They are like the soul, limbs, and mind of a sleeping man; capable of mechanical notions, of chaotic dreams and even sleep-walking, of producing visible effects, but stimulated by instinctual not intellectual causes, least of all by fully conscious spiritual

impulses. A good deal can be given out and explained from the three first-named sciences. But unless the key to their teachings is furnished by Atma-Vidya, they will remain for ever like the fragments of a mangled text-book, like the adumbrations of great truths, dimly perceived by the most spiritual, but distorted out of all proportion by those who would nail every shadow to the wall.

Atma-Vidya, the Science of the Self, is founded on these three Propositions. They verily are the three dimensions of Atma-Vidya. Their activity and operation in cosmos and in man are itemized as numbers 2 and 3 of the 10 items in Vol. ii, of *Isis Unveiled;* but these are acceptable to and accepted by orthodox theologies, provided they are given the right of private interpretation of the items; however, in conjunction with Item 1, they cannot but be rejected by believers in special creations and revelations, miracles and magic. On the other hand modern science will readily accept that "there is no miracle" but—in conjunction with items 2 and 3? Theosophy alone accepts both the groups and to make that acceptance rational and practical the *Secret Doctrine* begins where *Isis Unveiled* ends and puts forward the three Fundamentals.

To study these Fundamentals in terms of Atma-Vidya, Self Knowledge, is to see them as parts of ourselves; but it is the Universal Self and not its particular reflection-aspect which is the human "I." The attempt, therefore, should be to see their universal application first and then all else. As a matter of fact when the three Fundamentals are perceived metaphysically in terms of cosmic ultimates their presence and workings become clear everywhere and always in the phenomenal worlds. It is this which the *Secret Doctrine* Vol. 1, Pages 14 to 18 demonstrates.

The most obvious of human experiences is that we exist—we are. We can never conceive, imagine or even fancy that we do not exist, that we are not. In the *Mandukyaopanishad,* verse 7, it is indicated that *the one sure proof of the Self is Itself.*

It is the problem and process of Existence which our intellect has first to perceive and then to realize. To aid this perception the *Secret Doctrine* puts forward the three Fundamentals in terms of Life, Existence, which *is* through changes and mobility as well as through stability and inertia. Be-ness, Becoming, Being—such is the first, the primal, the parent trinity, the Source of all trinities of consciousness-substance the Trinity of Principles—the one Principle.

As a first glimpse of the Vision of this Reality it will be enough if we see that Be-ness always is, that Becoming always is, that Being always is.

Be-ness does not become; Be-ness IS.

Becoming always is—it does not begin nor end. It may be on the Pravritti-marga, the Path of Forth-going or on the Nivritti-marga, the Path of Return, but it always and always is becoming.

From the state of manvantara-manifestation to that of pralaya-non-manifestation, or vice-versa, it is always Becoming. Becoming does not become Be-ness, anymore than Be-ness Becoming. Nor is Becoming at any moment Being.

Being always is, whether asleep or awake, turned within or looking without. Its states or conditions alternate but It always persists. It may be on the plane of realization of unity with the All-whole, Atma-dasa, or on the plane of phenomenon, where such realization is absent, Ahankara-dasa—but it *is*.

These three, Be-ness, Becoming, Being are one; human intellect perceives them, examines them, understands them for the sole purpose of realizing that they are one. This one in its threefold aspect is the foundation and the basis of Life, Unfoldment, Realization—Life is, Unfoldment is progressive, Realization is attained.

In Ancient Indian philosophy these are named Sat, Chit, Ananda which are translated as Existence, Ideation, Bliss. The trinity as the unit is named Sat-chit-ananda-Ghana. Why Being is of the nature of Bliss, how Ideation is Becoming, what Existence is Be-ness are the primal, most intimate and highly practical questions, for in answers to them are found the meaning and purpose of our own life, growth and ultimate regeneration.

Therefore says *Isis Unveiled* Vol. 1, page 511:

> This "secret doctrine" contains the alpha and the omega of universal science; therein lies the corner and the keystone of all the ancient and modern knowledge; and alone in this "unphilosophical" doctrine remains buried the *absolute* in the philosophy of the dark problems of life and death.

In the *Key to Theosophy* (p. 50) in answer to the query "Then your Absolute thinks?" it is said:—

> No, IT does not; for the simple reason that it is *Absolute Thought* itself. Nor does it exist, for the same reason, as it is absolute existence, and Be-ness, not a Being. Read the superb Kabalistic poem by Solomon Ben Jehudah Gabirol, in the Kether-Malchut, and you will understand:—"Thou art one, the root of all numbers, but not as an element of numeration; for unity admits not of multiplication, change or form. Thou art one, and in the secret of Thy unity the wisest of men are lost, because they know it not. Thou art one, and Thy unity is never diminished, never extended, and cannot be changed. Thou art one, and no thought of mine can fix for Thee a limit, or define Thee. Thou ART, but not as one existent, for the understanding and vision of mortals cannot attain to Thy existence, nor determine for Thee the where, the how and the why," etc., etc. 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*. It is a sphere, without circumference, in its symbolism, which has but one ever-acting attribute embracing all other existing or thinkable attributes—ITSELF. It is the one law, giving the impulse to manifested, eternal and immutable laws, within that never-manifesting, *because* absolute LAW, which in its manifesting periods is *The ever-Becoming*.

AMONG FRIENDS

"POOR Prism!" said Doctor, shaking his grey head commiseratingly—and at the same time trying to keep back a persistent smile that would not be denied.

"Poor Mrs. Prism is what I would say," declared Pilgrim. "He has to listen to it, but she is in sadder case than he is—making the worst kind of Karma by attaching herself to all these things she dislikes and objects to so vigorously."

"Yes, but *he* is attached to *her*!" chortled Captain Blunt.

"Children, this won't do at all!" interposed Mother, with mock severity—and exactly interposing her words between Mrs. Crystal and the sentence the latter was about to utter, thus leaving Friend Laura almost agasp.

It was like this: The Prisms, in town for a few days, had dropped in on the Family that afternoon for a cup of tea and a few minutes' chat. Something said about the Study Class, which they had attended the evening before, seemed to rouse Mrs. Prism one degree beyond her usual crispness—not to characterize it more strongly. She spoke of the poor ventilation of the hall, remarked that the lights hurt her eyes, spoke disparagingly of the way the chairman had handled the meeting, criticised a speaker or two, as also the arrangement of the platform flowers. It was neat, net, complete and conclusive—while Mr. Prism interposed his usual "Now, Maria's!" with their usual ineffectiveness—finally inventing an all too transparent engagement, to enable him to transport his consort out of the apartment and into the open air.

"She is a very honest woman," said Mr. Browser gently.

"Very," agreed the Judge dryly. "Also vigorous," he added musingly, "and vigor when turned to constructive purposes is just like steam in a locomotive—it makes things go!"

"Well, I for one learned something," quietly remarked Mr. Quester who, it happened, had served as substitute class leader the evening before.

"Why, so did I," said Mrs. Crystal rather surprisedly, "I *have* been getting careless with those flowers."

"And I confess I forgot to turn on the ventilating fan last night," admitted Captain Blunt.

"So everybody learned something, eh?" laughed Doctor. "Well, we owe Mrs. Prism our thanks, as well as our best wishes."

"She has them both," said Pilgrim quickly.

"Something you said just now started me thinking," and Mother turned to Pilgrim. "How we tie ourselves to things just as much by our dislikes as we do by our likes. Now, honest Mrs. Prism said what she thought—'spoke right out in meeting,' as it were; while we, more prudent, or with a different combination of human

qualities, more often *say* nothing, but in our minds carry on a deal of criticism, very little of which could be called *constructive,* to say the least."

"True indeed," affirmed Pilgrim, "and so often we think we are being quite high and holy, just because we don't break silence. How many times do we quote, 'The duty of another is full of danger'—when in our minds and hearts we are thinking how much better *we* would have performed the task, had it been ours to do!"

"So many ostriches, with our heads buried in the sands," said our sardonic Captain, who seemed to be getting restless. "I'll tell you a motto we ought to pin up on our own private inner Theosophical picture gallery," he continued, smiling and looking up as if he could actually see it, "it is 'M. Y. O. B.'."

"Mind Your Own Business," translated Mrs. Crystal triumphantly, while Brother Frederick, heretofore silently absorbed in tea and cake and the like, nodded approvingly, cleared his throat—and began on his mantram, "Sister Laura is a psychic . . ."—only to be interrupted by the Judge's:

"Exactly, Captain, but I wonder how many of us have fathomed how profoundly occult that old, old admonition is."

"Well, it means what it says, doesn't it?" inquired Mrs. Crystal engagingly.

"Yes, of course—but do we see what it *says,* even?" pursued the Judge. "Just change the usual accentuation, for instance, to this one: *Mind* your own business—and you will catch what I am after."

Mother glanced over to Mr. Browser amusedly; the latter beamed shyly; Pilgrim actually looked roguish; the rest looked blank.

"All right, Judge, say it," blurted the Captain, after the pause that followed the Judge's re-quotation, "let the onus rest on me, for I don't understand you—and my shoulders are broad."

"Why, it just means 'don't push your way into others' affairs,' for all I see," said Doctor.

"Certainly," affirmed Mrs. Crystal, waving an impatient hand towards Brother Frederick, who seemed to be about to emerge again.

"Well, what *is* the plane of action, but *Manas* or 'mind'?" queried the Judge smilingly. "We usually think of the Captain's motto as relating to outward actions—just as Doctor suggests. That's because we're so immersed in mere bodily existence, even though we know, as students, that this is merely the *effect* aspect of life."

" '*Mind* your own business' means much more than non-interference in the duties of others; it means *keeping our minds off them* —at the same time turning our full attention to our own duties, and

fulfilling *them*. That is, of course, what Mother said, or implied, a few minutes ago," he concluded, with a little nod to that innocent lady.

"Reminds me of a passage in one of W.Q.J.'s letters," said Mr. Browser reminiscently. "Let's see—just where is that? Oh yes, just listen to this: 'If people will only let each other alone and go about their own business quietly all will be well . . . It is one's duty to try and find one's own duty and not to get into the duty of another. And in this it is of the highest importance that we should detach our *minds* (as well as our tongues) from the duties and acts of others whenever those are outside of our own. If you can find this fine line of action and inaction you will have made great progress.' "

A thoughtful silence followed the homely little reading—"homely" in the sense that it "struck home" as The Chief's simple pithy sayings always do.

"A 'fine line' indeed!" said Mother softly.

The Captain rose, reached for his hat, donned it—then raised it and bowed low, as if saluting somebody off somewhere in space. "Thank you, Mrs. Prism, for your very real Theosophical lesson," he remarked gravely.

"I should say!" affirmed Frederick earnestly, folding his napkin.

And then he looked astonished because everybody laughed. "Freddy never will get used to us, I guess," said Mrs. Crystal patting his shoulder fondly, "but his heart is in the right place."

"So is his cake!" confided Doctor to Mother, as they stood in the doorway, to speed the parting, as the others trooped down the passage towards the elevator.

Agency of Disciples

Under the protection and assistance and guidance of this Society of Adepts are the disciples of each one of its members. These disciples are divided into different degrees, corresponding to the various stages of development; the least developed disciples are assisted by those who are in advance of them, and the latter in a similar way by others, until the grade of disciple is reached where direct intercourse with the Adepts is possible. At the same time, each Adept keeps a supervisory eye upon all his disciples. Through the agency of the disciples of Adepts many effects are brought about in human thought and affairs, for from the higher grades are often sent those who, without disclosing their connection with mysticism, influence individuals who are known to be main factors in events about to occur.—*W.Q.J.*

WESTERNISING THE EAST

I had come for a few days, but now find that I myself cannot endure for any length of time the stifling magnetism even of my own countrymen. I have seen some of our proud old Sikhs drunk and staggering over the marble pavement of their sacred temple. I have heard an English-speaking Vakil declaim against *Yog Vidya* and Theosophy as a delusion and a lie, declaring that English science had emancipated them from such degrading superstitions, and saying that it was an insult to India to maintain that the dirty Yogees and Sunuyasis knew anything about the mysteries of Nature, or that any living man can, or ever could, perform any phenomena. I turn my face homeward tomorrow.—Mahatma K.H. in *The Mahatma Letters*.

"BETTER fifty years of Europe than a cycle of Cathay"—so sang the Victorian Poet, Alfred Tennyson. He may well be described as one of the spokesmen of the Nineteenth Century—the Century which enthroned materialism in science, agnosticism in philosophy, scepticism in religion, realism in art, and the spirit of doubt, with its child irreverence, in all things. The soul of the 19th century may fitly be named "Negation." The moral and intellectual devastation which has followed in its wake is greater than the material and physical havoc caused by the war during the last decade. This is not generally perceived, for humanity's moral and intellectual vision is blinded by this very spirit of Negation. During the fifty years of Europe, from 1864 to 1914, were sown in the ocean of life negation-mines which have since exploded. Europe is now a lost continent, destroyed by a moral earthquake, and submerged by the lava of thoughtlessness and conceit. "Fifty years of Europe" were years of guilt, perpetrated in the darkness of ignorance and now—the punishment!

The ship of Negation shared in the triumph of de Lesseps and passed eastward through the Canal in 1869. The arms and ammunition which it brought to India raised the thirst for destruction of spiritual mysticism and intellectual idealism among the youth of the newly founded universities for the spread of western culture. As in Europe so in India: it is not fully recognized that the massacres of Changiz Khan and Nadirshah were transitory in effects compared to the moral murder perpetrated by western ministrations.

The same Mahatma, with an extract from whose letter we opened this article, has also said: "India has been going down for thousands of years."

Five thousand years ago Krishna reigned at Dwarka and preached the Truth of truths, Bodhi-Dharma, Wisdom-Religion, Theosophy—and then opened the Cycle of Darkness, the Age of Iron. His message went into obscuration, crushed by the surround-

ing orthodoxy, which was fostered by the hereditary temple-priests. Then some 2500 years later the River of Wisdom flowed down from the mountains of the North and made fertile and fruitful the plains of India as the waters spread ever southward to where the Island of Ceylon sparkles a livelier emerald in the sea. Buddhism, the teaching of the Prince who robed himself in the *bhagva* cloth of the mendicant, had succeeded in renovating the old glory of the Ancient Faith whose Word of Knowledge was lost in the superstition and credulity born of priest-craft. The result of this mission in the land of the Vedas was the resuscitation of Bodhi-Dharma which the Vedas taught and which Krishna re-proclaimed but which had passed into the abyss of oblivion for centuries. That particular phase of the work was brought to completion by Sankaracharya who opened a new cycle for Brahmanism and the religion of the Vedas, soon after the passing of Gautama, the Buddha. Since then Theosophy has suffered reverses in Aryavarta—the land of the Ancient Nobles, which in the words of the same Mahatma is "degraded, fallen down, and trampled under the feet of all, of conquerors and of the conquered."

India's degradation is due to the fall of her sons and daughters who, conquered by their own weakness, prejudice, and passion, attracted to her shores hordes of foreigners, Greeks, Turks, Moghuls, and later on Portugese, Dutch, French and British. The loss of discrimination, due to the loss of memory of that which was the cause and the sustaining power of her ancient glory, has sent India down an incline plane leading to decay. Her Vedas, Upanishads and Puranas have become dead-letter tomes; her shrines and temples homes of dirt and dust; her priests have degenerated into poor mummers or have forsaken their altars for the kitchen.

To such an India came as a gift from the west the Culture of Negation!

India today with its caves, shrines, and temples, is neither destroyed nor dead, however desiccated. The hewn rock walls are still alive with the graphic stories of Spirit-unfoldment. The shrines are full of images which may appear grotesque to eyes of flesh but which fail not to whisper their secrets of a higher existence. The temple dust of ignorance hides the profound knowledge of symbolic rituals performed in the halls, which were once the Halls of Sacrifice wherein Mighty Renouncers gave the gift of Divine Wisdom. These very facts appeal to and evoke a ready and enthusiastic response in the hearts of India's sons and daughters to-day,—an indication that India is unlike Persia, Chaldea, Egypt or Greece.

To know India one need not go with pick and spade to unearth its buried corpse. One needs but the understanding to decipher these picture-galleries, the reverent ear to listen to these strange whispering echoes, the flashing gaze which penetrates into the very

kernel of those symbolic rituals which record the Soul of Knowledge. Above all is wanted the sense of brotherliness which reveals the life-processes which are going on within Indian hearts and beyond Indian brains, life-processes which derive their energy from that which lives hidden in dead-letter tomes and which lies buried in the temple-dust. In India today the people suffer from the weight of psychic accretions, which smother her old, old soul.

Intensive agriculture is not practised in India: the *Kshetra,* the field and the body, are treated alike. The village huts of cow-dung floor and palm-leaf roof, low and unventilated, are but emblems of the depleted, deteriorated under-fed bodies, which die at the average age of twenty-five. Child-marriage is a symbol of immature souls endeavoring to practice yoga, which has produced a form of psychism and mediumship more dangerous than that which prevails among ill-informed spiritualists of the West. The existence of the sub-merged sixth, of the "untouchables," is symptomatic of the pride of race which for long centuries has played tyrant and which has now evoked the recompense of foreign and alien autocracy. Instances can be easily multiplied, but these are sufficient for the purpose. Our aim is to point out the nature of the peculiar sleeping-sickness from which India is suffering.

There are two remedies suggested—the patent nostrums of the west, or the thoughtless return to everything of ancient days. The school of the new is inspired by negation of Spirit and Soul and the insistence on the evolution of form through luxury, ease and comfort of body. The school which harks back to the days of yore, assumes that everything of the past must of necessity be perfection. Neither of these schools seem to have perceived that the root cause of the disease lies in the comatose soul of the Indian people, which condition is *the result of the psychic opium administered by a fallen and greedy priesthood.* Jesuitry did not come into existence with Loyola. It is a known fact that in India to-day over ninety percent of the infants are given opium so that mothers and nurses may have time to attend to their drudgeries, economic and social. Once again, what is this but an offspring of the habit of psychic drugging referred to above? *Soma*-juice, the Wine of Wisdom, is no more in use; *bhang* and psychic intoxication have taken their place. And so it has been for centuries.

Under these circumstances the inoculation of the western virus will not help. Nay more, the sleeping sickness may end in the sleep of death, and all that will waken to life will be a *bhuta,* a spook, and it will be a very dangerous and lively one at that—for think of the rites and rituals so effective for *kama-rupa,* in which the sleeper has indulged for hundreds of years! That materialized *kama-rupa* may speak the tongue of Darwin or hold the creed of Huxley or regard *The Golden Bough* as its Veda, or traffic and trade like a

Rothschild and a Pierpont Morgan, or legislate and administer like Gladstone and Bismarck—but it will be, for all that, a *bhuta* whose soul is resting in the depths of pralaya, of non-manifestation.

The other remedy—back to the Ancients—is good, provided that the ancestors chosen as models belong to those periods in India's story which are spiritual as opposed to psychic, idealistic as opposed to idolatrous, mystical as opposed to mysterious. Back to the *Dhammapada,* back to the *Gita,* by all means for then each man will be a priest unto himself—and each woman too. Back to the Upanishads, by all means for then will come into its own the immemorial worship of the One without a Second and *deva* and *devatta-puja* will take their legitimate places and elemental and elementary-worship enter the region of untouchability and annihilation. Back to the Vedic hymns, by all means, to invoke Pushan and Prajapati, Atma, the One Self and Vach the Sacred Speech, Ushas the Dawn-Maiden and Agni the Illuminator of Darkness.

H. P. Blavatsky and her Eastern Masters were the first in modern times to call Indians to return to the Source of Life and Light—the Bodhi-Dharma, the Wisdom-Religion of Theosophy, which ante-dates the Vedas themselves, which chants its truth in their hymns, which sings its song in the *Gita,* which speaks its philosophy in the great Upanishads, which is the motion of the Car of Righteousness that Buddha's hand of Compassion started on its eventful journey. It was the light of that self-same Theosophy which illuminated the Sodality of Crotona where the Young Teacher of Ionia—Yavanacharya—started his immortal work and earned for himself the name of Pita-guru the father of the gurus of the West, commonly known as Pythagoras. It was the fire fanned into flame by Tsong-kha-pa to disinfect the religious and psychic atmosphere, polluted and poisoned for well-nigh a thousand years, by the lovers of darkness and their poor prey, the credulous masses of Asia; and it was at this fire that Paracelsus lit his torch of alchemy to transmute the foul air of Europe into health-giving ozone. Time and again that song and speech have been drowned in the tumult of ritualism, that light extinguished by the breath of materialism, that fire quenched by the hand of superstition.

India cannot be cured by the sick men of Europe who reject Pythagoras, Plato, Jesus, Ammonius, Paracelsus; she cannot but say to the West—physician, first heal thyself. But a graver danger stares India in the face. Will India reject the false doctrines and dogmas which have corrupted her life and her laws; which have imposed objectionable customs on her people, whose respect for tradition is indiscriminate? India does not suffer from materialism but from lower psychism, not from agnosticism but from false belief; therefore materialism of western science or agnosticism of western philosophy will but aggravate her ailments and make her

condition worse. Let India acquiesce in this mode of treatment and she must inevitably join the rank of Persia, Chaldea, Egypt, Greece. Or let her mistake the fires of orthodoxy and ceremonialism for the sun-light of spirituality and she will have to ascend the funeral pyre and die—her sacrifice and chastity but the memory of future ages, which no doubt will profit by her example.

But on the other hand let India attend to her sickness by returning to the true Religion of the *real* Dwija or Twice-Born,—Krishna, Gautama, Shankara, Zarathushtra, Confucius, Pythagoras, Plato, Jesus, Ammonius, Tsong-Kha-pa, Paracelsus, H. P. Blavatsky, and at the same time evince discrimination by a proper and adequate use of that current in western culture which is beneficent and creative and spiritual in nature, and she will wake to the new dawn, a power in herself, and a blessing to the world.

In science, in commerce, in art, there is an undercurrent flowing from Constantinople to San Francisco. Obscure and hidden it is, but unmistakable in its workings as its effects show to those who have eyes to see. The power of the Great Theosophists from Pythagoras down to H. P. Blavatsky has not failed to work its silent miracle—in philosophy and science, in music and literature, in sculpture and on the stage, even in Europe's political upheavals from the Crusades to the Russian Revolution, as in the catastrophes of her industrial era in which machines ruled men, turning men into machines. "Through the ages one increasing purpose runs" as the "world spins forever down the ringing grooves of change"—that is what the same poet in the same poem said only to conclude—"better fifty years of Europe, than a cycle of Cathay!"

The war between the White West and the Colored East; the battle of the Anglo-Indians against Indians; the strife between Muslims and Hindus; the caste struggle between Brahmanas and non-Brahmanas, the touchables and untouchables;—all these must perforce continue as long as the common source of eastern and western culture and knowledge is not found. *Theosophy, Wisdom-Religion, Bodhi-Dharma, is that source.* Its direct expression in the world of to-day is to be found in the Living Message which the Masters of H.P.B. gave through her to the world. The panacea for India's troubles lies in that Message, which alone will make her *Shastras* vital and living; which alone will enable her to steer her ship of state in safety without shattering it on the western rocks or drifting on eastern sandbanks; which alone will provide her with the just and true measure to know what is real in the West, what is false in her own home; which alone will empower her to re-proclaim her ancient message to the modern world. Let India lose her superstitious beliefs in ceremonial orthodoxy and ritualistic dogma and let her scourge from her temples the preachers and practitioners, conscious or otherwise, of psychism, mediumship, passivity,

and worshipers of low elementals or lofty star-Rishis. Let her, thus purified, willingly accept the manifestation of Theosophy in other countries, and especially of Europe and America, and stand a Master in her own household and a Servant in the World of Humanity.

THE GOD WITHIN

Buddhism and Adwaitism—are as much religions as any theistic system. A "religion" does not necessarily imply the doctrine of a personal God or any kind of a God in it. Religion, as every dictionary can show, comes from the Latin word *relegere,* to "bind" or collect together. Thus whether people pursue a common idea with, or without, a deity in it, if they are bound together by the same and one belief in something, that belief is a *religion.* Theology without the vital warmth of Theosophy is a corpse without life, a dry stick without sap. Theosophy blesses the world; Theology is its curse. Our whole endeavor is to test Theology by the theosophical *experimentum crucis.* The affliction of India is, that it lost Theosophy when the persecuted adepts had to fly beyond the mountains. And true religious living can never be again prevalent until their help is invoked to illumine the *Shastras.* . . . . If we hold so strongly to esoteric Buddhism and Adwaitism, it is exactly because no religion can stand save on the foundation of philosophy and science. No religion can prove by *practical,* scientific demonstration that there is such a thing as one *personal* God; while the esoteric philosophy, or rather *theosophy* of Gautama Buddha and Sankaracharya *prove* and give means to every man to ascertain the undeniable presence of a living God in man himself, —whether one believes in or calls his divine indweller Avalokiteswara, Buddha, Brahma, Krishna, Jehovah, Bhagwan, Ahuramazda, Christ, or by whatever name—there is no such God outside of himself. The former—the one ideal outsider—*can never be demonstrated*—the latter, under whatever appellation, may always be found present if a man does not extinguish within himself the capacity to perceive this Divine presence, and hear the "voice" of that only manifested deity, the murmurings of the Eternal *Vach,* called by the Northern and Chinese Buddhist Avalokiteswara and Kwan-Shen-yi, and by the Christians—*Logos.*—H.P.B.

LIVING THE LIFE

Dear Companions:

I suppose it is inevitable that you shoull find yourself head over heels in work on your return home. It is a "muddy civilization," and we have to wade through the "mud" of it; but there is comfort in the thought that we are not any of the mud, and can go through it and look toward the end in view—the goal to be reached—for the sake of those who are hopelessly floundering. So, perhaps we take upon ourselves the muddiest kind of mud in performing the task we have undertaken. If we look at all the pressures and strains in this way, we will not be discouraged by anything that may come to pass. In our course we have to take advantage of conditions as may be taken, and always such as tend to the end in view, or the purpose of it. Is it not so that mountains are climbed? Also—we can only reach the valley by careful descent, and do we not thus climb and descend figuratively all the time?

About men and women "as such," and the ideas which prevail with both in regard to the other; these must change, being based on physical differentiations and on accentuation of separateness mentally and physically. We have to look at souls and minds, regardless of the kind of body which envelops them, and get away from the hard and fast conclusions so common in the world. These differentiations are not at once to be gotten rid of, but a better recognition must have its beginning, and who should have this most clearly but those who see the triad in every human being. The present movement of women is such an assertion; it is neither a fad nor a fancy, but an urge of the rising cycle. Necessarily it must follow, at first, the ordinary lines of thought and action pursued by the men in general; but it is bound to work into lines which affect the home, the family, and the general human interests, rather than possessions. Errors of judgment and mistakes will doubtless be made, but from them better judgment will come. No one can help the restrictions of time, place and circumstance; they should be recognized, and what is to be done, done as best may be under them.

Most men are burdened with positivity, right or wrong; most women with negativity, right or wrong; both men and women having these qualities in balance or approaching it, are nearer to the "double spinal cord," which must come about in the race as a whole. I share your opinion as to women speakers in general, but I am not blind that there are exceptions, and I look for them, and am glad when I see signs of such in the work; for they can best help that side, and they can and do express a quality of devotion which mighty few men possess.

As you say, not only much but all that was ever written was by way of "pointers." Each soul is held by some conception, some interest, which he takes to be the *"summum bonum"*; the consideration of these is necessary in order to lead the mind from the unreal to the Real. There is no other way. Even those who know real things get caught up in the "turba"—the phantasmagoria—that we create for ourselves, and have difficulty in reverting to the Real and Eternal, such is the strength of objective consciousness which begets the idea of separateness. We have to see and know all these classifications that are perceived in pointing to the unity of which they are impermanent expressions. True it is that there are but few books necessary.

"Let me say one thing I know; only the feeling of true brotherhood, of true love toward humanity aroused in the soul of some one strong enough to stem the tide, can carry us through. For love and trust are the only weapons that can overcome the Real enemies against which the true Theosophist must fight." "Let us all draw together in mind and heart, soul and act, and try thus to make that true brotherhood *through which alone* our universal and particular progress can come."

"The number of true Theosophists is not legion. The ranks are not crowded. They are not to be known or judged by standards of the world, but by the strength of their convictions. They are one and all *dead in earnest*. They are those who though they may not have outwardly renounced, have inwardly relinquished, and who will be glad when the incidentals are swept away, and only the essentials remain. They are those who move from age to age invincible and eternal."

One asked me a question the other day: why, in view of our undoubted relations in past lives, were we placed in positions that were so difficult and so dark, when the obviously fortunate one was so near and so clearly defined. The answer that came to me was: "Long ago you took a vow, one of the meanings of which was to step out of sunlight into shade to make more room for others." We should remember that this was voluntarily done by the inner man, and that now, the very principles of our nature compel us to act—as it were against our inclination. We should also remember the harder the battle, the greater the victory, and nothing but victory will suffice us.

Yes, the present is the test; the past we will meet in the future, that *present* which has not yet ripened. Yet it is said that the process of development consists in the recovery of the memory of the past. This, however, cannot mean the sordid details of physical existence, nor would there be much concern whether one wielded a battle-axe, or what "part" one played in the various dramas of existence, but a something larger, finer, greater—the memory of

the divine Ego, those functions of our real life which go on during sleep.

It is all lived out in the mind. Most minds instead of living and acting out their *ideals* in the present, and fulfilling their present known duties to others, waste most of their opportunities in memory and anticipation. To live and act fully and rightly in the present is the whole of life; the dynamic force of the brain would then act fully and rightly, and there would be no exhaustion.

POLARITY

In view of the fact that occult science explains the mysteries of bird-flying and fish-swimming on principles entirely opposed to the accepted scientific theory of the day, one might well hesitate before putting out the true explanation. However, since we already stand so low in the favour of the orthodox scientists, we will say a few words on the subject; but they must be few indeed. "If," writes our correspondent, "we take the position that birds have the power to make themselves light or heavy *at will,* the phenomenon of their flight becomes easy to comprehend."

And why not take up such a position? Whether by *instinct* or *will,* whether an effect identical with another is produced consciously or unconsciously, by animal or man, the cause underlying that invariable and identical *result* must be one and the same, barring diversity of conditions and exceptions as to unimportant details. The action of certain fishes which, by swallowing large draughts of air, distend an internal bag and thereby, becoming specifically lighter, float above the surface of the water, does not militate against the scientific theory of swimming, when it concerns such a fish, man or a bladder filled with air. But we are left as wise as ever, when it is a question of rapid sinking, to the bottom, whether by man or whale. In the former case such sinking might be ascribed to *volition.* But man's inability to sink as rapidly and to such a depth, even though a most experienced diver,—who *has* to sink himself by a stone—proves that there must be something more than blind instinct or conscious volition. What is it? Occult science tells us the word: it is "a change of polarity and of normal gravity," not yet admissible by science. With birds and animals—as instinctive a mechanical action as any other they execute; with man, when he thus defies the familiar conditions of gravity, it is something he can acquire, in his training as a Yogi. Though the former act unconsciously, and he changes his polarity *at will,* the same cause is made operative, and both produce an identical effect. There are certainly alternating changes of polarity going on in the bird while ascending or dropping, and a maintenance of the same polarity while sailing at any given altitude.—H.P.B.

ORIENTATION

IN speaking, writing, thinking about Theosophy we intellectually admit that Law must rule in everything and in every circumstance, but in going about the business of our daily living we are too much given to supposing that events are chances, or have no connection with ourselves. By extension, national events, international relations, world happenings, even inter-planetary attractions and repulsions and influences so much speculated about by scientists under new theories of time and space—all are looked upon quite casually by most of us, most of the time. They are all signs, but we "do not believe in signs"; they are without any particular significance to us. Yet the world manifests an ordered plan, and its course is reasonably well-known, both in a general way and even down to many, many minute details.

Prophecy and the reading of signs and symbols is a science as exact and mathematical as the working out of a chemical formula. It will never be learned, nor will the world ever be a truly interesting spectacle and worthy field of endeavor, until we begin to apply our knowledge of Theosophy in daily life, and make our assent to the imperative fact of the reign of Law something more than merely an intellectual admission. For we will then begin to *relate* events, or effects, with the causes that set them in motion, and more clearly prognosticate—since effects in themselves become in their turn causes—what future events must inevitably be, unless new threads of causation are woven by us into the pattern.

For most of us, even though we think ourselves to be thoughtful students, study of the events of life is very much like a careless reading of the magazine story that is printed in instalments. We are able to recollect the high lights of past instalments, and can, perhaps, gather in a general way how they led up to the present one which we are hastily "running through." The next instalment will be a logical development of what is now and has gone before, and could be known by applying what we already have noted; but we are too involved in the present instalment, close at hand, sensational, engaging our liking or disliking. We have no historical background, no vantage-point from which relativities can be seen as such; and thus, the significant details upon which the whole story turns are missed by us in the sweep of the narrative.

Not so long ago we were perusing with care "The Theosophical Movement," a history and study of the effort of the Great Lodge in the world of men in the last quarter of the nineteenth century. Perhaps a few re-read the whole series after the last instalment appeared, in an effort to get a general view—to see the canvas as a whole and evaluate some twenty-five years of work in the light of visible results. To such students, it may be, one significant fact

emerged: the outward "failure" of the effort. Not the failure of Masters or Masters' Agents, not the failure of the philosophy set forth, to affect the thought of the day nor to influence world developments social, religious, and political: the failure was of the students of the time, and through them of the Society they valued so highly, which, after all, was merely a machine for conserving their energy and putting it to use, while the sum of its value in intelligent functioning was no higher than the average intelligence of the units that composed it.

When all is said and done, it may be seen that the very cause of their failure lay in this fact: the students of that time, like ourselves, were too much given to supposing that events are chances. The students of that time, as the students of today, talked wisely of Law at Theosophical meetings, wrote voluminously and correctly on the subjects in "papers" and magazine articles, but did not "believe in signs" any more than we do; the science of prophecy was talked about, but not learned by them. They were not able to interpret the symbols appearing on the canvas of the Society's life, as it unrolled before them, largely because they could not and would not relate cause to effect in their own individual lives as students, in their personal lives as men and women. The reign of Law was only an intellectual admission. How much better, then, the work of the Theosophical Movement will fare at our hands in this century than it did at theirs in the last, is a question. No better—unless we make of those old failures a vicarious atonement, and learn to read the signs!

Real study is self-study, says the teaching. Each of us knows his own life better than he knows the life of any other. We could begin the ancient study of prophecy—the reading of signs and symbols—by a consideration of our own personal lives to date. Each one of us as a personality is the sum of all the personalities he has expressed down the years of this incarnation, and something *plus* from prior incarnations, though we need for the present to confine our purview and calculations to this life alone.

"The events of this life to date, and my thoughts in regard to them, have made me what I am, as a person," we can say to ourselves. "Let me re-view them as closely as I can and relate cause to effect, action to re-action, sowing to reaping—all down the years, from as far back as I can remember, up to now."

Seeing how one set of circumstances grew out of another: noting, too, that the most significant *effects* developed from small matters, so inconsiderable that we scarcely noted them at all, we become aware that had we then been able to "read the signs," we could have shaped differently what was then the future—and is now the past. We begin to appreciate the value of the science of prophecy, not as an intellectual abstraction, but as a living study, applying here and now to *us*. Follows, that each day we look over

the yesterdays, relating more immediate cycles of cause and effect; then, at tomorrows in the light of today; then, at each action of today with a sense of the potentialities in it. Life becomes ever more intensely significant, as we realize that everything we put into it is *real* and *alive;* that even the great events are but *effects,* just as a giant redwood tree is an effect—evolved from a seed no larger than a grain of mustard. Seemingly trivial motives, thoughts, and actions are, in truth, *causal* seed of gigantic, though slow growing, effects.

Persistent practice in thus tracing the line of causation enables us to get orientation, not only for ourselves as Souls in this life, but as Souls in the past; moreover, it will actually give us, as Souls, a true direction in lives to come. The same process applied to groups of people, societies, nations, races, humanities, is productive of a like orientation.

How could this be, did not the world manifest "an ordered plan"—a known general course? The question, however, is one which immediately raises another—one answered by much talk in some theosophical circles in regard to the Logos. The question is: *Who did the planning?* So have we been in the habit of separating man and nature that few grasp the truth as to WHO the Planners are: they are all beings of every grade who are concerned in our world evolutionary stream, whether or no, as intelligences, they were fully aware of the planning. But there were and are *Those who know the Plan!* Of such are the Adepts and Mahatmas.

The continuous Theosophical Movement is the work of Those who know the Great Plan. The Theosophical Society was a mere episode; it became no longer vital, it died and has long since been reincarnated. Can we think its entire career and fate were not known *before* it was started? It was a tool—the best then available—for the hands of Master Workmen. When it failed as a tool, it was let go, just as other "tools" of prior days had been let go after they had served their turn; just as present "tools" will be dropped and better ones forged, if or when present ones become ineffective. Tools are not of themselves sacred or "special" in erecting the Ark of the Covenant; but the humanity to be housed is the reason for the labor and for the Ark, and so the process of erection is persistently and effectively pushed on, else this effort of Century the Twentieth must "fail," just as the Theosophical Society of the Nineteenth Century failed. Our own study and progress as individuals is not an end in itself, but a tool. This Magazine is not an end in itself—just a tool. Our Lodge meetings, our Association, our books—all these present ends we strive for—are but good efficient tools, in their right and proper places.

To get orientation, we need the highest elevation we can reach, and an angle of vision which may disclose some tracings of the Plan,

and give purview of the century-to-century cycle, whether in its manifestation it be national, inter-national, social, educational, or even political. Organizations, however huge, Lodges, publications, books, meetings, individual and personal work—all are mere incidents in the great sweep of the century-to-century Work which includes them all, in all their phases; to which all are necessary and all contribute. In this vast work, we have been engaged before; as we are in it now, we must under Law come into it again. In the free air of the vision, we re-energise ourselves for greater and further effort.

The effort now is, perhaps, in the most important epoch of our planet's history. The great cycle of human and all evolution is past the half-way mark; our earth is a scene of activity which represents the concretion of all that has gone before, the battle-ground of forces; the unique state wherein alone active outer efforts can be made, preparatory to the swing of the life-wave in its upward arc to finer states. The "moment of choice" is not so far ahead for the race as a whole.

Humanity itself is at stake. The Theosophical Movement is for Humanity *as a whole*—not for Theosophists merely, nor for some nation or a predilected race. Wrote a Master, to enable us to get orientation:

> "Plato was right. Ideas rule the world; and as men's minds will receive new ideas, laying aside the old and effete, the world will advance, mighty revolutions will spring from them, creeds and even powers will crumble before their onward march, crushed by their irresistible force. It will be just as impossible to resist their influence when the time comes as to stay the progress of the tide. But all this will come gradually on and before it comes we have a duty set before us; that of sweeping away as much as possible the dross left to us by our pious forefathers. *New ideas have to be planted on clean places,* for these ideas touch upon most momentous subjects. . . . They touch man's true position in the universe in relation to his previous and future births, his origin and ultimate destiny; the relation of the mortal to the immortal, of the temporary to the eternal, of the finite to the infinite; ideas larger, grander, more comprehensive, recognizing the eternal reign of immutable law, unchanging and unchangeable, in regard to which there is only an ETERNAL NOW."

THE STAR RISHIS

Those who fall off from our *living* human Mahatmas to fall into the *Saptarishi*—the Star Rishis, are *no* Theosophists.—*H.P.B.*

THE PROGRESS OF A BEING

KARMA may be considered as the union of Spirit, Mind and Matter *in action.* Being filled with earthly ideas, full of erroneous conceptions derived from modern science, religion and philosophy, we do not realize the power that lies within ourselves; so we think of Karma as an external thing. Karma is a synthetic word which means the progress of a being. There is no action without an intelligence; no intelligence without a consciousness; no consciousness except as a center of energy in the One Life. "As a man thinketh, he acts."

If we think we are derived from forms, then our sense of Self is contingent upon a given form, and when the form is dissolved, where is our sense of Self? It dissolves with the form. If our sense of Self is contingent upon this or some other idea of mind, then upon the dissolution of that mind our sense of Self is dissolved; we are left, but we have no sense of Self. But if our sense of Self is identified with the One Life, the One Spirit, the One Consciousness, which is the eternal, infinite, boundless, immutable container, pervader of all, then how can that sense of Self ever be destroyed? It cannot. Once this idea is grasped, a new cycle begins to manifest immediately in the sphere of intelligence, because the processes of correct cognition are three; the *perception* we have of the One Self and our identity with It; *inference* from within, without, instead of from without, within; and *living* what we have seen and inferred.

When we start acting from the basis of the One Self, we begin to practice Brotherhood, to treat other men through the body as spirits, as souls, *as* the One Self. We deal with forms as forms, with ideas as ideas; but whenever we are touching a form, we know that invisible within that form is intelligence, and that when we strike the body, we bruise the intelligence. Within that intelligence is soul, identical with ourself, and when we bruise the intelligence we bruise the soul, since, too, the soul on the other half of the circle is the same as ourself; just as a tidal wave, the bruise comes back to us; that is *testimony.* Every man's body is a visible testimony of how he understands matter and how he treats it and how he makes use of it. It is a visible reflection of his so-far acquired intelligence by experience in and through forms of this kind. His treatment of his own body and the bodies of others, his treatment of his own mind and the minds of others is the visible and standing witness of how far the Christ processes, the genesis, the conception, the ante-natal preparation of the spiritual being has gone on in him.

We see three lines of evolution everywhere in nature, but highest of the three, because all-inclusive, is spiritual evolution—the perception of Self as Self apart from body or form, apart from mind

or intelligence, apart from beings of any kind—the sense of Self. When we set our mental house in order so as to conform to that idea we shall see how this triple cycle, the spiritual, the intellectual, and the physical conjoined in one, operates to illumine within. In our minds there are faint fires lighted here and there by isolated true ideas, fraternal actions, longings and aspirations for a better life, to know better, to do better, to understand better. When in that inner world which is our mind, a sun bursts into endless luminosity we have the state of a Christ, a Buddha, of a Krishna, of an H.P.B. These fundamental ideas have over and over again been shed in the world by men who before us passed from the human to the supreme, from the intellectual to the spiritual consciousness, from physical knowledge, psychical knowledge, intellectual knowledge, into the full blaze of Wisdom. When the most ordinary man seizes hold on them, he will work that very evolution in himself which is in truth a revolution, because it will transform him into a new order of being. Then, instead of dwelling amidst the funeral tapers of time, he dwells in the shadowless light of the eternal illumination.

OBSCURED ADEPTS

And among this "sacred tribe of heroes" must be classed other souls. They are those who, although now inhabiting bodies and moving among men, have passed through many occult initiations in previous lives, but are now condemned, as it were, to the penance of living in circumstances and in bodies that hem them in, as well as for a time make them forget the glorious past. But their influence is always felt, even if they themselves are not aware of it. For their higher nature being in fact more developed than that of other men, it influences other natures at night or in hours of the day when all is favorable. The fact that these *obscured adepts* are not aware now of what they really are, only has to do with their memory of the past; it does not follow, because a man cannot remember his initiations, that he has had none. . . . there are countless numbers of men and women now living who have passed through certain initiations during their past lives upon earth, and who produce effects in many directions quite unknown to themselves now. They are, in fact, old friends of "the sacred tribe of heroes," and can therefore be more easily used for the spreading of influences and the carrying out of effects necessary for the preservation of spirituality in this age of darkness.—*W.Q.J.*

ON THE LOOKOUT

A Disagreement of Doctors

Some day, time and space permitting, we propose to set forth in detail, with sources and references, the true nature of the "evidence" upon which the animal descent of man is held; and those who confidingly swallowed the pronunciamento of the American Association that "the evidence for evolution as applied to man is increasing every year" will discover indeed the truth of Mr. Brisbane's remark that "the theory of evolution is proved on the authority of more than two thousand of the leading scientists of America!" Indeed the actual "proof" does consist in just this *"authority,"* and in nothing else; and we have *all* the evidence at hand.

So glaring have become the contradictions in this theory, so obvious the truth stated by H.P.B. in 1888, of "Scientists . . . unconsciously insincere in 'forcing' a hypothesis the elasticity of which is inadequate," that revolt threatens in the very sacrosanct ranks themselves—of which some are ranker than others. When the revolt gathers full sweep, as may be the case ere long, there will be fulfilled H.P.B.'s prophecy that "the day is approaching when a reform in the methods of science will be demanded by scientists themselves."

We have dealt elsewhere with the remarkable blunder made by "Science Service" in stating, respecting the disputed age of the Santa Barbara skulls, that "the earliest known human remains in America are only three thousand years old. Now in the same periodical *(Science)* for Dec. 28, 1923, E. H. Sellards calls the "Service" to account and bitterly rebukes this so-called impartial reporting department for spreading misleading statements in support of special theories.

Boomerangs

Incidentally, Mr. Sellards speaks very unflatteringly of Dr. Hrdlicka; and a little investigation shows him correct all through, while Dr. Hrdlicka is very nearly caught inadvertently donning the muddy robes of Haeckel, up to the present unique in his eminence as a scientific faker.

Dr. Hrdlicka it was who said that the Patagonian skull was not Tertiary, *"because as human beings men did not exist on earth more than half a million years ago."* (Italics ours). Incidentally the learned savant fell out with Dr. Osborn over this; and Dr. Osborn is his peer upon practically any ground.

Dr. Hrdlicka it was who cited the case of a fossil hand discovered by a *doctor of surgery* (who, we opine, should know a human hand when he sees it) which "subsequently proved" to be "only a remarkable accidental formation." (Nature of "proof" not given.)

Dr. Hrdlicka it was who stated the Vero finds in 1916 to be "seeming burials," although, as Sellards points out, Hrdlicka never saw them in place, while a list of authorities longer than the decalogue, who *did* see them, said they were *bona fide* deposits associated with extinct fauna and flora. In short, Dr. Hrdlicka has overstepped himself and thoroughly "shown himself up."

The Reign of Preconception

How, asked H.P.B., can the truth ever be arrived at by scientists who persist in twisting and distorting every new discovery into a preconceived frame rather than troubling to consider it on its own merits?

So many points have emerged which *could not* be explained away, and so have been ignored, that considerable study of the subject is necessary before any credible explanation can be arrived at, of the manner in which the truth has been eluded so long; and the explanation is seen to be without doubt the existence of prejudice so strong as to be practically impregnable.

Hrdlicka classed the Vero discovery as a "seeming burial," solely for the reason that it refused to fit the particular post-Darwinian theory held by him. He did the same with the Patagonian skull, and unless evidence to the contrary is adduced—which we challenge—with the fossil hand. The Lagow deposits and others of similar nature have been quietly *buried* without discussion—but unfortunately such dead often refuse to stay defunct.

A classic example of the preconceived idea is found in the "Daily Science News Bulletin," which says "In 1916, near Vero, Florida, remains were found which for a time were thought to be those of a very primitive type of human being. Painstaking study led to the conclusion, however, that these bones were of the modern Indian type." *Therefore,* they could not have belonged to prehistoric strata—while what Theosophy seeks to prove is just the fact that modern type remains *should* be found in ancient strata.

It may dawn upon the scientific mind in the not distant future, that the Darwinian Theory, as applied to man, is not the serene judge over facts, but that it is upon trial for its life before a jury of facts too long refused rights of hearing.

THOSE FACTS

A summary of the actual discoveries prior to 1916, as set forth in the "Encyclopedia Britannica," disclose the following classifications:

Primitive types in early strata, ten.
Modern types found in early strata, ten.
Status doubtful, six.

In one discovery, all three classifications enter; in some cases, the modern types were found in the very oldest strata of those considered.

The "joker" *lies* in the fact that all the discoveries of modern type skulls are set down as *doubtful;* no evidence being given as to reasons for such doubt; and having the record of Dr. Hrdlicka *et al* before our eyes as above, we want to see that evidence; we would like to know whether or not these cases were set down as doubtful *for the sole reason that they didn't fit the orthodox theory.* Will some scientific gentleman come to the rescue? Also, be it remembered, discoveries galore have eventuated since 1916, not only of skulls, but in archaeological directions as well, which instead of substantiating the theory, do just the opposite. We have dealt with many of these already.

THE ONLY WAY OUT

Science, by some curious blindness, is yet able to evade the sight of the true nature of the cul-de-sac into which the animal ancestor theory is leading her; but no light will break until it dawns that man, though animal physically, is animal *plus;* plus something which substitutes the law of the survival of the unselfish for that of the "fittest"; something which has held his form nearly constant through untold ages of otherwise constant mundane change; and that something is *mind,* not developed from the brute instinct, but *transmitted* by a forgotten spiritual ancestry.

Once possessed of this, man had arrived; for him henceforth little more of physical evolution, but for the rest of the Manvantara spiritual and mental evolution—or destruction.

The Source of Difficulty

The reason for this intransigent erraticity lies in our favorite way of looking at mind, matter, and spirit—upside down and backwards. Instead of man being built of and evolved out of matter, acquiring mind and spirit as a kind of side issue, man is Spirit itself; Spirit Universal, in which arose mind which evolves and deals with matter, evolves and deals with forms.

The Spirit-Mind of man being the dominant consciousness of the world, all other lesser evolutions gravitate toward its likeness, imitate its vehicles of manifestation. This theory (unimpeachable fact for those who *know*) contains and explains *all* the facts; none other does.

For instance, how is it, under the "recapitulation" theory still held by many, that the embryo anthropoid has at one stage *hair on its head only?* If the recapitulation theory is correct, then the ape must have descended from man! Just so does Theosophy teach, although in truth recapitulation takes place from another base than the orthodox one, and is no nearer the truth in embryology than are the nebular and planetesimal theories in astronomy.

Look upon any set of facts from one pole of the spirit-matter integer, and a picture appears; look upon them from the opposite, and there shows a picture of just as opposite import. We have, in the West, always looked at the universal pyramid from the matter of *apex;* if we do not like what we now see—and who does?—why not then try a view from the *spiritual base?*

The Steinach Operation

Many have arisen to tell of the "glorious rejuvenation" obtained through gland transplantation, or the Steinach operation; while on the other hand, results disastrous or imperceptible are equally numerous.

How shall we interpret these phenomena? In just the same way as those of Christian Science, "meta-physical" healing, or any other system under any other name wherein the factor of *suggestion,* conscious or unconscious, has a chance to enter.

The Steinach operation (which, if in itself harmful, is probably least so of all the "rejuvenation" methods) is practically identical with vasectomy; which, extensively practised in the '90's *minus* the rejuvenation *suggestion,* resulted in no case of rejuvenation, real or imaginary.

Likwise many recent cases reported, in which the operation was performed with no hint of rejuvenation, and for other purposes, show no rejuvenation results. (*Literary Digest,* Oct. 6, 1923.)

The reason for this, the reason for any cure or any lack of cure in any system may be very briefly expressed:

Every atom in the Universe has consciousness, will, *suggestibility* (or impressibility) of its own degree.

Any suggestion originated is a matter of choice.

Any suggestion accepted is a matter of choice.

Every suggestion, whether upon self or other selves, produces a direct reverse reflection upon the suggester.

The use of the will, under the power of suggestion from within or without ("faith") can produce any visible, actual, physical result within the limits of the powers of imagination of the suggester, except insofar as inhibited by past or present suggestions, direct or reflex, laid upon the self by itself or others, in present or past times.

This, pondered upon, will make clear the nature of cause and cure, health and disease, whether mental or physical; for this is the Karmic Law.

CANCER AND VIVISECTION

The rapid and deadly increase of cancer is one of the major problems of medical science.

Among the few facts so far discovered about cancer, is that cancer cells produce a growth-activating substance which is one of the chief causes of the difference in their action from that of normal cells; as a Theosophist would express it the "creators" driven wild become "destroyers."

We affirm that the total failure to cope with the problem is due to the same radical defect which produced it: *i.e.*, that the medical scientist, while proclaiming that the law of causation rules supreme, in substance and in practice adds "up to a certain point"; which point, being investigated, is found to be where his prejudices or his profits begin.

Vivisection is the practice of the idea that might makes right and the means justifies the end.

Vaccination and serumization are the chief results to date of the application of vivisection.

Vaccination and serumization introduce fast-growing animal cells and other anomalous substances into the blood.

It has been discovered that irritation of tissues produces cancer.

The multiplication of cancer and a multitude of other evils has proceeded *pari passu* with the vogue of vaccination and serumization.

Could there be a clearer chain from moral cause to physical effect?

Who sees it?

No one with a voice.

To whom does the public listen?

To him with the loudest voice.

Why?

Because he promises the largest measure of selfish physical benefit.

Who sees *this* chain?

ANOTHER KIND OF VIVISECTION

From the selfish and ignorant cruelty of vivisection, now and then shines a bright light.

Such was the American physician who purposely experimented on himself, in tracing the causes of yellow fever, and, if memory does not fail us, sacrificed his life.

Such was the French scientist who gave both arms, an inch at a time, to the investigation of X-rays.

Such, as a minor example, was the scientist who had himself bitten recently by a poisonous spider.

Most of these men were also orthodox vivisectors, we may suppose; but *they took their own medicine.*

However mistaken a man may be, however cruel his methods to others, man or animal, any true Theosophist holds him immeasurably higher than the man who apportions to his victims, whether animals or the helpless children of the poor, all the agony, and presents himself with all the glory and all the emoluments.

The ferocious Inquisitor of the Middle Ages, who yet would, and often did, meet the same horrible fate as his victims, in defense of *his* ideals, will reach the Eternal far, far sooner than the smug modern who shudders at his crimes, yet renounces no whit of the padding of his own stomach, no measure of complacence in his own ideas, for his suffering fellow-men.

The Spots of the Leopard

It is reported, apparently with authority, that Dr. Paul Kammerer of Vienna has grown transmissible eyes on blind newts, produced hereditable color changes in chameleons, etc., and in short threatens to upset all present theories of genetics by short-cut evolutionism. Similar results being reported by Pavlov and others, the subject is worth looking into.

In the days of Darwin, these gentlemen would have been loudly hailed; but now, when genetics refuses to produce a mechanism of variation, and in fact points the other way so far as physical life is concerned, they are inconsiderate indeed; these experiments, if verified, go far to throw the whole subject into hopeless confusion. Naturally, therefore, Dr. Kammerer especially is having rough sailing with his "brother" scientists; politically, so to say, he has made a great error in discovering something which science can't explain.

Very naturally the *physical* machinery of heredity is insusceptible of modification; for the chief characteristic of matter in itself is inertia, the dark quality of Tamas, and it acts only under pressure from other forces.

The True Missing Link

The fundamental overlooked by all, and which alone can reconcile the immovable character of genetic heredity with the constant evolutionary change seen in nature, is the *purposive creative intelligence within and behind matter.*

> These purely *secondary* causes of differentiation, grouped under the head of sexual selection, natural selection, climate, isolation, etc., etc., mislead the Western Evolutionist and offer no real explanation whatever of the "whence" of the "ancestral types" which served as the *starting point* for physical development. The truth is that the differentiating "causes" known to modern science only came into operation after the *physicalization of the primeval animal root-types out of the astral.* [Ectoplasm, Eds.] Darwinism only meets Evolution at its midway point—that is to say when astral evolution has given place to the play of the ordinary physical forces with which our present senses acquaint us. But even here the Darwinian Theory, even with the "expansions" recently attempted, is inadequate to meet the facts of the case. The underlying physiological variation in species—one to which all other laws are subordinate and secondary—is a sub-conscious intelligence pervading matter, ultimately traceable to a REFLECTION of the Divine and Dhyan-Chohanic wisdom.—(*Secret Doctrine,* II, 648—written in 1888.)

The Limitations of Reflection

Perhaps to fling "Divine Dhyan-Chohanic wisdom" in the face of science is an unbearable insult; but we dare the consequences, confident of the vindication of Ancient Science by the future.

This "reflected wisdom" is, outside its specialized experience—which is especially manifested in physiologic processes—neither as comprehensive nor as flexible as that of man, who rides upon its back. It has had through geologic history to find a slow and painful way through the thickening complexity of the intelligences manifesting as our material world.

The more simple and undeveloped a consciousness, the more suggestible; that of man is least so of all, as shown by his practical changelessness through millions of years. On the other hand, he has the power, as shown by the breeding of domestic animals, to hasten change in other organisms. This is by one form or another of *suggestion* on his part to the undeveloped consciousness with which he deals, and the results so obtained are not to be compared with the slower results of the unaided sub-conscious.

Material science offers no mechanism for the transmission of acquired characters or any others; the elaborate plasmic formations studied in genetics being easily seen to be *instrumental* and not causal.

Theosophic science offers a superphysical *transmitter* of heredity in the astral (ectoplasmic) body, and a super-material—not supernatural—*carrier* of heredity in the "Six-principled Dhyan-Chohan"—to those spiritual enough to understand it.

THE LIMIT OF IMPROVEMENT

Dr. Kammerer believes that the more important mental and moral characteristics are transmissible.

In this, however, he errs; for such characteristics are not to be imposed *from without;* good or bad, under karmic law they are all *earned,* and it is not the more obvious traits which draw man into incarnation through his particular parents; it is the deeper and often unperceived polarization which his soul has received in its immense and forgotten past.

For this reason, happy to say, the insane experiments in altering traits which science would carry out for the "perfecting" of humanity, will never have any permanent effect; else—supposing we could get any agreement on the particular type most desirable—we would soon be a world full of glorious automatons, as perfect physically as blooded stock, as perfect mentally as automatic chess players—and with exactly the heart and soul of both.

Ten thousand times better the race as it is, filled with hatred, disease and sin, but *thinking, suffering, choosing,* above all advancing, however slowly, *toward spiritual life,* than a race of the Robots which science would make of us.

A SLIP IN THE COGS

It is not often that such a small thing as the change of sex in a pigeon produces an opinion from a scientist which is unorthodox; but such an incident calls from Dr. Oscar Riddle the remark that "the result clearly indicates that the hereditary basis of no bodily or mental characteristics may be considered as irrevocably fixed and uncontrollable." He thinks that all hereditary traits are modifiable or reversible.

We have already dealt with the lichen; Mangelsdorf and Harper have been unable to get the endosperms of a form of Maize to fit the Mendelian law; and now Dr. Riddle. All in all, it seems probable that it may soon be recognized that Mendelism is like some other "laws" which don't always work;

and then the proponent of irresponsibility will have to look elsewhere for comfort. True, Dr. Riddle believes that the means of control of heredity are physical in nature; but he may safely be left to the Freudians and others of that ilk in regard to modification of nature *by effort of will.* Thus scientific opinion seems veering toward what Theosophy has always taught: that whatever undesirable traits a man may "inherit," he need not keep them. The point is that all inheritances, good or bad, are *from our own past lives,* and not from our parents; our character of today is determined by our acts of yesterday; our tomorrow will be determined by what we do with what we have today.

THE GOBI

The Andrews expedition, which, in spite of numerous fossil exhumations in the Gobi last season, failed to locate the hoped-for "missing link," returned with hope undiminished. Mr. Andrews "believes unquestionably that Mongolia will yield the remains of primitive man," and that "we did not exhume the bones of the progenitors of the human race on our initial exploration simply because we did not reach the proper strata of rock." Unfortunately for hope, there *is* no proper stratum of rock—although, curiously enough, the Gobi is the home of our ancestors, though not in the form expected by Mr. Andrews.

Discoveries in the Gobi, substantiating *Secret Doctrine* claims that the Gobi has seen civilization for untold prehistoric milleniums, have been rather rife of late, and it is well on the cards that Mr. Andrews will happen on some more—under circumstances embarrassing to the "primitive ancestor" idea.

If science were at all capable of taking a hint, the skeleton reputations left strewn on the trail of the "missing link" mirage through the desert of nescience, should surely be sufficient. Be this as it may, the search has narrowed to Central Asia by process of elimination.

All types of "ancestral" man so far found have confessedly failed to measure up to our own family tree; the main trunk of the whole tree, as will be seen by consulting Dr. Osborn's classic work, "Men of The Old Stone Age," is *utterly unknown.* Having been found nowhere else, it *must* be in Asia. *Quod Erat Demonstrandum*—as far as the scientist is concerned. Unfortunately he is not wise enough to drop the search where it is.

A SURPRISING THING

> One surprising thing that the writer has always been concerned with is: how many times has a "human race" been evolved during the past millions of years. By that is meant animals—not necessarily resembling man—that could talk and REASON as human beings do. But there is a possibility that such a race lived on this planet, having long been supplanted by other species under Nature's own law of the "survival of the fittest."—(Editorial, *Science and Inventions,* January, 1924.)

That the above should have emanated from a source to which any innuendo against the "animal ancestor" theory would be rank blasphemy, is indeed a surprising thing.

We do not know what evidences have led Mr. Gernsback to his speculation; it is not impossible that some of them may be coincident with those which have cropped up in a continuous support of Theosophy ever since promulgated. In any case, Mr. Gernsback is not alone in his peculiar ideas; Prof. Soddy—by no means a lesser light in the scientific world—thinks that former races mastered radio-activity and left for more congenial planets; for which they are hardly to be blamed!

It only needs for Mr. Gernsback to recognise that the "former human races" are still here, being ourselves and none others, and for Prof. Soddy to recognise that these races did indeed master radio-activity—and several other forces—but that it was the *misuse* of these forces which led to disappearance—for questions to be set on foot which may lead somewhere. But a still further and more necessary step is the recognition that man is not the same kind of animal as the others, and that it was *self-identification* with lower kingdoms which has been the carrier of the evil karma of self-delusion ever since Darwin.

SOME MORE GIANTS

> "If the skeletons of the prehistoric ages have failed so far (which is positively denied) to prove undeniably in the opinion of science the claim here advanced, it is but a question of time. . . .
>
> Nevertheless, even the 'Giants' have not been left without their witnesses . . . to begin with geology; it has already been confessed that the older the excavated skeletons, the larger, taller, more powerful their structure."
>
> (*Secret Doctrine*, 1888, II, 277-278.)

The intervening years have brought a flood of proof incontestable by any unprejudiced observer, many cases of which we have dealt with.

We now add two skulls of an unknown giant race discovered in South Africa and, if reports are reliable, 26 footprints, 7 inches by 17, in the stone of the Blue Ridge Mountains, on Enchanted Mountain, a region once occupied, according to Indian legend, by a mysterious white race.

Outside the *Secret Doctrine*, we have seen no attempt, scientific or otherwise, to explain these matters or to reconcile them with current theories on the past of the race.

The policy was formerly denial; this becoming impossible, the wiser, but still not permanently tenable one of a discreet silence has been adopted.

Sooner or later—and probably sooner—the whole question will be forced to a decision, and science will have to revise its anthropogenesis in a direction which can only be more in line with the Ancient Wisdom.

A PALEONTOLOGICAL PUZZLE

Discoveries substantiating the immense antiquity of the race which is taught by Theosophy are increasingly inconvenient and inconveniently increasing.

A highly developed pseudo-cornstalk in the Paleozoic coal deposits, some millions of years ahead of the proper time for such highly organized forms, according to orthodoxy, is the latest.

This will not conduce greatly to scientific acceptation of the Theosophical doctrine of a highly evolved human race prior to the date set by science for the earliest mammals; still it is a *cornstalk* showing which way the wind blows.

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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XII—No. 6 April, 1924

That which the students of Occultism ought to know is that THE THIRD EYE IS INDISSOLUBLY CONNECTED WITH KARMA.

—H. P. BLAVATSKY.

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THEOSOPHY does not concern itself with dissensions or differences of individual opinion. Its treatment of men, things and methods "is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis is its criticism directed in any other spirit."

THEOSOPHY, believing to the full that "There is no Religion higher than Truth," is consistently devoted to the Three Objects of the Parent Theosophical Society which was founded at New York City, U.S.A., in 1875, by H. P. Blavatsky, William Q. Judge, Henry S. Olcott, and others. Those Three Objects are:

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

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

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

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Self dependence alone is bliss.—MANU.

THEOSOPHY

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THE SCREEN OF TIME

TEMPTING THE CHILDREN

American children are "bad." Subjected to observation, unknown to themselves, under opportunities carefully provided by "scientific" testers of character to enable the youngsters to be dishonest, or to show their lack of home training in the elementary principles of right and wrong, they demonstrated quite successfully that they are lacking in moral perception. It is a sad business. The methods employed were despicable—a mere adaptation of the "stool pigeon" practice of police circles. It was made easy for the children to cheat in school examinations, to evade paying car fare, to retain excess change from the payment of purchases, and the like. Many of them, children of their generation and imitating the example set by their elders, did these things. So the child of the land is in an alarming bad way, it would seem, and the only way out is to provide ethical and moral instruction in the schools—"religious" instruction if the sectarians can succeed in their designs. The experiment was fostered by the Institute on Social and Religious Surveys, some of the Directors of which are Presidents of well-known American universities and colleges. It is an example of the almost inconceivably stupid "scientific method," with its "results" that are so illuminating—as to the experimenters—and so utterly inadequate when applied to the practical business of daily human living. Like the practices of modern "psychology" it was a kind of human vivisection, and synchronizes interestingly with the efforts of organized medicine to gain control of the school children for the purposes of experimentation and—profit.

We are indebted for an account of this unpleasant exploitation of the children to an article by William G. Shepherd, in *Good*

Housekeeping for February. Mr. Shepherd himself does not endorse the methods; they evidently give him a feeling that the children have been tampered with; but he apparently accepts the results and resulting deductions soberly. He quotes with seeming approval Dr. Walter S. Athearn, "leader in this testing of American children . . . one of the leading educators of the United States . . . skilled scientist in the subject of pedagogy," thus:

> "We have made the discovery that unless children are taught religion they will not be religious. We have also made the discovery that children can be scientifically taught religion in such a way that the course of their entire lives is changed. Our tests prove this beyond any scientific doubt.

This is no "discovery." It is merely another example of scientific purblindness re-discovering something that has been known for ages and which every right-minded father and mother in the land already knows. There was no necessity, nor excuse, for subjecting great numbers of children to the temptation of wrong-doing—conniving with them, in fact, in order to "scientifically" prove that the child-mind will develop along the channels provided; common experience proves it daily.

"COLD-BLOODED SCIENTISTS"

Mr. Shepherd himself to some extent betrays the fact that he has fallen under the common delusion of the worshipers of the God of "exact science" and the reverers of its "miracle-men." He writes:

> The lack of religious instruction for American children—and its results—has been measured by scientists. An amazing series of tests, covering a space of three years and conducted by cold-blooded scientists in pedagogy, has stripped the characters of our American children bare. And they do not look good; the soul of our religionless American school boy or school girl does not look good. . . . I did not know . . . that scientists had been quietly working in some of the schools of America, spending money by the tens of thousands of dollars, until they have exhausted over $100,000, in measuring the characters of our public school children. . . .
>
> These latest facts prove, incidentally, that there is no place in America to which I can send my children—and keep them within the limits of democracy—where they will receive instruction in religion and morals. Religion and morals, somehow, have dropped out along the road in our educational progress.

"Measuring the character" is an arresting phrase, we admit, but is it "scientific"—or is it in fact merely a phrase? And does Mr. Shepherd believe that the schools should do for the children those things which a proper home environment and the precept and *example* of the parents themselves ought to do? This is an illustration of our quite general practice of passing the responsibilities which are peculiarly our own on to some other person, or group of persons. Children are to the last degree imitative. The adults of America are dishonest. "Exhausting over $100,000," under the

methods of scientific pedagogy, it has been demonstrated that the *children* of America are dishonest. Let's get up a method by means of which they may be taught—by others not their parents and natural guardians—to be honest. Meantime we adults are to continue, presumably, setting the dishonest example as of yore.

Now what are the facts developed as a result of the tests? Here is a table printed to illustrate them; note that the last column indicates the *percentage* of "strength of character and ability to resist temptation" exhibited by the young victims! We wonder if this is an illustration of the "scientific method" of getting "results"; we had supposed that honesty was *honesty*—either an individual was *honest* or he was not—that there was no question of "percentages" about the matter. But to the table:

Rank	*Group*	*Average in test*
First	Boy Scouts (two years)	82.3
Second	Boy Scouts (six months)	80.4
Third	Private School	78.2
Fourth	Private School	75.0
Fifth	Camp Fire Girls (four months)	62.2
Sixth	Boy Scouts (just organized)	60.5
Seventh	Private School	59.5
Eighth	Boy Scouts (just organized)	58.1
Ninth	Public School	56.8

Now For the Discovery!

Some of these very same children already exploited, with the result that "science shows that over half of them will cheat and lie and steal," were experimented with again. Writes Mr. Shepherd:

> After the tests which I have described had been made and the scores carefully registered, the various groups of children were given special instructions.
>
> One set was given ethical instruction by highly trained teachers who knew the psychology of youth and were skilled in pedagogy. There was no religion in this ethical instruction; it only showed children what they ought to do.
>
> Other sets were given religious instruction, with prayer, Bible reading, singing and devotion.
>
> The children who had been given ethical instruction improved over 60 percent. . . . But there was a triumph in the test of the boys and girls who received religious instruction, under trained teachers. They improved 85 percent in the honesty tests. Their souls as well as their brains had been put to work in their solving of their life's problems. Their characters had become like a rock.

"Like a rock" is an extremely suitable phrase under the conditions and we congratulate Mr. Shepherd on his perspicuity; more than one hard-working student of Theosophy of today is laboring to undo the effects of treatment of his own "character" administered years ago—by prayers to an "outside" and impossible God who has

no validity beyond the ignorant petitioner's fancy, by reading an exceedingly contradictory Bible which purported to be "the exact word of God," by singing the curious "religious music" to which equally curious and meaningless words had been set, by psychic intoxication masquerading under the name of "devotion."

Ethical instruction is indeed admirable, if the teacher thereof is able to give a sound and intelligent basis for the ethics promulgated—a basis that Theosophy alone provides. But it would be much better to leave the children dishonest, like their elders, than to lessen the "badness" by administering to them the crude and degrading falsities of Western Christianity, with its jealous God who can be cajoled and thus evaded, its dependence upon outside support and lip-belief with the consequently decreasing self-reliance. This is very much like giving liquor or drugs to the contumacious because they become "pleasant" or "mild" under the influence.

THE INEVITABLE DEDUCTIONS

Why not be honest with ourselves? The children of America exhibit dishonesty because dishonesty is the ruling note of our present civilization. We have a dishonest God, a large "percentage" of dishonest worshippers, dishonest parents in dishonest homes, a dishonest science and dishonest votaries thereof—and dishonesty in government, business, politics, education, even in sports. We are afraid of ourselves and one another, distrustful, suspicious and superstitious. We don't want the clear water of Truth but prefer the murkiness of various nostrums in every department of our varied activities. Is it any wonder that the children exhibit the evasiveness, the hypocrisy, the cant, the mental and moral crookedness and irresponsibility of the day?

What is the cause of it all? Western Christianity with its unsupportable assertions, constant "trimming" and "truckling," persistent appeal to the weaknesses of mankind, its hypocrisy, selfishnes, demonology, and, worst of all, its hideous separativeness—Western Christianity is the cause of our national and individual dishonesty. And now we want to feed to our children some of the very "devil's broth" that has caused our own disease, in the hope that it will cure the children! A metaphysical serum treatment!

Dr. Athearn is quoted thus:

> Under scientific pedagogy children can be taught goodness so that they will really *be* good. Spiritual inspiration can be put into their minds so that it will remain there and will become the motive of their lives. Our tests prove this beyond any scientific doubt.

Is not that a complete illustration of the ruling idea of Western Christianity—to *be* good? No note of *doing* good, in utter and complete *self*-forgetfulness! It connotes neatly with the much repeated Ten Commandments, the degrading "thou shalt *nots*." Naturally follows a rigid classification of "good" and "evil," as if they

were *things* in themselves. If our "percentage" of the first outranks our "percentage" of the last, we shall, we presume, "go to Heaven" to remain forever and ever and ever; if not, our destination is Hell where we shall burn with the same inexhaustible fervor and duration! Such is civilization, education, religion and "science" in the Twentieth Century! Oh!

We commend to the measurers of good and evil connected with these children's tests a thoughtful consideration of the words of a Teacher whose name is known to Western Christianity but whose spirit long since has been lost to it:

> But, whoso shall offend one of these little ones which believe in me (the Christ), it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

The Purpose of Education

But some months ago, in *Good Housekeeping,* Stanwood Cobb struck a higher note. He observed that but few who are in the process of being educated stop to think what it is all about—that even teachers and parents are often at a loss to describe just what it is they expect education to do for their children. Mr. Cobb's six conclusions as to the purpose of education, are as follows: *(1)* to give us knowledge, *(2)* to develop in us cultural tastes, *(3)* to train us to be better citizens, *(4)* to make us abler wage-earners, *(5)* to help us to serve human welfare, *(6)* to advance us on the path to God.

Whatever be the order of their importance, these are all worthy objects, but how any of them are to be achieved under present educational systems is a difficult question. Man is a spiritual being, not a material one, though presently engaged in things material, understanding them, and aiding the evolution of intelligence through the lower forms of life. Modern educational methods take no cognizance of this stupendous fact in Nature, but are based, rather, on the unsupportable hypothesis of materialism, than which there is no more definitely limiting theory. Even the current superstitions, passing under the name of "religion," have erected a materialistic God—a gigantic idol——and perhaps Mr. Cobb himself is obsessed to some extent by the race idea, as he uses the term "The Great Educator," though the limitations of the public which he is addressing may well have constrained him to the employment of some symbol which could be grasped. In treating of his sixth object of education: to advance us on the path to God, he writes:

> How this can be done, in a materialistic age, and in a country of many religions, is a problem which the educator must solve. Because it is difficult does not excuse failure to solve it. . . .
>
> To teach spiritual truth is quite another thing from teaching religious dogma. The latter is well discarded from progressive educational systems. But to teach, or better say to unfold, spiritual values in a child brings heal-

ing to the nations. It is the only possible way to develop each child to his or her best self. Without the knowledge and the love of God education is incomplete, as civilization is incomplete.

This is good Theosophical doctrine indeed! But how can any educator soever solve the problem for his pupils, except as he has solved it for himself? It is quite evident that under present systems the ideal cannot be realized; but it can be held as an ideal. Ideals persistently and courageously held and tried for have a way of becoming realities in the progress of time.

WHAT SHOULD EDUCATION PRODUCE?

Our present public school system is like a huge machine that that has become so complex, so unwieldy that it is a monster of inadequacy and a devourer of the hopes and ideals of teaching talent: The despairing cry of many teachers who would bring something real and worth-while to their avocation is, "We can't do anything; we would be happy if we could only treat *one* subject adequately, but there is no time!" The present object of education is all too often to enable children to pass examinations, a system that does not result in learning and accomplishment, nor even develop right emulation, but which tends to generate superficiality and inattention, as well as to breed jealousy, envy, hatred almost, in young people for one another, and thus train them for a life of selfishness and struggle for honors and emoluments instead of kindly feeling.

From first to last the ideas implied in the phrases, "the struggle for existence" and "the survival of the fittest," are the dominant influences behind and within so-called education. Throughout early life children have these driven into them by practical example and experience, as well as by direct teaching, until it is almost impossible to eradicate from their minds the belief that "self," the lower, personal, animal self, is the end-all and be-all of life. Selfishness is the curse of humanity, and the prolific parent of all the evils and crimes in this life, and our schools are the very hotbeds of such selfishness.

Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves. The purely mechanical work of memory could be reduced to a minimum, and the time much better be devoted to the development and training of the inner senses, faculties and latent capabilities. Were each child dealt with as a unit, in place of the present method of classes, it might be educated so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. The true educational ideal is to create *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*.

In Minneapolis Public Schools

The Minnesota Council of Religious Education has worked out courses in religion and the Minneapolis public schools are to devote to them three half-hour periods each week, according to the news dispatches. Pupils are to be excused to attend these classes during school hours, and the work is to be under the direct supervision of an interdenominational committee of ministers.

It would be interesting to know what *form* of religion is to be studied, but since it is in the hands of the clergy, no doubt the courses are in Christianity of some carefully emasculated type. What a pity! The work might be truly useful and distinctly worth while if all the great religions of the world were taken into consideration and each studied in turn upon its own merits.

If all were studied honestly and without bias, the fundamental agreements in all would emerge, tolerance would be inculcated, a little of the present myopic "American" contempt for other peoples and their standards broken down, and the false "missionary" notions of the "heathen" shown up for what they are. But that is too much to expect—even in good, clean, crisp Minnesota.

Middle Western Qualities

The fact is, our Middle Western communities present a peculiar and difficult "pair of opposites" as they emerge from the submersion of rugged pioneer days: they are at once the great hope of America, as also its despair. For they embody to a degree the sanity, common-sense and general clean-mindedness of the developing American character, retaining at the same time the defects of those qualities: conventionality, religious intolerance, self-righteousness and that superficiality which believes itself as "good" and as wise "as any man," while displaying a lack of breadth and culture and understanding that is at times almost abysmal.

The hope is in the younger generation, the state universities, the developing literature, the general shaking-up which the war produced—yes, and the automobile, curiously enough—because the movings about and mixings which its so general use produces are tending to break down the limiting idiosyncracies of environment, the provincialism, with which the splendid and promising Middle West has permitted itself to become circumscribed. Also there is enough of the old pioneer spirit left to urge bolder folk to make experiments—in law, in education, in life—and these will ultimately extend to "religion." All the more need, then, for students of the old Wisdom-Religion to preach, practise and promulgate, along sensible lines. Thus advancing thought will have attractive and interesting channels along which to flow—and the thinkers those aids to understanding which will enable them to orientate themselves.

IN THE SCHOOLS OF NEW YORK

An appeal has been made by leaders of Roman Catholic, Protestant and Jewish faiths that all New York's children have "the priceless boon of religious education," and some observers connect the present effort with that made by sectarian leaders three years ago in New York to have public school children released from school an hour earlier one day each week for instruction in church or synagogue.

One member of the Board of Education is quoted:

> I am firmly convinced of the truth of Woodrow Wilson's statement that we can't advance materially if we are retarded spiritually. I don't suppose there will ever come a time when Church and State will be united, but I believe that schools and churches should be related in some way so that the school would encourage religious training.

The General Secretary of the New York Federation of Churches remarks:

> Business men down town feel that the younger generation lacks the solid foundation which religious training produced in earlier generations. It is our desire to restore that solid foundation.

Neither of these gentlemen were probably at all aware of the truly naive and delicious note of their utterances. But it is very much more than "funny"; it illustrates the utterly materialistic point of view of many Americans who believe they are of truly righteous mind, sound in their ideals and promoting an advance of youth along the high road of "success" and "regularity."

The feeling of "business men down town" is highly creditable and characteristic. It could be paraphrased: "You know, they work better and are more easily *satisfied* if they learn early 'to love God and serve the King' "! Mr. Wilson's apt phrase, too, is a perfect vehicle for the expression of sentiments that are considered sanely conventional. And yet there are those who maintain that Americans have a sense of humor!

But proper treatment of the foregoing and similar developments of life in our great cities from day to day require the services of a "de-bunking" expert. We recommend them to the delicate attentions of Mr. W. E. Woodward, author of the book entitled "Bunk," which has served as an oasis of refreshment to more than one hard-working Theosophist of late—and should be read and enjoyed by many.

AMERICANS LESS THRIFTY

Comments upon the personal economic—or rather, un-economic —tendencies of present day Americans by Jules S. Bache have received some attention from the metropolitan press. While Mr. Bache, as head of one of the more prominent investment banking houses in New York, may be perhaps considered a spokesman for

"special interests," yet the shrewd observations he voices are highly significant and instructive to all classes, for they are symptomatic of the prostration which to some minds is already visible in the offing—the "doldrums" that sometimes precede the coming of a storm. Mr. Bache is quoted thus:

> While 85,000 people spent, with alacrity, $1,250,000 to see a prize-fight; while movie theatres are crowded to capacity; while it is estimated that 2,100 golf clubs are running with full membership, and 1,000 are in course of construction or exploitation and are being deluged with applications for membership; while department stores are doing the business of their careers; while limited railroad trains at high fares are crowded to capacity, and running in numerous sections, with drawing rooms in greater demand than single berths, and while automobile companies are selling to capacity, there seems to be no money for investment, and investment securities are on the bargain counter at enormous and almost unparalleled returns on the money invested.
>
> It is true that the savings banks of the country have increased their deposits by $500,000,000 during the past year, very much of which has been contributed by wage earners of foreign birth. But I do not consider this an evidence of any development of thrift on the part of the American people.
>
> This accounts very largely for the situation which we find in Wall Street; and, added to this, far-seeing students of conditions note with dismay and uneasiness for the future the constant demand and granting of increases in wages; the settlement of every strike in the interest of the strikers; the cold shoulder shown to capital by designing politicians, and the gradual withdrawal of large amounts of that capital from active participation in the development of the country.

The foregoing may be colored by the point of view of the speaker and perhaps unintentionally represents the view of "capital," but in the main the picture presented is true to life.

Karma of a "Business" Civilization

Mr. Bache possesses the same ideals as the average American business-man who has attained some degree of what is termed "success." Would he be shocked by the suggestion that it is in fact largely "big business" which is responsible for the present lack of thrift, and those tendencies towards amusement and luxury to which he himself has so bitingly directed attention?

Their religion is *business*. They live it, dream it, read it, study it—business to them is the object of life. And since they represent the leadership in a "business" civilization, men follow whatever example they set, establishing the note or pitch of the low-toned symphony of a commercial age. These men conform to the mass chord which all unwittingly they have sounded; the rank and file conform because they *must*.

Now, *the purpose of life is not "to do business."* Trade has its place in every age, but it is incidental. Man, as a Soul, knows this; and the nature of Soul is to be *free*. By reaction, then, is

it not clear that finding itself bound by a thousand unbreakable threads to the Moloch of "business"—forced by the very exigencies of the times to worship unremittingly at its shrine—the Soul of the race should *revolt*, seek momentary release and surcease? Men call it "relaxation"; even dramatics are planned for "the tired business man." The direction taken for an expression of this revolt is an effect of the materialistic basis of our civilization as a whole, in religion, science, education—the negation of the spiritual basis of life. So bodily well-being and intoxication of the senses in some form are the channels selected for the expenditure of the forces demanding egress. The mover is the Soul; the director is the race-mind.

It is a perfect illustration of the operation of Karma—this "pair of opposites" exhibited in the mass tendencies, to devote an intense energy to acquisition and an equal energy to dissipation. Action and reaction are equal, and in opposite directions. This applies to the mental, moral and spiritual planes of being, as to the material. If a law *is* a Law, it is *universal*.

So the squirrel-wheel rolls over and over, with its little occupants exceedingly and importantly busy; and good business men like Mr. Bache and so many others exclaim over it. They might find examples of Karma, the principle of action, in the "business and financial cycles" they study so assiduously—and might learn to read them correctly, if they would; also how to get out of the squirrel-cage themselves and help others out of it. For that is the only way out for any man—to help others out. The formula, proven by ages of experience is: "first, selflessness, and second, action."

ETHICS OF "BIG BUSINESS"

Speaking in Philadelphia before the Presbyterian Social Union, Alfred C. Bedford, Chairman of the Board of Directors of the Standard Oil Company, of New York, adverted to the "Increasing responsibility being felt by business men for standards that more closely approach the Christian ideal."

Said Mr. Bedford:

> Much of the confusion today between the Government and business is because we are in the transition period. The people have not yet wakened up to the fact that big business can no longer concern itself with solely selfish methods. It must aim to give service and be great in giving service. In time the forces of public opinion and enlightenment of public consciousness will stimulate to improvement more and more. Then Government interference will diminish as business is based on higher standard of business ethics.

These are thoughtful words—looking towards a "Christian ideal," even if they have their genesis in enlightened selfishness. For the popular Christian ideal is pre-eminently selfish, based as it

is upon individual salvation. But if perchance they actually have their genesis in a Golden Rule recognition—and taken at face value they actually do express that—they are fine and true enough to illustrate a "Theosophical ideal." For there is no reason whatever why Theosophy should not provide a sound basis of operation for "big business" or small, nor why the Eternal Verities should fail when applied to any activities of man.

This does not imply a false and flabby "brotherhood," nor a paternalism that is at once patronizing and offensive to all right-minded people. It is not based on property rights, capital, labor, wage scales, selling prices, costs, competition or lack of it. These are all mere incidentals and effects—actually non-essentials. The true basis of all operations of whatever kind lies in a recognition of the *one*-ness of all life, human, sub-human and super-human. Out of that recognition, if put into action, a sound evaluation of all the incidentals would evolve. They would adjust themselves.

"Interesting but impractical," someone will say. Perhaps for *now*. But in this "transition period" there may be moulding many curious changes that are on the way—in business, politics, religion and social standards. Forewarned is forearmed.

"To Thine Own Self Be True"

Said Rudyard Kipling, speaking recently to the students of St. Andrews University, Scotland, where he was installed as Lord Rector—preaching on the principle, "At any price I can pay, let me own myself":

> And the price is worth paying, if you keep what you have bought, for the eternal question still is whether the profit of any concession that man makes to his tribe against the light that is in him outweighs or justifies his disregard of that light. A man may apply his independence to what is called worldly advantage and discover too late that he laboriously has made himself dependent on a mass of external conditions, for the maintenance of which he sacrificed himself. So he may be festooned with a whole haberdashery of success and go to his grave a castaway. Some men hold that the risk is worth taking; others do not. It is to these that I have spoken. Let the council of thy heart stand, for there is no man more faithful unto thee than it. For a man's mind is sometime wont to show him more than seven watchmen who sit above in a high tower.

An illustration of the unmistakable fact that some men are really Theosophists, though they may "belong to no cult or sect"; a recognition that true knowledge comes from the heart; an affirmation in simple and manly phrases of the spiritual nature of mankind —to a heckling mass of youngsters, from a "first-class fighting man"!

THE VOW OF SILENCE

ONE, if not the greatest of evils from which modern society is suffering corruption, is that of gossip. Injurious speech or small talk ensouled by the spirit of competition is not only a ruiner of other peoples' character, but corrupter of our own souls. This is not recognized. Small talk has become and is studied as an art and the infamy of gossip has emerged as an institution of social amusement. Its infamous nature is forgotten, its dire effects fail to impart their lesson and it has assumed for modern men and women the place of a necessity of life. Social avocations in cultured drawing-rooms as also in abusive slums pursue the path of small talk and mean gossip.

The first requirement of the spiritual life is to learn the value of silence. The conservation of spiritual energy demands that the frittering away of soul-forces be stopped. There are very few avenues through which man's divinity goes to waste as through sound and speech. The dirt and dregs of our Kamic nature often find their outlet in useless or injurious speech. There is a close connection and more than mere metaphorical analogy in the statement which refers to what is put in the mouth as food and what comes out of it as words. Through the process of eating, assimilation of food and elimination of waste-product takes place; the health of the body improves or suffers with every morsel we take in. One of the main ways of determining the condition of the body is to examine the disposition of the process and product of elimination. Our psychic nature has its own ways of assimilation and elimination, of sustaining itself in good or ill health. One of the modes of elimination is related to the power of speech.

In spiritual growth, learning and listening go together; they precede teaching and speaking. In ancient India the moment the seeker of the peace of wisdom resolved to follow the footsteps of the guru, the pupil gained the name of *shravaka,*—a listener. In ancient Greece he was named *akoustikos.* He was not even permitted to ask questions; *bij-sutras,* seed-thoughts were given him to ponder over and understand to the best of his ability. These thoughts were intended as purificatory food which if adequately assimilated would cleanse his kamic nature; not only remove the accumulated poisons of the past but reveal to the pupil the correct alchemical process of transforming within his own constitution passion into compassion, lust into love, antipathy into sympathy. Once started on this highway he was ready to become an exerciser, a positive doer, *shramana,* the *asketes* of the Greeks.

Our modern Theosophical student has not fully recognized the occult significance of silence. A vow of silence does not mean to

become mute and not to speak at all. It consists in (1) self-imposition of periodic silence; (2) not indulging at any time in injurious and untruthful speech; (3) not giving way to useless speech; (4) not asking questions on philosophy or practice till what has already been taught or is before us is fully scanned and thoroughly looked into from the point of view of our particular questions; (5) not indulging in *ahankaric* speech, *i. e.*, not making statements about the Divine Self or Ego in terms of our kamic or lower nature; (6) not indulging in injurious speech regarding our lower nature, our own faults and weaknesses, lest by speaking of them we lend them the strength which ensues from the power of speech; (7) not to speak even that which is true unless at proper times, to proper people, under proper circumstances.

While this sevenfold exercise is practised secrecy has to be observed about it. To refer to, or speak about the exercise we have undertaken and are practising, is to vitiate it altogether and make it worse than useless. Such an indulgence gives birth to conceit and enhances it where it already exists. Secrecy and silence are needed and a contemplation on their kinship should precede the sevenfold exercise.

There is a general desire "to sit for meditation" and "to practise yoga," but this very first rule, this primary regulation, is found irksome and its desirability questioned. No doubt it is difficult, well-nigh impossible for the moderns to attain this control over speech; but if not fully and wholly at least partly and partially it can be practised and achieved.

Deliberate speech will be the first result. It will not be rooted in kama—passion—but in Buddhi—compassion. There are two types of criticism: one is fault-finding; the other is the perception of virtue in meritorious expressions, but also the perception of virtue behind vice, demerit and weakness. The deceit of the dice is Shri Krishna and the power to perceive that comes from the second type of criticism. The first is criticism by words of Kama, the second is by words of understanding; the first is on the plane of words, the second on the plane of ideas; the first is of head-learning, the second of soul-wisdom; the first praises or condemns the lower nature, the second imports into it the strength of the higher, causing readjustment; the first has behind it the superior spirit of teaching, the second the sublime spirit of learning and propagating that which is learnt.

How different would be the world if even in some measure the power of this practice went into the doings of our civilization! Reviewers and critics would then not look for points to condemn, but for beauty and goodness and worth in the books they review. In all affairs of thought, feeling and action our tendency is to look for *our* thoughts repeated, *our* feelings reproduced, *our* actions imi-

tated. We regard ourself as the model for all examination; we the pattern whereby right and wrong is to be determined. Such an attitude is not blatantly expressed, but veils itself in a subtle form of humility, which is mock-modesty.

There are a hundred who plunge into the waters of the ocean for pleasure or profit to only one who dives for the pearl of great price. The latter proceeds to his work in the secrecy of silence and his art in the ocean is of a very different kind from that of the ordinary swimmer. Those who are in search of the pearl of wisdom must acquire the strength of muscle, the control of breath and the finesse of stroke, necessary against the stormy billows of this ocean of Samsara. These lie securely hidden in the Power of Silence. That power must be invoked, not by a pledge to some other being, but by a vow silently sung and silently registered in the sanctuary of the Heart. Thus the path begins in silence and secrecy and ends in the hearing and the chanting of the soundless Sound.

HUMAN NATURE AND THEOSOPHY

The coming together of the few will bring on a closer tie and bring out a stronger devotion. No doubt there will be some reactions, but even so they will pass, and all be bettered if all hold firm. Changes will go on. Do not be surprised if the soul gets into a place or condition where it appears to be motionless—inert; it will get used to the new conditions and go on from there. Let our motto be: we are going on with the work.

And look out for criticisms and suspicions of one another; there will be ample occasion for their exercise—or seem to be. Then we have to recognize that each sincere student is trying, and that each has his own way by which he comes. Our way is essentially our way, and his is his, and equally right and important. We need only Loyalty—loyalty to the work, loyalty to our convictions, loyalty to each other in full faith and confidence that each is a part of the other and of all. So shall we be united in one thought, one will, one feeling.

This does not mean indiscriminate acceptance of everything and everyone. The attitude of "namby-pambyism" is but a psuedo-tolerance. Carried to its legitimate conclusion this false idea of "brotherhood" would signify that sin, sorrow, suffering, error—all religions and all philosophies—are all right; that everybody is doing the best he can, and the best he knows how to do, and cannot do any different, and that all are steps of learning.—R. C.

STUDIES IN THE SECRET DOCTRINE

VI

DEITY, LAW, BEING

"SOME call it Evolution and others call it God," but neither the evolutionists nor the theists seem to be sure of their ground. It is shifting sand with the former and a *terra incognita* with the latter. John Morley in his *Compromise* said that "Evolution is not a force but a process; not a cause but a law," with which Theosophy agrees; but does the evolutionist know much or even anything with certainty about the unerring nature of that law? The one great thing about the evolutionist is that in his opinion this law is so foreign to the religious conception of God that he has not even contemplated that perchance some intimate relation between the two may exist; nay more, that in reality these two, God and Law may be one and the same. We cannot blame him much. The theologian has made such blasphemous mockery of the Divine Law which is God, by transforming It into a personal being, and then investing him with powers and faculties and belongings that men of knowledge, even scanty knowledge, cannot but brush it all aside. Those who have some reverence left in their hearts in this twentieth century civilization rightly look upon this God of the theologian as a rank and intolerable blasphemy. Those on whom the curse of priest-craft hangs heavy have carnalized the Divine Law, transforming it into a masculine being and when the caricature of the old type did not satisfy them, they made him an ever-youthful person, attractive and charming!

We are aware of such an absurd presentation on the part of one calling himself a Theosophist—who says he has seen the glorious vision of the God of the Solar System, a youth, handsome beyond description, who eternally sits on a lotus-seat governing the destinies of all his subjects! Let students of true Theosophy note the fact once for all that there is no essential difference between an aged gentleman sitting on a golden throne and a youthful person adorning a lotus-seat. Both are concepts of God, the presiding power of the Solar System, concepts absurd and contrary to the teachings of the Theosophy of the Upanishads and the *Gita,* of the Gnostics and the Neo-Platonists, as well as of H. P. Blavatsky's *Secret Doctrine* and her other writings. Therefore has H. P. Blavatsky said that the Initiates and Adepts "believe in 'Gods' and know no 'God' but one universal unrelated and unconditioned Deity." (*S. D.* I, 295.) Mahatma K.H. once wrote: "Neither our philosophy nor ourselves believe in a God, least of all in one whose pronoun necessitates a capital H." In this connection the *Secret Doc-*

trine carefully and completely establishes the fact that "there is nothing profane in the Universe," and adds:

> Thus can all exoteric religions be shown the falsified copies of the esoteric teaching. It is the priesthood which has to be held responsible for the reaction in favor of materialism of our day. It is by worshiping and enforcing on the masses the worship of the shells—personified for purposes of allegory—of pagan ideals, that the latest exoteric religion has made of Western lands a Pandemonium, in which the higher classes worship the golden calf, and the lower and ignorant masses are made to worship an idol with feet of clay. (*S.D.*I, 578.)

This is substantiated by the Master K.H.:

> I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatever nation. It is the sacerdotal caste, the priesthood and the churches. It is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created Gods and cunning took advantage of opportunity. Look at India and look at Christendom and Islam, at Judaism and Fetichism. It is priestly imposture that rendered these Gods so terrible to man; it is religion that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or more moral for it. It is belief in God and Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them.

Personifications, allegories, metaphors used by great minds to explain and expound the mysterious nature of Universal Law have been misunderstood, twisted, wrongly explained and misapplied everywhere for many centuries. The ignorance and credulity of masses of mankind is such that one is not at a loss to appreciate the humour underlying the statement of Voltaire—"If God did not exist, it would be necessary to invent him!"

The God of modern science and philosophy hovers between the unknown and the "unknowable." One great service Science has already rendered to the cause of Truth, viz., it has ushered in the reign of Law in the domain of belief and knowledge. It has destroyed the notion of a law-less universe and has demonstrated the supremacy of Law which works everywhere and always. Modern Knowledge is not in a position to define, describe or expound the nature of that Law which is at once the Deity and the Universe—for the two are one. It is not in a position to do so because it deals mainly with one of the aspects, the material universe, and is therefore contacting the effect side of the Law. When it emphasises the research of Living Forms and Conscious Intelligences instead of forms of life and modes of motion it will touch the causal aspect of the Law which is Deity, universal, impersonal, ever-Becoming, rooted in Be-ness and the basis and play-ground for the birth and death of all Beings—atoms or gods or intelligences.

Meanwhile it falls to the lot of Theosophy to enlighten our generation on the subject of God, and this the fundamental propositions of the *Secret Doctrine* do. There is no Personal God anywhere and that is why there is no miracle anywhere. Having indicated what God is not, let us resolve to discard this word which through its usage has become a source of great confusion and a pit-fall for the unwary whose name is legion. Let us substitute the word Deity; therefore it is of Deity that the first fundamental proposition speaks. To protect ourselves in advance against the charge of Atheism we quote the clear statement of the *S.D.*, I. 279:

> The *Secret Doctrine* teaches no *Atheism,* except in the Hindu sense of the word *nastika,* or the rejection of *idols,* including every anthropomorphic god. In this sense every Occultist is a *Nastika.*

The goal of all philosophical enquiry is Deity; the base of all scientific research is Law; the longing of all art-endeavour is Life; the yearning of all human-hearts is the Self. Behind and beyond Space, Time and Causality is the Principle in and on which these categories manifest themselves—and philosophers are seeking that Principle. Underlying all forms, combinations of cells, themselves combinations of minuter forms is the Principle which brings them into being—and scientists are looking for the nature of that Principle. Hidden in all expression of beauty is the creative intelligence which is the mystery, the soul of what is seen, heard, smelt, tasted or touched—and artists are pining to know what that Principle is. Beyond all known and noted processes of feeling, thought and will is the Principle which co-ordinates them all—and all men want to cognize that Principle.

The Deity, the Law, the Life, the Self, is that Principle. Other names are given according to temperament, effort and knowledge of the namer. But because this concordance of knowledge as a whole is not accepted by people, and the key it affords is not used, they fail to see that the Principle is one, and the search for it is along many paths, each leading to partial and therefore non-satisfying results.

The path of synthesis—of Deity, Law, Life, Self, and all other names, whatever they be—is the path of Theosophy. The *Secret Doctrine* deals with the Principle first and studies only in the second place its varied manifested powers and personalities; always however in terms of and in the light of the parent Principle.

At the present stage of evolution our lower mind aided by the five senses is in a position to ask five primary questions, which, in a real sense, are only *one* question of a five-fold nature. Just as mind, the unit, co-ordinates and synthesizes the activity of the five senses, so also the true seeker and enquirer, the man himself, is in a position to synthesize the answers to these five questions, because of the inter-relationship which subsists between them. All our

enquiries arise from one single interrogation—What is this? All objects are effects, and the primary question about them pertains to their objectivity. To obtain a fuller answer than the one which sense-impressions give, we proceed to ask—How it happened to be, Where it happened to be, and When it happened to be. The manner, place and time of its happening are enquired into because we desire to know what it is. But when we have obtained informative answers we find that these are not satisfactory, for however full the information, the question of questions is still to be put—Why? Why did the object happen to be what it is, by this process, in this place, at this time? What, How, Where, When, are related to Effect, Motion, Space, Time, but the existence of the object is not completely understood until and unless the Why related to Cause is cognized. What an object is, is rooted in how it became so; how it became so is due to the inter-activity of where and when it became what it is; but the reason for its becoming there, then and thus *i.e.*, in a particular place and at a particular time and by a particular process, lies hidden in the answer to—Why? What caused it to become what it is in this manner, at this place, at this time?

The universe, and the man exist. The fundamental propositions answer these primary questions:— What are the universe and man, how, where and when did these become? Why did they become what they are?

The third proposition deals with what man and the universe are; the second with how, where and when they came to be what they are; the first with why. The inter-relation between man and the universe, the micro—and macrocosm, is a mystery so profound that we have not a sixth appropriate interrogative word even to formulate a direct question. Further, the mystery within and behind the Causal Interrogation, Why, is also so profound that we have not got a seventh interrogative word to deliberately enquire about it.

