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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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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.

This magazine is an Independent Journal, unconnected with any Theosophical Society or organization. It is devoted to the pure Teachings of the Founders of the Theosophical Movement, and to that Movement itself.

The Publishers assume full responsibility for all unsigned articles herein.

The Secret Doctrine

By H. P. Blavatsky, our own edition, cloth, a photographic reprint of the original edition, two volumes bound in one. Price postpaid (foreign or domestic), $7.50.

(The following is reprinted from the Publishers' Preface in the book)

As originally written THE SECRET DOCTRINE was intended to be published in four volumes, but only the first two volumes were ever issued. The remaining two volumes were withheld at the time and have never been published, the reasons therefor being clearly indicated at the close of the second volume of the Original Edition.

Besides the Original Edition of 1888, two other editions of that work have been published. One of these is the so-called "Third and Revised Edition" first published in 1893. This edition contains more than forty thousand alterations, many of which are actual corruptions of the original text. It is therefore in no way to be trusted by students who desire access to the authentic wording of H. P. Blavatsky's Great Message. The so-called Third and Revised Edition as published in recent years includes also a spurious "Third Volume" issued originally in 1897, six years after the death of H. P. Blavatsky. This spurious "Third Volume" forms no part of the genuine SECRET DOCTRINE of H. P. Blavatsky.

Still another edition of THE SECRET DOCTRINE has been issued in four volumes, and except for additional notes and extraneous sectarian matter, is virtually an accurate reproduction of the original text of the original edition of the first two volumes of that famous work. Being, however, from re-set type its exact authenticity cannot be depended upon without laborious comparison with the Original Edition.

The present Semi-centennial Edition of H. P. Blavatsky's monumental work is a photographic reproduction, word for word, line for line, page for page, of the authentic Original Edition, as written and edited by H. P. Blavatsky herself in 1888. The two volumes of the Original Edition are here bound in one volume for the convenience of students. In all other respects it is unchanged and unaltered, and can therefore be wholly relied upon as an exact *facsimile* of the Original Edition.

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The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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Vol. XIII—No. 1 **November, 1924**

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.

—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."

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

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If a man does what is good, let him do it again; let him not delight in sin; pain is the outcome of evil.

Let us live happily, then, not hating those who hate us! Let us dwell free from hatred among men who hate us! —DHAMMAPADA.

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"THE CYCLE MOVETH"

"ISIS UNVEILED"

WE are in the 50th year since the Original Impulse was given to the Theosophical Movement of our time. In the last quarter of 1877, *Isis Unveiled* was published. Its two volumes were dedicated, "To the Theosophical Society, which was founded at New York A.D. 1875 to study the subjects on which they treat."

No Theosophical book has undergone such vicissitudes as *Isis*. It has faced onslaughts from materialistic scientists and spiritualists, both of whom have appropriated and misused some of its teachings, concepts, and even words and terms. It has withstood the far worse treatment meted out to it by the members of the Society for whose use it was produced and who ought to have known better.

Many a battle has been fought in theosophical circles round *Isis*. During the life-time of H.P.B. herself the authenticity and accuracy of *Isis* were many times questioned. Since her death those who failed during her life-time to see the real plan of H.P.B. and her Masters have relegated both *Isis* and its author to the limbo of inaccuracies and unimportance. Discard *Isis*, disregard its teachings, and there is no escape from putting aside H.P.B. and her Masters, for the Message and the Messenger cannot be separated.

The very opening sentence of the Preface to the first volume ought to enable any student of insight and intuition to accord to the first installment of the Message its rightful place: "The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern Adepts and study of their science." That

Isis was the first part of the Message of the Great Lodge becomes clear to any unbiased reader of the work itself. The Preface, the closing pages in the preliminary section entitled "Before the Veil," and innumerable hints clearly show this to be the case. The method of handling the subjects treated, the way in which this portion of the Message was delivered, was somewhat unique. In July 1881, the Mahatma K.H. writing to Mr. Sinnett said: "The author was made to hint and point out the true direction, to say what things *are not,* not what they are."

To the student of the long history of the Theosophical Movement, from the far-off past to the present, the mode of impartation of knowledge adopted by the Adept Fraternity is known. The Custodians of the Wisdom act in accordance with the Law of Cycles. Their Message is delivered at appropriate times in a highly practical way. They do not work at random but invariably begin by exposing the corruption of the age for which Their Message is meant. This gives Their opening Message at once a practical foundation for the vested interests to attack. The two sides presented give the thoughtful and the impartial, opportunity to compare and choose by the power of their own will and intelligence. That is why all true cyclic Messengers like the Buddha and Jesus begin Their work as *Kshatriya*-Protestants. Both began their mission by showing that the ignorance and superstition of the people made them an easy prey to exploiting vested interests of priests and temples. The mission of *Isis* was similar to this: the dogmatism of Theology, the materialism of Science, the danger of Spiritualism, and the ignorance of all three, had to be laid bare. A complete, codified and seriatim exposition of the true philosophy would have done no good in the beginning. The blind votaries of each class would have gone on following their old leaders, and a fourth group would have arisen to accept unintelligently and believe blindly what the new message put forward. The attacking of the citadels of corruption is an essential factor in the programme of the Masters now, as in the days of the Buddha and the Christ.