The three fundamentals deal with Seven problems and give a seven-fold answer to seven Primary Questions. Humanity in its evolution has reached a stage when it is capable of asking only five questions and it does not know how to ask the two remaining questions—nay, for the most part it does not know that there are more than five to be enquired into. Therefore the Law of Cycles and the Law whereby the Soul merges into the Over-Soul or the Over-Soul empties itself in the Soul, are reported to be mysteries of Initiation. Reverently let us withdraw from their Presence and try to gain for ourselves illumination on subjects on which we are capable of formulating questions.

What our universe is, how and when and where it came to be, and why—is the study of Cosmogenesis.

What we ourselves are, how and when and where we came to be, and why—is the study of Anthropogenesis.

Both are Boundless; both are Immutable, Eternal, and Omnipresent; both are what they are because of the Law of Cycles; the two are one because they cannot be different; to divide them would be to perform a miracle, but there is no miracle; to know them as one, the study of magic is to be pursued.

The reader is invited to note in the above paragraph the applications of the three fundamental propositions of the *Secret Doctrine* (especially the opening sentence) and the first four items of *Isis Unveiled,* Vol. II, pp. 587-88.

Lest the reader regard all this as cold metaphysical abstractions it is necessary to reiterate what has been said so often before that the study of metaphysics is the beginning of the practical application of the Heart-Doctrine. "Alas, alas that all men should possess Alaya, be one with the Great Soul, and that, possessing it, Alaya should so little avail them." Therefore let us dwell on the sage advice contained in the following:—(*S.D.* I, 280).

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

The Ineffaceable Marks

In just the same way as a polished diamond shows the work which gives it value and brilliancy, so the man who has gone through probation and teaching under the Adepts carries upon his person the ineffaceable marks. To the ordinary eye untrained in this department, no such indications are visibile; but those who can see describe them as being quite prominent and wholly beyond the control of the bearer. For this reason that one who has progressed, say, three steps along the way, will have three marks, and it is useless to pretend that his rank is a step higher, for, if it were, then the fourth mark would be there, since it grows with the being's development. Now, as these signatures cannot be imitated or forged, the whole inner fraternity has no need for concealment or signs. No one can commit a fraud upon or extract from them the secrets of higher degrees by having obtained signs and passwords out of a book or in return for the payment of fees, and none can procure the conferring of any advancement until the whole nature of the man exactly corresponds to the desired point of development.—*W.Q.J.*

BROKEN LINES

ANY layman knows that in chemistry, physics, or any other physical science, the slightest divergence from tested rules means total stoppage of progress until return is made to the point of deviation. Every Theosophist admits that Occultism is the Master Science of all; the root of all so-called "exact" sciences as of all so-called "religions." The laws with which Occultism deals are the moral and mental laws of the Universe; those laws upon which the manifestations known as "matter" are based. If a mistake in the branch brings stoppage of progress, how much more serious the consequences of a mistake in the root! A broken test tube in the laboratory means little; but quite otherwise in the laboratory of Great Nature, where the test tube is the personal self of the student.

The professor of a physical science is its authority to his students, for he has long gone on the path they follow, and daily reshows knowledge of that which is hidden to them, prevision of the results of action. The Great White Lodge, above which is no authority in the realm of knowledge, entrusted to H. P. Blavatsky the teaching of Occult Science to the world; and thereafter attested over Its seal and signature that Her work was correct; the daily flow of events for half a century since the bringing of Her message makes evident the validity of that testimony to any who study.

Men and women became students of Theosophy by thousands; by hundreds they avowed willingness to place Theosophy *first*. They were sorting over the old creeds, endeavoring to separate the ancient foundation from modern decoration, false from true. To most Theosophy came in the guise of a *religion*, something more or less appealing, something unprovable, something subject to individual interpretation, something to be held on *faith*, something without the pale of *law*. All this because for two thousand years men had been taught that the moral world was ruled, not by law, but by the arbitrary will of a cruel despot, to doubt whose existence was to court spiritual destruction.

There was once an Esoteric Section whose members entered upon their studies with the recognition of Theosophy as the rigid basis of all exact sciences, and of H.P.B. as its qualified instructor. What became of that Section? As a whole its members were unable to shake off the old obsession of a chaotic moral and mental universe; to them, once pressure came to bear, law ceased where personal feelings entered, and this in spite of countless warnings that those very personal feelings were to be the apparatus of the testing laboratory, with the whole personal self subject to incandescence over the white fires of spiritual truth.

H.P.B. alone knew the real temperature of the furnace; over and over and over She pointed the absolute necessity of adherence to the Laws of Occultism; laws not made by the Great Lodge or by Herself, but laws inherent in the constitution of the Universe, laws to which both She and It were subject; *timeless* laws whose writ runs to the utmost confines of the All.

The base law of all is adherence, for those who would tread the Path, to the principle of Impersonal Selflessness; from this follows the necessity of fidelity to a Cause, discharge of all duties, refusal to be swayed by any personal feeling whatever. Certain lines of work are obligated by adherence to these laws; lines unequivocally pointed out by H. P. B.; lines accepted with open eyes by all who entered the Esoteric Section. To the man who accepts those lines, all others who do so become sworn comrades in the Cause; comrades who *must not* be deserted, whatever their personal failings or derelictions toward one's self; he may apply to these brothers but one test: *are they true to the lines?* H.P.B. remained true to the end; W.Q.J. remained true to the end; but one by one those who thought they saw clearer, thought themselves capable of better applications, thought themselves unjustly treated, broke the "guruparampara chain," broke the Lines, though fully forewarned of the nature and danger of these reactions under test; *forgot karma.*

Forthwith, and forever since, the fruit hath shown the nature of the tree.

The hardest thing in human nature is to profit by the experience of others; the old Esoteric Section is no more, but the Companions still live in the world, still hold the ancient Lines; and now and in the future as in the past, there will be men trapped in the same old way, seeing clearly the past errors of others, but unable to see through the mask of their own temptations. The impelling forces of breach are countless; no man ever broke a tie under the impulse of those forces of his nature which he knew as of the lower; but the Kama is infinitely clever in bringing pressure through our best qualities.

We may find ourselves under discipline which, so far as this life goes, we know to be unjust; we may find our hearts trampled upon by those at whose feet they have been laid; we may know that we can see clearer, apply more efficiently, than those to whom we find ourselves subordinate, and, thinking we carry the Lines with us, break them. In this we forget that no matter what a man may be, if his heart is true to duty, we must remain true to him—or take the consequences.

We may, through karma or personal failure, find ourselves seemingly a drag on our comrades, and set out to relieve the weight, forgetting that a necessary experience may some times be the eating of the bitter bread of charity. Again we may be swept off our feet

and driven out of the ranks, knowing full well the consequences, seeing clearly our own dereliction, but driven by some psychological tornado beyond resisting.

There is much difference between those who have in reality *put Theosophy first,* and those who only think they have. For the latter who break the line, there may be at first some qualms; but with a little altruistic effort along personal lines; a little absorption and forgetfulness in endeavor; a little dwelling on the mistakes of others and a little minimizing of our own—all of which comes about without effort of ours—and ere long we find ourselves serene in our chosen line, surrounded by friendly faces and free from discipline. So the cold white light fades slowly and gives place to the rosy glow of personal contentment and self-approval. Thus men drift along the channel of self-justification until stranded on some sand-bank of pleasant and useless effort, or taken gently and imperceptibly under the fatherly wing of the Black Lodge.

But it is otherwise with him who has once and for all taken the dread oath, consciously or unconsciously, to the vast center of his being. Deserting the ranks, whether in temporary blindness or knowing weakness, for *him* there is no anesthetic; he experiences full well in himself "the awful power of despair and doubt and violated conscience." He sees the light afar, but on his path shines no ray; in the dark stands only the torturing vision of what might have been. He has broken, perhaps, from comrades uncongenial, uncomprehending, full of mistakes, to find himself now companioned only by Regret on one side, Remorse on the other. It took, perhaps, all his courage to break the ties and deprive himself of support; now he sees those comrades in dire need of that courage of his no longer available. His clearness of sight, which might have lighted *their* path, now serves only to show him the crags of the abyss into which he has fallen. If the man can be broken, he breaks now; if it is in him to turn to the left, he turns now.

The path is easy for no one at any stage; the reascent of the fallen disciple is inferno indeed, redoubled if it is through pride he has fallen. But if he sets his face with unremitting will to re-enter the lines, to rejoin those Comrades to whom he is held by iron bands forged in the fires of Hell, he will find his fall to have been worth while; he now understands how the devil feels, which is *knowledge;* a soft spot in his shell has been case-hardened. If the dark forces gain an entry again it will have to be through some other door; and now he knows something about doors.

Probably every being fails to the utmost at some time during the ages; but only himself can *keep* him a failure. Every Christ has been a Judas; every Judas can become a Christ. Great Nature provides but one capital punishment, and that is only for him who deliberately chooses it.

AMONG FRIENDS

MRS. CRYSTAL'S Brother has been ill again. "Frederick always did like his cake pretty well," commented the unfeeling Captain Blunt when not less than two family gatherings had passed without the presence of either the fair Laura or her firm retainer. But when Mother responded laughingly that the whole Family "displayed a certain unanimity when the cake-plate was passed," the Captain nodded submissively—and was the first to extend a cordial greeting when Mrs. Crystal triumphantly rustled into the apartment, followed by a pale and rather crumpled-looking Frederick.

"Such a time," she began breathily, "poor Freddy so distressed—and men are always so helpless, you know, when the least little thing *is* the matter with them—touch of ptomaine or something of the kind—so thoughtless in choosing his combinations—Doctor says he needs a change and absolute rest—such a busy and hurried civilization—just came home from the matinee and fairly dropped on the couch—lunched at the club—food there never agrees with him—Freddy so sensitive to influences—gross civilization—psychic idiosyncracies—susceptible. . . . .

"My *dear* Mrs. Crystal!" and the Judge's voice had a certain timbre of finality that seemed to act as a dam to the rapid flow of her disconnection. Then he continued with an increasing suavity, "It's fine to see you both again; do calm yourself with this cup of tea," passing it and seating the lady with a precision that would have done credit to so youthful a person as the Captain, whose gallantries consist merely in not being rude at times, though he did go so far in the present circumstances as to take Frederick's coat and hat—and stand by awkardly holding them until Mother deftly relieved him of his unaccustomed burden.

"Aha, my boy, at it again, eh?" said Doctor shaking a bony fore-finger at the shrinking Frederick. "And your medico recommended a change and absolute rest—yes, I guess you'll have to give up those heavy club lunches on matinee days, you poor over-worked fellow!"

"But Freddie is so, so sensitive, you know," and Sister Laura bustled to his defence. "He really needs protection from the psychic influences that are afloat in our great cities nowadays."

"Needs protection from himself, I'd say," muttered our sardonic Captain.

"Now Captain, you can't realize of course what it means to one so delicate as Frederick to be thrown into the company of that great dining-room full of business men at luncheon time," rejoined Mrs. Crystal. "It fairly makes him sick every time he goes there. The

atmosphere is so gross, so commercial—why, I went there once to meet him and looked into the dining-room from the corridor in passing; and the creatures I saw hovering about in the air around the diners—why, you just wouldn't believe me!"

"Sister Laura is a psychic of no mean ability," confirmed Frederick weakly, stirring his tea to melt thoroughly the three lumps of sugar he had absent-mindedly deposited therein, and looking longingly but firmly at the nearby cake-plate.

"Vampires, vampires!" hissed the Captain, pretending to turn up his coat-collar and looking fearfully about.

"Well, Laura, you are surprising!" remarked the Judge witheringly. "What passes you would arrive at if you were kept away from your homely and hopelessly sensible old Family for another week is beyond me!"

"Well, maybe it *was* the awful tobacco smoke," said Mrs. Crystal resignedly. "You know, it does weave queer and monstrous patterns when so many men are smoking together. But anyway," she continued more brightly, "poor Freddy never eats a meal there without being distressed afterwards—what causes that, I should like to know?"

"The influences, the psychic idiosyncracies verging on the aura of the pneumogastric centres cause a tintintibbulation of the chhaya," suggested the Captain gravely, "so gross, so commercial, so a la carte and kinetic."

"Maybe Frederick is unwise in his exercise of the power of choice," interposed Doctor somewhat grimly.

But this last observation Mrs. Crystal, who had listened to the Captain with growing interest, indignantly repudiated. Frederick was most abstemious—one would have thought from her protestations, as also her foody details, that Brother Freddy was fit inmate for the most rigid and dreary monastery that a grim and unfeeling religion had ever instituted. It was not that he indulged in other foods at the club from those partaken of elsewhere, but that in this environment they always disagreed with him—and evidently he lacked the necessary firmness to separate himself from the lure of his club's noontime associations.

Doctor rejoined professionally and, it must be confessed, with increasing argumentation. The Captain interjected a remark now and then, finally withdrawing moodily from the field, since nobody paid the least bit of attention to him. Frederick daintily drank his second cup of tea.

At last there was a pause in the engagement, and Pilgrim, who had been talking quietly with Mother and the Judge, said to Frederick, "Did you ever go into your club's kitchens?" Frederick admitted that he had, elaborating upon their cleanliness and perfect sanitation.

"But did you ever go there when a meal was being prepared, and during the rush of its service?" persisted Pilgrim. And Frederick answered that he never had.

"What has all that got to do with it?" began Doctor, a bit dogmatically.

"More than you think, perhaps," returned Pilgrim with a smile that seemed to take the ruffling wind out of Doctor's sails, as well as to bring the family together for the first time since Mrs. Crystal's and her interesting patient's advent.

"We talk often at our meetings of the various uses we make of the 'lives' which compose our bodies," he continued thoughtfully, "but we seldom seem to make the application of the teaching to ourselves—that is, in a practical way. The food we eat, for instance, is merely a collection of 'lives' having differing qualities needed for the sustentation of our physical instrument; but it also supplies our psychic nature with a part of its alimentation, conveying a *qualitative* influence in addition to its nourishing effects. Food carries with it, not only the qualities of the creature of the kingdom from which it is derived, but also those *added to it* by the thoughts and feelings of the people who prepare it for our eating. Where there is rush, worry, anxiety, vexation, bad feeling, and the like, in those who get a meal ready, the effects of these feelings often qualify the food itself—affecting the 'lives' which are in a 'critical' state during the processes of the chemistry of cooking, and thus peculiarly susceptible. When we eat food made ready under such conditions, wholesome and delicious though it may seem to be, we shall often find that it 'does not agree with us.' Sometimes even, as perhaps in Frederick's experience at the club, we discover that food eaten at a certain restaurant 'always seems to give us discomfort'."

"Then probably in that club kitchen," remarked Mother thoughtfully, "there is some ill-tempered cook, or somebody who believes he is being unjustly treated — and brooding over his 'wrongs'—who is putting his inharmonious feelings into every bit of food that passes through his hands. Is that the idea, Pilgrim?"

"Exactly," was the answer, "and the rush and hurry and turmoil also contribute to the disharmony, no doubt."

"There, Doctor, I said it was psychic!" declared Mrs. Crystal triumphantly. "You always do make things so clear, Pilgrim!" beaming gratefully across the room—and then looking astonished when everybody but Brother Frederick joined in the laughter that followed her *naivete*.

"Now we can see why the well-known—but seldom fully appreciated—'home cooking' rejoices the inner man," said Captain Blunt, reaching for another piece of cake.

"Yes, indeed," remarked Frederick firmly, helping himself—"Mother's angel cake must carry qualities that make it true to name."

Whereupon the patient was declared cured, and aroused a flush of color on a cheek hitherto pallid, during the general merriment that resulted from its owner's suddenly "coming to life."

"But we won't be able to report this session of the Family's doings in the magazine," laughed Mother—"it's all about food!"

"Is it?" asked—somebody. "Now I wonder if it is!"

FORGIVENESS

No being up to Brahma is quite free from illusion; therefore no being is *entirely* impersonal. No being is quite free from knowing itself as separate from others. If anyone were so free, if anyone felt his neighbor as himself, knew the ways of Karma perfectly, then under no possible circumstances could he ever be cognizant of that peculiarly bitter pang known as "a sense of injustice."

But what we have before us, is not to dream of what should be, but to take what we have in the way of a personality and force it as fast as may be in the *direction* of what should be.

But even to the strongest may come times when, through the knowing or unknowing acts of others, sheer precipitation of past Karma—some particularly atrocious "injustice" falls. Whether real or apparent, makes no difference; Karma is that which makes us to feel as we have made others feel, and the idea of "injustice" is based only on states of forgetfulness; so that, if to others we are well served, in our own minds the agony is as real as though resultant of an original injustice.

The question then is what to do: we have the Message before us; if our spiritual advance has been worth considering, we *know* that we can run away from no unpleasant circumstances; that we can harbor personal bitternesses only at the ultimate cost of Avitchi, and that every inimical feeling toward any being must be uprooted and wiped out sometime; that the longer the delay the harder the uprooting.

The task seems insuperable; but we know that many, many others have come this way, and that *if* we can find somewhere the strength to kill bitterness, to return good for evil, to serve those who have let out our life-blood, we will make ourselves impersonal so far as this circumstance is concerned, and so that much farther on the long road.

If is a fearful word; but many others have climbed over it; what one can do all others can do. Therefore, *let us try with all we have*. The Ineffable is just beyond.

THE BROTHERHOOD TO BE

EVERY religion has begun in the same way as the Theosophical Movement began in our time through the spread of the idea of Universal Brotherhood, with the telling to men that the God for whose presence they long dwells in the inmost recesses of their own natures; that the Brotherhood they pray for and long that some redeemer might bring them never could be except as they obeyed the behests of the higher nature within themselves. There has never been a time so far back as tradition can enable us to pierce the fogs which enshroud the memory of the race, when the great heart of mankind has not longed for peace on earth, for good-will towards men. The feeling of the omnipresence of God, the longing for the Brotherhood of Man has never been absent from the human heart; and always, under all skies, amongst all peoples in the mass, there have been endless offerings in the name of God, in the name of Brotherhood. But they have never produced anything but strife, dissension, persecution, and at the last, the universal destruction both of the spoiler and of the spoiled.

There are many kinds of fraternities. The wolves hunt in packs; that is brotherhood as wolves understand it. Sheep flee from the wolves in flocks; that is brotherhood as the sheep understand it. What is brotherhood as men understand it? Common interest; and that is self-interest. It would be supposed that the Allies in the great war were brothers; yet in fact each did his utmost throughout the war—with one solitary exception—to take advantage of his own allies. Gamblers would scorn to do that; thieves' honor would prevent that; yet the fact remains. If we come to our own country, it is a fact that of the lives sacrificed, and of the twenty-five or thirty billions of dollars that were taken from the savings of the people, the three parts were wasted where they were not stolen. Yet the appeal was made to patriotism, and to that appeal the people responded. When the Crusades were inaugurated to smite the bloody Saracens, the appeal was made to the love of Christ in people's hearts, and to that appeal they responded; but every king and every prince who led his company toward Palestine fields of war, carried as many courtezans in his train as he carried soldiers. They thought that was Brotherhood; they thought they could serve both good and evil; they thought they could serve both God and Mammon; they thought they could compromise their own higher natures with their lower; and so the people think today. There have been Brotherhoods that endure for a few years, Brotherhoods that endure for a few generations, and at last they crumble as adobe brick crumbles; at last they crumble as political codes crumble; at last they crumble as civilizations crumble.

The message of Theosophy is a simple message; it recites again the familiar parable, given twenty centuries ago by another messenger of the Great Lodge of the Masters of the Wisdom religion, the story of the man who builded his house upon the sands. How shall we build a nucleus of Universal Brotherhood which alone can save any man, any group of men, any nation, any civilization, any humanity, from the inexorable round that age after age, man after man, suffers from the iron wheel of fate? How shall you escape, if you love, being torn from what you love, or having what you love torn from you? If you are strong, having your strength crushed? If you are weak, having your weakness made a mock of by man and nature? What is the *rock* on which to build?

There is that in a man which lives and thinks and hopes; there is that in him which longs without cease for the true, and the good, and the noble. That aspirant, that seeker, is our real Self; that seeker is the Christ within us, the Christ that *is* each one of us, crucified here in this body between the thief of flesh and the thief of false ideas. Let a man recognize that That which is the Supreme, That which is the fount and origin of all existence, the Source, the One, must be omnipresent; then the nearest place to find the Spirit, to find the hidden, arcane Deity, to find God, is in the deepest part of our own nature. To recognize that man is from the One Source, that man in his essence is God—that is a part of the "rock." And then we see that man needs no temple except the temple of service to all beings—that temple not built with hands.

The moment the man recognizes that God is in him and that every man can get his own revelation direct from the Most High by turning to the highest in himself, that moment he becomes a rejector of idols, *Nastika,* and sees without exception every popular religion as an idolatrous superstition where it is not an idolatrous dogmatism. What a barrier is removed from the mind of the man seeking the Brotherhood to Be, when he recognizes that all that *passes* for religion is a gigantic and infamous blasphemy of the One Spirit! For he knows that one-half of the woes of mankind, the tortures inflicted on mankind, have been done in the name of God, in the name of Religion. He knows that the other half have been perpetrated in the name of Liberty. He can see that that which passes for government is a hollow mockery.

That which is the only true religion that ever was or can be for man is his own communion with himself, the Highest in him. There never was nor can be other than one true government of man—Self-Government. There are no laws against murder for the man who does not covet his neighbor's life; there are no laws against crime for the man who has in his heart nothing but innocence toward all other men; but we could well understand that the tigers make laws amongst themselves—the laws of the kill, the laws of the chase,

the banding together of the weaker tigers to protect themselves against the strong of their own kind; we can understand the necessity of the sheep praying for a redeemer to rescue them from the tigers. When we have seen that God is in us, when we have seen that self-government—self-restraint—is the only government there is, we have laid the two corner stones of the enduring foundation for the Brotherhood to Be.

Immense beneficent consequences follow. Free from the delusion of false religion, of false ideas as to what is meant by government, the man becomes freed from the false delusions of science, that kind of practice of magic which turns to dust and ashes in the mouth. Take the vilest, most dissolute, most ignorant, most depraved of men, and he is as far above any form of the animal kingdom in his capacities and potentialities, as Christ is above us. Now, turn to the best of men, the myriads of middle-class men and women who alone keep this fabric of our civilization from breaking headlong any day and every day; with the infinite superiority which we possess in knowledge, in ability, or in power, over the members of the animal kingdom, have we better bodies than they? Are our bodies more healthy than theirs? The answer is a sad no, and a commentary on the "magic" that we possess: great as our knowledge and our powers are, we have used them to give ourselves debased, diseased, weakened, vitiated bodies, from father to son, from generation to generation. Turn to our minds; think of the capacities for men to unite in a common task; one man working a million years, as Hercules labored, could not put up a modern office building; yet a hundred men can put it up with ease in a few months; united effort, the fraternity of self-interest, the fraternity of wages can do it. Suppose these hundred men had united their minds, their thought, their will, their feeling, to build themselves a *mind* which should as much conform to the true nature of this universe as a building conforms to the true laws of architecture? Instead of having the kinds of minds we have made ourselves, corrupt, unstable, timid and arrogant by turns, we should have minds such as Christ had; instead of the magic of poison gas, we should have the magic of Jesus—the magic to heal; instead of having the magic which can raise the price of bread, we might have that magic which should enable us to feed the hungry.

If, then, there is ever to be that Brotherhood which we long for, if ever the lost Eden shall return, it must be that *a beginning must be made;* merely healing the outside by hanging a prisoner or two, by building ayslums for the outcast and the Magdalenes, will never cure the evil of children growing up in hotbeds of misery and vice, but will fill the jails much faster than we can erect them. What, then, are we to do? We are to begin to purify *our own hearts* in preparation for that Brotherhood which begins in the Spirit, dwells

in the mind, works in the body. Any man can commence that process of self-purification. If he does not commence it, even the company of a Christ would make but a Judas of him.

What is "the Christ" in the teachings of Theosophy? A man even as you and I, who longed for freedom, who longed that he might live and think and be and do as his own heart cried for; he prayed and went through all the thousand mistakes that men today go through until at last he saw that Self-discipline, Self-government, Self-knowledge, the purification of his own mind, devotion to the welfare of all beings was required. He saw that his salvation, like his misery, depended upon himself, and life after life he persevered as some today are persevering; and little by little he worked, rejecting the selfish, rejecting the endless dangers of self-indulgence, disciplining himself, *not others,* hearkening to the God within, until at last he reached that summit where the appeal of altruism was *a lure,* where the voice of sacrifice was a welcome voice, where the voice of service was the voice of God. He became a Christ through self-induced and self-devised efforts.

No brotherhood can endure which is founded upon a physical basis; that is a house builded upon the sand. The most beautiful woman who ever lived caused the war that the Greeks still sing of —Helen of Troy; the most beautiful woman who ever lived since was the most infamous—Lucretia Borgia. What has become of the glory that was Greece, the grandeur that was Rome? Houses builded upon the sands. But Brotherhood upon a mental basis is also a fraternity built upon the sand. No man's reasoning powers ever made him lay down his life for another; no man's profound logic ever led a strong man to be patient with the weak, never led an erudite man to be patient with the ignorant. The great beatitudes which with transcending wings envelop us in our despondencies, are not the beaten gold that we call "knowledge," but the down, the tender touch of what we call the virtues.

The Brotherhood to Be must have its nucleus made of those men and women, those souls, who through the buffetings of bitter experiences, the bitterness of many failures, of many mistakes, have at last come to realize what is the *cause* of the breaking down of the house. So long as a man is a house divided against himself, his house of life is built upon the sand; so long as a family, a community, a nation, or nations, are houses divided against themselves, the whole vast glittering structure, with all its beauty and wealth, is a house builded upon the sands. A true basis for the building of the house of life was put by H. P. B. in the first object of the parent Theosophical association—to form a nucleus of Universal Brotherhood of mankind, without any distinction of race (fruitful cause of strife) of creed (more fecund cause of strife) or condition, caste, or classes (still more brutal cause of strife)—or organi-

zation (wolves against sheep, sheep for self-protection against the wolves, one as selfish as the other).

H. P. B. further pointed out that having banded together, men must try to apprehend the meaning of Universal Brotherhood; of what they must understand to be its two cardinal tenets. "To live to benefit mankind is the first step;" that is so simple that the wayfaring man, though a fool, need not err therein. For what is benefiting mankind? It is largely doing what the second step calls for, "To practice the six glorious virtues." Those virtues are—to name three of them—Charity, and not alms; the same forgiveness towards our errant brother that we covet for ourselves when we err; the same forgiving and discreet silence in regard to his shortcomings that we practice toward ourselves; that Charity which suffereth long and is kind. Love is the meaning of Charity—not the love of passion, not of person, not of party, of sect, of sex, not even the love of learning, but the love of our fellow souls because they are souls. The moment we love, we begin to watch our speech, to watch our actions lest they harm, lest they wound the ones we love; but when we begin to watch our speech and our actions, we find that speech and acts proceed from the mind, and if a man has evil in his heart, evil will come out of his speech; evil will come forth into his actions in spite of himself.

A house divided against itself is a man who believes that it is possible to be part selfish and part unselfish; to have a mind which is partly filled with truth and partly filled with errors; to have a nature that is partly industrious, and partly self-indulgent; a mind that will be liberal when he feels like it, illiberal when he does not. But real charity is consideration,—no distinction in our hearts between the sheep and the tiger, between Christ and Judas. All creatures act according to their natures; you cannot change them, each one can change his nature himself, but you can point out a better nature; that is consideration. When a man is despondent, give him courage; when a man is arrogant, give way; that is consideration. What we like to have practised toward us, let us practise that toward others.

And what is the third step? This charity and this consideration breed stuff out of which is woven the imperishable garment of the soul—Patience; not patience as we understand it—patience until we boil up and blow off; patience as long as the other fellow has the advantage over us; patience until it is safe to strike back; but *"patience sweet that naught can ruffle"*—the patience that absolutely *nothing* can ruffle. It is possible for us to be such men and such women that we feel no bitterness toward the other man, regardless of what bitterness he may feel toward us; that we feel no antagonism toward anything in nature, regardless of how that other soul may in its ignorance or its folly conduct itself toward us. Men

and women of all races and nationalities, all ages, all conditions seeking to try to apprehend the meaning of Universal Brotherhood, have first of all to "come out from among them" in the same sense that Christ spoke of; to leave off false religion, false notions of government; leave off thinking that God or angel or saint of any kind can make them good when they are bad; can make them pure as long as they love impurity.

The Brotherhood to Be will come; it exists; it always has existed. There is not just *one* Christ, *one* John, *one* Paul, the Apostle. Every generation of man flowers into its Christs, and they come again and again. Their bond is the bond of a common aim, a common purpose, and a common teaching; the teaching of the one Spirit in every being; the teaching of the progress of every being from the lowest to the highest through self-induced and self-devised exertion, through many lives and countless circumstances until at last he comes into the temple of the divinity of the God within: in that basis is Universal Brotherhood unbreakable. In many a family there is the rudiment of Universal Brotherhood; only it is limited to the family. In many a partnership in business there is a nucleus of Universal Brotherhood; but it is limited to the partnership. That view must be transcended. We do not love our family less because we love our neighbors also; we are not the less good citizens of the United States if we become a citizen of the world; we are not the less just men, because we are just to all men, not merely to our friends.

The purpose, then, of the Theosophical Society, of the Lodge of the Masters of Wisdom—the undying Brotherhood—was not to form another religion, a new government, to teach men "magic"-"powers;" it was to teach the magic of Self-control; the power to live to benefit mankind; to give men that kind of stability of character which a rocking universe cannot shake, by the practice of the virtues. Again, in the twentieth century, in an era of "Falling Rome," at a time when the hand comes out and marks upon our civilization, "Thou art weighed in the balance and art found wanting," pure Theosophy as They set it forth, the basis of Universal Brotherhood, is still in the world, can be applied and "lived by," without any distinctions whatever, without any exactions whatever. Self seekers will not find it, but they who seek to find a nucleus of Universal Brotherhood, and to fit themselves to be the better able to help and teach others, will find it; and in their service, embracing every member of the human race, constitute themselves the Brotherhood to Be.

LIVING THE LIFE

DEAR COMPANIONS:

As the work goes on and new elements are added to it, there must occur the process of assimilation. Each new nature is a new element and has its peculiar effect, but there is nothing in this to cause any surprise or dismay. All the time there must be the getting closer together of the "living germs;" and this goes on while we work, each in his own way. Few of us have pleasure in the works themselves that are our Dharma; but we know we are there to do, and they are there to be done.

One of the great troubles that we make ourselves, I think, is the construction of a mechanical universe. And it will not work out to our satisfaction. This way is swimming against the stream. The Universe is guided from within outwards and all possible knowledge of "outwards" will give no real understanding. In trying to gain a knowledge of "outwards" there is an exercise of what we are pleased to call the mind; but from what foundation and to what end? The problems that the "mind" has are before it here and now, and concern not what has been or what is to be. What if we *do* know all the laws and forces, all the processes, will that fit us any better to do whatever comes before us? The law works in us and through us; we are ministers of the law, and while recognizing this, while doing our best with what we have and see, further power and perception come. The Upanishad says that this "real knowledge is not to be gained by the mind, but by the subtle sight of the subtle-sighted"—the Perceiver.

What is your confusion about Mind? The Self *only* Is. Now what are all the rest? Perceptions, I think; some permanent, being related to the Self, or of the Self; others, perceptions of perceptions and impermanent in that they are in constant change. The two classes or bundles of perceptions in individuals would be Higher and Lower Mind. Perhaps Higher and Lower Self would be better, but no set terms can give anything but approximations of differences of perceptions. We may call what is perceived "matter," or "prakriti," that basis by which action may take place. It would seem that this basis is the general result of the interpenetration, interblending, and interaction of the perceptions of multitudinous classes of beings.

The "mind" with which we work is just a bundle of perceptions of this physical plane wherein every idea held has a physical basis. Can such a "bundle" include or solve that which is the cause or sustaining power itself? Each plane has its own mode or "mind," and the only way by which we in lower manas can approximate the inner

is by rising to that plane where the perception and the mode is different. Can it be wondered at that all attempts to solve by brain-mind must be temporary hypotheses; one after the other discarded as we see its futility? Yet the very exasperation induced sometimes opens a door to us.

There is a state of Soul as Spectator without a spectacle, also many states of "spectacles" more or less circumscribed. Spirit, I think, would not be the whole of any given class, although such a condition might be called "spirituality," if the ideas were the eternal verities. Naught adheres to Spirit.

There must be that Mind or Power to Perceive which takes in primal causes as well as subsequent effects; also that other circumscribed action that deals with minor causes and effects. Mind to me is the power to perceive residing in the Perceiver, its manifold perceptions and possibilities presenting kinds of mind and separative ideas and actions. All spiritual beings are the same in kind, differing only in degree. Terms are confusing, but ideas may be had from the confusion if we adhere to the One Reality—Being and Non-Being. Each has his own way of seeing and translating what he sees.

The question as to whether one could or could not get benefit from hearing of Theosophy before death, depends on one's ability to realize its truth; the mere listening to the words without realization or acceptance could have no place in the thoughts of the thinker. The karma, however, that brought the dying one in contact with those desirous of so helping, will bring him again in contact with that knowledge and probably under better auspices. No effort is lost. Our love for others is truly shown in our desire to serve, and love is the great bond. The highest love that we can have for those nearest and dearest to us should be the standard which we should strive to hold toward our other selves—an intense love of humanity, one which seeks *their* highest good, which seeks nothing for self, but has all that fortuitously comes. "Friends for the future."

A mental change or glimpse of truth may make a man suddenly change to the truth even at death, thus creating good skandas for his next life. But the karmic effects of the past life must follow. H.P.B. said that the Ego was drawn before birth to the scenes of his former life, saw the meaning and trend of it all and the karmic results that must ensue, and knows the justice of it. There is also the "summing up" after death—cause and sequence, and "Being's ceaseless tide."

Best of love to you and may everything go well with you. As ever—*R.C.*

THE MYSTERY OF ALL TIME

THE inner light which guides men to greatness, and makes them noble, is a mystery through all time and must remain so while Time lasts for us; but there come moments, even in the midst of ordinary life, when Time has no hold upon us, and then all the circumstance of outward existence falls away, and we find ourselves face to face with the mystery beyond. In great trouble, in great joy, in keen excitement, in serious illness, these moments come. Afterwards they seem very wonderful, looking back upon them.

What is this mystery, and why is it so veiled, are the burning questions for anyone who has begun to realize its existence? Trouble most often rouses men to the consciousness of it, and forces them to ask these questions when those, whom one has loved better than oneself, are taken away into the formless abyss of the unknown by death, or are changed, by the experiences of life, till they are no longer recognizable as the same; then comes the wild hunger for knowledge. Why is it so? What is it, that surrounds us with a great dim cloud into which all loved things plunge in time and are lost to us, obliterated, utterly taken from us? It is this which makes life so unbearable to the emotional natures, and which develops selfishness in narrow hearts. If there is no certainty and no permanence in life, then it seems to the Egotist, that there is no reasonable course but to attend to one's own affairs, and be content with the happiness of the first person singular. There are many persons sufficiently generous in temperament to wish others were happy also, and who, if they saw any way to do it, would gladly redress some of the existing ills—the misery of the poor, the social evil, the sufferings of the diseased, the sorrow of those made desolate by death—these things the sentimental philanthropist shudders to think of. He does not act because he can do so little. Shall he take one miserable child and give it comfort when millions will be enduring the same fate when that one is dead? The inexorable cruelty of life continues on its giant course, and those who are born rich and healthy live in pleasant places, afraid to think of the horrors life holds within it. Loss, despair, unutterable pain, comes at last, and the one who has hitherto been fortunate is on a level with those to whom misery has been familiarized by a lifetime of experience. For trouble bites hardest when it springs on a new victim. Of course, there are profoundly selfish natures which do not suffer in this sense, which look only for personal comfort and are content with the small horizon visible to one person's sight; for these, there is but little trouble in the world, there is none of the passionate pain which exists in sensitive and poetic natures. The born artist is aware of pain as soon as he is aware of pleasure; he

recognizes sadness as a part of human life before it has touched on his own. He has an innate consciousness of the mystery of the ages, that thing stirring within man's soul and which enables him to outlive pain and become great, which leads him on the road to the divine life. This gives him enthusiasm, a superb heroism indifferent to calamity; if he is a poet he will write his heart out, even for a generation that has no eyes or ears for him; if he desires to help others personally, he is capable of giving his very life to save one wretched child from out a million of miserable ones. For it is not his puny personal effort in the world that he considers—not his little show of labour done; what he is conscious of is the overmastering desire to work with the beneficent forces of super-nature, to become one with the divine mystery, and when he can forget time and circumstances, he is face to face with that mystery. Many have fancied they must reach it by death; but none have come back to tell us that it is so. We have no proof that man is not as blind beyond the grave as he is on this side of it. Has he entered the eternal thought? If not, the mystery is a mystery still.

To one who is entering occultism in earnest, all the trouble of the world seems suddenly apparent. There is a point of experience when father and mother, wife and child, become indistinguishable, and when they seem no more familiar or friendly than a company of strangers. The one dearest of all may be close at hand and unchanged, and yet is as far as if death had come between. Then all distinction between pleasure and pain, love and hate, has vanished. A melancholy, keener than that felt by a man in his first fierce experience of grief, overshadows the soul. It is the pain of the struggle to break the shell in which man has prisoned himself. Once broken then there is no more pain; all ties are severed, all personal demands are silenced forever. The man has forced himself to face the great mystery, which is now a mystery no longer, for he has become part of it. It is essentially the mystery of the ages, and these have no longer any meaning for him to whom time and space and all other limitations are but passing experiences. It has become to him a reality, profound, indeed, because it is bottomless, wide, indeed, because it is limitless. He has touched on the greatness of life, which is sublime in its impartiality and effortless generosity. He is friend and lover to all those living beings that come within his consciousness, not of the one or two chosen ones only—which is indeed only an enlarged selfishness. While a man retains his humanity, it is certain that one or two chosen ones will give him more pleasure by contact, than all the rest of the beings in the Universe and all the heavenly host; but he has to remember and recognize what this preference is. It is not a selfish thing which has to be crushed out, if the love is the love that gives; freedom from attachments is not meritorious condition in itself.

The freedom needed is not from those who cling to you, but from those to whom you cling. The familiar phrase of the lover "I cannot live without you" must be words which cannot be uttered, to the occultist. If he has but one anchor, the great tides will sweep him away into nothingness. But the natural preference which must exist in every man for a few persons is one form of the lessons of life. By contact with these other souls he has other channels by which to penetrate to the great mystery. For every soul touches it, even the darkest. Solitude is a great teacher, but society is even greater. It is so hard to find and take the highest part of those we love, that in the very difficulty of the search there is a serious education. We realize when making that effort, far more clearly what it is that creates the mystery in which we live, and makes us so ignorant. It is the swaying, vibrating, never-resting desires of the animal soul in man. The life of this part of man's nature is so vigorous and strongly developed from the ages during which he has dwelt in it, that it is almost impossible to still it so as to obtain contact with the noble spirit. This constant and confusing life, this ceaseless occupation with the trifles of the hour, this readiness in surface emotion, this quickness to be pleased, amused or distressed, is what baffles our sight and dulls our inner senses. Till we can use these the mystery remains in its Sphinx-like silence. —LUCIFER.

THE HOUSEHOLD LIFE

To my mind no ascetics, no teachers of mankind, however eminent and full of the highest knowledge, are really such good and practical benefactors of humanity as Valluvar, of ancient times, who incarnated on earth for the express purpose, among others, of setting an example of an ideal household life to mortals who were prematurely and madly rushing against the rocks of renunciation, and of proving the possibility of leading such a life in any age however degenerated; or as Rama, who, even after having become an *avatar-purusha,* came down amidst mortals and led a household life.

It has often been contended that the world has not progressed on *the path,* because *gnanis* or Mahatmas, have dwindled in their number and greatness, and because it is Kali-Yuga, or the dark age, now. Such arguments are due to our mistaking the effects for their causes. The only way to prepare the way for the advent of a favorable Yuga, and for the increase of the number and greatness of Mahatmas, is to establish gradually the conditions for the leading of a true household life. I should unhesitatingly state, that that is the duty of earnest Theosophists and real philanthropists.

—*W.Q.J.*

THE COMPLEXION OF NOTIONS

THE Great Soul has no notions. He looks directly upon ideas. He never identifies himself with the ideas He looks upon. High, serene, isolated, He considers the spectacle, relates it unerringly and flawlessly to what has been and thus gains true knowledge. This is looking at experience dispassionately and seeing it as it is. This is being able to tell the difference between one thing and another, as well as the relation of all things considered. As embodied beings we shall never attain to that much-desired and eagerly-striven-after elevation until we drop our notions, of which we all have some. Then shall we have *concentration.*

So completely do our notions become a part of us that we are not aware of them. Once, they altered our point of view; then perchance they *became* our point of view—just as a barnacle becomes one with the ship, or the hickory-borer one with the chair-leg which looks so firm and sound. To illustrate: We all have "rights." That is a notion—especially if we think our rights are different from other people's rights. For if brotherhood is a fact in nature every human being has essentially the same rights as every other human being. We admit this intellectually, but our practice tells another story. Let somebody accidentally push us, and our immediate impulse is to push back. If the elevator is slow to serve us, on account of serving some others, we score the operator and glare at the persons served. If we are driving and somebody steals *our* right of way, then we mutter and fume. If a waiter seems inattentive, if a sales-person appears slow, if a workman is careless, we are affronted—and gabble about the "inefficiency that obtains nowadays" and wonder "what the world is coming to."

All such actions testify to our notions—notions of our own importance. But what have we ever done that should entitle us to preferential treatment by anybody whatsoever? And are we ourselves such supremely efficient beings that we have earned the right to criticise the performance of any other? The humorous aspect of these situations presents itself at once to us when another person creates them, but we seem unable to realize that we, too, have our own idiosyncracies. Our vision is affected and distorted by the goggles of our precious notions! And have we ever noticed how trivial they are; that nine times out of ten our notions hang precariously upon non-essentials? What a shock it is when this incontestable fact discloses itself to us, and how mortified we feel again and again when the exigencies of life discover our purblindness!

To be obsessed by notions is to have "hard and fast conclusions about men, things and methods." This is all too common among students of Theosophy, just as it is common among men and women

outside the Theosophical area; but it is not Theosophy—any more than it is culture, or enlightenment, or cosmopolitanism. Theosophy in its application by would-be Theosophists should ever serve to make its votaries *free*, and nobody can possibly be free when he has bound himself in the galling cords, whether silken or hempen, of a limiting whorl of notions. Freedom implies dissociation, *is* dissociation, from any and all ideas whatsoever. Only the Spectator can look directly upon ideas, evaluate them, identify himself with them, as also break any identification; and to reach the elevation of that Being the sagging weight of bundles of ideas, or notions, has to be dropped upon lower levels.

Some day, as Pilgrims on the small old Path, we shall arrive at "Honesty Cross-roads." We will stand there all alone, the arbiter of our own destinies—nobody else to rely upon, nothing in sight anywhere, no heaven, no earth, no books, no gods, no devils—*nothing but us and our notions.* It is the "moment of choice" which arrives for every traveler. And every prior moment of our lives that has led up to this one will be of avail—or nothing avail; for then our karmic stamina, or lack of it, will determine our course.

Thrice blessed may we deem our condition then if, in all simplicity and grateful humility, we find ourselves able to lay down our bundle of "hard and fast conclusions," untie the pack and look the contents over one by one—saying to ourselves: "What do I *know?*" and answering that question honestly. Not what have I read in a book, not what has somebody said herein, not what does the world think about this or that, not even what do the Teachers say. Thrice blessed shall we be if we have built the karmic stamina during our student-life which will enable us to sort over that bundle of notions we have carried to the cross-roads, reject the false and retain the true—what we ourselves *know*—and wrapping these up and shouldering them move on with that light bundle, ready thenceforth to learn from anybody and everybody—rejecting no one—but stripped of *false* notions and wearing no borrowed robes. Then shall we have our own measuring-sticks with us by which to test and evaluate all experience. We shall have become honest with ourselves. Henceforth we shall be able to be honest with all men and all nature. Nobody will be able to "offend" us any more with his or her notions; nor will we have any "rights" to be menaced or any "wrongs" to be righted. All the events of life after life will be so much "experience" to us, to be sifted over and over so that we may add more Truth—more Truth that we ourselves *know*—to that pitifully light bundle we carried away from the cross-roads.

The "moment of choice" is the sum of all the moments that lead up to it, as also the sum of all the choices made during those moments. It is the "striking of a balance" in the book-keeping of

our lives, an auditing of our daily life-ledger. If we have carried a large collection of notions as *assets,* we will be overwhelmed to discover that they are *liabilities.* We would do better to *charge them off* every day as we look over our mental content—that is, if we would find ourselves thrice blessed when "Honesty Cross-roads" is reached.

Who does the "blessing"? The same one who does the auditing. The very same one by whose transcendental power all our notions are collected, nursed, retained or rejected. The one we meet at the cross-roads face to face, but who has been with us all the way, is the God Within—OURSELVES. The "moment of choice" means the salvation of a personality, or annihilation. It must already have arrived for many: "We elbow soulless men and women daily," wrote a Teacher. As "men and women" they do not know it, but the Soul struck the balance of the ledger—and withdrew.

Thus does the drama of life and death play itself out before our eyes, while we dim our god-like vision with "hard and fast conclusions as to men, things and methods." Thus do we play the slave when by nature we are *free,* and might be well aware of that freedom while still using a personality and dwelling in a body, though not tied to either! We are free, even in life, when we drop our notions—become simple, natural, honest, and determine to move forward on the basis of what we *know.*

And O, the happiness of it! The "fret for the fever of life," caused by our clashing notions, changes to a song. We begin to sense the meaning of that wise, homely sentence left by One who had no notions: "It would be a contest of smiles, if we knew our business." For we begin to know our "business"—and to realize that it does not include the dull task of carrying along with us a great bundle of notions. The swift-moving Soul bears only itself, and that which is assimilable with itself. The True becomes one with It, as the arrow becomes one with the mark.

OPPORTUNITIES IN KALI-YUGA

There is one thing peculiar to the present *Kali-Yuga* that may be used by the Student. All causes now bring about their effects much more rapidly than in any other or better age. A sincere lover of the race can accomplish more in three incarnations under Kali-Yuga's reign than he could in a much greater number in any other age. Thus by bearing all the manifold troubles of this Age and steadily triumphing, the object of his efforts will be more quickly realized, for, while the obstacles seem great, the powers to be invoked can be reached more quickly.—*W.Q.J.*

ON THE LOOKOUT

The American Race

Hugh Walpole, an English literateur, has fluttered the dove-cotes of "perfidious Albion" by "telling the truth" about American literature. He says that the *méprisal* of it in those quarters has been due to trying to fit it into the English mould and judge it by English standards.

> ***We British can patronize no longer.*** It is time that we began to read American literature from an American standpoint as we read French from a French standpoint.
>
> Let us realize that this is a foreign language that faces us, and a difficult foreign language at that; that we are having offered to us a new presentation of a new life—a new life that is certain to play an immense part in the development of the new world. ***It is urgently necessary for us to understand this.***

Mr. Walpole is right. The *Secret Doctrine* said in 1888:

> Thus the Americans have become in only three centuries a "primary race," *pro tem.*, before becoming a race apart. . . . They are, in short, the germs of the *Sixth* sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race. (*S.D.* II, 446.)

The function of each race is the development of contact with a new form of matter, in other words, to get in rapport with another plane of perception, which involves a new sense. Each race and sub-race has its especial relation to one of the senses. Up to date, perception is normally indirect through the five senses as scientifically recognised.

> While adopting the number, no modern philosopher has asked himself how these senses could exist, *i.e.*, be perceived and used in a self-conscious way, unless there was the *sixth* sense, mental perception, to register and record them. (*S.D.* I, 535.)
>
> A *partial* familiarity with the next characteristic of matter—permeability—which should be developed concurrently with the sixth sense, may be expected to develop at the proper period in this Round. (*S.D.* I, 258.)

Signs of Development

Have we seen any signs of this form of development pecularly in the American race? Not in the time of H.P.B., but more than enough now. We have already given the case of Willetta Huggins as an example of new permutations of the senses in relation to the sixth. Edgar Curtis, three years and seven months, son of Prof. O. F. Curtis, of Cornell University, like her, finds colors and sounds practically interchangeable, and the condition is not at all uncommon. These are cases of interchangeability of the senses approaching a synthesis, which is the sixth, or direct perception.

A still further development is Eugenie Dennis, who has direct perception pure and simple, and is, if plans have not gone awry, under investigation by the faculties of Chicago and Northwestern Universities. She says: "I just seem to grasp it through a strange sensitiveness. Perhaps . . . it may be the real sixth sense of which we hear."

H.P.B. stated that in the coming of a new race, its members were at first regarded as freaks, but slowly increased in numbers until they awoke to find themselves in the majority. She further stated that the American race was to develop new powers and senses, of which the various powers of "healing," etc.,

which are forms of control over Pranic currents, are symptoms. But the most important word ever given the American race is as follows:

> "But you in America. Your Karma as a nation has brought Theosophy home to you. The life of the soul, the psychic side of nature, is open to many of you. The life of altruism is not so much a high ideal as a matter of practice. Naturally, then, Theosophy finds a home in many hearts and minds, and strikes a resounding harmony as soon as it reaches the ears of those who are ready to listen. There, then, is a part of your work: to lift high the torch of Liberty of the Soul of Truth that all may see and benefit by its light." (Message of H. P. B., 1889.)

America, of all countries, is the only one which as a nation has shown any sign, conscious or unconscious, of a recognition of the fact of Universal Brotherhood. But we have not gone far enough, and unless more activity in this line is manifested, will not.

GEOLOGY APPROACHING THE TRUTH

Dr. Eliot Blackwelder, briefly summing up the trend of geology at the end of 1921, brought out several noticeable points:

1. The impossibility of even approximately dating geological periods in years.

2. The lengthening of assumed periods as the result of the discovery of radio-activity, thus truing these periods almost exactly with Theosophical chronology.

In this connection are to be noted the following:

> Between this time (1888) and 1897, there will be a large rent made in the veil of nature, and materialistic science will receive its death-blow. *(Secret Doctrine,* Vol. I.)
>
> The discovery of the X-Rays in 1895 acted like the discovery of gold in an unexplored territory. It opened the way to the exploration of a field of unsuspected wealth of new knowledge and to the reconstruction of some of our time-honored and fundamental conceptions. It opened up to us the atom, the *ne plus ultra* of the chemist, and showed within it a system of revolving bodies far more numerous and complicated than the solar system. (Prof. Edwin E. Slosson, *Scientific Monthly,* August, 1922.)
>
> It is on the doctrine of the illusive nature of matter, and the infinite divisibility of the atom, that the whole science of Occultism is built. (*S. D.* I, 520.)

3. All regions of earth have alternating periods of quiescence and activity. Through geological history, outlines of continents have pulsated, with no final tendency to a preponderance of sea over land, or vice versa.

4. Theory of origin of continents as due to crumpling and cooling of earth not now generally accepted, as geological history shows no progressive loss of heat.

> It is absolutely *false,* and but an additional demonstration of the great conceit of our age to assert . . . that all of the great geological convulsions have been produced by ordinary and known physical forces. (*S.D.* I, 640.)

5. The placing of geological catastrophes in concord with the *Secret Doctrine* teachings: First, at Cretaceous, that in which the Lemurian race perished. Second, one in the Miocene, one of the most important of all, in which the Atlanteans went down; and one more recent, supposed to be still continuing, in which we have that minor one wherein the last two great Atlantic islands were sunk.

6. The general history of the earth is represented, not by an ascending or descending line, but by a wavy one of ascents and descents. The significance of this will not be lost on Theosophists.

"The Breath of Brahma"

The lack of loss of heat by the earth has been recognised already by certain scientists as calling for some explanation out of the ordinary; and as H.P.B. said, "science is being driven, *nolens volens,* to accept the very phraseology of Occult Science." For Prof. Alan W. C. Menzies, Princeton University, says in *Scientific Monthly,* August, 1922, in relation to the effect of radioactivity on the earth:

> "Eventually, therefore, if no compensating heat-absorbing process is taking place within, an unstable state will be reached when the underlying incandescent material perforce will evert itself to the exterior, and there disburden itself of its accumulated heat by radiation into space at a very rapid rate proportional to the fourth power of the temperature. This is the earth's incandescent epoch. When the crust has cooled sufficiently, a new geological epoch of perhaps 200,000,000 years may begin, to be followed in turn by a new incandescent epoch, and so on alternately, until the radioactive materials, if not regenerated, have by disintegration lost their available energy. This alternation the Brahmans have symbolized in their cosmogony as the indrawing and outbreathing of the breath of Brahma."

Let us analyze the admissions in the above:

1. That there might be an internal *heat-absorbing* process going on inside. *How could this proceed other than by the "pralaya" of Theosophy?*
2. That radioactive materials may be *regenerated.* Radioactivity being due to the breaking down of the matter itself, this implies the *evolution of matter from something which is not matter.*
3. The recognition by Prof. Menzies of something very much like the Planetary Pralaya.
4. The implied possibility of nebulae being former worlds; Theosophical again.
5. The admission that the symbols of the Brahmans are *really* symbols, and not wild superstitions, as was held so recently.
6. The admission that the Brahmans knew of the history of the earth through great geological and pre-geological periods.

We do not know how far Prof. Menzies is willing to carry the logical conclusions from the above; but we suspect it to be farther in private than in public. And if such ideas are not ascribed to their real source these days, it is the fault of those who played, and are playing, swine to the pearls of knowledge which H.P.B. brought from the *Teachers* of the Brahmans.

Continental Drift

A somewhat startling theory has been advanced by Wegener in regard to continental changes; the theory that continents drift like rafts upon a heavier underlying stratum. By this he seeks to show the reason for the similarity of juxtaposed continental lines, and also to eliminate the necessity of continental land-bridges called for by the theory of evolution—bridges rendered unnecessary to the Theosophist by his knowledge of the development of the present land masses since Atlanto-Lemurian days.

But Prof. J. W. Gregory shows that the Wegener theory, tested by paleontological findings, calls for something like a regular ferriage of continents across the oceans; also that there are forces known adequate to cause such drifts as these. As a matter of fact, continents rise and fall, appear and disappear under cyclic law, modified and guided by forces few of which are as yet known to science: electro-magnetic changes of mass and composition, unseen energies, most important of all the unconscious mental power exerted

by man upon his surroundings, which is translated into grosser powers bringing his curses home to roost in gigantic convulsions, unpleasant climatic modifications, and the like.

FROM WITHIN OUTWARD

There are certain tribes of subterranean animals, notably some newts, whose eyes remain under the skin, being useless in their normal habitat. Dr. Paul Kammerer claims that by exposing these animals constantly to light, he has brought about a propulsion of the eyes to the surface—something which will give the proponents of "unconscious modification" much worry to explain away.

In the human organism, the retina of the eye is a duplicate, a projection, of the cortex of the brain, the part we do our thinking through. The genicular body is an intermediate mass in which the nerve fibres retain the same relative position as in the retina. It is thus a kind of secondary projection.

Aside from the evidence of *intelligent* adaptation to circumstances, all this is strikingly suggestive of the ancient times when animal evolution was proceeding along astral (ectoplastic) lines, and bodies were transparent. As *The Secret Doctrine* says, it did not make much difference in those days whether the eye were inside or out; and if the pineal body was then the "Third Eye" which "embraced eternity," it is not unlikely that the cortex was the eye which embraced the astral world until the gradual physicalization and materialization of matter forced its projection outward in successive steps.

ANOTHER PHYSIOLOGICAL MYSTERY

H.P.B. remarked in 1888 that science then stood before a blank wall upon which it traced, as it thought, great discoveries which would sooner or later prove to be the empty fancies of its own illusions. No truer words were ever spoken; they were true, not only of the supposed discoveries of that day, but prove true again and again with regard to more recent speculations. Even when a mystery is seemingly solved, it stands aside only to disclose a file of others behind it.

We already had quite a variety of hormones, vitamines, etc., which were known only by effects, being chemically undetectable; now the elimination of sugar from the blood by insulin has shown another, one not even known by effect. It was at first thought that the sugar was transformed into some normal chemical substance and eliminated in the usual way; but it simply disappears. The only word science has to say is that it becomes transformed into some substance "chemically undetectable!" We have previously noted that there is good reason for supposing some of these unknown substances to be astral. If this is another, some decidedly unpleasant possibilities open up.

MORAL TO PHYSICAL

W. Q. Judge explained that when the forces of faith healing are applied to the cure of disease, evil karma which is on its way *down and out* is arrested and driven back into interior planes, to redescend with more disastrous results at the first opportunity; and long years of observation have all gone to substantiate this. If a new remedy offers us physical relief, what do *we* care how it was obtained? Nothing; and therefore, divorcing the end from the means,

we connive at vivisection and suffer the consequences in stupid complacence, prating about the "great achievements" of medical science while we die of cancer and a hundred other loathsome and complicated ailments.

It may be a very short step from the sugar in diabetic blood to an astral body overloaded with unknown and certainly dangerous matter—more dangerous at least than the same matter in physical plane correlation.

We don't know this; it is merely a deduction; but we do know that insulin is the result of vivisection—and Law is immutable.

Civilization Shock

Some time ago the *Saturday Evening Post* took occasion to classify Bolsheviks, Socialists, Anarchists, and other upsetters as weaklings unable to keep up with the "normal" competition of civilization, and therefore suffering from a kind of ailment dubbed as above. It is all very well for the *Post,* which gets any price asked for advertising space, to call these people "weaklings;" but we confess to an unbrotherly wish to see its soft-handed editors detached for a space from their comfortable sanctums and attached to "flops" and the business ends of shovels for the personal experience of what constitutes "civilization shock." Those who experience the shocks of any kind of machine are those who act as bumpers, not those who ride on the cushioned seats!

Yes, gentlemen, there is a real "civilization shock," but it is not caused by weakness in the invalid; it is caused by the truly infernal spirit of this thing called "civilization," which regards as supreme achievement the piling up and tearing down of *matter,* at whatever cost in human flesh and blood, soul and mind. And it is not felt so much by the "weaklings;" it is only necessary to have—a heart of compassion.

Things

In achieving, as we thought, dominion over the forces of nature, we have only fallen under the soulless despotism of *things;* a despotism which yearly retires countless thousands to the sanitariums, the penitentiaries, the madhouses, and the cemeteries.

Kathleen Norris calls the turn with neatness:

> "The earth is rushing toward the most frightful crisis in its history. We are plunging blindly into deeper and deeper chaos . . . Things—things—things! How we treasure them! How much more we think of the little girl's patent leather slippers and embroidered frock than of the thoughts inside the little girl's head!
>
> "Men and women slaving, losing health and eyesight and hope and youth while they make haircombs and buttons and artificial flowers and bridge prizes and fancy boxes and chains of glass beads! Everybody hurried, worried, crowded, anxious about getting more things! Doesn't it sound like insanity? And are we all insane?
>
> "If—just IF—the theologians and metaphysicians are right, the human soul exists forever. How we should then long to collect small, wet, desolate, hungry, despairing children in our big warm houses, instead of jade and majolica and buhl and ivories!"

We extend Kathleen Norris the right hand of fellowship. With her we wish to know what sense there is in the whole infernal thing. Progress! What for? Toward what? To whose benefit? Indeed we *are* insane—and getting no saner. But there are some who begin to question the god of the machine—question him not timidly and humbly, as heretofore, but with bitter determination and blasphemy; not only those caught under the wheels, but

some of those who ride on top with a cold fear clutching at their hearts, the grind and jar of the hell-forged mechanism searching out every quivering nerve.

WELL?

What do the Kathleen Norrises of the world propose to do about it? Much as her words need to be said, and said everywhere and all the time, they in themselves accomplish little save give us a glow of self-congratulation that we understand such sentiments and would practice them—if! The Nazarene said them two thousand years ago; and He has had a better hearing than Kathleen Norris. But He made few converts, for christianity has lost the chords of karma and reincarnation, the absolute unity of life, which teach that no man may take his brother's bread and escape the utmost payment in his individual self.

MIND AND BODY

Theosophy has pointed out more than once, that any generally accepted fallacious theory in science, once abandoned, yet continues a more or less destructive life in the minds of the common people for decades after its official death. The doctrines of Haeckel and his school, for instance, are as thoroughly discredited in the eyes of real science as the geocentric theory of the solar system; yet thousands of the ignorant cling fondly to the belief that mind is a function of matter, a motion of molecules. This is in part the fault of scientists themselves, who seem unable to break all at once with a discredited theory, but must pass from the old to the new by some kind of transition—result of the *Tamasic* quality.

In the case of ideas on the relationship between mind and body, this transition seems to take the form of a confusion of thought between entity and function, identification and connection. No scientist now dares say that "thought is matter in motion:" but many, like Sir Frederick W. Mott, use terms like "fundamental dispositions of character begotten with the body and determining in a great measure character and conduct."

All that anyone has a right to say in point of fact, however materialistic he may be, is that fundamental dispositions *appear* with the body—a very different thing, and in line with the theosophic doctrine that the disposition of mind *produces* the bodily traits. Unlike Sir Frederick, however, the Theosophist brings to bear an immense weight of convergent evidence from other fields of science than physiology.

PURBLINDNESS

Sir Frederick Mott says, "If in infancy an idiot is given a sufficiency of the thyroid gland, the body and brain grow and the mind develops;" "A clear proof of the inseparability of the body and mind." This occurring in a review, may be due to Sir Frederick or his author. To translate: "If the strings of a violin are tuned, the musician is able to produce better music; a clear proof of the inseparability of the musician and the violin."

Fortunately, reasoning of this kind is nearly done for in science; yet what an effect such words have on the ignorant pseudo-scientist and science-worshipper! However, it will not be many years until science is forced to con-

fess that no operation, glandular or otherwise, can give expression to mental forces which have no basis in the entity behind and within the body. Thyroid gland can cure a *brain* idiot; it can never cure a *mental* idiot.

The Entitative Nature of Mind

Münsterberg and many lesser authorities have long ago conceded that the mind is a *being* separate from the brain, though involved in its processes. Further confirmation comes from Eugene G. Wiseman, Opt. D., *American Journal of Physiological Optics,* January, 1924. Dr. Wiseman describes two cases wherein the reactions of sight were in opposition to all known laws of anatomy, and yet where no hallucinations existed. He reaches the conclusion, based on these and other observations, that the mind is capable of purposive use or disuse of brain functions—in the cases noted, deliberately shutting off cortical perception except at one point in order to avoid unpleasant visual conditions.

We also know of at least one case discovered by Los Angeles specialists, where the sense of hearing was shut off by the *mind,* all the organs being intact, as was shown in the restoration of hearing by the mere information that there was nothing wrong. Things of this kind cannot be disposed of by the functionists; therefore they are *ignored.* But they cannot be eliminated from the realms of recorded *fact.*

Inescapable Obstacles

All inverted ideas on the relation of mind and body, have, of course, to be maintained in denial or ignorance of the facts of psychic research, which no longer hold the same shady and debatable ground as of yore. The *Scientific American,* for instance, now gives psychic research the dignity of a separate science, and pursues it with assiduity and seriousness. Regarding a drop of temperature established during seance by a group of English investigators, that journal remarks that it is now proven that the medium can under some conditions absorb energy in some unknown way from the surrounding atmosphere, and says: "By no possibility can the conclusion be avoided that this iron-clad series of observations is the event of the year in psychic science."

In France, Farigoule and Labadié have established the fact of extra-retinial (astral) vision, and speculations are even being made on the possibility of generally developing it in the blind. These are only a few drops of the huge stream of evidence; and such ignorant or prejudiced adversaries as Arthur Brisbane and others who see their cherished materialistic conceptions in danger, may now be set aside as unimportant in any effect on enlightened public opinion. The problem is no longer to substantiate the phenomena, but to prevent their misunderstanding and blind misuse.

Scientists will without doubt embark on their usual attempt to reduce them to an unconscious and mechanistic base, on one hand, and to *utilize* them on the other; this latter an attempt fraught with maleficent possibilities. Spiritualists will continue the quite as fatal policy of blind adoration of their "dear departed" and "spiritual guides." The Theosophist alone holds the key, knowing that the forces are neither unconscious nor supernatural, but conscious and semi-conscious beings, good, bad, or indifferent, resident within or without the personality of the medium; all alike useless for any service to humanity.

THE IMPORTANCE OF BELIEFS

Sir Frederick Mott stresses the importance of beliefs in the development of the race—in which he is somewhat belated, a previous author having said something about, "As a man thinketh, so is he." Sir Frederick's ideas are suggestive, however:

> "Is it possible that these primitive beliefs and symbolisms have stretched back far enough in the dim, remote past to have engraven in man's nature memory traces or preorganized tendencies by which he is more suggestible to beliefs in spite of disbelief by his later developed reasoning faculties?"

Verily, indeed: for all these beliefs, symbolisms, religions, are the dwarfed and warped expressions of *innate memories* impacted in the imperishable center of man's nature; memories of his super-physical origin, his spiritual destiny once known but now forgotten through becoming entangled in the wheels of the machinery of matter.

EMOTION AND INTELLIGENCE

In a book by Hugh Elliott occurs the following:

> "The more we study character the more convinced we are that men's activities are much less purposive and intelligent than they appear to be on the surface, and far more the mere product of blind emotion or instinct escaping along its normal channels, though outwardly refined and decorated by the veneer of reason and intellect."

W. Q. Judge said in 1893:

> "We find Theosophy teaching that at the present point of man's evolution he is a fully developed quaternary with the higher principles partly developed. Hence it is taught that today man shows himself moved by desire and passion. This is proved by a glance at the civilizations of the earth . . . But as Mind is being evolved more and more as we proceed in our course along the line of the race development, there can be perceived underneath in all countries the beginning of the transition from the animal possessed of the germ of mind to the man of mind complete. This day is therefore known to the Masters . . . as the 'transition period' . . . All dogmatism being ended, the race will be ready to face all problems, each man for himself, all working for the good of the whole, and that the end will be the perfecting of those who struggle to overcome the brute. For these reasons the old doctrines are given out again, and Theosophy asks every one to reflect whether to give way to the animal below or look up to and be governed by the God within."

Our present policy being to follow the brute with the most child-like confidence, we still have far to go.

A PRODIGY

A Greek-American boy, nine years old, has made a stir with a large output of poetry, which, if not Byronic or Shellean, is at least far superior to our present popular variety. We wonder just how our "noble Nordics" will explain this: perhaps just as they have explained countless other examples of the mental and artistic merits of South Europe—silently. But there is a greater significance than the racial here, as in the numerous other cases of infantile genius now extant; and those interested will find it set forth in Chapter X of the *Ocean of Theosophy*.

THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XII—No. 7 May, 1924

"The great and peaceful ones live regenerating the world like the coming of Spring, and after having themselves crossed the ocean of embodied existence, help those who try to do the same thing, without personal motives."

—CREST JEWEL OF WISDOM.

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THEOSOPHY does not concern itself with dissensions or differences of individual opinion. Its treatment of men, things and methods "is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis is its criticism directed in any other spirit."

THEOSOPHY, believing to the full that "There is no Religion higher than Truth," is consistently devoted to the Three Objects of the Parent Theosophical Society which was founded at New York City, U.S.A., in 1875, by H. P. Blavatsky, William Q. Judge, Henry S. Olcott, and others. Those Three Objects are:

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

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

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

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"You can never know her as we do, therefore—none of you will ever be able to judge her impartially or correctly."—K. H.

THEOSOPHY

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HELENA PETROVNA BLAVATSKY

AUGUST 11, 1831—MAY 8, 1891

THE OCCULTISM OF H. P. B.

IF we are to appreciate the occultism of H. P. B., we shall have to do it through a consideration of the occultism in our own nature. There is of every man a portion, and a portion only, of his nature which can be seen and contacted by others; the vast, the more enduring, and the fontal part of our nature is known, if known at all, only to ourselves. Even when we try to plumb into its depth, we find our plumb-line all too short; there are unsounded deeps in every human heart, and it is through that part of our nature not known by others, scantily known by ourselves, that we must thread our way as best we can into the light of the occultism of H. P. B.

Like H. P. B., we and all others have a certain perception of the underlying principles in which Nature rests, from which Nature has proceeded, and whose due and orderly ritual is the marching order of Nature henceforth. What are *our* Principles? What were hers? None but ourselves may know *our* principles; none but ourselves know what our ideals are, and none other than ourselves can tell to what extent our conduct expresses our principles and embodies our ideals. H. P. B.'s perception of the principles of Nature, visible and invisible, were placed on record by herself; her ideals were expressed over and over and over again, and for seventeen years, from 1875 until 1891, she lived in a light that never dimmed, the pitiless light of an uncloaked publicity. So, if we are truly to evaluate the occultism of H. P. B., consider first the principles; then consider the ideals; then consider her conduct during those seventeen years.

She came into a world still within the memory of living men, a world divided into two armed and hostile camps; on the one hand, a complete and multitudinous sectarianism masquerading as Religion; on the other hand, a blank and sheer materialism robed in the name of Science. She put forth fundamentally this principle: That God is not a Being; it is from One basis that all good issues forth, and all evil; it is under One law that comes pain and bliss; Nature is divinely impartial and impersonal. The sectarians could but regard her as a fateful enemy of all their interests; the materialists could but regard her as a fanatic. So much for her principles.

Take her ideals. They are expressed in the first Object of the Theosophical Society whose inspiration she was: To form a nucleus of a Universal Brotherhood of Humanity without any distinction of race, or creed, or caste, or color, or sex, or condition. What was the basis of that hoped-for Utopia which was her ideal? The fundamental identity of every soul with the Supreme Soul. Imagine any *sect* accepting the First Object of the Theosophical Society! The rich parishioner does not care to associate with the poor one; the white parishioner does not want to associate with the black one; the holy member of the congregation who keepeth the Sabbath does not desire to fraternize with the sinful, the errant, and the weak; and under the canons of Christianity, Western science and Western religion have ever looked upon woman as inferior to man, on the black or the yellow race as the inferior of the white, the kindly disposed but poor man as the inferior of the powerful, the educated, and the rich.

Her second ideal, knowing what the real enemy of mankind is, was so far as possible to persuade men to compare, to contrast, to weigh professions against practices, claims against facts; to see whether the religion that "I believe in" is better than other religions; to see by actual investigation whether the ideas of God, and of Nature, and of man that "I hold" are superior to the ideas of my fellow men; that the sectarians should compare the foundations of their faith; that the materialists should consider whether Nature is patterned upon a model of destruction.

And what was her Third Object? To study, to investigate the unexplained laws of Nature and the unknown powers latent in man. Consider what a giant task was hers: She knew, being a practical occultist, that the Anglo-Saxon race was doomed to dominate the world; therefore her mission must be writ and spoke in Anglo-Saxon terms, in English; she was a foreigner of a distrusted and a despised country, Russia; she was a woman; she was obese in appearance, uncouth in presentment, to our notions; and she was at that age when women are accounted old. She came to this country fifty years ago, landing here on July 4, 1873; within five years she had written in English and had published a book, the like of which

does not exist upon this earth—*Isis Unveiled.* No one need be in doubt whether as regards himself, or as regards Nature, or as regards H. P. B. As Mr. Judge spoke just after her death, "they may adduce many proofs which hugged to the breast would damn angels and gods"; yet, if you want to know H. P. B., you do not need Col. Olcott's word, nor Mr. Sinnett's word, nor Mrs. Besant's word, nor the words of any of the external foes of her mission; nor do you need even the words of Mr. Judge which are an expression of his evaluation—a true one as you may find; but to know the principles of H. P. B., study *Isis Unveiled.* To know the principles of Jesus of Nazareth, you do not need to go to pope or priest or kirk. Study the Fifth Chapter of Matthew; that will tell you more about the principles of Christ than all the sermons ever preached, all the blood ever shed in the name of Christ. If you want to know her ideals, you have but to look at The Three Objects of the Theosophical Society.

Now, as to herself: Was she true to her principles? Did she embody her ideals? Because if so, there was a great teacher proved by a great teaching. There was a great leader of mankind proved by the noblest of ideals. And there, in woman form, was the greatest warrior on this earth since the days of the Krishna Avatar, fifty centuries gone by. Do you know that you can read every word she ever wrote — and she wrote as the Wandering Jew marched, ceaselessly—but never shall you find one word of conceit; never will you find one word of rancor in all that she ever said and did. And that domineering note which hurls nations into the crash of battle against their brother men, which makes collective murder as well as private—pride, hatred, ambition, and the lust of possessions—these terrible enemies of mankind were absolutely absent from her, as darkness is absent from the sun. That is the Occultism of H. P. B.

Now compare our principles with hers: *We* believe that Nature proceeds from a personal source, is conducted upon a personal basis, and that personal favors can be obtained from the Supreme Being; we believe that there is not a Spiritual and a moral and an intellectual law of sowing and reaping, as we all know there is a physical law; hence we constantly try to seduce Nature when we do not try to ravish her. All our ideals, though not necessarily bad, are earthly, are personal, are mutable, are sordid. Her ideals based upon the ancient, constant, and eternal Spirit, were unchanging ideals. Seeing the same Life everywhere, seeing the same Essence in all things whether good or evil, she bestowed her labors unselfishly upon all men, good and bad alike. For forty years and more, religionists and scientists and men who have the ear of the public have repeated that H. P. B. was grossly immoral; the great bulk of humanity have heard it and believed it; but the plain truth

is that H. P. B. was physically incapable of the immoralities charged against her because she was an androgyne. If one studies her statement of principles, if one reads the constant iteration of her ideals, if one watches her conduct under calumny, under slander, under ridicule, under revilement, and worst of all, under that terrible insult to the soul—betrayal and ingratitude at the hands of those she strove only to aid—you will find there a morality, spiritual, intellectual, psychic, universal, that transcends any ideal pictured to mankind.

Jesus, you may recall, was crucified only in the body; H. P. B. was crucified of the body, of the mind, of the soul, and of the Spirit—not for four hours on a Roman cross, but for seventeen years before the mercenaries of two continents. She gave up all that makes life worth while for any living human being. Did she sympathize with herself? No. From first to last, no word of self-commiseration, no word of self-pity. What was the secret of her occultism? Seeing the law of life, knowing that persecutor and betrayer, as well as friend and follower, were her brothers, she but played the part of the father of the Prodigal Son, she but embodied what others only talked.

The secret is simple: This is a world which lacks on every hand everything worth while; she came to *give,* to give to men—Souls who thought themselves to be mortal bodies—the Knowledge of the undying imperishable Spirit. Could there be a greater gift in all the Universe than that? She came to give to men of immense learning, and no knowledge, the fundamental concept that the greatest powers and the greatest acquisitions in this world are dust and ashes unless used, and used unceasingly, for the amelioration of the conditions of mankind. You have but to study what she wrote, what she did, to recognize that not within our time, not within our history, not within our tradition, nowhere save in the groping hope in the dim depths of our hearts has there ever been such a descent of divinity upon this earth as there shown.

They for whom she spoke and under whose purposive banner she wrote said that the secret of Their success from a practical standpoint lay in this, that They should never be supervised nor obstructed. Contrast her philosophy with anything ever presented; there is no comparison. Take her ideals and how she strove for them—the Three Objects of the parent Theosophical Society, the fundamental principles of its Esoteric Section—and nowhere in church or state or school is there anything to compare with them; yet, all that was done while mud was being hurled at H. P. B.

Was her mission a failure? Was her Occultism defeated? There are on this globe men of every race the world around, men of every nation the world around, men of every caste the world around who turn to H. P. B. in gratitude, in love, in devotion;

however short their understanding, however erroneous their perception of that vast nature, they know that thence shines the light by which they read. What you may call the man of science is growing humble and reverent towards the occult side of nature; no longer do they say the universe exists in matter, proceeds from matter, returns to matter. In the sectarian world, a ferment, the like of which has not been known so far as our records show, is going on in the midst of Brahmanism, in India; of Mohammedanism, in Africa and Asia Minor; of Catholicism, in the Greek Catholic Church; of every Christian sect; amongst the Spiritualists—a vast, universal ferment. Priests and parishioners alike are seeking a new conception of religion, a new perception of God, and a new conception of the purpose of life, a new conception of Brotherhood—and all this in fifty years! It is due to nothing else than to the injection into the mind of the race of the great ideas and ideals of H. P. Blavatsky and Those for whom she spoke. That is Occultism.

One has but to thoughtfully read to see that she saw and foresaw, as an astronomer can predict eclipses, the catastrophic events that must come upon our race in this Great War. It seems to have been a failure; was it? There are other "Kaiserisms" than those of Wilhelm. What has this war done? It has smashed priestcraft; it has defeated statecraft; it has laid hold on capitalism; the right of property versus the rights of man is gone; sectarian religion is gone; materialistic science is gone. Just use the larval stage from caterpillar to butterfly as the perfect analogy of our civilization; out of this rotting chrysalis will emerge a new civilization, will emerge a pure religion, a new conception of the purpose of life—that we are in evolution as immortal Spiritual entities, and not sparks from the fiery furnace of Satanic irony at the back of all things. All that is part of the Occultism of H. P. B.

Whether you go amongst her foes, or amongst her followers who became her betrayers, it matters not, you will find everywhere a superabundance of testimony, first, that H. P. B. could perform phenomena transcending all that we know of the laws of Nature, the laws of mind, the laws of God; next, you will find that she could perform these phenomena *at will.* Next, you will find that she performed "fraudulent" phenomena! If she had the knowledge and the power, and was able to exercise that power, and apply it with knowledge, at will *why* fraudulent phenomena? Apply the same tests to any of H. P. B.'s accusers that they applied to H. P. B.—their credibility is gone, their testimony is destroyed, and H. P. B. shines undimmed. "Judge not that ye be not judged, for with what measure ye mete, it shall be measured to you again"—heaped up, pressed down, running over. They met H. P. B.; did they profit? Not many.

So, her mission is a failure to those who failed to study her principles, to adopt her ideals, and to emulate her conduct; but over the earth today, everywhere, there are men, and women, of every country, of every clime, of every race, and of every creed, who are studying her enunciation of principles, who are striving to assimilate into their own lives the ideals that she held dear, who are doing their utmost to follow the Path she showed—the Masters who are behind. After a whole generation, H. P. B. is the most potent living influence on this earth today. What influence has Queen Elizabeth? None. What influence has George Washington? None. Could his name evoke the magic word whereby today men would track bleeding naked feet over jagged ice as they did at Valley Forge? No. Gone is that magic, and that inspiration which gave us this flag and this freedom that we daily and hourly abuse as a people and as individual men and women. But, H. P. B., coming at a cyclic interval, coming in a vast perihelion indeed, started a fire burning that nothing can quench a hundred, a thousand, ten thousand years from now. That "Presence" will still seem ever clear, and ever near, and ever dear to those who brush in any way the Occultism of H. P. B. The appreciation of her Occultism is in the hundreds of men and women to whom H. P. B. is a much more real Presence than any body or any earthly thing. To carry on her work, to see that the leaven she gave, the seed she sowed, shall be watered if need be through their blood and their tears, is an emulation of the Occultism of H. P. B.

VICTORIOUS DISCIPLES

The society has more victorious disciples than is commonly supposed. But these stand aside and work instead of declaiming. Such are our most zealous as well as our most devoted disciples. When they write they hide their names; when they read garbled translations of sacred ancient books, they see the real meaning under the veil of obscurity that western philologists have thrown upon them, for they know the mystery language. These few men and women are the pillars of our temple. They alone paralyze the incessant work of our theosophic moles.—*H.P.B.*

Every pledge or promise unless built upon four pillars—absolute sincerity, unflinching determination, unselfishness of purpose, and *moral power*, which makes the fourth support and equipoises the other three pillars—is an insecure building. The pledges of those who are sure of the strength of the fourth alone are recorded.—*H.P.B.*

H. P. B.

A Lion-hearted Colleague Passes

THAT which men call death is but a change of location for the Ego, a mere transformation, a forsaking for a time of the mortal frame, a short period of rest before one reassumes another human frame in the world of mortals. The Lord of this body is nameless; dwelling in numerous tenements of clay, it appears to come and go; but neither death nor time can claim it, for it is deathless, unchangeable, and pure, beyond Time itself, and not to be measured. So our old friend and fellow-worker has merely passed for a short time out of sight, but has not given up the work begun so many ages ago—the uplifting of humanity, the destruction of the shackles that enslave the human mind.

I met H. P. B. in 1875 in the city of New York where she was living in Irving Place. There she suggested the formation of the Theosophical Society, lending to its beginning the power of her individuality and giving to its President and those who have stood by it ever since the knowledge of the existence of the Blessed Masters. In 1877 she wrote *Isis Unveiled* in my presence, and helped in the proof reading by the President of the Society. This book she declared to me then was intended to aid the cause for the advancement of which the Theosophical Society was founded. Of this I speak with knowledge, for I was present and at her request drew up the contract for its publication between her and her New York publisher. When that document was signed she said to me in the street, "Now I must go to India."

In November, 1878, she went to India and continued the work of helping her colleagues to spread the Society's influence there, working in that mysterious land until she returned to London in 1887. There was then in London but one Branch of the Society—the London Lodge—the leaders of which thought it should work only with the upper and cultured classes. The effect of H. P. B.'s coming there was that Branches began to spring up, so that now they are in many English towns, in Scotland, and in Ireland. There she founded her magazine *Lucifer,* there worked night and day for the Society loved by the core of her heart, there wrote the *Secret Doctrine,* the *Key to Theosophy,* and the *Voice of the Silence,* and there passed away from a body that had been worn out by unselfish work for the good of the few of our century but of the many in the centuries to come.

It has been said by detractors that she went to India because she merely left a barren field here, by sudden impulse and without a purpose. But the contrary is the fact. In the very beginning of

the Society I drew up with my own hand at her request the diplomas of some members here and there in India who were in correspondence and were of different faiths. Some of them were Parsees. She always said she would have to go to India as soon as the Society was under way here and *Isis* should be finished. And when she had been in India some time, her many letters to me expressed her intention to return to England so as to open the movement actively and outwardly there in order that the three great points on the world's surface—India, England, and America—should have active centres of Theosophical work. This determination was expressed to me before the attempt made by the Psychical Research Society on her reputation,—of which also I know a good deal to be used at a future time, as I was present in India before and after the alleged *exposé*—and she returned to England to carry out her purpose even in the face of charges that she could not stay in India. But to disprove these she went back to Madras, and then again rejourneyed to London.

That she always knew what would be done by the world in the way of slander and abuse I also know, for in 1875 she told me that she was then embarking on a work that would draw upon her unmerited slander, implacable malice, uninterrupted misunderstanding, constant work, and no worldly reward. Yet in the face of this her lion heart carried her on. Nor was she unaware of the future of the Society. In 1876 she told me in detail the course of the Society's growth for future years, of its infancy, of its struggles, of its rise into the "luminous zone" of the public mind; and these prophecies are being all fulfilled.

Much has been said about her "phenomena," some denying them, others alleging trick and device. Knowing her for so many years so well, and having seen at her hands in private the production of more and more varied phenomena than it has been the good fortune of all others of her friends put together to see, I know for myself that she had control of hidden powerful laws of nature not known to our science, and I also know that she never boasted of her powers, never advertised their possession, never publicly advised anyone to attempt their acquirement, but always turned the eyes of those who could understand her to a life of altruism based on a knowledge of true philosophy. If the world thinks that her days were spent in deluding her followers by pretended phenomena, it is solely because her injudicious friends, against her expressed wish, gave out wonderful stories of "miracles" which cannot be proved to a skeptical public and which are not the aim of the Society nor were ever more than mere incidents in the life of H. P. Blavatsky.

Her aim was to elevate the race. Her method was to deal with the mind of the century as she found it, by trying to lead it on step

by step; to seek out and educate a few who, appreciating the majesty of the Secret Science and devoted to "the great orphan Humanity," could carry on her work with zeal and wisdom; to found a Society whose efforts—however small itself might be—would inject into the thought of the day the ideas, the doctrines, the nomenclature of the Wisdom Religion, so that when the next century shall have seen its 75th year the new messenger coming again into the world would find the Society still at work, the ideas sown broadcast, the nomenclature ready to give expression and body to the immutable truth, and thus to make easy the task which for her since 1875 was so difficult and so encompassed with obstacles in the very paucity of the language,—obstacles harder than all else to work against.—WILLIAM Q. JUDGE—*The Path*, June, 1891.

OCCULTISM AND MYSTICISM

The situation which the European mystic does not realise is this:—The Eastern occult philosophy is the great block of solid truth from which the quaint, exoteric mysticism of the outer world has been casually thrown off from time to time, in veiled and symbolical shapes. These hints and suggestions of mystic philosophy may be likened to the grains of gold in rivers, which early explorers used to think betokened somewhere in the mountains from which the rivers sprang, vast beds of the precious metal. The occult philosophy with which some people in India are privileged to be in contact, may be likened to the parent deposits. Students will be altogether on a wrong track as long as they check the statements of Eastern philosophy by reference to the teachings and conceptions of any other systems. In saying this we are not imitating the various religionists who claim that salvation can only be had within the pale of their own small church. We are not saying that Eastern philosophy is right and everybody else is wrong, but that Eastern philosophy is the main stream of knowledge concerning things spiritual and eternal, which has come down in an unbroken flood through all the life of the world. That is the demonstrable position which we, occultists of the Theosophical Society, have firmly taken up, and all archaeological and literary research in matters connected with the earliest religions and philosophies of historical ages helps to fortify it. The casual growths of mystic knowledge in this or that country and period, may or may not be *faithful* reflections of the actual, central doctrines; but, whenever they seem to bear some resemblance to these, it may be safely conjectured that at least they are reflections, which owe what merit they possess to the original light from which they derive their own.—H.P.B.

THE SCREEN OF TIME

Labor and the Protestant Church

Warren S. Stone, member of the Congregational Church, President of the Brotherhood of Locomotive Engineers, organizer and high official of one of the best known "labor banks" in the United States, has assailed "more in a spirt of sorrow and sadness" the attitude of the Protestant Church toward labor, declaring that the Church, as such, has lost touch with the common people. Mr. Stone's remarks at the Council of Cities of the Methodist Episcopal Church, at Pittsburgh, late in February, deserve the more consideration in that for many years he has been considered one of the most sane and conservative labor leaders in the country. Speaking on "What Labor Thinks of the Church and Possible Co-operation," he said in part:

> You want to know what labor thinks of the Church? I tell you very frankly that labor does not think much of the Church, because the Church does not think very much of labor. Always, in any trouble between capital and labor, the influence of the Church has largely been on the side of capital. This is easily explained when you realize that the Church depends upon capital for its support and not upon contributions from the workers. Some churches, it is true, carry on a superficial welfare work, but they do almost nothing to interest themselves vitally in wages, working conditions and occupational problems that mean bread and butter and life and death to the worker and his family.
>
> The average worker is convinced that the Church exists largely for the white-collared people. They regard it somewhat as a comfortable social club for merchants and bankers, Rotarians and members of the Chamber of Commerce. I appreciate that this is a biased judgment, and that the Church exists, or should exist, for all classes of people. In fact, I have a recollection that somewhere in the New Testament it says that when the Carpenter of Nazareth spoke, the common people heard him gladly, while the religious and business classes persecuted and crucified Him. However unfortunate the impression may be, the fact is that a large number of workers believe that the Church is generally run by big business men and employers. It might be well for you to take a census of your own churches and especially to count the number of men on your official board who earn their daily bread by the sweat of their brow.
>
> The first thing, it seems to me, for the Church to do is to live up to its professions. If the ministers were preaching the same sort of gospel and living the same kind of life today that the great founder of the Christian Church did 2,000 years ago, there wouldn't be standing room left in any of your churches.

Christ's Teaching and Theosophy One

Mr. Stone pointed out the difference in attitude between the Protestant and Catholic churches thus: "The workingman is no longer welcome in many of our Protestant churches, and the work-

ingman clothed in rags has no place where he is welcome in any of the Protestant churches. The reverse is true of the Catholic Church. No matter how lowly his position in the social scale, no matter how ragged he may be, the doors of the church always stand open to him."

While these remarks are open to a charge of exaggeration, on the whole they are undoubtedly true, more especially as relating to conditions in the large cities of our country. The practical wisdom of the Catholic hierarchy in retaining the support of the masses for an outworn and grossly materialistic system of idol worship is evidence that connected with it there must be occultists—of a type—as well as many a kindly and charitable man, wearing the robes of a priest and accepting without question the theology which he has been taught from childhood.

But as Mr. Stone suggests, Christ life, Christ teaching and Christ example are conspicuous by their absence among the Protestant sects. Thousands of our youth have been taught that it is a good thing for a young man or young woman to become associated with the church, that it will help socially, professionally or in a business way; and this idea has gradually crept into many church bodies until it is the prevailing note of the majority of the members. Thereupon the poor and lowly, and especially the poorly-dressed, are no longer welcome and are indirectly made to feel it. There follows naturally in the minds of the workers a suspicion as to the motives behind all so-called religious effort, and a feeling that the same hypocrisy obtains in all. Mr. Stone has spoken courageously, honestly and constructively. No doubt he himself is quite fully aware of the fact that Jesus of Nazareth preached no "Christianity" that the churchmen of today would recognize as such. He preached unselfishness, altruism in thought and deed, impersonality, brotherhood, and the God-Within — Theosophy, in short — the Theosophy of H. P. Blavatsky and Those whose acknowledged representative She was, as also the Theosophy of her co-worker, William Q. Judge. Their Theosophy proved that the Christ-life could be lived in century the nineteenth as well as in century the first—that is, a life of selflessness.

A Modernist's Ideals

Speaking to the Methodist Ministers' Association of New York City, in March, Glenn Frank, editor of *The Century* outlined a new "Reformation" which, if put into actual practice would align Protestantism with the sheer teachings of Jesus and, to no small degree, substitute Theosophy for the present miscalled "Christianity." He spoke as "a Modernist criticising Modernism," contending that Modernism to date had been an intellectual movement of negative criticism, but that the time is ripe for a new Martin

Luther to bring together the positives of Modernism and nail them to the doors of the churches as a challenge to a new Reformation. Here are the fourteen points that Mr. Frank believes the new Luther would assert:

1. The substitution of the religion of Jesus for Christianity.
2. The making of a faith a matter of adventure rather than a matter of assent.
3. The preaching of the gospel of Jesus rather than the gospel about Jesus.
4. The application, as well as the announcement, of the principles of the religion of Jesus.
5. The demand that men should believe only what they can use; only what is true for them.
6. The modernization of the religious vocabulary.
7. The use of science by religion rather than the reconciliation of science to religion.
8. The dramatization of rationalism with ritual beauty.
9. The knowledge of God as the mind and the heart of the universe rather than as its judge.
10. The Church to be the voice of the living as well as the dead.
11. The breaking of the chains that now bind the Church to the State in times of crisis.
12. The definition of sin as something that hurts life rather than offends God.
13. The "Scheme of Redemption" to take into account institutions as well as individuals.
14. The merging of the sacred and the secular.

"WHEN THE HALF GODS GO—"

Mr. Frank believes that the hour has struck "for a genuinely liberal fundamentalist movement that will for once and all bowl them over (the false gods) and clear the ground not for a reconstruction of theology, but for a rediscovery of the religion of Jesus." If the realization of his "fourteen points" were to actually arrive in Protestantism, the false gods of today would assuredly go—and Mr. Warren S. Stone would be able to report a far different attitude toward the Church on the part of labor.

It seems incredible that intelligent men and women can read them over and not recognise the validity and great desirability of these fourteen points—and do their very utmost towards their adoption. How can any Christian deny that the Evangelical churches have completely failed, and that their continuance along present lines is entirely at variance with the Christ life and Christ teachings? Such are the *facts*. Were the "fourteen points" adopted as a basis for action, Church and Christ would be in line. Then would follow "a rediscovery of the religion of Jesus" in the fullest sense—that is, in the sense that Jesus was not merely talking theories but of things that he himself knew of his own knowledge, after many lives of

conscious sacrifice and effort. For did he not emphasize the perfectibility of man: "Greater things than I do may not ye also do?" He who lives the life shall *know* the doctrine—such is the underlying note of the teachings of Jesus, as it is the main burden of the message of every great religious reformer. Immortality, in the sense of a knowledge of the spiritual nature of man, is on both sides of death for him who recognizes the Law of life, and fulfills it. It is the only *practical* wisdom.

The Children Again

Religious propaganda to some extent, no doubt, as well as a sincere anxiety over the increasing lawlessness of the children, was responsible for a recent meeting in New York City at which 3,000 public school teachers were addressed by Catholic, Jewish and Protestant speakers. The event was noteworthy, not for its directly constructive character, but in view of the fact that the followers of conflicting faiths met together in amity to discuss a problem that is common to them all. It was agreed that religious instruction presented the only remedial course, if the youth of the metropolis were to be pointed in the way it should go. Among the speakers was Judge Alfred J. Talley, a Catholic, who voiced the anxiety existent at present in the ranks of the judiciary over the increase in juvenile crime. He remarked:

> Education has not stemmed the tide of criminality; home surroundings have not done so. If it isn't environment and if it isn't education, there is only one thing that can—and that is religion.
>
> The United States deserves the reputation it has of being the most lawless country in the civilized world. And that is what it is. We should all join hand in hand in this move for American citizenship. We Judges consider this a matter that is vital and essential to the preservation of the American Republic.
>
> In closing I should like to suggest one way great strides could be made in this undertaking, and that is by non-sectarian religious instruction over the radio as a substitute for the "bed-time story," now told, and that at an hour when no youngster I know would think of being willing to go to bed. . . .
>
> How little religion we really have over the radio. Sunday afternoons we hear some trumpeters and some Y.M.C.A. orators. Why could not that "bed-time story hour" be used for telling our children of God, His Saints and the practical truths of religion?

A Common Basis of Religion

We wonder has this earnest and sincere speaker for the children ever thought what kind of religion *could* be sent over the radio and be acceptable to even a small majority of the parents of any community as fit for their children to hear. Supposing representatives of all the many Christian sects assembled to work out practically a presentation that would be acceptable to all. Would there be any-

thing left to present? Nothing, we believe, but the ethical statements of Jesus and other Bible characters—all would agree that these are inoffensive to any right-minded person, and conflict with the professed teachings of no sect. But these ethics, great statements of Spiritual Law, are common to all religions—Buddhism, Brahmanism, Confucianism, Mohammedanism and others—as well as to all the more than three hundred Christian sects. Would not the great fact emerge in the mind of some of the more thoughtful of that assemblage that there must be a *common basis* for all world-religions, of which all are nothing more or less than divagations or misinterpretations? Thereafter they would be seeking that basic Wisdom-Religion, and finding traces of it everywhere. Its full statement is now called "Theosophy," in other ages it has had other names, but the teaching is the same.

THE REAL CURATIVE AGENT

A return to the ideals of that Wisdom-Religion and their expression in life will alone accomplish the "preservation of the American Republic," over which Judge Talley and many another thoughtful man of today is deeply exercised. Jesus knew that one true religion and taught and lived it; but those to whom he said he came would not listen—and what became of that civilization that he tried to save? Our Western Christianity is not the religion of Jesus. He would not be able to recognize the ideals he brought in the many structures that the theologians have erected in his name since his departure. Is it any wonder they are crumbling, or that Western Civilization is crumbling with them? Selfishness inevitably destroys itself.

It is the direct influence of Western Christianity that has corrupted our national ideals, until most men believe that "anything is right so long as I can get away with it." That is the essence of church teachings—in bald words: "If I sin, God will forgive me, provided I make the right approach." Every sect fondly believes it is in exclusive possession of the right approach. But Nature does not work that way; Law, just and inexorable, rules in her every department. The sectarians refuse to read the book of life that is ever open before them, preferring their own revealed scriptures, supposed to be the "word of God" but actually *written down by men.*

If we would but drop our prejudices and preconceptions, religious and otherwise, for a moment and consider the doings of the children of the land in the white light of Truth—regardless of our likes or dislikes—we would see with uncolored vision *clear through* the immediate causes for youthful divagations, and arrive at basic causes. Our children are dishonest, shameless and hypocritical in their thought and action because the civilization itself in its ideas

and the structures erected upon them is dishonest, shameless and hypocritical: product of a false religion which teaches its devotees that they can be-fool their God. St. Paul has put the true teaching in a nut-shell: "Be not deceived, God is not mocked; whatsoever a man soweth *that* shall he also reap."

Then, why should we teach our children the very systems which have brought us to the pitch of dis-ease as a civilization in which we now find ourselves—and of which the youth of the day is the climacteric?

Decadent Tendencies in Fiction

Writing in *Current History,* Edwin Markham, LL.D., declares that even a brief inspection of the free-speaking novels pouring from the press in England and America shows this fiction to be a filthy current of sex-obsession, tainted with the dregs of sex-perversion—a current that spreads pestilence wherever its putrid waters flow. "Do they express the true tendencies of the age," he asks, "and do they carry those spiritual ideals that are the eternal forces behind life?" His negative answer is a powerful and stimulating one. To quote a few illuminating sentences:

> They reject utterly the spiritual view of existence. . . . Here is no profound philosophy, no inspiring vision—nothing but a cynical materialism. . . . The interest they show in sex is largely pathological; they see it chiefly in its diseased and erotic manifestations, never as the sacred mystery of existence . . . a naked realism is not true to life; it leaves out the most important reality. . . . They do not make clear the final descent of retribution upon the wrong, the return of the deed upon the doer . . . this new fiction swings entirely upon the pivot of sex as set forth by Freud. . . . Sex is a divine force and should be used only for divine ends. It is perhaps the most sacred energy in man. This truth should be broadcast over the world—through art as well as through science. But our new writers appear to be a whole diameter away from this basis. . . . What is the objection to most of them (these books)? It is that they register only sporadic instances of decadence; and yet they are so presented as to make the young and their uninstructed elders look upon these abnormalities as typical of the best society, and therefore as worthy of emulation—are so presented as to make ardent young people desire to fling down all the barriers in order to feel the thrill of the wild dance, the giddying whirl of the false freedom . . . these young radicals in fiction, with their crude knowledge of psychology and with their abrupt rejection of the spiritual fact in existence, are spreading a contagion that will tend to corrupt youth and to engender an enervating cynicism in all minds. They are—unwittingly perhaps—increasing the downward tendency in life.

Dr. Markham remarks that these writers are "taking their motives only from the sex-excesses of degenerate Rome." Perhaps this is true in a deeper sense than he has realized; these very writers may be the degenerates of old come into incarnation again, or those who celebrated that degeneracy in song and verse.

STUDIES IN THE SECRET DOCTRINE

VII

The Three Hypostases

Just as milliards of bright sparks dance on the waters of an ocean above which one and the same moon is shining, so our evanescent personalities—the illusive envelopes of the immortal MONAD-EGO—twinkle and dance on the waves of Maya. They last and appear, as the thousands of sparks produced by the moon-beams, only so long as the Queen of Night radiates her lustre on the running waters of life: the period of a Manvantara; and then they disappear, the beams—symbols of our eternal Spiritual Egos—alone surviving, re-merged in, and being, as they were before, one with the Mother-Source.—*Secret Doctrine* I, 237.

THUS are imaged for us the three Hypostases or Avasthas of the One Life. Whether we study the three Fundamentals of the *Secret Doctrine* in a universal or an individual sense, as seemingly separate entities in manifestation or in their static condition of perfect equilibrium in pralaya, it is necessary for us to decipher the three factors involved therein.

The first Fundamental deals with the Principle which is the One Life undivided and indivisible. The second treats of Its manifestation—the appearance and disappearance of the reflection which It casts and which we call the universe in cosmology and man in anthropology. The third asserts the identity of nature between the One Life, and the Universe—Man between the rays and the Luminary and, in doing so, logically takes notice of the reflections cast on the waters of space by the innumerable beams which emanate from the Universal Man—Maha-Purusha or Nara-Yana the Container of all men, Naras. In other words: Each human being is an incarnation or manifestation of Deity. It is said—so many men on earth, so many gods in heaven; and yet these gods are in reality One, like the rays of the moon, they are withdrawn into the parent luminary, which in its turn is merged in the One Absolute.

A proper understanding of the three Fundamentals reveals this great fact: in his innermost nature man is the Absolute. Says the *Secret Doctrine:* "The Monad or Jiva *per se* can not be even called Spirit: It is a ray, a breath of the *Absolute,* or the Absoluteness rather" (I, 247). And because of this there exists for man certainty of final emancipation from the limitations of concreteness, however expansive or exalted. "It is only the spiritual potentiality in man which can lead him to become one with the *Infinite* and the *Absolute*" (II, 79); or "At the threshold of Paranirvana the Monad reassumes its primeval Essence and becomes the Absolute once more" (I, 135).

This Absolute One Life is the Perfect Bliss of Equipoise in which lie forever concealed Motion, Space and Duration, absolute and abstract. These three project radiations—"the unconscious and spontaneous shooting forth"*—which results in manifestation. Absolute Motion or Abstract Space or Boundless Time are the Unknowable. The Great Breath which is the radiation above mentioned of Absolute Motion, Matter which is that of Space, and that which joins them producing the illusion of past, present, future, named Fohat, are the knowable—though unknown to all save the emancipated beings who are called Mahatmas or Great Souls.

Thus there are four factors: (1) Absolute One Life called Beness and (2) Its radiation, the Great Breath which is "its one attribute, which is *itself*, eternal, ceaseless Motion" (I, 2); this Great Breath or Absolute Abstract Motion "is one of the three aspects of the Absolute—Abstract Space and Duration being the other two" (I, 43). Therefore we have to take cognizance of (3) Space-Matter and (4) Fohat, the bridge between Spirit and Matter, the dynamic energy which links the one to the other.

Let us apply this to the image pictured for us in the extract with which we began: There are the "milliards of bright sparks;" there is the "one and the same moon;" there are the beams "one with the Mother-Source;" and the moon in its turn is merged in the Light which is Darkness—the Absolute. The moon, the luminary is but an appearance—"the plane on the surface of the Circle" (I, 18). This circle is the plane of the sphere whose length and breadth and thickness are co-eval and equal and are named as above Motion-Space-Duration.

It is the same truth which Shri Krishna puts forth in the Seventh Discourse where He speaks of himself and his two natures, lower and higher nature, apara and para prakriti. Krishna is the Great Breath whose higher nature is Daivi-prakriti or Fohat, his Light, while his lower nature is Mula-prakriti, from and in which all material manifestations take place. As the Great Breath he is the one "attribute" of the Absolute, that is why he is named Aja, Unborn. With the power of his two natures he manifests himself—"establishes this whole universe with a single portion of himself" and in the non-manifested state "remains separate" from manifestation.

The Absolute and Its primeval triune differentiation is symbolized by the 4 or the Tetraktis for the same reason that Brahma is Chatur-mukha, four-faced. Says the *Secret Doctrine*, I, 18:

> *Hiranyagarbha, Hari,* and *Sankara*—the three hypostases of the manifesting "Spirit of the Supreme Spirit" (by which title Prithivi—the Earth—greets Vishnu in his first Avatar)—are the purely metaphysical abstract qualities of formation, preservation, and destruction, and are the three divine

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**Transactions of the Blavatsky Lodge*, 94.

Avasthas (lit. hypostases) of that which "does not perish with created things" (or Achyuta, a name of Vishnu).

Note once again the four factors—the three hypostases of the manifesting Spirit of the Supreme Spirit as the fourth which does not perish for it never is born—achutya and aja, imperishable and unborn.

We are now to view the processes of will, thought and action from the three angles of the personal, individual, and universal self or atma, in accordance with the law of correspondence and the law of analogy; and it is necessary to remind ourselves of the fact that there exist grave complexities of classification and division of human principles, a thorough exposition of which is beyond the scope of these studies. Therefore, what is said is but an *analogical* indication and no more.

Let us then see this four-foldness in ourselves. We are triune; in our personal aspect we are the reflections, the milliards of bright sparks; they are produced by the Manas-Ego, which is our second aspect, that of individuality; this Manas-Ego is a ray from the Parent Sun which is our Monadic aspect as Atma-Buddhi; beyond the last named is Atma, universal, the Light which by a transcendental process inherent in its own self-nature, sva-bhava, comes to a focal point called the Sun. Sun, Ray, Reflection, are the three Hypostases of the manifesting Light, which is Darkness. Or we can notice them in the processes of our lower personal self: Memory is the moon whose beam is the thirst for life, tanha, which begets the reflection called the body, but behind the body, desire and memory is the "I"—the ahankara which is the womb of the three. Body, Desire, and Memory are the three Hypostases of the manifesting "I" which is present in them all perpetually. The universal "I," the individual "I," the personal "I," are the three hypostases of that Absolute Life which is the SELF.

There is another way in which these three Hypostases or Avasthas have to be studied: the formative or creative, the preservative or sustaining, and the destructive or regenerative aspects of the One Life. Consciousness manifests as a triple process—by the power of action (Kriya) it creates, by that of Love-Wisdom (Gnyan) it preserves, and by that of Will (Ichcha) it regenerates. Therefore in the Hindu Pantheon the universal manifestor Brahma is the creator, the universal preserver Vishnu, the Mighty Lover, the universal regenerator Shiva, the Destroyer. Within us as personal-Ahankaric beings, or as individual-atmic beings, or as universal parmatmic beings, is the triple process of Will, Thought, and Action, material, psychical, and spiritual.

Because consciousness is triple the path to perfection is threefold: of Karma which deals with the Kriya-action aspect; of Gnynan which deals with the thought aspect; of Bhakti which deals with the will aspect. By Karma we create, by knowledge we preserve, by

devotion we regenerate. Karma begets Tamas—inertia, which knowledge sustains as rajas—mobility, and which devotion transforms into sattva—harmony. Sattva is Existence—Sat, which Knowledge recognises through Ideation—Chit, and which devotion realises in immortal Bliss—Ananda.

Within us as without us matter, force, spirit, are but the triple hypostases of the fourth, the One Life. The material manifestation of the One Life is self-ish-ness, its psychical manifestation is self-hood-ness, and its spiritual is self-less-ness—the fourth is the common factor of the three, Self-ness or Be-ness. Therefore, says the *Secret Doctrine,* I, 276:

> By paralyzing his lower personality, and arriving thereby of the full knowledge of the non-separateness of his higher SELF from the One Absolute SELF, man, can, even during his terrestrial life, become as "One of Us."

The practical, which is the ethical, application for this mighty achievement is to be found in the *Voice of the Silence* in the teaching about the three Halls, the three states through which the aspirant passes—"beyond which stretch the shoreless waters of Akshara,"—the Absolute. These halls correspond to the Jagrat, Svapna and Sushupti states of consciousness—beyond which is Turiya.

But for the ahankaric-I there would be no memory, no thirst for separate life and no body; but for the Turiya state, we would not have the refreshment of deep sleep, nor the disturbance of dreams, nor the waking life; from the Fount of Omniscience spring Wisdom and Learning and Ignorance as from Akshara-Letter, come Shabda-Word, Shloka-Verse and Katha-Narrative; and finally but for the Absolute there would be neither the Monadic, Egoic or Personal existence—the Eternal, the Divine, and the lower Self. Says the *Voice of the Silence:*

> Restrain by thy Divine thy lower Self
> Restrain by the Eternal the Divine.

RESULTS OF UNITY

Those who wish to succeed in Theosophy, abstract or practical, should remember that want of union is the first condition of failure. But let ten determined Theosophists unite themselves; let them work together, each according to his own way, in one or another branch of universal science, but let each one be in sympathy with his brother; let this be done, and we can answer for it that each member would make greater progress in the sacred science in one year than could be made in ten years by himself. In Theosophy what is needed is emulation and not rivalry.—*H.P.B.*

LIVING THE LIFE

DEAR COMPANIONS:

It is well to hold the position you do—to maintain the true attitude of the "higher carelessness." It makes no difference whatever *what* we do; *how* we do *anything* is what counts. And as there is always something *doing,* we have always opportunity to practice *right* doing.

It is no good, being anxious; all we have to do is to do our best with each moment and live it as it comes. "If the candidate has firm reliance on the Law, he will not have to wait too long." In this way whatever comes will be right for him. We must take the position that *whatever is right* will come about, and while making use and taking advantage of every opportunity, feel that if what seemed good did not come our way, it was best that way for the main object that we worked for. In this case we preserve our best energies, and are neither elated nor cast down by whatever comes to pass.

We are apt to overlook the good we afford to others by our effort. Every one we affect, even in a slight degree, affects others, and no one can say what may be done for the future through indirect methods. There is need of much encouragement in feeling it, for encouragement means a continuation of courage, in fact, and we have but to keep on in the courage with which we began. In all great effort there is sure to be reaction; knowing this to be the Law, we are prepared, and never downcast, but like the song, "We wait for the turn of the tide," and ride higher on it.

There is no terror in personal defeat any more, nor anxiety for personal success; there is only Master's work and our continued effort in it. If this spells failure, we will have the right to pronounce the word and know its meaning. At the very worst, we will not have failed in vain. But we have no idea of failing, because the only failure that would count would be to stop working, and we will not do that. It has been said that "the road lies up hill all the way." We admit that, and it follows that if we keep on we must go up higher; it matters not whether anyone says, "come up higher" or whether we move toward the goal, it is the same road and the same going. When we look neither to the right nor the left, with eyes on the road, we travel faster and surer.

I was looking over the magazine article you mentioned. It is interesting, instructive in places, intelligent and bountifully interspersed with diagrams. It gives the impression of great learning on the subject. But it speaks here and there of the Logos and *His* care of *His* children. Too much of the personal God under another name, thus leaving "His" poor, ignorant, sinful children none

the wiser as to their godlike nature! The article made me think of the way the Jesuits side-tracked masonry. They entered it, obtained its secrets, invented "higher degrees" to draw attention from what lay hidden in the original ones, and gradually made it innocuous, and incapable of leading to the knowledge that they feared. Much that is going on and has gone on in the . . . . society has the appearance of leading into innocuous desuetude. This is the mode of working of Brahmano-Jesuitical forces, and the ordinary thinker is unable either to perceive, or credit it if warned. It is not believed that there are Dark Forces and their agents in the world, and that they war within that which they would destroy; that they dress themselves up in "sheep's clothing" so as to be unsuspected. But it is too true. Every failure to establish the Wisdom-Religion is to be traced to the work of the Dark ones among the unsuspecting stupid "sheep," who are appealed to through their weaknesses and led astray. There is no panacea for stupidity and ignorance but self-knowledge, discrimination; and anything that leads away from *them* leads to desolation. Would that there might be some way by which eyes could be opened to a wise and proper consideration of all things. Yet, if one should publicly point out these things, "untheosophical" would be the least charge laid at his door. All that we can do is to accentuate the difference between the Eye Doctrine and the Doctrine of the Heart with full exemplification. The . . . talk glibly of these, but in the words of Kipling, "what do they understand?" Those in that society who have the "heart-desire" may find that doctrine, but the mass have it not, and are kept from its consideration by every means.

Without any conceit whatever, it would be admitted by those who listen to you that it would be an easy matter for you to draw diagrams, and lecture on the differentiation of species, on the various Logoi, Dhyanis, and classes of beings, Rounds and Races and so forth; but you know, and anyone can see, that if one had all these qualities at his tongue's end, he would not be one whit better in character, nor would he possess any real knowledge—the knowledge that leads to the wisdom and power of the Adept. Intellectual acquaintance is well enough for those who are entertained by that sort of thing, but those who seek *self*-knowledge, who will not be satisfied with anything else, go not by that road. Self-knowledge is the first desideratum; the other is incidental, and useless without the first. The first requires whole-heartedness, self-discipline, constant service, unflagging determination. It is undertaken only by determined souls and continued by increased heroism; of such are the immortal heroes of the ages. The second can be followed by any schoolboy; and is necessary to some extent as an equipment for the sake of others, but unless subservient to the

first, it is useless as a means of growth. The general tendency is toward "intellectualism," and it is easy to follow that line of acquisition. The effort should therefore be to present and practise the study that leads to growth, using the "processes" only to assist the understanding. The opposite is too generally the practice. There are Theosophists in name and Theosophists by nature; they are different.

Well, I must say good night to you. Love and best wishes.

As ever—*R. C.*

"UNMERITED SUFFERING"

On the question of "unmerited suffering" as on any other question, three points of view are possible: (a) the personal point of view which looks at things and consequently which acts on the basis of what we think we are,—what we remember, what we know, what we believe, what we hope as merely human beings. From this point of view every human being endures "unmerited suffering" and this is the point of view that humanity as a whole takes and that many Theosophists suffer from because they are human beings and have all the defects of the Race mind. (b) Then there is the egoic point of view which recognizes that every one of us is an immortal spiritual being. This point of view enables a man to see that all the events of life, both those which he understands and those which he does not at present understand, were caused, in so far as they affect him in any way, by himself. This view may be called the individual view as contrasted with the personal view and is the view reached now and then by a few. (c) But there is a still higher point of view from which to regard everything that happens in nature and equally whatever happens to ourselves and this is the truly spiritual point of view—the one constantly held by Masters and by all the great Teachers. From this point of view one sees and knows that we are not separate from the whole universe, all the good in it and all the bad in it; that Spirit is *one;* therefore, that all the evil in the world is our evil; all the sin and sorrow in the world, our sin and sorrow; all the good in the world, our good—and then a man becomes indeed a participant in the souls of all beings. It is not a question either of virtue or vice. It is not a question of either suffering or enjoyment. These are but incidents which affect the different parts of our being until we recognize what the true purpose of life is, and that purpose is to learn—to learn that we are soul and spirit, not persons or even individuals, and that soul and spirit are one and are at one and the same time the creator and the creature, the beginning, the middle and the end of all existing things.

THE GREATEST OF ALL WARS

ALL family feuds, all class struggles, all national wars, all religious crusades are but reflected ramifications of the eternal strife between the higher and the lower selves of man. For the student of Occultism one of the earliest lessons to be acquired lies in a realization of the fact that battles in the world without are but shadowy replica of those which are fought within ourselves. The meaning and import of wars, small and great, will ever be missed as long as this great truth is not perceived. International wars would not precipitate themselves if class struggles, creed hatreds, caste prejudices, did not exist in nations; competition between youth and age, man and woman, would not take place in a society if family relations of the right order and kind subsisted, and thus, we reach the individual who is at war with his neighbors and next of kin because his hands war against his head, or his mind against his heart, or his pride against his principles.

A struggle between our material and spiritual selves is constantly going on. Students of Theosophy learn of the nature of this struggle, and the thoughtful among them acquire the knowledge of the relative strength of the combatants and their respective sources of recruitment and recuperation while the battle lasts. We all know that the triumph of Spirit over Matter, of Wisdom over Nescience, of Love over Hate must ultimately be; but this theoretical understanding is of little avail while hatred is consuming love, is fanning the fire of lust, in our own nature.

Not only is there a constant struggle going on within us, but even we are recommended to maintain it—till victory is won, till Wisdom-Light streams forth from our hearts, dispelling the darkness of ignorance, till Love radiates its justice and bliss from our minds, revealing the order in the midst of chaos. An enlightened heart, a compassionate head are the marks of the Spirit-Man, higher, greater and nobler than the good man of intelligent mind and sympathetic heart. It is necessary to make this distinction, between the good man and the spiritual man. As earnest appliers of Theosophic teachings we have left the life of actual vice behind us and we distinguish between it and the higher life. We are, however, apt to mistake the life of negative goodness for the life of the spirit. "It is not enough that you should set the example of a pure virtuous life and a tolerant spirit; this is but negative goodness—and for chelaship will never do," wrote a Master once. Other and higher than negative goodness is positive spirituality.

Our virtues and vices make us by turn good and bad. The equipoise whereby these are controlled and resolved into faculties of growth and service has to be attained if positive spirituality is

to be manifested. Just as human love is higher than and superior to lust, and lust by constant feeding on itself cannot become love, so also Divine Spirituality is of a quality more profound and rare than is human goodness, which also merely augmented does not give birth to Spirit-Wisdom. The difference between good and bad is one of kind; the gulf between goodness and spirituality is not one of mere degree.

A clear intellectual perception of this fact is helpful. A soldier receives an added impetus for fighting if he theoretically understands the inherently vicious nature of his enemy; he fights with more heart if he assimilates that understanding. This assimilation is a wonderful asset, without which it is almost impossible to win the victory over our lower nature. The constancy and steadfastness so necessary to maintain the struggle, come to birth in our hearts. Understanding our philosophy by mind does not bring us the vitality that understanding by heart bestows. Assimilation of teachings is a phrase very commonly used; its psychological significance is not so generally sensed. Let us grasp by the power of the heart the vital difference between the good man and the spiritual one.

The struggle between the good and the spiritual in the outer world is represented in us by the conflict of duties. There are those who do Duty's "work and know it not," for in them the conflict of duties has not even arisen. The good people of the world though devoid of ideas about soul growth and spiritual progress glimpse the verities of life better than the one in whose own universe a conflict of duties takes place. Only then arise the perplexing questions—"What am I?" "What are my relations to others?" A good mother will continue to be only good till circumstances compel her to consider the wisdom or unwisdom of her attitude to her own child, or the justice or injustice of her attitude to others' children. Conflict of duties opens a vista of the world of spirit.

A proper balance struck and sustained between different and conflicting duties transforms our goodness into spirituality. The higher life consists in right adjustment of our different duties into a harmonized *Dharma,* whereby the property of our Ego becomes manifest. Everything and all beings have their respective properties, aspects of which have become patent, aspects of which are still in a condition of latency. As latent aspects of our property manifest they often clash with those which have already found objective expression. Thus arises conflict of duties. Our dharma—a great word on which meditation is necessary—is the means of our becoming. We are what we are because of our dharma; by the fulfilment of dharma we grow, we become different from what we are.

Herein lies the basis of inner growth—the conflict between opposing and enduring forces.

Spirit forces endure. These are superior to forces of evil as well as goodness. The struggle against our lower nature is often construed as struggle against vicious tendencies. It is not always recognized that we suffer from the defects of our qualities—a very hard type of obstacle to overcome, because as a rule we find and make excuses for it. Downright wrong-doing we condemn even in ourselves. If by Karmic propensity or for other reasons pertaining to the domain of the occult, evil precipitations take place in our everyday life we are able to recognize them as such. We have enough decency left in us to perceive that evil is *evil,* and wrong-doing *is* wrong. But there are precipitations of exaggerated virtues and malformed habits, and it is very difficult to see these exaggerations and malformations. Conflict of Theosophic duties arises in reference to these, and the only power that can save us from erring is heart-understanding of our philosophy.

In our eagerness to learn the various phases of the philosophy we sometimes forget that there is a practical method of undertaking study itself. Of course we must possess adequate knowledge of our general principles and propositions; but that ought not to preclude our undertaking a close study of those specific Theosophical teachings which form answers to our intimate and personal problems. We have a personality which is learning the ways of the Impersonal; it has tendencies which we desire to demolish; it has modes of expression which we wish to change. An earnest man who wants to live the life should learn to choose from the vast body of our teachings those specific ones which will help and enable him in his struggle against his lower self. All our problems, be they of the Ego or of the personality, of the Self of Spirit or of the self of matter, have their solutions in our philosophy; the infinite complexities of mind and morals are treated of therein, and discriminatingly we ought to search for those which are medicine for our particular ailments.

The maintenance of a constant struggle against our lower nature ought to be a scientific process; with many of us it is a matter of sentiment. A mere desire to keep the body in health does not make it healthy, but a scientific understanding and application of bodily laws prove effective, and so it is with psychic and spiritual health. Special study from this personal standpoint clears the obstacles which conflicting duties create. Our lower nature is composed of lives of a lower grade of evolution. Our higher nature organisms are built of intelligences of a more elevated type. Each is trying to manifest its respective property-dharma, and hence the eternal conflict.

The conflict of dharmas is an ethical problem. The science of ethics treats of the inter-relationship between differing units in the human Kingdom, as also between the differing units in the human being. Understand this interdependence to be under law, and the initial step is taken; understand the workings of this law, and half the battle is won; only by the law of Her own being can Nature be subdued.

Our bodily and sensuous nature cries for its own life; our feelings crave their own self's expression; our minds suffer the very torments of Tantalus when we curb and control their natural thirsts. These constituents of our lower self have their own properties, and among them a war is waging, as may be seen in the dissatisfaction in full-blown personalities devoid of spirit-energization. When the fire of the higher self with its Compassionate Reason, its Illuminating Intuition, its Creative Will-Power touches the lower, grave discontent is felt. When the study and practice of Theosophy makes the fight more fierce, let us not surrender in confused depression; let us not forget the propositions involved in the ethical problem of the Conflict of Duties.

DILUTED THEOSOPHY

Humanity sins, sorrows, suffers and dies a thousand deaths; because of what? Just IGNORANCE. Theosophy is TRUTH and as such can have no alliance with *any* form of error and remain Truth. If partial philosophies could save the world there would be no need for the sacrifices of the Masters.

For those who never knew Theosophy, or whose minds are so crooked in action that they cannot receive it, there should be pity and compassion. But pity and consideration for their false positions cannot call for a surrender of our discrimination—for a surrender of what we know, and of what is our purpose to live and to make known.

I am no believer in diluted Theosophy. The Masters did not dilute it. We either carry on Their work or we do not; there is no need for hypocrisy or self-deception. Others in the world, not able to perceive the Oneness of Theosophy, or its great bearing at the present time, may, and do use portions of it; some of them, it is to be feared, to their own condemnation and the further bewilderment of mankind. Are they right, or to be praised or "tolerated?" Is it not the bounden duty of those who know, to hold aloft the White Standard of Truth? It must be so, else how could an inquiring one perceive it? Theosophy has to be held aloft in such a way as to confront errors of every kind, with their handmaidens of cant and hypocrisy.—*R. C.*

THE FETTERS OF CAUSE*

"I AM caught in the meshes of bewilderment, Kausalya, my wife and queen—I do not understand."

In faltering accents spake Dasaratha, the King of Ayodhya, beloved of his people: "Nay, I cannot comprehend it."

Grief-stricken lay in his rest-chamber the mighty monarch, perplexed in mind and wearied in body. The darkness of the indrawing night brought to his lips a cry of anguish. His words were a rebuke to his second Queen, Kaikeyi, for she in her ambition had caused the banishment of Rama, the son of the eldest of the three queens, Kausalya. Kaikeyi was the mother of Bharat, and it was her longing to set him on the throne that had made her scheme to secure the banishment of Rama. The third and youngest queen was named Simitra, and she had born to her lord twin sons, Luxmana and Satrughana.

Rama had by his father's decree been banished from the kingdom for fourteen years. Accompanied by his wife, the gentle Sita, and his brother, Luxmana, he had sought shelter in the jungle. It was the sixth day after the departure of the exiles that Sumantra, their chariot-driver, had returned with the news that Rama and his faithful wife had reached the foot of Chitra-Kuta, a bower of fragrant beauty close to the singing waters of the Malyavati, and there the faithful Luxmana wrought with them to build a roof for shelter and an altar for the Sacred Fire. These tidings of the charioteer but added to the poignancy of the old King's grief.

"Ha, six days—how long they have been!", he cried. "Days loveless in spite of even thy presence, Kausalya; empty in spite of all my wailing entreaties."

Thus spake the monarch, and then fell back as if wearied with his effort. From time to time again he uttered words full of self-remorse to Kausalya, words of condemnation and bitterness to Kaikeyi, and words of love and tenderness to the mother of Luxmana. "Is it too hard for thee, Simitra dear, to be without thy boy? A brave lad he, thy son, but Satrughana still is left to thee."

The twilight faded into an ever-deepening night. A terrible look of anguish overspread Dasaratha's face, and once again he roused himself to speak strong words of reproach to Kaikeyi for her cunning and treacherous ways, whereby he had been persuaded to exile his eldest-born, and had plighted his word to his own sorrow and undoing, for Bharat instead of his well-beloved Rama would now inherit his throne. At last Dasaratha, worn out by his grief and perplexity fell asleep.

*This story is adapted from the well-know Indian Epic, the *Ramayana,* for use in the Great Teachers series of lessons in Theosophy School.

To the holy and the righteous, in the mysterious silence which belongs to these hours between midnight and dawn, come prophetic dreams and visions spiritual. This same silence gives strength to the growing babe and blesses the sorrow-stricken with the peace and understanding of deep sleep. So it happened with King Dasaratha. The midnight hours of deep slumber brought with them ancient memories and their hidden meaning. In deep contemplation he lay, and as he pondered over the distant past, the eye of his mind seemed fixed as it were on some distant point in the void of the zenith. "It all comes back to me," he murmured. "An old, old story—so fell the health-giving and fruitful Amba, and in its place was set and tended the barren Palasa."

"Lady, art thou still here," he whispered to Kausalya.

"What is it, husband beloved?" asked his faithful queen. "Dost thou lack aught—a little milk to drink? Thou hast the appearance of one with whom Devas have been communing."

At these words the King aroused himself. Some other-world strength seemed to have possessed him and he raised himself to a sitting posture.

"My deep-set grief has touched even the depth of my sushupti," he said in stronger accents, "and from the sphere beyond has come an understanding born of this heart-anguish. My Deva-rishi, my own shining soul, has whispered to me in His language of colours. Thou knowest, my Queen, how that light illumines all halting understanding. But though I know well the reasons for my suffering it does not make it easy to bear. A heedless act in the past brings forth a heedless word in the present. I wrought a father's bitter anguish in the past, I know a father's bitter anguish now. Thus the fetters of cause bind us to the slavery of effects."

"What meanest thou, O King? Surely thou dost not deem thyself a slave?" enquired the Queen.

"What else! Foolish that man who fancies freedom, when he inhales the air of the prison house, even though a kind ruler has surrounded it with a rose garden. Harken, Kausalya; I will tell thee the tale which my bright Self told me. It concerns thee also, for it is of the banishment of our Rama."

The King paused for a while in meditation and then in the hour before the dawn he spoke to his three Queens of his memories of the past.

"Virtuous deeds bear a blessing; woe is ever the child of sin. Youth lacks experience which alone brings the knowledge to link cause to effect. Youth haunts flower gardens, and shuns, for it does not understand, the fruit-laden bowers of prosperity. I have told you already that it plants the gorgeous palasa of red red flowers in place of the fruitful amba, which it hews down for that which pleases the eye only. And that is what *I* did long, long ago, Kau-

salya; and because thou hast borne my first prince, thou sharest with me the woe of my sin, for man and wife are one. The years passed tranquilly and till now I had forgotten the hermit's son and his sightless parents—but HE does not forget, our Inner Watcher, that Light of which we are all but shadows—hermits and slaves, aye even Kings and Queens. I will tell you all, for He has reminded me and now I know, I will tell you all, and each of us will learn from the tale—but, ah me! the pity of it, each of us will learn according to our limitations and none of us will learn the lesson fully. We see the same things and we hear the same sounds, Kaikeyi, but we know them each according to our own intelligence.

"My royal parents' home was surrounded with ambas, but did that hold my destructive hand from uprooting them? I wanted the rad plasa for I was merry of heart—and ambitious, too, Kaikeyi, and now, may the holy Nagas protect me!"

"Who was that hermit's boy, of whom thou has spoken? Was it Luxmana in an age gone by?" eagerly asked Simitra, desiring womanlike, to learn her own part in this tragic drama.

The King seemed not to heed her.

"It was in the heydey of my princely youth. My beauty-loving eyes had not yet fallen on thee, fair Kausalya. Favourite of the Court and darling of the people was I."—A smile of happy recollection played on the lips of the aged monarch.

"They called me a *sabda-bedhi,* one who had the gift of shooting his prey by sound and not by sight, his aim thus guided. My archer prowess was such that I could hit an unseen target; sound was my sight, and I could pierce a bird on the wing, soaring beyond the ken of human eye, singing in the golden light its song of death."

Dasaratha paused, and in reflective mood whispered to himself so low that even the watchful queens could scarce catch the words: —"Power gone mad! Thus virtue becomes a vice and vice begets suffering."

Another silence, then the King spake again.

"It was a cool, clear day in the midst of the rainy season. The great Surya had dried the earth-dews, and was journeying to his kingdom in the South-West. The air was balmy; in the sky clouds were at play; bees were humming, peacocks were uttering their shrill cries and birds winged their flight happily. All the hills were decked in their gayest attire; torrents from the mountainside hissed like jewelled cobras as they wound along swiftly, brilliant and flashing or turbid and of ochre-dye, and the sap of youth made my supple limbs more agile as I breathed the fragrance of nature and beheld her glory."

"And thou wert a *sabda-bedhi,*" Kaikeyi mused. "Ah! what a day for thee."

The King heeded her not, indeed he seemed as if he had not heard her words.

"I went hunting in the thickets by the Sarayu," he continued. "There I lay hidden in an ambush of reeds, hoping that some jungle prey might frequent the brink of the streaming waters. My ears were attuned to catch the faintest sound. The jungle was wrapt in darkness, like my heart full of ignorance, though the sun shone bright in the heavens. A gurgling sound—an elephant, perchance, quenching his noble thirst. I was not deemed for naught a *sabda-bedhi;* twang went my arrow, winging its flight on an unseen prey. Alas! the echo of my deed returned to me—the plaintive wail of a human being, wounded, fallen, perhaps dying. Fear seized me. I ran to the the spot, and found—ah, Ihvara!"

Dasaratha paused. He was reliving the horror of that moment of the past. A cold sweat gathered on his brow.

"Who was it?" asked Kaikeyi, her curiosity breaking a silence which her sister queens respected.

"A hermit boy," faltered the old King, "His pitcher lay there—he had come to the stream to fill it—he was dying."

"Poor boy! Was he indeed wounded to death? Had he yet the power of utterance?" asked Kausalya, with tears of pity in her eyes.

"Ay, life still remained for a few brief moments. He spoke with the reproach of love. He said: 'What have I done to deserve this—I, a hermit, the son of hermits, living a secret life in quiet woods. Simple herbs and fruits were my food, this river was my only drink, this deer-skin my only mantle, my aged parents my only possessions. What hast thou gained by slaying me? And yet I thank thee for relieving me of the burden of this flesh. Selfish being that I am—who will tend my parents now they are reft of my support? They both have lost their sight and are dependent on me alone for their fruit and drink—on me their only son and servant. Who will feed them when I am not? Heedless prince, thou hast murdered father, mother and offspring — all three with one fell arrow.' Thus spake to me the dying boy.

"I was young, bewildered with horror; I could not think. The boy moaned piteously: 'Take this arrow of thine and go to my father and mother and pray for their forgiveness, lest their curse work its sure magic. The blessing of the pious are blessings indeed, and their curse—even that brings the benediction of suffering. May thy lot give to thee the first!' Thus saying, the boy entered into the shining Swarga—the abode of the radiant ones."

"What a task before thee, thou of gentle heart," said Simitra, as she put her caressing palm on the forehead of Dasaratha.

"Well, we are nearing now the end of this fell tale. Sad of heart, and perplexed in mind I repaired to the hermits' cot. There

the aged parents sat. He was a Vaishya by birth and she a Shudra, and for many years they had led the life of Brahmana sannyasins. Now their son was dead, a last sacrifice to the Ancient Path of Immortal Life."

The King broke down as he spoke these words, and tears streamed from his closed eyes. Presently he recovered himself and went on:

"Like two birds with clipped wings they sat there, listening for the fond footsteps of their child. 'Dear son, thou hast been gone a long while for that water; let us not be late for our sandhya-puja; the exacting Kala, God of Time, waits not for anyone, not even for those who have given their all.' Thus the father greeted in ignorance me, the slayer of his son. 'Not thy son, Oh Holy One, but Prince Dasaratha—come to entreat of thee thy forgiveness, for I have unwittingly slain thy son.' So answered I, and there was long silence. Difficult tears fell from their blinded eyes. At last the sage took the hand of his wife and so they sat without words. It may have been but a few moments, but to me it seemed an eternity, ere the pious father spoke: 'It is good that thou hast confessed. Ten thousand times worse would have been thy Karma, hadst thou kept silent, for then thy entire Raghu race would have been consumed, even as the jungle fire consumes all trees, great and small alike. Now lead us to the spot which has even now become our altar to Yama.' "

Dasaratha shed copious tears; he could not describe, he said, the lament of the parents. Piteous indeed was their plight—no one to read them the Vedas, no one to bring to them the water for their ablutions, nor to gather for them branches and blossoms for their Agni-puja. Cries of agony came from their torn hearts. Suddenly in the midst of their despair, the mother gently touched the hermit and said: 'Hush, he comes to tell thee something' ".

"Sawest thou the dead return?" asked Kaikeyi.

"Nay, but they did—even both father and mother. Methinks because of their deep love for their boy and their piety they had touched the radiance of Swarga, and thus they saw. 'He calls us. He says—Follow and partake of my joy.' So spake the Sage. Then he turned to me, as if to read my very soul even with sightless eyes. 'Thou has slain my well-beloved. Slay me now, nay, both of us; there is no sting in death. Prepare thyself to feel in the future what we are suffering now. Thus only canst thou pay thy debt to Karma.' Then I prepared the funeral pyre and when the flames were high, hand in hand, man and wife, embraced the burning body of their son—and so they passed on.

"This is the tale, too long forgotten, which that short sleep has brought to this dying brain, and the word of the Sage has been ful-

filled. Rama has gone from me, slain by the arrow of exile, and I am slain too with grief. Kausalya, my dear wife, now dost thou understand how that heedless arrow of my youth pierced me in my heedless word to Kaikeyi. I have paid my debt, I have tasted to the dregs the cup of grief. Pious sage, holy mother, duteous hermit boy—receive me into your world! My prana is fast ebbing away. Lady, come close to me; and thou, Simitra, send my blessing to Luxmana. Kaikeyi, I forgive thee, and bless thee, and mayst thou learn to love in the midst of hatred and to forgive in the midst of anguish."

The King ceased, and his Queens thought that the end had come. But one more duty it was destined for the monarch to perform. A strange light came into the dying eyes, a smile touched the dying lips.

"Rama, thou hast come. Blessed be the Gods. My child, my dearest one, forgive me, thy sire, who has done thee wrong."

And so Dasaratha died.

THE MYSTERY OF SOUND

The forefathers of many Brahmans,—if not the latter themselves—must have certainly known more of the mystery of sound than Professor Tyndall, even though that learned gentleman has succeeded in drawing musical sounds from fire and imponderable gases. It is the God Sabda Brahman called also *Kala Brahman Gouri*—one of the mystic names for AKASA, which gives rise to occult sound—the initiates say. And the ancient Greek mystics, equally with the Western occultist and the adept Brahmans, agreed all in teaching that sound emanated from the Astral Light, or *Akasa,* in its purest essence. The Hindu occultist, or devotee, while practising Raja Yoga, hears the occult sounds as emanating from his own *Moola Adharam*—the first of the series of *six* centres of force in the human body (fed at the inexhaustible source of the *seventh* or the UNITY, as the sum total of all) and *knows* that it emanates from there, and from nowhere else. But before our correspondent can realize fully our meaning, he will have to learn the important difference between Astral *Fire* and Astral *Light.* Does he know it? Has he assured himself personally of this difference? It is not sufficient to know a thing theoretically, as it will be only leading to eternal confusion, even "by learning some *mantram,* and trying its effects on patients," unless one knows the philosophy—so to say, the *rationale* of the cure. Even success is no proof that it may not turn out very injurious some day. Therefore, before one becomes a practitioner, he ought to become a student.—H.P.B.

REINCARNATION AND SEX

This answer by Mr. Judge to the question asked is reprinted from *The Theosophical Forum* of June, 1892. His treatments of other vital questions in the same publication, not before reprinted, will appear in THEOSOPHY from time to time.—EDITORS.

Question: Is there any statement in the writings of Madame Blavatsky or of anyone else who might be supposed to know, to the effect that the Ego incarnates alternately in the different sexes, or at all in the opposite sex?

Answer by W. Q. Judge: I do not remember reading anywhere in the writings of H. P. B. a statement to the effect referred to, nor in the written remarks on various subjects by the Adepts who sent her into the world can there be found, as far as my recollection goes, a declaration to the effect that the Ego incarnates alternately in male and female bodies. There may be found the doctrine that by this time in our evolution the egos now in human bodies have been through every sort of experience and both sexes, but that does not support the inference that such incarnation as to sex is alternated regularly—nor does it refute. It simply has nothing exactly to do with the question.

The question, it seems, is interesting to many, but I must confess an entire lack of interest in it. If my next birth shall be in the body-female, it is a matter of indifference. It is of record that an ego did very well in the body called Helena P. Blavatsky; and, contrarywise, another did well in a body-male called Sankaracharyah. It is said that one Maji—a woman—in India is a great Yogi also. So, as I am perfectly indifferent, my remarks may be concluded to be uncolored by the partizanship of sex, so clear to some and so often productive of clouds over vision.

Well, then, I do not adhere to the alternating theory. It is too cut-and-dried at the very first impression. Further it appears to violate, with the appearance of a personal director behind it, the natural conclusions to be drawn from human life and character,—our only guide in such matters. If we assume an anthropomorphic God, who made it a law that every ego should now have male and next female form for living in, no matter how the laws of tendency of attraction and repulsion work in other directions, there might be some probability of sustaining the position that regular alternation of sex is the rule. But the universe is governed by law, not by caprice. Let us, then, look a moment at one or two points.

Karma—from other lives—determines where, how, and when we shall be born. But in the matter under debate, one of the ramifications of the law of Karma which must have most to do with

this is *tendency*. In other words, the tendency set up in a prior life will determine the tendency toward a particular family next birth. And we must look also at the question of male and female character essentially, and not as a mere question of appearance or function. If we discover what is the essential distinguishing characteristic of the female character as opposed for comparison to the male, then we can perhaps arrive at a probable conclusion,—though, as I above remarked, a very uninteresting and useless one in any event.

Now to my limited vision the female character is *per se* concrete; that is, its tendency in thought, speech, and act is toward the concrete; while the male character seems to me to be *per se* the opposite. The Kabalists and the ancients of all lands may not stand as authority for my readers, but they support this view. And the existence of exceptions in both sexes does not contradict the opinion, but rather goes to sustain it, forasmuch as we so easily recognize a woman who has a man's character or man who has a woman's. The difference was not invented by tyrannical men, but seems actually to exist in the race. For no matter where you go, or how civilized or barbarous, modern or ancient, your examples are, they ever show the same differences and characteristics.

And whether you admit or deny the particular description by *concreteness* and *abstractness*, it still remains true that the essential female character—whatever be the distinguishing mark—is totally different from the essentially male one.

Now, then, if Ego (A) has evolved with infinite pain and many lives the female character, is it likely that that *tendency* will exhaust itself at once? Or if it has been set up by one life, is it likely to exhaust at death so as to permit the next incarnation to be in the opposite sex? I think not. It might be that the Ego could, as man in prior life, incarnate next as woman, but that would mean that he had set up a tendency to whatever is the essential character of the female,—in my opinion, concreteness of thought in the depths of his nature,—or for other of many reasons. It is not wise to set down such fixed and iron rules. Nature does not thus work. She is always about to break some rule we have foolishly thought to be of eternal duration. So I conclude on this that the Ego will go on as woman or man just so long as its deeper nature is of the same cut, fashion, and tendency as the particular sex in general in which it incarnates. For my poor judgment, the regular alternation theory is wholly without foundation. But, after all, it is a question none of us can decide. The Christian Apostles decided female incarnation to be lower in scale than male when they said women are saved only by marriage, but even some Christian Theosophists may reject the Apostles on this.

AN UNVEILED IMPOSTER

The tendency of modern thought is to recur to the archaic idea of a homogeneous basis for apparently widely different things . . . biologists are now searching for their homogeneous protoplasm and chemists for their protyle, while science is looking for the forces of which electricity, magnetism, heat, and so forth, are the differentiations. The *Secret Doctrine* carries this idea into the realm of metaphysics and postulates a "One Form of Existence" as the basis and source of all things. (*H. P. Blavatsky,* 1888.)

If the student bears in mind that there is but One Universal Element, which is infinite, unborn, and undying, and that all the rest . . . are but so many various differentiated aspects and transformations . . . of that One . . . Occult Cosmology may be mastered. *(Ibid.)*

In this "Infinity" of the full Initiate there is neither height, breadth, nor thickness, but all is fathomless profundity, reaching down from the physical to the "para-para-metaphysical." In using the word "down," essential depth—"nowhere and everywhere" is meant, not depth of physical matter. *(Ibid.)*

Not till the Unit is merged in the ALL, whether on this or any other plane, and Subject and Object alike vanish . . . is scaled that peak of omniscience—the knowledge of things—in themselves. *(Ibid.)*

In Virgil, as in all ancient writers, we get a far franker acceptation than we do today, a much plainer indication of the all-pervading pantheism in the fundamental beliefs of men . . . it peeps out now and then, not in science alone, *where it has the support of physics,* but in religious Pedagogy. (*Prof. Jonathan Wright,* Aug. 31, 1923. Italics ours.)

Are we *all,* indeed, the victims of some strange fallacy? (*Prof. Archibald Henderson,* Sept. 7, 1923.)

All systems or near-systems of philosophy may be divided into two general classes: the realistic, which states that objects are as they seem, that the universe is unconscious, concretely material, and unaffected by the presence or absence in it of sentient things; and the idealistic, which states that we cannot know things as they are by means of sensuous perceptions, and that things are far otherwise than they seem to those perceptions. And of this latter class Theosophy, whether in ancient or modern form, historic or prehistoric, is the all-inclusive mother. It remains, for the undecided, to determine which is right by all the means at hand.

Up to the last few years the decision rested purely upon karmic affinities of ideas; upon the action of Higher Manas and not of lower. This for those unacquainted with the binding together of those spheres of action, which has always waited the seeker in Theosophy. Therefore, the two modes of thought publicly pursued mental roads which had no connections or crossovers; man believed in one or the other, without advancing rational reasons for his psychological turn.

With the onset of the strange doctrines of Bolyai, Lobachefsky, Riemann, and Einstein, Idealism began to find itself placed upon the most solid basis to be found in science: the fundamentals of mathematics. And realism, which is to say materialism, found itself caught in a half-hitch between two forces; its most revered science had turned coat, and any further clinging to the gross materialism of the race which had always been its actual basis, became synonymous with stark blasphemy against that most exact of all the sciences. Considering the circumstances, it is remarkable that greater opposition was not raised. Very probably the materialistic mind, self-limited and crippled, has not yet discovered the real trend of things or foreseen its end. For what the Einstein and related theories—now fast becoming laws—did, was to remove at once any possibility that the real form of the universe could be what it seemed to the senses.

Unfortunately, these proofs lay in realms inaccessible to the mind of the man in the street; he could not follow through the mathematical processes, and most often could not even comprehend fully the relatively simple axioms and observations which were the bases of the deductions. It has remained for a quiet experimenter, whose work may be better appreciated in future years, to place both pantheism and the illusionary character of the physical universe, on bases of experiment comprehensible to and repeatable by, nearly everyone.

Observing that all orthodox theories which ascribed ultimate reality to physical perfections, or which held to either dualism or materialistic monism, were in hopeless contradiction with their own logic or with their own facts, Professor Herbert Nichols set out to find a synthetic basis; and quite likely without being aware of the trend of his investigations, arrived at the conclusion that the real form and nature of no object has any necessary relation to that which it seems to us to be, and that, as William Q. Judge, following H.P.B., said so long ago, "The Universe is embodied consciousness." Lacking space for full treatment, we refer students to the article of Prof. Nichols in *The Monist* for July, 1923.

The basic doctrine of Theosophy being the unbroken unity of all consciousness, a universe of extension, which is all that has been known to science, is forever incompatible with it. Many have found in the rigid reasoning and equally rigid facts adduced by Theosophy quite full enough proof; but these proofs are not available to all, nor do they appeal to all; and any such unexpected cooperation on the part of science as these experiments is always welcome and always useful.

The gist of the Nichols law of psychology states that impressions gained through end-organ cells are conveyed to consciousness in series or in mass according to whether the original educative

stimuli of the cells occurred in series or in mass. In other words, the impression of any object which is gained by the physical senses depends entirely upon the manner in which the cells of the perceptive organ have been trained.

If, for instance, the impression of an object which reaches the mind is that of a square, *this in itself conveys no idea whatever as to what the real form of the object, independent of a perceiving consciousness, may be.* This is merely a repetition of the ancient Theosophic doctrine of the Mayavic nature of the physical world, and as such makes no impression on the skeptical mind. But unfortunately for that mind, Nichols *proves* his thesis, and doubters are invited to go back of those proofs—if they can.

Prof. Nichols' most important experiment consisted of educating the abdominal skin of a subject by means of sets of points attached to a keyboard in such wise that various combinations of points were brought to bear on the skin; *but the geometrical arrangement of the points had no relation to the arrangement of the keys to which they were attached.* It was found that if this set of keys were placed on the abdomen of a blindfolded subject, and a line of keys were pressed one by one in order, the subject could be educated to recognize the set of points pressed *as a line; but the points themselves were helter-skelter.* In the same way, during years of experiment, triangles, squares, circles, and all other combinations were developed; and every subject gave the same reaction. In some cases the perceptions became nearly as clear and vivid as visual ones.

Thuswise, during infancy the sense organs are stimulated either in series or in mass according to their respective functions; the eye cells are educated by being swept across space in certain "lines" of motion, their stimulation being serial; the olfactory and taste cells are stimulated in mass, and others in one or the other or in combinations of both. The sense of smell gives no geometric impressions because it has not been geometrically stimulated; and the sense of sight does give them for the converse reason.

So the geometric world is proven a gross illusion without recourse; and the universe as it actually exists is neither geometric nor amorphous; the terms themselves and their meanings are illegitimate productions of our efforts to make what seems to us a rational arrangement of our impressions. Thus arose the contradictions which necessitated the Einstein Theory; and thus is the Einstein theory, not disproved, but placed in its proper sphere as *a law of consciousness.*

Prof. Nichols, finding, then, that nothing is real or actual, only that *some kind* of impression is received, asks what is the origin of those impressions? *What is the thing-in-itself?* He answers this question almost in the words of H.P.B. and Mr. Judge: There is

no extensional space; there is no translatory motion, but all motion is vibration, or pseudo-motion; all things that exist are not separated one from the other, but are all in one mathematical point, which is necessarily *nowhere and everywhere;* and nothing exists but a congeries of unilocal minds in various stages of development, whose various actions give to one another the whole illusionary world of extended space, which *has no real existence.*

This is the very root and basis of occult thought; it goes back to earliest Aryan and Atlantean doctrines of the White Lodge, and follows them down through the various Oriental philosophical systems, through the medieval misunderstood occultists, through Leibnitz and philosophers of like mind, reaching at last a full recrudescence and explanation in the renewed effort of the White Lodge, the writings of H.P.B. and W.Q.J. Whether this will be welcome to orthodox science; whether it will be noticed or passed over, we cannot say. But certainly it cannot be denied or gainsaid, for it is truth itself; not only truth in physiological psychology, but in all the realms of physics. For, translatory motion being eliminated—and incidentally the question between the corpuscular and vibratory theories being thrown out of court, of which H.P.B. said "Undulatory or corpuscular theory, it is all one"—all apparent motion thus becomes the product of transfer of energies; what Prof. Nichols, if we comprehend him rightly, symbolizes as "color changes," which replace all the old changes of position and which are carried to our senses as position changes because of the manner in which the end-organs—or rather the consciousnesses forming them —are educated. And this Prof. Nichols proves by successfully replacing the speed symbol in all present formulas of translatory motion, by *rate of "color" change.* All the outstanding problems of modern science thus disappear, and the gulf between mental and physical science vanishes absolutely.

Prof. Nichols then speaks of a hope of all the mind-stuff of the original "one sensation" being converted into one vast "colored" mentally spatial world; and of a hope of solution of the problem as to how the entire universe splits up into "innumerable minds of yet unimaginable varieties, some wonderfully more simple and some 'godlier' than our own. . . . As the expert now points his telescope-spectroscope . . . so may his successor point his mental spectroscope to the planet Mars and discover the sort of minds who inhabit there . . . or his accumulated knowledge discover the simple minds of the atoms, or the superhuman minds that Fechner and James in no unsober flight of imagination attributed to distant planets of the heavens. Once start the new science, and there is no end to its possibilities."

Would, we wonder, Prof. Nichols be willing to recognize that the "new science" is literally older than the hills; that the "suc-

cessors" are here on earth and have been for ages, by virtue of the very fact of the evolution of "mind-stuff" of which he speaks, being continuous and from that eternity; and that what the "new science" needs is *men;* men willing to work and sacrifice for its promulgation to the very same ends of human welfare which are at the heart of Prof. Nichols himself? Would he, and others like him, realize that their training and knowledge in definite matters of "physical" law and detail, when combined with the vaster, more general—but also more infallible—sweep of immemorial occult knowledge, might regenerate the world?

THE SCIENCE OF THE SOUL

In the normal or natural state, the sensations are transmitted from the lowest physical to the highest spiritual body, *i.e.,* from the first to the 6th principle (the 7th being no organized or conditioned body, but an infinite hence unconditioned principle or state), the faculties of each body having to awaken the faculties of the next higher one to transmit the message in succession, until they reach the last, when, having received the impression, the latter (the spiritual soul) sends it back in an inverse order to the body. Hence, the faculties of some of the "bodies" (we use this word for want of a better term) being less developed, they fail to transmit the message correctly to the highest principle, and thus also fail to produce the right impression upon the physical senses, as a telegram may have started, from the place of its destination, faultless and may have been bungled up and misinterpreted by the telegraph operator at some intermediate station. This is why some people, otherwise endowed with great intellectual powers and perceptive faculties, are often utterly unable to appreciate—say, the beauties of nature, or some particular moral quality; as, however perfect their physical intellect,—unless the original, material or rough physical impression conveyed has passed in a circuit through the sieve of every "principle"—(from 1, 2, 3, 4, 5, 6, up to 7, and down again from 7, 6, 5, 4, 3, 2, to No. 1)—and that every "sieve" is in good order,—the spiritual perception will always be imperfect. The Yogi, who, by a constant training and incessant watchfulness, keeps his septenary instrument in good tune and whose spirit has obtained a perfect control over all, can, at will, and by paralyzing the functions of the 4 intermediate principles, communicate from body to spirit and *vice versa*—direct.—H.P.B.

REST

THE idea of rest, eternal or of some duration, has been and is held by countless persons whether church ridden or religiously free. It has been the subject of song for the poets and for hymn versifiers.

Having overworked or not used some one or more departments of our nature, the consequent reactions make us seek escape from the conditions thus brought about. But nothing short of The Eternal is true rest.

Sleep is not rest even for the body, for from the centre of life the breath ever goes forth and returns; the heart beats on the red waters as they surge through countless channels. There is never rest for the great mystery of physical being we call our body.

Nor when stretched in death is there an end to its activity. Lives are ceaselessly at work down to the skeleton, down to very dust and out of physical sight. Conditions continually succeed each other, but rest there cannot be on the physical plane.

But what of mind? Is there no rest in that realm? No indeed. From avitchi's awful state (where the woes are all mental) to the poet's devachan and to Nirvana itself, there is activity: consciousness operating through the mind in horror or in bliss beyond man's expression.

Where shall we as beings seek rest? In this country or in that; in this season or in that; in the cradle, in the grave, or beyond? It is not there. Man is a Pilgrim; he must ever on. He may and must centre his attention in different departments of his being in order to change the nature of the activity in the wearied places, thus preserving something of equilibrium of his forces, but for him as a being there is no cessation from motion. But going up the steps he has descended, he can retire into IT and there alone is rest, not the impossible rest that is really another kind of activity. There he is no being; there is no being there. IT is not of yesterday, to-day, nor to-morrow, though through all seems time. IT is not good, nor indifferent, nor bad. IT is not of this world nor of any other. IT is no thing, yet from IT all things proceed.

As beings in the long stream of evolution we can feel as we pass ever on, enough of IT to go in peace, in tranquility of mind and conscience.

THE ESOTERIC SECTION

The Esoteric Section is not of the earth, earthy; it does not interfere with the exoteric administration of Lodges; takes no stock in *external Theosophy;* has no officers or staff; needs no halls or meeting rooms.—*H.P.B.*

ON THE LOOKOUT

Those Inconvenient Giants

In this department for September, 1923, we printed some extracts from the *Secret Doctrine* in regard to the former existence of the human race in giant form, adverting to the Grand Canyon discoveries substantiating them. It now develops that the bodies of three giants, petrified and embedded in limestone, have been discovered there; also footprints twenty-four inches long in limestone ledges, indicating, according to reports, a body height of 16 to 18 feet. (It will be recollected that the Carson City prints were thrown out of court *because* of the length, and distance between prints!)

The first reports of these Grand Canyon giants were received thirty years ago—five years after the *Secret Doctrine* was written—but no attention was paid them *because* it was believed a human body could not petrify! A *scientific* attitude, truly: ("There are no stones in the sky, therefore meteors do not fall from the sky." "No men lived in Peru three millions years ago, therefore no skull three million years old has been found in Peru!") Truly, upon contemplation of the half-baked scientific theories foisted daily upon the public with dire effect, contrasted with disregard of the iron-clad facts and reasoning of Theosophy, one is almost tempted to grow impatient!

A party of hydrographic engineers has discovered what they believe to be the petrified body of a giantess in the Klamath Forest of Oregon, in recesses not before penetrated. The photographs show it anything but "primitive" in type and moreover, free from the awkward abnormalities which feature the modern giant *throwback*.

A Missing Link

It is not impossible that one of the missing links, not between animal and man, but *between man and animal,* may be comprised in the recent discovery, at Santa Barbara, California, of an ape-like human race of prehistoric origin. For it was in Lemuria that the anthropoid races originated from a crossing of man and animal; and the *Secret Doctrine* records that one of the few remaining portions of that sunken continent is *part of the California coast.* These specimens, however, must have been far indeed from their origin, or they, like their progenitors, would be of giant form.

Accumulations

The thirty years' neglect of the Grand Canyon discovery is typical of the treatment of immense masses of discovery tending to draw science into the arms of Theosophy: denial, point-blank, or a quiet burial in museums or the files of periodicals, has been the fate of a body of evidence, a cloud of witnesses, more substantial and greater in volume, than those substantiating any modern scientific theory in regard to the origin of man.

It is reported that a *bona fide* scientific expedition is on its way to investigate the Grand Canyon discoveries; in the results of which we shall be interested—if published! If verified, what then? Will there be a resurrection of collateral facts accumulated for the last century, buried but not dead? Will the scientific mind find itself capable of the audacious step of connecting this

primeval race of giants with the *dolmens* and *menhirs,* those enigmatic monuments of Europe and Asia? Will it be connected with the *life-size* giant statues of Easter Island? Will it be connected with the universal traditions of giant races? Will such connection give a validity to tradition heretofore denied, and the way opened for infinitely more valuable facts to come to light?

At any rate, acceptation of the bare discovery will have great consequences. Aside from the light thrown upon the reliability and accuracy of the *Secret Doctrine,* there will certainly be no branch found on the animal-man family tree of sufficient strength to sustain a race of giants; a race, moreover, existing long before the dates assigned even to the *ancestors* of man. If the animal-ancestor theory goes by the board—as it would long ago had men of science at all regarded the evidence on *both* sides—evolution will be forced into such a desperate corner that, perchance, even the *Secret Doctrine* will be welcomed as a way out!

INSANITY AND RELIGION

Dr. Richard Roberts of Montreal believes that personal religion of the old orthodox "christian" type is largely responsible for the increase in suicides and insanity; noting that during the war, when men had something else to think of other than their own petty sins, virtues, and "salvations," the rate decreased. Dr. Roberts, as mad-house attendants and coroners can testify, is eminently right. But religion is not alone to blame; *anything* which concentrates the mind on selfish interests leads to the same end. Selfishness and insanity, selflessness and sanity, are the unfailing synonyms. Yet many, many men who recognise this still consider Theosophy, whose whole base is forgetfulness of self, "insane!"

FASTING

After the efficacy of fasting as cure for bodily troubles has been proven and accepted for many years by great numbers of the population, we find it now "officially" endorsed by orthodox science in person of the University of Chicago department of physiology. Thus, as usual, orthodox science is forced to accept the findings of laymen after much resistance. Many will remember the ridicule poured upon the whole idea at its inception.

Fasting is effective, because it requires self-denial and self-control; because it restores some of the balance of the body which is nearly always missing on account of the universal indulgence in swinish desires fostered by the prevailing "philosophy" of life; and because it is a means of leaving free to do their own repairs the infinitely minute—and infinitely well-trained lives of the body. Many who have followed the course of the medical profession during the last century are being forced to the conclusion, however reluctantly, that it has been a stumbling block to true knowledge and the true welfare of the people, in spite of its very loud claims—claims which in justice belong instead to the sanitary engineer and the physical culturist. Which goes to show that a materialistic attitude and a lack of ethical basis in any profession can lead only to the swamps of delusion, in spite of all the costly apparatus, all the publicity, all the "doctored" statistics, and all the loud pretense in the world.

MAN-MADE GODS

The late Robert G. Ingersoll used to say that "An Honest God is the noblest work of Man." This would be true had man ever made an "Honest

God," but his deities are, at best, sorry counterfeits: tinsel creatures that reveal their sham nature upon the application of the slightest friction of logical test or intellectual appraisement. Perhaps there is no body of men in the world today who are such sincere truth-seekers—however inadequate their methods of search—as the scientists. Many of them frankly admit that "the Scientific Method" can never solve the mystery of Life or throw any light on the origin and destiny of man. The most they can hope to do is to determine some of the "Laws of Nature" as they appear in the phenomena of our physical plane, as interpreted by our senses. Nevertheless, some of them still persist in their old theogenetic efforts.

So we find Professor Oliver L. Reiser, of the Ohio State University, attempting to make a "God" of Chemical Action. In a ten page article in *The Monist* (Jan. 1924), entitled "Life as a Form of Chemical Behavior" he says: "While many theories as to the origin of life have been put forth, the majority of scientists are disposed to believe that living matter has evolved from non-living matter here on earth. . . . The only dividing line between science and superstition is the law of parsimony, which in this case, means that life can be accounted for without invoking a vital force or non-biological entity." He deplores the fact that "there still remain some scientific workers who despair of ever explaining life by physics and chemistry"; and he endeavors to explain away the grounds upon which "such a pessimistic attitude" rests. We append some of his conclusions:

> "Man is a great big test-tube."
>
> "Structure determines function."
>
> "The Physiological basis of life consists of a condition of matter in which there is a balance of energies in delicate equilibrium."
>
> "Memory consists of etchings on protoplasm by external stimuli leaving reaction tendencies."
>
> "Mental processes depend on neural tissue."
>
> "Life is not a thing or a metaphysical entity, but a function of chemical behavior under specific conditions."

The miracle of such "functions of chemical behavior" analyzing themselves and determining their own nature, is a paradoxical thought which does not seem to have occurred to Professor Reiser, although it makes his entire position logically untenable. His article seems quite anachronistic, and is more like the pseudo-scientific writings of the last quarter of the nineteenth century which H.P.B. answered so effectually in the *Secret Doctrine*.

Is Soul A Bodily Creation?

Another scientist, Dr. Henry Norris Russell, Astronomer of Princeton University, attempts to reconcile religious superstition with scientific materialism by assuming that the soul may be a creation of the body! In the *Literary Digest,* of March 8, 1924, he is quoted as saying:

> "The day has already come when scientific inquiry into the evolution of man and this world of ours goes hand in hand with enlightened religious teaching. Just as heated matter in a star sets something going which we call light, which goes on, away from its source, into the ether, so that marvelously complex system—the human body, may originate something—the soul—which belongs to another realm (which to give it a name we may call spiritual), and persists there after the body has disintegrated. In this realm the souls of all men who have ever lived may still exist."

The attempt to materialize spirit is shown in his suggestion that "the human body may originate the soul" which would then go on existing through all eternity. This is as absurd as to imagine that a stick could exist having but one end; it is the old paradox of the Christian Churches who teach a post-mortem eternity while ignoring pre-existence. Dr. Russell further states that "Many factors combine to confirm this belief"! (the immortality of the soul). He cites first, "the authority of Jesus Christ." The second reason Dr. Russell gives for the soul's immortality is "the belief in Divine Justice. The inequalities of the world are proverbial: the wicked flourish and the righteous suffer—and there is no adequate compensation in this life. If we believe in a just God we must suppose that He has a new world in reserve to redress the wrongs of the old." Here we must take exception to Dr. Russell's logic, for by his very statement he denies the justice of his (man-made) God. As well attribute justice to a brutal father who first cruelly beats his child—for no cause—and then gives him a cake! No eternity of bliss could compensate for a single life of misery undeserved and unearned!

A NEW PRIESTHOOD

All history shows that when the prestige of a caste wanes through loss of knowledge or loss of spiritual power, the next step is an attempt to seize temporal power. So it was with all the ancient priesthoods; so with the christian church; so with the modern fanatic reformer; and now at last with the medical profession. Strenuous and sinister attempts are being made in force to take over the functions of government by organized medicine; complete control of the bodies of citizens is demanded.

If such encroachments are ignorantly permitted by the people, a worse physical slavery will be instituted than ever known in history; for in no period have slaves been mutilated, had the recesses of their bodies entered and desecrated, been made the subjects of insane experiments, been inflicted with such close and tyrannous supervision, as would be the case with the people at large if "regular" medicine as a whole had its untrammeled way. There are exceptions, and brilliant exceptions, to the general tendency; but as a whole, orthodox medicine is the most materialistic, and the *least* materialistic, science.

THE BERMAN THEORIES

If Dr. Berman, of Columbia University, is responsible for all the materialistic deductions drawn from his studies on glandular action, and which are attributed to him, he is curiously in contradiction with himself, for he says:

> " . . . Man, the most baffling of complexities. Man, who is not a mind, but owns a mind—Man, who is not a body, but possesses a body, just as he might have a motor car, a fortune, or a calamity. Back of all his daily activities, behind the life of body-mind is the mysterious unique individuality, the Ego, the Psyche or the Soul. Lately a competitor with these ancient and honorable terms has come upon the scene as the subconscious. In that darkened No Man's Land is determined a man's destiny. The endocrine association stands out as at least the most important physical detriment of the states and processes of the subconscious."

Now, this is not the least materialistic, but on the contrary largely Theosophical. Dr. Berman considers the mind as regulated by the body, which is incorrect, and if logically thought out, inconsistent with the above words. Likewise, he holds to the old misnomer of the *sub*conscious, and

speaks of it as *darkened,* whereas it is the so-called conscious which is darkened in truth.

Nevertheless, his reversal of the role of the mind falls into insignificance before his perception of the ancient truth that *man* is neither body nor mind, a perception achieved by few even of the most spiritual scientists. And his words about the "subconscious" bring him into perilous proximity with our own deductions on the matter as expressed in the March and August issues, 1922. It is quite probable that the rank determinism which Dr. Berman's theories represent in the popular mind belongs instead to the reporter and reviewer, the psuedo-scientist and "popular writer." Not an uncommon phenomenon.

The Immigration Agitation

Amid all the general outcry against immigration from Southern Europe, or against immigration in general, we have failed, after much more or less patient perusal, to find any concrete evidence, any substantiated facts, any statistics, to show that the indicted classes are less honest, more violent, less industrious, less healthy, than the native-born; or than the "noble Nordics" so much lauded. In fact, most of the concrete evidence points just the other way; and the ethnologist must be filled with derision at the ignorant and interested attempt to divide the blood of the present mixed races of Europe according to basic original stock.

The one danger from immigrants of this class which is a fact is their tendency to crowd together in racial colonies in the cities, to cling to their own language, and to create separate groups. And what do we do to prevent this and to absorb them into our ways? We systematically *force* them into masses apart from ourselves, by contempt, ridicule, exploitation, and discrimination. And when we now and then turn fleeting attention to them, it is to force down their throats that compound of "spread-eagleism," "push," "big business," and general flummery which certain cheap intellects of the country are pleased to term "100 per cent Americanism." When they learn the lesson too well, and outdo us at our own methods, what an outcry!

The practice and precept of brotherhood, extended in good faith and a spirit of equality to these people, would eliminate in a very few years all the very real dangers which now present themselves. The present campaign of misrepresentation and frothy statements without backing, smacks much more of what a psycho-analyst would call an "inferiority complex" than of anything else. It does not look well on the part of a racial stock which has no equal in history as a set of voracious and cheerful land-thieves, and whose dominant quality has been most fully demonstrated in every part of the globe!

One of the most ironical touches we have seen of late is an article written *against* South European immigrants by *Gino Speranza!* The gentleman should know that whereof he speaks. Arthur Brisbane notes a number of great benefactors of the country whom we would never have had if the present agitators had been here and in control; and he by no means exhausts the list.

A practice of the Brotherhood of Man, applied in a true spirit of democracy, with self-sacrifice and a *real* desire to benefit its objects, can never fail and is the *only* safe guide through the innumerable tortuous sociological problems. But this is never applied so long as sociological experiments are

carried out with condescension and a conviction of inferiority on the part of the subjects, so long as the only object is to remove unpleasant or dangerous conditions from *our own neighborhood.* And where is the so-called "philanthropist" who has any other objects—with the exception of the despised and derided Salvation Army, and a few obscure individuals or societies?

A PRACTICAL EXPERIMENT IN SOCIALISM

The question is often asked of Socialists: "Why don't you try out your theories on a small scale somewhere?" This has been attempted many times, and never thus far with permanent success, with what seems to be one exception. Readers are advised by all means to refer to *The Nation,* October 10, 1923, for a description of the Llano Co-operative Colony.

The history of this colony since 1914 has proven to the full one fact: that no *system,* however elaborate, however perfect mechanically, however democratic or however despotic, will of itself work satisfactorily; but a living and sincere spirit of brotherhood carried into daily life *will* work. The colony is now on a successful basis, at least for the time being. There are no luxuries, but there is true communism and seeming fraternity, under a government about as different from the orthodox communistic theories as could well be: an elective oligarchy of heads of departments, selected for fitness and training—an example which might be copied by our present uniformly inefficient governments. The colony works on a religious basis; a churchless and creedless religion of mutual service. Whether it can be permanent on this basis without a more compelling knowledge of the spiritual laws of the Universe is doubtful, and time will tell.

If a number of such commonwealths should prove successful, there is no doubt that a great impetus would be given the idea of practical brotherhood in general; but application on a national scale is utterly impossible, because the members of the colony are intensively selected by the circumstances, and those not fitted fall out automatically. The real and practical reform will come through groups of men out in the world and among men, who have the courage and ability to swim against the whole stream of modern business methods and win out. Sooner or later this must be done by Theosophists, and in some cases is now under way. The successful operation of a colony like the Llano is good for those within, and a good example for those without; but it is of limited application and confined to the few who find the conditions congenial and are fitted for that particular form of industry.

PSYCHISM—AND NERVE

We expressed the hope on a former occasion that the *Scientific American* psychic research investigation would go far toward clearing the subject of some of the nonsense, both *pro* and *con,* with which it has been so thickly invested. Our hope is having a certain amount of fulfilment. Fraudulent medium No. 2 has tried unsuccessfully for the prize; and this should, to some extent, open the eyes of those who have blindly followed spiritualist claims.

On the other hand, the experiences of F. Malcolm Bird of the *Scientific American* staff, and collateral studies, have brought forth evidence of a very scientific nature that phenomena exist which do not come under the laws of chemistry, physics, or physiology as known. Also, the phenomena of telepathy

may be said to be now on as secure a base as, say, radio. In commenting on the results, the Seattle *Times* remarks:

"The result of the search for facts supports the testimony of such investigators as the late Dr. Isaac Funk. . . . *It gives substantiation to the stories from India of the exploits of adepts in transmitting messages by telepathic means.* Finally, it will settle all doubt in the minds of many persons who have had, or have thought they have had, experiences which could be explained only by the existence of some occult means of communication." (Italics ours.)

It would seem that the investigation bids fair to open up collateral lines of thinking to some purpose!

The Geley Experiments

H. P. Blavatsky taught the existence of a vital, magnetic principle within the visible physical body, capable under some circumstances of extrusion and objectivity. This is the "astral body," familiar to Theosophists since 1875. She stated, moreover, that the whole issue between occult and materialistic science hangs on the proof of the existence of this principle. The whole course of scientific discovery since then has borne out her view.

Those interested are referred to Dr. Geley's article in the *Scientific American* for November, 1923; and those skeptics who deny the existence of the astral body are invited to show cause for such denial, after perusal thereof. The proofs are at least as conclusive as those for any accepted theory. What is of principal interest to Theosophists, however, are Dr. Geley's conclusions:

"*What we know* as regards ectoplasmic forms is that the materialized organ is a temporary creation dependent upon the organism of the medium. Proofs of this are superabundant and leave no doubt whatever.

"What we do not know is from what directing idea the materialization proceeds. Is it a matter of subconscious idea in the medium? Is there an extrinsic direction, such as that by a 'spirit?' We do not know.

"Nevertheless, in proceeding always from the known to the unknown we can base our notions on two sure observations: The subconscious is immeasurably vast; it contains faculties and knowledge unknown to the conscious mind, and even secondary personalities very different from the normal personality. And the subconscious has certainly a power of organizing matter, called the ideo-plastic power. Logically and if we are faithful to scientific method, we ought to explain all ectoplasmic manifestations and materializations by *the exteriorization of a part of the organism of the medium in an amorphous state and by the subconscious ideoplastic organization of the substance so externalized.* This is, of course, only a working hypothesis. It seems very narrow to cover the whole of the known facts, and possibly may very soon be found insufficient. But, of course, it is for the present the only hypothesis conformable to positive scientific method.

"Let us make no mistake: this hypothesis, taken as it stands, is formidable. It revolutionizes entirely our classical concepts of matter and life. To give one example only—from the philosophic point of view, what does the notion of ideoplasticity signify? It signifies that the idea can no longer be taken to be dependent on and produced by matter. On the contrary, it is the idea that molds matter, and gives to it form and attributes. This is the complete reversal of materialist physiology and the organo-centric notion of the individual.

"A living being can no longer be conceived of as a mere complex of cells. It appears primarily as a *dynamo-psychism,* and the cellular complex which constitutes its body appears as nothing less than an ideo-plastic product of that dynamo-psychism. Matter counts for nothing, it is the idea that is everything here. To proclaim this truth that what is essential in the individual is not bounded by his organism, by its restricted senses, or by its limitations in time and space, is to affirm, not as a mathematical certainty, but as the result of weighing probabilities, the pre-existence of the essential being and its survival of its bodily objectification."

Now, this is probably the most perfect example extant of what can be done by the faulty inductive method; for, within its limits, it is almost an exact epitome of Cosmogenesis and Anthropogenesis as taught in *Isis Unveiled,* the *Secret Doctrine,* the *Ocean of Theosophy,* and collateral works since 1875; and to study these works even perfunctorily is to prove it.

It is evident that science is not so far as might be supposed from accepting the "ideo-plastic" view. Will it also accept the inescapable fact that if the idea forms the body, then the kind of body we have is the product of the kind of ideas we have held, and the kind we shall have in the future will be the product of the ideas we hold from now on? And if it goes so far as to accept this, then there will be no way out of the entailed puzzles other than acceptance of Karma and Reincarnation; in other words, an acceptance of the ethical basis of Theosophy, as well as of its physics and its biology.

Theosophists need by no means consider the end of their labors in sight. For the human mind daily proves itself capable of dismembering any science, any religion, any philosophy, in its own selfish interests. And if the physiology, chemistry, and physics, of Theosophy are taken up, and the ethics disregarded, as will certainly happen, then there will be a great rush toward selfish use of the "ideo-plastic" idea (as is now the case in a thousand variations of "psychology") and then will be ushered in the *era of Black Magic.* Two such eras—in Atlantis and in Lemuria—we have already undergone, and every human being in the world is still suffering the consequences in every fibre, after millions of years. Shall we welcome a third and worse with open arms?

HYPOCRISY

During the recent attempt to exclude evolutionary teachings from the public schools, scientists hastened to claim loudly that evolution was not taught as *fact,* but as theory only; whereas Mr. Bryan desired merely to prevent its being taught as fact; a desire in which one would expect all true scientists, intent upon following truth wherever it might lead, to concur. But evolution *is* taught as fact, and so taught almost everywhere that it is promulgated at all; and this not only in general features, but in the weirdest of details.

For instance, the periodical *Science* speaks of "fishes, the monstrous, ancient, and varied group from which all the higher classes of vertebrates are offshoots;" a statement not only unprovable if true, but as a matter of fact absolutely incorrect. But there is no equivocation, no teaching of "theory" in *Science;* the fish are our ancestors, and that's all there is to it. Those who have not undergone orthodox university education may swallow the claim that evolution is not taught as *fact;* but those who have been through the mill know better; and this matter is not of academic importance only, as the scientist seems to believe.

Teach man that he is spiritual, born of spiritual ancestors, with an animal partner in his own body whose education is his self-imposed task, and he will act as a spiritual mentor to his own lower instincts. Teach him that he is born of a fish, and he will act—otherwise. To which daily life bears witness.

UNIV. OF MICH.

THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XII—No. 8 **June, 1924**

Let us not, then, resist the cycle, nor, complaining of the task, sit down to rest. There is no time for rest. The weak, the despairing, and the doubting may have to wait, but men and women of action cannot stand still in the face of such an opportunity.—WILLIAM Q. JUDGE.

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THEOSOPHY does not concern itself with dissensions or differences of individual opinion. Its treatment of men, things and methods "is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis is its criticism directed in any other spirit."

THEOSOPHY, believing to the full that "There is no Religion higher than Truth," is consistently devoted to the Three Objects of the Parent Theosophical Society which was founded at New York City, U.S.A., in 1875, by H. P. Blavatsky, William Q. Judge, Henry S. Olcott, and others. Those Three Objects are:

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

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

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

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For there is indeed in the terrestrial abode the sacred tribe of heroes, who pay attention to mankind, and who are able to give them assistance even in the smallest concerns.

This heroic tribe is, as it were, a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature.—EGYPTIAN WISDOM.

THEOSOPHY

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

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

A LIVING QUENCHLESS FIRE

SOME of us knew a man in human form, who was living a life absolutely devoted to the well-being of his fellows; who taught a teaching that anybody can find to be *true,* and who was himself true to his own teaching.

And just as in our forefathers' days, when their fire was out, they ran over to the neighbors to fetch hot coals from others' fire—our fire was out.

Here was one who brought us the fire-pot of the ancient teaching and the ancient life. And when, being human, we would have worshipped him, he said, "It is the *fire* that the virtue is in, not in the fire-pot; I do but repeat what I learned from Mr. Judge."

And so we would have perhaps adored Mr. Judge, and have worshipped Mr. Judge, as the Christians adore and worship Jesus; but when we came to read what Judge himself had taught, his saying was, "The virtue is in the fire, not in the fire-pot; I do but repeat what I have learned from H.P.B."

And when in a rush of gratitude and devotion we seized hold on what H.P.B. had left of writing and of example and would quickly have fallen into adoration of her, behold she said, "My gospel is not mine, but his that sent me; I bring you here but a nosegay of culled flowers; naught is mine but the string that ties them."

And then coming back and regarding rather the content of the fire-pot than the fire-pot or the kindly brother that loaned it to us—regarding the fire and the teaching, we saw that the teaching was resonant with one ancient, constant and eternal iteration: THAT THOU ART. And the living quenchless fire that burned in the Christ's and Buddha's hearts so burned in theirs—the fire of the Supreme Spirit.

THE SCREEN OF TIME

Signs of the Cycle

The trend of events in America during the last eighteen months and the uncertainty, *laisser faire* and slow decadence evidenced everywhere in our social, business and political fabric are highly significant. So are the sporadic outbursts of unreasoning ferocity and violence on the part of individuals and groups over seemingly unimportant matters, in various sections of the country.

During the opening months of the year 1923 the tone of business was exceedingly optimistic, if its reflection in the columns of the newspapers of the greater cities provides sufficient criterion for judgment. But by early spring this optimism began to be shot through by warnings, to dwindle away almost over night and be replaced by a growing uncertainty and pessimism. Strikes, shutdowns, failures and receiverships have been common. The farmers are facing an economic crisis; on the other hand one of the few prosperous industries has been the production of automobiles.

The period has disclosed no statesmanship, developed no political leader, brought into relief no outstanding consistent policy, foreign or domestic. The passing of the late President caused no slightest ripple in the sea of affairs, nor has the elevation of the Vice-President accented the fervor of the general unenthusiasm. Taxes are an ever-increasing burden, to be paid grumblingly and evaded wherever and however possible—largely because of the growing recognition of the terrible wastefulness and wretched inefficiency of government, not to mention the high cost of living and the growing pressure that the widespread and insensate desire for leisure and luxury has placed upon the tax-payer.

In the cities congestion is growing daily and almost hourly, despite the restricted immigration which in itself is a source of irritation and discord both at home and abroad. Thousands of children are restricted to part-time sessions in overcrowded schools; housing is so inadequate that normal living conditions are well-nigh unavailable, and so prohibitive in cost, when found, that they are quite out of reach of the decent majority. Urban and interurban transit is overtaxed, irritatingly inefficient, expensive—and withal for the most part unprofitable. The principal streets of the great cities are a maelstrom of trucks and automobiles, the operation of which so vitiates and poisons the air that various Health Boards are on the point of "doing something," though it is reasonably certain that none of the officials knows what to do.

In the country the difficulty of securing labor, its high cost and lack of dependability, together with the disproportionate returns from his investment in time, work and money make the farmer

wonder whether it would be wiser to continue or to quit. Meantime his bank balance dwindles and his mortgage grows.

Is It Progress?

To the average mind, human history presents a panorama of some thousands or hundreds of thousands of years of confused, obscure, bestial struggle toward light, followed by a shorter period of barbarism and a final flowering into our present condition of "sweetness and light."

The Theosophist knows the picture to be of another color; that the cycles of civilization are immemorial, the age of the thinking race incalculable. He knows likewise that the present civilization not only falls far below the peaks of other efforts, but, with one possible exception, is the darkest period in the history of the race; so dark that in comparison with "Ramayana" days, it is a hell of suffering without limit.

However, James J. Walsh, M.D., LL.D., Ph.D., Litt.D., Sc.D., K.C. St.G., has not allowed his alphabetic fence to obscure his judgment. The ordinary idea of human progress, he thinks, is without justification in history. Present problems have always existed, and have been solved as well in the past as in the present, whenever taken seriously.

> Much more of our science was anticipated longer ago than we care to admit, until the actual evidence is presented to us.
>
> The assumption of inevitable progress supposed to be traceable from century to century, if not actually from generation to generation, is entirely without confirmation in history.

We are behind, rather than ahead of the past in the great expressions of human achievement, and in general, while we have improved the lower kingdoms to a great extent, man is about as he was originally.

The Obstacle to Growth

Dr. Walsh's reviewer wishes to know why we have been unable to progress as much socially as physically, especially when peace, kindness, mutual help, fairness, and politeness, pay larger dividends than flying machines and radios.

The answer is rather obvious: We have gotten what we went after, which was machinery and not peace and kindness. The road we have taken has been due entirely to ignorance of the true path to happiness; we have thought these things *meant* happiness in themselves. Mankind is involved in matter for the dual purpose of self-education and of raising matter to self-consciousness. Duty forgotten, we have become caught in the cogs of our self-created machine while seeking selfish happiness. Selfishness *in toto* being of the nature of matter forms a tie unbreakable until we set ourselves to its rupture, instead of as at present regarding it as a floral offer-

ing to our own superior wisdom. In the meantime, possessing the light of reason, we allow it to be used and dominated by the material side of our nature—a prostitution which necessarily results in disease, mental, moral, and physical.

In its time and place, the true line of experience for the consciousness in matter was expansion, greed, ingurgitation; might is right, and the survival of the fittest, are true laws in their own sphere. Animal nature in itself followed those laws unconsciously, naturally, and with a minimum of unhappiness. That day is gone for *us;* but we cling frantically to it and wonder why we fail to achieve happiness. Can a blooded racer be happy in a pig-stye?

For milleniums we have trampled one another in the mire of selfishness, while looking upward at the ladder of selflessness pointed out by the Great Teachers, and wishing we had the courage to climb. The time has come for reinvolution to the Supreme Unity from which all came. Until we reorganize our whole view of nature from the personal to the impersonal, from the passionate to the compassionate, from the selfish to the unselfish, we will remain in a hell foreign to our real natures, be it however many aeons.

Is Civilization Decaying?

This, in effect, is what the Hon. Bertrand Russell inquired in a speech some months ago. One might ask what further decay can be in store for that which has nearly reached extreme putrescence; but the Honorable gentleman's views are in general so near what has been said again and again by H.P.B. and W.Q.J. that we reproduce the gist of them.

Mr. Russell believes that there are diseases which can be directly attributed to characteristics of the social system—cancer, for instance, is seemingly caused by the whole tendency of the civilization in itself, rather than by any defect in social organization. Cancer is peculiar to the civilized peoples. (We believe, however, that a "certain defect"—vivisection—may play a prominent part in the spread of cancer.)

It had sometimes been assumed, he thinks, that one of the effects of science was to make the human animal rational. This was one of the Victorian illusions which the present century has seen fit to shatter. Instincts and impulse are still the main sources of human conduct.

Another happy illusion which has been entertained is that since science gave man control over nature, this resulted in an addition to human happiness. An industrial society seeks doubtful luxuries, one of which is a larger population, which ultimately is equivalent to a lower standard of life. War is another, which increasingly

tends to be waged against the civil population, and for whose conduct men of science are becoming increasingly responsible.

Artificial birth control may cause the domination by a small white population over the colored races, who will be governmentally prohibited from knowledge thereof. This may lead to mutiny and the extinction of the white races. Sterilization is another factor, whose application is at present only prevented by superstition. It might be possible to make a beginning with imbeciles, although a likely consequence is that opposition to government may be taken as proof of imbecility. The dependence of emotional disposition upon the ductless glands is a discovery of importance. Governments may in the future produce artificially any disposition desired.

Mr. Russell concludes that science depends for its effect on the passions of the dominant classes or nations, having untold possibilities for good or evil, but offers no substitute for virtue—not even glandular adjustments! He thinks that so long as men are resolved on destroying one another, every advance in science does harm. Sooner or later, however, experience of misery may produce wisdom, and with the impulse of kindliness, science may increase human well-being far beyond anything previously known.

The Hon. Mr. Russell's vision is keen, and there is an increasing number of him; but all are like men tied to the rails before a locomotive—seeing the danger clearly, but helpless to avert it. The Theosophist—very apt to be one who has acquired wisdom through the experience of misery—knows that in the immemorial doctrines alone can be found that knowledge which discerns the division line, infinitely fine, between the man and the animal in each individual; and that in that wisdom is the one wedge capable of penetrating the crevice and levering the animal from its present control of the god.

An Overcrowded World

How utterly futile and even absurd is the "work," so far as its direction is concerned, of many scientific men of the day is well illustrated by a Baltimore dispatch to the New York *Times*. It sets forth the estimate of a statistician that the world will be crowded a thousand years hence, and that its population limit will be reached about the year 2923.

> The population of the world always has grown and certainly is now growing at a rate which, if continued, will completely populate the habitable portions of the earth with a density that will be the maximum consistent with the existence of human beings.

Thus Dr. Raymond Pearl, professor of biometry and vital statistics at Johns Hopkins University, who with a colleague, Dr. Lowell J. Reed, is engaged in extensive study of world population and its ultimate effects and requirements.

To say that the "population of the world has always grown," is certainly not scientific nor susceptible of proof. Nor is it true. One would think that a merely casual consideration of historical evidence of the rise and fall of civilizations under cyclic law would give a clue to sincere scholars in their search for a *principle* of waves of humanity, or the *law* underlying world population—which is all that present-day scientific investigators can rationally expect to uncover, since actual statistics are recent, as well as unreliable. Again, geological evidence ought to demonstrate the insufficiency of available predications: continents with their teeming millions have more than once gone down under the sea, to come up again stripped and clean of former occupancy.

Certainly Dr. Pearl is not so fatuous as to develop his ratios from the pitiful records and futile guesses of the last 7,000 years. Mankind of present general physical constitution has been on earth for over 18,000,000 years, and there have been periods when earth's population was immensely greater than it is today, as well as less. Also have there been civilizations as much more highly developed than this one as imagination can picture—and a science correspondingly so high and inclusive as to make our present pseudo-science appear like kindergarten lessons.

> The population problem is no myth. It is, perhaps, the most significant one facing mankind today. . . . I believe that any one who considers the facts is bound to have some misgivings about the world's ability to go on indefinitely increasing both its population and its average standard of consumption, for that is just what we have been doing. This widened ratio of world consumption represents a more extravagant standard of living.

FEEDING THE MULTITUDES

Dr. Pearl is anxious about feeding the multitudes, which he assumes apparently will be just like us—or perhaps, unfortunately, more so—along towards 2923. We wonder has he ever considered the possibility that man's constitution changes and that with the change his needs, perchance, change accordingly. Or that the Sun in moving around an unknown centre is continually bringing the earth into new areas in the Universe, where as earth it has never been before. Consideration of the many new "elements" that have been "discovered" from time to time might well give him occasion for thought along these lines. Even supposing the earth were to become overcrowded in 2923—a supposition that appears to us completely fanciful—is it not reasonable to deduce that there will be plenty of sustenance available of the kind man then needs, for the kind of body he then may have, under those changed conditions which the changed position of the then earth will occupy. There always *has* been plenty of food for everybody, so far as we know, and there *is* plenty now for everybody—for all and sundry,

though many suffer hunger in this high and enlightened civilization we have built in our ignorance.

New York in the Year 2000

Dr. Pearl and Dr. Reed recently completed a study of the population of Greater New York, predicting that this region would have in the year 2000 some 28,800,000 people, a figure equivalent to about one-fourth of the present population of the United States. This takes no account, of course, of cataclysms or natural disturbances, the gradual sinking of the shore-line or phenomena of that nature.

It is to be hoped that long before 2000 the people of the United States, or of that nation which will then correspond to the present United States, will have learned better than to congregate in great, congested centres of population like our present terrible cities. Indeed, outraged Nature will force them to. Meantime since "prediction" is the subject under discussion, we venture to suggest this one: Before Dr. Pearl and Dr. Reed and others of us victims of the present generation, pass on to our reward many otherwise conventional Americans, or of that great New York host whom we hope will become Americans in the progress of time—many will be *afraid* to live in what is now New York, if indeed it is habitable at all!

And this is said despite the reassuring statement of a New York Presbyterian clergyman, dining recently with a few of his faithful "Fundamentalists" in Philadelphia, that New York City would be "saved," since there were at least three righteous men still living there! Righteous fundamentalists, we suppose.

"A time and a time, and a half a time"—who can figure it out?

We do not pretend to; but there are signs—and we believe in signs. Furthermore, there is a prophetic hint in black on white made by One who knew how to read the signs and what lay behind them, as well as what the portents were. The great law of Nature is: Creation, Preservation and Destruction, in order to recreate—better, more worthily and fairer.

Interest in Insanity

As our present civilization becomes more un-sane, and as congestion and over-crowding in our great centres of population continue, a more widely marked interest in the causes underlying insanity is to be noted, as well as a sincere desire to help those of disordered mind. Not long ago in these columns the marked increase in the number of the insane, as evidenced by statistics, was commented upon, together with some discussion of the reasons therefor as outlined by a thoroughly experienced Canadian official.

In a radio talk Homer Folks, Vice-Chairman of the Public Health Council and Secretary of the State Charities' Aid Association, New York, declared:

> The number of insane is increasing faster than the provisions for them. At present there are 7,000 more patients crowded in institutions for the insane than the buildings can accommodate suitably. . . . Not only are the institutions for the insane unsuitable and insufficient, but owing to the lack of accommodation for the feeble-minded, who should also be taken care of by the State, about one-half are at large. These people are responsible for a large part of vice, crime, disorder and poverty.

SUICIDES, INSANITY AND GOSPEL HYMNS

Dr. Richard Roberts, of Montreal, speaking in Hartford, Connecticut, to the delegates to a conference of men who are considering entering the ministry, said that personal religion inspired by the sentiment in some hymns, such as "When the Roll Is Called Up Yonder" and "There Will Be Glory for Me," has been the cause of increase of suicides and insanity.

Commenting upon the foregoing a writer in The New York *Times* points out the prohibitions in the Buddhist canon law of priests' inciting to religious and psychic intoxication by expatiating on the delights of Heaven. He quotes:

> Whatsoever monk shall knowingly deprive of life a human being . . . or shall utter the praises of death, or incite another to self-destruction, saying, "Ho, my friend, what good dost thou get from this sinful, wretched life? Death to thee is better than life"—if with such thought and mind, he by various argument, utter the praises of death or incite another to self-destruction—he is Parajika (he is no longer in communion).

CONGRESS ON MENTAL HYGIENE

An editorial in The Washington *Post* calls attention to an announcement of the intention to hold in the United States in 1925 an international congress on mental hygiene, the object of which is to attempt to find a solution for nervous disorders, mental deficiency and delinquency. Thus far twenty-one nations have agreed to send representatives, and this number probably will be increased. Says the writer:

> By patient experimentation and the application of the ever-widening discoveries of science to mental diseases it will be possible to remake a world which will, in the fullest sense, realize the aim and motto of the old pagan poet who sang the excellence of *mens sana in corpore sano*.

A soundly based optimism is a helpful attitude of mind but the *Post's* editorial writer is to our minds over-sanguine. On the present basis of a materialistic religion, a grossly materialistic science, and a still more "bodily" psychology with its cruel and pernicious practices of human mental and emotional vivisection, how can any real relief for suffering humanity be expected?

Remedial aids may now and then afford relief, temporary or otherwise, but in most cases they avail little. Only a true psychology, together with its application in an individual way to the particular individual under treatment, offers justifiable hope. The best way to relieve insanity is to promulgate in simple terms a sound philosophy of life, so that the purpose of life may be understood and fulfilled, and the great spiritual laws of a Spiritual Universe be complied with.

Catholic Church Attendance

In connection with scanty church attendance figures recently compiled by the Lord's Day Alliance, a priest of the Roman Catholic Church wrote a letter to the New York *Times* to direct public attention to the fact that the figures quoted applied but to Protestant churches of various sects, and not to the Catholic. Then he proceeded to give some figures showing the mighty Sunday attendances at Roman Catholic churches in New York and vicinity.

Undoubtedly these services are largely attended. Superstition is ingrained in humanity as a whole even in this our "enlightened" period, let alone among the poor and ill-educated masses of men, who believe that their spiritual future rests in the whim of the Roman Catholic hierarchy and its representatives. These hard-working and well-deserving people are sadly exploited and many go to church and give their money to it because they are afraid not to. Hence the large Catholic attendances—at services carefully worked out with mystery and mummery well calculated to keep the ignorant and oppressed thoroughly psychologized.

That the Roman Catholic Church is greatly weakened in its actual strength and influence is, however, one of the hopeful signs of the times. The exceeding feebleness of the Protestant churches as a whole is the best evidence of the fact. For whatever essential strength and vitality Protestantism has ever possessed has been derived from its parent trunk—Catholicism. The leafless and dying limbs of this anachronistic growth afford conclusive proof that the tree itself is rotting and dying.

Says a writer in *The New Republic,* in discussing motives of men in joining the Ku Klux Klan:

> There is undoubtedly much truth in the charge that newspapers are afraid to discuss with any frankness the affairs of the Catholic church. So are educators, public speakers, and most of all, politicians. It is the existence of such taboos that makes it possible for the Klan to work underground and gain widespread adherence for its fantastic stories. . . . Similar taboos exist in lesser degree in regard to the position of the Jew and the Negro in the community. There is little hope for improvement in the present situation until all of them are broken, and a healthy atmosphere of free discussion is substituted.

Undoubtedly, the foregoing is true. People are *afraid*, and fear is the child of ignorance, which is also the parent of superstition. If only more clear-sighted souls would learn that they can place complete and utter reliance upon the Law of their own imperishable natures, we would get some badly needed examples of courage these difficult days; the example would spread, and in consequence light would be thrown on some places that are at present dark and mysterious.

AMERICAN IDEALS

The writer in *The New Republic* closes his article thus:

> Above all, we need historical education as to what American ideals really are, and as to how and why these ideals are violated by the creed of the "little Americans". Until we are willing to make a genuine effort of this sort, we must be prepared to see either a continuance of the Klan itself or at best, a continued fertility of the soil from which it has sprung, with the likelihood that the whole phenomenon may be repeated at almost any time.

True enough! Why, there are many supposedly well-educated men in high place today who believe, and often reiterate as a fact that the United States is a "Christian" country, for example—so established by the Founders—when anybody by reading the Declaration and the Constitution can prove for himself that this is not true. "Nature and Nature's God" are referred to: something as completely opposed to Catholic or Protestant ideas of Deity as light is opposed to darkness. The Founders knew what they were about when they framed those subtle documents, or if they did not, the *Nirmanakayas* who were behind them *did*.

"Americanism" does not mean intolerance; it does not mean fear or flabbiness either. An understanding of it will return under cyclic law during the last quarter of the present century, just as that understanding was had by some in the last quarter of the eighteenth century—and by a few within the last fifty years. Wrote William Q. Judge:

> Now this is, as I said, an era. I called it that of Western Occultism, but you may give it any name you like. But it is western. The symbol is the well-intended American Republic, which was seen by Tom Paine beforehand "as a new era in the affairs of the world". It was meant as near as possible to be a brotherhood of nations, and that is the drift of its declaration and constitution.

"Well-intended," yes, and well-started; now it has to be brought back to an approximation of the ideals. At least *some* can elect to form units in a brotherhood within the present nation; to live and let live in brotherly amity. That would be a true *start* towards bringing the real into line with the ideal. It is worth thinking about, and trying for.

STUDIES IN THE SECRET DOCTRINE

VIII

GROWTH THROUGH SELF-EFFORT

LIFE is substantial as Spirit or as Matter, as the noumenal principle or as the phenomenal personality, as monads or as atoms. In pralayic non-manifestation or in manvantaric manifestation that LIFE is "One homogeneous divine *Substance-Principle.*" (*S.D.* I, 272.) IT is Be-ness.

Involution of Spirit and evolution of Matter is one process, though it appears dual. That process can best be described as perpetual motion which never ceases, never slackens nor increases its speed, not even during the interludes between the pralayas, but goes on like a mill set in motion, whether it has anything to grind or not. *This* is Be-coming.

The never-ending (for it never began) stream of conditioned existence is conscious; from within the dark depths of Be-ness it issues forth to show itself as the without which is the universe. That stream is composed of Beings—collectively Being—these as units or *en masse* are finite while the stream as a process is infinite, beginningless and endless. These finite beings, be they atoms or monads, are identical with the ever becoming Universal Over-Soul, which itself is an aspect of the Unknown Root—or the one "absolute attribute" of Be-ness (*S.D.* I, 2). These beings vary infinitely in their respective degrees of consciousness and intelligence. Each of them either was or prepares to become a man; therefore there are three basic types of beings: (1) Incipient men; (2) Men; and (3) Perfected men (*S.D.* I, 275).

> The incipient monads, having never had terrestrial bodies yet, can have no sense of personality or EGO-ism . . . they have no individuality in the sense in which a man says, "*I am myself* and no one else;" in other words, they are conscious of no such distinct separateness as men and things have on earth. Individuality is the characteristic of their respective hierarchies, not of their units. (*S.D.* I, 275.)

These incipient entities evolve into self-conscious individuals, intelligent enough to exert and make use of their Will, only in the human kingdom. They can have no independent conscious existence before they pass through a long line of evolution in the kingdoms of nature below the human; therein states of consciousness are unfolded leading to self-consciousness which is the birth of man. Individuality thus acquired further evolves in the human kingdom by self-induced and self-devised efforts, in which intelligent will-power and the compensating or re-acting Law of Karma play the most important parts. The self-conscious individual by self-effort, co-operating with the Law of Karma by the help of his Will-full

Intelligence, and receiving opposing reactions when through ignorance that intelligence fails to co-operate with the Law, ascends through the gamut of manasic-evolution which takes him out of the condition of man into the kingdom of the super-man. Thus the third stage is reached.

Here we are concerned with the middle or second stage of the three, viz., of man.

The first and the most important idea to understand in reference to evolution in this our kingdom is the following:

> The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations. (*S.D.* I, 17.)

In the philosophy of Theosophy this fundamental plays the leading role. Every enquirer is told of it at the very start. Every tyro in Theosophy speaks about it. It is not a difficult proposition to understand, and yet, without doubt, it is the most difficult one to practise, and because of that, very often it is the least understood of the teachings. This is not paradoxical but the fact is that this teaching cannot be grasped by mind alone—however mighty the mind. No amount of theoretical knowledge of it will produce necessary effects. To know it thoroughly the teaching has to be applied, has to be practised, many a time, in many a situation, till dimly its activity stands revealed to our perception. It is *not* a mental process, hence mind alone cannot fathom its mystery; it is a *manasic* process, in which *our* mind is only a learner. Ordinarily our minds are the enlightening influence in our lives; but what has given it its enlightening power? Manas, the Thinker, is the teacher of mind; he lights the mind; from him our minds gain their power to illumine, their capacity to shine. Only when Manasic action of the Thinker, the Manushya, the Real Man, begins to operate does this teaching, through application, become clear.

"The mind is like a mirror, it gathers dust while it reflects," says the *Voice of the Silence*. But Manas is the Light of Buddhi which is fed by the Energy of Atma; it is the flame, radiant and luminous, which all the time performs the sacrificial action of consuming dust to make it shine in splendour. The energy of Atma is the Will, free and impersonal; the Light of Buddhi is the Intelligence which utilizes it because it is energised by that Will.

Will is the creative-power in man—the maker of super-man. By our will we are the fashioner of that which is divine in us but which now is asleep, dormant, latent. Conscious, intelligent Will is the faculty *par excellence* of man, and this is the moulder of Individuality itself. Manas gains mastery over his mind and the other lower instruments by the power of Will and the faculty of intelligent discernment.

The human kingdom is the balance between non-humanity and super-humanity. Hence the human kingdom is the plain of Kurukshetra—the plane of struggle and war. The hell of non-self-consciousness is behind, the heaven of all-self-consciousness is in front of man—in his present state the purgation of matter has to be undertaken by him. This means that leaving behind his *state* or *condition* of self-consciousness *he* has to make of *himself* a Self-Conscious *Being*. The personality has to lose its animal nature, its vegetative tendencies, its inert earthiness and become pure; then only can that purified personality be handled by Manas, the Thinker, who running with it, through the seven-fold upward course assimilates to himself the eternal life-power of Atma, and blends it, himself and that Atma into one and becomes a Self-Conscious Pure-Buddhi-Being—Wisdom-Incarnate, Lord of Contemplation.

The third fundamental proposition fore-shadows in that one sentence quoted above the entire evolution-process of the human kingdom, a few salient factors of which we have tried to indicate above, and which in conjunction with the following extract from the Second Volume (pp. 109-110) will afford light to the student:

> That which propels towards, and forces evolution, *i. e.*, compels the growth and development of Man towards perfection, is (*a*) the MONAD, or that which acts in it unconsciously through a force inherent in itself; and (*b*) the lower astral body or the *personal* SELF. The former, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed itself, that force. Owing to its identity with the ALL-FORCE, which, as said, is inherent in the Monad, it is all-potent on the *Arupa,* or formless plane. On our plane, its essence being too pure, it remains all-potential, but individually becomes inactive: *e. g.*, the rays of the Sun, which contribute to the growth of vegetation, do not select this or that plant to shine upon. Uproot the plant and transfer it to a piece of soil where the sunbeam cannot reach it, and the latter will not follow it. So with the Atman: unless the higher Self or EGO gravitates towards its Sun—the Monad—the lower *Ego,* or *personal* Self, will have the upper hand in every case. For it is this Ego, with its fierce Selfishness and animal desire to live a Senseless life *(Tanha),* which is "the maker of the tabernacle," as Buddha calls it in *Dhammapada* (153-154). . . . The Atman alone *warms* the inner man; *i. e.*, it enlightens it with the ray of divine life and alone is able to impart to the inner man, or the reincarnating Ego, its immortality. . . . It is the Higher Ego, or incarnating principle, the *nous* or *Mind,* which reigns over the animal Ego, and rules it whenever it is not carried down by the latter. In short, Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution only when the selfishness of the *personality* has so strongly infected the real *inner* man with its lethal virus, that the upward attraction has lost all its power on the thinking reasonable man. In sober truth, vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution—at least they ought to be so. The fact that mankind was never more selfish and vicious than it is now, civilized nations having succeeded in

making of the first an ethical characteristic, of the second an art, is an additional proof of the exceptional nature of the phenomenon.

The initial steps of this momentous journey have to be taken now and here by every earnest student of the Wisdom.

The first of these is to reject, without any mental reservation, without any equivocation whatever all religious, philosophic or scientific creeds which teach the existence of an Intelligent Ruler of men, Father of His children; which teach dependence on power, force or law outside of man himself; which inculcate the practise of ceremonial and ritual for appeasing powers sub- or super-human; or which encourage the notion of man becoming a ministering angel or deva with a view to propitiate the desires of mortals. To all who are in churches or mosques or schools where either or all of the above doctrines are taught, East or West, Theosophy says—"Come out from among them and be ye separate, and touch not the unclean thing." (II *Corinthians* vi:17.)

That is the first step—the complete rejection of orthodox creeds which have to be blindly believed, or which encourage dependence on outer agencies, personal or institutional.

The next is to practise every day and in all circumstances self-reliance, to gain the habit of moving from the centre within, to energise by the power of self-determination, to make use of Will-Force to think and reason, to feel and imagine and finally to perform action. This is to save ourselves from mental darkness, though it is inflicting upon ourselves the tortures of responsibility. Through this, however, self-redemption is attained and to this reference is made in the following:

> There is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally—SELF-REDEEMED. (*S. D.* II, 420.)

That is the second step—a sincere and persistent effort at Self-energisation through the perception of the Great-Sacrifice of the Master-Soul, who is the Lord of Consuming Fire, who brings not peace but a sword of flame called Responsibility.

The next step is the recognition of the very important factor that the same Master-Soul has sacrificed for others. It is not often realized that to enable others "to come out from among them" and to help them shoulder the burden of self-responsibility and achieve self-redemption through self-correction is to prove to ourselves the measure of our own achievement. By our life and work we become channels of service to others; this in proportion as we practise the second of the rules, just as the strength and completeness of that second lies in the observance of the first rule.

That is the third step—the spiritual service of the human kingdom by assisting its members to live the Wisdom-Religion of Responsibility leading to Freedom immutable and Joy eternal.

The third fundamental proposition of the *Secret Doctrine* teaches us first to be warriors and fight the powers of darkness—blind-belief, credulity, superstition; secondly, to be energised by the powers of light—Responsibility and Sacrifice; thirdly, to live the Law of Brotherhood which springs from the vision that we and our fellows live in the One Master-Soul, and that between these three complete identity subsists.

This triple lesson is as profound as it is difficult. The words of Mercury sound harsh after the melodies of Pan. But for every human soul comes the moment of realisation in which the fantasies of matter-beauty, *prakriti-maya,* are seen as such and cause poignant grief. Very near, however veiled, is the simple glory, the simple beauty, the simple grandeur, of the Single-Eyed Self, who works strenuously to take us away from the realm of past, present, future into that of the Eternal Now. The bridge each human soul has to cross is that of Intelligent Responsibility and Sacrifice, through self-induced and self-devised efforts.

CYCLIC ADJUSTMENTS

For verily, all the wonders of our age are destined to become but the ephemera of the century that is slowly approaching us, while they remain but the dreams and often the nightmares of the present era. All this will surely pass away and be no more. A seismic breath in Egypt may occur tomorrow and the earth will then "open her mouth" and swallow the waters of the Canal of Suez, and it will become an impassable bog. A *terremotos,* or still worse, a *succussatore,* as they are called in South America, may lift the Long Island with its "Liberty" and toss them both a hundred feet high in the blue air, but to drop them down, covering their watery grave with the never-drying salt tears of the Atlantic Ocean. Who can tell? *"Non Deus prae videt tantum sed et divini ingenii viri"* saith sly Cicero in his *De Divinatione,* treating of cosmic phenomena. And the same thing threatens Lutetia that was, or Paris that is, and our own British Isles. No; never has God predicted so much as has the divine intellect of man; surely not. Nor would Cicero's feelings change, had he ever read the *War Cry* in his day or entertained a couple of Adventists. And what would be Cicero, after all, in the presence of a modern Materialist? I asked myself. Would he be non-plussed, or would he remark—as Job did to the new philosopher, his persecutor—"Hast thou not poured (modern) wisdom out as milk and curdled it like cheese," enough to show us what it is?—*H.P.B.*

LIVING THE LIFE

DEAR COMPANIONS:

Your statement of monthly expenses is not encouraging, but we have seen worse conditions, and with less in view to face them. It looks like "alone and possessing nothing" for us; but we can face all this without the slightest fear. We must trust absolutely to the Law, doing our conservative best as we go along. We have but to keep that work, which we see to be the Real work, going, through thick and through thin; then, whatever comes will be right, and we will finally see the right results for All, for it *is* "All" that we are working for.

Business has been defined as "a lot of useless activities which we have created and now bow down to and worship." But there are some we know who are heretics in that direction, and I like these best. Well, the world we live in is governed by these very follies, and we are here to hold fast and get going a crop of better, finer ideas.

The fact that burdens are growing heavier cannot be accounted a bad sign; there must be in those to whom burdens come an unused strength that needs exercise. We will have to take the Bible saying as true that "the burden is to the strong." Too, it is well to know one's strength, which cannot be known without using it. By and by you will know what you *can* do, and the necessity for these trials will cease.

In answer to H—— I am glad that you made plain—and it cannot be made too plain—that there is absolutely no one in U.L.T. who "instructs and informs other members of what he or she gets as coming from Masters." Don't worry about anything you may have said or hinted about me; no particular harm is done, but it is best to keep silence and act according to your own convictions. Let others follow not you, nor anyone, but the path you show. This is the safest way for all: point to the records and advise an open mind and an eager intellect as well as an unveiled spiritual perception. We have faith that "the Master's hand is over all" and go the limit on that. I think that your letter covers the ground pretty well. The "writer" of the "extracts" in question does not care what is done with any words he has written, so long as the sense and meaning is maintained, the intent preserved; nor would he in the least object to the presentation of the ideas in any other way; in any event, no name is attached or recognition sought.

In regard to the question asked. In the *Voice* it speaks of Kundalini as Buddhi, considered as an active power—the power of that sheath in full operation. Ordinarily, Buddhi acts indirectly through Manas in its lower aspect of action, thought, and feeling

as they relate to the objective consciousness. In this sense, therefore, Buddhi may be called passive; the power is there but transmuted into lower and divergent energies.

The unitary idea in the septenary nature is to be had from the conception of Consciousness, or the Perceiver, using different vehicles for expression and reception on different planes. It is not waking nor sleeping nor Deep sleep, nor Sushupti, nor Turya, but just *Consciousness* acting in these various ways and conditions. We are That which perceives in these various ways. Consciousness is One—the ways are various. The Seer is unitary, but has many ways and directions of seeing. "Man" is not any of his principles, but they are "his" instruments. These principles or sheaths are made up of the "lives" of various kinds of different planes. The unitary idea is consciousness with power to perceive in every direction through appropriate evolved instruments. Like the God of the Bible, "Man" cannot be found out, for darkness surrounds his pavilion. "He" is ever behind every manifestation and expression, and is also Paramatma, the Highest Soul.

Unity cannot be stepped down. IT ever is; IT is to be realised. Of course, it is a consideration of processes that is confusing with our present perceptions; but it is not so difficult to have a working generalization sufficient for our present purpose. The thing to be realised is Unity—the One, not separate in its manifold appearances. That Thou Art, O Svetaketu.

I think that the word "Perceiver," connotes both individuality and that power of perception which is infinite. As individual—as Ego—it connotes all the experience of the immense past. It is also Ishwara and Paramatma, for that which perceives has no limitations to its possible field. The Perceiver rests in the Infinite and is always behind and above any and all expansions of perceptions. "Man" is greater than any mind he may have for he is constantly changing it—and remains. The Soul looks directly on ideas; nothing comes to it but ideas, obtained through its various evolved sheaths. We can have no experience whatever, whether from the bodily organs, or by suggestion, unless an idea is presented. Ideas may come from objects, from words written or spoken, but our only real perception of them is "idea." We classify ideas because of an assumption of separateness, but that is not the true way, and the effort should be made to realise that the Soul is vision itself, and that it looks directly upon ideas.

There are minds many, and many kinds of mind, but there is the Eternal Thought in the Eternal Mind—the world of Eternal Idea which is the world of True Being. We must bring back to the light of day the present sense of our divinity which illumines us in dreamlessness—where the "Spirit thinks not, yet thinking not,

he thinks, for the energy that dwelt in thinking cannot cease because it is everlasting."

Study, work and service are the means, with the motive of being better able to help and teach others. Doing all we can, we do all that can be done. There is no use in distressing ourselves about what we do not know; we find knowledge springing up spontaneously within us as we do our best with what we see and know. It matters not whether that which we consider as "we" gains or loses so long as what should be done is done as best we are able. It is desire—results—that trouble us; they always will. The right done everywhere is ours. No learning is learning unless it leads to readjustment.

Love to you, as ever—*R.C.*

JESUS AN INITIATE

The position THEY give to Jesus, *as far* as we know, is that of a great and pure man, a reformer who would fain have lived but who had to die for that which he regarded as the greatest birthright of man—*absolute* Liberty of conscience; of an adept who preached a universal Religion knowing of, and having no other "temple of God" but man himself; that of a noble Teacher of esoteric truths which he had no time given to him to explain; that of an initiate who recognized no difference—save the moral one—between men; who rejected caste, and despised wealth; and who preferred death rather than to reveal the secrets of initiation. And who, finally, lived over a century before the year of our vulgar, so called, Christian era.

We do not know which of the Buddhas our correspondent is thinking of, for there were many "Buddhas?" They recognize in him one of the "Enlightened," hence in this sense a *Buddha;* but they do not recognize Jesus at all in the Christ of the Gospels. Such questions, however, can hardly be answered in a public journal. Our correspondent seems to be ignorant of the fact, that though we live in India, surrounded by 250 millions of human beings, whose devotion and reverence to their respective avatars and gods is not less intense or sincere than that of the handful of Christians who grace this country to their Saviour, yet while it is deemed respectable and lawful to laugh at and abuse by word, and insult in print every one of the gods of our *heathen* Brothers, that journal which would presume to deny the God-ship of Jesus and speak of him as he would of Buddha or Chrishna, would immediately lose caste and have a hue and cry raised against it by its Christian subscribers. Such are Christian ideas of justice and Brotherhood.—H.P.B.

THE KINGSHIP OF THE SOUL

India has been going down for thousands of years. She must take equally long for her regeneration. The duty of the philanthropist is to work with the tide and assist the onward impulse.—*Mahatma K.H.*

THE movement for Democracy in the East is regarded as the fruit of Western culture. *Swaraj*, Self-Government, is the cry of aspiration which arose as an echo in the East of the trumpet call of self-determination sounded in the western hemisphere—so it is said. In several countries of Asia the military victory of Japan over Russia is seen as the starting-point of the democratic movement in the East. This notion is the outcome of the false conceptions which, like a thick fog, have surrounded the Spiritual Figure of Democracy, since the days of Aristotle.

All Incarnations and Avatars of the Spirit-Power were Democrats and Preachers of Democracy. They were Protestants, one and all, against the autocracy of blind-belief and the authority of God or Gods, Popes or Caliphs, priests or purohits. What can be more democratic than the teachings of the *Bhagavad-Gita*—"He who seeth the Supreme Being existing alike imperishable in all perishable things, sees indeed;" and again, "As a single sun illuminateth the whole world, even so doth the One Spirit illumine every body;" and finally, "Of those things which deceive I am the dice, and splendour itself among splendid things." Is not this the last and final word on true Democracy? For the practising of universal brotherhood where is a better guide to be found than in this: "Know that the Wisdom which perceives in all nature one single principle, indivisible and incorruptible, not separate in the separate object seen, is of the *Sattva* quality." For the realization of Democracy where is the image superior to this: "There dwelleth in the heart of every creature, the Master—Ishvara—who by his magic power causeth all things and creatures to revolve mounted upon the universal wheel of time. Take sanctuary with him alone, with all thy soul; by his grace thou shalt obtain supreme happiness, the eternal place."

There came to the world as a mighty warrior, that Prince of men—the son of a royal father—who fought the autocracy of the priest by his poverty, who killed the letter of the law by the power of the Spirit which is Democracy incarnate. Gautama, the Buddha, gave up all that he possessed, wife and child and throne, so that the poor may inherit the earth, and taught: "The Lord of self is the Self; who else could be the Lord?" "Look within, Thou art Buddha." Can any socialist make a grander assertion to the greater glory of man? The Word became flesh, six hundred years before the Christian era, and It was the message of Liberty, supreme and final:

Pray not! the Darkness will not brighten! Ask
Nought from the Silence, for it cannot speak!
Vex not your mournful minds with pious pains!
Ah! Brothers, Sisters! seek

Nought from the helpless gods by gift and hymn,
Nor bribe with blood, nor feed with fruits and cakes;
Within yourselves deliverance must be sought;
Each man his prison makes.

Jesus, following Gautama, likewise taught spiritual democracy. He was the friend of publicans and sinners, and if Buddha had among his disciples Upali, the Barber, Jesus had Peter and his brother Andrew who were fishermen—and there was Mary Magdalene.

The Vedas, antedating the *Gita,* taught Democracy. Plato, the predecessor of Jesus, preached likewise. Naga-Arjuna following the Buddha and Apollonius of Tyana following Jesus of Nazareth did the same. A long line of Spiritual Socialists is historically traceable as influencing the destinies of races and eras, communities and civilizations. They were all Comrades belonging to the same Guild of Service, all Masons of the one Grand Lodge united by a single purpose—the establishment of the Reign of Democracy, the Republic of Conscience, the Rule of Knowledge. The forces of autocracy drove the spirit of Jesus away when Romanism conquered the early Churches, and the era of Democracy came to a close. Similar forces overtook and corrupted the Teachings of Nirvana and the Law, of the Tao and the Aum in the world of Asia. Spiritual Socialism became extinct and the Great Socialists, rejected and persecuted, retired behind the Veil, just as Indian women flew to the *purdah* before the invading armies of foreigners. Decade by decade and century after century the great spiritual truths passed through obscurity to oblivion. Then mutterings were named; prayers and gestures became sacraments. Karma-Nemesis unerringly produced its avenging retribution—blind belief gave birth to scepticism, abject authority evoked the questions of doubt and challenged the dicta of creeds; Science, once the hand-maid of religion, reincarnated but to wage war against it. Democracy and Socialism lost their spiritual moorings and became political catch-words, mere shibboleths. Still the world moved on when Disraeli, himself a statesman, wrote in his *Lothair:* "The world is wearied of statesmen whom democracy has degraded into politicians." We do not fare any better today, though since then millions have died to "make the world safe for democracy." With Phocion we can compare the speeches of the political Demosthenes of today to cypress-trees: "They are tall and comely but bear no fruit."

The East has been coming under the influence of the material aspects of democracy and socialism. Japan, intoxicated with the

success of her martial achievements, would gladly accept a place as a "western" nation, but for the prevailing tradition of the white races which forbids her that opportunity. The China of Laotze, Confucius and Chwang Tze is a prey to ambitions of outer powers, while within herself she is seething with lawlessness and revolution. Tibet once secluded is beginning to "enjoy" the glories of scientific civilization and is full of rumours of war. Persia is contemplating the creation of a republic while her Shah is being dethroned. Even small Afghanistan has seen a great change and is no more a buffer state.

And there is India—"the Motherland of my Master," H.P.B. called it. In India a hoary tradition has kept itself alive even through superstition and ignorance—the tradition of a spiritual past. It speaks not only in the profound philosophy of the great schools but also in the observance and practices of life and religious ritual, customs and manners. The ideals of the *Varna-Ashrama-Dharma,* the religion by castes and conditions, however degraded, hark back to the ordered existence of a great age of dignity and prosperity. Yet, even in that country, because of the contacts of western culture, great changes have taken place during recent decades. What has never happened since the fateful year 1857 is taking place today—India is a subject of international concern. Nana Sahib brought India before the world by his exploits then; today a very different kind of character has made her name respected in every quarter of the globe. The recent release from prison, due to ill-health, of Mr. M. K. Gandhi has compelled the civilized world to talk of him and he is so bound up with India that it has perforce to speak of his country.

As students of Theosophy we are not gravely concerned with the political strifes of any country, but in Mr. Gandhi's political struggles is involved the welfare or otherwise of certain mystical and spiritual ideas. Mr. Gandhi is the first man in recent years who has compelled the world to listen to a statement of spiritual truths. By the application of those truths to the political events of his own country he has created a situation in the world of actions so great that it tends to overshadow the change in ideas which brought it to birth. Where statesmen have failed to make themselves heard, there Mr. Gandhi has succeeded.

Mr. Gandhi claims and is fighting for the political freedom of his country. He is doing so because of mystic convictions, by novel methods which have never in historical times been openly tried in political life—"Render unto Caesar the things that are Caesar's and unto God the things that are God's"—and that not by resisting evil but by affirming the kingship of the Soul who is man. But in rendering obedience to the Government of their country many of his colleagues and followers have more than once fallen prey to the sin

of resisting what they regarded as evil. Their political sense blinded their spiritual perception; their political enthusiasm weakened their spiritual will. Swa-raj, self-rule, instead of being recognized as the kingship of the Soul, has been taken to mean the dominance over material things. But lest actions of mortals blind us to the earnest attempt at enunciating and practising spiritual truths which are immortal in nature, it is necessary for us to discern the hidden forces, the silent ideas behind manifest actions.

Mr. Gandhi's creed is not a new one; it is that of the *Gita*, the same which was Buddha's, who fought the tyranny of temple-priests, of religious dogmas and of social conventions, all of which narrow the sphere of action of the Soul. The Buddha was persecuted for holding and preaching it but he defeated his opponents in life, while the Christ met his death; but the sacred cause of both suffered reverses after they passed out of the world of mortals.

The Great Teachers exhorted their pupils and followers to apply that creed of Spiritual Democracy first in their own individual lives. Political action involves the welfare of masses of men to be gained by a vicarious mode. "Enlightened opinion," the "intelligentzia," of today is not energized by soul-power in any country; and political action is the attempt to set free the bodies of masses of individuals who have not freed their own souls from the slavery of the lower self. Swa-raj, the rule of the self by the Self, and the rule of the Self for the ONE SELF, must proceed from the individual to communities of individuals. The cause of Spiritual Democracy has suffered in the absence of political leaders who are sufficiently energized by the Light of the Soul and by the Power of the One Life. Mr. Gandhi has realized in a great measure the ideals of Spiritual Democracy and he exhorts his countrymen to do likewise. But what is true of Indians is true of any nation. The power of the vote and political machinery have not produced happy and contented peoples anywhere in Europe or America, any more than in Asia. The ideals and concepts of Spiritual Democracy are the sore need of the world of today. Theosophy has a very definite message to give to the democracy of the twentieth century which will struggle on, chained and maimed, until the following propositions are understood and acted upon:

(*1*) Political emancipation results from and therefore must follow mind and soul-emancipation.

(*2*) Individual emancipation, salvation, or liberation to be true must be undertaken for the emancipation of *all* individuals.

(*3*) Political equality has to be attained not by the pulling down of the clean and kingly to the level of the untouchable and the sub-merged, but by the self-raising of the poverty-stricken souls to the sphere of spirituality.

(*4*) The marks of the kingly-soul are the manifestations of the realization that the Self is ONE, which are

(*a*) Love and compassion for all in terms of justice.

(*b*) Self-sacrifice which shares one's possessions and belongings to the greater good of the whole.

(*c*) Discrimination which evaluates all things and beings at their true worth and uses them with dispassion and in the spirit of detachment.

(*5*) Preparation, patient and steadfast, of *individuals* who recognize and accept the truth which the Buddha taught: "If one man conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors."

TOLERANCE

There is an impression in some quarters that Theosophists are dogmatic, of closed minds, contemptuous of the feelings and opinions of others, receiving differences with empty words of open-minded toleration while inwardly maintaining an attitude of smiling unconcern and certainty, or perhaps contempt.

The reason is not far to seek. Theosophy is Law, and it has never been attacked on grounds of straight reason or pure fact. Knowing and feeling this, Theosophists unconsciously adopt an inner attitude of *personal* pride in *their own* impregnable philosophy, which, no matter what their word of mouth, reflects itself visibly to others, and conveys an impression of hard-shelled cock-sureness.

This will convince many, will lead many others to investigate, but the basis of its effects is no good one; and the man who adopts it may be placing his "converts" on a personal basis for life, in spite of his best efforts.

To "convince" or "bluff" any man is wrong; means need to be sought to bring the man by his own efforts and thoughts to the right conclusions. The attitude, conscious or unconscious, that an inquirer or interlocutor is an "opponent" of some degree, needs to be abandoned. We are here to help men adjust and clean out their own minds, not to remove their ideas and substitute our own, however noble; and an attitude of psychological force is as bad as an appeal to personal affections. Whether it is worse than the opposite attitude, a milk-and-water deference to personalities and personal opinions, a sweet tolerance of every idea under the sun, good or bad, would be hard to say.

AMONG FRIENDS

IF there is one point of issue more than another which separates the "Neo-Theosophy" of the day from the Theosophy of the Masters, it will be found in the various "personal god" ideas which permeate the counterfeit teachings—and the careful absence of concreteness which at times characterizes the real.

Thus do we find some students *praying* to Masters, whose appearance, disposition and work have been described in bewildering detail; and others erecting idols going under the name of Logoi, of various types, Manus, Devas, Rishis, and the like—whose powers, functions, habitat and appearance are described with no little exactitude, and a wealth of supporting detail—so much so that the enquirer, just getting away from anthropomorphic Christian conceptions, and contacting Neo-Theosophy, can exchange his old personal god for a new one, supposedly "theosophical," and build an image as hard and concrete and material as the one he possessed before.

This is not Theosophy, but it goes under that name in some circles. One subject about which so much has been written and said, for instance, yet little given in genuine Theosophical teachings, concerns those mysterious beings, known as Nirmanakayas. It is left largely to the intuition of the student to make his own deductions, and boldly materialistic would that delver be who allowed himself to arrive at hard and fast conclusions as to the nature and sphere of influence of these "guardian angels," as they are sometimes termed.

A recent Family gathering developed into a discussion of Nirmanakayas. On this particular afternoon, tea was being served on the roof, where for once the disadvantages of an apartment perched on the flat top of a great city building had faded out of the picture under the delightful rays of an early-summer sun. A sweet breeze blew up from the traffic-crowded river, to the nodding ecstasy of Mother's bright-flowered window boxes and tiny roof-garden. To the east the plumy foliage of the struggling trees of the great park was softened into beauty by the distance, making an impressionistic foreground for the tier after tier of great hotels and apartment houses that rose behind it. "What if the napkins do blow about?" remarked Mother comfortably, restraining with deft hand the flutterings of an untractable table-cloth and anchoring one corner with a fat sugar-bowl—"We all need the fresh air and sunshine."

So Pilgrim stretched out lengthily and lazily in a steamer-chair; Mr. Browser and the Judge got comfortable in the light settee which Doctor had passed out to them through the window of the adjoining apartment; and the Doctor himself lay prone on the nest of cushions he had tossed gently into a sort of order on the newly

swept brick floor of the roof before stepping over the low window-sill to join his Family. Mr. Quester, visiting in town for a few days, passed the tea and cakes, as Mother presided in her low wicker chair by the table, seating himself presently beside her when all had been served. The breezes blew, the sun shone, steamers whistled on the river, automobiles honked in the park—but it was all just far enough away to make one sense the more fully the oasis-like quality of this little tea-party, with the sweet smell of coming summer permeating it.

Captain Blunt and Mrs. Crystal, who have been studying together, were late arrivals. Evidently they had been deep in some discussion, for after chairs had been found for them and refreshment supplied, they went on as if there had been no interruption.

"I just don't get it," declared the Captain stubbornly. "This idea of a higher being 'over-shadowing' a man and thus enabling him to do more wisely and greatly than he would naturally be able to do seems unscientific to me—yes, and not exactly *ethical* either. What becomes of Karma," he continued argumentatively, "and free-will and individual responsibility—and the like—under such circumstances? Is this a Universe of Law, or isn't it?"

"It couldn't possibly be outside of Law," returned Mrs. Crystal spiritedly. "Every being is subject to Karma—*is* essentially Karma, for that matter—and the higher the being, the more completely would he fulfill the Law, I should think. But what *is* a Nirmanakaya?" she asked, turning from the disputatious and hard-headed Captain to other members of the family circle.

There was silence for a moment. Nobody picked up the question, although the Captain opened his mouth to speak, smiled wryly, and closed it again. Mr. Browser stirred uneasily but said nothing, until the Judge prodded him with a, "What does she say, Browser?"

"Well, H.P.B. doesn't say much *directly,*" was the answer. "Dig through the *Secret Doctrine,* and you'll find a few allusions to Nirmanakayas—and a lot of suggestive *implications* that set one to thinking, without arriving at any very hard and fast conclusions," he added with a deprecatory smile. "There is a very suggestive passage, too, in the *Voice of the Silence*—one of the foot-notes, I believe."

"Yes, I remember," said the Judge musingly. "One of the *Secret Doctrine* references is in a foot-note, too," he continued. "H.P.B. has been referring in the text to the Vedantin teachings, to the effect that beings who have attained Moksha are never again subject to the qualities of either matter or Karma, but if they choose, for the sake of doing good to the world, they may incarnate on Earth—and then the foot-note states that these voluntary reincarnations are Nirmanakayas, which she calls 'the surviving spiritual principles of men'."

"But I thought the Nirmanakayas were *not* incarnated, but complete human beings, without a physical body, and the *Kamic* principle," said the Captain, "and also how could an incarnated entity 'over-shadow' another?"

"Well, it looks as if there were more than one class of them—or at least, as if they were not all engaged in the same division of work, or in the same self-assumed *condition,*" answered Mr. Browser thoughtfully. "For again, she speaks of Nirmanakayas as 'EGOS of great Adepts who have passed away, and who are known also as *Nirmanakayas* . . . Egos for whom—*since they are beyond illusion*—there is no Devachan, and who, having either voluntarily renounced it for the good of mankind, or not yet reached Nirvana, remain invisible on earth'."

"Yes, and she speaks of those who are both in and out of Nirvana at one and the same time," remarked Doctor with a puzzled smile. "W.Q.J. does the same. I well remember one significant phrase of his in writing upon Nirmanakayas—something like this: 'They are the owners of Nirvana who refuse to accept it in order that they may help the suffering orphan, Humanity'—then quoting from the *Voice of the Silence* the injunction, 'Step out from sunlight into shade, to make more room for others'."

"From *Echoes From the Orient,* eh?" said Mr. Browser, "well, there really is more plain talk about Nirmanakayas in that little book than anywhere else in the writings, so far as I know, yet he also writes, 'the Nirmanakayas have as yet been only passingly mentioned' in the teachings thus far given out—and that book was written in 1890."

"Stands to reason, doesn't it, that a being of knowledge and power would be freer out of a physical body than in it?" suggested Mother, who had been "listening in" quietly. "He would have all his faculties, all his experience and all his influence—and no physical instrument to obstruct their full use and flow. Seems to me he could work through the bodies of *others,* from inside out—especially such others as were desirous of making themselves agents for the benefit of mankind, and themselves were well developed men, though still under the necessity of incarnation."

"Yes, but whose Karma is it?" questioned the Captain eagerly. "That's the very point: here's a man who does something he could never do unaided, by means of the help and influence of a Nirmanakaya; is the action his or the Nirmanakaya's, or that of both?"

"Why, what difference does it make—if the thing gets *done?*" said Mother with a smile of protest. "Seems to me we are always more interested in 'rewards' than in those acts which warrant them. Do you suppose for an instant the Nirmanakaya considers such a thing—that is, on his own account? As for the *agent,* aware or unaware, he will receive a just reaction from his action . . .

remember, Karma inheres on the mental and moral planes, as well as the physical, and *motive* is a qualifying factor."

"Yes—again—but whose Karma is it?" persisted the Captain firmly. "Or have I such a wooden idea of Karma that I am already answered, and don't know?" This last with a realizing twinkle in his eyes.

"Don't you see, Captain," said Pilgrim earnestly, "there is a joint action and reaction involved. The wiser being acts indirectly, from the basis of his wisdom and prevision, and from his own plane of action. The 'agent' acts directly on *his* own plane, but the cause of his action is induced, or semi-induced. The very relation between them is itself karmic. Consider, then, the intricate threads of causation in any such action, to be unraveled. Doubtless each of the beings engaged receives those effects which are equal to the sum of the causes he himself engendered. But the agent usually thinks he alone is the actor, so that very *thought* enters into the Karma, since thought *is* the plane of action. Again, the Nirmanakaya has knowledge and works from a universal basis, selflessly. Not tying himself to results by self-identifying attachment to either cause or effect, what basis does he provide in which karma can inhere?"

"Oh, this Karma!" groaned the Captain.

"Not the simple little 'oblong' doctrine we sometimes think it is, eh, Captain?" said the Judge, with a comforting chuckle.

"It occurs to me," said Mother musingly, "that if a Nirmanakaya is the wise, free being we can imagine he is, the karma accruing to him from any action would never be a factor for consideration. He would not care for that, but provided benefit could be produced for others—real benefit—the results to himself would be ignored by him. He might even take daring 'risks'—for just study the history of the Theosophical Movement and consider the 'risks' the Masters themselves took! They are the great takers of 'risks'—for the sake of others. And so it seems to me that the Nirmanakaya's karma would be more related to his choice of 'agent' than to anything else."

"Yes, that's the only true 'doctrine of vicarious atonement' we know of," affirmed Pilgrim gravely.

A silence fell over the little group. After a while Mrs. Crystal remarked softly, "It does seem to me that Nirmanakayas must be just another name for Masters and High Chelas—the same beings, looked at from another point of view."

And here the discussion ended. For there is such a thing as the acquirement of hard and fast conclusions about men, things and methods: a condition sedulously avoided by the very human members of a certain Family—as quickly as they become aware of its imminent presence in the offing.

THE BONDS OF THOUGHT

THE ignorant labor under the delusion that knowledge can be obtained only through seeking the unfamiliar. The Sage knows that knowledge can be gained only by seeking to understand that which is already familiar experience.

There is nothing so "familiar" as the power to think. Whatever the character of his thoughts may be, whether his range of thought be great or small, narrow or inclusive, whatever his understanding may be in regard to thought, every human being has the power to think. Man, as an active being, is made of thought; or, in the words of the Bible, "as a man thinketh, so is he," which is just as absolute a statement of law in the world of our inner and true existence, as that liquids tend to seek their level, by physical law. Can we fail to see, when we reflect, that it is not so much *what* happens to us, as what we *think about it* that causes our joy or distress? A man may be mentally, morally, and spiritually the freest of the free, while himself, in body—as the body—limited to a prison cell; he may be free to traverse the whole world over, as far as his physical body is concerned, and yet be a prisoner of thought. What made John Bunyan, shut up in Plymouth jail, a free soul? His thinking. Prison walls could not confine the mind and soul which would be free. The man not master of his mental being is a prisoner of thought. So his chains are through thought; he has forged his own fetters. And since the way out of any difficulty is the reverse of the way in, can we not realize that his release from those chains, if it ever comes, must be due to thought?

To most of us the mind means that aggregate of hopes and fears, desires and longings, memories, and records, and anticipations, and ideas that we have amassed during this present lifetime in a body. A very large part of what we call our mind consists of opinions—things that we have no knowledge of, ourselves, as being the verity. We receive into what we call our minds anything and everything without choice or discrimination, and there it stays, so that years afterward, perhaps *lives* afterward, without our will, against our desire, there rise up memories and pictures and suggestions to affect us. There is nothing either good or bad in our life's environment but our thinking in the past has made it so. Mind, in reality, has a quality, or function, or characteristic power spoken of under such terms as the will, the motive, the purpose, the choice, the aspiration, the desire, the intention: there is the highest aspect of action. Further, we have the term, thought; then, feeling. Theosophically speaking, thought, will, and feeling constitute the Mind, for they represent all possible states of consciousness. Mind is their sum.

The power of thought primarily means the ability to produce or induce a state of consciousness. If a man is a coward and he knows how to use the power of thought, he can induce or produce in himself a courage like that of the Spartans; if a man is faint-hearted, despondent, dejected, cast-down, by the power of thought he can produce a will like steel. This power of thought that we esteem so lightly, consider so carelessly that we abuse it at every motion of our consciousness, is that which can cast a spiritual being into the lowest and most abject depths of degradation, or can lift the worst and vilest being to the summit levels of the angelic hierarchies.

Having imprisoned himself by bonds of thought, man's first step in emancipation is the recognition that Mind lies at the base of all manifested existence, visible and invisible. Then, thought becomes a factor of supreme consideration, for all external action begins in thought, just as all internal action begins in feeling. What an immense amount of our thinking is not thinking at all—just a constant succession of thoughts streaming through our mind—a dabbling with thought, rather than the use of it! We have no realization of our relation with that vast stream of spiritual force ever flowing outward from the center of our being.

Thought until fecundated by feeling is inert; when fecundated, it is always by feeling. Say a sharp word: no matter how true, nor how actually beneficently intended to him who but a moment ago was our friend—and feeling, which always goes from without, within, unifies the whole mind of the man, energizes the thinking machinery so suddenly that there is an explosion of anger, of words, of what not. But this is not the true impregnation of the power to think, self-interest being the energising motive. Little by little, the selfish man abstracts himself from the love of the whole universe and becomes the worst of all possible prisoners—a solitary prisoner of thoughts with no other circumference than his own self-interest. But, suppose he recognises this, and that it is all due to his own bad motive generating an evil will, firing his thoughts, until his power of thinking has gradually cauterized every common nerve of communicability with his fellow beings? Though he were the worst man in the world, he has but to reverse his power of thinking—think of and for the well-being of others—and, at once, be begins to turn that which was hate, suspicion, doubt and indifference into the warmth of interest, goodwill, consideration, friendship, and, at last, into disinterested affection.

Considered from the standpoint of this power of thinking, to what was due the gulf which separated Jesus and Judas Iscariot? The difference in motive, the difference in feeling. Let a man take the same attitude toward life that Jesus took; let him turn the mighty enginery of the power of his thought into channels of ir-

rigative benevolence towards the life surrounding him, as Jesus did; and, if indeed causes set up do everywhere and at all times produce their appropriate effects, then that man can count with certainty on himself becoming a Christ. Jesus had no *fundamental* power that the traitorous Judas lacked. The difference did not lie in the powers possessed, but in the employment made of those powers.

Now you will find everywhere and all the time men of so-called "great minds," of tremendous will, who cannot control their own minds. Harriman died, because he could not stop his mind, once started. Other men die, never having started their minds; they are the living dead. We are afflicted with mental palsy; our mind jumps to pleasant subjects, to unpleasant things, shakes this way and that, back and forth fifty times a second. We need to learn the nature of the mind. No man who is selfish in motive, greedy in desires, who hates, who is lazy, indifferent, will ever be able to control the mind; the flow of forces around him—people, things, incidents, what he sees in pictures, in the street, what he reads in the papers, and the invisible currents of the mental world pure and simple will make him a mere slave of mind. On the other hand, if a man with selfish purpose sets out to cultivate a powerful mind, as the Indians set out to cultivate a powerful endurance, he will get it. But, when he has energised the mind to such a degree that it has absorbed the feeling side of his nature, that it has absorbed what lies behind the will, and there is nothing there but a mind with no check; then, like a frail automobile chassis with a tremendous engine, it shakes to pieces.

Take ourselves. In body we are less wholesome, less hardy, and less healthy than the ordinary animal; yet, we have a host of developed functions, powers, faculties, qualities, which the animal has not yet arrived at. Does that not show our misuse of those powers? that the system of our modern science, of education in our schools, in our churches is wrong? that the system we ourselves have adopted and employed in governing our own bodies, our own minds, our own relations with our fellow beings, our own attitude toward circumstances is an abuse, and not a use? Man has made wrong use of the mind by thinking from a false basis; he has forged habits, and circumstances and finally an environment that hems him in with a seamless garment, freezing him to the marrow of his soul.

This universe is an impersonal universe, an honest universe, a spiritual universe, and, in all its parts, it is a mental universe. So it is not possible for an ignorant man to gain any perception of what power and happiness lie in unselfishness, except as he puts off selfishness; it is not possible for a man to know the wonderful golden fruits of sincere affection for all beings *because they are souls* until he puts off hate; the perjurer knows worse than nothing of what honesty and truthfulness mean, save and except he puts off the

false. Unless we ourselves behave as honest men even in the midst of dishonesty, we shall become thieves; unless we conduct ourselves virtuously in thought, and in feeling, in our relations with all beings in the midst of a profligate world, we also shall become profligate.

But when a man tries to clear out the false habits of the mind, he finds that they possess an infernal strength; when he tries to chase away selfish, undesirable, unwished-for thoughts, he finds that they possess a satanic element of persistency and enthralment. To get rid of them, we have first to recognize that *we* put them there; we have to begin thinking the other kind of thoughts, entertaining the other kind of feelings. No man can start a physical journey, a mental, moral, or spiritual journey from any other place than that point in evolution to which he has now come as the result of all his past wanderings. The first step in the spiritual journey is to realize that we are not our bodies; the second step is to realize that we are not our collection of thoughts; then, to realize that we are essentially the power to see, to see good, to see evil, but always able to see which is the better. Then, let the man choose the better! The whole gospel of Life lies there.

Is Foeticide A Crime?

Theosophy in general answers: "At no age as under no circumstances whatever is murder justifiable!" and occult Theosophy adds: "yet it is neither from the standpoint of law, nor from any argument drawn from one or another orthodox *ism* that the warning voice is sent forth against the immoral and dangerous practice, but rather because in occult philosophy both physiology and psychology show its disastrous consequence." In the present case, the argument does not deal with the causes but with the effects produced. Our philosophy goes so far as to say that, if the Penal Code of most countries punishes attempts at suicide, it ought, if at all consistent with itself, to doubly punish foeticide as an attempt to *double suicide*. For, indeed, when even successful and the mother does not die just then, *it still shortens her life on earth to prolong it with dreary percentage in Kamaloka,* the intermediate sphere between the earth and the region of rest, a place which is no "St. Patrick's purgatory," but a fact, and a necessary halting place in the evolution of the degree of life. The crime committed lies precisely in the wilful and sinful destruction of life, and interference with the operations of nature, hence—with Karma—that of the mother and the would-be future human being . . . foeticide is a crime against nature.—*H.P.B.*

"SECOND-HAND" WISDOM

THERE was once a student of Theosophy who had studied and thought, and investigated the philosophy, for so long and to such a degree, that he had at last come to believe that there was "something in it," that it offered a solution to the vast problems of the origin of objective life, the purpose of Nature, and the reasons why things came to be as they are. This student had even reluctantly assented to the ethics inculcated by the teaching as a scientific and *sine qua non* basis for living to one who would *know* Theosophy for himself. They were logical, pivotal, essential —he recognized that. He took them thereupon as a standard by which to measure the phenomenal universe—and especially the actions of *other* men. All the time, curiously enough, he thought he was ordering his own life by the ethics. He *believed* them. He recognized their validity. He *thought* he applied them to himself and to his actions, and in the thought experienced no little exhilaration.

This student could make a very passable Theosophical talk at times; he could write connectedly upon Theosophical subjects; he could answer questions, that is, some questions, correctly; he could *say* the same things that other persons said who were looked up to by his fellow students; he could answer the same questions which he had heard them answer, or seen answered in a book. But, by and by, the fact dawned upon him gradually that he really did not know anything Theosophical of *his own knowing;* that all this collection of his was "second-hand" wisdom. So, he concluded that his own case paralleled the cases of all the others who were active in the work—that nobody really *knew* anything. From this it was an easy step to the conclusion that nothing *can* be known; and an embittered student stepped out of the ranks and set Theosophy down as a delusion, another "religion," "one more fraud." In his opinion his former fellow-students are all laboring under a delusion.

The student whose case has been cited is not an imaginary person; there are all too many like him. It may be, indeed, that some who read this with a feeling of pity flowing from the present wave of enthusiasm for Theosophy and its work will find themselves in his very condition, sooner or later, having mistaken book-learning, the Eye-doctrine, for Soul-Wisdom, the Heart-Doctrine, *without being aware of their mistake!* For many of us have "accepted" the ethics set forth by Theosophy as the very science of life and the art of living in much the same way as the religionists of any sect "accept" ethics and the tenets of their several creeds. We are perfectly able to "mouth" the precepts and apply them to

other men, while we go on viewing *ourselves,* our desires, our problems, our abilities, our "rights," just as we have done heretofore. The only difference is that with the accession of intellectual content which has arisen from our study and its mental employment, we are much more keen and capable than we were before. Then, all the added ability but serves to harden the shell of our personality.

Now, we may remember that when we first found Theosophy we were very grateful to those who brought it to our attention; we were so humble that we even hesitated to ask a question; there was no speaker of the old truths, however simple and modest in his expression, but we "got something" from him and felt gratitude to him; not a writing but we took with praise; and ever growing deeper was the feeling of appreciation for all our fellow-students, and especially for those who were trying most to help us get a foothold. In those golden days our natures expanded to the altruistic and generous companionship we had encountered; it was as if Spring had come and we felt its stirrings. We were grateful, uncritical, child-like.

Has all that *increased?* Have our hearts continued to expand under the nurturing stream of the waters of life? Has our gratitude grown steadily, welled up in strength and volume as its emotional aspect has been replaced by something deeper and more genuine? Has our reverence for fellow-students and workers broadened with the increasing reverence for ourselves, as Souls? Have we become more willing and glad than ever to listen respectfully and encouragingly to anybody? Has the great and noble Paramita of Charity, of understanding and loving recognition, grown to blossom and ever more full fruition in our hearts and lives, spreading into a tree of Compassion like the ever-living human banyan tree, under whose protecting shade and glorious freshness every lasting acquisition of our lives has been made?

If so, then we *do* know of our own knowledge that Law rules; that Reincarnation is a fact; that Masters exist. We have become acquainted with ourselves in a real sense; we have learned to know the principles of our action, and by virtue of that knowledge of ourselves, we come to recognize the nature of others, thereby gaining the ability to help them.

If it is not so with us, even then regrets are useless; the energy put into them can be better spent. But we do need to ask ourselves, WHY? If we now lack certain knowledge of our own after many years of effort, we may be able to see that the cause lies in our own attitude. However industrious and "self-sacrificing" we may have been, *perhaps* we have been seeking "merit" for ourselves in the sacrifice! Perhaps, we have been making Theosophy a merely intellectual study, our assertions to the contrary notwithstanding.

While intellect is a fine tool, it is but a poor basis of action. Perhaps we have not applied the ethics to ourselves—the only one to whom we had any right to apply them—but to people in general, and our fellow students, in particular, as we sat on a lonely eminence!

So it is, then, that after many years students find themselves the same old children of unhappiness and ignorance, kicking against the pricks more diligently than ever, ever *crescendo* because they have more intellectual force derived from the philosophy. They find themselves "not appreciated," their abilities not recognized. They listen to the talks of fellow students, thinking how much better they could do; they read and re-read books to try to find contradictions in them; they ask questions, not for information, but to show the extent of their "knowledge"; they criticise the methods adopted for spreading the teaching, and the conduct of their particular Lodge. When the actually *expected* benefits from their "sacrifices" for Theosophy do not arrive per their schedule set, their vanity is disappointed; they conclude Theosophy is to blame. Theosophically speaking, this is to be on the way "down and out."

Yet, all this can be reversed at any moment when one faces himself with the honest query, "What do I know?" and recognizing his "second-hand" wisdom for what it is, determines to follow Truth wherever it may lead him, whether to shame and ignominy or to high glory. For then he sees clearly that instead of "accepting" ethics and philosophy; instead of applying both rigorously to other people, he must apply them assiduously to himself, to his own nature in all its mysterious manifestations. Then he begins to learn something, and then, only; then, practicing a very little of the Heart-Doctrine, true "knowledge springs up spontaneously within." All the intellectual information and practice he has gained down the years now comes to his aid; it provides technique, as also the fuel for the flame of the new kindling fire; it is not lost, nor even wasted, but useful and necessary; it assumes its rightful place as a tool for the Soul's use.

Naturally, since we have been a long time developing this "personality" of ours, we can not expect to transmute it by a few intermittent efforts. We shall fail every little while; but what of that! As we persist, continuing to tread the small old Path—for this indubitably it is—we shall gain new glimpses, take new courage, and failures will no longer have the power to discourage us or drag us down. Finally, the true way becomes our fixed habit, our natural mode of looking in and out upon life.

And then we will never rest nor grow weary in our efforts to help others find the way. We shall see them hard and unhappy, victims of their own illusions, suffering as only the self-deluded can suffer on what they believe to be the Path, but which is only the path of their own mistaken notions. Our own unhappiness will be

to see the struggles of others, and their unwillingness to take help which finally becomes *inability* to take it. After that annihilation.

> Behold the hosts of Souls. Watch how they hover o'er the stormy sea of human life, and how, exhausted, bleeding, broken-winged, they drop one after another on the swelling waves. Tossed by the fierce winds, chased by the gale, they drift into the eddies and disappear within the first great vortex.

When a student takes up Theosophy in earnest, he assumes a great responsibility. It will not yield its peace or knowledge to him who makes lip-service of it, to him who will not indomitably carry through, to him who is not prepared to go all the way in sacrifice —to sacrifice himself, to make fuel of his vanities, his self-esteem, his self-righteousness, his "virtues." To one who tries with reservations to take knowledge, untold and unrealized bitterness inevitably accrues—*not* from Theosophy, for Heaven and Hell are within ourselves.

"THE MLECHHAS IN THE MIDDLE, THE ARYAS IN THE END"

Almost universally we see in places of power the greedy, the self-willed, the ignorant and non-comprehending, while thousands of the Sattva quality, who would harm no man, freeze and starve. Walk a mile in any great city, and you will meet a dozen men better fitted for places of power than the mental and moral incompetents who direct the destinies of nations.

Why is this? It is the turn of the wheel; Kali Yuga, the age of upside downs, with the Sudra at the top and the Brahmin at the bottom.

In ancient days, in the Golden and Silver Ages, all men found themselves placed by nature, happy in the doing of duty. Then yielding to sloth and temptation, those in high places neglected duty; those in low places, seeing this, became envious and spiteful, both alike forgetting Law.

Now, those who were high are brought low, to learn the consequences of indifference and greed in high places; those who were low, by the power of vows, sit in high places; by virtue of unrighteous envy of past lives, by virtue of lacking power to resist temptation, are generating evil karma which will fall upon them for ages.

Finding ourselves in a low place, let us accept the karma and set our hands to harmonious and uncomplaining discharge of duty that we may rise to places of power and usefulness. Finding ourselves in high places, let us not forget that karma is not always what it seems, and that that which seems good is often the most dangerous. Let us not forget that the Wheel of Desire turns for aye, and step from off the Wheel.

BROTHERHOOD

THERE is no word more used to conjure with by Theosophists than Brotherhood; but it is, after all, a word which is very little understood—not that there is any odium attached to our intelligence by our lack of understanding, so much as that the implications of the term are so vast. That only perfected beings can perfectly understand its meaning may well be said, but at the same time we might reflect that our range of understanding is susceptible of extension; indeed, it should be constantly increasing, moving on toward those very heights of perfect comprehension, the more swiftly because in general we see the logic of Their attainment in the Beings on the crest.

It is a failure to understand the meaning of the term Brotherhood, however, which makes of those Beings distant, inaccessible, out-of-the-sphere-of-daily-existence, far removed gods of a sort—who perchance from their heights survey the world with mystic vision, thence turn to Their own affairs of arcane knowledge and of magic powers. But there is only one way by which it may be seen that the whole world is within Their range of comprehension and compassion all the time; that the whole of Nature is Their object all the time: that is by making the whole of Nature our *own* object all the time. The trouble is with most of us that "the whole of Nature" is as much an abstraction to us as is Brotherhood, as are those Great Beings who represent it to us. We have not grasped the fact that in these present imperfect bodies and minds of the race we deny ourselves the great mysteries of the higher life by the non-fulfilment of our brotherly duties and obligations to the very nearest and least of our brothers.

Gladly would we serve our brothers if we could give up our means of livelihood and go preach and teach the poor and lowly; yet our stupid servant meets a thundering objurgation; our contempt for a task performed less well than we could do it smites the struggling endeavor of our blood-brother; discordancies grow apace between husband and wife, between parent and child, between long standing friends. Until we can see Humanity in those who are about us and akin, and until we can exemplify Brotherhood in brotherly service to *them*, small aim have we toward the object of all Nature, far short we fall of devotion to the cause of "Universal Brotherhood."

And below the human step, also, our duty lies, though again it is but an abstraction to say that our arms should be extended in brotherly help to the kingdoms below man. The Masters know how to give that help, we think, because They know the mysteries of color and sound, and how to communicate with the elemental forces

of Nature; and we look forward to one day acquiring similar knowledge and power, neglecting now the duties owed the Nature we presently use. Yet, our every step upon the ground should be an act of Brotherhood—a grateful acknowledgment of the support it affords our lumbering bodies; every breath of the air should be communion to the good with its unseen denizens, for that we gratefully indraw what we need of it; nor wind nor storm nor heat nor cold should meet complaining in us, knowing every element has its just and ordered relation with us all. Have we thought that to wear the precious stones and metals of the earth for vanity and show is to degrade the mineral kingdom; have we thought that to wear the offerings of the vegetable and animal kingdoms other than in service to them and beneficent use to ourselves is to degrade them; do we see that to eat of them as gluttons eat and not committing each act of the body unto the Lord of the body is to hold those kingdoms bound in their spheres, so far as our contact vitalizes them?

We can go even lower in the scale to younger brothers still—the sleeping lives of so-called "inorganic" matter — to the very chairs, and tables, and fabrics and floors we walk upon; the doors we shut and open; the windows we raise and lower. One day those lives will be freed from their bondage in form which man has chained them in, even as he too will be released; and then that judgment will be his which patience, watchfulness, care and consideration of those "inanimate things" has marked for him; or, pestering and plaguing lives will return to remind him of impatience, carelessness, disregard for order and harmony—unfulfilled duties in a universe of Brotherhood. As the rock will hold a man's shadow for an eternity and will limn it again when favoring circumstances arise, so these "inanimate things" picture the frowns or the smiles, are instinct with our snarls, our blows, as with considerate touch, and vibrate the harsh impatient words as the gentler tones of him who is at peace. The "lives," asleep or awake, are mirrors for man, and by them he is connected in the waves of space with those higher and those lower, according as he thinks and serves.

The Greatest serve even these least; nor ever have they scorned one task as menial, nor themselves as Servants, whether of all Nature or of all men. He who would know the meaning of Brotherhood must needs know how to serve the humblest, the poorest, the meanest and ignoblest, as well as the best of mankind, since, so serving, he serves the Greatest; and through him, They also serve. Then Nature becomes his friend and ally, as it is with Them; he, too, knows for himself the dear allegiance of the beneficence-tinged "lives," and the protection of the good of every hierarchy in all Great Nature extends over him, while he never forgets those still held in bondage.

THE KARMIC WEB

ALTHOUGH we may progress far toward a practical understanding and application of the laws of Karma and Reincarnation in our daily life, it is still possible to find ourselves making the applications from a separative and disunited basis.

If, although our own consciences are clear in the knowledge of best efforts put forth in certain directions, we find ourselves under misapprehensions, distrust, and injustices from those very quarters, what do we do? If not firmly grounded in the philosophy, we meet others with anger and retaliation, and thrice confound the already existing confusion.

If firmly, but incompletely grounded, we lay it to past karma being worked off, stifle our outrages and resentments with the idea of so much of past debt cleared off, and after a while go cheerfully and mayhap confidently ahead. *But still we fail to look inside,* not realizing that the past karma of imperfection requires a present instrument of imperfection for its manifestation.

We have unwittingly allowed ourselves to drift into the attitude that varying lines of internal karma can be kept in air-tight compartments; that we can be at war internally, with our own principles, without having a jarring discord of circumstance converge upon us from without in spite of our most devoted efforts; that we can be faithless to the cause of Great Humanity in some directions, without having our remissness reflect back through the veils of Maya, and strike us when least expected, through those in whom we had perfect trust and whom we thought to have reciprocated that trust; that we can fail in our duties of leadership toward our inner principles without our best efforts of leadership outwardly coming to naught, no matter how great our sacrifices may have been.

A violation of the principle of *Unity, within* or without, invariably and remorselessly takes its toll in spite of all our devotion and sacrifice. Then let us, when misfortune befalls, place it neither to cosmic injustice nor to past Karma, *but look for some present and active disunity within.*

Then we shall find that this search will never fail so long as we are still human; and what if it *is* "past" Karma that crushes? Past and present are *One,* and any separation of the two is an eternal error, which leaves open the possibility of sprouting the weeds of discontent and a sense of injustice.

THE THIRD EYE

WHAT is the third eye? A tranquil moral nature; a recognition of the universal Spirit; a recognition of universal law; a recognition that each being has become what he is by his own actions, under law, through endless aeons, and as the result of those actions has gained such an amount of experience and intelligence as makes him whatever kind of a being he may be.

The kingdoms below man depend upon the eye of sense, which represents their acquired experience of nature and of nature's God; all they can see of nature is what can be reduced to terms of the senses. The human kingdom sees a great deal of nature and acts in a far wider area, therefore making much more Karma for itself and the kingdoms below it; it has the animal's eye of sense, and it has the eye of reason. The third eye has to be developed.

Some think that the third eye is some kind of a new psychological phenomenon, as the dog might think that reasoning was developed by the possession of extra long ears, or extra long feelers! Some talk as if it were located on the sun or on Jupiter, or in the pages of a book! But all that anybody will ever find in a book is words; all that anybody will find in objective Nature, no matter where he goes, is objects; all that anybody will ever find in invisible Nature, no matter where he goes, is ideas. But the world of the third eye—the realm of the eternal—includes both the world of reason or mind, and the world of matter, or the senses; yet it is no more either one of them than the eye of sense is the eye of reason, or the eye of reason is the eye of sense.

A man can have a sense as fine as that of a codling-moth which can detect its mate ten miles away through solid stone or earth; it will never bring the vision of the third eye—the eye of Spirit. A man may have a mind as colossal as that of Baron Leibnitz who is said to have conquered all human knowledge; that eye of Spirit is just as far away from him as ever. All that a man has learned under the names religion, philosophy, hypotheses of science, has to be forgotten, for the third eye is opened only by cultivation of the virtues, and many a simple, humble man who loved his neighbor as himself, who trusted the unknown justice of an unknown God, and dealt by others as he would have that God deal by him, has found out what is meant by the third eye.

The fundamental law of the spiritual life which enables a man to see the whole of Nature, for whom there is no thing hidden in all her kingdoms, is, "To live to benefit mankind," and to *practise* "the six glorious virtues," which all men know, whether found in the Sermon on the Mount or in hundreds of other religious scriptures.

The marked characteristic of Christ is—the virtues. The marked characteristic of Krishna is—the virtues. What is the marked characteristic of the man you love? His virtues. Of the friend, parent, wife, husband, of any fellow being? Their virtues—of compassion, of harmonious actions and thought in relation to us, their virtue of sweet reasonableness with us, which is patience. When the virtues are extended throughout the whole area of sense existence and the whole area of mental existence, then the light of the one Sun of the Spirit will illumine the mortal being so that he sees and knows for himself all that the Christs saw and knew for themselves, though they could only faintly tell us in words.

SUICIDE

Suicide is universally and correctly regarded as a form of cowardice; yet how many of ripe experience can say that for them there has never been a time when the hunger for poison, rope, or gun exceeded that for any food?

The Theosophist alone knows the full nature and consequence of suicide. Therefore, it is difficult to imagine any Theosophist taking that deceptive way "out." Nevertheless, if Theosophy gives knowledge and strength in trial beyond the imagination of the "living dead," it is also likely to leave him, who has not found the joy of service, alone, unutterably weary of the long battle, longing only for rest, with life for the time being the greatest of all evils; and this only intensified by the lack of any exit from consciousness. In straits we forget what we have studied. If we were not foolish enough to believe the darkness in which we must learn to dwell, an actual physical darkness, then why don't we recognize our own particular initiation when it comes?

Impersonal Bliss will not mix with personal happiness and the thirst for life. It is not in the least the lack of savor in the things of the personal life which causes our agony, but our *looking backward.* How can we expect to assume the duties of men and still retain the ability to find fun in toys? Let us then forget the toys and look for that which is hidden in the darkness.

ON THE LOOKOUT

THE HUBBARD DISCOVERY

In this magazine for September, 1923, we mentioned a reported discovery by Mr. Samuel Hubbard, of remains of giants in the Grand Canyon of Arizona. Owing to press unreliability, we did not notice this to a great extent. We have now, however, obtained more knowledge on the subject, and there remains no doubt that Mr. Hubbard has actually made a discovery composed of the following parts:

(a) Petrified bodies of two human beings about 18 and 15 feet in height respectively. One of these is buried under a recent rock fall which would require several days' work to remove; the other, of which Mr. Hubbard took photographs, is in a crevice of difficult accessibility. The bodies are formed of a limestone petrification embedded in sandstone.

(b) An ancient beach, now sandstone, containing a great number of footprints of a giant race, men, women and children; the prints of adults about 17 to 20 inches in length, and corresponding in size and shape to the Carson City and Blue Ridge prints. With these prints are associated those of a huge elephant, similar in size to the remains discovered in the La Brea pits—Elephas Primigenius, we believe—and very small horse tracks, probably corresponding to the Pliohippus. This beach was evidently occupied when the river was many hundreds of feet above where it now is. Some of the human prints are partly covered by the overlying stratum of stone, which is gradually weathering off.

(c) Wall drawings showing dinosaurus, elephant, ostrich, and ibex; also the same figure of the serpent with the egg in mouth as found in the Mississippi mounds, with numerous other drawings. One drawing shows an elephant attacking a man; if the drawing is to scale, and if the elephant corresponds to the La Brea animal, the man is about 18 feet tall.

The prediction we made on the date noted above has proven true to the letter. Mr. Hubbard, an old resident of Oakland whose *bona fides* is beyond question, has been received with anything from the polite evasion of Dr. Osborn to the contempt of a so-called scientist who remarked publicly that "Hubbard saw snakes and not giants."

Mr. Hubbard, who is not identified with Theosophy or any other scientific heterodoxy, has proven remarkably patient under this reception, contenting himself as reports seem to show, merely with reiterating the facts. His discovery was made in 1896, and further elaborated in two subsequent expeditions. Throughout that time his reception has been the same; no scientist of repute has dared even to investigate personally.

SCIENTIFIC OBJECTIONS

Three standard objections are made to the discovery: *First,* it is against the Darwinian theory, therefore cannot be true; *Second,* such human skeletons would crush under the body weight. This, it is almost needless to say, ignores the known strength of the human skeleton, as well as the present and former existence of any number of animals whose bulk imposes at least as great a strain; *Third,* human flesh will not petrify. This last is simply a theory and not a *fact,* yet it is held superior to an attested fact. Knowing the real nature of the lime-laden water of this district, we see little difficulty in the possibility of a shell forming, within which the body might decay, leaving the outer form intact; nor in the possibility of the immediate formation of a

sand mould about the body, in the course of a freshet, which would remain to be filled with lime by infiltration as the flesh decayed.

A further theory is that the bodies are *carvings.* Whereupon we have a vision of some unskilled hand—Indian, are we to suppose—carving, in stone which defies a steel chisel, human forms so perfect that the surface veins show; transporting them (weight at least about two and a half tons) into a position almost inaccessible, and certainly not permitting the use of tackle, and finally, embedding them in another stone so cleverly that no junction is visible; moreover, inserting the legs *entirely beneath the surface of the sandstone;* and then leaving the forms to be found by chance! Yet this folly is *scientific,* while Mr. Hubbard's *discovery* is *unscientific!*

This recalls vividly the reception of the Carson City giant prints. They were (*a*) not human *because of their size and the length of stride;* (*b*) produced by an ordinary man *wearing wooden sandals.* Whereupon we are called upon to visualize a primitive man pursuing game (and from the age of the prints, perchance eluding the festive sabre-tooth tiger), wearing wooden clogs twenty inches long and seven broad! If puerility can go farther, we know not the time, the place, nor the occasion.

THE LOS ANGELES SKULLS

Meanwhile, the discovery of modern type skulls in Los Angeles, under conditions indicating an age of one-half to a million years, creates more difficulties in the path of a hard-pressed theory. It is reported that "specialists on the subject of early man will have to examine skull before the matter can be definitely settled." In order, we presume, to determine whether the skull fits the Darwin theory, and *from that determine whether it is really old or not.*

Dr. Hrdlicka, on a previous occasion, remarked that if there were remains of early men in America, they would have been found in old caves and stream beds long before now. *The Calaveras skull was just such a find.* And how was *this* disposed of? *It was of a modern type, therefore a fake.* So saith the oracle.

The incredulity of scientists of pre-Chladnian days in regard to meteors, still ever and anon rouses a resounding chuckle in the scientific world; but verily does the modern *savant* seem bent upon making himself a veritable figure of fun for future generations—generations which will probably be as incredulous in the face of *facts* as the present, since the scientific mind seems incapable of learning by experience. In the meantime, we *challenge* science to investigate in person the Hubbard find.

A ROUND OF SURPRISES

Astronomy might be considered at least *one* science wherein facts remain facts, discoveries remain discovered, and laws are enforced. Especially in the days of H. P. Blavatsky, when spirit and intelligence had, to the scientific mind, become superfluous in the working of the systems, did this seem the case; therefore, her severe criticisms of astronomical pretense to *exact* knowledge seemed gratuitously and unnecessarily foolish. But for some reason—possibly because 1925 is the critical point of the Lodge cycle—astronomical discovery has of late been merely a series of disconcerting surprises.

We have dealt with the anomalous star discovered by Professor Jordan. (December, 1923). Now comes the star Mira with an even greater puzzle; it shows the spectral characteristics of both the red and blue types, being either a red and blue star in connection—very unorthodox indeed—or a red and a blue star nearly in line; in which latter case the relation of magnitudes shows the blue star to be 8,000 light-years away in space where blue stars are not supposed to exist.

Science News states that when the truth of this is solved, a third hypothesis may become necessary to explain the action of the star or stars.

RT Serpentis

As though these annoyances were insufficient, "RT Serpentis," a so-called nova, refuses to fade out like a well-behaved nova, and has maintained its place for fourteen years. Various theories are suggested, but none quite meet the case. "Serpentis," it is believed, may be an actual new star in whose case evolution has proceeded with unprecedented rapidity, or it may be a large range variable, or it may have just emerged from a cosmic dust-cloud.

We do not know which of the theories in the cases of either of these stars most nearly fits the facts; but we do know that before this, or any other mysteries receive solutions ultimately satisfactory, deeper laws, mental, psychological, and spiritual laws will have to be invoked. For no heavenly body, or any other, is a mass of blind atoms driven by equally blind force; each is a collection of *beings;* each has its own peculiar and individual history, its tortuous complexities of Karmic relationships woven through untold ages of self-willed action; and the consciousness of each of the beings of each of these collections *is one with that of the astronomer.*

The Nebular Hypothesis

At the time of the first promulgation of Theosophy the Nebular Hypothesis of Laplace, which rendered "God a useless theory," and was hailed as the greatest of scientific triumphs, held the field of scientific cosmogenesis undisputed. But H. P. Blavatsky held otherwise:

> "The nebulae exist; yet the nebular theory is wrong. A nebulae exists in a state of entire elemental dissociation. It is gaseous and—something else besides, which can hardly be connected with gases, as known to physical science; and it is self-luminous. But that is all. The sixty-two 'coincidences' enumerated by Professor Stephen Alexander . . . may all be explained by esoteric science; though, as this is not an astronomical work, the refutations are not attempted at present.
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> "Another of the fallacies from the Occult standpoint, which are embodied in the modern theory as it now stands, is the hypothesis that the planets were all detached from the Sun; whereas the Sun and Planets . . . had the same nebular origin, only in a different mode from that postulated by modern astronomy." (*Secret Doctrine,* 1888, Vol. 1, 588.)
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> "While few will be found to deny the 'magnificent audacity' of the hypothesis, it is impossible not to recognize the insurmountable difficulties with which it is surrounded . . . (Instances) . . . To quote the words of a Master: 'They (the Occultists) find that the centrifugal theory of Western birth is unable to cover *all* the ground . . . (Instances) . . . Therefore do they (the Adepts) say, that the great men of science of the West, knowing . . . next to nothing either about cometary matter, centrifugal and centripetal forces, the nature of the nebulae, or the physical constitution of the Sun, the Stars, or even the Moon, are imprudent to speak as they do." (*S. D.* I, 593.)

Thus did Occult Science bring mundane damnation upon its head in 1888, though each item of the catalogue of authoritative ignorance above cited was amply proven afterwards.

THE MILLS OF THE GODS

If we wish to examine what the course of the years has brought, we can do no better than repeat Harry Fielding Reid, *American Journal of Science,* January 24, 1924. (Those interested in the mathematical proofs are referred to his article.)

> "As this hypothesis, in the very plausible form given it by Laplace, came under scrutiny, it was found to be quite unsatisfactory. The criticisms of Chamberlain and Moulton revealed further serious objections; and now the nebular hypothesis, at least in the Laplacian form, must be definitely laid aside."

Some twenty years ago Chamberlain proposed the Planetesimal Hypothesis to take the place of the moribund Nebular. Many points of this theory, as of the Laplacian, were in line with the Occult doctrines, although both theories as a whole disagreed. It assumes as the origin, a central sun surrounded by a large number of small bodies (planetesimals), and a less number of nuclei; the latter grew into planets by the infall of planetesimals, this infall imparting rotation.

Mr. Reid's calculations, all based on assumptions favorable to the hypothesis, show the following failures:

1. The theory does not account for rotation.
2. Does not account for satellites with retrograde motion.
3. Does not account for all the satellites of a planet having coplanar orbits.
4. Calls for inclined orbits in satellites, with more inclination in the inner orbits than in the outer; all of which is contrary to the observed facts.
5. Does not explain orbits of planets themselves being in the same plane.
6. Does not explain the anomalous distribution of planetary densities.

The *Secret Doctrine* takes up the discrepancies in 1, 2 and 6, with some detail.

Another puzzle is the origin of the nuclei themselves—the "imperishable laya centers," "black embrasures in the fortress of the Absolute," of the *Secret Doctrine.* Moulton believed the nuclei to have been the result of the near approach of the sun and a star, and that the spiral nebulae are results of similar approaches—a direct reversal of the Laplacian theory, in regard to which H. P. B. pointed out that the only observed case in her time of nebular transformation called for *evolution backwards.* Unfortunately for Moulton, recent research shows motion along the arms of spiral nebulae proceeding in the opposite direction from that called for by him—another unexplained puzzle.

ENTRE CIEL ET TERRE

Thus, present day science, as the karma of over-bearing self-sufficiency and intolerance in the past, is left absolutely without a theory of cosmogenesis —without light in the most important field of knowledge, inasmuch as in a universe of law, which must be a coherent whole, any real knowledge of the different stories must rest upon knowledge of the nature of the foundation.

Will science, then, become desperate enough to turn to the *Secret Doctrine* for light? Highly improbable; for to do so it must consider the possi-

bility of certain truths which now seem to the materialistic mere animistic superstition.

The *Secret Doctrine* calls for the eternal existence of the systems *in esse,* with cycles of manifestation and non-manifestation alternating; for a conscious and purposive plan of manifestation statically fixed in Universal Mind; conscious, directive and directed, imitative intelligence in every electron involved; and the eternal existence of every unit of consciousness. Until the focus of the scientific telescope is altered from the material to the spiritual, from the unconscious to the conscious, from the fortuitous to the purposive, there will be no end of puzzles and mysteries.

The Aurora

Theosophy explained the Aurora Borealis as produced by electric radiation through the polar regions of the earth, acting upon, and in conjunction, with other forces as yet unknown or partly glimpsed by science. Years afterward, especially subsequent to the discovery of X-rays, predicted by H. P. B., science began an unconscious but unmistakable approach to the truth.

Nevertheless, as disclosed by the researches of a decade just published by Professor L. Vegard, University of Christiania, there is still much ground to cover. He finds that only four of the spectral lines of the aurora, especially the characteristic green one, do not appear in nitrogen. The view held until now, that helium and hydrogen exist in the upper reaches of the air is thus dispelled. The green line has been supposed the product of an unknown light gas (geocoronium); but Prof. Vegard finds this impossible because the gas could not be dense enough at the level of the green line. He therefore concludes that the line is produced by nitrogen under unusual conditions of formation and electric radiation (unknown to *science* in *Secret Doctrine* days), and finally sets the whole problem down as not completely solved—thus another scientific mystery at the doorstep of the earth.

To understand the difficulty, it is necessary to recognize that nature has her own laboratory at the confines of the atmosphere, and that no atom passes beyond the pale in either direction without undergoing a change of physical characteristics. Conditions vary as much within the auras of different heavenly bodies as within those of human beings, for they are all just as much *alive,* though the life be—*to us*—subconscious. If the astronomer will turn to the many references to the aura in the writings of H.P.B., consult Walter Kilner's researches on the aura, remember that no science can stand alone any more than a human being, and *apply the law of analogy,* much more might be elucidated. Incidentally, H. P. B. said that "further familiarity with the northern streamers of the Aurora Borealis would help" in matters respecting the nature of matter.

From Problem to Problem

From death to death he goes who sees not the eternal unity of Life; from mystery to mystery he goes who recognizes not the records of Ancient Wisdom. A report in *Science Service* is worth publishing in full:

> "New sun-spots now appearing on the sun's disc are opposite in magnetic polarity to those that were seen during the last cycle. This discovery, by Dr. George E. Hale, of the Mount Wilson Observatory of the Carnegie Institution, is the result of over a decade of astronomical observations.

"The new observations are declared to be revolutionary and the findings unexplained. (Italics ours.)

"The spots, known to be centers of magnetic fields, travel across the disc of the sun two by two, each of a pair being of a different magnetic sign. Before the time of minimum sun-spottedness which occurred only a few months ago, the pairs had exactly the opposite arrangement of polarity from that exhibited by the new spots now appearing on the sun.

"This is taken to mean that the true cycle of sun-spots is just double the eleven and one-eighth years now assumed and that the spots pass through two minima and maxima before a similar condition is repeated.

"Just what effect this has on matters here on earth is yet to be determined, although sun-spots are known to affect both the magnetism of the earth and the solar constant of radiation.

"It is believed that the peculiar rotation of the sun which is faster at the equator than at the poles is related to sun-spot phenomena."

THE PRIOR KNOWLEDGE OF H. P. B.

Here we find collected the following facts known to H. P. B. and published in the *Secret Doctrine,* but which were not known to Science:

Sun-spots have to do with solar radiation.

Solar action is electrical.

Solar radiation affects terrestrial magnetic conditions.

Science knows little about the sun.

Before this, science has confessed her ignorance of the source of solar "heat" which is not heat at all; now she has a puzzle which will probably take more ingenuity in the solution than she possesses. We cannot give an answer to this question of magnetic reversal without embarking upon unsafe speculation; but science, if she deigned to do so, might well investigate H. P. B.'s statements that the sun as seen is comparable to a *reflection,* and also to a window cut into the *real sun,* which is vital and spiritual rather than mechanical and material.

STILL ANOTHER

Popular Astronomy remarks that "the precise relation of sun-spot activities to coronal form is now known; the reason for the dependence of one upon the other is entirely unknown." Another mystery. The answer, however, is more simple than in the last case. The corona is the *aura* of the sun, whose forms are determined by the action of its great *nervous channels* in conveying to and from the planetary bodies all the different correlations of force, electrical, gravitational, and *vital,* which maintain the bodies in their courses and the life upon them in activity.

Sun-spots are produced by the pulsations of the great solar *heart;* each pulsation eleven years long, as taught by the *Secret Doctrine.* Such "superstition" is anathema to science; but why is it that just now when experiment is disclosing undreamed of life and purposiveness in lower forms of existence, when the line between "organic" and "inorganic" is becoming hopelessly blurred, savants find it so impossible to think of the solar system in terms of purpose, *organization?*

Cycles

It is a curious characteristic of this stage of *Kali Yuga* that apparently intelligent and well-informed men hold outworn theories after they have become, to those who know the facts, as untenable as a flat earth. H. G. Wells sets down reincarnation as a "theory" due to a phase of thought which is passing; the phase which believed that action runs universally in cycles! And this at the precise moment when cycles are receiving such serious consideration and investigation at the hands of science as never before!

A weather cycle of 35 to 37 years has been established by Bruckner of Vienna. The most conservative scientific periodical in the country advertises a book on economic cycles. Dr. Thomas Reed fills a good part of a book with evidence as to the *septenary* cycles which predominate in embryology. Prof. J. W. Gregory shows indisputable evidence that the general temperature of the earth has not changed during geologic history, and that, therefore, the many local changes known must have been cyclic. Prof. Menzies discusses periodical accumulations of heat and destructions followed by re-evolution, and quotes Vedantic literature on the "Breath of Brahma." Dr. Eliot Blackwelder demonstrates that the history of the earth in all departments can be represented by a wavy line (cyclic graph), whose general average is the same.

From all sides comes a vague—and in some cases not so vague—scientific suspicion that there have been forgotten civilized races upon the globe. And the *Geographical Review* publishes a Supplement (October, 1923) dealing with a conference on cycles, in which the importance of the subject and the necessity of further investigation are stressed.

Yes, Mr. Wells, the Second Fundamental Proposition of the *Secret Doctrine* does indeed belong to an outworn phase of thought! Exactly as outworn as the action of gravitation.

A Continuing Injustice

In the *Literary Digest* of Feb. 24, 1923, is a recital of some of the wrongs of the Red Indians, past and present. It should be read and connected with the infamous attempt now going on to complete the robbery of the Pueblo Indians.

There has been no more brutal injustice than that perpetrated on the Indians throughout American history. True, the Indians were savage fighters; they tortured and murdered without distinction of age or sex.

But it is equally true that at first contact they were always willing to welcome the "white brother." Second and third contact was a far different story; the white man was promptly, and for the same reasons, placed in the class of the wolf and panther. Also, the long record of the Indian Wars comes very near showing as much brutal torture and massacre inflicted upon the Indian as was done by him.

> "If the red slayer think he slays, or the victim think he is slain, they know not the subtle ways I keep, and pass, and turn again."

Where are the murdered and despoiled Indians of the old days? *They are among us; and the mounting toll of savage crime and violence testifies to the nature of the Karmic ties we have made with them.*

In the meanwhile, our blindness to the elements of justice are heaping up the score against us, in this respect as in many others.

UNBRIDLED DESIRES

The recent printers' strike in New York, in which the newspapers of the city were forced to resort to a combined issue, threw more than one sidelight of great interest to the practical Theosophist.

It emerges that, advertising being stopped, many stores in the city nearly came to a standstill, and all suffered heavily from lack of trade; from which it is deduced (by the newspapers and advertisers) that newspapers and advertising are vital elements in the life and prosperity of a city.

Now, does anyone suppose that the people, for lack of whose trade the stores suffered, were in the meantime going hungry, without clothing, or even without any particular luxury which might occur to them, merely because newspaper advertising was shut off? Can anyone counter the deduction that these stores were subsisting chiefly as the result of a false and parasitic stimulus of the desires of the people, by the activities of advertisers and their mediums?

And if the people did not miss the things which they failed to buy during the strike, does it not follow that the people themselves as a whole would be more content if this over-advertising and over-selling were entirely eliminated?

As a matter of fact, our entire civilization, like that of the destroyed Atlantis of which it is the recrudescence, is ***built*** upon unnaturally stimulated desires.

The rôle of any desire should be that of the desire for water; felt only when an actual necessity, harmless in the sating, and fulfilled with a keen zest unknown in the whole category of falsely stimulated appetites, whether mental, moral, or physical. Were this very ancient teaching generally known and ***experimented*** with, the false excitement, misdirected labor, and unnecessary complications of life, would vanish almost overnight, giving place to a spontaneous and *self-creating* happiness, peace, and lack of strife and anxiety now undreamed of. And this needs not to stand as a speculation and unsupported statement, for *anyone* can try it out.

ERRATUM

In "Lookout" for December, 1923, we referred to the Cro-Magnon race as a highly evolved Neolithic which swept away the degenerate descendants of Atlantis, who were the Paleolithic. In reality the Cro-Magnon men *were* those same paleolithic Atlantean descendants, as the *Secret Doctrine* states, being here in accord with scientific opinion. The Neanderthals, who were driven out by the Cro-Magnon, were in all probability Lemurian. The article was written in temporary absence from the text-books, and the human memory is fallible.

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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XII—No. 9 July, 1924

There may also be another sort of wealth than mere gold, another sort of power than position in politics or society. The powerful, wide, all-embracing, rapidly-acting brain stored with knowledge is a vast possession which one man may enjoy. He can use it properly or improperly.

—WILLIAM Q. JUDGE.

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THEOSOPHY does not concern itself with dissensions or differences of individual opinion. Its treatment of men, things and methods "is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis is its criticism directed in any other spirit."

THEOSOPHY, believing to the full that "There is no Religion higher than Truth," is consistently devoted to the Three Objects of the Parent Theosophical Society which was founded at New York City, U.S.A., in 1875, by H. P. Blavatsky, William Q. Judge, Henry S. Olcott, and others. Those Three Objects are:

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

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

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

A U M

How should you be a lamp when you yield no light to what is close beside you?
—AKHLAQUI JALALI.

THEOSOPHY

Vol. XII July, 1924 No. 9

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

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

THE SCREEN OF TIME

THE COMING GENERATION

Youth has ever been a puzzle to the mature. It was we who were a "problem" to our parents, say, thirty years ago; today's crop of irrepressible sprouts are a "problem" to us now. The oldsters of our hey-dey wondered forebodingly what the world would come to when entrusted to our reckless hands. We have justified their dire prophecies. And now, "What *will* the world come to!" we exclaim.

For there seem to be two classes of children: those who do not think at all, except in terms of "those qualities which conduce to success in life of man as an animal in the struggle for animal existence," as H.P.B. phrased it; and those disconcerting boys and girls who see right through our hypocrisies, shams, evasions and subterfuges —masquerading under such names as "religion," "education," "business," "statesmanship," and the like—and refuse to be taken in by them.

Certainly the coming generation will not be religious—not in any sense at least in which the word is understood today. Will it be scientific? It is doubtful if the word can be used in its present sense for the basis the new civilization will take. Let us use the term "psychic" —perhaps that will suggest more nearly than any other word presently available the coming phase of Western Civilization. "Psychic" includes those vast and mysterious realms of man's nature, and of great Nature, comprehended in such terms as Intellect, Desire, Passion—divorced from Soul and Spirit—and related to Body, as a field of experience.

YOUTH AND RELIGION

Some months ago it was shown in these columns that the rank and file of college boys and girls are today un-religious, rather than irreligious, in any orthodox sense; but that such religious search and feeling as is evident does not confine itself within the formal limits of theology. This conclusion was gathered as the result of student inquiry at some of the larger Eastern universities of the United States. In this connection some expressions of Dr. Joseph Alexander Leighton, Professor of Philosophy at Ohio State University, are interesting. He is quoted in the New York *Times,* thus:

> Young people of intelligence and sincerity are being more and more imbued with the scientific spirit. They are rejecting traditional beliefs that are out of harmony with the scientific spirit. If the orthodox churches insist on adherence to the letter of traditional beliefs, these young people will be alienated from the churches.
>
> They are now being alienated by the conflict between the scientific and humanitarian spirit and the traditional insistence on the literal acceptance of dogmatic survivals from the pre-scientific childhood of the race. But if the present churches have neither room nor welcome for these sincere-minded, straight-thinking young people, they (the latter) will not cease to be religious. They will find other ways to satisfy their spiritual cravings. Man, as William James has said, is incurably religious.
>
> What is on trial today is neither science nor religion; it is the attitude of unintelligent, intolerant and unspiritual obscurantism which arrogates to itself a name it does not deserve, "Fundamentalism." Physics, biology, psychology, critical history and comparative religion are proving their cases in the court of free intelligence today. It is for the defenders of traditionalism to take warning.
>
> I am deeply concerned that our historic churches shall not become merely asylums for the ignorant, the unthinking and that curious section of people who are intelligent concerning other matters, but in religion are guided solely by habit and unexamined emotion.

If this is true, what direction will alert and impetuous young men and women take, "to satisfy their spiritual cravings?" We believe that it will be some phase of psychism, which will become recognized as "scientific" at no far distant day. Practitioners will undoubtedly be able to get *results*—dazzling results, some of them. Psychology and science will become one. Religion will be a sort of "scientific naturalism," including a deification of the lower nature, with the resulting degeneracy. Witchcraft, demonology, psychical research, auto—and other suggestion—these and many another form of "psychism," sprung from the muddy torrents of *Kama Loka*—will be practised. New *names* will be invented, and new variations worked out, but it will be the same old demons at work under false faces.

The Warnings of H. P. Blavatsky

Does all this look like an overdrawn or unjustified picture? Certainly it cannot be—to those students of Theosophy who draw their inspiration from H. P. Blavatsky. Writing to the American students of 1891, she warned:

> Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period so that it may finally work for good and not for evil . . .

The students of that day did not heed the warning, and the result was a broken Society in America, and the establishment of scores of "occult" associations, some even calling themselves "theosophical," and talking very glibly of Magic, Occultism, Rosicrucians, Adepts, etc. These profess much, even to giving the key of the Universe, but end by leading men to a blank wall, but ever rousing the appetite for the attainment of psychic powers. Some of them have been exposed as veritable dens for disgusting immorality, greediness for selfish power, and money-making under the cloak of spiritual teaching. But *exposé* after *exposé* does not cure the "sheep" —the would-be psychics; they lose their discrimination, if not their moral balance. It is a condition paralleling that of the persistent attendant at spiritualistic seances, the psychic researcher and phenomena hunter in general. Like the drunkard, they cannot leave their intoxicant alone; but they are in worse case than the sodden drunkard, for he but ruins his body and brain, while they ruin their moral and psychic nature.

The growth of such movements as Christian Science, Mind Cure, Metaphysical Healing, Spiritual Healing, and allied cults is a phase of the same increasing psychic trend in America. Wrote H.P.B.:

> . . . the Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and thought which alone can save the coming races . . .

"THE PHILOSOPHER'S STONE"

J. Anker Larsen, a Danish stage-director, has turned his genius to the larger stage of literature and written a novel—a novel which, one might almost say, is an heroic inversion of the theatre. For it is the audience, not the troupe, that he has pictured in "The Philosopher's Stone." The book has already been translated into half a dozen tongues, and an American edition has just been brought out by Alfred A. Knopf. Few who read it will fail to find that Mr. Larsen has seen, and enabled them to see, themselves in the "open," as *Jens Dahl's* clairvoyance enabled him to read men and nature and the "blue." Some will call this book a "religious novel" but, if so, it will be of that religion of quest and service which lies deep and unspoken in every man's heart, dumb and dormant for the most part, like a music box waiting to be set going. The movement is all psychological, despite the Dostoyevsky-like smash of tragedy which murders some of the characters. The two characters whose "search for the soul" travels them through the forest and the jungle of human experience, give occasion to vitalize all those "varieties of religious experience" which entrap mankind. Historic mystics, like clearings in trackless woods, are stumbled on in breaking moments. Thus Jacob Boehme, Plotinus, Catholic Saints and modern poets from time to time leave faint foot-prints that show the two wanderers they are not on an altogether pristine quest. Jens Dahl soon passes beyond the theological pitfalls and becomes a passionate pilgrim, hungering for mystical and "occult" development. The saints attract him, but above all their "ecstacies." More he strives, more he loses his childhood ability to see "open." He joins the "theosophists," and between the "sacrifices" and the "practices" of the "theosophy" of the "astral world," he draws near to madness, but the saving grace of some latent karmic stamina at last brings him in contact with *Miss Dale* of Los Angeles, who gives him direct orientation in the way of the "small old path." She tells him:

> You must not go looking for angels and spheres which are beyond the reach of your senses. Be wide-awake with the senses you have, see, hear, feel. The eternity for which you yearn is as near to you in this world as in any other. It dwells within yourself, and you can attain to it in the performance of useful everyday work.

Miss Dale's clairvoyance, the spirituality of "sanctified commonsense," does not, however, appeal to Jens Dahl. It is too natural to be valuable, and Jens is already affected beyond recall by the notion that the "spiritual" is the supernatural. In the end he drowns himself "in the waters of the bay"—fit symbol of "astral intoxication." *Christian Barnes,* the pastor's son, who also could see "open," and has preserved his sanity of sincerity, likewise meets Miss Dale. He heeds her when she tells him frankly, "there is something rotten in your spiritual life." The soul that he had hoped

to find in and by his head, he finds in his heart, and Self-realization comes. The book does not "preach." It moves and lives in the progression of thought and feeling, and so is more or less every man's autobiography.

"International Thought"

John Galsworthy, who seeks if he does not see, the way to better things, and who longs to do his part in bringing them to accomplishment, has published a pamphlet on "International Thought." He appeals to men of science to hold back from exploiting nature by further discoveries and inventions until there is some surety that these will be used for beneficent purposes. What so many have, in the enthusiasm of the marvelous, called its "progress," this observant and serious man characterizes as "the development of *destructive* science." Of necessity Mr. Galsworthy, minus the keys to the riddle of our civilization which he sees threatened with self-destruction, can at best but urge negative measures. Who, under "instinctive urge," ever yet listened to the voice of reason? Who, then, will pay other than critical or negative attention to Mr. Galsworthy's plea? Indeed, this is the very attention given by Sir Oliver Lodge, in an article in the London *Sunday Observer*. Sir Oliver quite admits Mr. Galsworthy's contentions—reinforces them in fact by telling statements of his own. But let him speak for himself:

> . . . this cry of Halt! is impracticable. Science must pursue its appointed path. It has an instinctive urge towards discovery and invention in every way that is possible; and it is right to follow this instinct. The fault is not with the men of science or their discoveries. The fault again lies only in the human will, which can, if it chooses, utilize these and any other methods for deleterious purposes and mutual extermination.

This is but to say that if the "instinctive urge" of science leads to the discovery of powerful agencies and the equally instinctive urge of men and nations leads *them* to "mutual extermination" through these very agencies, science, like Pontius Pilate, can wash its hands of all responsibility. Thus Sir Oliver Lodge, Scientist, Christian, Spiritualist. What remedy does he offer *vice* Mr. Galsworthy's noble, if futile, plea?

> The evolution of the human race has been no slight effort; mainly conducted, as I think, by Higher Powers, who are still willing and indeed anxious to help, if we give them a chance and do not misuse our free-will to frustrate, or at any rate delay, their ultimate object. The ultimate object will no doubt be secured in good time.

Meantime, the "Higher Powers" and the Sir Olivers, immune, we may suppose, from the common lot of "mutual extermination," may confabulate *via* the seance-room and the ouija board, on how further to "conduct" the "evolution of the human race," though what "ultimate object" is to be "secured" after the mutual extermination is nicely forgotten.

"ESCALATOR EVOLUTION"

Marshall Dawson, ex-California university and divinity school graduate, now pastor of a Congregational church at Storrs, Connecticut, has written a book, published by the Macmillan Company, on "Nineteenth Century Evolution and After." He, too, has observed the tendencies which Galsworthy deplores and that Sir Oliver Lodge admits and extenuates by a "plea in avoidance." Mr. Dawson's experience has taught him that not merely unmoral science but "boneless religion" is responsible for the struggle between degeneracy and "progress." Racial atavism threatens to overwhelm the feeble dikes of sectarian morality and swamp us all. He quotes Spencer as saying that "progress is not an accident, nor a thing within human control, but a beneficent necessity," and mildly jeers at the denominational dogma which affirms "faith in the progress of humanity upward and onward forever." The fundamental sectarian basis that "in Adam's sin we all fell" comes in for its share of criticism alongside the profoundly degenerating influence of the "Darwinian theory." Our responsibility, urges Mr. Dawson, is not for our "heredity basket," but for "our acquired character, *"whether we acquire it or not."* Lacking, like Mr. Galsworthy and the rest, the real key, it is not seen by Mr. Dawson that if we can have character "thrust upon us," whether by "Higher Powers" or "beneficent necessity," we *cannot* be responsible. Only for what a man himself acquires, whether of good or evil character, can there be fundamental responsibility, and this the sects, and the science of our day as well, do not perceive; or, if they perceive, do not carry to its logical terminus. Mr. Dawson, none the less, argues a view of Christ that, if held, must dissipate some at least of the prevailing pessimism that afflicts the thoughtful clergy no less than the thoughtful student of science and civilization. He sees in Christ an *acquired* character, a living and life-giving being who "not only draws us toward his own level of development, but transmits to us somewhat of his own attracting power. And, so soon as this new power enters vitally into society, health flows in where before disintegration, decay, and death held sway." Aye, but by what means is this to be accomplished? Is not its hope as futile as Mr. Galsworthy's plea? Twenty centuries of sectarian interpretation of the mission of Jesus have failed to accomplish more than to divorce science from religion, religion from true morality, and both from life as it is lived—so that the fate of the Gadarene swine threatens to become more than a parable and a metaphor to our civilization. Suppose the Galsworthys, the Lodges, the Dawsons, the men of science and religion, had the lost keys of Karma and Reincarnation, would not the winding stairway of our "evolution" lead up, not down? And to this solution in the end, let us in our turn hope, must their concern for

the welfare of mankind, rather than any foreshortened logic of theory or dogma, lead them, and through them mankind at large.

Fundamentals and "Fundamentalists"

Associated Press dispatches of May 13 give the resolutions introduced at the 141st annual diocesan convention of the Protestant Episcopal Church at New York City, presided over by Bishop Manning. Much good must come from the incident publicity. The actual basis of sectarian Christianity is stated in the opening address of Bishop Manning as follows:

> The supernatural birth of Jesus, his bodily resurrection, and his ascension to heaven are the facts upon which Christianity stands or falls. Any rejection of the supernatural from the Gospels means the rejection of the Gospel itself.

On this statement of fundamentals, there will be many millions who call themselves Christian who must admit that they are not Christians at all, and this number includes thousands upon thousands of the clergy themselves. In the Protestant Episcopal Church itself there are very many who, in order to be in its service, have subscribed to its confession of faith, and who every day and every hour believe and preach the contrary of their own profession. It is this moral cowardice and intellectual dishonesty which have eaten the heart of myriads and which corrupts, not merely sectarianism but the moral integrity of clergy and laity alike. And, since the preponderant population is nominally Christian—that is to say, professes what it neither believes nor practices—our civilization must faithfully reflect in its every-day life and practice the moral rottenness and hypocrisy which taints its heart. One of the resolutions introduced calls for the purgation of the "faith" by driving out false doctrines and false doctrinaires. Another resolution called for the endorsement and adoption of the recent pastoral of the House of Bishops:

> It is the deliberate and determined purpose of the Church *not to explain but to proclaim* as a fact that the Jesus of history is none other than God and Saviour on whom and through faith in whom, *depends the whole world's hope of salvation and redemption.*

More the issues are squarely joined, more the "purgation" can be hoped for. The people are deceived by tinted lights; when confronted bluntly with the proposition that man is made for the Sabbath, they will reject the Sabbath. The very honesty of the "Fundamentalists" is a most hopeful augury. They are forcing the issue, determined no longer to abide the presence of those whose life and whose oaths give the lie alike to "orthodoxy" and to moral uprightness. The "Modernists" will not be able to ignore their creed and hold on to their "livings." Both sides clearly exposed before the laity, that laity must reject both—the Fundamentalists for their

creed, the Modernists for their moral and mental shallowness and cant. "A plague of both your houses" will be the inevitable outcome, and all will benefit. It is to the struggle in the various Churches that Theosophists must look for the application of the Second Object of the Theosophical Movement. Out of the ruins of the sects will rise a nobler edifice of tolerance and freedom, and thence a truer direction to the religious impulse of mankind.

THE DILEMMA OF "MODERNISM"

Even the Catholic, Greek and Roman, let alone the many Protestant sects, have always had clerics who, while subscribing to the creed of the Church, have in practice claimed and exercised for themselves a freedom of conscience and liberty of thought not only not licensed, but absolutely denied them by their own confession. Admirable and good as this might seem in itself, it has always been vitiated in its potentialities for the public, and poisonous for its advocates, because of the moral, no less than the logical, inconsistency inherent in any system or any practice which compels *double entendre*. Taking an oath, subscribing to a creed, is not a mere formality, as many would have it, but a vow of consecration. The "Modernist" of any sect or creed soever must of necessity become either a bigot—that is, relapse into the atavism of the "Fundamentalists"—or become a moral perjurer, or—*get out*. And there is the worm i' the bud with the modernist ministers of every orthodox sect. Their case is the same as that of the "modern" layman, the layman of every age: they wish to serve *both* "God and Mammon"—to hold on to the "good things" of their sect and at the same time to be *un*sectarian. There can be no rest for such as these. Many have, in every period, driven to final choice, left their fold only to set up new sects of their own—less rigid, but none the less reliant upon the old crutches in some shape or other. Unitarianism, for example, is a fruit of the "Modernism" of but a little while ago. It is the freest of all the "Christian" denominations, but none the less cannot get away from the "unique" position of Jesus in the moral field. Yet the Channings of every generation "also serve," for they are free from the moral obliquity of the present-day "modernists" in the orthodox sects. President Eliot is such an one, and the catholicity and simplicity of his faith is as truly Theosophical as that of Ralph Waldo Emerson. Over against the Fundamentalism of Bishop Manning, set this from President Eliot:

> Compelled to make an open choice among the contradictory Gospel statements concerning both the sayings and the acts of Jesus, the modern religionist will adopt those principles of selection which conduce to religious liberty and the practice of toleration in religion. . . . The church of the future . . . will use the best existing expressions of religious aspiration and emotion until future generations produce better—but no longer.

Until "Modernists" gain the moral courage and the intellectual sincerity to take this position and "come out from among them" the present struggles in the sects will be but mutually destructive. Some realize this and are bold enough to say so. Is not this refreshing, and the more so, coming from Bishop Fred B. Fisher, missionary of the Methodist Episcopal Church:

> Ghandi, I tell you, is living the Gospel of Jesus. He is exemplifying Christianity instead of merely preaching it; and he is making a joke out of our western civilization which pretends to worship Jesus while it is backing up all sorts of materialistic claims with bayonets and battleships.

The Unorthodox in Healing

Dr. Irvin Arthur, writing in the *Journal of the Indiana State Medical Association*, takes note of "Modernism" in medical practice, but, unlike the "Fundamentalists" of the religious profession, this "orthodox" physician is inclined to begin at home in searching out the cause for the heterodox in the healing art. He notes an enormous increase in the percentage of "irregular" healers and healing practices, and in the tendency of the afflicted to turn to them rather than to reputable physicians and the regular medical practice and treatment. He says that "it is generally conceded that the medical profession is losing its grip upon the people," and cites local statistics to show that the regularly licensed physician is steadily being replaced by practitioners devoid in large part, at least, of training. One-fifth of those now practicing the healing art in this country are, he says, "irregular" physicians. Though he considers their vogue to be "greater than their importance," he yet is wise enough to see that "they would not exist if they did not fill a kind of need." What is that need, and in what is regular medical science lacking?

> Our medical schools are unfitting men to practice medicine at the bedside. . . . It is difficult to find much of the teaching of medicine in the first two years of the curriculum. . . . Too many of them are not concerned with medical knowledge, but are conducting their work for the sole purpose of building up their science. . . . Dr. William Osler . . . has said that the foundation of the treatment of disease is to be found in psychology, which is something entirely different from what these medical scientists have been working on for years. . . . This indicates that the people of this country are demanding of the medical profession something more than shaking up test tubes and looking through microscopes. The thing that they demand most of all when they are sick is service, and if they can not get it from the medical profession, they will get it somewhere else.

"Too much *physical* science," with the "neglect of psychology," is responsible for the great change in the attitude of the public, says Dr. Arthur to his fellow practitioners, and he will find many regular physicians to agree with him—not to speak of their patients. All this is hopeful, but it does not go deep enough. The materialism

of the schools trains medical students to study diseases, not healing; to treat the disease, not the patient; to regard the patient as a mere subject for experiment in the "interest of science," not that of the patient. The patient is regarded very literally as "on the other side of the table" from the physician. That the patient is at least as much concerned in what is to be done as the doctor never enters the average medico's head. How closely this parallels the theologian! The rigidity, the uncompromising dogmas, the attitude assumed, the "authority" enjoined, the idea that "medicines" and "practices" from the physician, blind sufferance by the patient, are the way to "salvation" physically—these are the faithful echoes in physical healing of the orthodox practice in the "healing of souls." The physicians, like the theologians, will become more acute to reform as they realize their loss of prestige. When doctors begin to "take their own medicine" the sick, by psychological and moral reaction, will regain their lost confidence. Meantime, the "irregular" in religion and in medicine is bringing about a "purgation of the faith" in more senses than one and, let us hope, preparing the way for that day when *service* shall replace "science" (and "religion") as the prime criterion of practice and the fundamental motive of education of every kind.

MODERN "EXACT" SCIENCE

Your genuine scientist, like your genuine anything else, is discernible by two sure indices: he is a *student,* not a Professor; and he has the humility which characterizes the truly ignorant man who desires to learn. Writing in the Manchester (England) *Weekly Guardian,* Professor J. Graham Kerr stresses that the true student must have "to scrap remorselessly an old method or an old mechanism the moment it can be replaced by something better." He goes on to say that men fail to realize that—

> Our ideas of the external world—apart from the mere enumeration of facts—consist of what in science are termed working hypotheses. . . It is of the very essence of scientific method that a working hypothesis must never be allowed to crystallize into a dogma. There is always a danger of this, for the mind of the investigator tends to be dominated, instead of being merely inspired, by the working hypothesis of the day.

He shows that "the world of sound is, so far as objective existence is concerned, wholly imaginary. Outside our living bodies there is no sound, but only eternal silence." Then he speaks of the sense of sight and declares that the human eye takes note of only "about one forty-thousand-millionth" of the vibrations ceaselessly pulsing throughout nature. "It is this ridiculous little fraction which constitutes the entire basis of our sense of sight." Thus, those who depend on "sight" and "sound" for their "working hypotheses," must of necessity be enormously handicapped in endeavoring to "formulate" nature and her workings. If only the medical profes-

sion, the theological profession, and all other professions could regard as mere "working hypotheses" their sacred dogmas, then might we all gain a new basis "of a befitting modesty regarding our 'knowledge'." And Dr. A. E. Winship, the editor of the *Journal of Education*, affirms:

> Any book on physics, electricity or astronomy written eight years ago is out of date, and geography or history written eight years ago is spineless. Any philosophy or pedagogy of eight years is nerveless; any book on physiology or psychology that is eight years old is a joke. Any book on chemistry, biology or sociology written eight years ago is comedy. Any book on economics, industry or commerce written eight years ago is tragedy.

It would appear that those who have for a generation been so fond of speaking, writing and boasting of "modern *exact* science" would do well to use the phrase henceforth as a mere "working hypothesis" instead of as a dogma.

"All Roads Lead to Rome"

Still another observer, this time James M. Beck, Solicitor-General of the United States, commenting upon present social tendencies, refers to the analogy between the trend of today and that exhibited by degenerate Rome. He is quoted in *Current Opinion* thus:

> We overvalue knowledge against wisdom, speed against sureness, standardization against originality, phrases against truth, rights against duties, power against substance, democracy against individualism, the State against the individual soul. We are living in the age of the cinematograph mind, and no man remembers in the evening what he read in the morning. From the moving-picture mind we may progress to the Hippodrome habit, which was the first sign of the decay of Roman civilization.

Perhaps our modern commercialized "sports"—such as prize-fights, base-ball, foot-ball, and now even tennis matches with an eye to the gate-receipts, might represent our adaptation of our one-time "Hippodrome habit." We wonder.

STUDIES IN THE SECRET DOCTRINE

IX

The Yoga of the Secret Doctrine

THE most palpable and therefore noticeable characteristic of the universe is differentiation. The visible nature is composed of forms no two of which are exactly alike; these have evolved from within the depths of invisible because incorporeal nature made of forces, constructive and destructive. The universe of forces and that of forms are not two but one—forms cannot be built or preserved without forces; nor can forces exist without constructing and evolving forms. The variegated forces which ceaselessly build but to destroy and incessantly kill but to regenerate the myriads of forms, exist. These forces and their progeny, forms, exist—somewhere, somehow. That wherein and whereby they exist as phenomena is Existence Itself, the Noumenon.

Each one of us is different from every other human being—bodily, morally, intellectually. Yet a greater similarity subsists between individual members of the human kingdom than that which exists between the different organisms of the human body or those of the moral nature or of the mind. For example the human body of a savage is more like that of a scientist than is our brain like our heart, or our spleen like our lungs. A greater difference, because it is one of kind, exists between our sensuous perceptions and our reasoning faculties than between the sensuous perceptions of a barbarian and an artist, which is one of degree. But all human bodies are composed of certain material elements; they all are built out of cells which function similarly in the body of an athlete or a philosopher. The properties of flesh and blood and nerve are the same just as the properties of oxygen or carbon or iron are the same wherever these differing elements are found. The purpose of the third fundamental of the *Secret Doctrine* is to bring the true vision of the identity which exists in the midst of differentiation.

The study of the *Secret Doctrine* proves unprofitable unless the student sees at his own stage of evolution, in his own life, in the activity of his own complex nature, the unity which is basic from which differentiation springs and on which diversity manifests. *Meta* physics is not a subject for consideration by the mind only. Therefore there is no possibility of anyone fully grasping the meaning of the three fundamentals by the power of intellect alone. True science is not solely of the senses, however prominent the part sense-perceptions play in its vocation. Thus unless a serious attempt is made by the student to see the activity of the three fundamentals in the function and the process of his own individual life they must

remain mysterious and confusing and fail to inspire him to better life or nobler labours.

Within our own bodies, in our own being, work the laws which the *Secret Doctrine* teaches in the three fundamental propositions. In us forces and forms exist. Each one of us is a universe of Existence which is LIFE, which projects forces and evolves forms. Each one of us is the perceiver of forces; each one of us is builder and destroyer of forms. At one time of our long evolution we do not see either of these facts; at the present stage of human growth most people do not see them. The greatest mission of Theosophy, the profoundest message of the *Secret Doctrine* which is the teacher *par excellence* of the Wisdom-Religion to our civilization, is to bring the conviction that man is a universe brought into being, maintained and governed by laws which are identical with those which manifest and sustain the atom and the cosmos. Therefore man is not only a universe but The Universe: man is a microcosm created, preserved, destroyed to be regenerated, exactly as atoms and worlds are; as atoms are dependent on him so is he dependent on worlds, and vice-versa. Each and every microcosm is a macrocosm: our body is the macrocosm to our brain, heart, spleen; our brain is the macrocosm to the cerebellum, the cerebrum, etc, etc.; and so on, from the great to the small, from the small to the minute. On the other hand our whole body is part of the physical earth, a microcosm of the macrocosm, and that earth but a microcosm of the greater solar system which as a unit is like a tiny cell in the sidereal body. To see within ourselves the working of the law which reveals the truth that each atom is a *macro*cosm, that each universe is a *micro*cosm is to perceive the identity of all forms—this means the realization that there is but One Form. There is neither micro- nor macro-cosmos, but only Kosmos—the Great Order. This is the supreme vision, the summation of all visions. This is what Arjuna beheld as described in the 11th Discourse of the Bhagavad Gita. At present, material science senses this stupendous truth, speculative philosophy conceives it dimly, creative art feels it spasmodically and feebly; religious mysticism brings it as a belief; abnormal psychism crudely anthropomorphizes it; Theosophy and Theosophy alone enables us to visualize by intelligence the triple truth—Matter is indestructible, Matter is unchanging, Matter is Life. Thus we see that forms of matter die but the Form of Matter always and eternally is. Bodies die, because their organs and organisms die but the Design dies not because of the disintegration of organs and organisms. Thoughts come to birth and perish, but Ideation always lives. The earth, the solar system, the sidereal universe disintegrates but the Power which made them is always an integral whole and brings forth another sidereal universe composed of other solar systems in which other earths inhere.

Thus when we see in our own selves the great and the small cosmos as passing and the Kosmos as always prevailing, we also see the operation of the Law of Periodicity. Is not the cycle of day and night the alternate function of two sets of brain organisms? Is not the cycle of birth and death working, with breathless speed, in every throb of the human heart? If every throb speaks life, does not that which preceded and succeeds every throb spell death? Is not every year of twelve months but a microcosmic bodily registration of the twelve links in the chain of nidanas which produce the phenomenon of each human incarnation—aye, of even all Divine Ones? Does not the spring of every year produce in every human being however aged its joys? Does not every winter affect the hardiest of youths? Cycles great and small are not to be seen outside but are to be registered within. If the golden age of Truth, Satya-yuga, is pleasant, is it not because during that period the pains are distributed over a longer duration of time? Is not the hard iron age, black with sin called Kali-yuga, fearsome because we crowd eternity of pain into an hour? Do not all children born in this very Kali-yuga enjoy the innocence of Satya-yuga? Is not the savage Africander basking in his sun experiencing the freedom of an earlier yuga while this civilization is steeped in the black sufferings of the cycle of Kali? Can a Mahatma be affected by either, though he lives to serve the same earth on which the savage and the civilized live? Each one of us is the maker of his cycles—circular, or elliptical. We make our own days and nights; we make our own seasons and yugas.

We know ourselves as existing, day and night, and throughout the Seasons. The passage of months and years sees changes in body, feelings, thoughts, perceptions, aspirations; hopes realized bring forth other hopes; the wild fancies of youth remain as childish memories, as the dreams of to-day become facts of to-morrow. Through changing forms and forces we know the reality of that which is behind and beyond them and which changes not. The Law of Periodicity or Cycles reveals the union of the dual universe of forces and forms, of the world of images and of shadows; through these we come to realize the activity of the Law of Unity which is the subject-matter of the first fundamental proposition.

Just as the organ which sees—the eye—cannot see itself, so also we cannot see ourselves. The Atman-Self can see its images or its shadows; it can not see itself. It knows that it exists because it sees images and shadows. Because we think, because we sense, therefore we know that the thinker is, we realize that the perceiver exists. The first fundamental refers to Existence, beginningless and endless, which sees the birth and death of Its images and shadows. He who sows also reaps, and because he wants to reap again sows;

he sows and reaps at different seasons. Above, beyond, behind the seasons is the Farmer-Existence.

To see this Unit—the same Unit—at the back of the duality which expresses itself in the Law of Periodicity, also behind the diversity which is the main factor of the Law of Differentiation is the aim of the true student. In all diversity must first be seen the duality of force and form. The common factor of all differentiation is that something is known by the fact of something which remains to be known. But the basis and playground of these dual forces of action-reaction, of day-night, of manvantara-pralaya is Existence. Yoga, union with the Divine, is the realization of the same Life manifesting in all forces, energizing all forms. This Life, therefore, manifests in our own faculties and energizes our own functions. The vision which leads to this Supreme Realization is the real Clairvoyance, which is not "the power of seeing at a distance, but rather the faculty of spiritual intuition, through which direct and certain knowledge is obtainable." (S.D. I: 46.)

The student of the Secret Doctrine has to undertake the practice of this yoga, this union with the Divine. There is no one within whose reach the beginnings of this higher life do not lie. Theosophy is for all, but every one must want it for himself; therefore is it only for those who want it. In proportion as each wants it, he takes it, and in that measure gains the clear vision of true understanding and the unmistakable realization of the Unknowable Self. Very different from the so-called yoga-practices is this simple life which is strenuous, this hourly living which is heroic. And what is it?

When we see the matrix of pralayic space in the bed in which our body sleeps and on waking recognize its potency to refresh and build that body; when we see the water with which we bathe the body as the purifying nature with which consciousness rejuvenates itself; when in every morsel of food eaten, every drop of water drunk, every breath of air inhaled, every affection absorbed, every word of knowledge assimilated, we see the "mighty magic of prakriti" strong to devour as to regenerate; when in every idea put forth, and every word spoken, and every love given, and in every deed done we see the creative power of consciousness; when in every child we see the Divine Babe, in every woman Devaki, the mother of Krishna, in every father the mighty Prajapati, in every faithful wife the peerless Sita; when in every melody we hear the music of Orpheus and in every movement perceive the grace of Terpsichore; when in every enlightened mind we see Hermes, in every virile body Herakles, and in every Nara, man—Narayana, god, aye! even in the sick and infirm, that which is named Daridra-Narayana, the God who elevates through illness; when in our every virtue we see the incarnation of Vishnu, and in every vice that of Ravana, and in

every over-coming and change that of Shiva—then only do we raise the self by the Self unto the SELF.

In the light of what is written above let the student peruse with care and consider with all the intuition at his command the following from *S.D.* I: 267-68:—

As expressed in the Stanza, the Watchers descended on Earth and reigned over men—*"who are themselves."* The reigning kings had finished their cycle on Earth and other worlds, in the preceding Rounds. In the future manvantaras they will have risen to higher systems than our planetary world; and it is the Elect of our Humanity, the Pioneers on the hard and difficult path of Progress, who will take the places of their predecessors. The next great Manvantara will witness the men of our own life-cycle becoming the instructors and guides of a mankind whose Monads may now yet be imprisoned—semi-conscious—in the most intellectual of the animal kingdom, while their lower principles will be animating, perhaps, the highest specimens of the Vegetable world.

Thus proceed the cycles of the septenary evolution, in Septennial nature; the Spiritual or divine; the psychic or semi-divine; the intellectual, the passional, the instinctual, or *cognitional;* the semi-corporeal and the purely material or physical natures. All these evolve and progress cyclically, passing from one into another, in a double, centrifugal and centripetal way, *one* in their ultimate essence, *seven* in their aspects. The lowest, of course, is the one depending upon and subservient to our five physical senses. Thus far, for individual, human, sentient, animal and vegetable life, each the microcosm of its higher macrocosm. The same for the Universe, which manifests, periodically, for purposes of the collective progress of the countless *lives,* the outbreathings of the One *Life;* in order that through the *Ever-Becoming,* every cosmic atom in this infinite Universe, passing from the formless and the intangible, through the mixed natures of the semi-terrestial, down to matter in full generation, and then back again, reascending at each new period higher and nearer the final goal; that each atom, we say, *may reach through individual merits and efforts* that plane where it re-becomes the one unconditioned ALL. But between the Alpha and the Omega there is the weary "Road" hedged in by thorns, that "goes down first, then—

Winds uphill all the way
Yes, to the very end . . ."

Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space*—the *Pilgrim,* having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image.* In order to progress upwards and homewards, the "God" has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence. Like Visvakarman he has to sacrifice *himself to himself* in order to redeem all creatures, to resurrect from the many into the *One Life.* Then he ascends into heaven indeed; where, plunged into the incomprehensible absolute Being and Bliss of Paranirvana, he reigns unconditionally, and whence he will re-descend again at the next "coming," which one portion of humanity expects in its dead-letter sense as the *second advent,* and the other as the last "Kalki Avatar."

LIVING THE LIFE

DEAR COMPANIONS:

What you wrote about Karma is a splendid conception to my mind. Karma is Law. Those who best know the Law *are* Karma, and others the directors of Karma in varying degrees. Knowledge of it begins by performing that which comes to us as duty, simply because it is duty, and not in order to produce anything for ourselves. This practice begets and inculcates a recognition of Karma and use of and subservience to it. In time we do only those things that work for the general welfare. Masters are the highest expression of this.

In order to make minds think, I sometimes point out that we know what has been and will be by what is now. We observe the law and sequence of years, seasons, and elements; this is knowledge, and lies outside of memory or prevision. In the same way we know reincarnation to be a fact without having any memory in the brain of this body. Some, however, do remember, that memory coming by the study and application of a true philosophy of life. The reasonableness precedes the realization. We know the infinitude of numbers but cannot demonstrate that knowledge.

Changes go on, and for good, with our efforts to apply the philosophy. Any failures made in such case are stepping stones to success because followed by undaunted struggles upward. The efforts count and are registered in the supersensuous consciousness. Sometime they will be of quality and force enough to counterbalance all opposition.

What I gathered from your letter conveyed the impression that he held in his mind too much of a condemnatory attitude as to the deficiences and failings of others; perhaps not altogether condemnatory, but contemptuous, and that it was general in its application. My remarks were addressed to this,—not to him as a person, and not to you.

I think that much of the failure of "old-timers" in study and knowledge of the meaning of Theosophy and the Movement lies in not realizing how necessary it is to apply to ourselves the criticisms and judgments we so freely apply to others. And in saying this I do not say that I am free from these faults. I only recognize that they exist and need correction. So, looking at it from that point of view, it is not desirable to let the mind become of the shape and mirror of undesirable things. Then it is not easy to avoid a contemptuous, if not a condemnatory attitude toward others, which engenders a sort of pride by comparison with our own attitude or what we imagine we would have done under similar circumstances.

It is all detrimental to the performance of our own duty, and to our progress on the Path of Compassion. Errors have to be recognized and avoided; pointed out to others when necessary; but there is a wide difference between that and mere gossip.

I have found that the knowledge of many "old-timers" consists in just such things. They give them forth to new adherents as evidence of their knowledge of the Movement, the Society, and, by implication, of Theosophy. This is not wisdom nor is it good for anyone, and it certainly does not help Theosophy. Of course, here and there all the crimes in the category have been committed by members, though the majority were good according to their "lights" and well-meaning, but ignorantly misled by their misconceptions, desires and passions, sometimes. For all honestly striving with their enormous difficulties, we should have pity, sympathy, charity; we cannot do this if we mentally reproduce the opposites, weighing the act and actors in the balance of the mind.

You will run across more of this as "old-timers" drift in with their mental accumulations, so I wanted you to assist them to dump their encumbering load and to take a fresh cargo of good material. I would gently discourage them from making that kind of mental picture by paying little attention to it, and by presenting *present* time and opportunity.

It may be that some, knowing of the faults of others, who still did good and prominent work for Theosophy, have reasoned that the vices did not count and could be atoned for or overlooked, as in the case with many a public man, by reason of public service. This is not so; the path of true Occultism and that of immorality, do not coincide. The Masters do not judge anyone, nor can they forgive anyone, for sins of omission or commission, but they *had to use* such material as existed. They do not condone our faults. They use our virtues, and give us every opportunity to increase them. Col. Olcott was not young when "pulled out of the fire," and had the vices of his time and position. He did what no one else at that time could have done. The Masters assisted him, knowing his weaknesses; notwithstanding them all, he did the best he knew and was able to do, and we should judge him by what he was able to do for Theosophy, and not by his faults which should not be laid up against him in our minds.

So, while pointing out Truth in defense of Theosophy we avoid condemnation even when names have to be used. We can see where others made mistakes and went wrong. They are our vicarious atonements, if we benefit by their errors. This is the key to the right attitude in all cases presented. It may be a hair line but we have to find it. If in what I said you found some thing to use yourself as a corrective, it goes to show that you have a wisdom that few

have. I knew you would take it as you did, and that it would do you no harm, but good; hence what you call the "emollient" which, by the way, did not deter you from making the application.

As ever—*R. C.*

IN THE BEGINNING

(A Hymn from the Rig-Veda X 129)

(1) Non-Being was not, nor was there being; air was not, nor was there the sphere that held it. What was there? Was there a There? What sheltered what?—The Quenchless Thirst of Virgin Waters!

(2) Death was not, nor was there life; night was not, and day was yet to be. One was. Self-cradled It breathed forth—immovable in motion. Else there was not, nor was there beyond.

(3) Darkness veiled in Darkness: the universe-to-be was Virgin Deep. Unaided the heat of fervour begot itself as It slept wrapped in the Great Void.

(4) Desire arose in It—the primal seed of Self. In the void of the heart the Sages sought and found that which is the Heart of the Void—the bond of Being.

(5) Their Life-cords stretched forth. Was it below? Was it above? Here the progenitors—the off-spring powers there. Here the aspiration—its embodiment there.

(6) Who knows? Who can unveil the mystery—whence all this and how? Gods themselves came after It. Who then knows how It awoke?

(7) The Source of the Universe? Was all this made? Did all this make itself? It only knows the all-seeing Eye beholding the unbroken Whole; perchance It knows It not.

THEOSOPHICAL DON'TS

"Bear always in mind that there are exceptions to every rule, and to these again and other side exceptions, and be always prepared to learn something new. . . . You have much to learn—and we have much to teach nor do we refuse to go to the very end. But we must really beg that you should not jump at hasty conclusions—"

—K.H. in the *Mahatma Letters*.

Students of Theosophy are not necessarily Theosophists. Most of them are not free from set notions, beliefs, superstitions and even dogmas—however obscure or "theosophical" these may have become. In a hundred ways our religious and social upbringing, wearing a theosophic mask, fools us, and proves a hindrance in the service of the Cause. One tendency is to acquire a set way of expression which has a final air about it. Catch words and phrases uttered every now and then provide no explanation to the enquirer or consolation to the weary and the sorrow-laden. It does not illuminate a man to be told, in answer to, "What is soul?": "Atma-Buddhi Manas," or "Immortal Triad," or "Why, the Monad." A man who is sorrowing over the death of a friend does not gain perception or peace by being told, "Your friend is in Devachan; of course, there may be a Kama-Rupa hanging about."

What is worse, these words and phrases are often but a veil which covers from us our own ignorance. Further, a little knowledge of Theosophy, picked up from the *Key to Theosophy* or the *Ocean of Theosophy,* found satisfying by us, often takes for us a form of finality. We, unconsciously to ourselves, assume that the last word on the subject has been understood. This is fatal. No Theosophical doctrine or tenet but has a complex and profound side to it. We have not fully understood all about reincarnation even, or body, or mind, or soul, or spirit—or anything. Let the student continuously endeavor to learn more and more, and that will enable him to destroy the sin of silliness, often more dangerous than the sin of wickedness. With this in mind let our propagandists peruse the reprint of Mr. Judge's article in *The Path,* of December, 1894, pp. 276-77, entitled "Theosophical Dont's."—EDITORS.

The following suggestions arise from experience and are due to facts in the Theosophical world.

Don't speak or write as if morality and ethics were unknown before H.P.B. wrote the *Voice of the Silence*. Some of our devoted band have been heard to speak in such a way that hearers thought the speaker meant to convey the idea that only in the *Voice* or other similar books of ours could be found the high and correct ethics by which one ought to guide his life. Buddhism, Christianity, and all the other religions teach the same morals, and literature is full of it.

Don't say that all the Theosophical doctrines were first given out by the Mahâtmas through their Theosophical chelas. Attributing everything solely to the Mahâtmas is foolish, as it is easily controverted. And do not be forever saying, "We are taught this and are told that." The number of doctrines found mentioned for the

first time by the Mahâtmas through H.P.B. are few, extraordinary in conception and scope, and are easily recognized.

Don't explain everything by one theory. To wit; do not be so inadequate as to brush off the whole of Spiritualism with one word, "All spooks and shells." You will be wrong if you do so, and the result will be antagonism.

Don't say that science is all wrong and that men of science are materialists. Huxley has done us good service; he has but lately admitted consciousness to be a third factor in the universe, not a part of force and matter; and Spencer has many a good thing in his works. Besides, if you want H.P.B. on the matter, you can read her words that the truth is to be found in a union of science with occultism.

Don't think or say that phenomena are good stepping-stones to Theosophy. They are not, for those who stand upon them will fall from them to their hurt.

Don't run down the spirit of true Christianity, nor imagine that we can get ministers and congregations *en masse* to change into Theosophists. The true spirit of Christianity, as meant to be taught in the beginning, is doubtless Theosophy, but truth is not aided by running amuck among the faith of a whole people.

Don't say that H.P.B. has been reïncarnated unless you know it and are able to prove it. To say you think so is not proof. She may or may not be, and either way the work must go on.

Don't talk as if messages from the Masters are all precipitated on rice paper, the writing incorporated in the paper, and such child's talk, indulged in only by those who do not know. And forget not that precipitation proves only something was precipitated. It can be done by mediums and by various sorts of occultists.

Don't think or say that the only true occultism is found in the East, or that we must go to the East for it, or that the West has none of it. Remember that the greatest known Adept was a Western woman, a Russian, and that the energy of the lodge of Masters was first expended here in the West in this age. If so, is it not reasonable to suppose that the West has its occultists even though hidden? Recollect also that H.P.B. received in her house in New York before witnesses Western men of occult science who worked wonders there at times. Perhaps it is as has been hinted many a time, that the true thing is to be found in a union of the East and the West. The terms Guru and Chela have been misused so that all too many are looking to India for help, from which they will get but little until the West is itself full of wise students of occultism who know the meaning of being placed by karma in the West. The fact is, again, that in the East the men are looking to the great Russian woman for the very spiritual help that first shed its rays upon the West unmistakably. Again, there is extant a letter from

the Mahâtma K. H. to a Western man wherein it said that he should work in his own land and forget not that Karma so demanded.

Don't teach that vegetarianism is the road to heaven and spiritual growth. Was not the great Nazarene right when he intimated that, the kingdom of heaven being within, it did not come from eating or drinking? And has not our old friend H.P.B. written suggestively that cows and elephants are pure vegetarians? Reflect on the fact that some of the very best people on earth were meat-eaters, and that wicked or gross thoughts are more hurtful than the eating of a ton of flesh. In fact, . . .

Don't fail to exercise your common sense on all and every occasion.

W. Q. J.

NON-REALIZATION OF LOVE

Evolution is generally gradual; love of one becomes love of family; family, of nation; nation, of Mankind. Most at some time have learned the joy of love and service.

Some have turned their backs upon the light, and are born again in this world of works with frozen hearts which, try as we will, cannot be thawed toward our brothers. We move slowly, heavily, reluctantly, driven by the lash of Conscience, who nags incessantly concerning unfulfilled capacities and missed opportunities. We work, become weary unto death, yet cannot cease. We see comrades sustained by that Universal Love which leads joyously to utmost effort, while our own personality is a leaden weight as in a life-long nightmare. Only to *love,* to feel the flow of Universal Life through our stagnant veins! Only for one little hour to feel the ray of the Central Spiritual Sun, though it reduce our whole personality to ashes!

But *our* mistress is not Love. She is Duty; her face is cast iron and her limbs have the chill of interstellar space. How shall we make that face to smile, vivify those limbs?

By continuing the Path. This cold light which shows the path of duty so clearly is but the glow of Love reflected through the gray glass of some past karma, and in due time we shall pass from behind that barrier.

NECESSITY OR LUXURY?

THOSE who have given their lives to the service of Theosophy and are sincerely endeavoring to lend a helping hand to newcomers and young students are confronted with one serious difficulty. Their very sincerity and earnestness, their serious and persistent endeavor, their consistent attitude to life and its varied situations are forces which attract other men to gain for themselves what these possess. "There is something you have which I want" says a new enthusiast. When he is told that that something is within the reach of all earnest men who are willing to study, to practise and to sacrifice; that Theosophy is not the exclusive property of the chosen few but is meant for all, the newcomer is fired with such ardor as arouses all his noble qualities.

Having ascertained the first steps on the ladder of Theosophic evolution he proceeds to buy books and begin his reading. The very first contact with the Science of Life reveals to him a new vista, like unto the man who has been ascending a mountain and suddenly, halting and turning round, sees a new panorama lying in front of him. It is the same and yet it is different. Reading necessarily leads him to apply the tenets of the Science to his personal conditions. This, in its turn, produces fresh changes. Full of his new points of view, arising out of his new attitude to life and to the world, he is surcharged with the strong desire to give what he has obtained to others. "No propagandist as a new propagandist"—it is said, and there is truth in that statement.

After awhile the new recruit suffers from a reaction. His progress is not fast enough; there are pertinent questions, *his* questions, which Theosophy does not answer—perhaps cannot answer; his abnormality is exceptional and exoteric Theosophy is not sufficient for him; why is he not being taught the co-relation of colour and sound, the true science of numbers and stars, the methods of fast development and quick growth of psychic powers; and so on and so forth. When told of the important facts of Nature's unerring laws and their flawless working, when reminded that he, like all others, is part of Nature, guided by those laws, which operate in and through him without a mistake, he fails to perceive the truth thereof. Without meaning to assume that attitude he shows forth his inherent tendency of belief that while all that is true of all others, in some mysterious way he himself is an exception to it all.

Unless Theosophy becomes for us an uttermost necessity of life fluctuating moods are bound to disturb us and cause depression, doubt and despair. With and for many Theosophy has not become an absolute necessity of life, like food, like air, like sleep. It is a hobby with some, like collecting of old postal stamps, or a luxury with others, like going to a theatre or an opera.

Our civilization brings us up by peculiar methods and these express themselves in strange mannerisms of minds and morals. Our own inherent evolutionary limitations are obstacles formidable enough, but to these are being added by our modern civilization new ones; we suffer from the lack of knowledge as a natural result of our stage of evolution, but in addition we suffer from the acquisition of false notions, the accretions of fictitious ideas, the obsessions of superstitious credulity and crude beliefs. What is true of our bodily nature is equally true of our inner nature. In all conscience, on account of past misdemeanors, we inherit physical bodies which are far from perfect; but further we are branded and tainted with the taints which our materialistic culture has put upon us. So we pamper our bodies till they become addicted to strange habits. False and impure diet, unsuitable exercise, nerve-wrecking habits act as further impedimenta to a body already suffering from the sins of the Dark Age of ignorance in which we are born.

People are very anxious to get rid of their physical ailments and to enjoy a robust and vital health. To this end many are the formularies practised and varied are the programmes followed—but these avail not. It is not recognized that a somewhat simple proposition is involved in all this. When we have fully understood the difference between the necessity of being well and the luxury of feeling well, the duty to others involved in our maintaining good health as opposed to the right of our own nature to feel for ourselves its ruddy glow, we are on the high road to a correct solution of the problem. In this, as in all other affairs, the motive-force brings its own sure reaction and the Law of Brotherhood works in the sphere of health and disease as everywhere else.

Thus there are two factors which every newcomer to Theosophy has to bear in mind: first, Theosophy must become an absolute necessity to him; second, the health, physical, psychic, moral and mental which must inevitably result, will depend on the motive-power which energizes him into the conviction that Theosophy is a necessity.

The difference between those who live to eat and those who eat to live persists in super-physical regions of life. Do we study, serve and sacrifice so that we may feel the glow of life and enjoy the pleasure it produces or do we live to love and labor without a thought of reward? Between these two are of course many stages and all of us, in our varying moods, fluctuate in them.

There are children who have not awakened to the uttermost necessity of food for the body. It is an effort for them to eat—to take to food at all. There are others who are regular gourmands and they have to be protected against themselves. Both these types are to be found in Theosophic families. Total absence of the perception that Theosophy is an absolute necessity exists for

many; on the other hand there are those who regard it as luxury and indulge in it luxuriously. Ill health results for both—the first suffer from starvation, the second from over-indulgence. These are the very early stages. Often the former die spiritual deaths and there is nothing to be done for them till they are born again in some Theosophical home. The case of the second concern us: our over-enthusiasts, our cock-sure spirituals, our self-righteous devotees, our all-knowing wise-acres—and who has not been all these by rotation?—suffer from occult measles, chicken-pox, small-pox and a score of other eruptions. Wrong feeding, over-exercise, under-nourishment, too much introspection or too little vigilance bring about their reactions in the psychic world which is governed as unmistakably by Law as our physical world. All such troubles can be traced to the fact that Theosophy has not been for us a necessity. Having felt the need for food we have indiscriminately gone to jams, jellies and jujubes; cakes for bread and meat for milk, while mental starches mixed with acid feelings precipitate a condition of dissatisfaction, depression and despair till we want to die!

Once recognize that Theosophy is not a luxury, but has in its nature something which is the bread of life, the water of life, pure and crystal clear, the life-giving air fresh and sweet, to be partaken of by us, for the common good of all, and we begin to see daylight. Just as mists disperse with the rising sun, all our doubts and fears vanish the moment we see that we must absorb Theosophy and become Theosophists, not for our own personal benefit and our own individual advantage, but because our health and well-being or their reverse seriously and surely affect the health and well-being of the race to which we belong.

For how many of us has Theosophy become a necessity? When a person is so busy earning his bread and butter that he has no time to study, Theosophy has not become for him a necessity. When tired after his day's hard work he must perforce seek recreation in the open air or in a closed cinema theatre, Theosophy has not become for him a necessity. When Lodge meetings are sacrificed to social calls, though they be dubbed "duty," Theosophy has not become a necessity. When we have gold dollars to spend on food and raiment and only silver offering for Theosophic work, Theosophy has not become a necessity for us. Many students give to Theosophy after giving themselves everything desired. Why not give first to Theosophy and then buy ourselves other necessaries of life? If Spirit is the basis, energizer and renovator of mind and matter, spiritual wisdom or Theosophy is a greater necessity than food for the body, or ordinary knowledge and culture for the mind.

BROADCASTING

EVERY physical thing is the shadow of something metaphysical; every metaphysical thing the reflex of a something spirit. Thus "forces" and "matter." Who can control and master Thought is your true Scientist. Who, then, but the Immortal Thinker shall become either slave or master of all three worlds?

"Knowest thou of Self the powers, O thou perceiver
of external shadows?
"If thou dost not—then art thou lost."

The race is on the nodal point opposite the arc of the Atlantean descent. That descent is always from the spiritual to the material, during which memory is transformed into a mere registration, its resonance lost. But the winds of Karma sweep the sleeping and the dreaming Souls into the lightning collisions of lost affinities and repulsions. Individuality is reasserted in matter, and from the solitudes of immemorial isolation come beating the waves of lost longings for universal Self-consciousness.

These unrecognized memories constitute "the army of the thought sensations that, subtle and insidious, creep unasked within the Soul's bright shrine." Their source outwardly brings us within the thunders of invisible Niagaras, whence the attempt to harness these unknown rapids to our service and enjoyment, while still nescient that these very forces are one and all "the children of our thoughts, unseen, impalpable," our own creations of the forgotten Past, that swarm round human kind. So we have "broadcasting" as a new day's wonder, with mighty "sending stations" and every man's house a "receiving station." How soon will the inlet tides make of our *bodies* receiving stations, helpless before these old Atlantean broadcastings? How long before men will be afflicted with "the sweet-tongued voices of illusion, the whisperings of Mara's hosts?" How soon see, as well as hear, the images on the waves of space? What shall we do when "interferences" beyond our power to still, shall break down the rusted hinges of our faith, the poor insulations of our science? As these necromantic inroads gain in "frequency" will they not make of myriads abandoned wrecks, the slaves of *psychic* voices, psychic visions, till the Past is mistaken for the Future?

Atlantean memories are stirring in the race. The Fourth Principle is *within* the Fifth, not outside it. Shall the Image of the Sixth be drowned in the images of the Fourth? Spirituality be drowned in the rush of Psychism?

Who shall say?

BIRTH—DIVINE AND HUMAN

ACCUSTOMED to look on our birth as purely physical, we forget that in reality it represents an indivisible portion of the eternal, immortal, Primeval Spirit descending to our plane of conditioned existence, from the moment of conception beginning to draw together a mind, the five senses, and a body, and then to knock at the portal of entrance into this world. To the religionist, birth is under law physically, but metaphysically birth is a miracle. The religionist's notion is that though a bad man and woman can become the parents of a child—a physical body—God has to provide a soul for that body. Viewing the horrible kinds of bodies some have, one would think that He would not provide a soul for many of them; but He does.

When one takes the ancient and true view that what is called birth is neither physical, psychic nor mental alone, but refers to a spiritual entity or soul seeking conditioned existence on this earth, he has a true conception. Then he can see that birth from the unconditioned state to the conditioned state must have behind it on the part of the incarnating soul a tremendous motive and purpose. It seems incredible to us that a free, unrestrained being, with a vision and a happiness, with power and a dignity that nothing below it can touch, should consciously, knowingly, voluntarily, descend from that divine estate to the hell called human life on earth; yet that is what every one of us did in the beginning. What should cause a man to risk his life to save another? Yet men do. What should cause a man to plunge into the battling sea to rescue a sailor fallen overboard, the chance of losing his own life a thousand to one? Is it logic, self-interest, religious consanguinity? It is the instant, overwhelming perception by the soul of the need of another soul. That is what brought us here to this world of action; but he who descends from a higher condition to a lower condition loses the memory of the higher condition. For example, dreaming is a lower condition of consciousness than waking, as we can see when we consider that upon passing from waking into dreamland we do not take the waking memory with us. It is the same "we" in the dream state, but we have entered a lower condition, so we have no memory there of when we were awake. But when we come back from dreaming to waking, we come from a lower condition into a higher, and so we have a memory of dreams. When we pass into a vastly higher state, that of deep sleep, our existence, while still a conditioned existence, is so infinitely more embracing than this, that when we return to waking we cannot retain any memory of what we did, what we knew, what we saw while our bodies were sound asleep.

How, then, can a man in a lower state regain the knowledge, the power, the outlook that is his in a higher conditioning? The only way is to live in the lower state according to the laws of the higher. To a man thus living there happens that which correspondentially would happen to a man who lived in a house, the walls of which are solid and opaque; although there is bright sunlight outside, a whole world afield about him, he can see only what is in the room, and he can see only by whatever light he is able to strike of himself. But if he pierces the wall, what then? He is still in the house, but he has ventilation, he has light, he has perception within and without.

Beings like Buddha, like Krishna, like Jesus, like H. P. Blavatsky, have been through all that we have been through on the going-down path, from the unconditioned state to the lowest conditioning; then they fought their way back as far as we have to where their minds reflected both the higher and the lower states—the higher states dimly, the lower states clearly. Then they had to choose, and they chose with fear and trembling, as we all choose. It is a terrible choice when a man comes face to face with it. Because selfishness and unselfishness are absolutely antagonistic and contradictory in nature, it is difficult to say, "I am going to cease having a mixed basis for my future thinking and speaking and acting, and which shall I choose? Shall I choose henceforth to struggle to be absolutely unselfish in all the relations of life, or shall I look out for number one first, last and all the time?" If one thinks such a choice is easy, let him choose the unselfish course and keep it up for two hours. Yet they came to that point where we are, and because they had seen enough of selfishness they chose that come what would—death if need be—they would not continue to be selfish. Because they had suffered sufficiently from ignorance, from bad habits, from false ideas, they chose rather to perish than to continue under such dominance. They vowed to themselves that come what would, they would struggle in themselves until they made their whole nature what they wanted it. They had the same fight that everyone of us has who tries to follow the higher light within himself and to put out the lower tendencies within himself; but they *kept up the fight.* Since they are, in fact, Spirit, however badly conditioned; since Spirit is the source of all forces, and of all powers, and of all conditionings; so, just as the child becomes a man, or the sick become well, little by little they drove out hatred, drove out envy, drove out inconsiderateness, drove out laziness, drove out all those qualities which we know are bad. How? By consistently acting from the basis of the higher qualities. Instead of thinking and feeling hate, they nourished the feeling of love; instead of thinking and seeking vengeance, they nourished the feeling of compassion; instead of believing on mere hearsay, they began to

hearken on their own account. While their bodies were still on earth and while their minds were still capable of action here, they so changed their inner nature that they themselves regained the unconditioned state while in the body. That is the Divine Birth.

Looking at it from our point of view, every being below man is worse conditioned than man is, but yet is Spirit just as much as we are, the conditions being those made with such senses as have been developed, with such a mind as has been acquired. No matter what form is occupied, it is Spirit in the form—an indivisible portion of the Supreme Spirit. With every struggle of every kind there is a gradual growth in intelligence, until at last in far distant ages all the beings below man will arrive at that state that we now have fundamentally—self-consciousness. All through eternity this process has been going on and in the ages and solar systems that have gone by, spiritual beings, beginningless, limitless because unconditioned, have been through all forms of conditioned existence and regained the highest state. That is emancipation—liberation from conditioned existence.

The liberated Beings know what we are suffering; they know our blindness, they know our ignorance; they know our hunger; they know that if anyone comes and talks to us in terms of spirit, we will interpret it in terms of matter; they know that if anyone talks to us of a self-less life, we will shrink from it; but they come. It is because we cannot talk their language, we cannot rise to their state and bring back the memory, they have to descend from their state to ours, take on a body like ours, senses like ours, a mind like ours; but in a little while they work an alchemy with that body, those senses, that mind. The same wonderful change takes place in them, as far as they are concerned, as takes place in sand when it is melted; that which was opaque becomes transparent, in a few short years. They are those referred to in the Gita, who, while here in the body, regain the Primeval, Unconditioned State, and of whom it says, "The deluded do not see the spirit when it quitteth or remains in the body,—but those who have the eye of wisdom perceive it—dwelling in their own hearts."

We have been taught to think of Spirit as something outside ourselves; of the whole vast panorama of life as also outside; thus, the experiences that we ourselves undergo each day are experiences whose significance has been totally misrepresented. What one of us looks on all life, all being, all action, as a phase of initiation? Who looks on all nature and every process and action in it as a consecrated place, and every motion of our consciousness one of the steps of the cross? Such is the fact. Who considers the mind as a wonderful and sacred instrument that lays an inconceivable range of perception, experience, and action open to the spiritual being that the non-self-conscious being is barred from? Consider that our

minds truly are a gift and an endowment from the Most High, and likewise our knowledge, our powers, faculties and functions. That Most High is WE, ourselves, whose initiation into the mysteries of consciousness beyond the human has been so far barred to us because we would not boldly step over the delimiting circle into a higher state.

Each one says "I"; what do we mean when we say "I"? Do we think of Primeval Spirit inhabiting this body, using this painfully acquired mind? Consider that Krishna in his discourses as recorded in the Gita uses the same word, "I" when he says: "For it is the Primeval Spirit from which floweth the never-ending stream of conditioned existence. It is even a portion of *myself* . . ." thus, identifying himself with the Supreme Spirit. Most men identify themselves with their gross bodies; a few identify themselves with the mind; and to most people "I" means only this collection of insatiable appetites that they are slaves to.

Consider that *every* birth into a body is by comparison a descent from unconditioned into conditioned existence, and no one need ever fear death. Death comes always as a friend, never as an enemy, to the beleaguered soul. When we step out of the door of conditioned existence in this body and men say, "He has died," believe it not; he has gone to unconditioned existence, by comparison. But since his work on earth was not finished, since he had neither done his duty by his fellow beings below and above him, nor had he himself acquired his divine birth while here, he has to come back in due course, rounding the cycle.

So there are two kinds of divine birth. One is where great spiritual beings like Buddha and Christ, knowingly and consciously and voluntarily forsake their high estate to come down here, become in all things like unto us, but never lose their consciousness of their own divinity. That kind of an entrance into physical life, that kind of a life in itself is cyclic, for it comes at definite intervals. The purpose of it is to teach, to stimulate, to arouse, to encourage us to do what to us seems impossible—to leap the boundaries of the circle, "Pass Not" by living according to our physical laws, according to our own inner highest moral perceptions, our own highest conceptions of duty; to so change within ourselves the nature which we have that our human nature will faithfully mirror our divine nature. Then *we* have achieved Divine Birth.

METAPHYSICAL HEALING

This answer by Mr. Judge to the question asked is reprinted from *The Theosophical Forum* of January, 1892. His treatments of other vital questions in the same publication, not before reprinted, will appear in THEOSOPHY from time to time.—EDITORS.

Question: Has a mother a right to use her will-power in throwing off disease and the painful result of accidents from herself and children? Please draw the line clearly between white and black magic in such work, occult work?

Answers by W. Q. Judge: It is not clear from the question whether the querent means to ask about the use of the will pure and simple or about the practice of mind-cure, as it is called, or spiritual healing. In respect to the use of the will considered alone, the editor of *Forum* has replied sufficiently, I think, especially pointing out that the use of that power is not well understood; and it would seem that the questioner does not well understand it.

There is a remarkable absence of treatment of the question of the will in such books as the Yoga Aphorisms and the like, the very books where one would expect to see something about it if it is a thing that can be treated of separately. But we may see the reason for this when we remember the old saying of the Kabalists, that "Behind will stands desire." And by considering men as we see them, this saying appears to be a true one, for in everyday life and in every act we perceive that the prime mover is desire, and that the question of weak will or strong will depends on that in nearly every case. The wicked are of strong will because they have strong desires, and the weak person will be found to act with the most powerful will when the desire is strong. Their appearance of being weak arises from the fact that they are pulled about every moment by contrary wishes, not being concentrated enough to have definite wishes of their own. And it is here that the distinction between White and Black Magic can be easily found, for if the desired object be a selfish one or against the general good, then the act performed will be of the nature of Black Magic. The will is only used as an agent to carry out the desire. So in the case of an actual adept of either school, will is at his disposition no matter what be his object.

Now if the question put is in view of the practices of the so-called metaphysical healing schools, then a very different set of questions arises of mixed nature, some including moral aspects and some not, but every one raising a doubt about the claims made of curative power, as also about the way in which any cures that do take place have been accomplished.

The editor has pointed out that a well balanced and centered mind will conduce to health, as has been held for ages; even savages

know this and act accordingly. And if one finds from actual experience that the fact of his or her being of a cheerful, happy, contented, charitable, loving, faithful, sunny disposition will always have the effect of giving health to those about in the family or elsewhere, then there can surely be nothing wrong or inexpedient in such a state. And that, in my opinion, is the right limit for the practice of metaphysical healing. For if one goes beyond that, and, following the rules of these schools, proceeds to send his thoughts out to another with the object of taking hold of that other's mind, then there is the greatest danger and also Black Magic. For no one has the right to take the mind of another, for any purpose, into his possession. If such be done, then the other ceases to be a free agent. And this is true as much in the case of one's child as in that of any other person. Moral wrong attaches here because one is acting on another. But in the event of acting on oneself there can only be a question of expediency, and that is a very wide and important one, since momentous consequences may flow to us and to others from the tendencies we set up in ourselves.

Bodily ailments may be roughly divided for the purposes of the present into two classes, one being those that are acute or due to the imagination or the reaction of the imagination on the processes in the bodily economy; the other being those due to strong physical karma showing out in diseases in the mortal envelope, and being entirely beyond the reach of the imagination and not due to reactions from the mind of the sufferer. These last are of the greater number; we see them in small children as well as in adults, and also in savages and the semi-savages of our own civilization who compose what some people call a lower element in the social body.

In the first class the physical troubles from reaction will of course disappear so soon as the person trains himself to look at life cheerfully and to grow into a more independent frame of mind. The cures are not due to the causes assumed in the schools we refer to. They come about as a natural result of the new state of mind withdrawing from the nerves and fluids of the body the old strain and oppression. When those are removed the actual state of health at the bottom comes to the surface. And the result would be the same in the instance of the most degraded savage who might be induced by accident or by the words of his medicine man to fix his mind in another direction. Obviously there it would not be due to a system of philosophy. And additional proof of this is to be had in the very schools we speak of. In those we see widely different systems; one requires faith in the Bible and in Jesus, and the other does not, and yet each makes equal claim to success. H. P. Blavatsky says: "This is all the secret. Half, if not two-thirds, of all our ailments and diseases are the fruits of our imagination and fears. Destroy the

latter and *give another bent to the former, and nature will do the rest.*" *

In the second class of diseases it is quite true, as has been often said by the metaphysical healer, that the disease comes from thought, but the error is in supposing it to be present thought had in this body. The thoughts are those of a past life, and have passed altogether from the mind plane into the realm of causes for dynamic disturbance, or of tendency, that are quite beyond the reach of the present imagining power, but sure to result in the course of time in visible difficulty suddenly appearing, or resulting from our going into situations that bring to us the germs of disease. For Karma acts on us not only in inherited troubles but also in accord with the tendencies we have set up in ourselves in a previous life. Those latter impel us to go to places or to mix with such people as that the inevitable result will be to cause effects on our mind or body that otherwise would not be felt. As in the case of one who set up in a previous life a tendency to consort with good and cultured people; this will come out and lead to a similar line of action with very different results from the case of one whose tendencies were in the opposite direction.

These causes for disease then being in the mind plane from the last life, and having become mechanical causes in this, are now *on their way out* of the system in the proper channel, and that channel is a physical, mechanical one. They are leaving us by the way of the body, are on the way down, and should not be stopped and sent back to the mind plane again. They should be treated by the ordinary methods of hygiene, of medicine, of surgery, of food. Hygiene and food furnish the right conditions for adjustment, and make no new present cause for trouble; medicine helps nature in her mechanical acts of purging and alteration; and surgery replaces dislocations, removes dead tissues, or puts bones that are broken into position for proper joining. No one would be so foolish as to say that thinking will remove from the brain the pressure of a fractured bone that is making the patient mad, or that imagination will set a dislocated shoulder. And if rotting food in the stomach is affecting the head and the whole system, it is certainly wiser to get rid of the offending substance as quickly as possible, supplying the body with good food in its place, than to let the evil stay to be absorbed as evil into the tissues while one busies himself by calling on the higher powers of mind to make him think he is not disturbed while nature is going on with her cure. In many cases this latter is all that happens, for any strong-minded person can resolve to endure great pain during the process of rectification of internal trouble by ordinary change of tissue and of fluids. So a disciple of the schools in question may be so full of the notion that mind, or God, or Christ

*Lucifer, Vol. 7.

is curing him that he endures until the *vis medicatrix naturae* has done its work.

Granting that these causes are on their way down and out, the effect of calling with a powerful will on the same plane of power is that the cause may be sent back to the inner mind and disappear from the body. But this is no cure: it is something like one's cutting off his hair because the flies walk in it, it is planting once more in our deathless body disease that will surely come out again in another life as disease, or as madness in that one or presently in this. And in the life of many a practitioner nowadays this has happened. For wherever one is very sensitive the practices enjoined create abnormal states that have resulted in dementia.

But a still more pressing danger lies in the half-truth of the practices. They are, divested of all pretention to systematic and right philosophy, partially correct yoga practices.

As soon as they are begun they set up in the astral currents in the practitioner definite changes that at once begin to react on the humors and fluids in the body and are strong enough to bring about definite alteration in the physical envelope. This has been known for ages and has been treated of by the older Hindus. But they have always been careful to say that they ought not to be gone on with in the absence of a guide who is competent to know every symptom, to note every effect, and to give the right corrective.

These correctives were not purely mental either, for many of them have to be physical, since the rapidity of the changes and the effects of the practices far outrun any application of mental correction in many instances. And this knowledge did not mean a mere following of a definite rule, but included an ability to see the peculiarities of each person as he proceeded. For as each is under a different set of laws peculiar to himself, the strict following of a general rule would lead to the greatest danger.

But what do the "metaphysical healers" know of this?

Nothing but the vague rule of the doctors that one must watch the patient and know, if possible, something of his medical record. Outside of that they are at sea with no pilot. They are inviting the explosion of forces they know nothing about, and when the difficulty arises they are powerless. From actual experiment I know the facts to be as stated. The pulse may be lowered or increased, or the first symptoms of paralysis produced, or fainting brought on, singing in the ears and mist before the eyes made to show themselves; but where is the corrective? Unknown, for the simple reason that when we are dealing with such forces as these we are out of the realm of general rules for correction and must be able to at once see the exact inner state of the person and to select unerringly out of the vast range of possible cures the right one so that it shall work without mistake.

What, then, shall the querent do for herself and her children, as she asks? Use her best judgment, follow the best rules for the cure of diseases, train her children to be self-reliant and careful so that they shall have few accidents, teach them to avoid evil and danger and keep their minds and bodies in right condition, and karma will take care of the rest. And if they are hurt or really sick, then send for a good physician.

INTERNAL WOUNDS

It is precisely because we claim to know something of "practical" occultism in addition to being a Theosophist that we answer without in the least "evading the question" that a mortal wound may be inflicted "not only *upon*, but also by one" inner man upon another. This is the A.B.C. of esoteric mesmerism. The wound is inflicted by neither a real dagger or a hand of flesh, bones and blood, but simply *by*—WILL. It is the intense will of the "Gospoja" that guided the astral or inner body, the *Mayavi- rupa* of Frozya. It is the passively obedient action of the latter's "double" that scanning space and material obstacles, followed the "trail" of, and found the real murderers. It is again that WILL shaped by the incessant thought of the revenger, that inflicted the internal wounds which though unable to kill or even to hurt the inner man, yet by reaction of the interior *physical* body, proved mortal to the latter. If the fluid of the mesmerizer can cure, it can also kill. And now we have "established the fact as scientifically"—as science which generally disbelieves in and rejects such mesmeric phenomena will permit it. For those who believe in, and know something of mesmerism, this will be plain. As to those who deny it the explanation will appear to them as absurd as any other psychological claim: as much so as the claims of Yoggism with its beatitudes of *Samadhi* and other states, for the matter of that.—*H.P.B.*

AMONG FRIENDS

"WELL, Browser, what did the postman bring us today?" asked Pilgrim, as Mr. Browser, who is taking his turn at presiding over the Office during the vacation period, slipped quietly into the room, wiped a high forehead with a spotless silk handkerchief, and applied himself thankfully to a tall glass of iced tea.

Mr. Browser produced his battered brief-case and with a whimsical smile began: "Three-line letter from a gentleman in the Middle West asking full particulars of the Theosophical Movement, together with a resumé of the teachings. Postal card order from Europe for forty dollars worth of books. Lady from New England wants to know what are the teachings of H.P.B. on the subject of birth-control. Canadian writes to ask if the Theosophical teachings of evolution agree with Darwin—hoping we will answer by return mail. Lady from Chicago, having mislaid her *Secret Doctrine,* wants to know if some student will be brotherly enough to copy off just what H.P.B. did say about Atlantis and the Atlanteans; must have it this week as she is to lecture on the subject ten days hence. Letter from a lady in England advising us that she is returning a book purchased four months ago, as there is a stain on page forty-four—will we send her a perfect copy at once. Postal card from Honolulu, 'Please tell us all about your Lodge; how does it compare with the Rosicrucians, and are you in touch with Higher Beings?' Circulars from three 'occult' organizations, with requests that we distribute them to our audiences. Letter from a lady complaining that our meeting-room was too hot last Friday evening. Anonymous letter saying that we are cranks and hypocrites—and don't know anything anyway. Notice from the Telephone Company that we have so many calls they are obliged to increase our rate. Letter from indignant subscriber: 'My June magazine has not come; please mail duplicate immediately—the new address is,' thus and so. Eight-page letter from a New Englander, giving his full religious history from the age of eight years, and asking for a sample copy of the magazine and our list of 'occult' literature. Manuscripts—all of them bulky and written on both sides of the paper—from three would-be contributors. Titles are—"

"Oh, Browser, you're making it up as you go along!" said Mother, holding her hands to her ears in protest.

"Anything else," queried the Judge, his heavy shoulders shaking with delight at Mr. Browser's recital.

"Oh, yes," Mr. Browser went on. "Here is a dear printed letter from a wee little attendant at our Children's School, enclos-

ing three pennies as a 'contribution' to our work; and a word of congratulation from an old subscriber on how much 'better the magazine gets' with every issue."

"Better have that last one framed, to hang in the Office," said Captain Blunt moodily, "then the Editors can take a look at it once in a while when the 'sound of the grinding is low'."

"What are you going to do with your collection?" asked Doctor.

"Answer every one of 'em—just as fully and nicely as I know how," was the reply.

"What a sample lot of human nature pours through the mails into the Office month after month," mused Pilgrim. "It's the 'Screen of Time' from the wide world of men exhibited daily—and one never can really weary of it—this composite of life."

"Yes, and for fifteen years we have worked to handle it helpfully," agreed Mr. Browser. "Never a letter but has been answered seriously and thoughtfully; never a reply has gone out from the Office but invites further inquiry and offers further help. We have contacted thousands and thousands of people through the mails, besides those we meet in person. Always there is something in them all, even if some are a bit thoughtless, as also spendthrift of the volunteer time and service of others."

"It's the urge of the Soul, isn't it?" queried Mrs. Crystal softly. "They often don't know what they want, but the Soul desires expression or cries for help to other Souls—confident that help may be had."

"No doubt of it, in many cases," agreed the Judge, "but I'll wager that more than one person thinks we have built up a tidy book and magazine business from which we take a nice profit each year. The real Altruists have a different point of view; they are thankful and happy to be able to serve—and not a bit particular, at that, as to what *form* the service shall take. To my notion, the students who come in and sweep the floors and clean the wood-work and chairs—keep the Rooms sweet and clean and wholesome, as a voluntary offering to their fellows—do as much as their brother philanthropists with check-books or typewriters."

"Theirs is a happier service, anyway," said Doctor thoughtfully. "When *we* try to help another, we can merely do our best, using our highest discrimination, in the hope that it will really help. But when *they* do their best, they can see results right before their very eyes—can know that they have been efficient."

"Each to his own work—to what *he* has found to do—that's *his* responsibility," said Captain Blunt decisively. "Now, Mr. Browser, you give me some of that mail," he continued—"what you think I am competent to answer, and I'll go at it this evening."

"I'll take the European letters," said Pilgrim, reaching a long hand out for them.

"Let me go through the manuscripts," said the Judge, "perhaps something can be made out of them."

So the correspondence was distributed until nobody had so much of a load to carry after all. Meantime a cool breeze came up from the river; a "scratch" supper was served on the roof—and everybody helped to clean up after it, in spite of Mother's protests. Then the Family went its several ways, to perform its self-assumed tasks.

But what do you suppose the postman will bring tomorrow?

THE WRONG ANGLE

There are two ways of looking at the facts of Theosophy—the historical, and the practical.

Many beginners, under spell of the legendary nature of popular religion, feel that Rounds and Races are things which *have* been; Masters reside somewhere in romantic mountain retreats; Karma is what has happened to us in another life, or will happen in a future; Avatars are visitations in long-dead history, without application in our present personal lives.

This view is useful only when discarded.

It must be replaced by the *knowledge* that the Rounds and Races are as essential to our present daily existence as our present parents; Masters *one* with our own indwelling Spirit; Karma the unvarying Law which holds sway over every momentary act; Avataric appearances as much eternally recurring facts of nature as the circulation of the planets, and as necessary to the continuance of the race.

The *historical* events and personages of Ancient Wisdom, from Asuramaya to H. P. Blavatsky, are no less types and symbols of *timeless* facts in Nature.

GREED AND FEAR

Greed and fear are not separate emotions in the practical study of Karma; one is merely the obverse of the other.

Between the roving, restless, callous greed of the commercial beast of prey—by whatever self-righteous casuistry self-hidden—and the hollow terror of those who cling to the outskirts of life with desperate fingers, lie no aeons of waiting for "Judgment Day."

Who among the well-fed predatory does not at times detect fate laying upon his pulse an icy finger of foreboding? *We all get our warnings.* Heeding them is another thing.

H.P.B. ON RAJA AND HATHA YOGA

COMMENTING upon statements tending to confuse Raja Yoga and Hatha Yoga, H.P.B. wrote: Here the author falls into an unmistakable error. He confounds the *Raja* with the *Hatha* Yogins, whereas the former have nothing to do with the physical training of the *Hatha* nor with any other of the innumerable sects who have now adopted the name and emblems of *Yogins*. Wilson in his *Essays on the Religions of the Hindus* falls into the same confusion and knows very little, if anything at all, of the true *Raja Yogins* who have no more to do with *Siva* than with *Vishnu* or any other deity. Alone, the most learned among the *Sankara's Dandis* of Northern India, especially those who are settled in Rajputana would be able—if they would—to give some correct notions about the *Raja Yogins;* for these men, who have adopted the philosophical tenets of Sankara's *Vedanta,* are, moreover, profoundly versed in the doctrines of the *Tantras*—termed devilish by those who either do not understand them or reject their tenets with some preconceived object. If, in speaking of the *Dandis,* we have used the above phrase beginning with the conjunction "if," it is because we happen to know how carefully the secrets of the real *Yogins*—nay even their existence itself—are denied within this fraternity. It is comparatively but lately that the usual excuse adopted by them, in support of which they bring their strongest authorities, who affirm that the *Yogi* state is unattainable in the present or *Kali* age—has been set afloat by them. "From the unsteadiness of the senses, the prevalence of sin in the *Kali,* and the shortness of life, how can the exaltation by the *Yoga* be obtained?" enquires *Kasikhanda.* But this declaration can be refuted in two words and with their own weapons. The duration of the present *Kali Yuga* is 432,000 years of which 4,979 have already expired. It is at the very beginning of *Kali Yuga* that Krishna and Arjuna were born. It is since Vishnu's eighth incarnation that the country had all its *historical* Yogins, for as to the prehistoric ones, or claimed as such, we do not find ourselves entitled to force them upon public notice. Are we then to understand that none of these numerous saints, philosophers and ascetics from Krishna down to the late Vishnu Brahmachari Bawa of Bombay had ever reached the "exaltation by Yoga"? To repeat this assertion is simply suicidal in their own interests.

It is not that among the *Hatha* Yogins—men who at times had reached through a physical and well-organized system of training the highest powers as "wonder-workers"—there has never been a man worthy of being considered as a true Yogin. What we say, is simply this: the *Raja Yogin* trains but his mental and intellectual powers, leaving the physical alone, and making but little exercise of

phenomena simply of a physical character. Hence it is the rarest thing in the world to find a real Yogi boasting of being one, or willing to exhibit such powers—though *he does acquire them as well as the one practising Hatha Yoga, but through another and far more intellectual system.* Generally, they deny these powers point-blank, for reasons but too well-grounded. The latter need not even belong to any apparent order of ascetics, and are oftener known as private individuals than members of a religious fraternity, nor need they necessarily be Hindus. Kabir, who was one of them, fulminates against most of the later sects of mendicants who occasionally become warriors when not simply brigands, and sketches them with a masterly hand:—

"I never beheld such a *Yogi,* Oh, brother! who forgetting his doctrine roves about in negligence. He follows professedly the faith of MAHADEVA and calls himself an eminent teacher; the scene of his abstraction is the fair or market. MAYA is the mistress of this false saint. When did DATTATRAYA demolish a dwelling? When did SUKHADEVA collect an armed host? When did NARADA mount a matchlock? When did VYASADEVA blow a trumpet? etc."

CHELAS

The Chela is an unfortunate man who has entered upon "a path not manifest," and Krishna says that "that is the most difficult path." Instead of being the constant mouthpiece of his Guru, he finds himself left more alone in the world than those who are not Chelas . . . And having been accepted as a Chela, it is not true that he is merely the instrument of his Guru. He speaks as ordinary men then as before, and it is only when the master sends by means of the Chela's Magnetism an actual written letter, that the lookers-on can say that through him a communication came. It may happen with them, as it does with any author occasionally, that they evolve either true or beautiful utterances, but it must not be therefore concluded that during that utterance the Guru was speaking through the Chela. If there was the germ of a good thought in the mind, the Guru's influence, like the gentle rain upon the seed, may have caused it to spring into sudden life and abnormally blossom, but that is not the master's voice. The cases in fact are rare in which the masters speak through a Chela.—*H.P.B.*

ON THE LOOKOUT

Earthquakes and Nerves

Any comprehensive view of Nature as governed by Law must admit that there can be no happening without a corresponding cause, and that no event can be without a definite and mathematical effect upon everything else. Science, dividing as it does the Universe into various fields of law without interconnection and by implication, and certainly in practice, denying the existence of law at all in some of the most important fields, must necessarily see as foolish the Theosophic view of seismological happenings.

Theosophy (see Mr. Judge's *Ocean of Theosophy*) states that man determines the nature of his surroundings by his mind and emotions, and the actions consequent thereupon; and further claims specifically that geological changes are caused and governed by the mass mental action of the race through mental psycho-electric forces acting unconsciously (to the personal self) upon the balances of geological forces.

Unlike many other laws elucidated, until recently nothing has arisen to substantiate from a material point of view this "bizarre" doctrine. However, we now have Professor Turner citing the case of a woman who is invariably able to report an earthquake in any part of the world before outward news of the event reaches her. This is not clairvoyance or telepathy, since the subject "senses" the catastrophe by a curious nervous tension apparently due to electrical influences. If there is a relation between mind and earthquake, why not in one direction as well as another?

H.P.B. said in the *Secret Doctrine* that "it is absolutely *false,* and a sign of the great conceit of the age, to assert that all geological changes are the result of ordinary and known physical forces." A little more, and our moral responsibility for natural cataclysms may be adopted as a working hypothesis by science. From this may be a glimmering of perception that man's fate lies in his own hands in every respect and case; that it is himself, as well as others, upon whom the destructive results of destructive thinking fall.

Another "Wild" Idea

> They (the Alchemists) say that the symbol of the sun in the Ship on the Ether of Space meant that the hermetic matter is the principle, or basis, of gold, or again the *philosophical* sun . . . the above is only for the Alchemists. (*S.D.*, I, 409.)
>
> Light is Life . . . both are Electricity . . . from its (Light's) swelling electric bosom, spring *matter* and *spirit.* (*S. D.* I, 579.)
>
> The mineral—which is light itself, crystallized and immetalized. (*S. D.* II, 169.)
>
> If one takes a book on alchemy, and sees in it the speculations on gold and light, he will find himself certainly startled, for the simple reason that he will not understand them at all. "The Hermetic Gold," he may read, "is the outflow of the sunbeam, or of light suffused invisibly and magically into the body of the world. Light is sublimated gold, rescued magically by invisible stellar attraction, out of material depths. Gold is thus the deposit of light, which of itself generates! (*Isis Unveiled,* I, 511.)

Bearing in mind that *Isis* was written in 1877, and the *Secret Doctrine* in 1888, what saith modern science? Correctly or incorrectly, the *New York Times* reports an English bullion firm stating that seawater gold has been

reduced from 1 grain to 1/1000 grain per ton, by virtue of radio-activity due to increase of sunspots.

If true, this report bears directly on a half-dozen lines of Theosophic thought, as *Secret Doctrine* students will recognize. But there are seven keys to each expression of *true* occultism. The "Gold" which was the primary object of the *true* Alchemists is *spiritual knowledge,* which is to be evolved and transmuted out of the leaden depths of animal emotion and thought. Hence the endless misunderstanding and materialization of Alchemical works by modern science.

"BRASS TACKS"

Prof. H. W. Hill, University of Western Ontario, is an ardent proponent of the cultivation of public health. Because his basis of action is typical of nearly every modern scientist, and because it is so clearly and concretely expressed, his views are worth repeating. Stigmatizing the origin of the idea of spiritual relationships as "random imaginings of a scarcely opened mind" (this is a fallacy long ago disposed of by the clear logic and undisputed facts of H. P. Blavatsky), Prof. Hill says:

> The modern recognition of man's own part in the universe, as developed by education, has completely inverted the old order of the different phases, spiritual, moral, mental, and physical; they may now be placed in the natural order in which they properly stand to each other. Instead of building from the roof down, the twentieth century would build from the ground up; placing the physical first, the spiritual last, instead of the converse.
>
> It has been reserved for the twentieth century to get down to real "brass tacks," to conceive of the study of man's own individual physical abilities, his own individual physical relationships, as of the first importance.

We have indeed arrived at "brass tacks"; tacks ubiquitously and poisonously penetrating every man's feet. Given as a basis of reasoning the view that matter is the original and only immortal and substantial existence in the Universe, and morality, spirituality, ethics, but states or imaginings of a nebulous activity of matter denominated "consciousness," which vanishes at death, and Professor Hill's views follow inevitably; so inevitably that he and those of like mind are hypnotized into complete blindness toward the actual results.

They have not examined, do not examine, and will not examine, the validity of this basis, or they would find it a basic fallacy. No human action but can be traced to a mental; no mental but can be traced to a moral—or immoral; no action of any of these three worlds but must rest upon the immovable fulcrum of Spirit—the changeless and actionless Consciousness which perceives all action and change. The Ashvatta Tree grows with its branches *down;* but the perceptions of the materialist are polarized to matter, and his moral gravitation is reversed.

THE PRAGMATIC TEST

That it is worse than useless to discuss the reality of metaphysics with a materialist, in spite of the fact that every physical existence is now traced to a metaphysical basis by the methods of science itself, merely demonstrates that the materialist suffers from mental dislocation. He, as much as the religionist, walks in a life-long dream-consciousness, in which it cannot occur to him that diametrically opposed results are irreconcilable.

Since the world has been acting as a whole from Professor Hill's basis (some 5,000 years), its history has been one of progressive descent, generation

by generation, into deeper and darker misery—increasing moral, mental, and physical sickness, relieved only by temporary reversals of the current. The Dark Ages were bad; but in their whole duration a tenth of the concentrated destruction and despair of a year of the Great War was not seen—a war which will have been but the prologue to "the real thing," if the dreams of the modern military scientist are realized.

Modern medicine claims, and no doubt believes, that it has immensely bettered the health of the individual, whereas the opposite is the case, and increasing ill-health has been hidden behind an artificial and dreary prolongation of invalid life.

There seems little hope for this moral insanity other than in such a breakdown of physical civilization as will force upon dreaming minds that there is a real world outside their imaginings—a world in which causes produce effects, and not effects causes. The logic of sleep has no standing in waking life.

Ancient Wisdom and Modern Ignorance

In the modern viewpoint, as exemplified by Prof. Hill *et al,* the fact that ancient philosophy placed in order of importance the spiritual, moral, mental, and physical, is *prima facie* evidence of the ignorance of ancient philosophy. However, to certain acute minds the failure of civilization, its pretense and surface brilliance notwithstanding, has become so evident as to bring out a nascent modesty. Modern science failed completely to control leprosy; ancient Buddhism supplied the long-sought remedy in Chaulmoogra oil. China discovered the compass, paper, printing, glass, the seismograph, and many metal alloys, and in many ways anticipated modern medicine. (*Science,* Feb. 29, 1924.) *Science Progress* notes that the Greeks used iodine-bearing seaweed as a cure for goitre, with the remark that "this is an example of the fact that popular knowledge on medical treatment is sometimes far in advance of scientific knowledge."

Again, the so-called "myths" of humanity—its most weird religious conceptions—have behind them in disguise more of truth than all the speculations of material science. In the late Babylonian discoveries we find a high state of civilization—in fact the older the ruins now uncovered in various parts of the world, the higher the civilization indicated. But in Babylonian mythology we also find once more the universal "divine kings." No myth this, but history; history of those days while the race was pure enough to recognize and revere those Great Souls who are now forced to dwell in obscurity and seclusion. In those days the "divine right" was a reality, and no hypocritical, calculating pretense; for it was one with Karmic Law and the enlightened consent of the governed.

Enlightenment?

The New York *Times* Magazine for January 13, 1924, contains an article on Maya science by T. R. Ybarra, which should be carefully read and compared with *Isis Unveiled* on South American civilization. Is there any comparison between a "heathen" science which could build a clock to run for two thousand years without interruption, and a "christianity" whose emissaries could destroy that clock upon sight as "an instrument of the devil?" If so, let Catholics make it!

The time has now arrived when the ignorant and fanatic christian barbarism of a few hundred years ago is receiving its dues at the hands of disgusted posterity; but in the sight of true ethics, true morality, true brotherhood, is our present racial mind much better? Our present racial mind, for instance, which views without much concern the moral issue involved in the destruction of the Marquesans by our complicated vices, diseases, and traffic, but is really worried about the corresponding destruction and loss to "civilization" of their cultivated breadfruits! (*Science,* Jan. 18, 1924.)

THE BREATH OF CERBERUS

H. P. Blavatsky once wrote a pungent article: "Civilization, the Death of Art and Beauty." There is little argument on that point; the remaining question is whether we have gained anything by the sacrifice. Civilization has destroyed the ancient cultures, the old races, who retained, in however degraded form, something of the innate sense of the unity of man and nature, of life and consciousness within and behind the so-called inanimate; but we have distorted the "inanimate," denied life in nature, twisted its forces and objects out of semblance of divinity until our surroundings have become a grimy, soulless torture rack.

Beginning with the destruction of nature, the breath of civilization has withered peace, joy, leisure, and hope, perverted and syncopated the reasoning faculties, destroyed liberty in the name of law, and massed populations into maddening knots where the simplest of natural actions must needs infringe upon the comfort of others. Individuality, individual opportunity, freedom of movement, have vanished under our megalomania for rolling up gigantic masses of machinery, constructions, and populations; yet our constant cry is for bigger and better cities, bigger and better machinery, bigger and better slums; above all for bigger and better guns with which to wage bigger and better wars.

Megalomania without cause or reason; hysterical political and religious intolerance unknown since Alva, opposed to a violence and prevalence of crime unknown since Atlantis; political corruption surpassing that of the Roman Republic in its decline—can the man who has the perspective of millions of years, and some knowledge of our purpose here, feel himself elsewhere than in a ward of the insane?

SCIENCE AND HUMANITY

From the first there have not been lacking men who have seen through our preposterous claims to "betterment" of the lot of mankind through mechanical and material progress; but in the past they have been mostly of the sad and cynical philosophers, rather than men of science or affairs. However, more and more do we hear the note of "Quo Vadis?" in the intellectual world.

Sir George H. Knibbs remarks that "increase of power carries dangers which only fatuity ignores," and notes that our present powers of destruction are far beyond those of construction—a point which requires no argument at this date.

A prominent woman's magazine recently inquired the opinions of some half-dozen "authorities" as to the present direction of progress. With the exception of Mrs. Stratton-Porter, who fairly ranks as a queen of "pollyannas," all rendered opinions of varying gloomy shade, and even Mrs. Strat-

ton-Porter seems not so gladsome as of yore. From the exuberant, conceited spirit of yesteryear, we seem on the swing to a *Kama-Lokic* pessimism which may deaden effort and intensify by mental mass action the vague fear observable in so many regions.

The Inutility of Pessimism

This is not necessary; the pessimism which possesses the intellectuals is a product of the same force which brought into being our ill-directed and unthinking "progress." That force is desire under the dominion of ignorance. It is true, as H.P.B. said in 1888, that unless our ideas are changed, unless the ideal of Universal Brotherhood replaces the "right of might," this civilization will "go down in a sea of blood such as the world has never seen." In 1914 there was good reason to believe that this had come true; but we have survived—survived as a dismasted and leaking wreck, but still above the surface. There is thus another opportunity, and all that is needed is action in the right direction.

By what compass to steer? Many see the condition; few have a remedy; none an effective remedy. Sir George Knibbs, perhaps, approaches the solution as closely as any in stating that our national motives must be reversed. This is precisely the case; but what lever shall we employ? Water cannot run uphill, and this reversal of motive must begin with the individual and with individual education. We have had milleniums of a selfish and materialistic religion; hundreds of years of a selfish and materialistic science, teaching individual irresponsibility; and we have a school system teaching competition and a totally false view of life.

The only solution is a spiritual, responsible, and selfless education substituted for the past and present material, irresponsible, and selfish. A tree is known by its fruits. This having proven itself no fig, but an upas, it is high time it were cut down and the roots grubbed out. If our metaphors seem complicated, they but fit the situation. Theosophy is not only more scientific than science and more religious than any religion, but is the continuation of the selfless efforts of the Great Sacrificers through all the ages of Earth. Our range of vision embraces nothing beyond this; but why not at least lift our eyes as high as we can?

Reform in Reverse

Many attempts are made at reform; if it were not so, the world would be mad indeed. All honor to those who work for reform; but it can no longer be denied that most of their methods are fundamentally wrong, being based either on self-interest or upon materialistic conceptions of the end to be obtained. The cry most often heard is "*make* them be good!" The force idea ranges from the mental paranoia of the fundamentalists to the physical brutality of the Ku Klux Klan—not forgetting the chaotic, half-corrupt, half-tyrannical methods of the prohibition forces. Instead of *ethical education* we have the universal reign of the club.

Mr. Hearst, to instill patriotism, would bully educators into substituting prideful lies for unpleasant truths. Prohibition proponents would enlist half the population to prevent the other half choosing its own road to hell. Many religious interests, it is true, believe in education rather than in force; but an education in doctrines not only fallacious to every thinking man, but as vague

as sea fog; or else in definite dogma so brutally irrational, selfish and unjust, as to be seen through by every child.

Misconduct is not in general due to depravity, but to wrong mental bases of action. Our misery in mass is not due to the incorrigible viciousness of the few soulless, but is the sum total of the petty slippages and selfishnesses of the average citizen, who has been led by his training to think them necessary or legitimate. The average man would rather be decent, would rather practise the spirit of brotherhood. Unfortunately he is not given any basis which will allow him the strength to do so against the formidable obstacles which we place in his way, and sees no reason to do otherwise than the rest. Theosophy alone gives that reason, by study; and that basis, by practise.

MECHANICAL EDUCATION

There is a type of mind which is unable to think in terms of individuality, but only of such compound and mythical units as "the state," "the community," "the public," etc. This is especially prevalent among social workers, militarists, and public health officers. Sometimes, as in old Prussia, the fact is lost sight of that such groupings exist solely for the welfare of the units, and the welfare of all is sacrificed in behalf of an absolutely non-existent national deity masquerading under the name of that particular social group.

The teaching mind, formerly a chief offender, is on the way to reform. There is a growing tendency to give the child a chance to develop its own special talents; as Theosophy would say, to "work out its own karma." The new idea varies from the ill-balanced parental fondness which confuses individuality and personality and leads to an erratic selfishness, to the saner school of thought which tries scientifically to find and encourage the true mental bent. Recent researches by Columbia University, showing that the mental and nervous troubles of students arise from unsuitable studies, will help the movement of thought in the right direction, besides helping do away with the idea, prevalent among public health officers, that mental disabilities are due solely to physical conditions.

Anything which may tend to induce the student to *think*—an exercise rarely met with in academic circles—will be of assistance; and the more so if the thinking is done along individual lines. It must not be deduced that the best line of individual education is the line of least resistance. For it is necessary that all deficiencies be filled out, in this or other lives; and students are often seen to undertake uncongenial studies of their own initiative, with the best of results. But the choice must be *from within outward*. The ultimate aim of every individual is the good of the whole; but this aim was chosen by him consciously in past ages and must be achieved by him through self-induced and self-devised efforts. Others may interfere and delay, but no other can compel.

MENTALITIES

Prof. H. C. McComas of Princeton University enunciates some ideas worth while. He states that neither men nor women can be considered intellectually superior; they are merely different. In this he agrees with Theosophy, which teaches that neither men nor women are minds or bodies, but eternal spirits, without sex, which possess minds and bodies.

Prof. McComas further says that women vary less from the norm than do men. In this he again agrees with Theosophy, which teaches that women

represent the passive pole of nature: the female sex may be said to be the great "conservative party" of mankind. The most significant of Prof. McComas' ideas is as follows:

> It seems probable that psychology will be the next science to affect our philosophy of life. We shall no longer think of the universe in terms of last century's science. Rather we shall come to believe that the machinery of the universe functions as does the machinery of the brain. There is a consciousness in it.

As Theosophy has repeated over and over, the Universe is embodied consciousness. It only remains for Prof. McComas and others of like views to perceive that the consciousness in the human brain is nowise separate from, or different from, the consciousness within the machinery of the universe; and then to teach that fact to those of their colleagues who are yet unawakened from the nightmare of last century's science—and they are many.

MATHEMATICS

There is a growing realization of, and concern over, the separative and incoherent tendency of the scientific world as a whole. One savant has compared scientists to a group of explorers who follow a stream upward, separating as they come to the various branches, and at last putting between themselves such mountains that sight of one another is lost. Since there is not only a great cry for synthesis, but many indications in every branch that truth is to be found only by synthesis, the condition outlined should be enough to show that travel is going in the wrong direction.

Most students of mathematics know that arithmetic, algebra, geometry, calculus and analytics are integral forms of one knowledge, and the *Scientific American* has called attention to this with a demand for synthetic teaching of mathematics.

The Theosophist knows that *science as a whole* can successfully undergo the same reform, if scientists in general can find the courage to reverse their methods and label as useless by-paths nine-tenths of the laborious cataloguing and observation which goes on today, without definite aim or method. What is needed is not more dry and dusty detail, but a serious and concerted effort to find the few fundamental principles and correlate them in a harmonious whole. The result would be theosophy—a dessicated theosophy without a great amount of soul—but the study of which would nevertheless lead closer to the truth than science will ever arrive on its present road.

CLOGS

The impediment of science is two-fold—that it looks upon the last, lowest, and most impermanent product of nature, physical matter, as the only existence of basic importance; and that it relies solely upon the inductive method, which is absolutely unable to discover unknown truth. A discovery may be the result of the *effort* put into an inductive course of study, but it results in spite of the method pursued, rather than because of it. Many great scientists have recognized this point where induction ends and intuition bursts through *from the other side;* and for geniuses there is no argument on the point. Sir George Knibbs calls attention to the frequent coming of great discoveries by intuition; and unconsciously exposes one of the keys to the intuitional world in the statement that most great discoveries come to those seeking abstract truth without regard for material ends. Substitute impersonal altruism for abstract truth and we have the last and greatest key to true knowledge.

Intuition is that all-embracing Perception which includes Truth within itself. It irrupts, apparently spasmodically, but in reality by Karmic Law, into normal consciousness. Being a faculty of Soul, and all Souls being One, it can be permanently developed only through realization of that Unity accompanied by action thereon. The basis of action of the modern world is the opposite of this. What wonder that we walk in ignorance and that our steps are dogged by disaster!

RACIAL BIGOTRY

We are hearing much lately anent the appalling deficiencies of South European immigrants as compared with the Northern. That most of the noise has proceeded from those of Northern descent, and that facts and figures have been avoided has not conduced to acceptance of the talk on the part of the Theosophist, who instinctively resents both race prejudice and noise. It is evident that too much immigration would result in overcrowding and stultification of opportunity for the nation, in the same manner as the rush to the cities is squeezing happiness and opportunity from city life. But if we are compelled to limit immigration, let us proceed on a basis of fact and reason and not by the methods of a literary Ku Klux.

The specific charges made by such publications as the *Saturday Evening Post,* for instance, are that South Europeans do not assimilate; that they are radical and anarchic; that they abound in criminals and defectives; that they refuse to become citizens. Undoubtedly South Europeans do preponderate in *legal* crime, and they do refuse to become citizens as compared with Northerners. The rest is largely erroneous.

We raise the question whether passionate and impulsive murder, which is the specialty of the South European, denotes as much moral turpitude as the cold-blooded and long-continued "big business" operations which remain safely within the law, while crushing hope and happiness from hundreds of thousands for long periods of time. We believe that it does not; and we raise the point that violence itself, however restricted in the case of Northern immigrants, is nearly, if not quite, as free among the *native born* population as it is among Southern immigrants. And if South Europeans do not become citizens, in what manner have we encouraged them to do so? Is the prospect we hold out to them of living their lives under the dominion of a Nordic majority which regards its own peculiar social, religious, and political views as divinely inspired, and which tramples rough-shod over the quite as legitimate views of the Southron, an *inducement?* The proponents of Nordicism should look to themselves and to their tactics for the origin of the social difficulties which they deplore.

Now comes the *Literary Digest* with reports of the first real attempt to get at the facts; and those interested are referred to its issue for Feb. 23, 1924, for proof of the bigotry and fallacies of many of the Nordic arguments advanced.

A little—a very little—application of the principles of Universal Brotherhood would solve all our problems in the time it takes to settle the arguments pre-requisite to beginning action along present lines of thinking. No real solution will ever be achieved along lines of prejudice and bigotry.

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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XII—No. 10 August, 1924

As each student LIVES *a better life and by his example imprints upon the astral light the picture of a higher aspiration acted in the world, he* THUS AIDS SOULS OF ADVANCED DEVELOPMENT TO DESCEND FROM OTHER SPHERES *where the cycles are so dark that they can no longer stay there.*—WILLIAM Q. JUDGE.

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THEOSOPHY does not concern itself with dissensions or differences of individual opinion. Its treatment of men, things and methods "is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis is its criticism directed in any other spirit."

THEOSOPHY, believing to the full that "There is no Religion higher than Truth," is consistently devoted to the Three Objects of the Parent Theosophical Society which was founded at New York City, U.S.A., in 1875, by H. P. Blavatsky, William Q. Judge, Henry S. Olcott, and others. Those Three Objects are:

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

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

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

A U M

What more is there to be said? The Eternal, the Life, the Self is seen under many forms; all in this world is the Eternal, the secondless Eternal. The scripture says: "I am the Eternal," knowing this clearly, those whose minds are awakened, who have abandoned the outward, becoming the Eternal, dwell in the Self, which is extending consciousness and bliss. This verily, is sure.—CREST JEWEL OF WISDOM.

THEOSOPHY

Vol. XII August, 1924 No. 10

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

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

THE SCREEN OF TIME

CHRISTIAN "REUNION"

The just held Methodist Episcopal General Conference adopted with practical unanimity the Joint Commission recommendation for the reunion of the Methodist church with the M. E. Church, South. There is little doubt that the action will be confirmed by the Southern church and thus, after nearly eighty years alienation, the Wesleyan congregation in the United States will rebecome a unit. The original split was, of course, over the slavery question. Practically every Protestant church broke into antagonistic fragments over the same issue, and the present tendency is strongly toward reunion among them all, where this has not already occurred.

The subject is interesting as a study in the rationale of sectarianism everywhere and in all times. Protestantism itself originated in divisions over moral issues within the "Holy Catholic Church, one and indivisible." In the centuries immediately following the beginning of Christianity, there grew up hundreds of antagonistic churches out of a faith extraordinarily simple and coherent. The differences were purely doctrinal, that is, theological—the competition for predominance. In time the Church at Rome gained complete ascendancy, by the adoption of the pagan corruptions rampant among the laity and by an alliance with the secular arm. All opposition was crushed out by prolonged violence. The "unity" thus attained lasted for a thousand years, and not till the time of Luther was any successful revolt possible. From the original Reformation has developed the multitude of Protestant denominations—each schism and secession over some doctrinal dogma exoterically: in reality the age-old struggle for freedom of conscience and liberty

of thought periodically renewed, as the originally "protestant" faction became in its turn oppressive.

Today the tendency of the American protestant churches to reunite the factions broken asunder over the slavery question is merely indicative of the larger trend toward a "reunion" of all the protestant sects or denominations into one. Will it succeed? We think so—in time. What will be the impelling force? *Self-preservation;* not any better genuine appreciation of the Sermon on the Mount. Necessity, as is well-known, makes strange bed-fellows. There is no difference whatever, nor has there ever been, *in spirit,* between the Roman Catholic, the Greek Catholic, and the hundreds of Protestant sects. None of them, nor all of them, can survive, any more than they could originate, in an appeal to reason, to justice, to logic, to evidence, if by evidence is meant concordance with the whole order of Nature. Sects live at the *expense* of the moral nature of humanity, as parties thrive at the expense of their country. When the very existence of the nation is threatened, then the antagonistic preying parties unite "for the salvation of the country"—in reality to save themselves. So, when universal indifference and irreligion threaten, the praying sects unite "to save mankind"—in reality to save themselves.

On no great, self-evident moral issue has any sect or so-called religion ever courted martyrdom. It has always been individuals who have at last burst the bonds of their "religion" to lead mankind aright—and paid the price of this service to the race. Jesus was no exception to this invariable rule—he was the foremost Western example of it. As men more and more recognize that any Church is of necessity the foe of moral, spiritual, and intellectual liberty, more the decadent remnants of the sects will draw together. Unless the *rational explanation* of Theosophy on the great subjects of God, Nature and Man, comes into general currency among the intelligentzia of every land, mankind as a whole can look for but the twin resultant of sectarianism: bigotry and superstition among the ignorant, universal materialism among the intellectually endowed.

"BACK TO THE CHURCH"

From time to time we have noted the efforts of one protestant sect or another, notably the Anglican Communion or Protestant Episcopal, towards a general reunion, not simply a "ministerial alliance," of all the Protestant churches. Only the most subtle and astute among the "High Church" party and parties recognize and realize that such a coveted reunion is but a preparatory step to reunion with the Church of Rome—a reunion which Rome stands ready to accept on its own terms. Indeed, the Catholic position has always been that the numerous Protestants are but "erring children," "prodigal sons," who will of necessity one day return to the bosom of the "mother Church."

Signs abound in many quarters that the "irreconcilables" and "fundamentalists" of the various sects and sectarian organizations are in process of formation of a new "Holy Alliance." Not alone are they waging war on the "Modernists" within their own households—the sincere and earnest preachers who still think they can "reform" and "liberalize" the dogmas of their sects—but they are alive to the urgent necessity to hold the laity in line and fill up the depleted ranks of the believers in the "orthodox." Thus a "back-to-the-church" movement has been inaugurated to coax back to church attendance the *absentee majority of nominal church members themselves*. For the majority of church members do not now attend "divine services" regularly. All the churches, regardless of their doctrinal differences, are entirely a unit in this country-wide attempt to "call not sinners but the righteous to repentance."

"Liberalism" in Vogue

The Y.W.C.A. and Y.M.C.A. are taking note even more strenuously than before that it is not "christians" who provide their sinews, and so a more and more ostentatious "liberalism" is coming into vogue. Every one, practically, is free to join and contribute, and to enjoy the benefits provided, with only a "nominal" allegiance to sectarian dogmas, but the *control* is another story. In campaign seasons the parties provide magnificent "platforms" and great consideration to the voters—all for "their country's sake," but if at any time a "third party" becomes d a n g e r o u s the dominating politicians of the two leading parties are ready to forego their patriotic differences in presence of the common "peril." So with the sects.

Another feather from the same bird is the propagandum now going on for the "bible in the public schools." Countless good people who believe that all morality is founded on the bible, and all religion on the sects, are being seduced into supporting this movement. Their ignorance and their virtue are alike traded on to secure their support for this recrudescence of sectarian guile. Who realizes that the bible itself is more sectarian than even the Koran, and that the whole spirit of the Old Testament is utterly alien to the ethics of the Sermon on the Mount?

It has been so long—thanks to the wisdom of the Founders of this Republic—that religious and civil persecution "for opinion's sake" have been absent in these United States that most people think the age of bigotry and intolerance is gone, never to return. This would imply that as a people we have made moral and spiritual progress in equal measure with material and intellectual, since the Constitution was adopted. Well, have we? The letter and the spirit, both, of the Constitution, are daily being violated by the law-making and the law-enforcing arms of the Government itself, as the precepts and the practices of Jesus are being daily violated by those who are his accredited exponents. We may be, both civilly and

religiously, far nearer an era of persecution than in our heedless fancied safety we may imagine—persecution at the hands of those very ones to whose custody our palladium is entrusted.

INCONSISTENT "HERETICS"

William Montgomery Brown entered the Protestant Episcopal ministry in 1883. In the course of years he became a Bishop. At the time he was ordained and for years afterwards he fully believed in the creed and dogmas of his Church, to which he had, of course, formally subscribed. Finally he became convinced, to use his own words, that "the Church of the Anglican Communion could make no more of a divine claim for existence than the others." Next, he concluded to "read Darwin," whom, he says, "I had preached against all my life"—without ever having read anything but criticisms of him. He found Darwin a "revelation." Then to Huxley and Spencer and Haeckel whom he found a revelation also.

> Then came the problem, "how can I remain in the Church and go on?" . . . *So I began to study how it was possible.*

He found it quite "possible" by "accepting the bible allegorically"—whether the Church did or not. Next Bishop Brown became interested in the socialist philosophy of Karl Marx. Finally, in 1920, Bishop Brown, then retired from active ministry though still a Bishop, published his book, *Communism and Christianism*. On the cover page is the lurid inscription, "Banish Gods from Skies and Capitalists from Earth." In two years 100,000 copies of the book had been issued. The book was aimed at the "Gods" of the sects and his "Christianism" could only be interpreted to mean all the Christian sects, the Protestant Episcopal included. In the seventh edition of his book Bishop Brown addressed an open letter to the "House of Bishops" of his church, daring them, in effect, to proceed against him. Finally, after two years, his denunciations and challenges were taken note of officially and Bishop Brown has had his wish.

According to the lawful procedure of his church a Court of Bishops was convened in May to try Bishop Brown for his heresies. By the unanimous vote of the Court Bishop Brown was found guilty on twenty-three counts, or extracts from his writings, of what he calls "heresy." The verdict was that Bishop Brown "is guilty of holding and teaching, publicly and advisedly, doctrine contrary to that held by the Protestant Episcopal Church in the United States of America." That this verdict is just, no one can dispute, not even Bishop Brown himself, however he loudly poses as a martyr or "modernist."

There is here, as in all the recent "Modernists," no claim that he still believes in or teaches the plain English meaning of the Confession of faith, the Creed, to which he originally subscribed, by virtue of which he was admitted, first to the communion and then to

the ministry of his Church. Quite the contrary. What Dr. Brown aspired to do, and what most "modernists" of today claim the right to do, is to remain in the Church and put the same "allegorical interpretation" on his solemn oath as on the bible. In other words, to hold on to the association and emoluments of the Church, while denying the fundamental validity alike of his Church's dogmas and of his own oath of office. What is this but the everlasting attempt to serve both God and Mammon? It is the "modernist" recrudescence of Simony—the original buying and selling of ecclesiastical preferment.

It is this intellectual and moral fundamental dishonesty that renders futile the good that men like Bishop Brown might otherwise accomplish. The moment they try to compromise spiritual and intellectual freedom and progress with sectarianism, by remaining in the Church and preaching anti-church ideas, they are perforce driven, first to inconsistency and then to antinomy: Instead of "coming out from among them," they wait to be *driven out.* By their moral weakness, not to say moral hypocrisy (for they are unconscious of their own weakness), they put weapons into the hands of the reactionaries and defer the cause of true religious freedom.

There is a plentiful application in all this for those Theosophists who aspire to remain in a certain "theosophical" society and "do good" by opposing prevailing teachings and practices, to which their very membership gives assent and countenance, while branding *them* with "heresy" and inconsistency.

"Fundamentalist" Dilemmas

If "modernists" in the sects, for all their "progressiveness," still would compromise both conviction and logic, and thus betray an outward weakness which is but the reflex of their inner endeavor to "serve two masters," the "fundamentalists" are not in much better case amongst themselves. For it should not be overlooked that the strict adherent to the "Christian Fundamentals" is just as sincere as his "modernist" opponent—and far more consistent. In both cases their necessities compel publicity, and so the observer is at all times able to secure first-hand evidence of their various dilemmas.

Those who hold to the old-time orthodoxy do not perceive that there are not, cannot be, "Christian" *Fundamentals.* If religious or any other truth is *fundamental,* it must be common to all alike. Those who really seek Truth, therefore, must either stultify the very object of their search, or throw away their cherished unique and exclusive claims. Neither party of the existing proponents is able, because unwilling, to probe to the depths by examining the foundations of its own position. Thus, in the last Presbyterian General Assembly, although the "fundamentalists" were in control and elected their own Moderator, who believes in the "literal interpretation" of the bible, that Assembly none the less dodged the issues.

raised by the presence of an "heretical" Baptist divine—Dr. Fosdick—in a Presbyterian pulpit. It contented itself with a mild resolution that "theological institutions"—not the Assembly—should "see to it that the teachings of their professors are in full accordance with the system of doctrines contained in the confirmation of the faith"—and this although the Moderator's own church was the leader in the attempted attack on Dr. Fosdick.

At the very same time Rev. W. B. Riley, before the session of the Baptist Bible Union at Milwaukee, asserted that the majority of the American schools and Universities are "lost to God." He denounced Harvard, Princeton, Rochester, Andover, and Union Theological Seminary (where Dr. Fosdick is a professor), for their "deviations." Said Dr. Riley:

> When today you call the roll of these schools you name the captains of the hosts of hell who marshal their forces to fight the authority of The Book, the deity of Christ, the blood atonement, and every Christian Fundamental.

Thus it would appear that the "modernists" avoid "going to extremes" because that course would eventuate in their being driven out of the churches, while the "fundamentalists" avoid the like course lest it eventuate in the decline of the Church. Meantime the people are under an illusion in regard to both sides, thinking the one "liberal" and the other "tolerant." The same prudential considerations were evident in the Conference on Christian Politics, Economics, and Citizenship, held in Birmingham, England, early in April. The London *Times* of April 9, reporting the session, gives the details of the discussion on a resolution urging the various churches to investigate and come to some conclusion on the subject of "birth-control," in order that ministers might give sanctioned advice to "the faithful." The resolution as finally adopted illustrates that now, as always, the sects avoid to the last extreme taking a definite stand on any subject, no matter of what moral or other gravity, that might disrupt or imperil the existence of the *sects*. We give the original resolution, with the clauses finally expunged in brackets:

> In view of the difficulty of the moral issues involved in the practice of conception control in marriage, and especially the use for this end of contraceptives [and the insufficiency of evidence which would justify any decision] the Conference, [whilst refraining from expressing any condemnation of those who, with a due sense of moral responsibility, approve such a practice] urges the Churches here represented either severally or unitedly to investigate thoroughly and to consider with the intention to offer definite guidance to perplexed consciences, this and other relevant questions regarding marriage and parenthood. It would meanwhile lay emphasis on the privileges and obligations of Christian parenthood.

Every ordinarily observant citizen is conversant with the political device commonly known as a "straddle," but it needs to be known that the past masters of the art are to be found in the sects, rather than in political parties.

And Then the Missionaries

The June *Asia* contains a long and most interesting article by Daniel Johnson Fleming, on "Open-Minded Christianity." Dr. Fleming is introduced by the magazine to its readers as "actively engaged, as professor of missions at Union Theological Seminary, in the training of Christian missionaries. As clergyman and educator, Dr. Fleming has had long experience in India, and he has done stimulating writing." Dr. Fleming, trying to hold on to *his own* open-mindedness and "Christianity" at the same time, is of those flagellated by Dr. Riley before the Baptist Bible Union. Says Dr. Fleming in his article:

> Growing willingness to see good in other faiths and peoples has suggested the idea for a mural decoration . . . in the recently erected international House in New York. . . . The plan is to utilize brief quotations from the literature of the world's principal religions.

With this as a text, Dr. Fleming gives figures of the adherents of the different religions and says that it "behooves us to inquire what our attitude to other forms of belief than those of the western world is going to be."

> Seventy-five years ago the opinion was general among Christians that non-Christian religions were more or less the works of the Devil, or that scheming priests had invented these faiths in order to deceive the people and enslave them to priestly influence. Down to the time of rationalism, the Christian Church sponsored a view of the world to the effect that there was original perfection followed by imperfection. Popularly we owe much of this view to the Bible. . . .
>
> In recent years, however, there has developed a new and widespread appreciation of the values in ethnic faiths. More and more we are willing to believe that God has not left himself without witnesses among any people; that there has been a Light lighting every man coming into the world; and that this Light has shone in darkness. Such an attitude enables us to see that the non-Christian systems contain elements of truth, which should be conserved.

This is all good, and true, and open-minded. But the use to which Dr. Fleming would put it is indicated in the next sentence: "It has gradually dawned on the Christian constituency, both at home and abroad, that a continuance of the old approach to non-Christian peoples *would mean failure to modern missions.*" Dr. Fleming plainly sees the gulf toward which must tend any recognition of the merit, let alone the equality of other religions with the Christian, for he says:

> The danger in trying to combine religious conviction and religious open-mindedness is that one may replace one's own faith with a weak eclecticism. The ideal is to hold the two attitudes at the same time.

This endeavor to "halt betwixt two opinions," incompatible in their very nature, is the bane of "fundamentalist" and "modernist" alike. It is inherent, not only in the sects of any particular religion,

but in the very idea of "revealed religion" itself. There is no such thing as "Christian" open-mindedness.

ATLANTIS ON A RISING CURVE

The progress of any idea through the general human mind is curiously like that of a fire through ever-green timber. It may creep for miles unseen through the forest duffel, only to spring violently into a roaring flame when a dense clump with low branches is encountered; the clump burned out, the flame subsides and the smoulder continues.

There has not been an idea, not a reform or revolution in history, which was truly new. Christianity presents itself, through our distorted histories, as a new and sudden "reform," whereas not an idea or symbol in it but can be found in the literature of the ages preceding it; the Reform and the Renaissance were both but the flare-up, under favorable conditions, of ideas held in the hidden minds of men for long centuries; every mechanical invention of note was foreshadowed in the secret writings of Leonardo DaVinci, Roger Bacon, and Father Kircher. At the self-same time when Columbus was set down as a lunatic for his "round-earth" theory, there were many, many in the world of his day who knew the truth, inherited from India through Pythagoras, the "Yavanacharya." And it is now fairly well known that the light of Theosophy was carried through the darkest period of the world's mental history by the Gnostics, Manicheeists, Catharists, Rosicrucians, and Alchemists, to say nothing of single individuals like Cagliostro, Paracelsus, Behmen, St. Germain, and others.

Atlantis, as a once great continent in a high state of civilization, has never perished from philosophical literature; in all probability, the scientific proofs of its existence now exceed those in favor of any accepted geographical theory. Nevertheless, the "animal descent" theory being the actual creed of the scientist, by which each and every discovery is tested for conformity, Atlantis has been set down as a myth, or reduced to the level of a mere pre-historic "land-bridge" existing in a state of nature before man was.

However, the tide of its recognition is rising faster than may be realized, although confused—as in the classical writers—with Lemuria, its more ancient Pacific prototype. There are many scientists of repute—to some of whom we have previously referred—boldly confessing faith in a historical Atlantis.

A SEARCH FOR EVIDENCE

Now we have the "Blossom" expedition, in charge of Prof. Geo. F. Simmons, setting forth on a two year cruise to forty-five out-of-the-way islands in search of proof of this ancient land. The remarks of the interviewer—presumably at least in part inspired by Prof. Blossom—are as interesting in their way as the expedition itself.

If the statements of Pliny, ancient historian, and the theories held by many modern scientists are founded on fact, the answer to many riddles of history is to be found thousands of feet beneath the surface of the sea. Something like 10,000 years ago, according to legends, there existed an immense expanse of land just beyond the straits of Gibraltar, which was inhabited by a mighty race of peoples who had developed mechanics, science, and arts to a higher point than anywhere else in that day. While an attack against Greece was being prepared, an earthquake, accompanied by volcanic eruptions, took place, and the continent of Atlantis disappeared beneath the surface of the sea carrying with it every vestige of that once great nation. In addition to this evidence from books, it has been determined that the sea bottom in the neighborhood is volcanic and that eruptions are even now taking place.

"Great But Calumniated Reputations"

Official Science never, under any conditions, admits error; every upsetting of a theory is "an advance in knowledge," "a further hypothesis necessitated by new facts." The history of science throughout has been one of stubborn resistance to fact and persecution of the proponents of fact; followed by an unwilling acceptance, then a claim of original discovery. An opponent of orthodox theories, while still in the minority, finds his name frequently before the public—pilloried; but after his idea has received general acceptance, his name is Oblivion.

So with Pliny and Herodotus; the latter especially, once called the "Father of History" was afterwards nicknamed the "Father of Lies." Why? *Because* he taught the existence of Atlantis. Ignatius Donnelly, who came as near mathematical proof of the existence of Atlantis as can be done by merely physical data, found his name anathema maranatha. Why? *Because his facts, every one copied from recognized scientific works,* point out Atlantis. Thus are the facts always judged by theories; a fact, innocent and even commendable when fitting into some preconceived frame, becomes heinous when it lends itself to an unorthodox theory. When the existence of Atlantis is accepted—as it will be—will credit be given to Herodotus and all the line of ancient philosophers who pointed out the *fact?* Hardly; it will be said the ancients *only guessed,* and the credit will duly be given to some modern scientist with a seemly proportion of the alphabet trailing his name.

When it is proven that the work of H. P. Blavatsky in truth and in hard, concrete reality, contains prevision of all the basic laws *discovered* since her time, will credit be given? Will one single law be named after her? *This prevision has been for some years so proven.* Where does the name of Blavatsky stand in science? Nowhere. Blind faith is blind faith, whether under the name of religion or science, whether attached to a hypothetical "god" or to the infallibility of modern science.

THE HIGH ROAD

SUCH human concepts as those conveyed by the words "honesty" and "dishonesty," or "moral" and un-moral," have no validity with the Soul in any sense that we embodied souls give to them. The Soul sees things as they are, with direct and uncolored vision. Its integrity is complete. There is no consideration of honesty or morality in such seeing. Only as we "step down" this direct perception through the sheaths of the personality into the realms of relativity and attempt to evaluate it—only then do such concepts arise. We use them as measuring-sticks, gauged as to accuracy by the ever-changing standard of our own theories of measurement, and lose ourselves in the mazes of relative truth in consequence. Thus the worst *maya*—the only *maya* that there is for each of us—is the one we create for ourselves by the *Samvritisatya,* or phantasmagoria, in which we dwell. It has no validity outside of us, and the dissipation of its miasmic fog can be effected only by us. The very first step towards a clearance is the admission that our purblindness is self-created—not merely a lip-admission, but the deep and genuine one which follows honest recognition of facts. To perceive a fact implies no matter of "honesty" or "dishonesty;" but to act directly in the light of that perception assuredly *does.* There is something "sheer" in this conception; if we can sense it, we are already on the luminous road to Honesty.

Most of us are afraid to drive our vehicles on this narrow road. This fear is not due to the heavy traffic thereon, nor to the fact that there are no turn-outs. For it is a one-way road—the most completely safe in this or any world. Its elevation is the factor that disturbs us; there is a sheer precipice on either side of this narrow but royal highway, and if we are to negotiate it consistently we cannot think of ourselves nor of our machines during the passage—we have to concentrate upon our driving. Nor can we carry any passengers to converse or take counsel with. This road calls for self-forgetfulness and concentration, self-reliance and ignoring of side-issues. There must be a genuine "individualization" of the driver—an equilibrium or polarity. We are afraid of that.

Veracity is not complete while there is fear—cannot be. Man *is* a working deity, but no more than a clumsy and mischievous apprentice so long as fear has a place in his cluttered tool-box. Honesty casts out fear; with honesty its elimination is inevitable. For sheer, unadulterated honesty acts like a perfect searchlight—one sees and knows for what it is anything and everything the rays fall upon, and nobody with any courage at all is ever afraid of what he can *see!* The light itself is the Soul: the power to know, plus whatever of perfect knowledge it has acquired, the burnished

reflector. The very first object the light meets is the glass of the lamp—the personality, or acquired nature. If that is clear and clean and lucid, then whatever lies in front can be seen for what it is—undistorted. But if the glass is colored, muddied, scratched, loose, or out of focus, what possibility of a true sight of objects, or even the surface of the road to Honesty.

The very first step in preparation for the journey, then, is to provide a proper glass for the lamp. This means to be honest with *ourselves*. Every further step is implicit in this one, follows naturally on this one. Once taken, the journey itself is already under way we discover, and the mere ride over the highway itself is natural, and even exhilarating; we enjoy the rarefied atmosphere, and wonder how we could ever have found pleasure and a fleeting satisfaction in traveling the low-flung roads.

What is it to be honest with ourselves? *It is to gain knowledge;* not theories of what knowledge actually is! We think we can get it out of our books, and study them assiduously, and castigate ourselves because we cannot remember and quote them. Knowledge *is* the distillation of that information, but the still and the container are these wonderfully complex natures of ours; and the fire is ourselves, consuming the kindling-wood of our daily experiences—the sensations, thoughts and feelings we have about things—not the *things themselves,* let us understand. We fancy that knowledge is something remote, different, "special"—to be spoken to us by somebody else, who is perhaps encountered on some other plane of being, in a dream, or in what we call "meditation," or "in the astral". We imagine that our Soul, in the sense of a separate entity apart from us, will speak to us, or convey messages, symbolical and mysterious, to us. There are few ways and means within the imagination of mankind that we do not conjure up from time to time—and believe!

Knowledge *might* result from any of these circumstances. But can we think that we could advantage ourselves of any of these happenings, did they eventuate, on our present basis of thinking in regard to ourselves? Until we can take knowledge as a result of plain common-sense evaluation of daily events in this external world as they present themselves to our consciousness, how can we expect to understand inner "experiences," if we have any; or, having them, to do other than many another student quite as sincere as ourselves has done: fall victim to our own personal experience in psychology? Ourselves thus misled, what in turn more easy than to mislead others, to whom we have turned in haste to relate our "wonderful experiences," quite forgetful that nobody can take knowledge—if we believe it to be that—at second hand?

Knowledge is not something un-natural, weird, far-off, "psychic"; for us everyday human beings it is not anything like that at all. Knowledge is primarily our own perceptions of ourselves, in

the sense of true evaluations—seeing ourselves and our actions *as they are,* with the true underlying motives. If this be true, is it not clear that to be honest with ourselves is actually to gain knowledge?

For instance, here is a hard-working, sacrificing student—even one, let us say, who does not talk about it or call attention directly or indirectly to his overwhelming virtues—who believes with all his heart that he "makes Theosophy first." He studies, he attends meetings and classes, he shares in the conduct of these, he gives money, he tries to interest others, he arranges his affairs so as to enable him to devote as much time as possible to Theosophical work. His existence is one continuous round of Theosophical activity of some kind or another.

Everybody makes a picture of himself, to himself, so it is easy to fancy what kind of a presentment to his own consciousness this student has made—and how every added hour of study in books, every meeting, every least shred of effort in the one direction has served to limn that picture clearer to the raptured gaze of the responsible artist. The day will come to such an one when some common, ordinary experience—probably divergent from his established Theosophical routine—will jolt him out of his complacency.

An "experience" does not mean merely a happening, but ourselves in relation to that happening—how we look at it, how it affects us, as well as what we garner from it. This experience will start him in the perhaps uncomfortable process of self-examination. Old grooves of thought will be disrupted for the moment, old points of view temporarily abandoned, old senses of values jarred loose from their established foundations. If he is courageous and—yes, *fortunate*—our student will get right down to primary self-concepts, instead of probing hazily about for a few minutes, to promptly and satisfiedly fall asleep again. Then he will find his picture of himself, to himself, cracking and changing; that the glass of his searchlight was not the clear and pure transmitter that he thought it was. Circumstances, with their resulting mental processes, will show him that he does *not* "make Theosophy first," but that he makes *himself* first. *That is gaining and taking knowledge.* Instead of being cast down or overwhelmed by the discovery, he should be happy over it—not happy over the condition in which he has found himself, but *that he has found himself.* He has been jolted, as he thinks, into honesty; but the "discovery" really was the cumulation of all the efforts he has made up to its moment. Follows a dropping of pretence, to himself and hence to others. He moves on into a space where the sunshine lies and where he can really breathe. He moves ahead on the basis of what he *knows,* not on what he doesn't know or what other people know. He is now driving straight on the road of Honesty.

Honesty, through and through, is Perfect Knowledge. Monadic evolution is expansion of the knowledge, or sense, of Self. It is not an "outside" thing—never was, and never will be. It results from inner effort in evaluating "outside" things, together with the experience garnered from them. It is symbolized and realized by a series of progressive *awakenings*—accessions of honesty, which are the milestones on the road of Honesty. The first rift in our self-picture, cracked by some event that upsets us, is the primary awakening of the series. Others follow, for nobody can stand still. The Great Awakening is the sum of them all—the Consummation. It will inevitably arrive for the honest student; the first rift passed, he will have light enough to make and surmount others. And the "fearless Eternal" is in us all—every one. We are That.

Non-Reliance Upon Law

There is a curious belief universal in modern business life, that success depends partly upon blind chance and partly upon our personal ability to safeguard ourselves. Therefore when we embark upon an enterprise, we first build about ourselves a stone wall of precautions, then examine the wall carefully over and over for crevices needing chinking. Then after we have done our best, we lie awake nights wondering whether it was good enough.

Whereas all we need do is purify our motives; see that we take no gain at the expense of others. After that, do justice to our motives by using the best judgment in us, putting forth the best efforts of which we are capable, and then leave the rest to Karma.

If we then lose, what of it? It must have been due us, and do we not want to pay our debts as soon as possible?

Common experience shows that no man can safeguard himself by his own efforts; Nemesis strikes from directions least expected.

Why not then conform to Law in action, and leave results to That?

LIVING THE HIGHER LIFE

"I have no desire for any other line of life; but by the time I had awakened to a knowledge of this life, I found myself involved by circumstances against which I do not rebel, but out of and through which, I am *determined* to work, neglecting no known duty to others."—*Letter from a Friend.*

THE "Dweller of the Threshold" which stares even advanced occultists in the face and often threatens to overwhelm them, and the ordeals of Chelaship or of probation for Chelaship, differ from each other only in degree. It may not be unprofitable to analyze this Dweller and those ordeals. For our present purpose, it is enough to state, that they are of a triune nature and depend upon these three relations: (1) To our nationality; (2) to our family; and (3) to ourselves. And every one of these three relations is due to the assertion of a portion of our own past Karma, that is to say, to its effects.

Why should we be born in a particular nation and in a particular family? Because of the effect of a particular set of our Karmic attractions, which assert themselves in that manner. I mean that one set of our past Karmas exhaust themselves in throwing us in our present incarnation amidst a particular nation, another set introducing us into a particular family; and a third set serving to differentiate or individualize us from all the other members of the nation or of the family. One of our Eastern proverbs says: "the five children of a family differ like the five fingers of a hand." Unless we look at this difference from this standpoint, it must always appear to us a riddle, a problem too difficult to solve, a mystery, in short, why children born of one family, while they have some traits common to all, should still appear to differ vastly from one another. What applies to the family applies also to the nation, of which families are but units; and also to mankind as a whole, of whom nations are but families or units. The only way to decide the great question of the age, whether the laws of nature are blind and material, or spiritual, intelligent and divine, is, it seems to me, to point out in connection with every subject, the absolutely intelligent and divine manner in which these laws act, and how they force us to realize the economy of nature. This is the only way by which we could become spiritual; and I would, once for all, call upon my co-workers for the cause, to realize at every step of their study, as far as possible, the Divine Intelligence thus manifesting itself. Otherwise, how much soever you might believe or take it for granted, that the forces that govern the universe are spiritual, the belief, however deep rooted it might appear, would be of little use to you when you have to pass through the ordeals of Chelaship; and then you are sure to succumb and

exclaim that the "Law is blind, unjust and cruel," especially when your selfishness and personality overwhelm you. When once a practical occultist and a learned philosopher met with, what seemed to him a "serious calamity and trial," in spite of himself he exclaimed to me frankly; "the law of Karma is surely blind, there is no God; what better proofs are needed?" So deep-rooted in human nature is infidelity and selfishness; no one need therefore to be sure of his own spiritual nature. No amount of lip learning will avail us in the hour of need. We have to study the law in all its aspects and assimilate to our highest consciousness,—that which is called by Du Prel supersensuous consciousness—all the data which go to prove and convince us that the Power is spiritual. Look around and see whether any two persons are absolutely identical, even for a time. How intelligent must be the power that ever strives to keep each and every one of us totally different *on the whole,* while, if analyzed, we possess some traits in common, even with the Negro, with whom we are remotely allied.

In this connection I shall refer you to a passage in the article on "Chelas and Lay Chelas" (vide column 1, page 11 of "Supplement to the Theosophist" for July, 1883);—"The Chela is not only called to face all latent evil propensities of his nature, but in addition, the whole volume of maleficent power accumulated by the community and nation to which he belongs * * * until the result is known." I shall only ask you to apply the same principle to your family relations affecting your present incarnation. Thus seven things are found to secure us a victory, or a sad, inglorious defeat in the mighty struggle known as the Dweller of the threshold and the ordeals of Chelaship:—(1) The evil propensities common to ourselves and to our family; (2) those common to ourself and our nation; (3) those common to ourself and to mankind in general, or better known as the weakness of human nature, the fruits of Adam's first transgression; (4 to 6) the noble qualities common to us and to these three; (7) the peculiar way in which the 6 sets of our past Karmas choose or are allowed to influence us now, or their effects in producing in us the present tendency. The adept alone can take the seventh or last mentioned item completely into his own hands; and every mortal who would, as I have since recently begun to reiterate, direct all his energies to the highest plane possible for him ("Desire always to attain the unattainable"—says the author of "Light on the Path"),—such a mortal too could more or less do the same thing as the adept, in so far as he acts up to the rule. Every Chela, and also those who have a desire to be Chelas even, as they suppose secretly, have to do with the first six propensities or influences.

The world is inclined—at least in this Kali Yuga (the Dark Age)—always to begin at the wrong end of anything and direct all

its faculties to the perception of effects and not of their causes. So the ideas of "renunciation," "asceticism" and of the "true feeling of universal Brotherhood" (or "mercy," as I call it, in accordance with South Indian Ethics), all of which are compatible with Gnanis, or the most exalted of Mahatmas, all these have come to be recognized by all our Theosophists, in general, as *the means* of progress for a beginner; while the real means of progress for us mortals—duties to our own families and to our own nation, or "kindness" and "patriotism" in the highest and ethical sense of the terms—are discarded. True, from the standpoint of a Jivanmukta, a true friend of humanity, these two Sadhanas are really "selfishness;" still, until we attain that exalted state, these two feelings should be made the ladders for raising ourselves, the means of not only getting ourselves rid of our family defects and natural idiosyncrasies, but also of strengthening in ourselves the noble qualities of our families and of our nation. Until we reach that ideal state where the blessed soul has to make neither good nor bad Karma, we must strive to be constantly doing "good" Karma, in order that we might become Karma-less (nish Karmis).

Let it not be understood at all, that I mean by "family duties" and "national duties," false attachments to the family or to the nation. Family duty consists not in sensuality or pleasure-hunting, but in cultivating and in elevating the emotional nature (the fourth principle), of ourselves and of our family; in being equally "kind," not only to the members of the family, but also to all creatures, and enjoying all such pleasures of the family life as are consistent with the acquirement of "wealth" (all the means necessary for the performance of Dharma or whole duty) according to the teachings of Valluvar, and in utilizing such pleasures and means for the performance of our duty to our nation. Patriotism consists similarly in theosophising our own nation, in not only getting ourselves rid of our national defects, as well as other members of the nation rid of the same, but also in strengthening in ourselves and in our nation as a whole, all the noble qualities which belong to our nation; in the enjoyment of the privileges* of the nation and using them as a means for the performance of *Dharma*. If family duties are taken due care of, our duties to the nation and to humanity would, to a great extent, take care of themselves unimpeded. Our national duties, if strictly performed, serve to purify our fifth lower principle of its dross and to establish and develop the better part of it, while the performance of our duty to Humanity or the *realization of universal tolerance and mercy,* purifies the lower (human) stuff in the fifth higher principle and makes it divine, thus enabling us to free our-

*I use this word "privilege" in its ethical sense; privileges are to the patriot what the "pleasures" are to the family life.

selves gradually from the bonds of ignorance common to all human beings.

The above assertions, might, at first sight, seem rather bold and untheosophical. But I should venture to state my conviction that the whole edifice of Aryan religions and Aryan philosophy is based upon these principles, and that, on a careful consideration of the subject, the great importance attached to household life (Grihasta ashrama) in that philosophy, would be fully borne out. To my mind no ascetics, no teachers of mankind, however eminent and full of the highest knowledge, are really such good and practical benefactors of humanity as Valluvar, of ancient times, who incarnated on earth for the express purpose, among others, of setting an example of an ideal household life to mortals who were prematurely and madly rushing against the rocks of renunciation, and of proving the possibility of leading such a life in any age however degenerated; or as Ráma, who, even after having become an *avatar-purusha,* came down amidst mortals and led a household life.

It has often been contended that the world has not progressed on *the path,* because *gnanis,* or Mahatmas, have dwindled in their number and greatness, and because it is Kali-Yuga, or the dark age, now. Such arguments are due to our mistaking the effects for the causes. The only way to prepare the way for the advent of a favorable Yuga and for the increase of the number and greatness of Mahatmas, is to establish gradually the conditions for the leading of a true household life. I should unhesitatingly state, that that is the duty of earnest Theosophists and real philanthropists.

Is it not conceded by all philanthropists that unselfish labors for humanity can alone relieve us from the ocean of Sainsara (Rebirth), develop our highest potentialities and help us to alchemise our human weakness? Applying the same principle to unselfish discharge of our family and national duties, my position becomes tenable. A Mahatma has, it appears, declared that He has still "patriotism." But He has not said nor would say, that He has still family "attachments." This proves that He has got out of the defects of the family to which He belongs, while He is only striving to get out of national defects, some of which at any rate cling to Him. A Buddha would say, that He has "mercy," but no "patriotism."

The only effectual way to get out of family defects is to discharge all our duty to our family before leaving it, as ascetics, or before we die. Blessed is he* who, in each of his incarnations, *then and there,* gets rid of the defects of the family into which he is ushered, thereby converts those defects in his parents, brothers

*This is the man to be in the family and not of the family like the water on the lotus leaf, making only the good traits of the family the seat of his higher self.

and sisters, into noble qualities, thus strengthening and developing the good qualities both of himself and of his family, then strives to be born in the same family again and again, until he himself becomes a Buddha and assists his family to become a family fit for a Buddha to be born into, while he becomes the cream of all the noble qualities of the family without being tainted with its idiosyncrasies. A Dugpa (Black Magician) is frequently born in the same family and becomes the cream of all its evil propensities. Here again is the operation of the sublime and divinely intelligent law of universal and natural economy asserting itself. This is beautifully allegorized in the story of a Jivanmukta churning out of the ocean, the elixir of life and leaving the *visha* (the poison, all the evil propensities) for the Dugpas. This is one of the meanings of the allegory. Avoiding all personalities and questionable facts, I shall rely solely upon our Puranas and scriptures to prove that in every family where Adepts and Gnanis are (or choose to be) frequently born, often Dugpas are also born, as a matter of course. Krishna was the greatest of Gnanis and his uncle Kansa (for our present purpose) was a terrible Dugpa. The five Pandavas had a hundred wicked cousins, the Kauravas. Devas and the whole brood of wicked Asuras were born of the same parent. *Vibhishana* had for his brother, *Ravana* the prince of Dugpas; so had the good Sugriva a brother like Vali. Prahlada had a monster for his father.

Take the case of one who has not done all his duty to his family, before he dies, or before he takes the vows of renunciation and becomes an ascetic. Such ascetics find themselves attracted by the family defects and selfishness of themselves (which hitherto perhaps lay more or less dormant and now become kindled and awakened by the selfishness of the relatives) and are disturbed in the performance of the duties of their new order or *Ashrama,* however unselfish their relatives might have been "unconsciously" or unintentionally. In spite of themselves these relatives arrest the progress of the ascetics in whom the family defects become thus strengthened and developed. Such is the mysterious law of attraction. This man must be born again (1) either in the same family, with the family defects strengthened, both in himself and in his family; (2) or in another family. In the first case, the noble qualities of the family are not strengthened and therefore gradually disappear both from him and from the family. In the second case, he becomes an undutiful son, brother or husband, in his new family, firstly because of the natural law of repetition, which, with the terrible Karmic interest, strengthens the tendency in him to disregard duty; secondly because of the "counter family attractions" (or repulsions). Let not this unfortunate wanderer from the post of his family duty console himself with the foolish idea that this tendency would confine its havoc to family traits (good and evil) and to family duties

alone. It would extend itself in all directions, wherever it can; it would make him disregard his duties to his nation and to himself (or in other words, to humanity). He would suddenly be surprised to find himself apathetic to his nation and to his highest nature, or to mankind. Such are the mazes and unknown ramifications of our evil or good propensities. Any evil or noble element of human nature converts itself, under "favorable" conditions into any other element however apparently remote. The conditions are there ready wherever the element is strong; where there is a will there is a way. Performance of family duties therefore develops patriotism and mercy.

I do not at all mean to say that the effects of Karma *always* assert themselves in the same shape or form; but they often might and do. Nor do I mean the affinities above stated, blossom and ripen in the incarnation immediately succeeding; they might develop ten or even one hundred incarnations after; but in such a case, the Karma only accumulates enormous interest. The affinities might not develop *at the same time* in both him and her, who was once his wife; if they did at the same time, the account could be easily settled,—otherwise, woe to him and to her! Supposing that the attractions for him are developed in her, while attachments for her are not developed in him at the same time; the result might be, that she pines and languishes for him, sends her poisonous darts consciously or "unconsciously" against him; if these arrows do not kindle the corresponding nature in him, for the time being they frustrate his achievements in other directions. Supposing by the time the affinities in him are developed, he becomes an initiate and she becomes, (let us suppose) his pupil (male or female). If at the time the pupil's affinities have become converted into devotion for the initiate, the latter becomes blinded in his philanthropic work and noble duties of a sage, and commits, through the infatuation of a love for the pupil, serious blunders, which result in a catastrophe to both of them and to humanity: and both the pupil and the initiate fall down and have to mount their rugged pathway again with increased difficulties in their way.

Once, in an age and in a country, when and where household life continues to be ideal, one single wretch commits the first act of transgression by impetuously rushing into the circle of ascetics, or by dying before wholly discharging his duty to his family, the natural result is that both himself, his family, and his nation, become thereby seriously affected. The Akasa* becomes affected by the impulse to transgress in this direction; this impulse forces itself gradually (with accumulated interest, redoubled force) upon others; the ignoble example becomes precedent; other cases of a like nature follow in quick succession. In course of time, (just when a sad

*The Ether, the Astral Light.—[Ed. *Path.*]

descending cycle begins, such is the divine intelligence of the law that economizes energies and makes things fit it) the leading of the ideal family life becomes almost impossible and very rare; the whole community is thus ruined. Learned and great adepts retire to other spheres (where there then is an ascending cycle) and leave the nation to be swallowed by a cataclysm after ages of degradation and vice.

Let us now reverse this case, and suppose that in the most degenerate nation, in the darkest of cycles, one philanthropist becomes unselfish and intelligent enough to set a noble and intelligent example by fulfilling all family duties; then, as naturally as in the preceding case, the precedent gradually gains acceptance; the way is paved for the advent of an ascending cycle; Gnanis bless the noble man and come down from other unfavorable spheres, where descending cycles begin to dawn.

Now it may be easy to understand why Chelas and lay Chelas (who have not yet thrown off their family defects and thus become the cream of their family's good qualities) are told to be careful lest they become Dugpas (Black Magicians).

I will ask you to apply the same kinds of arguments to the necessity for performing (and the failure to perform) our duties to our nation and to mankind. You can see that the phenomena of heresy, downfall of religions, rise of new religions, the birth in Europe of a Max Müller, who expatiates upon the greatness of the Vedic philosophy, and of Bradlaughs and other infidel sons of Christian parents—all these are due to the fact (and also to other causes), that the individuals concerned had not in some one or other of their past incarnations, done their duty to the nations (or religions), to which they respectively belonged. A study of the times when and in the manner in which the traits of these men are brought into play should be profitable in several ways. Extending the analogy, it may be said that heartlessness, murder, cannibalism, etc., are due to failure to discharge, in past incarnations, one's duty to humanity (that is to one's self).

In conclusion it might be added that the most important element in the "Dweller of the Threshold," and in the ordeals of Chelaship, is family defects, which ought to be *first* "conquered;" then in order come national defects and the "diseases of the flesh" in general. Though all these three have to be got rid of simultaneously as far as possible, and all the three kinds of duties performed, still beginners should pay more attention to the first than to the second, and more to the second than to the third, and none of these neglected.

In those happy Aryan ages, when Dharma was known and performed fully, those men and women who did not marry, remained in the family for performing their family duties and led a strictly ascetical and Vedantic life as Brahmacharis and Kannikas (or vir-

gins). Those alone married, who were in every way qualified for leading a grihasta (household) life. Marriage was in those days a sacred and religious contract, and not at all a means of gratifying selfish desires and animal passions. These marriages were of two kinds: (1) Those who married for the express purpose of assisting each other (husband and wife) in their determination to lead a higher life, in fulfilling their family duties, in enjoying all pleasures enjoined for such a life and thereby acquiring the means for attaining the qualifications for higher ashrama of renunciation (Sannyása), and, above all, for giving the world the benefit of children, who would become gnanis and work for humanity. Such a husband and wife might be regarded as not having in their previous incarnations been able enough to become ripe for Chelaship. (2) Those who had, in their past incarnations already fitted themselves completely for entering the sanctuary of Occultism and gnana marga (path of wisdom). One of them, the Pati (the master or "husband") was the Guru who had advanced far higher than his Patni (co-worker or pupil or "wife"). As soon as the alliance between them was made, these retired into the forest to lead the life of celibacy and practical Occultism. But, before so retiring, they had invariably promised to their parents and other members of their family to assist and elevate them even from a distance and offered to periodically adjust* the inner life of all the relatives. I quote the language generally used in making such promise:—"Whenever mother, father, sister and brothers, any of you think of me in your hour of need, wherever or whatever I may be, I solemnly promise to lend you a helping hand."

Needless to say, that such vows were conscientiously kept, and that those who were not really able to do so never made such promises nor retired from the side of their family, but chose to belong to the first class of married people. The second class of persons who thus retired into the forest and became hermits, were called Vanaprasthas. They always obtained the full consent** of their near relatives and renounced "pleasures" and material prosperity (money making, etc.).

The fourth highest order of life was complete renunciation (Sannyasis). These were the blessed few who had, then and there, in each incarnation, got out of family defects. Only those *were* admitted into this order whom defects of no family could affect. Long before their admission into this order, they had, by fulfilling

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*I use the word in the peculiar sense which I have already attached to it.

**"Full consent" including the consent of all their various consciousnesses. If the Patin or Pati saw, and they ought to be able to see, that even in one of the consciousnesses of any of their near relatives there lurked a latent spark of hesitation to consent or of unwillingness, then the pair unselfishly gave up their determination to become Vanaprasthas and remained with the family until the proper time came.

family duties, successively, incarnation after incarnation gone far beyond the reach of family defects. Brahmacharis and Kannikas could, after they had discharged family duties, become Sannyasis. All except those belonging to the second order of life, were called upon and did take a vow to give up one or more of their dearest and strongest defects.

Such, my friends, were the Laws of Manu. If any of you could establish a community on a better foundation, I should be happy to give up my allegiance to the great Sage, Saviour, and Legislator. As every Manu establishes the same Manava Dharma again and again, and as the Manus are higher than Buddha and other founders of religions, I should call upon you to pay all possible attention to this subject. Manu is higher, because he overshadows a Buddha.

I must request the readers, to study every word and the whole of this paper (if it deserves to be so called) and not tear it piece-meal or interpret passages and phrases in it, as they please. I must add, that by "family duties" I do not at all mean sacrificing your duty or conviction and Truth, to gratify the whims or selfish nature or sectarian views of any of your "relatives." But I use the expression "family duties" in a peculiar sense, namely "that course and *only that course* of action, speech and thoughts by which you can not only get rid of your family defects in this very incarnation, but also strengthen in yourself all the noble qualities of your family, and which will at the same time enable your relatives (parents, brothers, sisters, wife, children, etc.,) also to get rid of *the same* defects and strengthen in themselves *the same* good qualities—so that you might be born again and again in the same family." "Patriotism" is used in a similar manner; and the article "Elixir of Life" (see *Theosophist*) should be read in the light of this paper.

The question is asked, "Has the dweller of the threshold an objective form; upon what does its objective form depend; does it always appear to every one in the same form as it did to Glyndon in Bulwer's story?"

It is objective to those who have gone very far.

It depends upon (1) a certain thing I shall not here name; (2) the stage of development to which the chela or occultist has attained or is near attaining; (3) the mode of regarding elementals and the Dweller, peculiar to the chela or occultist, to his family and to his nation, or rather to the national and family legends or religion; (4) which form, more or less monstrous or incongruous, would be most frightful and overpowering to him at the critical period. Subject to the above four conditions, the Dweller assumes a form according to the manner in which the chela or occultist *has or has not fulfilled his threefold duties,* and according to the manner in which the sevenfold elements of the Dweller assert themselves upon him. The better he has fulfilled the threefold duties,

the less does the Dweller affect him. Of course the form is not necessarily the same for every one.

Why did the Dweller appear to Glyndon's sister, who was not undergoing probation, and why the same form?

Because she was sympathetic and sensitive enough. The principle involved in this case is the same as in obsession.

The Dweller might either be but one elemental, or a group or several groups of elementals assuming one collective form. It is one elemental, when the crisis comes at the very commencement of the chela's or occultist's attempt to elevate his lower nature. This is the case when he has the least (Karmic) stamina for the "uphill path." The later on his path is waylaid the more numerous are the elementals of which the Dweller is composed.

It need not be imagined that this appearance or influence confronts the chela only once until he reaches the first initiation, and an initiate only once during the interval between two initiations. It appears as often as the stock of his Karmic stamina falls below the minimum limit.

By Karmic stamina is meant the *phala* (effect or fruit) of past unselfish, good Karma that has become ripened. Though the occultist might have an immense quantity of past unselfish good Karma stored up, still, if during his crisis there be not a sufficient number of present unselfish good thoughts to ripen a sufficient portion of that quantity, he finds himself destitute of the necessary stock of stamina. Few are they who have already laid up a good quantity of unselfish good Karma; and fewer still are they who have the requisite degree of unselfish and spiritual nature during the period of trial; and there are still fewer who would not rush for further Yoga development, without having all the requisite means.

When not qualified fully for it, we ought to and could go on developing ourselves in the ordinary way, and try to secure the necessary means by leading an unselfish life and setting an example to others, and this is the stage of nearly all ordinary Theosophists. They, in common with all their fellows, are influenced by a "Dweller," which is the effect upon them of their own, their family, and national defects; and although they may never, in this life, see objectively any such form, the influence is still there, and is commonly recognized as "bad inclinations and discouraging thoughts."

Seek then, to live the Higher life by beginning now to purify your thoughts by good deeds, and by right speech.

MURDHNA JOTI.

("Murdhna Joti" was one of the pen-names of William Q. Judge. This article was first published by him in his *Path*, Volume I, July and August, 1886. For the greater convenience and help of present-day students, we have reprinted it as a whole in the one issue.—EDITORS.)

A LOST CHAPTER IN SCIENCE

Over the gateway of Century I of our era, the ominous words "the KARMA OF ISRAEL," fatally glowed. Over the portals of our own, the future seer may discern other words, that will point to the Karma for cunningly made-up HISTORY, for events purposely perverted, and for great characters slandered by posterity, mangled out of recognition, between the two cars of Jagannatha—Bigotry and Materialism. (*S. D.*, 1888.)

Science, dimly perceiving the truth, may find Bacteria and other infinitesmals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule . . . affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the smallest infusoria. (*Ibid.*)

The Archaeus is of a magnetic nature, and *attracts* or *repels* other sympathetic or antipathetic forces belonging to the same plane. The less power of resistance for astral influences a person possesses, the more will he be subject to such influences. The vital force is not enclosed in man, but radiates (within) and around him like a luminous sphere (aura) and it may be made to act at a distance. *It may poison the essence of life* (blood) and cause diseases, or it may purify it after it has been made impure, and restore the health. (*Ibid., quoting from Paracelsus.*)

THAT throughout the course of history there have been gigantic religious delusions, affecting thousands or millions of people for great lengths of time, will be denied by no one. That such delusions are extant today, will be denied by no one; on the contrary, every religionist can point to every conflicting belief in confirmation!

That equally monstrous, ridiculous, and disastrous delusions have existed in science, and especially in medicine, such as the bleeding craze which caused the death of George Washington and untold thousands of lesser persons, can be denied by no man of medicine, though discreetly passed over by him.

But it is always easy, in the cold light of unconcern for the "dead" past, to see and sneer at olden errors. On the other hand, if the suggestion is made that moderns are or may be under equally great and dangerous illusions, woe unto that bold heretic! For the rate of change of human nature, like its progress toward freedom from delusions, is scarcely measurable over a million years' span. And if a widespread delusion is propagated by doctrines inculcated in the young from generation to generation without reëxamination, without consideration of opposing facts or theories, bolstered by personal interest, by reluctance to admit disastrous error, and under pressure from great mundane interests, reënforced by a universal vanity of "scientific infallibility," the lover of truth can do nothing but state the truth for the benefit of minds disillusioned by personal

experience or karmically clear of illusions, and patiently wait the working out of the truth with its accompanying miseries.

Delusions like this are legion; we deal with one which is of special interest to the Theosophist as an example of how an infinitesimal divergence from the truth, followed out in a straight line, ultimately becomes its antithesis; also of how a yielding to "authority," to bombast and brag, to the easy and simple belief unsubstantiated by fact, rather than to the difficult and complex which *is* so substantiated, bear their infallible fruits; and not least, of how that lack of moral basis which permits a belief that the end justifies the means, that the weak should suffer for the strong, leads from error to error until a morass of utter darkness is reached, while the farther the victim goes, the more is he convinced of the rightness of his course.

The medical world is deeply gratful to Louis Pasteur, and with reason; for it owes him a public prestige comparable only to that of the old-time priesthoods, great financial benefits, and a convenient and simple theory of disease which necessitates no toilsome research, and, more important, no admission of a "vital principle"—that bugbear of orthodox science. The Theosophist, to whom so many of the methods of modern science originated or sponsored by Pasteur are fallacious, dangerous, or abhorrent, has, however, special reason to examine this god for clay feet. Whereupon, behind the flamboyant and pretentious figure of this modern idol, appears another linked thereto in a peculiar relationship; in some respects like pupil and master, but overwhelmingly like parasite and host—Professor Antoine Bĕchamp.*

Examination of the original documents and experiments proves absolutely that of the three discoveries upon which the fame of Pasteur was based—the nature of fermentation, the cause of the grape blight of the times, and the cause and cure of the silk worm disease—Bĕchamp was the originator, and Pasteur the imitator and plagiarist, who never fully understood the theories for which he was famed, until his dying day, and who capped a long series of plagiarisms, corruptions, and false speculations by actual hatred and persecution of his benefactor.

Pasteur was a keen and clever man of affairs, endowed with diplomatic talent *par excellence;* and in modern days would have stood at the top of the advertising profession. Bĕchamp was reticent and retiring; his sole interest discovery of the truth, and he never published a result or conclusion until rechecked and verified by all available means.

Pasteur's absorbing interest as betrayed by his letters, conversations, and acts, was the name and fame of Pasteur; and he cannot

*"Bĕchamp or Pasteur?" Covici-McGee, Chicago.

be justly absolved of even more mundane motives. Bĕchamp said nothing of any discovery until verified, never speculated or spoke of the future; Pasteur's correspondence was filled with what he had done, was doing, and was going to do; thus preparing the scientific world to expect great things of him, and forestalling in great measure any tendency toward critical examination of his work. Likewise, Pasteur at an early date cleverly captured the patronage of Napoleon III; an advantage which did more for him than was accomplished by all the great and solid learning of Bĕchamp, insofar as personal advance was concerned. Likewise, Pasteur cleverly side-stepped the clerical persecution which hampered Bĕchamp so much of his life.

We are dealing here chiefly with the theories originated by these two men; but to those who have leisure, a study of the history of this curious and complicated episode in science cannot fail to be profitable, both humanly and scientifically.

The basic theory of Bĕchamp in regard to bacteria and disease held that while bacteria are often air-borne and communicable, the real and serious causes of disease are to be looked for in the upsetting of the functions of the infinitesimal lives of the body cells; lives, which when set on wrong courses, prey upon and disturb the functions of their brothers, in some cases evolving into bacteria as known to science. The origin of disease is thus due basically to wrong living of one kind or another, and not to infection from without; the presence of germs is accounted for by the evolution above mentioned, by diseased areas forming breeding grounds for germs casually, but heretofore harmlessly present in the body, and by germs crowding to favorable areas.

His theory of death is basically Theosophic; the disintegration of the body is merely the disaggregation of myriads of tiny lives seeking their own course; as he said: "Nothing is the prey of death; all is the prey of life!"

Another Theosophic doctrine promulgated by him stated that the "microzymes," the tiny living constituents of the cell, were of different classes according to the functions of the cell, and that displacement of such microzymes from their proper functions could result only in trouble. Obviously, therefore, vaccination and serumization are fallacious and disastrous, if Bĕchamp is right, and as history has proven. It was a sorry day when medicine resorted to vivisection; for germs inserted by force in the body of an animal produced a form of disease more or less like that with which the germs were associated in the human. From this it was deduced that all diseases were caused by specific germs; and upon this fallacy the profitable vogue of vaccines and serums was built by Pasteur. His early disastrous experiments in Russia and Italy, and the adroitness with which he side-stepped and covered up the results,

seem to have formed a keynote for the tactics of vivisectors and vaccinationists ever since; with the result that, except in some countries like England, which have at last learned by experience, the race has been in the course of having its blood slowly poisoned and its health destroyed—the Karma of preying upon the helplessness of animals for the purpose of evading the consequences of personal misconduct, past or present.

The medical world of Pasteur's day had some excuse for falling victim to the germ theory as now held, even though it had none for ignoring Bëchamp; that of today has none, for it not only has before it the contradictions which have arisen therein, but also has scientific proof of the actual existence of the "aura," and its vital relationship to states of health.

As a matter of fact, it is doubtful whether any disease is ever communicated to a healthy person by germs; the real causes are auric infection as stated by Paracelsus, made possible by Karmic weaknesses of the aura and astral body of the victim—weaknesses caused by past misdeeds; introduction into the system of putrid or morbid matter of various kinds, including vaccines and serums; self-indulgence, especially overeating and other bad habits; and to no slight degree mental suggestion in the form of dwelling on germ infection, fear of diseases inculcated in youth by the medical profession, etc.

Let surroundings be kept clean, self-control exercised, the blood kept pure, and above all the mind filled with the tranquillity obtainable only from selfless living and a refusal to dwell upon or worry about personal affairs, and there need be no fear of germs or diseases, after those due to old mental deposits have been precipitated and lived through.

An easy and lazy acceptance of bluster and pretension; a preference for the shallow and simple over the deep and difficult; desire for short-cuts to health necessitating no personal sacrifice; interests of finance and prestige; unhesitating willingness to torture the helpless for personal benefit: all these form links in the black Karmic chain which has led doctor and layman alike along an easy road to the present state of universally degenerating health and increasing physical and mental troubles.

Karma never fails: whatever be the conspiracies of silence, whatever the temporary illusions of success, whatever the apparent delays in the fall of the sword, every selfish and cruel act and thought, every vain overestimate of personal wisdom, every clinging to beloved but exploded beliefs, every indolence in seeking the truth, must and will dog its author through the years and ages until the time and place arrive to strike.

So it was in Atlantis and Lemuria; so it is at this hour.

AMONG FRIENDS

"FOR a vacationing person, Captain, you look a trifle below par," said Mother sympathetically, as her eye caught a certain "misery" in Captain Blunt's form stretched out lazily on the warm pine needles, where Our Friends gather after luncheon these summer months.

Captain Blunt yawned widely and unashamedly. "You are too observant for anything, Mother," he drawled, "and too good to a self-constituted drone. I just had a bad night last night, that's all—dreamed a string of strange and tiring absurdities all night long."

"Direct result of your 'absurdities' all day yesterday," remarked Doctor crisply; for he and the Captain have many a scientific tussle, agreeing in essentials but having the nicest time in the world at sparring over the details.

The Captain refused to be drawn into battle, merely lifting an arm in token of surrender, waving it lazily, to let it fall with a thump on the soft brown carpet.

"Better read what H.P.B. says about dreams in that wonderful Appendix to *Transactions,*" said Mr. Browser. "Then they won't seem so much like 'absurdities' perhaps."

"Dr. Browser, I've just finished reading four million and some books, Sir, and they're all like dreams to me at this minute," moaned the Captain, grabbing desperately at the pine needles and rolling his long body from side to side.

"The boy has mental indigestion from over-reading," chuckled the Judge, "no wonder he dreams dreams. But dreams are queer things," he continued more soberly. "If you boys and girls want me to, and will never bring it up against me, I'll tell you an interesting story of a dream that was told to me by a lawyer recently. He couldn't understand it—nor could I explain it to him fully, since he had no philosophy. But to us, students of the great psychology of life and dreams and death, it confirms some phases of our teaching. And also it provides encouragement. Let's call it a perfect example of a common experience—for that is what it really is."

"What was the name of that convenient lawyer, Judge?" asked Doctor mockingly—to be promptly and effectively "sshed" into silence by Mother.

"If you're going to try to hang this on me, I won't tell it," protested the Judge warningly. Whereupon, being assured of the good faith and perfect innocence of everybody concerned, including Doctor, he began:

"Here is the way he told it: 'When I was a boy of high school age I had quite a turn for mathematics. Algebraic equations possessed a perfect fascination for me, and I became quite an expert at

working them out. In fact, as time went on during one term of the 'academy' which I attended, I began to attack the problems printed in the back of the old algebra book we used in class—the intricate, involved and difficult 'examples'—and as the months passed, solved them all, except a single one, which try as I would I was unable to work out.

" 'My pride was touched and the solution of that problem became a perfect obsession with me; I spent evening after evening working on it, but the answer simply would not emerge. Finally, I had to admit my inability, and took the matter up with the mathematics teacher—who laughed heartily at my discomfiture. It appeared that this particular equation was a "trick problem" or "puzzle" which he said actually *could* not be solved, as not enough factors were given in its statement to permit solution by anybody.

" 'Of course, having the utmost confidence in the teacher's knowledge, I took his word for it, and gave the problem up; and I went to bed that night for the first time in many days with my mind free of that problem. During the night I dreamed the solution—saw just exactly how the figures looked—and when I got up next morning, sat down immediately and worked the answer out on paper. That "puzzle" was as easy as one-two-three now—and it was a surprised and almost incredulous teacher to whom I showed my proved and tested figures next day.'

"Well, there's the dream," concluded the Judge. "What do you make of it?"

"Higher Manas at work," said the Captain promptly.

"That may be quite true, Captain, but your expression provides no rationale," remarked Pilgrim thoughtfully. "What do you make of it yourself, Judge?"

The latter was silent for a few minutes. "So many elements in it," he said musingly, "to me it represents one of the most helpful and encouraging incidents I ever experienced. Undoubtedly it was Higher Manas at work—but this permanent individuality of ours is at work all the time, yet we seem unable for the most part to bring its knowledge and perception through into the physical waking brain, so we can use it. Every night of our lives, during the sleep of the body, we pass into these egoic states of our own nature—to wake up in the body next morning none the wiser. Or if we have a dream, other than those of the ordinary and badly mixed types, we bring it through so fragmentarily that a 'feeling' is about all we sense of it. That is helpful, of course, but nothing at all to what we might have—as the experience of this dreaming boy is bound to suggest.

"Consider the facts in this case: *First,* he had done all he knew how to do to find a solution; had thought and worked assiduously and persistently for a long time—and had done it himself, without

asking aid or expecting somebody else to solve his problem for him. *Second, after* this process he went to the one who, of all others within his sphere of activity, should have been able to give direction, and asked for it in a proper way. *Third,* it was an impersonal and abstract matter—not relating to some advantage or disadvantage which pertained to the personality. *Fourth,* his motive was pure—he wasn't trying to 'beat' some other boy to the solution; there was no personal advantage whatever at stake—no selfishness—but merely a determination to work something out in the region of pure abstractions. *Fifth,* he had given up all worrying over the solution.

"To my mind," continued the Judge, "these are the determining factors which made the brain porous to, or receptive of, the knowledge and perceptions of the Higher Mind when this boy woke up that morning. Instead of coming through not at all, or broken up like sand through a sieve, the memory of what had occurred during the deep sleep of the body was impressed uncolored upon the waking brain—all 'shaped' as that was—and thus fully impressible—to the image of the problem it had considered so long. He 'dreamed' it complete; but nothing else 'came through,' for the reason that he was not 'open' to it."

"Of course, he wasn't 'open' to anything else," nodded Pilgrim, "because his trend of thinking during the waking day was strictly personal, except in this one impersonal matter with which his determined and brooding thought was engaged."

"But that was 'opening' enough for the matter in hand; he got what he needed," said Doctor.

"What an application we students of Theosophy might make from this boy's experience," remarked Mother. "No wonder, Judge, you found it 'one of the most helpful and encouraging incidents' you ever met. We all want knowledge, and try for it in every way our human nature suggests. We study assiduously, secure much assorted information out of books—and find it is not *knowledge.* Then we study life, our own and the lives about us—and thus acquire some bits of knowledge, but find it very fragmentary and not *complete.* Then we are so apt to become discouraged, and wonder why the oracles do not speak, or the Gods descend, or why our own nature does not open up so that we can see and take knowledge direct and uncontaminated from within. We wake up in the morning 'none the wiser,' as you say—year in and year out.

"What wouldn't we give to solve our problems," she continued, "as this boy did. We forget that the Higher Nature is not personal, so we continue to view all our problems in the most personal way, to identify ourselves with them and worry ourselves over them until we are half sick with fear or anxiety. We are thinking of *ourselves,* rather than the problems. That is why our 'solutions'

are so faulty and partial. If we would just drop the 'me' part of them, thus making each problem an abstract, impersonal matter, then the true solution would be found."

"Yes, and we are lazy and not self-reliant," sighed Captain Blunt. "Yet we feel puzzled and aggrieved that the Soul does not speak. Instead of digging and working and thinking to the very limit of our powers in order to find our own solutions for ourselves, we give up after a few trials—and ask somebody else to do our thinking for us—the very opposite of H.P.B.'s injunction that the student should try to stand on his own feet, and ask no question until he has repeatedly done his utmost to find his own answer first."

"Isn't that so!" confirmed Mr. Browser. "Nobody knows how much ability he has until he has tested it by pushing it to the limit, nor how much he knows until he has drawn upon the storehouse of his knowledge to the utmost degree."

"And how mixed are our motives!" said Doctor wryly. "We want our problems solved in order that *we* shall benefit—not that the problem itself may be solved, to the benefit of all concerned."

"Well, the dream—or rather, your analysis of it, Judge, does give the formula," said Pilgrim, "and almost everybody can confirm it in his own experience; for there is hardly a thoughtful, observant person who has not at some time or another had a similar class of dream. The experience itself is reasonably common, but we do not understand its rationale, and so fail to get from it what might be had."

Thus started a serious consideration of *Jagrata, Swapna* and *Sushupti,* as the old mother-tongue names them: waking, dreaming and dreamless sleep. Also of the tendencies of the race-mind, of which all students are in some degree representative—and the way to correct them. Anybody can do it, if he wants to strongly enough. Efforts always bring results.

THE "SUNDAY QUESTION"

The whole Sunday-question resolves itself into the demand to know whether it is in any degree right, or in accordance with divine law, that man should be so devoted to selfish toil, during the week, as to have virtually no time or strength left for prayer (*i.e.*) meditation) during the six days, and whether, therefore, it is right that the seventh day or Sunday should be set apart for it. All depends upon whether doing one's duty in the state of life to which one is called, is "doing," or not doing, "all to the glory of God." We think that work is prayer and if so, the devotion of Sunday to innocent pleasure is really making it a day of rest.—*H.P.B.*

READ, MARK AND INWARDLY DIGEST

DAILY newspapers in ever enlarging sizes are issued every morn and afternoon; the number of weeklies is on the increase; monthlies, many of them bulky, continue their heavy task. Leaflets, pamphlets, brochures, books, and series of volumes are published in quantities which are bewildering to an interested observer. It is considered a mark of good-breeding in one to be familiar with what is in the "principal papers and periodicals of the day." People's reading is guided by the circle in which they move. The necessity of keeping up with what is going on is strongly felt and readily acknowledged, with the result that each tries to pull along with the throng by pushing and being pushed. Very few ask—"whither?" What to read and why is not determined in the light of its value and utility to the minds or morals, but in terms of how one's neighbors, acquaintances and friends will judge one's smartness or up-to-dateness. Therefore reviews serve for books; contributions in periodicals teach philosophies; and masterpieces of literature are known by a visit to the cinema! The energies required for thought are expanded in speech—on small talk, on shop talk, on smart talk.

To talk of many things
Of shoes—and ships—and sealing wax—
Of cabbages—and kings—
And why the sea is boiling hot—
And whether pigs have wings.

Students of Theosophy who are earnest in their desire to serve their fellow-men have here a problem. In meeting new people in diverse walks of life and in endeavoring to present to them our viewpoints it is quite necessary that we see and understand theirs. Often our very "ignorance" of hundreds of works of fiction, and scores of interesting tid-bits, etc., can be advantageously utilized by an adequate use of the contents of the article we reprint below. Instead of saying and repeating till we look ridiculous in the eyes of strangers that we do not know, it is an excellent opportunity to explain why we prefer to be in "ignorance" about what to them is knowledge. If we are tactful and protect ourselves against the sin of self-righteousness we can render good service in drawing attention to the modern craze of skipping called reading so injurious to mental growth and moral equipoise. But to achieve our purpose we ought to be in the strong position of being familiar with what is truly worth while going on in the world. To discard the useless is easy but to acquire the knowledge of the beneficial is difficult. As there are some things in modern culture which *are* truly Theoso-

phical, indicating them to those whom we are contacting is a great help indeed. With that in mind we request our readers to peruse what *William Brehon* (W.Q.J.) had to say in *The Path* of June, 1890.

Much Reading, Little Thought

The wise man sagely said that of making books there is no end. If true in his day, it is the same now. Among members of the Theosophical Society the defects are widespread, of reading too many of the ever coming books and too little thought upon the matter read. Anyone who is in a position to see the letters of inquiry received by those in the Society who are prominent, knows that the greater number of the questions asked are due to want of thought, to the failure on the part of the questioners to lay down a sure foundation of general principles.

It is so easy for some to sit down and write a book containing nothing new save its difference of style from others, that the pilgrim theosophist may be quickly bewildered if he pays any attention. This bewilderment is chiefly due to the fact that no writer can express his thoughts in a way that will be exactly and wholly comprehended by every reader, and authors in theosophic literature are only, in fact, trying to present their own particular understanding of old doctrines which the readers would do much better with if they devoted more time to thinking them out for themselves.

In the field of every day books there is so much light reading that the superficial habit of skimming is plainly everywhere apparent, and it threatens to show itself in theosophical ranks.

So well am I convinced there are too many superfluous books in our particular field, that, if I had a youth to train in that department, I should confine him to the *Bhagavad-Gita,* the *Upanishads,* and the *Secret Doctrine* for a very long time, until he was able to make books for himself out of those, and to apply the principles found in them to every circumstance and to his own life and thought.

Those theosophists who only wish to indulge in a constant variety of new theosophical dishes will go on reading all that appears, but the others who are in earnest, who know that we are here to learn and not solely for our pleasure, are beginning to see that a few books well read, well analysed, and thoroughly digested are better than many books read over once. They have learned how all that part of a book which they clearly understand at first is already their own, and that the rest, which is not so clear or quite obscure, is the portion they are to study, so that it also, if found true, may become an integral part of their constant thought.

WHERE SHALL WE FIND GOD?

IN our search for that unknown God which we instinctively feel must be *somewhere,* but where, we know not, we look anywhere but where He may be found. At those rare times when a man gives thought to Deity, he regards It as a *Being* somewhere else, some other time; not as a living Presence in the heart of man himself, so strongly race ideas hold all men in sway. The idea of a far-off God is engendered by teachings and by the example set in the lives of those we have been pleased to call our teachers, but who themselves are as ignorant as the taught as to where God may be found.

How can God be afar off? If He is a being, then we and all other beings must be outside of God. If God is one thing and we another, then all beings are not God, but apart from Him. If they are outside Him, how can they ever know anything of Him except from the outside? If God is a *Being,* however vast or powerful He may be, He must be finite, conditioned, limited, for He cannot be omnipresent. Such a being, however powerful in knowledge and beneficence, in range and reach of action, could not be fundamental; could be known to us only by hearsay, by testimony at second hand. Unless we set aside the concept that the Deity is a *being* of any kind, it is plain that the Deity must in the very nature of things remain to us forever unknown and unfound.

Let us take another view. Whatever we are and whatever we may think of ourselves or of Nature, the nearest, the most familiar, the most intimate thing that can possibly be for us is our life. Yet, we are so acidulated by the sense of separateness induced by the conception of God as a being outside us and far off from us that even when we think of ourselves we make a division; when we say "our life," we imply that our *life* is one thing and *we* are something else. To say "I" is simply to speak of the life here present which is myself; there is *identity* between "me" and my life. To grasp that idea is to have made a distinct approach to the Unknown God —unknown, only because of our ignorance of our own real, true natures.

If we broaden our view of that Life which is in each one of us, can we not see that the Life in this body and the Life in that body is one and the same Life? that the matter in this form and the matter of which that form is composed is one and the same matter? If so, then we are able to distinguish between the *substance* and the *shadow,* between the *form* and the *reality;* for the reality in one body is the Life that inhabits it; the reality in all other bodies is the Life that inhabits them, and all the time it is one and the same Life. There is a distinction between one *form* and another form,

whether physical or mental; there is no difference in the *matter* of which those forms are composed. The real of an object is the substance of which all objects are formed.

Now, to take a third step: Approach the Life within a body through any of its gates. Knock at the doors of sight. Whatever presents itself before our eyes, instantly our whole consciousness becomes an image. Knock at the gates of speech; instantly the whole consciousness reacts to sound. How quickly the gates of sound, our hearing, and our gates of sight, our power of perception, are thrown hospitably wide to sympathetic approach! Such is the approach of love, in the world below man, in the world of man, or in worlds higher than man. He who comes to me loving me, seeking naught but to do me service, always finds my casements flung wide for his entry; but, if the life which surrounds us is none other than identical with the life within us, how can we know the life outside of us, looking on it with suspicion? In all *religions* God is a thing to be worshipped; that is, to get from Him what we desire. God, surnamed the Devil, is a thing to flee. How can the man with that kind of ideas gain any conception of where God may be found? But if we were to attune our powers of perception to the Life that is ourselves and to the Life that is in all these other forms, and to the Life that is in the sun, and in the moon; and in the stars, and in the earth; in the air, in the water, in the fire; if we were to listen to *Life,* do you think we should fail to hear the still small voice of Life itself? Do you think we should fail to find the God which is, in very fact, *ourselves?* It is not that God is unknowable; it is that God is unknown.

How often our hearts swell, pollenized by some great and noble truth which we feel! We literally become impregnated, fecund; yet, when we try to convey to another through words that which we know in a sense altogether different from the ordinary conception of knowledge, what does that other grasp? It is difficult to help those who most need help. But if we were able to address the Life in each other directly, there would be no need of speech. Life addressed direct answers like the nerve in the body, and rises to the level of Life behind form, reaching whatever distance in time or space.

When a man realizes that the life pulsating in his body is no more *his* life than the tide which pulses on the sands of the shore is *his* tide, and that the waves of thought and feeling and desire throbbing and dying and throbbing again the livelong day are no more *his* life than the breaking waves of that tide are the tide or are the sea, then he loses sight of bodies, of the senses, of the differences between one mind and another, and *Life* becomes his speech. He speaks directly with his fellow lives, for they are One with himself. He sees that God is not outside or separate from himself, but that

verily he is in his innermost nature that God which he searches for; and all other beings are also God. He realizes what Christ must have meant when He said, "I and my Father are one, even as you and your Father are one." He searches no more for God; the Unknown God is found.

ORIGIN OF THE BRAHMANS

The origin of the Brahmans and Magi in the night of time—is one, the secret doctrine teaches us. First, they were a hierarchy of adepts, of men profoundly versed in physical and spiritual sciences and occult knowledge, of various nationalities, all celibates, and enlarging their numbers by the transmission of their knowledge to voluntary neophytes. Then when their numbers became too large to be contained in the "Airyânâm vaejô," the adepts scattered far and wide, and we can trace them establishing other hierarchies on the model of the first in every part of the globe, each hierarchy increasing, and finally becoming so large, as to have to restrict admission; the "half adepts" going back to the world, marrying and laying the first foundation of the "left-hand" science or sorcery, the misuse of the Holy Knowledge. In the third stage—the members of the *True ones* become with every age more limited and secret, the admissions being beset now with new difficulties. We begin to see the origin of the Temple Mysteries. The hierarchy divides into two parts. The chosen few, the hierophants,—the *imperium in imperio*—remaining celibates, the *exoteric* priests make of marriage a law, an attempt to perpetuate adepts by hereditary descent, and fail sadly in it. Thus we find Brahmans and Magi, Egyptian priests and Roman hierarchs and Augurs enjoining married life and inventing religious clauses to prove its necessity. No need repeating and reminding the reader of that which is left to his own knowledge of history, and his intuitions. In our day we find the descendants, the heirs to the old wisdom scattered all over the globe in small isolated and unknown communities, whose objects are misunderstood, and whose origin has been forgotten; and only two religions, the result of the teaching of those priests and hierophants of old. The latter are found in the sorry remains called respectively—Brahmans and Dasturs or Mobeds. But there is still the nucleus left, albeit it be so strenuously denied, of the heirs of the primitive Magi, of the Vedic *Magha* and the Greek *Magos*—the priests and gods of old, the last of whom manifested openly and defiantly during the Christian era in the person of Apollonius of Tyana.—*H.P.B.*

THE SOLE REMEDY

ALL historical records show that in times of war, pestilence and famine, there is no lack of those who hasten to defend and succor their ravished country. The despairing cry of a stricken land has ever evoked an instant response from the hearts of its truest and noblest citizens. Standing shoulder to shoulder they do battle with a common foe, deeming no task too menial, no sacrifice too great, if such action but mitigate the common distress.

Not only is this true as regards those who respond only when perils threaten their own particular land, but there are also many whose sympathies are sufficiently broad to include the peoples of other nations and countries, as witness the whole-hearted response of those of the West to the cry of the stricken Nippon Isle during the recent earthquake disaster. There are countless men who can understand and sympathize with the physical and mental sufferings which overtake certain groups of individuals from time to time; but very few who can see and understand the true *cause* of human woe. These few "citizens of the world" whose heart-strings vibrate ceaselessly to the despairing soul-cry of the whole of humanity, know that great as is the physical and mental suffering in every quarter of the globe today, these are but the effects and criteria which point to the far greater spiritual travail of humanity.

The whole civilized world is in desperate need of succor; is being ravished and despoiled by the many-headed monster of ignorance, selfishness and materialism, with his attendant demons of superstition, false religion, cruelty and crime. Sad it is to contemplate the starving bodies of at least a fourth of the world's population, but how far worse to contemplate the famished minds and souls of many more millions, who have been fed for so long on the rotting refuse served at theological and scientific tables—minds so diseased and crippled that they have become incapable, in their present state, of assimilating or even recognizing wholesome food when it is presented.

Small wonder that the faces of the peoples of the earth are illumined, not by the calm and steady soul-light of hope and courage burning within, but by the fitful red glare of a Kamic conflagration. Souls tormented by fears, passions, hatreds, which will not let them rest; with no hope of release until the doors of death swing wide to receive them, and then, in fact, to be given only a short respite before mounting the wheel again.

Surely, in the midst of all this turmoil, despair would be the portion of all those who see the real cause of the world's agony, did there not come, floating down the long corridors of time, these words of highest hope and cheer:

Mankind has never been without a friend, but has a line of Elder Brothers who continually watch over the progress of the less progressed. . . .

With sad compassionate eyes They watch, sending into the world again and again one of Their own number, bearing in his heart and hands the priceless seeds, the fruits of which—if only those could be found to plant and tend them—would heal and feed the nations.

Masters have not left the world unwatched, uncared for, to struggle on, or sink in its misery. Like the Master of old, They would have taken the whole of humanity within the tender protecting embrace of Their arms, if only that were possible. But humanity would not. They provided the means whereby many of the existing conditions might have been avoided. It was the black treachery, the weakness, the selfishness, the indifference of those in whose "hands was placed the welfare of the coming century" that betrayed humanity, that made possible the present world conditions.

In view of all this, does it not seem almost incredible that even now many who receive those seed teachings seem hardly to know what to do with them. In the face of humanity's great need, they hold them carelessly, indifferently, and if they plant them it is only to make their own little garden-plot more fair.

Even sincere students are often so far from realizing the value of that which they hold, that they speak to others of Theosophy in an almost apologetic manner, as though it were something of which to be half ashamed. Some actually use those teachings at times in an endeavor to enhance their own importance in the eyes of others. Alas, was it for this that Master's messengers toiled and died!

Some, at least, should be able to see that Theosophy is a *world* message, the *sole* and *only* remedy for *all* the ills of man; its practice and promulgation the *sole* and *only* hope of a world sunk in darkness and agonized spiritual travail. Those who truly realize this to any degree, receive reverently those golden seeds from the age-old coffers of the Great White Lodge, and plant them deep in their own natures. They care for and protect them, even as an expectant mother shields and nourishes her precious burden, awaiting with trembling and hope the first quickening of the new life. Only in the warm ground of human hearts can those seeds find sustenance. The lives, the very minds and bodies of those who thus carry them become sacred soil—soil which must be kept free from all pollution, fertilized by personal sacrifices, watered by the tears of compassion, warmed and nourished by the shining of an universal love. It is only when such conditions are provided, that there will spring up in human hearts that ever-green tree of spiritual Wisdom, whose all-embracing branches will provide shade and protection, not only for men of this day and age, but for the generations yet unborn.

LIVING THE LIFE

DEAR COMPANIONS:

Pressure is pressure, no matter what the immediate means. Things going so hard in so many directions looks like a settling down into place—getting firmly fixed. Of course our attention to outside things, and the pressure of them, must affect all others interested to some extent. It cannot do much so long as we are internally firm and calm. Taking this position as you have and do, matters will find their own adjustment naturally. We see a thing to be done, and we try it out in the way most ready to hand; it does not go that way, then we try another and another until the way is found.

No duty, of course, should be neglected; we have such by natural law and by agreement, and we should faithfully fulfill them *until they leave us;* we must not desert them. By doing our duty by every duty, we work out our Karma fulfilling the Law, and are thus made fit for higher duties. W.Q.J. said, "Duty is the royal talisman; duty, alone, will lead you to the goal." We must place an absolutely firm reliance upon the Law, doing that which is nearest to us first, and then what is farther away. It is not *what* is done, but the *motive in doing it,* that counts; so we have to watch well our motives; if the motive is right, anything we do is right, and every duty is equally great. If the right course is followed, there will be time and occasion for all duties and none will be neglected.

Also we are warned against considering our own progress; first, because that kind of thought is personal and actually prevents progress; and second, because our real progress being in the inner nature, is only discoverable by results, and these results may even appear to us to be the opposite of progress. Thus all thought of our own progress should be dismissed from consideration. The line of duty is the right line, to which must be added a Theosophical education, because that assists us to distinguish between what is duty and what is habit or mere inclination. UNITY, STUDY, and WORK should be the watchword. We should be united in aim, purpose and teaching; to do this we have to accept all others on the same basis, who, under the Law of Karma, are drawn together with us. Each should endeavor to learn as much as possible so as to be the better able to help and teach others, and in so doing to gradually eliminate such defects as present themselves in the course of study and effort. Hence we have to hold the greatest charity for the faults and weaknesses of others while striving to accentuate the good in ourselves and in those who may seem weaker than ourselves in some respects. Unity brings an irresistible energy; study and its application in work gives us the knowledge of how best to apply the energy aroused;

but the motive of our study and work must be that we may be the better able to help others to attain—not that *we* may climb.

Yes, true knowledge is synthetic, and when we are truly attuned, perception through any one channel would give us the sum of the attributes so perceived. This synthetic ability has to grow little by little toward a perception of the "one sense" through any of its divisions or channels. The holding of this idea tends toward that growth, for it is consciousness or the Perceiver that is the Knower.

Everything is reducible to states of consciousness; every feeling has to be traced to some one experiencing it. Consciousness connotes all. There is universal *feeling* and relative feelings. Feeling might be taken to be the effect produced or perceived on any plane and depending on the relative or universal nature of thought —as the case may be. We could not have a thought without feeling, but feeling has many grades, depending upon the fineness or grossness of the sheath upon which the Will acts; for, it seems to me, Thought and Ideation are one and may be applied to any plane; while Will is the dynamic energy of thought or idea.

You are right about the swing back of consciousness from higher states reacting with force upon the lower states and arousing them; knowing this, we gradually subdue the lower because such is our desire and intention. No doubt we all fall down from where we see we ought to reach, and that is not to be wondered at because the inner is always more perfect than the outer. But the great thing in it all is that such seeing makes us increase our efforts. We need not worry about our failures or successes, for if we worry about failure we are thinking of success and if we worry about success we are thinking about failure in a squirrel-wheel-round of action. We can take the advice to "be up and doing" and forget the rest, only remembering at the moment of action *all* that is necessary for the act. All of us have to persevere in perfecting the instrument by removing the barriers erected by the personality. The Path lies up-hill all the way, brightened by the consciousness of doing right.

Now more power to you; all these trials and obstacles are but strengtheners for us—beneficial exercises. We play the game knowing what it all means.

Love and gratitude, as ever—*R.C.*

ON THE LOOKOUT

Enigmatic Existences

As far back as biology has been *physically* studied, two views of the life function have been extant. The elder of the two, the vitalistic, holds that the life, and consequently the consciousness, of an organism, are due to an unseen pervading principle. The monistic, or rather materialistic, states that life is an activity of a purely physical, chemical, and materially analyzable nature.

The vitalistic view held sway in earlier and wiser days and is again coming to the fore; the monistic held the field chiefly during the poisonous outbreak of materialism of the nineteenth century. At the present time biologists who hold the mechanistic view do so by "faith," as confessed by one of them. There still exist those unfortunate minds who feel that to admit "soul" is to enter a blind alley so far as future discovery is concerned; than which, as any Theosophist knows, nothing could be farther from the truth.

And yet both theories are partly and conditionally true; neither can stand alone. This has been realized throughout by Theosophical students, and is dawning on science, as witness the synthesis made by Dr. Lotka, of Johns Hopkins.

In later times the swing from blank materialism has been proximately largely due to the multiplying perplexities involved in the enzymes, hormones, vitamines, etc. All these are nothing new in Esoteric Science; not by millions of years; they are in fact part of the Hindu pantheon of 33 crores of "gods."

Non-Analyzable Substances

We have previously dealt with the nature of the vitamine, and have shown W. Q. Judge's extraordinary anticipation of "vitamine X" which is necessary to animal reproduction. As new members of this category come forth, all known only by *effects,* our hypothesis seems rather to strengthen. The latest additions are Wildier's Bios I and Bios II, somewhat similar to Vitamine B, but not identical therewith.

Meantime a French investigator finds that vitamines—at least in detectable quantity—are not necessary to plant growth. Theosophically, plants have their own peculiar "astral body." While "astral matter" is universal, organized astral bodies go only with the presence of the desire principle. It is suggested that investigation along this line be carried out on the *carnivorous* plants.

Elemental Intelligence

The alarming growth of cancer—largely due, as the evidence seems to show, to use of serums and vaccines—has enlisted a vast amount of medical talent in attempted control; so far without perceptible success. It has now been discovered that radium injected in the body localizes itself in the cancer tissue, hence a new method of X-raying. It is explained that radium tends to locate in those tissues which are of fastest growth; if injected in a body containing an embryo, the radium locates in the embryo and leaves the rest of the body.

Theosophically, radium must be one of the oldest *complex* elements evolved—incidentally, H. P. Blavatsky taught the *evolutionary* nature of these elements many years in advance of modern science. Theosophically again, those forms of matter in which consciousness is most developed, tend most to affiliate with centers of higher conscious action, such as the human soul. Radium being so old as to be in "Nitya Pralaya" far ahead of others, obviously seeks progress—and perhaps *rejuvenation*—where such is to be found.

INCOHERENCE

Science as a whole seeks either to explain visible phenomena without recourse to the invisible in which they inhere, or to explain the invisible origin by investigation of the visible result. The consequence of this lies in theories ranging from merely incomplete to totally erroneous. One of the former is the new doctrine that sleep results from accumulation of fatigue toxins proceeding faster than production of natural antidote.

How, in this case, are we to explain the incommensurability of "sleepiness" with the actual toxin content? In other words, what explanation is there here for *insomnia*? How explain the ability of *conscious choice* to bring on or avert sleep? How explain hypnotic sleep? If waking consciousness is merely a chemical matter, as the theory implies, how explain *resumption of activity*?

As a matter of fact, sleep is the result of continued strain from solar forces, complicated by production of toxin during physical and mental activity. When the conditions of strain and clogging create a difficulty in the *use* of the mechanism by the independent conscious entity within the body, that entity, unless having special reason to do otherwise, transfers its activities to a plane of consciousness and a grade of matter where effort produces greater results—whether apparent or real. Those interested are referred to the *Ocean of Theosophy* for a short explanation of the sleep phenomenon.

SOUND

H. P. Blavatsky's descriptions of the occult powers of sound were much derided, the word "sound," in spite of her explanations, being taken to mean the material movement of air particles, which, however, is only a correlation of the underlying power. Slow as has been discovery along this line, there have not been wanting indications, scientifically speaking, that sound is more than the vibration of air.

P. Collet *(Scientific American,* April 9, 1921) described a system of reproducing speech by passing an alternating current across the surface of contact of a metal point and galena. This is ascribed to "thermal effects."

Probably most readers are familiar in a vague way with the alternate zones of sound and silence which surround a great explosion center. *Science Progress,* October, 1923, has an article thereupon which shows that all attempted explanations have broken down. It is "a baffling problem whose intricacies seem to have increased with every attempt to unravel them."

> We say and maintain that SOUND, for one thing, is a tremendous Occult power; that it is a stupendous force, of which the electricity generated by a million of Niagaras could never counteract the slightest potentiality when directed with *occult knowledge*. Sound may be produced of such a nature that the pyramid of Cheops would be raised in the air, or that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigor.—(H. P. Blavatsky, *S.D.*, I, 554.)

She moreover remarked that she wrote "as one thrice saved from death by that power." The *rationale* of such cures might be discovered by an investigation of the inwardness of the effect of music on the ductless glands, recently discovered. What, one may ask, would be the result of that degenerate descendant, via African jungles, of Atlantean wizardry now termed "jazz?" Medical science states that it breaks down the brain cells.

If we have not yet "raised pyramids" with sound, at least a beginning seems to have been made with the invention of a "sound lock" in Birmingham, which opens only to its master's voice.

Turn from this picture to the discovery that the carmine, cyclamen, and white Easter Lily dislike music and twist away from it. (We are not informed whether the music was "jazz.")

> Future experimenters will reap the honor of demonstrating that musical tones have a wonderful effect upon the growth of vegetation. With the enunciation of this unscientific fallacy, we will close the chapter.—(H. P. Blavatsky, *Isis Unveiled,* I, 514.)
>
> When included under the arts and sciences of the fourth race, the Atlanteans, the phenomenal manifestation of the four elements, justly attributed by the believers in Cosmic gods to the intelligent interference of the latter, assumed a scientific character. The *magic* of the ancient priests consisted, in those days, in addressing *their gods in their own language.* "The speech of the men of the earth cannot reach the Lords. Each must be addressed in the language of his respective element"—is a sentence which will be shown pregnant with meaning. *"The Book of Rules"* cited adds as an explanation of the nature of that *Element*-language: "It is composed of *sounds,* not words; of sounds, numbers and figures. He who knows how to blend the three, will call forth the response of the superintending Power" (the regent-god of the specific element needed).
>
> Thus this "language" is that of *incantations* or of MANTRAS, as they are called in India, sound being *the most potent and effectual magic agent, and the first of the keys which opens the door of communication between Mortals and the Immortals.* (H. P. Blavatsky, *Secret Doctrine,* I, 464.)

The Advent of Psychic Science

"Psychic Science" is a term long used by spiritualists and "psychic researchers" in regard to phenomena, real or alleged; withal used with as much justification as the word "science" in "Christian Science"—none at all. H. P. Blavatsky stated that the wide-spread skepticism of the nineteenth century would entail "hereditary unbelief" upon the twentieth. The modern method being to approach understanding of spirit and immortality through matter and mortality, instead of the reverse which is the true order of progress, the chaotic, undisciplined, and irrational methods of the spiritualist have cast a garment of disreputability over the whole subject. This has had an evil effect indeed upon those who insist upon confusing Spirit with "spiritualistic phenomena." The wonder is not that responsible scientists have been so long in trying to place investigation upon a rational basis; the wonder is that courage to investigate at all has been found.

However, the day of prejudice is in its twilight; we have already dealt with the undiscouraged attitude of the *Scientific American;* and Dr. Bird, one of its investigators, has written an independent book upon his own investigations, in which he deduces that in some phenomena telepathy "or some other force with intelligence behind it is at work." This conclusion is justified by the ascertainable facts and does not go beyond them; although an acceptance of the fact that there is *no* force without intelligence behind it, would go far to solution of the puzzle.

As investigation along this line proceeds it is probable that the existence of the forces will be established *pari passu* with the invalidity of spiritualistic interpretations thereof. Certainly at least the *Scientific American* has come far since its editorial of 1848 deploring the "superstition" of clairvoyance.

A BROADER LINE

As the wave of materialism recedes, there are to be seen in scientific quarters indications of a perception, conscious or subconscious, of the invisible order of natural operations within and behind the visible. Certainly it would seem to an unbiased mind that a tradition as universal, detailed, and coherent as that of material results brought about by "immaterial" means—"magic"—must have some sort of rational basis.

Mediumistic phenomena are not essentially different in *mechanism* from ancient—and modern—"magic." The rules, regulations, and phenomena of magic come down, more or less distorted, from prehistoric times when it was a real science. The "black magic" of Papua (*Wide World Magazine,* January, 1923) is the same as that of India and Central Africa, or of the Pacific Islands ("kahuna" operations); and all these are based upon the same forces as "civilized" faith healing, "psychological salesmanship," etc. And all these practices are made possible by the same regrettable moral defects. The feats of Hindu yogis attested by responsible parties (for instance, see *Adventure,* June 10, 1922) proceed from conscious control of the same forces as those used by the hypnotist; but with greater intelligence and understanding.

THE SOLUTION LIES IN THE VIEWPOINT

What science needs for the solution of these disconcerting problems is not in the line of new facts; it is a new way of looking at present facts. The recognition is needed, not that new forces are being dealt with, but that the old forces have not hitherto been understood in all their correlations; that their inner nature has never been understood, and that only superficial manifestations, of say, electricity, have been perceived. By mentally splitting apart and specializing the various phases of one and the same *existence,* delusion and not solution has been arrived at.

H. P. Blavatsky, writing between 1875 and 1888, repeatedly stated that life, light, and electricity, are one and the same, and that all are differentiated manifestations of the same *impersonal superconscious intelligent force*—"Fohat." Probably a more violent slap could not have been delivered upon the countenance of science of that day; but the modern scientist who would deny this finds himself in conflict with his own colleagues.

E. K. Mueller (*Scientific American,* Jan., 1924) writes a book dealing with the complicated relationship between life phenomena and the electrical currents traversing the human body; which are the *material* correlatives of the Sanskrit "Life-winds."

Dr. A. D. Waller (*Literary Digest,* April 2, 1921) shows the relationship between electricity and emotion, also its relationship to mediumism and diurnal variation, the latter being in direct relationship with the Theosophic "prana." (Solar vital forces.)

Dr. Nichols and others show that electricity and light are practically identical. (*Science,* Jan. 5, 1921); and many other instances have been previously dealt with by us.

Simultaneously with experiments to determine the possibility of direct radio transmission of thought—with some success reported—George Lakhovsky and Prof. Blondlot discover the "N-Rays," by which it is hoped to diagnose or cure disease. A comparison of these rays and the human aura, described and discussed by Paracelsus, H. P. Blavatsky, and lately from a scientific standpoint by Walter J. Kilner, shows that the N-ray is merely a *rediscovery.*

A serious study and investigation of this subject, as set forth in the *Secret Doctrine,* would repay medical science many times over. Incidentally a bright white light would dawn as to the *real* basis of the "Abrams method" which would clear up the curious anomalies now resulting from a consideration of it from the material standpoint instead of the *psychic.* It is an interesting twist of karmic action that the *Scientific American,* which was the bitterest enemy of "Keely's Motor," should now have come nearest an elucidation of the "Abrams method."

It was "Keely's Ether," as H.P.B. shows, which ran his motor; it was "Abrams' Electricity" the same under another name, which operated Abrams' "dynamizer"—*while in Abrams' hands.* Like Keely, some Abrams practitioners seem to resort to questionable methods when their forces fail them. In all probability the apparatus as such is merely a means to the end of *self-suggestion,* like Mesmer's *"baquet."*

Unfortunately, when science sets itself to investigate these unseen existences, it invariably does so *from below upwards.* The true, direct, and fruitful approach is understanding of the Universe as One Universal, Eternal, Impartite Whole, Whose Manifestation is through one single Force or mode of action, and to which this Force is as the human will is to the human mind.

Theosophy Scientifically Expressed

It is the avowed hope and purpose of Theosophists to make the *Secret Doctrine* the text-book of general science by the year 1975. A survey of the field of knowledge displays that, except in the evolution field, the *Secret Doctrine* has already "arrived," however in the dark scientists may be regarding the real name and nature of the ideas they hold. There follow two examples of Theosophy expressed, albeit unconsciously, better by men of science than by most Theosophists.

An editorial in the *Scientific American* for January, 1923, notes a growing belief in the scientific world that electricity is the basis of all matter and of life as well. This is exact as far as it goes, but confines itself to the physical and does not encroach upon deeper problems.

But the ideas of Alfred J. Lotka, M.A., D. Sc., of Johns Hopkins, are purely theosophic, insofar as noted herewith. He considers that consciousness, in regard to the mechanical operation of the mechanical forces of the body, holds the same position as the abstract forces in engineering formulae, which are the bases of the formulae but do not appear *as such* in the practical expression thereof. He asks, "why the introduction of consciousness?" Was it to secure simplicity of organism? If introduced, where from? One is impelled to wonder whether Dr. Lotka realizes that the very form of his expression implies a Purposive Consciousness superior to both consciousness (as known) and to mechanical action; the Theosophic First Cause, Brahmâ, in other words.

INSTILLING IDEAS UNDER ANESTHETIC

It is deeply significant again that in answering these questions Dr. Lotka arrives clearly and beautifully at the Theosophic conclusions.

> Our mind should be in a fair measure prepared to contemplate the possible existence of consciousness departing more or less radically from that general type to which our own conforms. But there are limits to this elasticity of our ready conception of consciousness. *We must be prepared for the eventuality that the varieties of the objective phenomena of consciousness may exceed the elasticity of our powers of conceiving these varieties;* that is, our power of presenting them to our imagination in terms of consciousness as known directly to us by introspection.
>
> "We have arrived at a point of view which contemplates consciousness as a phenomenon which may be common to all matter . . . It is notorious that all attempts to define life, distinguish categorically between living and non-living matter, are dismal failures."

He believes that what has been evolved is not consciousness, but a particular type of consciousness integrated into or around a more or less clearly defined ego which presides over the organism and imposes unity of action. Consciousness may be causal in all physical events.

> What distinguishes us from so-called unconscious, inanimate matter is not the presence in us, and the absence in it, of causation of this kind, but the integration in us, the bending to one end, of influences which in it are more or less chaotic, dissipative, bearing no relation to a controlling unity.

It would be hard to imagine anything more Theosophically satisfactory. Have we not here a description of the Inner Self which dominates the congeries of hierarchical lives within our bodies and minds; a Self developed from the same lowly estate during vast previous Manvantaras? Have we not even a reflection of those ancient days when the "chaotic dissipative" forces of nature seeking to evolve life, produced only monsters incapable of viability? Have we not even sufficient to deduce that the purpose of the controlling consciousness is to bring its incoherent parasitic energies into a self-conscious unity of its own order; in other words that a human being is a *school,* a small scale replica of the Universe, a Microcosm within the Macrocosm?

ONE STEP MORE

There remains only for men like Dr. Lotka to come to the realization that the "consciousness known to us directly by introspection" is a *reflection* of that form which lies within and behind matter, and that by *identifying* our own consciousness with that of the Universe, through the method of self-search and altruism carried to the n-th power, we can break down our own limitations and *know* directly instead of indirectly.

But what a commentary is this scientific deduction by a man of *real* science, upon those blinded minds, without real learning or real powers of intellect, who insist upon repeating parrot-like the exploded dogma of fifty years ago: "Mind is a motion of matter; consciousness is a function of organism!"

THIS DARWINIAN MATTER AGAIN

We had supposed that the Mendelian "gene" theory was universally accepted by geneticists, especially as it has been the foundation of most of the cut-and-dried, materialistic, and, let us say, ignorant theories of eugenics and

heredity so popular at present. The discovery that there are serious disagreements among geneticists, some of whom do not believe in the "gene" theory at all (*Science,* Feb. 22, 1924), leads us to a review of accumulated material on the evolutionary theory in general.

It would really seem that some nemesis pursues the "animal descent" theory these days. Whereas the idea of a formerly incandescent earth evolving in a general straight direction toward ultimate frozen extinction was once an article of faith, and is still thrown in the Theosophic face by the ignorant, we now find science of quite another opinion. Dr. Eliot Blackwelder, among others, believes that the course of the earth has been merely a wavy line and not a sloping one; there have been many cycles but no permanent change, while at the same time the origin of life is nowhere discernible. The earliest forms are quite complex. All this is no puzzle at all to students of the *Secret Doctrine;* and in the field of geology as in astronomy, there is little quarrel left between science and Theosophy. Moreover, in astronomy, science now finds itself entirely without a valid theory of the origin of the solar system, as is admitted by itself.

In those fields where there is conflict, the conflict is not in *fact* but in theory; and as an example, there is such a vast and growing accumulation of *fact* against the "animal ancestor" theory that it bids fair one day to vanish overnight like the belief in fairies.

Theosophy Wins a Verdict

The Piltdown skull discussion, with which we have extensively dealt, has had strange vicissitudes; and probably during the twelve years since its discovery, predicted by the *Secret Doctrine,* scientific opinion has been divided throughout. Dr. Hrdlicka now states that the consensus of opinion favors the theory that the jaw belongs to another species lower than that of the skull; which we have always maintained on grounds of Theosophic teaching as well as of biological common sense. As Dr. Hrdlicka is the most uncompromising known enemy of any idea that modern type skulls can be found in ancient strata, we feel justified in considering this particular case closed. To it we add another unfeeling reference—the "missing link" of Trinil, the *Pithecanthropus Erectus,* now disconcertingly revealed as something other than it has been considered for so many decades.

A Few More Items

In Los Angeles is reported the discovery of a well developed race in strata of the glacial periods, while elsewhere the stream of archaeological discovery constantly pushes the origins of civilization into regions formerly reserved for the fictitious "primeval savage."

Montet and Vincent have discovered a Phoenician alphabet having a minimal date of 1200 B.C. (in our opinion more like 12,000 B.C.) in which the origins of the Greek, Roman, Hebrew, and English alphabets can be traced. This is an error; these languages, or rather alphabets, are sisters and cousins of the Phoenician, not descendants. The primitive Mediterranean civilization arose from a fusion of Aryan ("Indo-Germanic") peoples with the last Atlantean sub-races, of which latter the Cro-Magnon "cave-men" were a family race.

The advanced civilizations of Knossos, Egypt, and Yucatan would soon cease to present puzzles to those who would study what the *Secret Doctrine* has to say on Mediterranean civilizations, and the mystery of the absence of Paleolithic remains from Mediterranean shores would be a mystery no longer. Only—the ridiculous habit of ascribing "B.C." and "A.D." dates to ruins buried under many feet of drift would have to be abandoned—which would *never* do!

Discoveries at Saone-et-Loire indicate a state of "cave-man" civilization "15,000 years ago" so advanced that men sported those blessings of modern civilization—rheumatism, mumps, and corns on the toes. However, we had not attained our present advance in other ways, for the infant death rate was far less than ours, and the average span of life was 175 years—so they say.

RACIAL DEATH AND REBIRTH

Upon the heels of recent discoveries indicating the advanced state of the ancient mind—even in mathematics, as witness the Rhind Papyrus—comes Alfred Edward Wiggam to add insult to injury with a book purporting to prove that modern civilization is self-doomed. In reply to which the best that Dr. E. G. Conklin (head of the Department of Biology at Princeton) can say, is that while we are not necessarily doomed, nevertheless we are inferior mentally and physically to the humans of Graeco-Roman times. He thinks some of this is due to the activities of science in preserving the "unfit;" and the remedy he advocates is along the lines of eugenism, and especially sterilization. Of course, like all who advocate these measures, he views history and biology in ignorance of the true nature of heredity and race development as set forth in Theosophy.

It is just this densely material and sociologically selfish view which has brought about the destructive conditions we labor under. Undoubtedly the civilizations of Europe and a large part of Asia are doomed as were those of the corresponding Atlantean sub-races; and the more these materialistic doctrines are practised, the faster we shall arrive at the inevitable. In Atlantis two-thirds of humanity perished by a series of cataclysms, while the saved developed as a new race on a new land.

In the present case the new race is incipient in America while the American continents are the germ of the new order of land masses which will replace sinking Europe and Asia. But if America is to retain its karmic place it must be by taking such action as saved the incipient Aryan race of old; following and *living* the Eternal Doctrine of Universal Brotherhood. True, we have not yet reached the complication of vices or artistry of personal, social, and national selfishness achieved by the last races of Atlantis; but there is time to spare, with many indefatigable laborers in the field. "Arise, O Atlanteans, and repair the errors of the past!"

UNIV. OF

THEOSOPHY

A MAGAZINE DEVOTED TO

THE PATH

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XII—No. 11 **September, 1924**

What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. Such a study leads us to accept the utterance of Prajapati to his sons: "Be restrained, be liberal, be merciful," it is the death of selfishness.

—WILLIAM Q. JUDGE.

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THEOSOPHY does not concern itself with dissensions or differences of individual opinion. Its treatment of men, things and methods "is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis is its criticism directed in any other spirit."

THEOSOPHY, believing to the full that "There is no Religion higher than Truth," is consistently devoted to the Three Objects of the Parent Theosophical Society which was founded at New York City, U.S.A., in 1875, by H. P. Blavatsky, William Q. Judge, Henry S. Olcott, and others. Those Three Objects are:

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

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

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

A U M

There is one God supreme over all gods, diviner than mortals,
Whose form is not like unto man's, and as unlike his nature;
But vain mortals imagine that gods *like themselves are begotten*
With human sensations, and voice, and corporeal members.
—XENOPHANES

THEOSOPHY

Vol. XII **September, 1924** **No. 11**

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

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

THE SCREEN OF TIME

THE BIBLE AND THE SCHOOLS

H. G. Wells, novelist and historian, has been making an investigation of the parish and denominational schools of rural and suburban England, the chief educational provision for the young in all but the large cities. In an article for the McClure Syndicate Mr. Wells gives some of the results. In more than 10,000 such schools he finds unsanitary conditions, wretched equipment, incompetent teachers, and, worst of all, instruction deliberately narrowed to sectarian limitations. These conditions always have been of necessity the concomitant of partisanship, whether in church or state. When combined, as is largely the case in parish or parochial systems, stunted, biased and perverted human minds are the harvest. Bad as our American public school system may be justly, in some respects, charged with being, it is at least free from deliberate warping of young minds with sectarian and racial prejudices and hatreds. Our comparative failure is negative, not positive. The moral and the sectarian are so confused in the popular mind that in the fear of sectarianism, moral education is largely neglected in the schools. But whose is the fault? Is it not a karmic consequence of sectarian Christianity?

A great hue and cry is being raised for the "Bible in the public schools" by those very bigots whose extreme sacerdotalism is now urging a recrudescence of religion under penalty. Already, in Oklahoma, it is a *crime* to teach evolution. Kentucky and Texas have narrowly escaped similar laws. It is common history that no sect can be trusted. If the ancients could well say, "Beware of the Greeks

bearing gifts," it can be still more truly urged, *Beware of sectarian pleas clothed in moral sanctions.* Atavism in religion is as facile as recidivism among criminals. Reactionary tendencies in church and state are becoming more pronounced with every day.

It is high time for those who appreciate the blessings of the "inalienable rights" guaranteed in the Constitution, to be as vigorous as are the enemies of liberty with their lobbies and propagandum for special interests. Only those who place religion higher than any sect, country higher than any party, mankind before any and all distinctions of race, creed or special interests, can truly guide the great popular currents of thought and feeling in the true direction—and such men and women have ever been rare. That there are such, even in this transitional epoch, constitutes the hope for the future. They exist in every country and in every sect—in spite of, and not because of, the selfishness which poses as patriotism and religion.

RURAL SECTARIAN APOSTASY

The church and elders are as excitedly trying to understand and arrest the decline of faith nowadays as were the priests and postulants of pagan Rome in the early days of Christianity. No one need grope darkly for the facts, as they are supplied abundantly by the sectarian agencies themselves. The Institute of Social and Religious Research has recently completed a countrywide investigation of rural church conditions and its report has been widely disseminated by the newspapers. Briefly, country church attendance is barely half what it was only a single generation ago. Every urban dweller is familiar at first hand with the enormous decline in city church attendance. All this despite the most strenuous and continuous efforts at proselyting for new recruits to replace the apostate membership, despite the most spectacular methods to rearouse interest among former church-goers, and despite the introduction of every possible worldly inducement—perhaps because of them; who knows? Certain it is that the facts adduced show the influence of the Protestant sectarian denominations to be everywhere on the wane.

Every explanation but the true one is forthcoming. We are told that people are carried away by the thirst for pleasure, by the growth of irreligion, by secular education, by luxury, by poverty, but none of the denominations fairly faces the question as to whether the people are not deserting the churches because the common-sense and moral perception of the masses is outgrowing the stale rhetoric of the pulpits, the graven stones of the dogmas offered them as spiritual provender. The immense growth of bizarre sects which at least offer the appeal to the divine *in* man, however that appeal may misguide, shows that the religious instinct is as reachable as ever, because as aware as ever of its needs, its desperate needs.

The religious situation is much in the same case as the medical. The orthodox no longer is trusted; so the spiritually as the physically sick and needy are turning in ever increasing numbers to the fakir and the charlatan. In the welter and chaos of this transition period, spiritual anarchy can no more be avoided than any other, unless the genuine Modernists in Church and State and School gain the higher courage to set themselves free from sectarian and partisan affiliations and strike a new note of hope and responsibility for the individual and the mass. The world needs a return to the consideration of the Eternal Verities, as present in any other faith as in Christianity, as present in one man as in another.

The Tower of Babel

When one contrasts what has been preached and what is still believed by the great majority of church-members, with the practical philosophy of action and the simple religion of conduct expressed and exemplified by the Judean reformer, it becomes appallingly apparent that for nearly twenty centuries the Christian sects have been building what is in very truth a tower of Babel. Here and there a few outstanding figures in the many denominations are beginning to do more than merely recognize and deplore the long-standing failure. They are fighting for a constructive instead of a dogmatic and proselyting basis. A notable sermon was lately preached before the University of Cambridge by Dr. James M. Wilson, Canon of Worcester Cathedral. Canon Wilson, now an old man, in the course of his remarks before the student body of which he was himself a member more than half a century ago, met frankly the issues now struggling in the hearts of many, leaders and laity alike:

> Nothing less is needed ultimately than a revision of presentation of the Christian revelation of God . . . some revision of the presentation of Christianity. . . .
>
> Which of us does not know that the young as a body, including the very best among them, take a very different view of Christianity from that taken by our fathers, and more or less retained and defended by ourselves?

Canon Wilson notes among these differences of views over those that have governed the churches for centuries, the following, which will show how vast is the revolution of thought now taking place.

> The practically universal belief in the verbal inerrancy of the Bible has been all but universally abandoned; the view held of miracles related in the Old Testament has been tacitly dropped, and of those in the New Testament very seriously modified. . . . The transactional theories of the Atonement are not now taught as they then were. . . . Creation, Fall and Flood! Conceptions of God—pre-Christian, un-Christian! Ineffaceable, though not believed. Failure, as a result of so beginning to teach the Christian faith, is inevitable. The foundation is wanting.

All true—all too true; but the question arises: If the Churches have been teaching these things for twenty centuries as "true Chris-

tianity," what warrant for assuming that they will prove any safer or wiser guides in future? Will they not, of necessity, merely continue to teach and substitute fresh creeds for old, the while losing sight as before of "religion, pure and undefiled?"

MODERNISM: NEW AND OLD

The New York *Times* of June 8 contains a remarkable letter under the above caption, written by William A. Lloyd, a Sydney, Australia, newspaper man, giving an interview with the Archbishop of Gunleik—the ancient Greek Chios—on the subject of the presently raging conflict between "fundamentalism" and "modernism" in the various Protestant churches. The views of this patriarch of the Greek Catholic Church are so eminently sane and clear that it is a pleasure to remark them, as illustrative of the truly theosophical trend of the genuinely religious believers in the Christian "mythos," as the Archbishop denominates it. Said the Archbishop, as Mr. Lloyd reports him:

> My son, read your Bible, but read it intelligently, and don't read into it meanings that are not there, however apparently sanctified by tradition and history. Then study your Plato, and afterward I think you will agree with me that most of the so-called modern problems are really not modern at all, but are as old as human thought. . . . I am afraid many "Modernists" are not very modern, and it is certain some of them are not very modest. Intellectual modesty is not a characteristic of the age, although the true scholar is always modest. . . .
>
> Are these matters really so important, my son? I can understand their interest to the theologian and the historian, but I have never met anybody who was a better Christian, or who had received any special mark of divine favor, because of holding a particular view concerning our Lord's divinity or of His miraculous birth. . . .
>
> Of the inspiration of the Scriptures, we should beware of making claims unsupported by the sacred writings themselves. . . .
>
> What the world needs today is consecrated lives, men—and women, too, for I am convinced that the Pauline tradition has been detrimental to our work for Christ—who shall give of their best for the common good. . . .
>
> To walk humbly in the sight of God, to do justice, and to love mercy are more important than wasting one's time in fruitless controversy over theological and metaphysical abstractions. . . .
>
> The best way to understand Christianity is to practice it. It was the late William T. Stead who, with true journalistic instinct, crystallized the whole matter in a single phrase—"Be a Christ." I can add nothing to that. Surely Stead's phrase contains all the Law and the Prophets.

Religious and Racial Prejudices

"Religious and racial prejudices cannot stand the test of rational debate." Thus concludes an article in *Current History* for July, by Frank Johnston, Jr., a Justice of the Illinois Appellate Court at Chicago. Judge Johnston begins by taking note that "religious and racial prejudices are assuming alarming proportions in the United States." In his observation he finds far more of both among certain elements of our native-born stock than among naturalized citizens and even aliens. He shows that these outbreaks have been periodic in our history and cites the forgotten "Know Nothing" party and the "American Protective Association," widely known a generation ago as the "A.P.A." He refers to the Ku Klux Klan and the various religious groups now scheming in every way for the enactment of "blue laws" and to enforce or permit the bible in the public schools. All these he considers to be serious symptoms of the ancient enemies of democratic government and individual liberty of conscience and conduct. Justly, we think, he fears the greatest menace to be the general apathy and indifference of the great mass of decent and tolerant-minded citizens, who cannot be persuaded that Rome is burning till their own house catches fire.

For all alike, Judge Johnston holds that the preventive and the remedy is not in legal enactments but in an aroused public sentiment. The whole article well deserves the thoughtful perusal of Theosophists. Not only will it give them information which they can use, but it will serve to show them that they are not alone in their efforts. Judge Johnston is one of many who, in both their public and private capacities, are fighting for an attitude of mind and its application in action which are truly theosophical in the fullest sense of the term. We can quote but briefly a few salient statements from this temperate, able and straightforward article:

> I, for one, do not want it [our Government] Protestant, Catholic, Jewish, Atheist or Pagan; I want it to be kept absolutely free from any religious sect or influence. . . .
>
> The greatest danger to the fundamental structure of our Government, in my opinion, arises not from our alien population, but from groups of "old-stock" Americans who are continually trying to impose by law undue restrictions on individual freedom. Conspicuous representatives of such groups are the Congressional lobbyists who specialize on censorship laws, and who work for the enactment of Sunday blue laws. . . . Closely allied is another group, equally objectionable and dangerous, which is now trying to prohibit the teaching of evolution. . . . There should be a vigorous, persistent, concerted effort on the part of Americans . . . to rescue our Government from the control of organized energetic minorities working as propagandists for special interests and classes; to oppose religious intolerance.

CHANGING CONCEPTION OF GOVERNMENT

Another thought-provoking article in July *Current History* is by J. H. Cobb, a California lawyer, an authority on constitutional law. Like Mr. Johnston's article referred to, Mr. Cobb does not so much enter into a plea as a summing of facts and their tendencies. He points out very clearly that American ideas and ideals of government have changed polarity since the establishment of this Republic. Originally—

> Our ancestors . . . were imbued with a fierce and passionate love of liberty mingled with a profound distrust of government. These feelings were the outgrowth of living traditions of the oppression their forebears had suffered before migrating to America. . . .
>
> Consideration of these developments of the Colonial period is imperative to an understanding of the temper of the Americans during and after the Revolution and of the conceptions of government held by them, which did so much to shape the American system of constitutional government. To a fervid love of liberty, born of suffering and kept alive by the experiences of the blessings of freedom, they added a jealous suspicion of all government, even of one founded upon the consent of the governed.

Mr. Cobb mentions that the weaknesses of the original Articles of Confederation of the thirteen Colonies were well recognized, but our Fathers felt that "these evils, great as they were, were as nothing to the evils to be suffered under a government endowed with the capacity to tyrannize." Hence the Constitution was with difficulty agreed upon and was at first accepted by only nine of the Colonies, and by them only under the influence of Washington and other great patriots. Mr. Cobb gives details and summarizes:

> . . . our ancestors had two clear conceptions of government; first it was an instrumentality necessary for the protection of the liberties of the citizen from foreign aggression and from internal violence, and for the enforcement of justice between man and man; good and useful when limited to these functions, but dangerous and evil when it overstepped its proper bounds; secondly, an instrumentality under which government was conceived as existing for the benefit of the citizen, not the citizen for the benefit of the Government. The broadest possible liberty of the citizen was the supreme end in view.

GOVERNMENTAL FUNCTIONS THEN AND NOW

"All laws," says Mr. Cobb, "affecting religious belief or practice, all sumptuary laws, all laws, in short, which had for their object the control and shaping of the tastes, habits and pursuits of the people for their own good, or what the majority might think their own good, were deemed utterly inconsistent with true liberty."

The primary view of the American ideal of government generally prevailed until the close of the Civil War. Since that time the

trend has been more and more to the European and ancient idea of government—paternalism, degenerating into tyranny.

> An ever wider and wider exercise of governmental power was being constantly demanded in the interest of this or that business, class or section, and defended and pushed on the new theory of "the greatest good to the greatest number," and by the assertion of a new right—the right of the majority to its own will, regardless of the rights or wishes of the minority.

Having so long enjoyed freedom from the inquisitions of government, our people had grown lax and supine in the fundamentals of political liberty. As Mr. Cobb phrases it:

> The old jealousy and fear of government were being forgotten by a new generation which knew not the causes for its former existence. If "eternal vigilance" was "the price of liberty," we were steadily refusing to pay the price.

Mr. Cobb cites a long list of constitutional Amendments, United States statutes and State laws which have increasingly departed from the path of old, and says:

> This list is only a beginning of the innumerable ways in which governmental power, State or national, now controls, or attempts to control the private life and affairs of the people; furthermore wherever and whenever some legislative act is declared unconstitutional by our Supreme Court it is almost invariably followed by a bitter attack upon the Court, and a demand for another constitutional amendment still further widening the power of government.

Who can doubt the accuracy of the conditions pointed out by Mr. Cobb? Individual initiative, individual liberty of action, of expression, are being more and more sapped by the spread of the theory that "the Government" should regulate and endow this, that, and the other branch of human effort. "So momentous has this problem become," declares Mr. Cobb, "that the American Bar Association, at its last annual meeting, appointed the week beginning Sept. 16, the anniversary of its birth, as Constitution Week."

"Man's Judgment of Death"

Lewis E. Lawes, noted prison administrator and for five years past the warden of Sing Sing, has written a book with the above title that should go far toward strengthening the rising tide of sentiment against the death penalty for criminals. There is nothing sentimental about Warden Lawes' book: its contents are artillery of a kind to be understood by all the *Gradgrinds* who profess to be moved only by "hard facts" in their devotion to capital punishment as a sovereign cure for confirmed lawlessness. Figures and comparisons are given too accurately and too abundantly to be upset by derision or denials. Execution does not prove a deterrent to murder or other crimes of violence; it rests upon wrong basic principles, and as a punishment pure and simple, it fails in certainty, for many of those condemned to death escape by one technicality or another.

So, with an immense background of personal and recorded experience, Mr. Lawes is justified in wondering "whether the world is any better off; whether what has been done in the name of the law is consistent with the spirit of religion, consistent with the right progress of civilization." Mr. Lawes concludes his facts and his reasoning thus:

> We have tried capital punishment for many generations in a great majority of our States. Yet we have a homicide rate today—and always have had—to which in comparison with other nations we can not point with pride. In those States where capital punishment has been abolished the record is better than where it exists. There have been greater increases in homicidal crimes occurring in States which have always retained the death penalty than have ever occurred in States where it has been abolished. Life imprisonment is no new experiment; it has stood the test of years. No claim is made that it will prove a panacea that will effect the cure of homicidal crime, but I do believe that life imprisonment . . . provides a form of punishment that is more certain of application than the death penalty can ever be made, that it is more scientific in application . . . ; that by reason of these qualities its universal adoption will provide a more effective deterrent.

In scientific terminology, capital punishment is, like many other barbarisms, a survival, a hang-over from more universally merciless days—which is to say, days when the "divine right" of God and the "divine right" of Kings held full sway. The only argument for it is the same argument the murderer might adduce—might makes right; the reasons against capital punishment are numerous and powerful.

Warden Lawes' book will, both from its contents and its source, affect minds that moral arguments cannot reach, and so aid on the time when legal murders will cease with illegal ones.

THE INCREASE OF LAWLESSNESS

It is universally admitted that lawlessness of every kind is greatly on the increase, in America as much as or more than in other portions of the globe. Ministers of religion and ministers of state are alike greatly exercised, while scientific students submit ever-growing tabulations of tests, tendencies and statistics. Nowhere, however, are any remedies proposed that are other than mere palliatives, substitutions of one effect for another, or soporifics. They may all be named in one single formula: the cure of lawlessness is more laws. We have now every variety of government known to man, except one—self-government, and our civilization does not breed that. It is nowhere seen that our existing world pandemonium is the legitimate consequence of a higher form of lawlessness—false statesmanship, false religion, false science.

Two super-educated youths in Chicago, sons of millionaires, murder in meditated calm the young son of a third rich man. They wanted to find out by personal experiment what the "reactions"

would be. This is pure science, as it is every day practiced and approved in vivisection circles of the most refined nature. These youths could see no moral difference between "experimenting" on a defenseless boy and on a still more defenseless beetle. "What is a life, alongside the advancement of science?" asks one of the young men. A great furore shakes the nation over these two paranoiacs, while the daily crime of vivisection is approved and condoned.

The churches in every land, on both sides of the Great War, nobly sustained each particular country's "statesmanship." It was to be a "war to end war."

To what have the people ever given the treasury of their faith, their following, and consequently of their earthly possessions and their lives? To sectarian lawlessness, to political lawlessness, to materialist lawlessness—three Molochs ever posing as Religion, Patriotism and Science. As remarked by a reviewer in the New York *Times* in discussing M. H. H. MacCartney's *Five Years of European Chaos,* "The worst moments in history, *measured by the contrast between expectation and reality,* seem to come after wars; and the more terrible the war, the more profound the emotional depths that have been stirred up, the more wretched appears the condition inaccurately described as peace." Is there no explanation of "lawlessness" in the dreadful disillusionments following the realization of the gigantic useless sacrifices offered to these Molochs?

Crime and Punishment

No more enduring form of lawlessness exists (in the higher, ethical sense) than prevailing views and practices connected with crime and criminals. Dr. and Mrs. William J. Hickson have been for many years in charge of the psychopathic laboratory of the Chicago Municipal Court. They have examined, tested, investigated at first hand the careers of 40,000 criminals. Their conclusions, published in *The World's Work* in an article by French Strother, establish that all criminals are "brain-cripples." In other words that every "repeating criminal" is a defective, mentally or emotionally or both. Humanity now, as for ages past, treats its morally and intellectually infirm, its psychically sick, with a brutal disregard which if visited upon the physically sick and diseased would excite universal reprobation. No other distinctions are made than the morally and intellectually normal, and the moral and intellectual insane. Those whose moral natures are in unstable equilibrium are *punished,* not segregated. Which is the greater crime, the moron's deeds or society's felonies?

SECTARIANISM AMONG THEOSOPHISTS

The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God.* (*Isis Unveiled,* II, 635.)

IT is common knowledge or common faith among Theosophists that it is from the Wisdom-Religion that all the various individual "Religions" (so-called) have sprung, forming in their turn offshoots and branches, and also all the minor creeds, based upon and always originated through some personal experience in psychology. Every such religion, or religious offshoot, be it considered orthodox or heretical, wise or foolish, started originally as a clear and unadulterated stream from the Mother-Source. The fact that each became in time polluted with purely human speculations and even inventions, due to interested motives, does not prevent any from having been pure in its early beginnings. There are those creeds—we shall not call them religions—which have now been overlaid with the human element out of all recognition; others just showing signs of early decay; not one that escaped the hand of time. But each and all are divine, because of natural and true origin; aye —Mazdeism, Brahmanism, Buddhism as much as Christianity.

The same fundamental teachings underlie all the great "religions;" the same ethics were inculcated in each. The same Fraternity inspired them all, the same universal fraternity was the object of them all. How great their degeneracy! In no single case will the followers of one of these religions meet and mingle on equal terms with the followers of any of the others. In every case that which was intended to produce harmony and solidarity, not among a chosen few, but amongst all men, has been corrupted into an instrument of separation, of exclusiveness, of mutual intolerance and hatred. From being originally a Message from the White Lodge, every religion has become an instrument of the Black Lodge.

And within the fold of any one of these religions in particular, the same process of death goes on. For no one of these religions is an unity in itself. To the contrary, each and all are split up into numberless sects, as antagonistic to each other as all are to the divisions in the other religions. And in each sect of each religion the same worship of the Powers of Evil manifests, for each sect, however small or obscure, is still composed of warring elements which regard each the other with suspicion, distrust, hostility. And all, all, in the *name* of God, of Religion, of Salvation!

Nowhere, in any of the religions, or in any of the sects into which they are decomposed, is there any genuine ***unity*** of aim, of

purpose, of teaching. It is but an euphemism, a polite fiction, to say the Christian Church, the Buddhist Church, and so on. The "Church," in every case, is not one but many, all of them stamped with the death seal of exclusiveness. All of the religions and each of the sects are kept alive by two great forces: (a) A priesthood which claims *authority* through some species of "successorship" or "mediatorship;" (b) a devoted laity which believes in the "Church," which lives and thinks *subject* to the claims made on behalf of the "Church" and the priesthood. So long as the followers of any sect or creed soever believe in its purity, its unique merit, its superiority, so long will they regard all others as mere idolatry and superstition. The more earnest and sincere the followers of any sect or religion, the less possibility for them ever to learn the truth, either of the original Message, or of its subsequent pollution. Yet all the time all that any one of them has to do is to compare the claims and practices of his own sect with the Original and he will see for himself that he has been following a sect. All the time all that any follower of any of the "great" religions has to do is to make a thoughtful comparison of the fundamental precepts and the example of his own with those of the Founders of all the other religions, to see that they are identical in aim, in purpose, in substantial teaching, and that mutual claims of exclusiveness and pre-eminence proceed not from the Founders, but from their "successors." Observation will show that all priests labor to keep their followers from simple, honest, comparison of one faith with another; that all priests emphasize constantly points of difference; that everywhere, in all time, the priesthood stands *between* the seeker and the Truth.

How did and how do all sects, all corruptions arise, in no matter what religion or philosophy? *Through some personal experience in psychology.* Many men have arisen who have had glimpses of the truth, and they fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. Psychic phenomena, psychic visions, psychic revelations have in all ages been mistaken for *Spirituality,* and in the end, sectarianism, superstititon and materialism have replaced inspiration, philosophy, reason, and ethics.

Theosophists of every persuasion and degree know well all these truths as an abstract statement of the cycles of degradation and decay; they know well all these facts as applied to the rotting remnants, the *skandhas* and *kamarupas* of former presentations of the Wisdom-Religion. But Theosophists are prone to forget that their own human nature is no different from that of the race to which they belong, and that consequently the same weaknesses, the same ten-

dencies, the same dangers have to be faced and conquered by us if we would not have the great message of Theosophy meet the same fate as its predecessor Messages and Messengers.

It is now too late by many centuries to reform any of the existing world religions, but it is certain that if the really earnest and serious students in them during their earlier period had diligently and resolutely made it their prime business as their prime duty to defend and spread the pure teachings, the impurities of psychism and inventions would have made no headway. It was never in any case the Founder or his Message that were at fault, but the vanity of some, the egotism of others, which laid them open to the delusions of psychism while, on the other hand, those not so afflicted were too supine, too satisfied with what they had gained, to struggle as diligently to preserve, as the Teacher had struggled to impart the Message delivered unto them.

In the half century since H.P.B.'s message of Theosophy was delivered to the world, students of that Theosophy have undergone and have witnessed many vicissitudes which should assist them in making *practical application* of the academic truths and facts in connection with the great religions. In that half century there have come about numerous contradictory teachings, all of which claim to be Theosophy or Theosophical, and are so accepted by numbers of worthy and sincere persons who know no better. Thus the *unity of teaching* has already disappeared for the public and for the followers of the various opposed teachings. In that half century the Parent Theosophical Society has suffered death and for it there have been substituted directly a half dozen sects, each using the name, and all of them fiercely antagonistic and exclusive in their claims. Thus the *unity of effort* has been destroyed, and the various bodies present as sorry a spectacle of unbrotherliness as the Christian sects. The Original Three Objects of the Theosophical Movement are proclaimed by all the Theosophical sects, but their profession is a hollow mockery.

In all these bodies, as well as outside them, are students who know the Truth, both of the philosophy and of history. They are aware of, and for themselves accept and study the Message of H.P.B. But what are they doing in regard to the corruptions daily presented as Theosophy? What are they doing with respect to the extravagant claims daily being heralded by exponents whom these students know to be false to the philosophy, false to their pledges, false to the truths of Theosophical history? The answer is, Nothing. Are not all such, however sincere, in fact unfaithful stewards? Is it true Brotherhood to permit to be taught as Theosophy that which one knows to be spurious, and *keep silent?* Is it true tolerance to work in the company of those who daily by their acts, their teach-

ings, their statements, throw mud on the true Teachers, and *keep silent?*

Every Theosophist who believes it is enough for himself to know the true, for himself to eschew the false, and who is content to permit the huckster, the trader, the charlatan and the sectarian to defile and make mock of Messenger and Message, to delude and mislead the ignorant and innocent inquirer—without doing his utmost to expose the counterfeit and the fraud, is *particeps criminis,* is accessory to the blackest of crimes—the perversion of the pure teachings of the White Lodge into an instrument of Black Magic. It has been done before in the case of every great Message. It is in process before our eyes in the present state of the Theosophical Movement of our times. More and more are practices being inculcated as theosophical which H.P.B. and her Masters denounced unsparingly. More and more are teachings being given currency as Theosophy which are the antithesis of what she and her Masters gave out. More and more sectarianism, with all its evil brood, is being spread and practiced as The Path.

For the true Theosophist there can no more be compromise with *pseudo*-Theosophy and *pseudo*-Theosophical practices and practitioners than such compromise would be possible to H.P.B. and her Masters. Can anyone soever imagine H.P.B. compromising with the spurious teachings and spurious growths rampant on every hand in the name of Theosophy? Spiritualism, necromancy, *hatha yoga,* popery, priestcraft, sectarianism and psychism, practiced or promulgated *under their own colors* by those who believe in them and prefer them, are one thing. But when these things are taught and presented as *Theosophy* and as under the sanctions of H.P.B. and her Masters, every Theosophist who knows the facts is in honor bound to fight the fraud to the utmost extent of his powers.

It is to be remembered that no religion has ever been corrupted from without. The poison has always proceeded from within. Under cover of the True, the False is disseminated until the substitution is complete. All the external foes of Theosophy and the Theosophical Movement are powerless to destroy or to pervert. As of old, the real enemies are within the household of the faith. Sectarianism and corruption go hand in hand and their work is already well under way. They must be opposed instantly and constantly by all well-disposed and loyal students of the great message of H.P.B. The times call for a closer alliance among all those who would keep the faith and restore the Movement to its original purity and catholicity.

OCCULTISM VERSUS THE OCCULT ARTS*

"I oft have heard, but ne'er believed till now,
There are, who can by potent magic spells
Bend to their crooked purpose Nature's laws."
—MILTON.

IN this month's "Correspondence" several letters testify to the strong impression produced on some minds by our last month's article "Practical Occultism." Such letters go far to prove and strengthen two logical conclusions.

(a) There are more well-educated and thoughtful men who believe in the existence of Occultism and Magic (the two differing vastly) than the modern materialist dreams of; and—

(b) That most of the believers (comprising many theosophists) have no definite idea of the nature of Occultism and confuse it with the Occult sciences in general, the "Black art" included.

Their representations of the powers it confers upon man, and of the means to be used to acquire them are as varied as they are fanciful. Some imagine that a master in the art, to show the way, is all that is needed to become a Zanoni. Others, that one has but to cross the Canal of Suez and go to India to bloom forth as a Roger Bacon or even a Count St. Germain. Many take for their ideal Margrave with his ever-renewing youth, and care little for the soul as the price paid for it. Not a few, mistaking "Witch-of-Endorism" pure and simple, for Occultism—"through the yawning Earth from Stygian gloom, call up the meagre ghost to walks of light," and want, on the strength of this feat, to be regarded as full blown Adepts. "Ceremonial Magic" according to the rules mockingly laid down by Eliphas Levi, is another imagined *alter-ego* of the philosophy of the Arhats of old. In short, the prisms through which Occultism appears, to those innocent of the philosophy, are as multicoloured and varied as human fancy can make them.

Will these candidates to Wisdom and Power feel very indignant if told the plain truth? It is not only useful, but it has now become *necessary* to disabuse most of them and before it is too late. This truth may be said in a few words: There are not in the West half-a-dozen among the fervent hundreds who call themselves "Occultists," who have even an approximately correct idea of the nature of the Science they seek to master. With a few exceptions, they are all on the highway to Sorcery. Let them restore some order in the chaos that reigns in their minds, before they protest against this statement. Let them first learn the true relation in which the Occult Sciences stand to Occultism, and the difference between the two, and

*This article by H. P. Blavatsky is reprinted from *Lucifer*, May, 1888.

then feel wrathful if they still think themselves right. Meanwhile, let them learn that Occultism differs from Magic and other secret Sciences as the glorious sun does from a rush-light, as the immutable and immortal Spirit of Man—the reflection of the absolute, causeless and unknowable ALL—differs from the mortal clay—the human body.

In our highly civilized West, where modern languages have been formed, and words coined, in the wake of ideas and thoughts—as happened with every tongue—the more the latter became materialized in the cold atmosphere of Western selfishness and its incessant chase after the goods of this world, the less was there any need felt for the production of new terms to express that which was tacitly regarded as absolute and exploded "superstition." Such words could answer only to ideas which cultured man was scarcely supposed to harbour in his mind. "Magic," a synonym for jugglery; "Sorcery," an equivalent for crass ignorance; and "Occultism," the sorry relic of crack-brained mediaeval Fire-philosophers, of the Jacob Boëhmes and the St. Martins, are expressions believed more than amply sufficient to cover the whole field of "thimble-rigging." They are terms of contempt, and used generally only in reference to the dross and residues of the dark ages and its preceding aeons of paganism. Therefore have we no terms in the English tongue to define and shade the difference between such abnormal powers, or the sciences that lead to the acquisition of them, with the nicety possible in the Eastern languages—pre-eminently the Sanskrit. What do the words "miracle" and "enchantment" (words identical in meaning after all, as both express the idea of producing wonderful things by *breaking the laws of nature* (!!) as explained by the accepted authorities) convey to the minds of those who hear, or pronounce them? A Christian—*breaking* "of the laws of Nature," notwithstanding—while believing firmly in the *miracles,* because said to have been produced by God through Moses, will either scout the enchantments performed by Pharaoh's magicians, or attribute them to the devil. It is the latter whom our pious enemies connect with Occultism, while their impious foes, the infidels, laugh at Moses, Magicians, and Occultists, and would blush to give one serious thought to such "superstitions." This, because there is no term in existence to show the difference; no words to express the lights and shadows and draw the line of demarcation between the sublime and the true, the absurd and the ridiculous. The latter are the theological interpretations which teach the "breaking of the laws of Nature" by man, God, or devil; the former—the *scientific* "miracles" and enchantments of Moses and the Magicians *in accordance with natural laws,* both having been learned in all the Wisdom of the Sanctuaries, which were the "Royal Societies" of those days—and in true OCCULTISM. This last

word is certainly misleading, translated as it stands from the compound word *Gupta-Vidya,* "Secret Knowledge." But the knowledge of what? Some of the Sanskrit terms may help us.

There are four (out of the many other) names of the various kinds of Esoteric Knowledge or Sciences given, even in the exoteric Purânas. There is (1) *Yajna-Vidya,** knowledge of the occult powers awakened in Nature by the performance of certain religious ceremonies and rites. (2) *Mahavidya,* the "great knowledge" the magic of the Kabalists and the *Tantrika* worship, often Sorcery of the worst description. (3) *Guhya-Vidya,* knowledge of the mystic powers residing in Sound (Ether), hence in the Mantras (chanted prayers or incantations) and depending on the rhythm and melody used; in other words a magical performance based on Knowledge of the Forces of Nature and their correlation; and (4) ATMA-VIDYA, a term which is translated simply "Knowledge of the Soul," *true Wisdom* by the Orientalists, but which means far more.

This last is the only kind of Occultism that any theosophist who admires "Light on the Path," and who would be wise and unselfish, ought to strive after. All the rest is some branch of the "Occult Sciences," *i.e.,* arts based on the knowledge of the ultimate essence of all things in the Kingdoms of Nature—such as minerals, plants and animals—hence of things pertaining to the realm of *material* nature, however invisible that essence may be, and howsoever much it has hitherto eluded the grasp of Science. Alchemy, Astrology, Occult Physiology, Chiromancy, exist in Nature and the *exact* Sciences—perhaps so called, because they are found in this age of paradoxical philosophies the reverse—have already discovered not a few of the secrets of the above *arts.* But clairvoyance, symbolised in India as the "Eye of Siva," called in Japan, "Infinite Vision," is *not* Hypnotism, the illegitimate son of Mesmerism, and is not to be acquired by such arts. All others may be mastered and results obtained, whether good, bad, or indifferent; but *Atma-Vidya* sets small value on them. It includes them all and may even use them occasionally, but it does so after purifying them of their dross, for beneficent purposes, and taking care to deprive them of every element

*"The *Yajna,*" say the Brahmans, "exists from eternity, for it proceeded forth from the Supreme One . . . in whom it lay dormant from *'no* beginning.' It is the key to the TRAIVIDYA, the thrice sacred science contained in the Rig verses, which teach the Yagus or sacrificial mysteries. 'The Yajna' exists as an invisible thing at all times; it is like the latent power of electricity in an electrifying machine, requiring only the operation of a suitable apparatus in order to be elicited. It is supposed to extend from the *Ahavaniya* or sacrificial fire to the heavens, forming a bridge or ladder by means of which the sacrificer can communicate with the world of gods and spirits, and even ascend when alive to their abodes."—Martin Hauge's *Aitareya Brahmana.*

"This *Yajna* is again one of the forms of the Akâsa; and the mystic word calling it into existence and pronounced mentally by the initiated Priest is the *Lost Word* receiving impulse through WILL-POWER."—(*Isis Unveiled,* Vol. I, Intr. See *Aitareya Brahmana,* Hauge.)

of selfish motive. Let us explain: Any man or woman can set himself or herself to study one or all of the above specified "Occult Arts" without any great previous preparation, and even without adopting any too restraining mode of life. One could even dispense with any lofty standard of morality. In the last case, of course, ten to one the student would blossom into a very decent kind of sorcerer, and tumble down headlong into black magic. But what can this matter? The *Voodos* and the *Dugpas* eat, drink and are merry over hecatombs of victims of their infernal arts. And so do the amiable gentlemen vivisectionists and the *diploma-ed* "Hypnotizers" of the Faculties of Medicine; the only difference between the two classes being that the Voodos and Dugpas are *conscious,* and the Charcot-Richet crew *unconscious,* Sorcerers. Thus, since both have to reap the fruits of their labours and achievements in the black art, the Western practitioners should not have the punishment and reputation without the profits and enjoyments they may get therefrom. For we say it again, *hypnotism* and *vivisection* as practised in such schools, are *Sorcery* pure and simple, *minus* a knowledge that the Voodos and Dugpas enjoy, and which no Charcot-Richet can procure for himself in fifty years of hard study and experimental observation. Let then those who will dabble in magic, whether they understand its nature or not, but who find the rules imposed upon students too hard, and who, therefore, lay Atma Vidya or Occultism aside—go without it. Let them become magicians by all means, even though they do become *Voodos* and *Dugpas* for the next ten incarnations.

But the interest of our readers will probably centre on those who are invincibly attracted towards the "Occult," yet who neither realise the true nature of what they aspire towards, nor have they become passion-proof, far less truly unselfish.

How about these unfortunates, we shall be asked, who are thus rent in twain by conflicting forces? For it has been said too often to need repetition, and the fact itself is patent to any observer, that when once the desire for Occultism has really awakened in a man's heart, there remains for him no hope of peace, no place of rest and comfort in all the world. He is driven out into the wild and desolate spaces of life by an ever-gnawing unrest he cannot quell. His heart is too full of passion and selfish desire to permit him to pass the Golden Gate; he cannot find rest or peace in ordinary life. Must he then inevitably fall into sorcery and black magic, and through many incarnations heap up for himself a terrible Karma? Is there no other road for him?

Indeed there is, we answer. Let him aspire to no higher than he feels able to accomplish. Let him not take a burden upon himself too heavy for him to carry. Without ever becoming a "Ma-

hatma," a Buddha or a Great Saint, let him study the philosophy and the "Science of Soul," and he can become one of the modest benefactors of humanity, without any "superhuman" powers. *Siddhis* (or the Arhat powers) are only for those who are able to "lead the life," to comply with the terrible sacrifices required for such a training, and to comply with them *to the very letter.* Let them know at once and remember always, that *true Occultism or Theosophy* is the "Great Renunciation of SELF," unconditionally and absolutely, in thought as in action. It is ALTRUISM, and it throws him who practises it out of calculation of the ranks of the living altogether. "Not for himself, but for the world, he lives," as soon as he has pledged himself to the work. Much is forgiven during the first years of probation. But, no sooner is he "accepted" than his personality must disappear, and he has to become *a mere beneficent force in Nature.* There are two poles for him after that, two paths, and no midway place of rest. He has either to ascend laboriously, step by step, often through numerous incarnations and *no Devachanic break,* the golden ladder leading to Mahatmaship (the *Arhat* or *Bodhisatva* condition), or—he will let himself slide down the ladder at the first false step and roll down into *Dugpaship* . . .

All this is either unknown or left out of sight altogether. Indeed, one who is able to follow the silent evolution of the preliminary aspirations of the candidates, often finds strange ideas quietly taking possession of their minds. There are those whose reasoning powers have been so distorted by foreign influences that they imagine that animal passions can be so sublimated and elevated that their fury, force, and fire can, so to speak, be turned inwards; that they can be stored and shut up in one's breast, until their energy is, not expanded, but turned toward higher and more holy purposes: namely, *until their collective and unexpanded strength enables their possessor to enter the true Sanctuary of the Soul* and stand therein in the presence of the *Master*—the HIGHER SELF! For this purpose they will not struggle with their passions nor slay them. They will simply, by a strong effort of will put down the fierce flames and keep them at bay within their natures, allowing the fire to smoulder under a thin layer of ashes. They submit joyfully to the torture of the Spartan boy who allowed the fox to devour his entrails rather than part with it. Oh, poor blind visionaries!

As well hope that a band of drunken chimney-sweeps, hot and greasy from their work, may be shut up in a Sanctuary hung with pure white linen, and that instead of soiling and turning it by their presence into a heap of dirty shreds, they will become masters in and of the sacred recess, and finally emerge from it as immaculate as that recess. Why not imagine that a dozen of skunks imprisoned in the pure atmosphere of a *Dgon-pa* (a monastery) can

issue out of it impregnated with all the perfumes of the incenses used? . . . Strange aberration of the human mind. Can it be so? Let us argue.

The "Master" in the Sanctuary of our souls is "the Higher Self"—the divine spirit whose consciousness is based upon and derived solely (at any rate during the mortal life of the man in whom it is captive) from the Mind, which we have agreed to call the *Human Soul* (the "Spiritual Soul" being the vehicle of the Spirit). In its turn the former (the *personal* or human soul) is a compound in its highest form, of spiritual aspirations, volitions, and divine love; and in its lower aspect, of animal desires and terrestrial passions imparted to it by its associations with its vehicle, the seat of all these. It thus stands as a link and a medium between the animal nature of man which its higher reason seeks to subdue, and his divine spiritual nature to which it gravitates, whenever it has the upper hand in its struggle with the *inner animal.* The latter is the instinctual "animal Soul" and is the hotbed of those passions, which, as just shown, are lulled instead of being killed, and locked up in their breasts by some imprudent enthusiasts. Do they still hope to turn thereby the muddy stream of the animal sewer into the crystalline waters of life? And where, on what neutral ground can they be imprisoned so as not to affect man? The fierce passions of love and lust are still alive and they are allowed to still remain in the place of their birth—*that same animal soul;* for both the higher and the lower portions of the "Human Soul" or Mind reject such inmates, though they cannot avoid being tainted with them as neighbours. The "Higher Self" or Spirit is as unable to assimilate such feelings as water to get mixed with oil or unclean liquid tallow. It is thus the mind alone, the sole link and medium between the man of earth and the Higher Self—that is the only sufferer, and which is in the incessant danger of being dragged down by those passions that may be re-awakened at any moment, and perish in the abyss of matter. And how can it ever attune itself to the divine harmony of the highest Principle, when that harmony is destroyed by the mere presence, within the Sanctuary in preparation, of such animal passions? How can harmony prevail and conquer, when the soul is stained and distracted with the turmoil of passions and the terrestrial desires of the bodily senses, or even of the "Astral man"?

For this "Astral"—the shadowy "double" (in the animal as in man) is not the companion of the *divine Ego* but of the *earthly body.* It is the link between the personal SELF, the lower consciousness of *Manas* and the Body, and is the vehicle of *transitory, not of immortal life.* Like the shadow projected by man, it follows his movements and impulses slavishly and mechanically, and leans therefore to matter without ever ascending to Spirit. It is only

when the power of the passions is dead altogether, and when they have been crushed and annihilated in the retort of an unflinching will; when not only all the lusts and longings of the flesh are dead, but also the recognition of the personal Self is killed out and the "astral" has been reduced in consequence to a cipher, that the Union with the "Higher Self" can take place. Then when the "Astral" reflects only the conquered man, the still living but no more the longing, selfish personality, then the brilliant *Augoeides,* the divine SELF, can vibrate in conscious harmony with both the poles of the human Entity—the man of matter purified, and the ever pure Spiritual Soul—and stand in the presence of the MASTER SELF, the Christos of the mystic Gnostic, blended, merged into, and one with IT forever.*

How then can it be thought possible for a man to enter the "straight gate" of occultism when his daily and hourly thoughts are bound up with worldly things, desires of possession and power, with lust, ambition and duties, which, however honourable, are still of the earth earthy? Even the love for wife and family—the purest as the most unselfish of human affections—is a barrier to *real* occultism. For whether we take as an example the holy love of a mother for her child, or that of a husband for his wife, even in these feelings, when analyzed to the very bottom, and thoroughly sifted, there is still *selfishness* in the first, and an *égoisme à deux* in the second instance. What mother would not sacrifice without a moment's hesitation hundreds and thousands of lives for that of the child of her heart? and what lover or true husband would not break the happiness of every other man and woman around him to satisfy the desire of one whom he loves? This is but natural, we shall be told. Quite so; in the light of the code of human affections; less so, in that of divine universal love. For, while the heart is full of thoughts for a little group of *selves,* near and dear to us, how shall the rest of mankind fare in our souls? What percentage of love and care will there remain to bestow on the "great orphan"? And how shall the "still small voice" make itself heard in a soul entirely occupied with its own privileged tenants? What room is there left for the needs of Humanity *en bloc* to impress themselves upon, or even receive a speedy response? And yet, he who would profit by the wisdom of the universal mind, has to reach it through *the whole of Humanity* without distinction of race, complexion, religion or social status. It is *altruism,* not *ego-ism* even in its most

*Those who would feel inclined to see three *Egos* in one man will show themselves unable to perceive the metaphysical meaning. Man is a trinity composed of Body, Soul and Spirit; but *man* is nevertheless *one* and is surely not his body. It is the latter which is the property, the transitory clothing of the man. The three "Egos" are MAN in his three aspects on the astral, intellectual or psychic, and the Spiritual planes, or states.

legal and noble conception, that can lead the unit to merge its little Self in the Universal Selves. It is to *these* needs and to this work that the true disciple of true Occultism has to devote himself, if he would obtain *theo*-sophy, divine Wisdom and Knowledge.

The aspirant has to choose absolutely between the life of the world and the life of Occultism. It is useless and vain to endeavour to unite the two, for no one can serve two masters and satisfy both. No one can serve his body and the higher Soul, and do his family duty and his universal duty, without depriving either one or the other of its rights; for he will either lend his ear to the "still small voice" and fail to hear the cries of his little ones, or, he will listen but to the wants of the latter and remain deaf to the voice of Humanity. It would be a ceaseless, a maddening struggle for almost any married man, who would pursue *true* practical Occultism, instead of its *theoretical* philosophy. For he would find himself ever hesitating between the voice of the impersonal divine love of Humanity, and that of the personal, terrestrial love. And this could only lead him to fail in one or the other, or perhaps in both his duties. Worse than this. For, *whoever indulges after having pledged himself to* OCCULTISM *in the gratification of a terrestrial love or lust,* must feel an almost immediate result; that of being irresistibly dragged from the impersonal divine state down to the lower plane of matter. Sensual, or even mental self-gratification, involves the immediate loss of the powers of spiritual discernment; the voice of the MASTER can no longer be distinguished from that of one's passions *or even that of a Dugpa;* the right from wrong; sound morality from mere casuistry. The Dead Sea fruit assumes the most glorious mystic appearance, only to turn to ashes on the lips, and to gall in the heart resulting in:—

> "Depth ever deepening, darkness darkening still;
> Folly for wisdom, guilt for innocence;
> Anguish for rapture, and for hope despair."

And once being mistaken and having acted on their mistakes, most men shrink from realising their error, and thus descend deeper and deeper into the mire. And, although it is the intention that decides primarily whether *white* or *black* magic is exercised, yet the results even of involuntary, unconscious sorcery cannot fail to be productive of bad Karma. Enough has been said to show that *sorcery is any kind of evil influence exercised upon other persons, who suffer, or make other persons suffer, in consequence.* Karma is a heavy stone splashed in the quiet waters of Life; and it must produce ever widening circles of ripples, carried wider and wider, almost *ad infinitum*. Such causes produced have to call forth effects, and these are evidenced in the just laws of Retribution.

Much of this may be avoided if people will only abstain from rushing into practices neither the nature nor importance of which they understand. No one is expected to carry a burden beyond his strength and powers. There are "natural-born magicians"; Mystics and Occultists by birth, and by right of direct inheritance from a series of incarnations and aeons of suffering and failures. These are passion-proof, so to say. No fires of earthly origin can fan into a flame any of their senses or desires; no human voice can find response in their souls, except the great cry of Humanity. These only may be certain of success. But they can be met only far and wide, and they pass through the narrow gates of Occultism because they carry no personal luggage of human transitory sentiments along with them. They have got rid of the feeling of the lower personality, paralyzed thereby the "astral" animal, and the golden, but narrow gate is thrown open before them. Not so with those who have to carry yet for several incarnations the burden of sins committed in previous lives, and even in their present existence. For such, unless they proceed with great caution, the golden gate of Wisdom may get transformed into the wide gate and the broad way "that leadeth unto destruction," and therefore "many be they that enter in thereby." This is the Gate of the Occult arts, practised for selfish motives and in the absence of the restraining and beneficent influence of ATMA-VIDYA. We are in the Kali Yuga and its fatal influence is a thousand-fold more powerful in the West than it is in the East; hence the easy preys made by the Powers of the Age of Darkness in this cyclic struggle, and the many delusions under which the world is now labouring. One of these is the relative facility with which men fancy they can get at the "Gate" and cross the threshold of Occultism without any great sacrifice. It is the dream of most Theosophists, one inspired by desire for Power and personal selfishness, and it is not such feelings that can ever lead them to the coveted goal. For, as well said by one believed to have sacrificed himself for Humanity—"narrow is the gate and straightened the way that leadeth unto life" eternal, and therefore "few be they that find it." So straight indeed, that at the bare mention of some of the preliminary difficulties the affrighted Western candidates turn back and retreat with a shudder. . . .

Let them stop here and attempt no more in their great weakness. For if, while turning their backs on the narrow gate, they are dragged by their desire for the Occult one step in the direction of the broad and more inviting Gates of that golden mystery which glitters in the light of illusion, woe to them! It can lead only to Dugpa-ship, and they will be sure to find themselves very soon

landed on that *Via Fatale* of the *Inferno,* over whose portal Dante read the words:

> *"Per me si va nella citta dolente*
> *Per me si va nell'eterno dolore*
> *Per me si va tra la perduta gente . . . "*

THE EGO AND THE BODY*

Question—Does the Ego enter the body at or before birth?

Answer—The Ego does not enter the body at any time. The body is a grossly material instrument which is overshadowed or informed by the Ego. We are accustomed to saying that our souls are caught *in* our bodies because the ancients so spoke. But when they used that phrase there was an additional explanation current about *body,* and it was believed that the latter was more than merely physical, visible carcass. The body and its entanglements extend much further than is visible to our eyes. In fact, what we see of our bodies is only the hard or visible part; each person carries around at the same time the more intangible parts of body, which, however, are very powerful in their action. Visible body is the material nucleus, and the rest is the less material fringe or emanation. So when the ancients spoke of the soul entangled in body, they included in the word "body" the above enlarged meaning. At the time of conception the astral body—or model form—is made, and the potentiality of an Ego being enmeshed by the person is created; the connection of the Ego with the body—by means of the principle *Manas*—is made, in general, at seven years of age, and from then on the Ego is involved or entangled in body. But before such material entanglement it was first caught and involved in the passions and desires—or in the principle *kama*—which is always the efficient or producing cause for the embodiment of the Ego. This *kama* is known to form part of the *skandhas* or aggregates, of which material body is one.

I cannot see the force of the objection to reïncarnation that it conflicts with the power of the mother to influence the child. It does not, for she gives it the body with all the tendencies thereof, and she gives it milk, thus increasing those tendencies. She certainly cannot directly touch the Ego, and it is fortunate she cannot, because then she might actually thwart its development. It is karma of the past that brings the child to that mother, and that karma may be to have a good or a bad birth, to be influenced for benefit or for injury by the mother.—*W.Q.J.*

**The Theosophical Forum,* August, 1892.

LIVING THE LIFE

DEAR COMPANIONS:

Your letters are "good meditation" and "good medicine." Just hold to what you have expressed. It is not easy but every effort counts; the failures do not,—and all the time there is progress. If we could only see our true destiny, as W.Q.J. puts it, we would not consider the events of life as anything but opportunities. Not one thing can come amiss to those who so see. If we find suffering, stress and strain is our lot, we may also see that they afford opportunities for strengthening; and who should be better able to bear them than ourselves in view of what we see and know to be true? As we carry these burdens we help the whole. Our work is constructive with the right attitude toward all things: with the right attitude toward all things, all that we do is constructive. We may not be enamored of our own proficiency—we may see many deficiencies—but we can help. The fact that we find ourselves of admitted help to others tells the story, and as we help we are better able, all the time.

Of course the instruments we are working with are not strong; they are what the race into which we came provided us with, and they are what they are and the best we have. We all can see their limitations but we can push them to the limits, and then some, and still know that the end is not to be found. So while we are working to the best advantage possible as we find things, we are always moving toward a better efficiency and bound to get there. You remember what W.Q.J. said in that convention address: "The society was founded by those who were determined to succeed." Well, that is our determination, no matter how long it takes, nor what we have to undergo; we look for nothing less than success. And we have the inner knowledge that "the Master's hand is over all," and can reverently seek his guidance and enlightenment in full confidence that "in the hour of our need the Lord will provide." Having confidence in the knowledge, we do not set any particular ways and means, but await the movement of events to point out both. "With *patience* and *full reliance* upon the Law, the candidate will not have to wait too long." We rest on that.

A Kshattrya is none the less a warrior when wounded, as long as he resolves to fight. Such a "jolt" as you describe was meant in kindness, and for your betterment according to the minds of those who gave it. Something must have impressed itself as an impairment of an ideal instrument upon their minds. It does not matter if the things were small or great in themselves; it only matters that they aroused certain effects and detriments in the minds of others. In the enthusiasm of our effort and the greatness of the subject

smaller lapses escape our notice; when such are called to our attention we should eradicate them. They may be tricks of speech and beneath notice in relation to the real meaning intended to be conveyed; we may even see that the attitude which objects to them is hypercritical. Yet we are bound to remove to the best of our ability anything and everything that puts a bar—detracts attention from the main thing. Then again any old jolt is good; that which feels jolts is the personality, as you know, and reminds us that there is still work to be done upon it. We have to avoid all kinds of offense, real or imaginary. I do not think one would need to spend much time on such reformations; it would not need more than the admission that they are needed. So long as we do not admit that they are needed, we will be resenting the reformations and making no headway. So when things come, the way to do is to *conform,* not necessarily reform, remembering St. Paul's saying, "All things are lawful but all things are not expedient." It depends on what you are trying to do. You have got it right, and I take your letter just as a setting down of things in order to get rid of the pressure. There is a law of our being underlying this: the Chela's Daily Life Ledger and the Catholic confessional are based upon it.

We have to meet conditions *as they arise,* and need not worry about those that do not confront us. We have of course to act prudently on the line of what we have in view, but anxiety should be absent from any act done to the best of our ability. I know all you would do if you could; you have done and are doing all you can; what more can be done? I know that it has been very hard for you; it is harder now than it has been, but in a different way. By-and-by you will be so firm and hard that nothing will feaze you for a minute, and that time will find the full play of your energies on whatever is to be done.

Now good night to you. Be happy as those who live for happiness alone, and accept all blessings possible.

As ever—*R. C.*

The Lukewarm

The lukewarm man goes neither to heaven nor hell. Nature spews him out of her mouth. Positive conditions, objective or subjective, are only reached through positive impulsion. Devachanic distribution is governed by the ruling motive of the soul. The hater may, by reaction, become the lover, but the indifferent have no propulsion, no growth.—*W.Q.J.*

BUDDHISM IN INDIA

SINCE Brahmanical priestcraft destroyed Buddhism in its birth-land no serious attempt was made for its resuscitation till the advent of H. P. Blavatsky in 1879. She and her co-workers, especially Col. H. S. Olcott, strove hard and earnestly to revive the sacred memory of the Teacher of Nirvana, of the Four Noble Truths and of the Twelve Nidanas. Since the departure from India of H. P. Blavatsky in 1885 that work was given a back place by those who took charge of her Society, including Col. Olcott, till now those who do not call themselves Theosophists, perhaps with the single exception of Angarika Dharmapala, are to the fore in reviving the work she started.

The land of the ancient Aryas is today seething with ferment and only a few phases thereof are noticed by the public who have to depend on newspapers for their information. Political struggles and economic problems are subjects of frequent description and debate. Lately however, some periodicals have begun to take notice of the socio-religious upheaval though most of them do not understand its real significance. The divisions caused among the large population of India by creeds and religions and languages are formidable, but not along lines that most of the western observers or reviewers talk about. In the single community which is the largest, called Hindu, there are unique divisions by caste, ritual, custom, following of gods, etc., and well nigh impossible is the task of a westerner to fathom its mysterious working.

The emancipation (including the political) of India depends on the successful galvanizing of races and religions into one single and undivided people. India suffers the yoke of foreign rule under Karma. Where one-sixth of the population is submerged; where the ambitious and fanatic Muslim is dreaded by the Hindu, who allows himself to be tyrannized over by the priestcraft; where traditional customs overpower knowledge and reason; where the Zamindar and land-lord is often a worse administrator than the haughty and arrogant white bureaucrat—it is but a natural conclusion that Nemesis is operating justly and wisely in bringing to the soil the foreigner to awaken the native to his sense of responsibility. What can be a more just working out of Karma than the coming of the foreign missionary to the Hindus who allowed the truths of the Buddha to be driven out of their country? What can be more equitable than the coming of foreign armies to conquer the land from those who misruled and tyrannized over the poor ryot? What can be more fair than that the foreign capitalist should take the fat of the land, when the native money-lender, the marwari and the usurer robbed the poor of his milk and grain? What can be more natural than that

forces which divide and rule should be attracted to the land and the people where that law has been in operation for centuries?

The great Buddha, eschewing politics, worked with the spiritual natures of individuals, which once transformed would make short work of caste-divisions, superstitious customs, priest-craft, and bring all into unison in a great brotherhood. Thus only, an economically prosperous India would spring into being. This he did achieve, as every student of history knows. Since then the same old curse has worked its havoc, from which the crucified Aryavarta is endeavouring to resurrect herself.

There is hardly any potency so charged with the forces of triumph as the body of teachings which Guatama presented, six centuries before the birth of Jesus. H. P. Blavatsky knew this, as all true lovers of India have found out in their examination of the problems of the masses who number 320 millions. The first great task is the unification of the heterogeneous elements which are clubbed together under the appellation—Hinduism. Nothing can achieve this as the purificatory influence of the teachings of Buddha—the first profound tenet of which is the rejection of belief in any propitiatory god and gods outside the human heart. Other dependence, which the great Law-giver Manu taught, as misery, has to be practised by sufficiently large numbers of people. The worship of Vishnu and Shiva as powers inherent, latent, dormant in every human soul has to be taught, accepted and practised; today they are external deities like unto Jehovah and the personal God of the Christian churches. When we speak of the teachings of the Buddha we of course mean the Universal Truths which he preached and advised his followers to promulgate by life and for the purpose of every day living. When the largest section of the Indian population has thus purified its own ancient religion of the Vedas and the Upanishads, there will naturally follow a similar purification for other communities.

History repeats itself ever on a higher spiral. The India of our age is very much in need of a great *Protestant* as that of 600 B.C. was. The demand then was supplied by Nature and Guatama's gift was the result. A similar cry for emancipatory gift produced the phenomena which those who followed the Buddha encountered. The signs are auspicious, and the return to the pure worship of the Master Ishvara in the heart of every creature has to be preached, practised and promulgated. Since the passing of H.P.B. the forces have been gathering and now are emerging into visibility. Witness the celebration of the Buddha anniversary, in which not only Hindus but members of other faiths have taken part.

Since his freedom from the prison house the great Indian leader M. K. Ghandi has attended his first public gathering and selected

the Buddha anniversary day for that purpose. He presided over the meeting and below we reprint a report of his speech:

> The only reason for inviting me to preside at this meeting is, I presume, that I am more than most people endeavouring to popularise the truth for which Gautama Buddha lived and died. . . . For the moment, however, I would like to tell the meeting what I believe about Buddhism. To me it is a part of Hinduism. Buddha did not give the world a new religion; he gave it a new interpretation. He taught Hinduism not to take but to give life. True sacrifice was not of others but of self. Hinduism resents any attack upon the Vedas. It regarded the new interpretation as such attack. Whilst, therefore, it accepted the central truth of Buddha's teaching, it fought against Buddhism regarded as a new and anti-Vedic cult.
>
> It has become the fashion nowadays in some quarters to say that India's downfall dates from her acceptance of Buddha's teachings. It is tantamount to saying that love and pity, if sufficiently practised, will degrade the world. In other words, according to the critics, evil should triumph in the end. It is my unalterable belief that India has fallen not because it accepted Gautama's teachings, but because it failed to live up to it. The priest has ever sacrificed the prophet. Vedas to be divine must be a living word, ever growing, ever expanding and ever responding to new forces. The priest clung to the letter, and missed the spirit.
>
> But we need not despair. The reformation that Buddha attempted has not yet had a fair trial. Twenty-five hundred years are nothing in the life of the world. If the evolution of form takes aeons, why should we expect wonders in the evolution of thought and conduct? And yet the age of miracles is not gone. As with individuals, so with nations. I hold it to be perfectly possible for masses to be suddenly converted and uplifted. Suddenness is only seeming. No one can say how far the leaven has been working. The most potent forces are unseen, even unfelt, for long. But they are working none the less surely. Religion to me is a living faith in the supreme Unseen Force. That Force has confounded mankind before, and it is bound to confound us again. Buddha taught us to defy appearances and trust in the final triumph of Truth and Love. This was his matchless gift to Hinduism and to the world.
>
> He taught us also how to do it, because he lived what he taught. The best propaganda is not pamphleteering, but for each one of us to try to live the life we would have the world to live.

BOOKS OF INITIATION

The idea that the *Gita* may after all be one of the ancient books of initiation—now most of them lost—has never occurred to them. Yet,—like the Book of Job very wrongly incorporated into the Bible, since it is the allegorical and double record of (1) the Egyptian sacred mysteries in the temples and (2) of the dis-embodied Soul appearing before Osiris, in the Hall of Amenthi, to be judged according to its *Karma*—the *Gita* is a record of the ancient teachings during the Mystery of Initiation.—H.P.B.

AMONG FRIENDS

WE HAVE had a visitation! No less than an "adept"—he admitted it himself—has spent a long, *long* summer day beneath our vine and roof-tree. He has partaken of our provender, rested in his attenuated form—wrapped in a somewhat greasy Prince Albert coat—upon our very own pine-needles, and departed thence with the setting sun, though if pressed to do so he evidently would have remained—in fact, Captain Blunt insists, "That little chap would be here yet, I guess, if I hadn't helped him into the car, put his grip-sack neatly in his lap with one hand and released the brakes with the other!"

Enthusiastic but misguided friends brought him with them. They came unannounced and joyful—to find a Family that would otherwise have been picnicking somewhere had the visit been heralded,—and to drive away puzzled, somewhat less joyful and beginning to grope towards enlightenment, carrying their "adept" with them.

"Fancy driving on and on, day after day, with this little, old man of the mountain on the seat beside you," laughed Pilgrim as the Family sighed hearteningly after the departure; "on and on through endless manvantaras of dreary reminiscences in the first person singular, and endless twaddle upon dry and unimportant translations of ancient myths."

"Why, that man is crazy," snapped the Captain. "No sane person could make himself believe the stuff he relates."

"You see, the Blanks had never actually *met* him before," said Mother, trying to explain and extenuate our friends. "They had just corresponded with him. So what with his mystical and very 'hinty' letters, his well-known acquaintance with H.P.B. and W.Q.J., his undoubtedly valuable work for the Movement in former days, and his assumption of knowledge, they thought that at last they were meeting 'the real thing'—and they wanted to share him with us."

"Must have shocked them when they discovered that we knew all about him," remarked Mr. Browser.

"It sure shocked *him* when you picked up his quotations and corrected them—just the opposite of what he had repeated," chuckled the Judge.

"Well, there's a sample, Folks, of what astral intoxication can do for a man," mused Doctor. "I've put patients in asylums more than once who were no worse off than he is—harmless enough in some ways, but you never know what they may do when they're crossed—nor what will cross them. Delusions of greatness are quite common, and theosophical circles have never been, nor are they now, free from persons subject to them."

"But this man doesn't belong to any body of students, does he?" asked Mrs. Crystal, who had at first been much impressed with the "adept"—and might well have remained so, had his table manners been a bit more *récherché*.

"No, his particular method is to pick up dissatisfied students of various organizations, act mysteriously, play upon their cravings for the 'occult,' and then 'guru' them as long as they will stand for it," answered Doctor. "And he writes to a good many people, too," he continued, "posing as an authority—and getting away with it surprisingly well, since his name is well-known as a worker in the old days of the Movement. I've met quite a few students who are on his correspondence list, and sincerely believe he is a great 'occultist.' If course, they haven't met him personally—and that makes a difference, doesn't it, Laura?" he added. "But no intelligent person could see him, listen to his talk for long—and watch him eat spaghetti, especially—and then credit his *bona fides*."

"Oh, Doctor, you are too cruel!" said Mrs. Crystal, shuddering.

Whereat the Family laughed unrestrainedly—for the first time in four long hours; and everybody felt better.

It would be impossible to chronicle in detail that long and tiresome day; but perhaps a sample or two will suffice. These wise "old-timers" usually take about the same lines.

"Oh, yes," said our visiting "adept" quite casually, "H.P.B. made lots of mistakes—anybody ought to be able to see that."

"Why, I've heard that before somewhere," returned Mr. Browser interestedly, " but had never had them pointed out to me. Now, we have the *Secret Doctrine* and *Isis Unveiled* right here; won't you be good enough to show us?" starting earnestly for the book-case.

The "adept" waved him loftily back. "Oh, I don't mean that," he explained condescendingly, "but her Greek is wrong."

Whereupon Mother—Phi Beta Kappa member and former Greek teacher—took our visitor deftly in hand, and to the delight of two other members of the Family, who know their Greek, tripped him up neatly and conclusively—and without his even knowing it—thus puncturing the lingual pretensions of "one of the two best Greek scholars in the United States," as a follower (himself ignorant of the language) had dubbed him.

"She made mistakes about Atlantis, too," continued the "adept" nonchalantly.

"How do you know?" asked Pilgrim.

"Personal experience," was the answer. Whereupon there was a gasp from his auditors, but nobody said anything. As Captain Blunt thoughtfully remarked later on, "You just can't call a poor, little, old man a plain, unvarnished liar—even if you know he is one!"

"Mr. Judge was never initiated," said our visitor, when the discussion in regard to the old days of the Movement brought up the name of "the greatest of the Exiles."

"No?" said Doctor questingly.

"No," with great finality, "he never went to those places where initiations take place."

"Of course, you must know where those places are," ventured Mother timidly.

"Certainly," was the answer.

"Then you must be an initiate," she continued.

The somewhat prominent Adam's-apple of the "adept" worked up and down spasmodically a few times, and one of his eyes rolled erratically about—have you ever noticed that these people usually have a wandering eye?

"Well, no—I wouldn't exactly say that," he explained weakly; "but of course, it is well-known that there are such places—and Mr. Judge never visited them, so far as I know."

Thus, on and on—mysteriously unrolling a variegated web of gossip, speculation and misinformation, interspersed with rare bits of materialistic and mechanical applications of theosophical statements—and all with an air of authority wonderful to see.

But it was when our visitor tried to make us believe that he was called upon at a certain hour daily by a Mahatma that his stay with us came to an end. The "abuse of sacred names" was too much for our impetuous Captain. It made him rise for once to an acme of apparent courtesy hitherto unrecorded in the annals of our tribe.

We were on the porch after dinner, having been decently unable to speed the parting guest. His bag was on the floor beside him; the car was on the drive just below. He had just come to the end of a long reminiscence, when he made his final statement, and named a Name.

"This will be a nice evening for your drive," said the Captain sweetly, as he rose, picked up the bag, and gently assisted the still talking "adept" to rise. "Let me help you down the steps," he added, himself moving swiftly and irresistibly on. In another moment our late visitor was in the car, trying in vain to locate an interrupted sentence. There were hasty good-byes from his puzzled exhibitors, the chief of whom—an old army mate of the Captain's —seemed to have discovered something; for his left eye-lid dropped almost imperceptibly as he shook hands with Doctor, and he shifted his gears with a decided snap as the car slipped quietly down the drive.

"Ouch!" said the Captain when he heard it. "I guess Tom has caught on."

THE RIGHT APPROACH

SELDOM, when one questions any thing or subject, does he begin his questioning in the right place; for all questions should be preceded by a very particular and personal interrogation of one's self. So, with Theosophy: If one wants to know, What is Theosophy? he will find the result of his search depends first, upon the spirit in which he approaches Theosophy; and, second, on the *why* he is approaching Theosophy.

Is it difficult to see that What Theosophy Is depends upon the spirit in which one approaches it, when you consider how many men there have been and are, of very great intelligence, not to speak of enormous erudition, who approach this, that, or another subject with a preconception, or bias, against it, or for it? One of the most learned men in this country, one of the most devout and an extraordinarily able man, was Cotton Mather; yet, not a ten-year-old school-boy in the United States to-day but has more sense than to do what Cotton Mather did in his time. Why? Because Cotton Mather approached the consideration of certain curious phenomena in Massachusetts Colony with his mind made up in advance as to what they meant. What a wonderful intellect, what a colossal character—if by "character" we mean force—what an immense sincerity was in Ignatius Loyola, the founder of the Society of Jesus, commonly called the Jesuits; yet, there is scarce a child in our schools who does not know better than to do as Loyola and the Jesuits have done. Why? Because the child, whatever his limitations of intelligence and of mental acquisition, is, compared with any adult, remarkably free from predilections, preconceptions, prejudice. It is recorded in the New Testament that Jesus came teaching those who knew absolutely nothing of Him, nor of his teachings; all they knew was that he was said to hail from Nazareth. But they did not ask themselves, What do we know? They only said, "Faugh, what good can come out of Nazareth!" In the same way, if a man approaches a consideration of Theosophy with a prejudice of any kind, by just so much will he fail to get a clear perception of what Theosophy has to say.

Some people have a curious notion that if they listen open-mindedly to anyone, simply endeavoring to see what he has to say, what it is he has to tell, what it is he wants, that they thereby commit themselves to the proposition. But they do not. Before one can properly accept or reject anything, he has to know what it is. How can he ever know, if he throws his own preconceptions into the scale along with the thing he purposes to weigh? Again, if a man has committed a crime, and we say, "Why did you do that?" let us listen to what he has to say, or else not ask the question. There may or may not be extenuating circumstances; it may not even

be a crime; but, after we have made up our minds in advance, that because he slew a man, he is a murderer, then whatever he says or does we twist into convicting evidence against him.

Next, *why* do we approach Theosophy? Suppose there were an invisible Court of Justice in this universe, as automatic as the law of gravity, where a man was not weighed on what he thought he knew, but on what he *knew;* where a man was not weighed by his promises, but by his fruits; where a man was not weighed by what he professed, but by what he *lived.* Suppose, then, we wanted a knowledge of the procedure and powers and perquisites of this Supreme Court of the universe, could we not understand that the reason *why* we came before that Court seeking knowledge was all-important? That is a principle recognized even in our law-courts, for one of the maxims of jurisprudence is that he who comes into court seeking equity, must *do* equity, else he has no standing there. If two thieves loot a bank and agree to divide the spoils, one thief afterward taking all, the other thief cannot bring suit to recover his part of the plunder; they are both outlaws. Another maxim of jurisprudence is that he who comes into court must come with clean hands. Why our courts miscarry in justice is not that judges do not want to do justice, nor that there are not plenty of laws; but that all—plaintiff, defendant, prosecutor, defendant's attorneys and witnesses—go with unclean hands into court. To hear the plaintiff, the defendant has no standing whatever; to hear the defendant, the plaintiff has no standing whatever; to hear the witnesses on either side, the other side is absolutely black, without a redeeming speck of light. We go into court praying only for Justice, but after we get there, we propose to so engineer the proceedings that we shall get what we *want.*

Now, then, Theosophy is a *spiritual* teaching—which does not mean that it is not physical, not mental, not moral, ethical, and intellectual—for "spiritual" means all-inclusive. Theosophy is a statement of the Law—the law by which a man is born, by which he lives, by which he dies, by which he passes through such and such conditions after death, and the law by which he comes back to another body. It is the statement of the law whereby men become sick, physically, mentally, morally—all these things are included in spiritual knowledge. So, it is all-important that to the utmost extent in our power we approach Theosophy with an open mind; and secondly, that we approach it with clean hands; that is, without the desire to gain from it what we have not earned, since so we cannot understand it. Let us inquire into Theosophy first, to see if it indeed be *true;* and then, if we find it to be true, do our utmost to fit ourselves to be the better able to help and teach others. With that motive, and with an open mind, any man can understand Theosophy.

THE MEANS AND THE END

The doctrine we promulgate being the only true one, must—supported by such evidence as we are preparing to give—become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually, enforcing its theories—unimpeachable facts for those who know—with direct inferences deduced from and corroborated by the evidence furnished by modern exact science. (From the *Maha Chohan,* 1881.)

THE Theosophist, insofar as he has the courage and clear-sightedness to be worthy of it, has an infallible guide, not only to his own true conduct in life, but to the accurate estimating of the value of any given action or basis of action.

This may be concretely expressed in a syllogism:

A. The Universe, under its seeming complexity, is ONE.

B. No action by any constituent thereof, which injures any other constituent, can end in other than disaster.

Deduction: The infliction of pain or suffering, from selfish motives, is disastrous to the inflictor and all whom he would serve.

No sane interpretation of the facts of all history can lead to any other conclusion; and the lesson is being enforced before our eyes day by day. Many persons, Theosophists and non-Theosophists, have an intuitive perception of the existence of this Law; but by the strange errancies of human nature, fail to see that any law, to be such in reality, must be of universal and unfailing application. Thus we have persons outspoken for international brotherhood, and at the same time advocators of vivisection, as well as tireless workers for the bettering of their own countrymen, who hold to the most implicit faith in the omnipotence of evil and the rule of might, in international relations.

Theosophists sometimes confuse the "evidence" referred to above with the *pretenses* of that same "exact science," and try to syncretise the vicious mechanistic lucubrations of some scientists with Theosophy, not themselves having the courage or faith to withstand "scientific authority." Yet the *facts* are always to be found; and it seldom requires much, either of waiting or of effort, to secure their emergence.

In pursuance of the line laid down in the above Extract, this magazine has from time to time published *facts* in regard to the actual effects of the practice of vivisection. Herewith are a few more for the attention of all Theosophists, and especially of the *mothers,* who may by their votes for compulsory vaccination contribute to the future poisoning of their children's veins.

We have heard much of the preventive effect of typhoid inoculations in the Army during the late war. What are the *facts?* Typhoid was so prevalent among the universally inoculated Expeditionary Forces, that in 1919, the Chief Surgeon of the A.E.F.

issued a special circular thereon. In July, 1918, a replacement unit of 248 men from Camp Cody had in England 98 cases among recently inoculated men, of whom 9 died. Medical discussion of this case evolved the following conclusions: (1) Death by typhoid is no evidence of failure of vaccine. (2) Vaccination had been done at too long intervals. (3) Vaccination had been done at too short intervals. (4) Vaccination was too massive. (Surgeon General Sir W. B. Leisham, Dr. B. Foord Caiger, Sir Kenneth Goodly.) We believe this incident almost unique in the annals of professional inefficiency. Typhoid and paratyphoid were reported from all divisions in the Argonne.

Every ex-soldier knows the fearful prevalence of epidemics of all kinds, including spinal meningitis, in the camps, *immediately upon the typhoid inoculations.* The medical profession has not cared to call public attention to this juxtaposition.

The influenza figures as a whole, covering the Army and civil population during the war, are more significant. The Army composed the pick of the nation; all had immediate, and supposedly expert medical attention in illness; at least, they had more than the casual civil population; their surroundings were more sanitary, and food and water better regulated; last, but not least, typhoid inoculation was uniform, or practically so. But in the influenza epidemic, the death rate among the civil population, old people, invalids, diseased, and all the rest included, was 318 per 100,000. *In the Army it was 1,446 per 100,000;* a ratio of 4.6 to 1.

It is true the soldiers were more crowded; it is also true that infection did not depend on proximity, as the universal experience of civilians testifies. *The only experience not shared by both civilians and soldiers, and which is at all under dispute, was inoculation* —inoculation, the *direct result* of vivisection.

Let us look at previous history. It is one of the boasts of medical "science" that the decrease during preceding years in typhoid in the Army, was due to this same dream of inoculation.

In 1898, the attack rate of the Army was 88.56 per thousand, and deaths 9.74. In 1899, the attack rate was 22.98, death rate 2.79. This for the Regulars. Among the Volunteers, the figures were respectively 166.03-17.18, 17.10-1.90; an even greater decrease. This certainly would seem a triumph of preventive medicine. But unfortunately, *no American soldier was inoculated prior to March 1, 1909.* The figures merely show that owing to better sanitation and Karmic decrease, the disease would have been practically extinct long before now.

The story of smallpox is substantially the same. Figures for the Continental United States are available only in relation to small individual communities, and too sporadic for treatment here. But fortunately we have examples which are beyond question, as in the

tragic story of the Philippines—another victim of Western "civilization."

Vaccination began in the Philippines in 1905, and has continued systematically up to the present hour. The population is approximately 11,000,000. According to the Philippine Health Service, between 1905 and 1917, not less than 10,000,000, and probably as many as 15,000,000 vaccinations were performed. It certainly cannot be said that we were backward in *vivisecting* these unfortunate dependents! *The Philippine Constabulary was used to force the parents to have their children vaccinated.*

Let us look at the *results:* During the smallpox epidemic of 1918-1919, there were in the Philippines 107,981 cases with a mortality of 59,741—equal to our own losses in the World War. The heaviest mortality, 65.3 per cent, occurred in Manila, where vaccination was most thorough, and the lightest, 11.4, in Mindanao, where public resistance had severely hampered vaccination. Owing to this "superstitious" resistance, extra measures have been taken to enforce vaccination in Mindanao, with the result of a "reduction" of mortality (by 1920) to 25 per cent.

The Filipinos generally believe the smallpox epidemic due to vaccination. Inasmuch as the epidemic was the worst these unfortunates had ever experienced, and inasmuch as the Islands had been thoroughly cleaned up from the sanitary point of view, it would seem that the Philippine "savage" has it considerably over the white medical savage. General Leonard Wood remarks that in recent years, "there has been a steady increase in preventable diseases, especially typhoid, malaria, beri-beri and tuberculosis." It is no far-drawn conclusion to decide that universal blood-poisoning has had something to do with this. What fearful Karma has placed the unfortunate Philippines in the position of a vivisectionist laboratory for medical savagery, can only be a matter of conjecture.

It may also be noted in this connection, that *case mortality,* under vaccination, has increased steadily from 10 per cent to 65 per cent. Truly a "triumph of modern science!" The Report of the Philippine Health Service states that "the mortality is hardly explainable!" Probably not—if vaccination "can do no wrong!"

The same story is found everywhere that reliable statistics have been kept. Japan has also burned her fingers on this, as on other samples of "modern progress." She lost 48,000 with smallpox between 1888 and 1908, *all of whom were vaccinated.*

After 35 years of compulsory vaccination, an epidemic occurred in Germany, in 1871. Prussia, most thorough in this as in other materialistic ideas, lost 69,839. At Liegnitz 224 vaccinated persons were attacked before one unvaccinated one.

In the matter of cancer, the facts emerge: that vivisection has been more persistent, wide-spread, and thorough, in the effort to

find prevention or cure, than in the case of any other disease; and that cancer has increased, in every civilized nation, to such an extent that it now forms one of the most serious public problems. Medical men have long recognised that cancer was due to *misplaced* or *morbid cells. All vaccines and serums are just that.*

It is a fact that resistance to vaccination has been steadily rising in England and Wales for the past twenty years; *and in exact ratio with its discontinuance, the death rates from smallpox have decreased.* We are familiar with the frantic predictions of official medicine, as to the future fate of the American population in the face of its growing disregard for vaccination "protection." We leave these to time.

Taking British Government figures, we find that for twelve typical diseases in the British Isles, of which no control by vivisection measures has been attempted, an average decrease, from 1899 to 1913, took place, of 47.5 per cent. Of nine diseases upon which research has been especially carried out, we find that three, diphtheria, enteric, and tubercular meningitis, have decreased on an average of 57.2 per cent; while the others have *increased* in the following ratios: cerebro-spinal fever, 300 per cent; cancer, 28.7; sarcoma, 14.8; diabetes, 37.6; tetanus, 400; thyroid affections, 100.

These figures move Mr. Stephen Coleridge, the English anti-vivisectionist, to remark that "when . . . there is superimposed the malign activity of the vivisectors and their nostrums, this beneficent tendency in common diseases to disappear is often checked, and sometimes becomes changed into a sinister tendency to advance upon and overwhelm mankind." Theosophists will find no difficulty in either understanding or appreciating Mr. Coleridge's words.

The worst phase of the matter, however, is the mental and moral effect of these practices. The only possible theories arising from them are of a materialistic nature, such as those of Berman, Crile, Tridon, etc.; and the inevitable result is the vivisection of *helpless human beings.* We can not do better than quote Mr. Coleridge again in regard to evidence given in court by the vivisector Pembrey:

"His evidence leaves us with an uneasy suspicion that the practice of vivisection and the study of physiology may gravely depress a man's power of ratiocination, and leave him in a condition in which he is unable to distinguish between a pain and a sorrow, between a smell and an emotion, between a meal and an aspiration, or between a lump of ice and a heart of stone."

We give the palm to Mr. Coleridge. We have all too often encountered just that condition, not only among those who practise vivisection, but those who support it. In the meantime, those moved by such bases, whether vivisectionists or not, go from error to error, from delusion to delusion, taking the unthinking masses with them.

PIGEON-HOLES

IN the whole sweep of sentient existence are not to be found two units of exactly the same psychological coloring. Nature never duplicates; if she did, one unit would be useless.

Differentiation of individuals does not begin, as some think, with the higher animals; it exists in a pregenetic sense in the molecule, the atom, the electron, and the monad. Each of these is a distinct sequential manifestation, imperceptible as the difference may be to science or to intellect. How could it be otherwise, since each point of consciousness is not a separate thing, but a phase, a veil over the All-Conscious. On the physical plane there could not be two identical manifestations.

There is no road to real knowledge save by *becoming* that which we seek to know; by shedding all the armor of self. Unable to do that, unable to realize as an actuality the possibility of doing it, we, whether beast of prey, "social worker," or Theosophist, try to simplify our task by lumping together masses of men according to what seem to us "likenesses"; we try to *classify* them. Whether into rich and poor, capitalist and laborer, cultured and uncultured, foreign and domestic, Theosophist and non-theosophist, it is always the same, and always wrong. For each man ascribes peculiar virtues to the "class" in which he considers himself to be, and the individuals of a "class" vary far more, mentally and morally, than the respective averages of any two "classes" in the world. One man may be a soulless clod; the next—the same in birth, appearance, and present environment—may have the soul of a Milton or Shakespeare; more than that, of a Lincoln or a Washington.

True, the law of averages holds. The engineer can calculate the flow of water in a pipe with mathematical accuracy; but *all the resources of science fail to trace the course of a single drop through the pipe,* yet there is nothing in the stream save drops.

If we wish to serve, the problem then is not to classify men according to what *we* think they ought to want or need—and this is nowadays nearly the universal custom—but to bend energy to the problem of leaving to men the utmost uninfluenced liberty of mental, moral, and physical action, to carry out the respective destinies which they themselves, superconsciously, know, and which they alone can know—and this subject to the welfare of the whole.

How is this to be done? It must be by individual action and initiative; certainly not by machine-like charity and social service, nor yet by religious and philosophical platitudes dished out in uniform and neat platters. The *knowledge of men* must be acquired: not of what they do in mass, but ability to discern what is behind the individual.

WHAT SHALL WE DO?

ADVERSITY is at once an inspirer and a teacher. Pain and disease are eye openers which spur us on to health and prosperity. In the midst of grief and difficulties individuals ask the question: "What shall we do?" As the human being is constituted at the present moment, his tendency is to deal with effects in a superficial manner. Personality and personal equations are such formidable factors in our existence that we are given to examine everything from the personal point of view and reduce everything to terms of personality. Thus in the maze of mere effects and personality we lose ourselves.

In his career as a seeker after Truth a student of Theosophy often encounters difficulties. In his serious attempt to live the Theosophic life he often encounters failures. These difficulties and failures so discourage him that often he gives up the fight, blaming the Science instead of his incapacity to grasp the reality of its tenets. There are a few, however, who refuse to be discouraged and who persist in the struggle as people who fear no failure, courting only success, till at some critical hour they face a deadlock and ask the question: "What shall we do?"

Whether individualistic or institutional, our difficulty can be removed if we know the causes thereof and possess the capacity to handle it. The finding of the cause of our sorrows and difficulties consists in going back to principles. The Philosophy of Theosophy is of Universal application; there is not a problem of life on which it does not shed clear light. Theosophy being the Science of Life and the art of living has the power to illuminate our minds when they are perplexed, to energize us in our hours of dejection and inspire us in moods of spiritual deadness. When difficulties are overwhelming, when grief overtakes us, the teachings of Theosophy make clear answer to the question,—"What shall we do?"—if we have a clear understanding of its fundamental principles and, secondly, the capacity and the will to apply in a practical way what has been understood.

There is, however, one serious obstacle which the student finds on his Path when he begins to look for the Wisdom of Theosophy as expounded in books made easily available to all and sundry. Suffice to utter a word of warning and recommend to the earnest seeker in each case to examine the inherent value of the teachings under whatever name they are given. Many teachings and many more books pass under the general title of Theosophical; on the other hand true Theosophical Teachings are left unnoticed and remain unknown, unrecognized and unappreciated. Our personal prejudices and opinions, our impressions varied and sundry of men, books and things, play sad havoc with our search for Truth. Let

not the student, face to face with the problems of life, with the difficulties of existence, in the midst of family, national and racial struggles, in his zeal to save his society or his sect, forget to raise the preliminary question: "If I want the light of Theosophy let me make sure that it is the light of Theosophy and not some other system of thought which I am getting."

What a saving of precious time it would be if instead of rushing about doing something to somebody, those in difficulties would sit down and for a while reflect over causes of effects, over principles and not personalities, on simple Truths as against complexities of ideas and words; if they would make application of the mighty truth underlying these words of H. P. Blavatsky, to their own cases—to each difficulty, to each problem, in every situation and station of life:—In Theosophy "we have no two beliefs or hypotheses on the same subject." Every problem has one true solution; every question has one true answer; there are no two solutions to any problem; there are no two answers to any question. To the question "what shall we do?" Theosophy gives but one answer.

H.P.B. AND REINCARNATION*

Question—Do Theosophists know of the previous incarnation of H.P.B. and can they identify her with any historical personage?

Answer—Speculation on such personal matters was always very distasteful to H.P.B., and from my own knowledge, backed by that of several men who have advanced far on the path of knowledge, I can say that the soul known to us as H.P.B. was and is so far in front of this race that it is mere idle talk for us to connect her real self with an aunt in her family or with a Hindu or other woman. Furthermore, I know from her own lips that she cared not whether she was in male or female body, but took that body (regardless of sex) which would enable her to do the most work; and also she said that, given the power to control a female incarnation and all that that implies, more could now be done in such than in the male form, but such control and ability were impossible for the general run of people, and solely for the latter reason would she—if unable to control—prefer a male incarnation. I know also that she often smiled at the petty personality and feeble notions that lead us weak mortals to desire either male or female bodies for our next rebirth. She had other matters on hand, and was too great inside to be understood by those who have claimed to know her so well, and from this I except no one, not even Col. Olcott, who knew her so many years.—*W.Q.J.*

**The Theosophical Forum*, March, 1893.

ON THE LOOKOUT

An Occult Element

The division of physical nature made by Theosophy, which is essentially that of all ancient philosophies, Oriental or Occidental—namely, earth, water, air, fire, and Ether, has been to science more productive of levity than of illumination. Modern science, essentially matter-of-fact and stodgy—likewise unimaginative—makes no allowance for a difference in the meaning of words, a difference in most cases forced by the necessity of concealing knowledge from the rabble even as much, very much, is concealed today by "Those who know."

Each of these terms, however, refers to a *state* of matter, to which state each of the *chemical* mixtures named bears a particular relationship. Water, in particular, is not used as a symbol of the generative power in nature, primordial matter, for nothing. Fire bears the same relation to water as spirit bears to matter; and water is a latent and fluidic form of primeval force in a meaning as yet undiscovered by physical science. Yet there are significant signs.

Prof. H. Bereton Baker, Royal College of Science, has experimented much in the attempt to isolate "dry water"—a term not so foolish as it sounds to the layman. In so doing he "happened" upon information lending peculiar point to H. P. Blavatsky's prediction of 1888, that "chemistry and physiology are the two great magicians of the future." For he finds nothing less than that water is necessary to the formation of most compounds, and that oxygen and hydrogen will not form water unless there is at least some water already present. As Theosophy has always taught, there is no *inorganic matter,* but everything is living and conscious, everything is generated from an appropriate ancestor. This is vindicated—Prof. Baker speculates as to the origin of the "germ of water;" and in addition, water, the great fructifying power in nature, begins to reveal itself more than heretofore to science.

It has always been known that bodies are made up mostly of water, which is essential to life; but the *occult* significance of this has not before been so nearly approached. Could science now open its eyes to the fact that every existence in nature is the symbol and descendant of some higher form on other planes, a better conception of the root of matter might be obtained than the present one, as the ether—which is only a mechanical and *unconscious, inorganic* hypothesis. Let the intuitive student profit; the scientist *will* not.

The Coming Element

The sixth Element mentioned above—Ether, is that which H. P. Blavatsky predicted would become fully developed only during the Sixth Root Race, millions of years hence, and said that it *pertained more to psychology than to physics.* She moreover called attention to the development in Americans, the forerunners and ancestors of that race, of incipient powers correlating with that Element—which powers will flower only in the distant future.

The Ether as used in radio work has already, in one sense, proven more a matter of psychology than of physics; but more is on the way. Experiments have been made with telepathy via radio; now comes Carl Pfanstiehl, a Chi-

cago radio engineer, with the remark that the wave theory of radio will soon be exploded. The real nature of transmission is by corpuscles *smaller* than the electron, he says, and takes a hack meanwhile at the seemingly moribund ether of science. He then goes on to speculate on the possibility, by further investigation along this line, of explaining telepathy.

What Mr. Pfanstiehl's "corpuscles smaller than the electron" may be in his mind, we know not; but we do know that Theosophy teaches that matter is infinitely divisible, and that his corpuscles are nearer the state of matter known in Occultism as Ether, than they are to the "ether" of science.

De Rebus Mortuis

As these lines are written, the one individual, who by material resources and the power of modern medicine, should be among the living, has entered upon the unmanifest cycle. Has anyone drawn a lesson from the death of young Calvin Coolidge? Has anyone an explanation, in terms of cosmic justice, of that death? None save Theosophists. Can anyone else offer a word of *rational* comfort to the bereaved relatives? There is no such comfort but in Theosophy; and Theosophy is anathema maranatha, barred totally from the homes of the "godly" to which class the President's family so eminently belongs.

The "Efficacy" of Prayer

Many thousands of the devout prayed for the life of Coolidge, Junior; prayed fervently to a power which has never yet manifested itself, and never will, for the sufficient reason that no such power exists, whether under the name of Jehovah, of Brahm, or of Allah. And indeed to one seeing this world as it is, the only possible excuse for such a "god," the only basis for a pardoning of his acts in the mind of a believer whose mind is not hopelessly warped, is his existence as an entity without power.

Myriads of prayers all over the world have gone up to this "god" under varying names; myriads of years these prayers have gone unanswered.

Law, Not Caprice

And when we see those same thousands, their prayers flung back in their faces, turn once more to prayer and ask that destroying "god" to *comfort those whose happiness he has destroyed*—verily one is constrained to ask himself whether there is any end to human credulity.

But fortunately for all, there is in the world a light which, for those accepting, dispels once and for all the gloomy vapors of theological darkness. Theosophy shows that the dream of an omnipotent, capricious, and unjust god, controls our lives only insofar as our credulity will have it so; for only in our thoughts can such a power have stance and viability.

Theology offers the sorrowing but a choice between two views: the logical but ferocious predestination of the Coolidge namesake, or a blind and erratic chaos in which the law of cause and effect does not exist, and suffering falls alike upon innocent and guilty.

Theosophy offers a provable *knowledge* that man is not a body, nor even a "soul" of the theological variety, but that he is an eternal Spirit ungov-

erned, unaffected, unswayed by any power in the Universe save its own inner Cosmic forces. A Spirit pursuing down the ages its ancient Quest, creating its own causes, reaping its own effects, committing its own "crimes" and consciously affixing thereto its own "punishments," a Spirit to whom any or all of its fleeting minds and bodies are but tools to be used and thrown aside regardless of whether worn out or not, as soon as its *purpose* is served; a Spirit which knows itself not as separate from all life in the Universe, to which all bodies, its own as others, are alike.

A Question

Among thoughts aroused in the Theosophic mind by the Coolidge death—otherwise no more important than any other death—is the question of the failure of medical science to avert the tragedy. Ultimately, of course, all traces back to that primal aspect against which medical men struggle with such—to them—puzzling variation of success. That aspect consists of the forces set up by action of this or other lives, and now flowing back through the originating center. No power in the Universe can avert the completion of this flow, or divert its course save for a limited time.

And unfortunately, medical science, in its hopefully arrogant ignorance, its determination to eliminate *effects* while denying the law of *cause* and effect, constantly sets up new sources of trouble; trouble participated in by the sufferer through his own hopeful selfishness.

Why Septic Poisoning?

Septic poisoning, which killed the President's son, is the overwhelming of the system by infection spreading often from an almost unnoticed source—in this case a blister on the foot. And septic poisoning is on the increase, becoming a general menace. Yet in savage and barbarian countries, in our own rural districts as well, thousands and millions of men, women, and children live all their lives under conditions which to the orthodox medical man seem positively suicidal from the danger of infections of this kind. Why such strange anomaly?

The truth is that repressed causes ever return again. If the laws of nature, physical or moral, have been violated in that repression, they return with complications. Hence all the new diseases, all the complications and added virulence of the old.

Young Calvin Coolidge was undoubtedly well "protected" by the usual array. Why such feeble resistance of a seemingly healthy body against infection thrown off without ill effect every day by thousands of children of the poor?

For the immediate and proximate cause of death, why not consider the dictum of Herbert Spencer, that the resistance of the body to one factor cannot be changed without changing it with regard to all others, and that to an unknown extent?

And then why not undertake a census of the victims of cancer, septic poisoning, heart trouble, tuberculosis, diabetes, meningitis, influenza, Bright's disease, and the rest not under control and increasing—especially *insanity*—and correlate that census with those who have "profited" by inoculation and vivisection products?

It is safe to say no such census will be undertaken or published in our own generation—unless some fortunate disaster shall drive home the truth in a manner not to be evaded.

SLEEPING SICKNESS

Ultimately all diseases are precipitations from the astral plane—the "ectoplasm"—on to the physical, and having their true origin in hidden mental deposits generated in this or other lives. Infection is not by germs, but operates upon the aura, by direct contact or by contamination through those mysterious semi-mental planes in which we live, move, and have our being. And in this process the power of *suggestion* plays a part hardly even guessed by the most advanced medical men.

Germs themselves are merely parasitic forms of life which thrive upon physiological disintegration as lawyers thrive upon human moral diseases or doctors upon physical; capable of introducing disease into a receptive area but incapable of attacking a healthy one.

The germ of sleeping sickness has not been found. Not, in the opinion of medical science, because there is no such germ, *but because it is too small for the microscope.* We have heard of germs of this kind before. Ultimately, of course, some germ will be found to fit the bill. There are plenty to choose from.

In the meantime the medical men of England are perturbed over the fact that the variety of sleeping sickness under consideration—not the trypanosome variety—strikes all of its victims in a given district at once—a characteristic of direct astral infection. And likewise the infection spreads Westward—a matter of deep significance to the Theosophic student in connection with the relation between Pranic currents and the "destroyers."

PSYCHO-PHYSICS—A COMING SCIENCE

The American race is coming fast into its heritage; will it sell that heritage, as it did once before some millions of years ago, for the pottage of selfish psychism?

> But you in America. Your Karma as a nation has brought Theosophy home to you. The life of the Soul, the psychic side of nature, is open to many of you. . . . We have had . . . to hold our own against the Spiritists, in the name of truth and Spiritual Science. . . . Unless prepared carefully by a long and special course of study, the experimentalist risks not only the medium's soul but his own. The experiments made in hypnotism and mesmerism at the present time are experiments of unconscious, when not conscious, Black Magic. (H.P. Blavatsky to the American Theosophists, 1889.)

Valuable indeed to truth as are some of the experiments being made, proving the superphysical powers in man, (as see the conclusive proofs of telepathy and the time-measuring power of the "subconscious self" in the *Scientific American* for May, 1924), the terrible danger in all these experiments lies in the fact that they inhere in the Astral plane, the plane of delusion and passion *par excellence,* and that they are carried out with the selfish object of a scientific curiosity only, thus coming precisely under the warning given above.

Going with this serious interest, on the part of science, in psychic phenomena *per se,* are such speculative attempts to make the same connection through

mechanical methods as mentioned by Mr. Pfanstiehl. When both lines of effort shall become equally successful, will the conditions of old Atlantis be once more repeated—and likewise its fate—a fate from which we all suffer, mentally, morally and physically to this hour, and will continue to suffer for milleniums yet? The inevitable physically catastrophic results of Black Magic aside, many are the unfortunates of today, whether in Theosophy or otherwise, who, in other lives immersed themselves in magic without proper moral purification, opened the sluiceways into the "muddy torrents of kamaloka," and are now born with a passional nature which smothers and betrays every effort, however earnest, to rise to the pure heights of spiritual wisdom. *Those whom it may concern will know our meaning.* Like the tendency to magic itself,

> The practical cure for it lies in one thing. That is the course of study which I mentioned before. It sounds very simple, but it is eminently difficult; for that cure is "ALTRUISM." And this is the keynote of Theosophy and the cure for all ills; this it is which the real Founders of the Theosophical Society promote as its first object—UNIVERSAL BROTHERHOOD. (H.P.B.)
>
> Arise, O Atlanteans, and repair the errors of the past! (W.Q.J.)

A Gleam of Perception

It is true that, while scientific investigation of psychic phenomena carries with it great dangers, the evil is not unmixed. The spiritualist, by his emotional selfishness, lays himself open to every variety of evil, and the psychic researcher, by his refusal to recognize that wisdom existed in the world before Western Science, maintains himself in a darkness pleasant to his own owlish nature.

However, when men, subject neither to emotional prejudices nor undue self-conceit, seriously investigate phenomena in the manner of Richet, Schrenck-Notzing, and the *Scientific American* committee, real knowledge essentially along Theosophic lines begins to appear.

Schrenck-Notzing, like M. Geley, arrives at the "ideoplastic power," and, while establishing the actuality of materializations, also establishes the folly of spiritualist interpretations. (His criticisms of Theosophic methods, by the way, can apply only to certain phenomenalists falsely claiming the name, though unfortunately much in the public eye.)

The *Scientific American* publishes the much needed facts that phenomena are real, though undetermined as to source, and that most mediums are anything but real.

Dreams and Spirits

Willibald Franke, after twenty years experiment, advances the theory that all communications are products of our dream selves, the "ancestors within ourselves." He points out the fact—rather obvious to those who have followed spiritist literature—that "spirit communications" betray all the phenomena of dream consciousness, dream ideation, dream ratiocination.

Mr. Franke relates cases of "communications" from persons long dead and unknown even by name to all present, which he explains by the theory that the said personages were ancestors of some of those present. This is curiously true and curiously incomplete. Ancestral resemblance and traits *do* exist in the human aura, and are the cause of family resemblances—a state-

ment which will of course be jeered at by science—but such things as unknown names do not descend in this manner. Moreover, how explain such incidents as a "control" correctly describing the manner of his death, which took place in the absence of all other human beings—and in the case we have in mind, *under the surface of the ocean?*

The dream mind of the human being is our lower, more material, animal mind, which functions as a dream consciousness while the real man, the reincarnating ego, is on a higher and more profitable plane during the sleep of the body. Returning, the ego takes upon itself vicariously the dream acts of the animal self, and we say "we have dreamed."

KAMALOKA A DREAM STATE

Liberate the mind from the body and the higher mind from the lower, as happens at death, and we have a dreaming consciousness liberated in the ether, seeking automatically union with another physical organism, and retaining the *material* half of its personal memories of the life just passed, until such time as it falls entirely asleep and disintegrates. Let this dreaming entity become galvanized by the vitality of the members of a "circle," connect itself with the brain of a medium, and each and every phenomenon of the seance room finds its complete explanation; and nowhere else is such an explanation to be found.

Immortal Spirit has no connection with reliquae; no more with the astral than with the physical. Spiritualists, grasping at the receding forms of loved ones on their way to spheres wherein all cognition of this world of sorrow is lost, seize only their husks, the dregs of their natures; and if by chance the entity is one of those unfortunate and exceptional "shells" not yet separated from the ego, medium and "control" may drag one another mutually down to moral destruction.

The world is sick with its passionate attachment to things, forms, sensations, and physical life. Spiritism, if it had its way, would drag the heavens down to earth and leave no refuge for the weary soul. If the spiritist would in truth find his beloved, let him realize that *all are one*—One universal, impartite, eternal Spirit; and that the bodies and passions, the personal characteristics of man, are the rags and tatters hiding Itself from Itself. The man who, here and now in life, learns the meaning of "Atmanam Atmana Pasya" ("See the Self by the Self") has no need of "spirit" communications to bridge the gap of death. How shall this be done? The means is as simple as it is immemorial—to know thyself as all others, live for all others.

THE CAUSE OF CONTINENTAL GROWTH

All evolution, and consequently all the laws of matter—for matter is not excluded from evolution—has origin in the necessities of consciousness. The basic cause of continental changes is change in the mass action of all the minds on the earth, sub-human, super-human, or human; and the manner and effect of those changes are determined by the condition and action of those minds. The entrance of the human mind in mass upon a new phase, demands a new environment for the manifestation of that phase; hence the periodic submergence and emergence of continents; the psycho-physical cause of such changes being an extension of the electro-magnetic nerve action of the human mind into the invisible planes of nature.

THE TRUE NATURE OF GEOLOGICAL UPHEAVALS

In regard to great cataclysms occurring at the beginning and ending of great cycles, the main laws governing the effects are those of Karma and Reembodiment . . . On the physical plane effects are brought out through the electrical and other fluids acting with the gases on the solids of the globe. At the change of a great cycle they reach what may be called the exploding point and cause violent convulsions of the following classes: (a) Earthquakes, (b) Floods, (c) Fire, (d) Ice.

Earthquakes may be brought on according to this philosophy by two general causes; *first,* subsidence or elevation under the earth-crust due to heat and steam; *second,* electrical and magnetic changes which affect water and earth at the same time. These last have the power to instantaneously make the earth fluidic without melting it, thus causing immense and violent displacements in large or small waves. And this effect is sometimes now seen in earthquake districts when similar electrical causes are at work in a smaller measure. . . . (The floods, fires and ice spoken of are major events such as not recorded in modern history, but which will in the future recur. *Eds.*)

The first 5000 years of Kali Yuga will end between the years 1897 and 1898. . . . As 1897-98 are not far off, the scientific men of today will have an opportunity of seeing whether the close of the five-thousand-year cycle will be preceded or followed by any convulsions or great changes political, scientific, or all of these combined. (W. Q. Judge, *Ocean of Theosophy,* 123-126.)

It is absolutely *false,* and but an additional demonstration of the great conceit of our age, to assert . . . that all the great geological changes and terrible convulsions have been produced by ordinary and known physical forces. (H. P. Blavatsky, *Secret Doctrine,* I, 640.)

The last serious change occurred some 12,000 years ago, and was followed by the submersion of Plato's little Atlantic island, which he calls Atlantis after its parent continent. (*Ibid,* II, 6-8.)

COMING EVENTS CAST THEIR SHADOWS

Of such great cataclysms there have already been four. And we may expect a fifth for ourselves in due course of time. (*Ibid,* II, 138.)

In the eternal westward whirl of human history, the forthcoming continent will be a portion of ancient Lemuria, occupying the greater part of the Pacific, which will have arisen, milleniums hence, after the major part of Europe rests on the sea floor, its course having been run as was that of Lemuria; the sole remaining portion of which, Australasia, has fallen under the Law of Retardation, so bereft of vitality that every animal importation destroys the native forms, even to such an extent that the native earthworms are dying out in competition with imported varieties. (*Science,* March 28, 1924.)

The intuitive and industrious student will find in the above much basis for the understanding of why there are so many conflicting theories of seismology and volcanism, such as See, Littel, Oldham, Wegener, Kober, and others; why in the recent Kileaua outburst the air was so heavily charged with electricity; why the Alaska region, especially Bogoloff Island, underwent such marked coast line changes at the same time; why earthquakes at given periods, such as the present, show a connection in far separated regions for which official science shows no connection; why during the Chilean earthquake the sea floor of the Pacific rose 1500 feet in places; why Prof. Warren D. Smith believes that a new group of islands is forming parallel to Japan; why such discoveries as Dr. Bauer's in regard to the magnetic system within the earth and its atmosphere are being made; and above all why there was actually the

wonderful outburst of "all kinds of convulsions" combined before and after 1897-98, as predicted by W. Q. Judge; convulsions so numerous and far-reaching in all spheres as to need no description; and likewise why, *seven years* after the mid-point of the war, such wide-spread disturbances began to supervene.

Those who understand that the 70's of each century are not selected by chance for the initiation of a new effort of the Elder Brothers, will also understand that there is a reason for the onset of a new series of disturbances, approaching the critical point of the cycle; disturbances already felt in the seismological field, and which very probably will extend further.

Need these changes take place with such violence and horror? Need a man harbor thoughts of greed, fear and hatred? The effects of this thinking on the physical body is well known; *and the human race is the world's soul.*

VIVISECTION

Simultaneously with the report of a death from hydrophobia *after* taking the Pasteur treatment, we receive a flamboyant newspaper clipping which describes in moving terms of the "heartbroken father" variety, the alleged "cure" of the daughter of Secretary Hughes by means of insulin.

We happen to know that insulin is not a cure, but a palliative; that it carries with it decided physical disadvantages, and that deaths from its use have occurred which have not by any means had the publicity deserved. We therefore claim that emotional propaganda is not legitimate either in science or in morals. It is in line with the nonsensical question, "whether the life of an animal is more valuable than the life of a human being"—frequently asked, but with no bearing whatever on the issue.

Pari passu with the "conquest" of diseases by vivisectionist methods, new diseases arise and others increase in virulence; indeed most of these "conquests" are made to appear by the simple expedient of ignoring all arguments and figures on the other side of the question.

Lacking an ethical and moral basis, how can a dispassionate and fair consideration of figures take place? How can a science which is built solely upon the theory that "might makes right," have room in it for a consideration of the fact that unethical practices set in motion behind the scenes physical, astral, and moral, engender causes which *must* break forth in some manner to the detriment of the race?

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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XII—No. 12 **October, 1924**

If you try to put into practice what in your inner life you hold to be right, you will be more ready to receive helpful thoughts and the inner life will grow more real.

—WILLIAM Q. JUDGE.

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THEOSOPHY is an independent Journal, devoted to the interests of the Theosophical Movement, and is not the organ of any Theosophical Society. It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and is therefore interested in all men and in all efforts to ameliorate the conditions of mankind. It is devoted to the dissemination and the application of the fundamental principles of the philosophy of Theosophy. It is loyal to the great Founders of the Theosophical Movement, to their Messenger, H. P. Blavatsky, and to her Colleague, William Q. Judge.

THEOSOPHY does not concern itself with dissensions or differences of individual opinion. Its treatment of men, things and methods "is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis is its criticism directed in any other spirit."

THEOSOPHY, believing to the full that "There is no Religion higher than Truth," is consistently devoted to the Three Objects of the Parent Theosophical Society which was founded at New York City, U.S.A., in 1875, by H. P. Blavatsky, William Q. Judge, Henry S. Olcott, and others. Those Three Objects are:

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

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

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

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All that we are is the result of what we have thought; it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows, like a shadow that never leaves him. —DHAMMAPADA.

THEOSOPHY

Vol. XII **October, 1924** **No. 12**

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

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

THE SCREEN OF TIME

EDUCATION AS DISSERVICE

"What is wrong with the secondary schools of California?"

"Everything."

Thus, briefly epitomized, is the question set itself by a Committee of fifteen leading educators—and their answer, after a painstaking investigation. The Committee, appointed two years since by the California High School Teachers' Association, goes into details in its 400-page report. As similar conditions exist throughout the country both in city and rural public grade schools the report and conclusions may be taken as applicable to the public school system in the United States. The investigation included not only University and College examination and opinion, the experience of common and high school teachers, but the aid and experience of parents were also largely invoked. We quote a paragraph:

> The secondary schools of California fail to give the adolescent boys and girls proper preparation to meet life's problems. The greatest need is for a sound educational philosophy which will equip pupils to fit into the present social and economic order, prepared to make a living and to be of service to society.

That this states the facts cannot be denied; but where lies the remedy? The newspapers and magazines are filled with diagnoses of unhealthy and diseased conditions pervading all aspects of the existing civilization, but the "family doctor" and the "specialist" alike can do no more than report the facts and deplore them. Why? Because they suffer from the same distempers themselves, and don't know the remedy. Have Teachers, preachers, lawyers, merchants

and all the members of the castes and classes of society had, or have they now, in school or out of it, any "proper preparation for life's problems?" Where is there, in Church or State, or Society, any "sound educational philosophy?" Commenting and quoting, the San Francisco *Chronicle* observes that "it has been easier to get funds and research fellows to study stars and bugs than to study children, who cannot be treated as machines if they are to be invested with real humanity. Cold statisticians should be eliminated from the school system to make room for human teachers who will treat pupils as persons and not as objects."

The education, adult no less than adolescent, from which we all suffer is one that only results in making one the more at odds with his lot the more he is "educated;" and that only accentuates the frictions and discords of life. Are parents and Teachers, the Church and the Home, ready to accept as a "sound educational philosophy," the fundamental training of all school students, common, grade, high or college, in those truths and principles, moral and ethical, which are common to *all* religions and systems of thought? Yet what other sound basis is there? Short of this, it is to be hoped our school system will continue to fail negatively, that is, neglect the subject rather than enforce sectarianism.

EVOLVING "EVOLUTION"

Theosophists will find much of interest in Dr. Vernon Kellogg's book, *Evolution,* just published by D. Appleton Company. Professor Kellogg is a distinguished scientist and writer and in this moderate sized volume states the position, the evidence and the aspirations of the present day protagonists of the "Darwinian theory." Dr. Kellogg is not only interesting but informative—in more ways than perhaps he himself has visioned. "Evolution" to-day represents an immense progression from its earliest presentation; its claims are far less radical than its earlier enthusiasts were wont to make and that the lay mind still entertains; and its aspirations for the future more elevated. From the Theosophical point of view the general tenor of Dr. Kellogg's thesis is far closer to the teachings of the *Secret Doctrine* than are the most advanced of the "Modernists" of the churches. We quote:

> Evolution means outrolling, unfolding. It means a reasonable, satisfying, ennobling conception of life, a conception that gives life infinite promise. Organic evolution is the outrolling of the plan of life. . . .
>
> The tale of paleontology is that it reveals . . . the fundamental identity of life, and of its steady continuity and gradatory progress. . . . The great plan of life has been slowly and continuously unrolled. The great possibilities of life have been steadily unfolded. . . .
>
> . . . there are impressive testimonies to man's oneness with all other life, to his origin by evolutionary processes from lower life forms . . .

> but there is one element in man's make-up and attributes much more difficult to study and so far much less understood than most of his other attributes. . . . This element is his psychology; the manifestations of his mind and spirit.

All this is excellent Theosophy, barring only the missing elements. But would not Dr. Kellogg be rather put to it to "scientifically" explain and justify such expressions as "the great plan of life?" And if all life is One, how avoid reincarnation, unless there was a time when there was no Life at all? In which case its origin remains to be accounted for. Dr. Kellogg seems to allow as small comfort to the theologian who would hold both to Evolution and "special creation" as does Theosophy, for, in discussing "vestigial structures" he asks, "why should a special creator put useless and disappearing parts into the human body?" The closing sentence quoted shows clearly that reflective physicists are beginning to take account of "mind" and "spirit" in man as a little understood *"element"* of his being. Who knows?

Morbidity and Suicide

Dr. F. L. Hoffman, consulting statistician to the actuarial department of the largest insurance company in the world, writing in the *Spectator,* adduces an array of figures to show a growing tendency to suicide among the wealthy and educated, and among children. He says:

> Unquestionably the number of morbid children is increasing. Our processes of education, our changed condition of home life, our confused environment, all tend to a high rate of self-destruction.

Alienists and editors, commenting on the same fact assume various causes or contributory causes for suicide, such as harsh climate, poverty, sickness, disgrace, etc., but Dr. Hoffman's actual records show that these are fanciful, even as secondary causes, even the favored "gloomy climate," for San Diego, Mecca for those who seek a favoring nature, has the largest suicide rate in the world, and other California cities which share the glory of its sunlight closely approach its suicide record.

The fundamental cause of suicide has never been approached by theology any more than by science and even its proximate cause is more truly declared by the very nature of the act itself. The suicide is weary of life. Surfeited with the fruits of his occasioning, he none the less starves. "Let us eat, drink and be merry," is the gospel of materialism; so, when the eating palls, the drinking no longer intoxicates, the merriment no longer anything but the fixed rictus of spiritual prostitution—why, then the logic of materialism asserts itself irresistibly: why wait till tomorrow for the throes of dissolution when it is within one's own power to partake of the materialist's Last Supper—oblivion?

Suicide in its pathology traces back to morbidity—a psychological condition. The cause of physical suicide is spiritual suicide. For, whatever the faith of the embodied man may be fixed upon, the faith itself is the illumination from the spiritual nature, as the physical light comes from the sun, regardless of the objects it may illuminate. When the mind is absorbed in "the things of this world," the spiritual light is eclipsed. Then, devoid alike of the "consolations" of religion and science, the hope of annihilation is his last sacrament. Morbidity and suicide, whether among children or adults, are merely symptomatic of the pessimism which is everywhere becoming the dirge chanted by the leaders in church and state. It is at last evident that the complacent egotism of our materialistic civilization is shaken by a seismic shock. Mankind is being forced to take stock. Next will come genuine search for a new conception of the eternal verities. Theosophists may with unfailing confidence watch, wait, and work. Especially, *work*.

MOTH, RUST, AND THIEVES

James M. Beck, Solicitor General of the United States, has expressed his study and views on the American Constitution as devised, as written, and as worked out in practice by the generations which have followed the Fathers of this Republic. His book, published by George H. Doran Company, is named *The Constitution of the United States: Yesterday, Today and Tomorrow.* Contrary to most students, Mr. Beck does not indulge in comparisons, invidious or otherwise, between those foundational principles, written or unwritten, on which governmental superstructures are erected, of this country and of others.

Mr. Beck has little to criticize in either the theory of the Founders or its practical expression in a written Constitution. Some minor things, he finds, have not worked well in practice, but those mere matters of procedure easily remediable. But the fundamental principles of a division of powers and responsibilities, of checks and counter checks, of government limited to essentials necessary to preserve and protect the liberties of the individual—these, one judges, appear to him as fundamentally sound as they did to our forefathers. In practice, he finds a slow and steady departure, a declension and not a progress.

> Laws are passed which transgress the limitations of the Constitution without adequate discussion as to their unconstitutional character, for the reason that the determination of this fact is erroneously supposed to be the exclusive function of the judiciary.

Acting up to this perverted view the Congress is careless in making the statutes, and all too many laws are being constantly added to the all too many already existent. The Courts, alive to the

situation, go beyond their powers in passing on the validity of legislative enactments. Says Mr. Beck:

> The greatest peril to our institutions lies in this perversion of Federal powers.

On this and the superabundance of laws of all kinds, Mr. Beck writes:

> If the interests of the people require efficient power in grinding out new laws, then the framers of the Constitution made a great error; but if the welfare of the people is best subserved by the fewest possible laws, and if it be true that a nation is best governed when it is least governed, then the system of the Constitution has been and still is admirably effective.

Mr. Beck finds the weight of the evidence to show that successive tinkerings with the Constitution in the form of Amendments have not improved that Document—quite the reverse; that successive Court interpretations have not strengthened but weakened the hold, either of the Constitution or the Judiciary, in the affections of the people; that the mania for laws, more laws, has not rendered us an increasingly law-abiding people, but rather more fertile in devising expedients to act at the same time legally and inequitably; finally, that all things show a moral decadence in the American people: the Constitution which was "good enough" for our fathers is too good for us.

Mr. Beck's observations are capable of wide application. In religion, Christian sectarianism shows how far the Churches have departed from their "constitution," the Golden Rule and the Sermon on the Mount; theosophists of every persuasion can learn the meaning of the slow drift from the "constitution" of the *Secret Doctrine*. All of us might learn by what is going on before our eyes how "in the course of time" spirituality is lost till only the letter remains.

"Defense Day" and "Pacifism"

Early in the year the War Department announced a "preparedness day" for September 12th, when all the regular army and citizen military forces should be mobilized. The original object seems to have been to show by actual demonstration just what might be expected of preparedness or the lack of it, in case of a sudden call to war. The "Pacifists," which is to say those who esteem war in any circumstances to be a "sin," plus those who believe in "peace at any price," began to wage a bitter war of words against the "militarism" of the proposal. Evidently the Administration got frightened at the possible political consequences, for elaborate explanations were forthcoming both from the War Department and from President Coolidge, and the phrase was changed to "Defense Day." This evidence of susceptibility only served to infuriate further the rabid "pacifists." Soon the churches were enlisted and preachers and denominational organs have been savagely denouncing the project, which they seem to think is intended to change peace-

loving America into a warlike country. The Methodists in General Conference, the Presbyterians in Assembly, and the Congregationalists in Convention have passed fiery resolutions denouncing war and all things pertaining to war. Now, we opine, if gatherings of "I.W.W.," of Socialists and other "anarchists" had passed similar resolutions and indulged in similar outbursts of speech and print, not only would they have been "raided" by official authority and connivance, but the churches would have frowned at such unpatriotic and treasonable utterances, would have sustained the authorities, and the press generally would have been highly indignant that such "bolsheviks" were not run out of the country. Meantime, the sober citizen may reflect on the hypocrisy of it all—especially that of the churches.

CHRISTIAN SCIENCE AND BHAGAVAD-GITA

The daily *Christian Science Monitor,* in its issue of July 30, contains a two-column article on the Bhagavad-Gita over the signature "C.F.B." As nothing that is not "authorized" appears in the *Monitor,* the article is highly significant. It is still more significant in the light of the little known fact that Mrs. Eddy's book *Science and Health,* contains a good deal of matter derived originally from Vedanta philosophy, appropriately disguised and colored to suit Mrs. Eddy's views and purposes. Her borrowings from Quimby's ideas and practices are well known, but that she had studied Vedanta literature is not commonly known, even to those who have investigated her career and the genesis of her ideas. It was, if we mistake not, in the 12th chapter of the 36th edition of *Science and Health* that Mrs. Eddy refers to the Bhagavad-Gita and quotes from it, in terms somewhat similar to those in the article under review. Subsequently Mrs. Eddy withdrew the 36th edition as the reference to Vedanta, instead of strengthening her hold on her followers, turned the attention of inquirers to the Swamis and to the Theosophical Society. Copies of the edition mentioned are extremely scarce and in all subsequent editions this 12th chapter was omitted.

The *Monitor* article on the Gita contains numerous extracts from Sir Edwin Arnold's famous rendition in "The Song Celestial." The running comments illustrated in the extracts given are fair and appreciative. One wonders if the article does not foreshadow a gradual coming change on the part of the present sponsors of Mrs. Eddy's peculiar views. One wonders whether present-day Christian Science is not on the wane and, its Founder being long dead, whether its active responsible proponents are not getting ready to offer a broader appeal—one containing some little philosophy and logic, now that "Mrs. Eddy says" is no longer as effective a conjuring wand as it was a decade since. Some of the comments in the *Monitor* article run:

> . . . the chief interest of the poem lies in the calm, serene, philosophic tone which permeates it. . . . It explains the essence of that Brahmin faith which still guides the Oriental, and, from a human point of view, for the deep beauty and permanent truths discovered by this poet of long ago. . . . The surprising thing about this poet is his extreme open-mindedness and tolerance—his sanity and balance. . . . There is a kindred note in nearly all of Emerson too. . . . The resemblance to Emerson is a likeness of thought even more than of line or verse. . . .
>
> The modern reader may well pause for a moment over this marvelous old poem. He may not agree with Schlegel that it is "the most beautiful, perhaps the only true philosophic poem in the range of literature known to us," but he can hardly leave the poem without a sense of its dignity and insight, and without having a wider tolerance and a deeper sympathy for the civilization which has expressed itself in lines of such grave and serious beauty.

More one studies this *Monitor* article on the Gita, more he must be impressed with the idea that evolutionary forces are at work among Mrs. Eddy's leading followers. But whether evolutionary or merely political in a religious application, one thing is sure—Mrs. Eddy herself would need to be in desperate case indeed to tolerate it.

Christian Views on Prayer

Two opposing views of prayer are presented in the August *Atlantic Monthly*. One by Glenn Clark, professor of English at Macalester College, takes a frankly personal note which will be read with joy by the millions of simple and devout souls to whom the "Gospel Hymns," Moody and Sankey, T. DeWitt Talmage, revivals and revivalists, represent in the world spiritual what patent medicines represent to them in the world physical. Professor Clark speaks from "personal experience" and therefore with authority to all those (who shall number them?) who delight in "testimonies" and "experience meetings." His article begins:

> I do not know why God should have blessed me for the past two years with an almost continuous stream of answered prayer. Some of the answers were marvelous, many unexplainable, all of them joy-giving.

God, from this point of view is a universal spiritual "Green Acres" whereon his sheep may pasture and gambol while the Good Shepherd enjoys with them their bucolic freedom from effort or responsibility. But Mr. Clark is manifestly sincere, manifestly desirous of sharing his discovery with as many as may be who are starving in the midst of this plenty, with no one and nothing but their own feeble energies to keep The Wolf away. Equally is it manifest that Professor Clark has been the recipient of the fruits of a continuing personal experience of sorts in psychology—fruits so plentiful and satisfying that he is as yet all content to attribute them to "God."

The "New Thought" and "Success" advocates, practitioners, professors and followers will find much to emulate, if not to envy, in Professor Clark's experience and *modus operandi* in tapping the "All-Good." Even the "occultists" and Christian Scientists will find something they can borrow and exploit. The practices described by Professor Clark have always borne their fruits—as why should they not under Karma? Anyone who has a "God," who prays to his god *in faith believing,* and who acts as his god prescribes will assuredly have his prayers "answered." Those whose prayers remain unanswered have simply prayed for more than in their hearts they believed their god could or would grant—and since the *power* is the intensity of their faith, how could their "god" give them what they didn't expect, despite the "prayer?" Professor Clark's article is entitled "The Soul's Sincere Desire," which is as good a definition as any of what genuine prayer is. Desire, being the opposite of the Will, represents ignorant faith (passive Yoga) as contrasted with Spiritual Knowledge (the royal Yoga), but both employ the same *power*—the power of Soul itself. In all fairness Professor Clark's experience of prayer may justly be said to broadly represent both the popular Christian feeling and the theological conviction of the "Fundamentalists."

THE "MODERNIST" IDEA OF PRAYER

In the same way the other article mentioned embodies the "modernist" ideas on the same subject. The article is by Kirsopp Lake, Professor of Ecclesiastical History at Harvard. Perhaps a phrase will practically and with accuracy set off the contrasted views. The "fundamentalist" has convictions on God, Prayer and other religious subjects; the "modernist" has only ideas about them. With all its defects of understanding the "fundamentalist" view is the "heart doctrine"— limited only by sectarianism. The "modernist" idea is the "head doctrine"—mere "eye knowledge." Thus Dr. Lake knows all about what prayer is not, but does not know what it is, except in an academic sense. How could he, without faith? Very starkly it stands out that he has had no "experience" of prayer. Nevertheless, from the standpoint of Theosophy, Professor Lake's article is as satisfying, or rather as accurate, as the most highly educated "modernists"—pulpit or lay—might conceive it, but for very different reasons. Professor Lake shows first very clearly what prayer has always meant and means to those who really believe in it:

> To past generations prayer meant primarily the process of petition to God by which He was induced to do otherwise than He would have done if prayer had not been used. Fasting and sacrifice and prayer were the great magical triad by which men endeavored to secure favor from God. The Bible and Church History supply countless examples of the importance of

this triad. They also illustrate the way in which fasting and sacrifice have gradually come to lose their importance.

Secondary values are also given by Professor Lake: communion with God; clarification of thought; confession and self-examination are all components of the idea of prayer; "prayer means petition, communion, aspiration and confession." Professor Lake writes the obituary in these words:

> . . . probably few educated men believe in its efficacy. The laws of life—which is the Will of God—are not changed in their working by prayer, sacrifice, or fasting.

Unless, then, the Church of Tomorrow can give a truer explanation and a more viable application of prayer, one that will satisfy both the intellect and the heart, present-day Christianity is doomed:

> If neither Catholics nor Protestants can mend their ways, both will perish, but Religion will survive. . . . For the Devil is the ghost of primitive man, and God is the unborn life of the world that is yet to be.

India: East and West

Mr. Ghandi, who seems to be facing a crisis with his professed adherents, and Lord Ronaldshay, once Governor General of Bengal, might be taken as embodiments of the East and of the West. Strange as it may seem, the views of these two—types of the conquered and the conqueror—are not alien, the one to the other. Both see in India a country which cannot be "civilized," that is, conquered in an industrial, political, social, spiritual sense. The noble Lord finds India untouched in the mass after a century of British arms and administration:

> The organization of industries on the lines evolved by Western nations is something which is altogether alien to the genius of the Indian people.

Lord Ronaldshay goes on to discuss British military, civil, economic and educational efforts to improve according to Western ideas the conditions and outlook on life of the immense populations of this ancient land. In the midst of 320 millions of Indians he declares:

> The whole of the vast machinery necessary for this stupendous task is directed, controlled and kept in motion by a body of officials of all kinds . . . of whom the number of Englishmen has at all times been less than 5,000.

No wonder, after a century and a half, that Englishmen are beginning to recognize the impossibility of thus engrafting the West upon the East. He finds the "fundamental cause" of failure is to be found in the "incorrigible belief" of Englishmen generally "in the superiority of their own institutions over those of all other people, however different the conditions may be." Lord Ronaldshay's book, *India: A Bird's-Eye View,* is vitally and fairly written, and would indicate that India is beginning to affect the English in a more powerful and more ameliorative degree than the British have been

able to achieve with the Indians. It is part of the irony of existing things that some of the worst enemies of India's economic and political "home rule" are Indians, and many of her strongest sympathizers are English. "Mahatma" Ghandi is already finding, what great patriots have found before him, that India's deadliest foes to-day are to be found in her own household and not, as might be supposed, among her alien conquerors.

ORIENTAL AND OCCIDENTAL "SOMBRE SHADOWS"

Lord Ronaldshay devotes much attention to the Indian religions and their influence on the populace. "A certain submissive sadness," he generalizes, "is characteristic of the people of India." Part of this he ascribes, causatively, to the influence of a tropical climate and other physical influences, but the more recondite source he attributes to the "inherent pessimism which darkens the outlook of the Indian on life:"

> The doctrine of Karma spreads its sombre shadow far and wide over the Indian continent, impregnating men's minds with the germs of an enervating fatalism. . . . The annihilation of desire is the great teaching common to all the religions and all the systems which the intellectual genius of India has given to the world. It is the essence of the wisdom of the East.

Lord Ronaldshay has drawn his ideas of "karma" and "renunciation" from orthodox and popular Indian sources, as an intelligent and observant Hindu might derive his ideas of the teachings of Jesus from missionaries or current theological and sectarian views in the churches of the West. One is tempted to employ a *tu quoque* by asking Lord Ronaldshay whether he thinks the "Christian" outlook on life has produced any happier results than the Indian—whether the sum of human misery inflicted on others is less under the Christian regime in the West than under the Indian in the East? If the erroneous conception of Karma as fatalism has weighted the East with enervating pessimism, what has the Christian conception of salvation by proxy done to the moral nature of men in the West? If the Indian is to be reproached for being a submissive slave to his conception of duty, what is to be said of the hypocrisy of the all-conquering West?

Yet Lord Ronaldshay is right: not England, but the priesthood rules India, soul, mind and body. Ghandi, in his struggle for self-government and self-subsistence for India's millions, must needs arouse the souls of his fellows to the fact of their spiritual enslavement; must give them a new and truer meaning of Karma and transmigration; must give them a theosophical interpretation of Karma-Yoga in uncompromisingly preaching the brotherhood of man, irrespective of creeds and conditions; by drawing on the exhaustless treasury of the Oriental scriptures and giving them a fresh application to Brotherhood near at hand.

THE PROBLEM OF WESTERN PSYCHOLOGY

THEOSOPHISTS are well aware that since the inauguration of the Theosophical Movement in 1875 a tremendous change has taken place in the attitude of the most distinguished Western psychologists and scientists towards what may be roughly called the Occult side of nature and of man.

Experiments are being conducted at Harvard and other leading Universities in telepathy and allied phenomena, which goes to show one of the fruits of the mission of H. P. Blavatsky, namely, that the "third object" of the Parent theosophical society is now considered worthy of serious investigation. It is not to be wondered at, however, that these psychologists find "the greatest difficulty in getting good subjects," and that, seeing themselves "very ignorant," they "are apt to become the prey of any casual charlatan," as they confess to one of the Editors in a plea for information on "the proper methods of development," etc. The request is at once an admission that the methods hitherto in vogue in the West have not been productive either of practical or beneficent results, and also a promise, in that information is sought elsewhere than in modern "exact science."

But will Western experimenters take a *practical* attitude in respect of their own admitted ignorance in the psychological field of research, however they may admit the said ignorance theoretically? Surely enough experimentation has gone on in the last fifty years to convince rational experimenters that if their only possibilities lie through "mediums," "psychics," and other *passive* "subjects," they may as well give up all hope of real knowledge. They are like a man in the dark endeavoring to determine forms and colors. No doubt such a man could ascertain that there are many strange objects in his dark room. He can even bump his head against such of them as cannot keep out of his way, or which may desire to experiment with *him,* but he can never obtain that knowledge of which *light* is an essential pre-requisite.

No doubt, very great difficulties have been encountered by Western experimenters through the immense number of dubious and fraudulent phenomena adduced. But what is the lesson of that? Merely that if there are charlatan "subjects" and bogus "phenomena" in such abundance there must equally be an abundant supply of ignorant and credulous "experimenters." It is no more than the law of "supply and demand" in the domain of psychology. And even where the "subjects" are honest, they are as ignorant as the experimenters. In such conditions the most that can be hoped for is the

verification that phenomena of an unknown order *do* occur. What are commonly called clairvoyance, clairaudience, telepathy, "messages," and other psychical manifestations are already in evidence to such an extent that their validity is pretty generally accepted. This is plain from the fact that experimenters are now interested only secondarily in the "phenomena:" what they are primarily concerned with is to understand their *rationale*.

"Passive *yoga*" is the only kind that Western investigators seem to know anything about, and therefore to be interested in. Even in regard to that, they are more often the prey of charlatans than participants in actual *induced* phenomena. This ignorance as to the various forms of yoga—or what in our parlance may be called "psychical research"—and the inability to distinguish the spurious from the genuine in the manifestations, gives point to H.P.B.'s statement that ignorance is a psychic *anaesthetic*—whether that ignorance be on the part of the investigator or the subject.

The *spiritualism* with which we in the West have been dabbling for over half a century, is called in some places in the Orient *Hatha Yoga*. It has been known and practiced there for ages by all classes of the people. The existing moral, physical and material condition of Oriental peoples is a visible and standing witness of the results of this form of "psychical research." Europe had a long spell of it in the middle ages, and savage and degenerate tribes everywhere and in all times have been devoted to this sort of "magic." Whenever and wherever it has sway, degradation and destruction follow inevitably.

On the other hand, there is another kind of yoga. It has a name and that name is *Raja Yoga*—the Kingly Science. But just as the noble word Spiritualism has been corrupted by applying it to practices and fruits which are anything but spiritual, so Raja Yoga is more often than not the name assumed by the practitioners and victims of what is in fact hatha yoga.

In all the ages of the world's history and tradition Raja Yoga has been known and assiduously cultivated, but by the few. From time to time its genuine Adepts have mixed with mankind and given demonstrations of "the unexplained laws of nature and the psychical powers latent in man," by means both of phenomena and philosophy. Some have worshipped them as gods; others have feared them as devils, and they have invariably been followed by generations of pretenders and mediums. Few indeed have been those who have followed straitly the path indicated by these Adepts as the sure and only road to the knowledge and powers possessed by Them.

One thing is certain: Granting that such Adepts exist and that men can evolve to their state, humanity at large has never profited by their teaching or example. They are not known, and they can not be found out by any of the methods of the schools of science,

the creeds of the sects, any more than by the practices of hatha yoga. The true Raja Yoga has never been exposed by the only ones qualified to do so—that is to say, by its practitioners themselves. It is safe to say that the inquisitive will never be able to spy or pry into its secrets. Yet just as certainly is it safe to say that the fact of its existence has never been made a secret, nor have its professors ever withheld their guidance and instruction from any who complied with the *sine qua non* conditions precedent to its acquisition. As one of them wrote but yesterday in *their* calendar:

> Every earnestly-disposed man *may* acquire such powers practically; that is the finality of it. There are no more distinctions of persons in this than there are as to whom the sun shall shine upon or the air give vitality to. There are the powers of all nature before you; *take what you can.*

Practitioners of the true and genuine *Yoga* exist today as always, in the West as in the East, but they would no more submit themselves as "subjects" for experimentation by our professors and scientists than would a civilized man submit himself to the "experiments" of a tribe of savages or its "medicine men." This is said with all respect and in no invidious sense whatever. It is merely a phrasing of what is an actual fact in supernature—supernature at all events, so far as Western knowledge is concerned.

The practitioners of the real Yoga are philanthropists in the broadest sense of that word. If they could see any beneficent purpose to be served by making their knowledge and powers accessible to Western experimenters on terms prescribed by those experimenters, they would certainly have done so long since. They have never denied their ability or their willingness to teach—*on their own terms.* What are those terms?

Moral fitness. Why should those whose knowledge and whose humanitarianism are alike complete, succumb to any inducements to assist the Western world to commit suicide any faster than it is already doing on its own account? Their reason for silence is the same as must have been the silence of Christ when Pontius Pilate asked him, "What is Truth?" If Pontius Pilate would not *practice* the truth he already knew, if he, in moral weakness, misused his high office as the high priest, in moral wickedness, misused his, of what avail? Those in high place in the public esteem today no more recognize their responsibility as leaders of mankind than nineteen centuries ago. Many are those who now see the frightful consequences already visited and those still in entail for humanity, but when brought face to face with their own major responsibility for those consequences, deny it and disclaim it. The modern student of science, physical or metaphysical, is ardent in the "pursuit of knowledge," *i.e.,* powers, control over Nature's finer forces, while rejecting any and all responsibility for the abuse and misuse of those powers once they are made accessible.

Suppose it is assumed that there actually exist those psychical and psychological powers in which Western investigators are so acutely interested, and that there are practitioners of those powers whose knowledge is as exact, to say the least, as "exact science," what then? Shall they disclose this now occult dynamism to a world that only knows how to make selfish and destructive employment of the powers and forces already wrested from nature?

In very sober truth there is a *sub*-nature as well as a super-nature (as nature is known to us), and the methods in vogue in the West lead only to subnature—mentally, morally and spiritually, as well as physically. We have to remember that the same grain that makes food can also be converted into alcohol. Grain converted into food can be called by analogy supernature, and when made into poisons or intoxicants, subnature. Shall those whose sole motive for existence is philanthropy, show us how to brew still deadlier and swifter potions out of what should be the bread of life spiritual no less than life physical?

True Occultism does not proceed in that fashion. What has been done already has changed lethargy, indifference and incredulity regarding the psychical nature of man, into a keen and ardent curiosity to explore. The intellectual leaders of the race, the intelligentzia of every land, are awake as they have not been awake in many centuries, to the *reality* of "occult powers." So far, so good. Second, the philosophical and moral rationale of their acquisition has been made accessible to all who seek. There is the existent deadlock, which the West, to speak accurately if not euphemistically, is trying with might and main to pick. This is the real problem before Western psychologists today. The subject is one of surpassing importance. Nothing would please the great Masters of the Wisdom-Religion more than to see competent and serious University men approach the "third object" of the Parent T.S. in the right spirit; and "right," in this case, means the only attitude on which any measure of success can ever be predicated. That attitude is Brotherhood. Not the brotherhood of sectarianism in religion, of the scholastic in science, of nationalism in statesmanship, any more than the "brotherhood" of current socialism, but the Altruism of enlightened unselfishness—the "first object" of the Parent T.S.

However highly he may be endowed in an intellectual and worldly sense, unless both the philosophical and the ethical aspects are accepted as absolute and fundamental pre-requisites to any approach to psychic development or experimentation, there can be nothing but failure or ruin for the student.

ON GETTING READY

IN all transactions of life, in work or play, in business as in sport, by constant practice men prepare themselves. "We must get ready"—is the refrain heard on every side. The student-server of Theosophy also realizes that he has to prepare for growth, and perceives the fact of growth through service. In gaining this perception and in practising, inevitably because naturally, he makes mistakes. The ways of the higher life are so different, the mode of inner unfoldment at such variance with the methods of what is called modern progress that invariably there ensues waste of time —the most costly of all commodities in any market.

It is necessary for us to seize certain ideas which facilitate our endeavours at preparation. The very first of these is like a mirror in which we can measure the stature of our growing inner nature. *The spiritual life is not one of stable rest but of increasing creative activity which begets real joy.* Do we feel, in an ever increasing degree the enjoyment of life, the happiness of work? In all things and at all times do we feel naturally, that is without an effort, the uplift which wells up within the sanctuary of our being? This is the test. We are apt to judge ourselves from the praise or blame which others bestow; we often value our work entirely in the light of the reputation which it evokes;—this is not the test. Spirit-unfoldment registers its strength in light to the mind, repose to the never-ceasing consciousness. If our thoughts and deeds enlighten our own minds, bring peace and joy to our own hearts, they are the natural expressions of the inner light. Discontent, human or divine, proceeds from absence of bliss, Ananda, which is the very nature of Buddhi. In the former there is a total eclipse of the Light of the Spirit; in the second there is a partial one. From the shadows cast on the surface of daily life, by the objects of the two worlds of thoughts and actions, we can know their natures and also the strength and profundity of the radiation of the Divine Soul.

The affinity subsisting between our inner and outer natures provides the second of the rules for our consideration. *Reliance on Atma grows with the denial of Ahankara.* In that word "denial" lies one of the main practices of the life of the warrior-soul. The life of the senses gives birth to Egotism. The powers and forces of mind are prostituted for the gratification of desire in all the relations of life. The marital tie, sacred and beneficent, subsists between mind-powers and the Human Spirit, divine in nature. What happens in modern society is symptomatic of what takes place in the life of many a student of the Wisdom. The debasing of the marriage life so rampant in our civilization flows from the same archetype whence emerge the divisions in individual life whereby

we live in turns, the lower animal and the higher divine lives. Between the two, however hidden or obscure, there exists a sure relationship which is expressed in the second rule we are examining.

In preparing ourselves for the Path of Holiness we have to practise denial of ahankara-egotism by a constant appeal to Atma, the God within. Thus *Self*-reliance grows. Atma is altruistic, in the small man as in the large universe. It is everywhere because of its altruistic nature. To rely on It is to see in true proportion the multitudinous effusions of ahankara-soul, the lower self. The light of Atma enables us to determine the real values of the different component parts of the lower-self.

Hence contemplation becomes necessary on this: *the pure Heart pervades not only heaven but hell.* The descent of Jesus into the nether regions is a dramatized version of the psychological experiences every neophyte goes through. In the conquest of flesh, in the holy crusade, the *Jehad* of the Sufi, pure Atmic altruism pervading the field of battle subdues both good and evil, heaven and hell, and rises above them both, superior to both. One of the pairs of opposites, pleasure is often mistaken for Bliss for the same reason that the lower self and ahankara is mistaken for the higher self and Atma. In getting ready, the Light of Atma which is Bliss, the Love of Atma which is Wisdom, the Labour of Atma which is Sacrifice have to be seen as superior to the pleasure, the knowledge, and the activity of the lower self. With this perception comes the strength to "slay," that is, regenerate the animal-man.

The alchemical power to transform the baser metals of the lower self into the gold of the higher abides in the Heart of man. This mighty Shakti-Power, lies dormant and asleep—a coiled Dragon of Wisdom. Elsewhere in the human constitution is the venomous snake of self, that eternal foe of every aspirant to Wisdom and Altruism. But snake and dragon are of the same species and so the injunction—*"be merciful to the foe; against its treacheries be on guard."* To subdue the lower by avoidance of causing irritation to it is skillful action. The two characteristics necessary for this enterprise are a sense of humor for the foibles of the lower self, and a never-failing watchfulness over its insidious ways.

In this holy war of regeneration the purifying power of knowledge has to be used. This is where Theosophy, as a body of knowledge, sure and infallible, founded and reared on the accumulated experience of the race, enters. Every decent-minded individual wants to better his life; many an enthusiast is willing to practise rules of conduct which will bring success to him. But very few indeed study the science of the soul, even theoretically, for the law of reliance on Atma by the denial of ahankara frightens or discourages them. Those who mentally understand the teaching often lapse into old ways and modes of denial of Atma and reliance on

ahankara. Time is not allowed, such is the rushing nature of our race, for the assimilation of what is studied. The spontaneous generation of the Dragon of Wisdom in the cave of the Heart can take place only in the passage of time. If in that period we are disturbed by events or are wearied to disgust with things, we identify ourselves with those events and things. "Kala (time) alone survives yama (death)—Atma (Self) is made of Kala (time)."

To be the better able to help and teach others we should use time to study, and let time use us for the process of assimilation. Thus yoga with Time is achieved.

Knowledge in the passage of time will purify the lower self of its dross and give birth to compassion by the aid of which others can be truly helped. Compassion replaces Knowledge with Wisdom, makes all action sacrificial, all existence blissful. Thus yoga with Space is attained.

By study of Theosophy we acquire Wisdom; by the practice of Theosophy we acquire Compassion; these two lead to the attainment and realization of the Bliss of the inner life. To be blissful, to be compassionate, to be discerning—these constitute the eternal triad of preparation for the life of spiritual service. In this attempt, speaks the Teaching,—*"Beware of settled security; it leads to sloth, or to presumption."*

Desire for Chelaship*

Question—Do the Masters know one's earnest desires and thoughts? I desire to become a chela in my next incarnation. What effect will it have upon my condition and environment in that life? Is my desire forgotten or lost, or is there a record made of it?

Answer—The effect of a desire to become a chela in the next incarnation will be to place one where the desire may be probably realized. Its effect on the next condition and environment depends on so many things that no definite reply could be given. If the desire be held determinedly and unceasingly, the goal is brought nearer, but that also brings up *all* the karma of the past, thus precipitating an immense conflict on the individual: a conflict which when once begun has only two ways of ending, one, total defeat, the other, success; there is no half-way. As Dante wrote, "Who enters here leaves hope behind." Therefore, in general, the next life, or rather the life of a chela, while full of noble possibilities, is a constant battle from beginning to end. As to times and periods, it is said in the East that when the probationary chela steps on the path he will reach a goal in seven births thereafter.—*W.Q.J.*

**The Theosophical Forum*, November, 1889.

GENIUS*

"Genius! thou gift of Heaven, thou light divine!
Amid what dangers art thou doom'd to shine.
Oft will the body's weakness check thy force,
Oft damp thy vigour, and impede thy course;
And trembling nerves compel thee to restrain
Thy nobler efforts to contend with pain;
Or want, sad guest! . . ."—CRABBE.

AMONG many problems hitherto unsolved in the Mystery of Mind, stands prominent the question of Genius. Whence, and what is genius, its *raison d'être,* the causes of its excessive rarity? Is it indeed "a gift of Heaven?" And if so, why such gifts to one, and dullness of intellect, or even idiocy, the doom of another? To regard the appearance of men and women of genius as a mere accident, a prize of blind chance, or, as dependent on physical causes alone, is only thinkable to a materialist. As an author truly says, there remains then, only this alternative: to agree with the believer in a *personal* god "to refer the appearance of every single individual to a *special act of divine will and creative energy,*" or "to recognize, in the whole succession of such individuals, one great act of some will, expressed in an eternal inviolable law."

Genius, as Coleridge defined it, is certainly—to every outward appearance, at least—"the faculty of growth"; yet to the inward intuition of man, it is a question whether it is genius—an abnormal aptitude of mind—that develops and grows, or the physical brain, *its vehicle,* which becomes through some mysterious process fitter to receive and manifest *from within outwardly* the innate and divine nature of man's over-soul. Perchance, in their unsophisticated wisdom, the philosophers of old were nearer truth than are our modern wiseacres, when they endowed man with a tutelar deity, a Spirit whom they called *genius.* The substance of this entity, to say nothing of its *essence*—observe the distinction, reader,—and the presence of both, manifests itself according to the organism of the person it informs. As Shakespeare says of the genius of great men—what we perceive of his substance "is not here"—

"For what you see is but the smallest part . . .
But were the whole frame here,
It is of such a spacious, lofty pitch,
Your roof were not sufficient to contain it. . . ."

This is precisely what the Esoteric philosophy teaches. The flame of genius is lit by no anthropomorphic hand, save that of one's own Spirit. It is the very nature of the Spiritual Entity itself, of our *Ego,* which keeps on weaving new life-woofs into the web of reincarnation on the loom of time, from the beginnings to the ends

*This article by H. P. Blavatsky is reprinted from *Lucifer,* Nov., 1889.

of the great Life-Cycle.** This it is that asserts itself stronger than in the average man, through its personality; so that what we call "the manifestations of genius" in a person, are only the more or less successful efforts of that EGO to assert itself on the outward plane of its objective form—the man of clay—in the matter-of-fact, daily life of the latter. The EGOS of a Newton, an Æschylus, or a Shakespeare, are of the same essence and substance as the Egos of a yokel, an ignoramus, a fool, or even an idiot; and the self-assertion of their informing *genii* depends on the physiological and material construction of the physical man. No Ego differs from another Ego, in its primordial or original essence and nature. That which makes one mortal a great man and of another a vulgar, silly person is, as said, the quality and make-up of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, *Inner* man; and this aptness or inaptness is, in its turn, the result of Karma. Or, to use another simile, physical man is the musical instrument, and the Ego, the performing artist. The potentiality of perfect melody of sound, is in the former —the instrument—and no skill of the latter can awaken a faultless harmony out of a broken or badly made instrument. This harmony depends on the fidelity of transmission, by word or act, to the objective plane, of the unspoken divine thought in the very depths of man's subjective or inner nature. Physical man may—to follow our simile—be a priceless Stradivarius, or a cheap and cracked fiddle, or again a mediocrity between the two, in the hands of the Paganini who ensouls him.

All ancient nations knew this. But though all had their Mysteries and their Hierophants, not all could be equally taught the great metaphysical doctrine; and while a few elect received such truths at their initiation, the masses were allowed to approach them with the greatest caution and only within the farthest limits of fact. "From the DIVINE ALL proceeded Amum, the Divine Wisdom . . . give it not to the unworthy," says a Book of Hermes. Paul, the "wise *Master-Builder*,"* (I *Cor.* III., 10) but echoes Thoth-Hermes when telling the Corinthians "We speak Wisdom among them that are perfect (the initiated) . . *divine* Wisdom in a MYSTERY even the *hidden* Wisdom." *(Ibid.* II., 7.)

Yet, to this day the Ancients are accused of blasphemy and fetishism for their "hero worship." But have the modern historians ever fathomed the cause of such "worship!" We believe not. Otherwise they would be the first to become aware that that which was "worshiped," or rather that to which honours were rendered was neither the man of clay, nor the *personality*—the Hero or

**The period of one full *Manvantara* composed of Seven Rounds.

*A term absolutely theurgic, masonic and occult. Paul, by using it, declares himself an Initiate having the right to initiate others.

Saint So-and-So, which still prevails in the Roman Church, a church which beatifies the body rather than the soul—but the divine imprisoned Spirit, the *exiled* "god" *within* that personality. Who, in the profane world, is aware that even the majority of the magistrates (the *Archons* of Athens, mistranslated in the Bible as "Princes")—whose official duty it was to prepare the city for such processions, were ignorant of the true significance of the alleged "worship"? Verily was Paul right in declaring that "we speak wisdom . . . not the wisdom of this world . . . which none of the *Archons* of this (profane) world knew," but the *hidden wisdom* of the MYSTERIES. For, as again the Epistle of the apostle implies the language of the Initiates and their secrets no *profane,* not even an "Archon" or ruler *outside the fane* of the sacred Mysteries, knoweth; none "save the Spirit of man (the *Ego)* which is *in him.*" *(Ib.* V. II.)

Were Chapters II. and III. of I Corinthians ever translated in the Spirit in which they were written—even their dead letter is now disfigured—the world might receive strange revelations. Among other things it would have a key to many, hitherto unexplained rites of ancient Paganism, one of which is the mystery of this same Hero-worship. And it would learn that if the streets of the city that honoured one such man, were strewn with roses for the passage of the Hero of the day; if every citizen was called to bow in reverence to him who was so feasted; and if both priest and poet vied in their zeal to immortalize the hero's name after his death—occult philosophy tells us the reason why this was done.

"Behold," it saith, "in every manifestation of genius—*when combined with virtue*—in the warrior or the Bard, the great painter, artist, statesman or man of Science, who soars high above the heads of the vulgar herd, the undeniable presence of the celestial exile, the divine *Ego* whose jailor thou art, Oh man of matter!" Thus, that which we call *deification* applied to the immortal God within, not to the dead walls or the human tabernacle that contained him. And this was done in tacit and silent recognition of the efforts made by the divine captive who, under the most adverse circumstances of incarnation, still succeeded in manifesting himself.

Occultism, therefore, teaches nothing new in asserting the above philosophical axiom. Enlarging upon the broad metaphysical truism, it only gives it a finishing touch by explaining certain details. It teaches, for instance, that the presence in man of various creative powers—called genius in their collectivity—is due to no blind chance, to no innate qualities through hereditary tendencies—though that which is known as atavism may often intensify these faculties—but to an accumulation of individual antecedent experiences of the *Ego* in its preceding life, and lives. For, though omniscient in its essence and nature, it still requires experience through its *personalities* of the

things of earth, earthy on the objective plane, in order to apply the fruition of that abstract omniscience to them. And, adds our philosophy—the cultivation of certain aptitudes throughout a long series of past incarnations must finally culminate in some one life, in blooming forth as *genius,* in one or another direction.

Great Genius, therefore, if true and innate, and not merely an abnormal expansion of our human intellect—can never copy or condescend to imitate, but will ever be original, *sui generis* in its creative impulses and realizations. Like those gigantic Indian lilies that shoot out from the clefts and fissures of the cloud-nursing, and bare rocks on the highest plateaux of the Nilgiri Hills, true Genius needs but an opportunity to spring forth into existence and blossom in the sight of all on the most arid soil, for its stamp is always unmistakable. To use a popular saying, innate genius, like murder, will out sooner or later, and the more it will have been suppressed and hidden, the greater will be the flood of light thrown by the sudden irruption. On the other hand artificial genius, so often confused with the former, and which in truth, is but the outcome of long studies and training, will never be more than, so to say, the flame of a lamp burning outside the portal of the fane; it may throw a long trail of light across the road, but it leaves the inside of the building in darkness. And, as every faculty and property in Nature is dual—*i.e.,* each may be made to serve two ends, evil as well as good—so will artificial genius betray itself. Born out of the chaos of terrestrial sensations, of perceptive and retentive faculties, yet of finite memory, it will ever remain the slave of its body; and that body, owing to its unreliability and the natural tendency of matter to confusion, will not fail to lead even the greatest *genius,* so called, back into its own primordial element, which is chaos again, or *evil,* or earth.

Thus between the true and the artificial genius, one born from the light of the immortal Ego, the other from the evanescent will-o'-the-wisp of the terrestrial or purely human intellect and the animal soul, there is a chasm, to be spanned only by him who aspires ever onward; who never loses sight, even when in the depths of matter, of that guiding star the Divine Soul and mind, or what we call *Buddhi-Manas.* The latter does not require, as does the former, cultivation. The words of the poet who asserts that the lamp of genius—

> "If not protected, pruned, and fed with care,
> Soon dies, or runs to waste with fitful glare—"

—can apply only to artificial genius, the outcome of culture and of purely intellectual acuteness. It is not the direct light of the *Manasa putra,* the "Sons of Wisdom," for true genius lit at the flame of our higher nature, or the EGO, cannot die. This is why it is so very rare. Lavater calculated that "the proportion of genius

(in general) to the vulgar, is like one to a million; but genius without tyranny, without pretension, that judges the weak with equity, the superior with humanity, and equals with justice, is like one in ten millions." This is indeed interesting, though not too complimentary to *human* nature, if, by "genius," Lavater had in mind only the higher sort of human intellect, unfolded by cultivation, "protected, proved, and fed," and not the genius, we speak of. Moreover such genius is always apt to lead to the extremes of weal or woe him, through whom this artificial light of the terrestrial mind manifests. Like the good and bad genii of old with whom human genius is made so appropriately to share the name, it takes its helpless possessor by the hand and leads him, one day to the pinnacles of fame, fortune, and glory, but to plunge him on the following day into an abyss of shame, despair, often of crime.

But as, according to the great Physiognomist, there is more of the former than of the latter kind of genius in this our world, because, as Occultism teaches us, it is easier for the personality with its acute physical senses and *tatwas* to gravitate toward the lower quaternary than to soar to its triad—modern philosophy, though quite proficient in treating this lower place of genius, knows nothing of its higher spiritual form—the "one in ten millions." Thus it is only natural that confusing one with the other, the best modern writers should have failed to define *true* genius. As a consequence, we continually hear and read a good deal of that which to the Occultist seems quite paradoxical. "Genius, requires cultivation," says one; "Genius is vain and self-sufficient" declares another; while a third will go on defining the *divine light* but to dwarf it on the Procrustean bed of his own intellectual narrow-mindedness. He will talk of the great eccentricity of genius, and allying it as a general rule with an "inflammable constitution," will even show it "a prey to every passion but seldom delicacy of taste!" (Lord Kaimes.) It is useless to argue with such, or tell them that, original, and great genius puts out the most dazzling rays of human intellectuality, as the sun quenches the flame-light of a fire in an open field; that it is never eccentric; though always *sui generis;* and that no man endowed with true genius can ever give way to his physical animal passions. In the view of an humble Occultist, only such a grand altruistic character as that of Buddha or Jesus, and of their few close imitators, can be regarded, in our historical cycle, as fully developed GENIUS.

Hence, true genius has small chance indeed of receiving its due in our age of conventionalities, hypocrisy and time-serving. As the world grows in civilization, it expands in fierce selfishness, and stones its true prophets and geniuses for the benefit of its apeing shadows. Alone the surging masses of the ignorant millions, the great people's heart, are capable of sensing intuitionally a true "great

soul" full of divine love for mankind, of god-like compassion for suffering man. Hence the populace alone is still capable of recognizing a genius, as without such qualities no man has a right to the name. No genius can be now found in Church or State, and this is proven on their own admission. It seems a long time since in the XIII. century the "Angelic Doctor" snubbed Pope Innocent IV. who, boasting of the millions got by him from the sale of absolutions and indulgences, remarked to Aquinas that "the age of the Church is past in which she said 'Silver and gold have I none!' " "True," was the ready reply; "but the age is also past when she could say to a paralytic, 'Rise up and walk.' " And yet from that time, and far, far earlier, to our own day the hourly crucifixion of their ideal Master both by Church and State has never ceased. While every Christian State breaks with its laws and customs, with every commandment given in the Sermon on the Mount, the Christian Church justifies and approves of this through her own Bishops who despairingly proclaim "A Christian State *impossible* on Christian Principles."* Hence—no Christ-like (or "Buddha-like") way of life is possible in civilized States.

The occultist then, to whom "true genius is a synonym of self-existent and infinite mind," mirrored more or less faithfully by man, fails to find in the modern definitions of the term anything approaching correctness. In its turn the esoteric interpretation of Theosophy is sure to be received with derision. The very idea that every man with a "soul" in him, is the vehicle of (a) genius, will appear supremely absurd, even to believers, while the materialist will fall foul of it as a "crass superstitition." As to the popular feeling—the only approximately correct one because purely intuitional, it will not be even taken into account. The same elastic and convenient epithet "superstition" will, once more, be made to explain why there never was yet a universally recognized genius—whether of one or the other kind—without a certain amount of weird, fantastic and often uncanny, tales and legends attaching themselves to so unique a character, dogging and even surviving him. Yet it is the unsophisticated alone, and therefore only the so-called *uneducated* masses, just because of that lack of sophistical reasoning in them, who feel, whenever coming in contact with an abnormal, out-of-the-way character, that there is in him something more than the mere mortal man of flesh and intellectual attributes. And feeling themselves in the presence of that which in the enormous majority is ever hidden, of something incomprehensible to their matter-of-fact minds, they experience the same awe that popular masses felt in days of old when their fancy, often more unerring than cultured reason, created of their heroes gods, teaching:

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*See "Going to and Fro" in *Theosophical Activities*, 1st Article.

. . . "the weak to bend, the proud to pray
To powers unseen and mightier than they. . ."

This is now called SUPERSTITION. . .

But what is Superstition? True, we dread that which we cannot clearly explain to ourselves. Like children in the dark, we are all of us apt, the educated equally with the ignorant, to people that darkness with phantoms of our own creation; but these "phantoms" prove in no wise that that "darkness"—which is only another term for the *invisible* and the *unseen*—is really empty of any *Presence* save our own. So that if in its exaggerated form, "superstition" is a weird incubus, as a belief in things *above* and *beyond* our physical senses, yet it is also a modest acknowledgment that there are things in the universe, and around us, of which we knew nothing. In this sense "superstition" becomes not an unreasonable feeling of half wonder and half dread, mixed with admiration and reverence, or with fear, according to the dictates of our intuition. And this is far more reasonable than to repeat with the too-learned wiseacres that there is nothing "nothing whatever, in that darkness;" nor can there be anything since they, the wiseacres, have failed to discern it.

E pur se muove! Where there is smoke there must be fire; where there is a steamy vapour there must be water. Our claim rests but upon one eternal axiomatic truth: *nihil sine causa.* Genius and undeserved suffering, prove an immortal Ego and Reincarnation in our world. As for the rest, *i.e.,* the obloquy and derision with which such theosophical doctrines are met, Fielding—a sort of Genius in his way, too—has covered our answer over a century ago. Never did he utter a greater truth than on the day he wrote that *"If superstition makes a man a fool,* SCEPTICISM MAKES HIM MAD."—H.P.B.

DISINTEGRATION BY ADEPTS

Note that no Adept even can disintegrate and reform any organism above the stage of vegetable: the Universal *Manas* has in the animal begun and in man completed its differentiation into individual entities: in the vegetable it is still an undifferentiated universal spirit, informing the whole mass of atoms which have progressed beyond the inert mineral stage, and are preparing to differentiate. There is movement even in the mineral, but it is rather the imperceptible quiver of that Life of life, than its active manifestation in the production of form—a ramification which attains its maximum not, as you may suppose, in the stage of physical man, but in the higher one of the Dhyan Chohans, or Planetary Spirits, *i. e.,* once human beings who have run through the scale of evolution, but are not yet re-united, or coalesced with Parabrahma, the Universal Principle.—From *The Theosophist,* 1883.

LIVING THE LIFE

DEAR COMPANIONS:

Yours of 2nd is here. I should like to meet your Mr. C——. The statement that Theosophy "believes" in anything needs straightening out. There are a lot of self-satisfied Theosophists who never use the word Theosophy, Reincarnation and Karma; yet who would doubtless call themselves Theosophists. The excuse generally given is that Theosophy has been "discredited,"—as if such a thing could ever happen. It is no doubt true that many people calling themselves Theosophists have by their folly given false impressions of what Theosophy stands for and means, but that should induce in all Theosophists more strenuous effort to correct the falsities and put the philosophy in its true light. If there were more Theosophists of the latter kind there would not be so much of false impression; so the moral is to swell the number, instead of helping the enemy by withdrawal—retreat—the course of the ill-informed, the coward and the traitor. What he should have said is that some Theosophists or members of the Theosophical societies believe in a big being—the Logos—in the sense that he implied. But he may have the wrong conception of what they believe, and may be imputing to it his own belief and misunderstanding of it. There is a wide difference between "big being" in the sense of a "personal god,"—and the Logos as set forth in the Secret Doctrine, as a "being"; between the conception of "Jehovah" of the Bible and the churches, and the Logos as a collection of beings of many grades *in posse*—considered as a being only because assembled together in one stream of evolution, and necessary to each other for further experience.

No doubt there is a school of "Occult Arts" in the Catholic Church (as he says) but there is certainly not a school of Occultism in the sense of the Lodge of Masters. It is not only not probable but impossible for a school whose motive is selfish in basis, to acquire spiritual powers of the highest order. "The least taint of selfishness and the spiritual is turned into the psychic and dire are the results." One might remain in the Catholic or any other church and be a Theosophist, but it would mean that he was only ostensibly a Catholic. One might be there with knowledge and for some purpose other than perpetuating that malign system. To be really and truly a Catholic and a Theosophist at the same time, would be like going in two directions at the same time.

His saying that H.P.B. made mistakes is a pitiful attempt to drag her down to the level of his own ignorance. It might very well be that she (He) purposely laid herself open to a charge of errancy in unimportant things, in order to prevent dependence upon her "as a person," but I for one do not believe that she made one single "mistake;" but that everything that she did was intentional,

and with a beneficent end in view. It does not make any difference what A—— or Mr. C—— said about H.P.B.; the value of both are identical—guesswork. "Those who do not understand her had best not try to explain her; if they find the task she laid down too heavy for them, they had better leave it alone." These are Master's words and their repetition at times would help to eradicate wrong impressions.

It is quite true that we may be too insistent in speaking our beliefs in regard to H.P.B. and W.Q.J., for that course followed incontinently would serve to arouse opposition in some and a supposition in others that belief in Them was a *sine qua non;* either of which would defeat the end in view. One's own conviction may be given when found advisable, and the reasons for it presented; just as in the "Ocean," the Masters are presented in the very first chapter; for without Them as the Custodians of Ancient Wisdom, to what could we assign the existence and appearance of Theosophy? It is the Message that the world needs, and in consideration of that, the question as to who brought the Message naturally follows. Understanding of the Message brings a comprehension of the nature of the Messengers. Before something of that understanding is arrived at H. P. Blavatsky and William Q. Judge would be considered as "just people like ourselves," and as liable to error.

The kind of Theosophical education that is needed is one that will not feel bewildered by any turnings aside of individuals no matter how high or advanced they may appear to have been. All prate about the "original lines"; what are they? Well, W.Q.J. wrote after H.P.B. had gone, that we must go to Her and the Master's *letters* for the "program." It is not laid down in schedule form, but it is there and can be found by anyone who is *anxious* to follow the program. The course of the Theosophical Society and Theosophists all along gives evidence that it is possible to drift onto some sandbank of thought, some *finality,* and stay there even when exceptional opportunities had been had, and a great advance in knowledge had been gained. In some this has been in the opening up of the psychic side, but all in a good way.

Well, it does not do to be "cock-sure," but to be ready ever to revert to the Source, the Message, the plan as far as outlined; with that readiness, every new development, event or change, whether in persons or things, is taken into consideration in relation to what has been *recorded.* If "intuitions" do not accord with that, then it is wise to stick to what the Messengers laid down. The mysteries of lower Manas are great and many.

I must stop now. Good night, blessings to you and every success.—*R.C.*

THE DISEASE OF THIS CYCLE

AS years roll by the prophetic vision of H.P.B. justifies itself. Numerous scientific discoveries, archeological finds, and political upheavals show how clearly she perceived the future, part of which is now the present. There are two factors connected with this phenomenon to which the attention of the modern Theosophical student has to be drawn. First, there is a general lack of enquiry on the subject of the mode and the method of her power to prophesy. Secondly, there is a curious neglect of all her many and unequivocal warnings on the subject of psychic powers, their lures and dangers, and their emergence on the surface of modern civilization under Karma and in accordance with cyclic law.

Recent developments in organizations named Theosophical and of individuals who call themselves Theosophists and who claim inspiration from the Masters and the Comrades of H.P.B. are but the signs of the working out of that Karmic and cyclic law. We find ourselves today surrounded by two classes of psychically deluded mortals—one which is aware of the existence of H.P.B.'s teachings and of the philosophy of Theosophy; and second, a large number of people who do not even know of the existence of what the Masters taught through her. In a very real sense there is little difference between these two classes, for neither know the teachings of H.P.B., though their respective moral responsibility is indeed different. The guilt of the former is vastly greater than that of the latter, who for one reason or another have not contacted the philosophy of Theosophy or any of the institutions that use the name of H.P.B., her Masters and their teachings, but who are false to them all three.

The disease of our cycle is that of Psychism. The inner nature fecundated by cyclic processes unfolds itself and because people are unaware of the laws of health and growth they fall prey to the psychic disease. Among them are those people who belong to the first of the two classes, who calling themselves Theosophists and using Theosophical terms and terminology are breeders of a species of psychic germ which can be well compared to the deadly white ant of India. These creatures have all the semblance of the honest and busy bee; they work in community; they toil for their queen-leader; but while the bee gathers honey, sweet and nourishing, from fragrant flowers dancing in the open sunlight of a garden, the white ants work in darkness underground and live by destruction. The so-called Theosophists who take the names of H.P.B. and her Masters while preaching and practising contrary to what she and they taught are at once blasphemers and spreaders of psychic poison which destroys. The abuse of Sacred Names entailed in their claims is dangerous to ignorant but innocent men and women.

These fall prey to the claims of egotists or exploiters or both. From time to time this journal has taken notice of such claimants to the throne and the sceptre of H.P.B. Such men and women have not to be judged by their own claims, innuendoes, proclamations or messages transmitted by themselves in the name of H.P.B. and Those who stood behind her. These "successors" of H.P.B., these "revisers" of her *Secret Doctrine,* these claimants who deceive themselves and others by their boasts of contact with Thibetan Masters, are a menace in the new era which the swing of the cycle is now opening. All of these have to be examined and judged in the light of the Immemorial philosophy of Theosophy. H.P.B. herself advised her pupils to treat her own phenomena, teachings, and life-activities thus. All true students and lovers of the Wisdom must do likewise ere accepting new messages, teachings and claims.

H.P.B. has left her Will and Testament behind her—more precious because more enduring than her very physical presence when she lived in this world of mortality. By her Will and Testament the claims to her inheritance have to be examined. In this Will and Testament numerous statements on the nature of psychic pronouncements and pronouncers are to be found. All such remarks and hints and unequivocal directions should be heeded by enquirers. Those who even in ignorance support the propagation of the psychic disease by aiding with money and otherwise these psychics incur a grave Karmic responsibility. Let such be warned in time lest they burn their fingers playing with "cosmic fire." For all such a clear direction was given in the early days by no less a Personage than the Mahatma M.:—

> There is one general law of vision (physical and mental or spiritual) but there is a qualifying special law proving that all vision must be determined by the quality or grade of man's spirit and soul, and also by the ability to translate divers qualities of waves of astral light into consciousness. There is but one general law of life, but innumerable laws qualify and determine the myriads of forms perceived and of sounds heard. There are those who are willingly and those who are *unwillingly*—blind. Mediums belong to the former, sensitives to the latter. Unless regularly initiated and trained—concerning the spiritual insight of things and the supposed revelations made unto man in all ages from Socrates down to Swedenborg and "Fern"—no self-tutored seer or clairaudient ever saw or heard *quite* correctly.

This is one of the most important and outstanding messages of the Mahatmic letters which unveil the Plan and Method of the work of the Lodge of Masters as a body. How many readers will perceive this? How many will truly apply the strictures of the Blessed Ones on religious and psychic practices and study of dubious subjects? How many will make note and follow in sincerity the ever-emerging injunction to leave tangential paths alone, and follow the *one straight Path?* Every psychic experience, every psychological

vision, in church or at séance in connection with the dead, is a serious pitfall; but how many will learn from the comments on Stainton Moses and Eglinton? People are apt to regard other people's invisible visitors as spooks, but their own as angels; when spooks appear at spiritualistic circles they are spoken of as the work of the Devil by the church, but spooks in cathedrals are angels of light from God Himself! The wave of psychic influence is working its havoc, but alas! how few they be who see it. This time last century Masters were preparing to fight the coming rage of mediumism. In this century we are now face to face with a more vital danger—for individuals in large number are fast preparing themselves to become their own mediums. Automatic writing, planchette, slate-work, and a dozen other forms of psychism, and psycho-physiology are working havoc—and most know nothing about it! Psycho-analysis is waking to full power the dregs of sex-mania which have been lying fallow, and thus has been broken the wise rule—let sleeping dogs lie. Neo-psychology is producing quaint tests to measure the depth of Manas—in boys and girls and employees. Medicine is fast drifting into the old curse of magic which worked with blood and glands. Verily, what can save our humanity, but the consistent philosophy of H.P.B. and her Masters?

Our responsibility increases as the corrupting forces of psychism increase. The real students of Theosophy are few and far between and solidarity among them is very necessary. That unity can result only from similarity of aim and purpose for Theosophical service, and they in their turn depend upon identity of Teachings. Masters, whatever their domicile, are practitioners of a *single* philosophy, of a precise science, of a unified system of knowledge, which is *not* growing or evolving. Its teachings are all fully codified, tabulated, arranged. H.P.B. laid stress on this.

The first step is to study the recorded message of H.P.B. and in its supernal light accept or reject claims and claimants. Said H.P.B. "you are all like so many children playing with fire because it is pretty, when you ought to be men studying philosophy for its own sake."

Having struck this note of warning for the protection of the innocent, and indicated the way to be pursued by the enquirer and the beginner, let us make an earnest and a sincere appeal to those who knowingly or unconsciously blunder into abusing the names of the Great Teachers, Their Lodge and Their Holy Science. If they and their poor prey will but peruse and reflect on the section entitled "The Abuse of Sacred Names and Terms" in H.P.B.'s *Key to Theosophy* (pp. 237-240) they all will feel, if they do not yet perceive, that theirs is not the Path that leadeth to the White Light of Occultism.

AMONG FRIENDS

FOLKS," said the Judge after lunch, "I unearthed a hidden chapter in the life of our fighting man today."

"Yes?" said Mother inquiringly, while Captain Blunt cocked an apprehensive ear.

"It would seem," said the Judge, "that he was not always known as a titled militarist."

"Nor would be now, if some of his friends didn't seem so excessively fond of said title," snapped the Captain.

"Peace, brother," said Mr. Browser. "*You* were quite fond of it once; it's our turn, now. Let's have the story, Judge."

"Well, an earnest inquirer 'blew in' today, who first heard of Theosophy from our Captain, and the gentleman lifted the curtain upon the following scene: A sullen expanse of midnight sea, occupied by a convoy of darkened transports—action centers in a little deck cabin, all outside openings sealed tight, no lights save an occasional ghastly blue glimmer to add new darkness to the night. All the foul air from three thousand men was pouring up from the depths to settle against the upper decks. In this cabin, four wretched non-coms, McGann, Jones, Blunt and Smith, were lying with noses against the anything but clean floor, sniffing at the occasional trickle of comparatively decent air which stole under the outer doors and felt its way along the floor—conditions which one would expect to dampen the ardor of the most enthusiastic Theosophical propagandist." The Judge paused, with a half-smile at the Captain, whose eyes held that look of "old, unhappy, far-off things."

"Pruning the conversation of its most colorful expressions—unfortunately but necessarily—the following ensued—at least, here is the way my visitor told it:

"Blunt," said Sergeant McGann, "you always say we can't get anything that's not coming to us. What particular crimes did we commit to get slung into this kind of hell? Is it a sin to fight for our country?"

"Sin, my benighted friend," replied Blunt, "is merely a convenient term for the things other people do. The sooner we get this sin and punishment idea out of our heads, the sooner we'll begin to understand what it's all about. What has an Absolute, Impersonal, Immutable Universe to do with this purely human—and often purely infantile—distinction between righteousness and unrighteousness, cleanness and uncleanness?"

"Whattaya mean?" said Sergeant Jones, suddenly sitting up. "Ain't there no difference between good and bad? Is a Hun and

everything he does as good as us and what we do, no matter what it is?"

"Come down out of the ether, Mr. Jones," replied Blunt, "and lie down once more that the better air may assist me in arousing such small intelligence as Karma, through the agency of heredity, environment, and natural cussedness, may have endowed you with—"

"Gentlemen!—er, I mean, men!" broke in Smith, "My head aches! ("Oh, *boy,*" chorused the others) and I'm in no mood for conundrums. Talk sense or we'll *all* go crazy! Blunt, for the love of Pete, if you understand what you're trying to say, come through!"

"Well," said Blunt, "It's a matter of spiritual mechanics—action and reaction equal—*you* understand that, McGann. The Universe is in a state of eternal balance as a whole—how could it be otherwise? The Eternal cannot act. Actions arise *within* it and simultaneously with every act, mental, moral, or physical, arises a state of strain— the whole Universe is thrown out of balance. Consequently, until balance is restored, the weight of all manifestation rests on the disturber according to the magnitude of the disturbance. Every action means sensation, every sensation, and consequently every action, has its opposite. To human beings, those actions which lead to pleasant sensations are 'good' the opposite 'bad.' Knowledge consists in finding out what sort of action leads in the end to happiness for the greatest number. And that action, for days, or for years, or for lives, may be pain for the actor who sees farther than others; who does not care for the results of the hour, but follows the 'small old path which leads far away;' who desires liberation, spiritual bliss, eternal happiness, as much as anyone else, but is willing to go through whatever is necessary to help others. And that is the way to find out what is meant by 'that which is like poison at the beginning, and is like the waters of life at the end'."

Silence fell, save for the surge of the restless waters and the pounding of the ship's engines.

"Blunt," said McGann suddenly, "Just how far have *you* gone on that path?"

"Well," said Blunt, slowly, "One who *knew* where the rest of us study, One who *lived* what the rest of us talk about, said 'Follow not me nor my path, but the Path I show.' Her path was a nobler one than any of us can imagine, but every man's path must be his own, for he *is* his path. Anyone who tries to follow my particular trail, or that of any other particular person, will be badly deluded. A Theosophist who *is* a real one—and few of them get suspected of it—is likely to be no different from anyone else except that he *knows* he is mentally and morally sick and is trying to cure himself, while the other fellow either *likes* being sick or can't diagnose what's

the matter with him. And if he *really* tries to cure himself, he keeps unearthing so many hidden cancers that he has his hands full without concerning himself with other people's moral illnesses. Your question is therefore *out:* first, because the answer would do you no good; second, because I don't know the answer; and third, because it's none of your business anyway. And there goes 'Stand-to', " he added suddenly, as the sinister tone of the alarm-bell thrilled through the depths of the ship. "Let's go!"

"Well," said Sergeant Smith, "if that long-expected torpedo gets us this time, you'll find out the answer!"

"Find out nothing," roared Sergeant Blunt, as they were engulfed in the surge of khaki streaming for the decks. "The only place you find out anything is doing your duty right here and now. This revelation-after-death stuff belongs to the old personal-god idea. We're all likely to find ourselves in Kama-Loka any minute, and if we do, for heaven's sake don't go there hugging that tin idol."

"Now," said the Judge, as the family chuckled, "I know all this sounds like fiction, and fiction poorly put together at that. My informant gave me no credentials, and I am afraid his acquaintanceship with the Captain does not add to one's confidence. Nevertheless, just such a discourse, with its weird mixture of noble sentiments, hard common-sense, slang, and nonsense, is about the kind of thing which happens oftener in real life than the nice, consistent dialogue of fiction.

"I have often wondered what the Captain was like in his military days, and this seems to throw a light on it—why where is he?" The subject under discussion had vanished at some undetermined point of the recital.

"Anyway, whether wisely or rashly," concluded the Judge, "he *worked;* and it is not so much what we do, as the spirit that moves us, which brings us at last to that high ground where we can see clearly, and therefore work both wisely and well. It is not what we *have* been, but what we are, and what we are doing with what we are, which counts. The very existence of Masters of Wisdom is a living embodiment of that truth."

THE TRUE POSITION

A true theosophist must be a cosmopolitan in his heart. He must embrace mankind, the whole of humanity in his philanthropic feelings. It is higher and far nobler to be one of those who love their fellow men, without distinction of race, creed, caste or colour, than to be merely a good patriot, or still less, a partizan.—*H.P.B.*

"JUNGLE FEVER"

THERE comes a time in the life of every Disciple—and all students are Disciples once they have recognized within themselves that there is a Higher Life—when a sort of disillusionment pervades the nature. Instead of pressing eagerly on, or waiting with equanimity for the moment to proceed with their journey on the small, old Path, they hesitate and falter. Looking about for the old and familiar landmarks, they discover that these are no longer comfortingly at hand. A species of panic supervenes. They look back down the years of their journey of life—for that is what the Path *is:* the journey of life as the Pilgrim searches out Himself —and see far behind the old, well-loved monuments and mile-stones, the old lures and attachments and environments—physical and metaphysical—of other days. And they discover that an abyss, deep and impassable, has opened up behind them, so there is no retreat—no going back. It is then that panic comes—a sort of an inward running in circles—as with a man lost in the forest; or with the lost desert traveler who strikes out at his would-be rescuers, mistaking them for foes.

This condition is the common lot. Its manifestations vary with the mental and psychic idiosyncracies of the Disciple. Those who do not know it by experience have not traveled far on the Path. But there are many students who are presently suffering in this area of disillusionment without being fully aware of it. They are there but do not know it, because they have not worked out their latitude and longitude for themselves—have not rationalized their condition. Once this is done, the Disciple is on his way out and on; and though many a time as he proceeds on his journey he will feel for the moment the old sense of panic—the "lostness" in the jungle of passions, desires, doubts and fears—the assurance born out of the travail which preceded his first self-readjustment and consequent orientation reasserts itself. He cannot un-know what he knows, nor lose the spiritual strength he has gained by his successful wrestling with the personality. His stamina is such that it will not permit him to remain "off-balance" for long; so he laughs at and with himself, effecting a speedy readjustment—and listens to the song of life. He knows that he will never turn back, whatever wanderings, stumbles and falls may temporarily engage him.

But what of those who are in the "jungle" and unaware of it?

The whole of a life's experience is a series of pictures. Even words, however plain, are but symbols; and the ideas which their groupings are intended to convey are so many allegories. Knowledge does not consist in perceiving them, but in their *understanding.* "Metaphorical writings" are an effort to express inner experience in

terms of *form*. It is only because we are all somewhat alike that this can be done at all; and the fact that no two are quite alike accounts for the difficulty we experience in our communications. Is it any wonder that the highest development of knowledge consists of being able to enter into another and see what he sees as he sees it—feel what he feels as he feels it? All this talk of "Discipleship," the "Path," "Initiation," and the like, is obscure, esoteric, provocative, unsatisfactory—how could it be otherwise? Things metaphysical cannot be described in terms of things physical; that is why correspondence and analogy have been prescribed by the Teachers as the sole process by which comprehension may be had.

So to those students now in the "jungle" the usual cryptograms are fairly maddening—often worse than meaningless. Even the exact words, spoken in a significant way often fail. "Just what do you mean?" they ask in puzzled irritation. And when other moulds of expression are sought and found, they are considered merely masks again. "Book definitions" provide only another set of synonyms; they do not explain anything.

Can the symptoms characteristic of the period of disillusionment be outlined; and would some consideration of their nature tend to awaken some students now wandering in the "jungle" to their condition? Each reader must make his own applications for himself and to himself. The judgment-seat is in each one's own nature—*is* that imperishable nature in fact. No one is wise enough to judge another; but actions may be examined. Here are some symptoms. All active students have, or will have, some of them.

Characteristics of "jungle fever," together with some prescriptive suggestions:

Indignant and seemingly sincere repudiation of the suggestion that anything is the matter with him—this is the common and primary symptom. Patient displays unerring precision in pointing out defects in fellow-students, things, institutions, men and methods. *Prescriptive suggestion:* Since everybody has *something* wrong with them, that must be a common attribute of humanity. Can it be that I have arrived at such an eminence? If so, how does it happen in a lawful universe that I remain in this mundane sphere?

Dissatisfaction with environment, physical and metaphysical. Others are so "free" and favored, have had better early advantages. "If only circumstances were different—." *Prescriptive suggestion:* Careful examination of the true situations of most of the "others" would disclose inhibiting circumstances as great as those which surround the patient.

"Nobody understands me." *Prescriptive suggestion:* This is the well-known "superiority complex." Is it not curious that although the patient can understand everybody else, nobody can

understand him? *Intelligent* action can be universally understood. Can it be . . . ?

"I was so happy before I came into Theosophy." Longing for the old irresponsibility, old pleasures, old self-indulgences, old points-of-view. *Prescriptive suggestion: Was* I happy? If so, why was I searching—and why did I "come in?" *Were* those old days, when I was living through them, lovely and care-free? A child has to grow up, and who would be a child again? No sorrows and griefs are so poignant, even if evanescent, as those of a child. I can still enjoy pleasures—more intelligent ones. The very essence of progress is *change.*

Disbelief in the sincerity of others. *Prescriptive suggestion:* Am I the only sincere one? What basis have they for belief in me?

"My abilities are so slight." This is usually not sincere, but a pose to one's self, an excuse for laziness, and cloak for jealousy. *Prescriptive suggestion:* Sustain with equanimity the feelings engendered within when somebody takes you at your own valuation.

"Theosophists are so cold and unsocial." *Prescriptive suggestion:* Outward gush and inner warmth do not manifest similarly. If your Lodge atmosphere is cold, the one who feels it is thereby elected to inject a little warmth—it will spread. But the study and application of high philosophy is not conducive to the accentuation of ordinary social amenities—they are purely personal. There is fire in Theosophy itself.

"I am not getting anywhere; I guess I will drop it." *Prescriptive suggestion:* Try it!

"Can all the rest of the world be wrong, and Theosophy alone be right? All these great minds and recognized authorities . . ." *Prescriptive suggestion:* Go back and study, and try to assimilate the Three Fundamental Propositions of the *Secret Doctrine.*

"My wife (or husband) is so unspiritual; it makes things so difficult for me." *Prescriptive suggestion:* What *is* spirituality? Try to define it. Are any of us wise enough to judge the spiritual condition of another?

The foregoing represent but a few of the characteristics of "jungle fever." Their number actually is legion. Into whatever weird maze of thought, will and feeling the personality can twist itself in the battle with the Warrior, there it will enter and abide.

How can one "stand aside in the coming battle," or while the battle is on? Who is the Warrior? The Warrior is the MAN HIMSELF, the higher nature. One stands aside by mentally taking the position of that ONE and from this eminence watching the gyrations of "that thing"—the personality—evaluating them, and then *as Warrior* seizing in his metaphysical grasp the fluctuating and amazingly resourceful personal idea and bringing it into line

with things as they are. One Teacher wrote, "It would be a contest of smiles, if we knew our business." It is easy to see that this must be so, for if there is anything ridiculous and absurd, it is the personal basis. Once we see that, we can well laugh within ourselves at the imp-like mask and its performances. Deliverance from the thralldom of this obsessing "dweller" is well advanced, when we reach that place where we can laugh at it!

Happiness—abiding happiness follows. We hear the song of life. We know the Path is real, and no metaphorical journey. We know the Teaching is true, and can be learned. We busy ourselves at study and application finding a full, rich, interesting life that fairly dazzles us at times with its possibilities. Our conviction and radiating influence stimulate others to persist on their journey. We have become constructive forces in Nature.

A BALANCE OF DIVERSITIES

Peace and progress cannot be attained by having people just what we want them. This will be borne out in whatever relations life provides us. Peace and progress can only be had by working with people as they are—in the loving sympathy which is itself the key to understanding.

The path of emotion is not a route that will lead us to the acquirement of this sympathy. Emotion of whatever variety is always personal. True sympathy is not that. It is fellow-feeling and does not arise from thinking about oneself, but from a consideration of others in the light of one's own experience, and a recognition of the transcendent fact that the One Self includes them all.

Real harmony is permanent, not transitory. It does not arise from an accentuation of similarities, while ignoring the presence of undeniable differences. Devachan is a pleasant and peaceful state, but personal and transitory. The wise man does not have or need it, since he is a producer of harmony wherever he is. That harmony emerges from a balancing of diversities. When one truly senses this fact, he is already well on the way towards hearing and consciously partaking in the Song of Life.

Straining after harmony does not produce it. Strain produces strain—no more. The admission that we are all alike—and some different—provides a fair start; and a freedom from hard and fast conclusions as to men, things and methods will carry us prosperously along towards the music of the spheres. Easy does it—but not too easy! However, it is mostly over non-essentials that we become disturbed. They could be abandoned without loss. In Theosophy, as in life, essentials are few, clear, sheer and self-evident.

MAN-SPIRIT

THERE is that in every man which seeks the source whence he came, and which seeks to solve the mystery which lies beyond the gates called death. There is that in him which seeks to know something of his destiny when the bodily life is ended, as well as to strive for securing justice for himself, whether he has gained enough experience of the unity of Nature to *do* justice to others, or not. The very source of religion is in that Something within man himself, that Something which is convinced that life as we see it and know it is not the whole of life, and that until we see and know the relation between life here and the rest of life, between life visible and life invisible, we never can cease our questioning. That very questioner, which is ourself, is what is meant by the word, Spirit.

If we could follow any man, and all men, from where they are to their origin, it would be found that all come from the same Source; that Source is Spirit. Spirit is the knower in every mortal thing—the power to see, the power to act, the power to feel the result of one's actions and to relate those results one to another and to the initiatory cause. Such is a conception of Spirit, not as an endowment, but as an identity; not as a form, but as the perceiving entity in that form, no matter what the form may be; a conception, also, showing that the Spirit in one body is not an isolated and a separate entity from the Spirit in some other body. If there were rows upon rows of jars of every shape and size, moulded into the image of all the forms of life, and in every jar pure water, does the shape of the jar in anywise affect the fact that what they all contain is pure water, and that pure water is pure water before it enters the jar, while it is in the jar, and after it leaves the jar? There is no difference in pure water, wherever you find it.

For a more metaphysical illustration, think of Space. For all we may know, that which we call Space is the Knower in this body of ours. Why not? Because the only thing that does not move is space, and there is Something in us that does not move at all, that does not change at all. Our bodies move, our minds move; our bodies change, our minds change, our desires and aspirations and volitions and feelings change; but in all those changes there is the same identity for every man. Space, then, as it is within the periphery of one man's frame is not separate from the space within the periphery of another man's frame; nor is Space disturbed by their bodies being there, growing large, or growing small, growing young, or growing old. Those bodies came from Space, exist in Space, and will after their dissolution return into Space, just as will every planet, mote, or man. To think of ourselves, our ego, our con-

sciousness, as an indivisible portion of that Space is to get some kind of image before the mind of the immortal of his immortality, of the oneness of all Life, of the Reality of Space.

Can we see, then, that the origin of religion is in every human breast, *because* man is Spirit, one with the Highest, in his source, in his powers, in his capacities? If we are not immortal, no one could endow us with immortality; if we are immortal, no being could take our immortality away from us. We need to realize that we *are* "God," that God is not a being, that "God" is but the name of Spirit in a form amenable to Spirit.

Krishna says in the *Gita:* "I am the origin of all." Suppose we apply that to ourselves, each man for himself. Whatever he does, he is the origin of that doing. Whatever he feels, he is the origin of that feeling. Whatever he thinks, he is the origin of that thinking. Whatever changes may come about in his inner constitution of faith or of knowledge, he is the origin of that change. Krishna says further: "All things proceed from Me." Let a man apply that to himself. When he talks, who is doing the talking? When he casts a baleful glance, what is its origin? *We* are the origin of all things that proceed from us, whether they be good, or whether they be evil; whether they be high, or low. And, no matter how depraved a man is, there is a Highest in him. If he comes to serve That, he worships the One Spirit, and is gifted with spiritual wisdom; he comes into the knowledge that freed souls have, and then calls the attention of other spiritual beings to the bondage under which they are content to rest, when they might take the path shown and once more regain the noble amplitude of the spiritual life.

AN INTERESTING PROPHECY

While, therefore, our explorers are finding, now and then, the remains of animals and birds and reptiles in strata which show an age far greater than any assigned to the human race, they never come upon human skeletons. How could man leave any trace at a stage when he could not press himself into the clay or be caught by soft lava or masses of volcanic dust? I do not mean, however, to say that the period of the plesiosaurus is the period of the man of astral body devoid of a material one. . . But the Theosophic Adepts insist that there are still in the earth bony remains of man, which carry his first appearance in a dense body many millions of years farther back than have yet been admitted, and these remains will be discovered by us before much time shall have rolled away.—*W.Q.J.*

BLACK MAGICIANS*

Question—How can a "Black Magician" be known? How should he be treated,—as a part of the Universal Brotherhood?

Answer by W. Q. Judge: This question comes from America. It is premature, and very much in the nature of "crossing a bridge before you reach it." It also seems to indicate either a loose use of the term "black magician" or a total ignorance of what such a being is, as well as forgetfulness of what has often been stated,—that a black magician is the efflorescence of an age.

Such a being as this is one who has acquired knowledge of recondite laws of nature such as those known to the White Adepts, and who uses that knowledge for purely selfish purposes. He is the triumph of selfishness, not in that degree which we so easily recognize about us every day in the lives of men of strong will used for selfish ends, but in a degree and to an extent that raise the black adept to a pinnacle of knowledge and power far above the pigmies of this century. He can perform marvels, read thoughts, and do all the wonderful feats usually attributed alone to White Magicians.

How many of such, then, are there to be found now, either among those who study occultism, or in the ranks of the money-loving or fame-pursuing multitude? I have never heard of one. Why, then, need to enquire how one should treat a black magician? If the questioner shall ever be so unfortunate as to meet one of those as yet fabled monsters, he will quite likely have opportunity to reflect that the magician knew more than he did.

It is wiser to turn aside from the aspect of the matter brought up by the question, to the reflection that we all have within us potential black magicians lying in the lower and stronger part of our nature, and that it is important to see that we shall not furnish the opportunity for that potentiality to manifest itself in future lives through the giving way now to selfishness in any of its forms. The black magician, therefore, we are really concerned with is in ourselves. This talk of meeting or dealing with black magicians in the flesh, with powers developed, is purest nonsense.

But it will probably be said, "If there are White Adepts now working in the world, why are there not black ones as well?" The answer is easy. It is this. Although the full-fledged White and Black Adepts are both the efflorescence of an age, there is a great difference between them. There is as great disparity between them as between day and night, for those who follow the White Law represent spirit, unity, love, while the others represent nothing but

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self and disruption. Hence, although the Black Magician—in those days when they shall be abroad on the earth—may prolong his life for an enormous period, he is surely silently attacked by nature herself, and at last, when the great day of dissolution, the end of a period of manifestation, arrives, all those black ones left will be swallowed up and annihilated. But at that day all the White Adepts, those called by the Hindus, "Jivanmukhta," although absorbed into Brahma are still in possession of consciousness, and will come out at the new day just as powerful as when the night came on. Hence, as the day of Brahma is divided into four Ages—of which Kali Yuga is the last, the White Adepts alone are known or in existence in the ages preceding Kali Yuga, and in that age the Karma fitted to bring forth Black Adepts begins to act, and the seeds sown long ago sprout up more and more as the years of Kali Yuga roll on. Now as that dark age has 432,000 years, and only 5,000 of those have passed by, there has not yet been time to evolve the real black magician. But this civilization preeminently shows the seeds as sprouting, and nowhere with greater power than in America. Here the national characteristic is individualism, and that existing as a tendency of the nature will differentiate some day into individualism concentrated into some few men. Imagine this concentration as occurring in a future century when wonderful advances will have been made in knowledge of great forces of nature, and you can easily see without any need of prescience the future black magician.—*W.Q.J.*

EGYPTIAN MUMMIES

We are taught that for 3,000 years at least the "mummy" notwithstanding all the chemical preparations, goes on throwing off to the last, invisible atoms, which from the hour of death, reentering the various vortices of being, go indeed "through every variety of organized life forms." But it is not the soul, the 5th, least of all the 6th, principle, but the *life atoms* of the *jiva,* the 2nd principle. At the end of the 3,000 years, sometimes more, and sometimes less, after endless transmigrations, all these atoms are once more drawn together, and are made to form the new outer clothing or the body of the same monad (the real soul) which had already been clothed with them two or three thousand years before. Even in the worst case, that of the annihilation of the conscious *personal* principle, the monad or individual soul is ever the same, as are also the atoms of the lower principles which, regenerated and renewed in this ever flowing river of being, are magnetically drawn together owing to their affinity, and are once more re-incarnated together. Such was the true occult theory of the Egyptians.—*H.P.B.*

THE IMPORTANCE OF SANSCRIT

The attempt to render into a European tongue the grand panorama of the ever periodically recurring Law—impressed upon the plastic minds of the first races endowed with consciousness by those who reflected the same from the Universal Mind—is daring, for no human language, save the Sanscrit—*which is that of the Gods*—can do so with any degree of adequacy. (*Secret Doctrine,* original edition, Vol. I, page 269.)

The Sanskrit letters are three times as numerous as the poor twenty-two letters of the Hebrew Alphabet. They are all musical and are read, or rather chanted, according to a system given in very old Tantrika works, (see Tantra-Shastras); and are called *Devanagiri,* "The speech or language of the Gods." And since each answers to a numeral, and has therefore a far larger scope for expression and meaning, it must necessarily be far more perfect and far older than the Hebrew, which followed the system, but could apply it only in a limited way.

If either of the two languages were taught to humanity by the Gods, surely it is rather the Sanskrit,—the perfect of the most perfect languages on earth—than Hebrew, the roughest and poorest.

For once we believe in a language of *divine* origin, we can hardly believe at the same time that angels or Gods or any divine messenger would have selected the inferior in preference to the superior. (H.P.B., *Lucifer,* 1892.)

Isis Unveiled asserts that Sanscrit was the language of the inhabitants of the Atlantean continent. (*Five Years of Theosophy,* page 99.)

The "Army of the Voice" is a term closely connected with the mystery of Sound and Speech, as an effect and corollary of the cause—Divine Thought. * * * To pronounce a word is to evoke a thought and make it present: the magnetic potency of the human speech is the commencement of every manifestation in the Occult World. * * * Names and words are either BENEFICENT or MALEFICENT, venomous or health-giving according to the hidden influence attached to the letters which compose them. (*S.D.* I, page 93.)

In commenting on the above passage, quoted from Christian's *History of Magic,* H.P.B. says: "This is strictly true as an Esoteric Teaching accepted by all the Eastern Schools of Occultism. In the Sanscrit as also in all other alphabets, every letter has its rationale. It is a cause and an effect of a preceding cause, and a combination of these very often produces the most magical effect. The vowels especially contain the most occult and formidable potencies." (*S.D.* Vol. I, page 94.)

To the philologist, Sanscrit is the fountain-head of all our modern languages and a knowledge of its principal roots is invaluable as an aid to the etymologist or to anyone who wishes to understand the origin and meaning of words.

How much more important, then,—in the light of the above quotations from the *Secret Doctrine*—must a knowledge of this language be to every deep student of Theosophy. This does not mean that the ability to read or write Sanscrit in the "Deva-Nagari" characters would be of any great assistance to the average theosophist, but the ability to understand and correctly pronounce the

Sanscrit words in their English spelling—as they are found in the *Secret Doctrine*, the *Voice of the Silence* and the *Bhagavad-Gita*—must prove of value, especially when we remember what is said of the occult power of the spoken word.

The following simple rules can be mastered in ten minutes and are quite sufficient to guide the student to an approximation of correct Sanscrit pronunciation.

The vowel *a* is the most frequent sound in the Sanscrit language. It is understood after every consonant. For example, the word "Kama" would be written "Km" in the "Deva-Nagari" or Sanscrit script. This *a* is almost invariably mispronounced by western theosophists; it should be sounded as *a* in "vocal" or "organ;" it is similar (but not identical) to the short sound of *u* as in "but." When the "caret" (^) is found over the *a* in an English-spelled Sanscrit word, it is pronounced as the *a* in "father;" (compare "Brahma," pronounced "Bruh-muh," with "Brahmâ," pronounced "Bruh-*mah.*") In Sanscrit *i* is as *e* in "me;" *E* is pronounced as *a* in "day;" *O*, as in "go;" *U*, as "oo" in "moose;" *Ch* is like the *ch* in "church."

The spoken word has a potency unknown to, unsuspected and disbelieved in, by the modern "sages." (*S.D.* Vol. I, page 307.)

HEALING BY AFFIRMATIONS*

Question—Is it unwise or wrong to say mentally to a person, "You are well," or "You are virtuous," "Your higher nature can control your lower?" Is that kind of mental treatment a wrong use of power if the motive is pure and unselfish?

Answer—Buddha and Jesus—two great teachers—performed cures. Not by assertion and denial but by scientific use of power. To the wicked whom they cured they said, "Sin no more." Both taught that the cause of sorrow was evil thought leading to evil act, but neither said that that existed not which was plain before one's eyes. They recognized the existence of fact, of law, of reason. In some cases they could not cure. Why? Because the causes working on the sufferer were too strong for them. Mere optimism which says all is good is of a kind that grows out of sentiment unsupportable by reason. We ought to do all the good we can, but that does not mean we should blind our minds to the relativity which is necessary for cognition.—*W.Q.J.*

**The Theosophical Forum*, March, 1892.

ON THE LOOKOUT

De Re Medica

Following others moved by the same concern (See Theosophy for January, 1924) Dr. Irvin Arthur continues the growing medical jeremiad over the public loss of faith in medical orthodoxy. Unlike some of his brothers, Dr. Arthur realizes that doctors are at least to some extent at fault, and recommends remedial measures looking towards a greater use and recognition of psychology in medicine, thereby undercutting the various cults. Before, however, the waning prestige of medicine is restored, a deeper and rarer psychology, a psychology unknown to materialistic medicine, the fundamental ethical psychology of the Universe, is needed.

The true reason for popular distrust, the growing popular aversion for medical men, is *fear;* the feel of a heavy hand, the chill of a menacing shadow, the rise of a new autocracy—an autocracy more powerful, more dangerous, and more far-reaching than any of the past.

The human race is not as a rule addicted to independence; the constant cry is for *authority:* "Give us something upon which we may lean!" This resistance to an authority which promises—and in appearance gives—more than any other, calls for investigation.

The Vivisectionist Decalogue

"Physical results" are claimed by the methods of vivisection, and physical results are made the end to which all things in heaven and earth, including all ethics, all altruism, are mere means. Some of these results are quite real—with effects—later and deadly effects—disregarded or denied. Some results are "real," but accompanied with immediate disadvantages as great, except in the eyes of those who put life—mere panting clinging to existence—over everything else. What medical journal, for instance, in its panegyrics of insulin lays any stress on the helpless slavery to his physician into which it delivers the patient, or upon its effect on the eyesight? Still other results are deduced from wearisome masses of figures which lend themselves, under human interpretation, to diametrically opposite ends according to individual predilection. And some which seemingly carry no ill effects, physically, on the moral plane conduce to a densification of the materialistic outlook—a surrender of all hope for mankind.

For every vivisectionist, every man who accepts the principle of vivisection, of necessity accepts without reservation this creed:

1. There is no justice in the Universe; that which happens to any creature is determined solely by the balance between its circumstances and its individual powers.

2. Might is right; power gives the right to enslave and torture for personal benefit in proportion to the magnitude of that power, and the minority (that is to say, the powerless) may be sacrificed to the majority.

3. There being no justice in the Universe, there is no certain or discoverable object of action save the pleasures to be grasped as the opportunity arises: "every man for himself and the devil take the hindmost."

SCIENTIFIC ANTINOMY

Only *complete* knowledge, at least in outline, can give a consistent and coherent line of action; and in science no more than in religion can such a line be found. For in professing compassion for humanity as his motive, the vivisectionist in action has to crush out of his nature in regard to the animal kingdom that very quality, while at the same time all his teachings, all his practical base of action, all his creed outlined above, proclaim that man is an animal, no more important in the Universe than any other animal.

There is no excuse for inconsistency in the scientific man; for the ecclesiastic, there seems nothing strange about a God in whose sight the torture of animals for benefit of man is good, for the god of the ecclesiastic is, and always has been Moloch. The scientific vivisector has to be either honest or a hypocrite. Prof. Slosson, who says "A human life is nothing compared with a new fact in science," is honest; Dr. James P. Warbasse, who says "Man's power and self-interest constitute his right to torture animals. Science has nothing to do with morality," is honest.

Those who claim that all vivisection is performed under anesthetic are not honest; those who claim that operation under anesthetic does not create vile after-pains are dishonest, and those who are too crafty to claim it, but let it be inferred by the ignorant—perchance those who have not suffered—are doubly deceivers.

When an organization advances as an ethical argument for animal vivisection the conquest of yellow fever by the voluntary *self*-vivisection of heroic men, can any both capable of reason and of true ethical perception see in this an alternative to deliberate dishonesty or moral idiocy as great as that of the human monstrosities who committed the Franks murder?

LET US HAVE HONESTY

Such is the effect of vivisection on the moral and mental nature: vivisection which produces in the hearts of men a cold monster—a warning to those still possessed of any spiritual perception.

Any honest man respects an honest foe; if vivisectors would be respected, let them, like Dr. Warbasse, admit that there is no moral order in the Universe, no law save the law of self. Let them admit that all talk of compassion is cant. Animals suffer like human beings, and animals are innocent where no human being is. But animals give no funds for the advancement of morbid curiosity under the name of "medical research;" animals hail no one as "savior of humanity;" animals create no University chairs or scholastic emoluments; animals print no fulsome, laudatory articles in scientific periodicals, and animals hold no centennials in memory of great biologists. Therefore, let the sins of man be washed out in animal blood.

Too severe? Can any criticism be too severe for those *who prefer those methods which inflict suffering?* Were the vivisector animated by the universal compassion professed by him for man and beast, he would welcome every idea, every fact, every line of argument presented which might tend to show his method illegitimate, might give him a hope of being relieved from the painful duty of inflicting suffering on the weak for the benefit of the strong. Is there any such welcome on his part?

NON-RECOGNITION OF LAW

The most valuable of all faculties is the ability to distinguish between one thing and another, with which goes the ability to distinguish the connection between cause and effect. Science admits that carelessness, selfishness, and indifference in handling cattle has a disastrous repercussion on human health. (*Literary Digest,* Dec. 22, 1923.)

In a Universe of Law, what blindness is this which believes that the same attitude can produce opposite effects according to our own will?

It is necessary to consider the *whole* field of existence in order to get the true perspective of one area; and not least of the disastrous effects of vivisectionist practices is the ever-growing thickening of the delusion that the human being is in no way different from the animal, mentally, morally, or physically.

We recently have a scientist stating that experiments on rabbits prove that typhoid inoculation is hereditary in its immunization effects. This may be partly so with animals, for reasons well known to the Theosophist; but it is *not* likely to be so with man: even leaving aside the *sequelae* of inoculation, which are sometimes felt for years, as many an unfortunate soldier can testify.

Secondly we have a strengthening of the idea that acquired characteristics are transmissible, in a direction which strengthens the doomed belief in the animal descent of man, and prolongs the life of that hoary error.

The basis and causation of the manifested universe is spiritual and mental and not physical, and the relation of the human mind to the human body is not the relation of the human mind to the animal mind and body. Within and behind the human body is the Divine Ego, whose presence introduces complications in conscious and physical action not found in the animal. But the scientific mind is incurably blind to the fact that the human being is an animal ***plus,*** possessing ***self-consciousness*** where the animal has only consciousness.

It seems clear that only the nemesis of bitter experience will open the scientific mind to the true nature of this, the greatest of its many delusions.

THE TRUTH ABOUT INFECTION

The communication of diseases is as yet but *half* understood by medical science. The germ theory is true in its sphere. That is to say, the introduction into an organism of foreign matter having its own character, karma, and consciousness, will transform the "creators" into "destroyers," and the results will be in accordance. Probably the most disastrous of all such graftings or intrusions are to be found in vaccination and serumizations.

In general, however, germs are simply camp followers, and the true source of infection lies deeper. Incidentally, a study of the works of Prof. Béchamp, plagiarized and distorted by Pasteur, whose fame rests upon them, would remove manifold misconceptions about the whole subject.

Prof. Besredka now finds that vaccines protect by rubbing on the body or by being taken internally; which is declared by *Science Service* to be "revolutionary." Indeed so; for thus at one fell swoop the whole theory of "antibodies," upon which vaccination rests, is done away with. Perhaps when the *theory* is destroyed science will for the first time be compelled to look at *all* the facts.

"SCIOSOPHY"

The fair name of Theosophy has suffered much, and much more from its friends than from its enemies; but it has remained for the venerable Dr. David Starr Jordan to classify it—somewhat by indirection, it is true—as one of the branches of "sciosophy," or "systematized ignorance:" among whose devotees he ranges Allan Kardec, Eliphas Levi, William Q. Judge, H. S. Olcott, Karl Marx, and others of "world reputations."

Dr. Jordan classes as "sciosophy" "mental healing," Coué, "fundamentalism," politics, and jingo "patriotism"—in which respects we find ourselves quite in harmony with him. Nevertheless, we really cannot permit him to misrepresent Theosophy and W.Q.J. (who saved it to the West) even in the tolerant spirit of amusement with which he treats of "sciosophy."

> Unlike materialistic science which rests on mere sensory contact, sciosophy has a foundation of principles.
>
> First, matter rests on mind. On mind it depends for recognition which is its sole existence.

So far so good. But what strange idea of the teachings of Theosophy has Dr. Jordan that it should give rise to *this:*

> Its (Matter's) alleged laws are mental channels only, the grooves through which the spirit passes. With your will you can cut such grooves. You can frame your own laws.
>
> The crude notion of cause and effect, so cramping to material science, is cast aside in sciosophy.

DR. JORDAN'S OWN SCIOSOPHY

Strange fallacy of the human mind, to which the wisest seem prone, that which does not appeal to the special tastes is not worth investigating; that which has not been investigated is worth nothing; that where the method has not been investigated, there is no method, and where there is no method, there are no results! Thus can we burk any science and any philosophy of which serious study has not come within our purview, or which does not appeal to us—and perchance in all good faith, if our name and prestige opens the press to us, lay stumbling blocks on the path of spiritual progress for others of the uninformed.

But why judge the fruits by the tree? Is it not the fruit we have to eat? Then let us compare: Years before the foundation of that University in which Dr. Jordan presided complacently over a faculty, teaching now exploded theories of matter, the Philosophy represented by Mr. Judge taught the planetary form of the atom, the vastness of inter-atomic spaces, and the electric constitution of matter.

While Dr. Jordan's faculty taught the old transverse wave theory of light, Theosophy had long ago recorded the fallacy of considering light as either corpuscular or vibratory in its *real* essence; that conflicting stumbling block in the path of present-day science, which uses the one or the other as convenient and is totally at sea as to the reality.

SOME CONTRASTS

Stanford University was founded in 1891. Theosophy between 1875 and 1888 recorded all these matters and others which that University never taught for many years—the electric nature of life and cerebration—the Ein-

stein theory in essence—together with hints which throw a light on the very difficulties which to a certain extent are now holding up that theory.

While Dr. Jordan by proxy taught the Nebular Hypothesis, the theory of solar contraction, and a "molten earth," Theosophy's books in which the fallacies of these theories were exposed, were already yellowing with age. Up to the discovery of radium and radio-activity *circa* 1896, Dr. Jordan's science taught an indivisible atom, while in 1875 and 1888 Theosophy taught the infinite divisibility of matter and predicted the downfall of the prevailing theory as the result of discoveries which were to take place "between 1895 and 1898."

Within the last few months it has been discovered by Dr. Jordan's science that infinitesimal bacteria—bacteria smaller than the molecule of hemaglobin—exist, and doubts are arising as to whether there is a dividing line between the organic and inorganic.

W. Q. Judge's Science

Had Dr. Jordan considerately referred to the work of Mr. Judge, he would have found there the teaching that all lives and is conscious within its own sphere; that there is no dividing line between the living and non-living, and that "Not only are there microbes, bacilli, and bacteria, but these are composed of others, and those others of still more minute lives." (*Ocean of Theosophy*, p. 34.)

Many years before the discovery of the vitamines, Mr. Judge, in that same volume, referred to Vitamine X, the latest of the family.

In *ante-bellum* days, while Dr. Jordan "proved" with facts and figures that there could never be another war, and thus deluded his followers into false security, in Mr. Judge's already old book was repeated the prophecy of the *Secret Doctrine* regarding just such another war, and pointing out the only possible palliative measures—measures never taken.

Twenty-two years before the Piltdown discovery in 1914, while the age of man was in dispute, the *Secret Doctrine* predicted a discovery showing the Tertiary age of the race, to take place in "the early teens of the twentieth century."

If this be "systematized ignorance," O learned Doctor, while thine be "systematized wisdom," then make the most of it!

Dr. Jordan seemingly classifies all psychic phenomena as fake, fancy, or fraud, and is unable to distinguish mere medieval superstition from its substratum of actual fact—fact being investigated by Dr. Jordan's brother scientists, who are painfully arriving at the conclusions taught for ages by Theosophy.

Dr. Jordan is eminently fair-minded in theory, and usually so in practice, except insofar as affected by the prevailing scientific attitude that it is unnecessary to be fair to anyone opposing orthodox theories. Nevertheless, that he has wandered from the straight and narrow scientific path of criticising only that which one has studied, is shown by his closing words: for those words contain the Three Fundamental Propositions of Theosophy, which seem to be accepted by him:

> We find in it (the universe) endless change, but every change is orderly. So far as we can see "nothing endures save the flow of force and the intelligence which

pervades it." This intelligence we cannot describe, nor circumscribe. We can not speak of it in terms of human experience, and to do so shows only the narrowness of our conception. These words were attributed to Mencius in China thirty centuries ago: "He will appear without showing Himself, effect renovation without moving, create perfection without acting. It is the law of heaven and earth whose way is solid, substantial, vast, and unchanging!"

"WHAT I KNOW NOT, IS NOT KNOWLEDGE"

Dr. Henry Norris Russell, astronomer, of Princeton University, puts forth sentiments theosophical in the extreme:

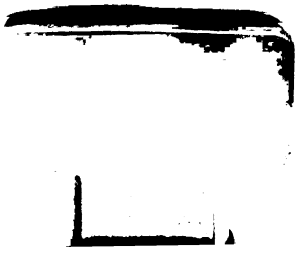
> We know that nature is continually in evolution. Every day all living things change. Therefore isn't it reasonable to suppose that the soul in its next phase may change and develop? I might define the kind of immortality in which I believe as "the conservation of character"—but it is of the very nature of character to grow, and we may reasonably hope for a growth to or beyond the limits of our present imagination—if only the character is in harmony with the Power which stands beyond all evolution.

This looks almost like a verbatim extract from the *Ocean of Theosophy*. Then why does Dr. Russell destroy his Theosophy entirely with *this* remark?

> We may dismiss any idea that the soul appears on earth in another body, I think. There is no ground for such a belief, either in religion or science. It is not comprehensible, but runs counter to all our knowledge of life. Therefore we must turn to a future existence for the soul outside our earthly world to accept immortality.

It would seem to any man with even an incipient sense of the fitness of things that no one has any right to make such a remark as this unless he knows all there is to know about both science and religion. Whereas anyone with a knowledge of the *facts* of biology, together with an understanding of the manner in which those facts link up with reincarnation, is compelled to say that as a biologist Dr. Russell is probably a good astronomer; while an hour's study in a well equipped library will demonstrate the profundity of his religious ignorance.

Dr. Russell undoubtedly believes what he says; and his ignorance is pardonable. Not so his evident failure to attempt a rectification of that ignorance, and not so his carelessness in publishing views whose only basis is that failure and that ignorance.



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

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

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

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

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

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

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

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

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