We are not here concerned with the attacks and derision which *Isis* met at the hands of the general public. With the return of the Theosophical Cycle as we near 1925 we are intimately concerned with the relation which *Isis* has with the student of Theosophy. This first book of H.P.B. has been attacked by several who were prominent members of the Society. In every case, from the first attack of Mr. Stainton Moses ("M.A., Oxon,") in 1881, down to that of Colonel H. S. Olcott, President-Founder of the Society, who threw discredit on it in his *Old Diary Leaves* written after the death of H.P.B., *Isis* has been made the target of attacks really aimed at the position and place of H.P.B. as the Messenger of the Masters. Also in every case the attack on *Isis* was rooted in some

personal and psychological turmoil in the attacker, as those who have traced these attacks on *Isis* to their true sources have no difficulty in perceiving. Personal attacks on H.P.B.'s character, selflessness, philanthropy, altruism, devotion to Masters and to humanity, could not be made by any one who had intimate dealings with her work, as Mr. Sinnett, Colonel Olcott and others had. Such personal attacks were the work of occult ignoramuses like Hodgson, the mercenaries and the parasites of the press, and angered and disappointed embodiments of *occult* viciousness like Solovioff. To those who were her pupils and co-workers, *Isis* afforded the necessary target for the species of disappointed occult ambitions caused by their very contact with H.P.B. and all she represented. Herein will be found the *raison d'être* for her own friends and followers indulging in folly worse than crime by impugning the philosophy of the Masters Themselves.

The first attack on *Isis Unveiled* by a member of the Society was made by Stainton Moses ("M.A., Oxon,") in *Light* in 1881. Mr. Moses was a highly educated Spiritualist, an extraordinary medium, and Editor of *Light,* a leading Spiritualist publication. He and his close friend C. C. Massey, also a Spiritualist and a man of great learning and ability, were at the time the best known members of the British Theosophical Society, which they had been instrumental in organizing. Mr. Moses charged in his article, "The Claims of Occultism," that *Isis Unveiled* needed "reducing to order," that many of its statements required "elucidation," and "some, perhaps, limitation." There were, he declared "difficulties on every hand," and, above all, the need for "some more tangible hold on the history and pretensions of the mysterious Brotherhood for whom the author made such tremendous claims."

With this H.P.B. dealt in *The Theosophist* for September, 1881, pp. 258-260, thus:

> It is not the first time that the *just* reproach is *unjustly* laid at *my* door. It is but too true, that "the material sadly needed reducing to order," but it never was *my* province to do so. . . . It was my duty to give out some hints, to point to the dangerous phases of modern Spiritualism, and to bring to bear upon that question all the assertions and testimony of the ancient world and its sages that I could find—as an evidence to corroborate my conclusions. I did the best I could, and knew how. If the critics of *Isis Unveiled* but consider that (1) its author had never studied the English language, and after learning it in her childhood *colloquially* had not spoken it before coming to America half-a-dozen of times during a period of many years; (2) that most of the doctrines (or shall we say hypotheses?) given, had to be translated from an Asiatic language; and (3) that most, if not all of the quotations from, and references to, other works—some of these out of print, and many inaccessible but to the few, and which the author personally had never read or seen . . . then my friends would perhaps feel less critically inclined.

In the following year, 1882, in the June *Theosophist* at p. 225, "Caledonian Theosophist" (Mr. Massey) wrote about "seeming 'Discrepancies' " between the teachings of *Isis* and those in the *Fragments of Occult Truth* which were then appearing in the pages of *The Theosophist*. "Caledonian Theosophist" thought he detected a contradiction or difference in the teaching on the subject of "communications" with disembodied "spirits." To this H.P.B. replied that both *Isis* and *Fragments* were misunderstood by her correspondent and that the teachings contained no "discrepancies." She closed her reply:

> 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.

Not satisfied with the explanations offered by H.P.B.—because her teachings were opposed to Spiritualism—Mr. Massey, who previously had been defending H.P.B. and *Isis*, opened fire in *Light*. He tried to prove that what was taught in *Isis* on the subject of Reincarnation was contrary to what was being given out in *Fragments*. Once again with her usual promptitude H.P.B. took up the cudgels in *The Theosophist* for August, 1882, reconciled the seeming discrepancies as any intelligent reader can perceive, and significantly remarked that "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."

This strange notion that when writing *Isis* H.P.B. was ignorant of the teaching of Reincarnation still persists in certain circles which are known as Theosophical. It began with Mr. Moses and Mr. Massey; in spite of H.P.B.'s answer, the charge was renewed *sub rosa* in 1886 and 1891; on both occasions respectively H.P.B. replied at length in the *Path** and *Lucifer*† in unmistakable language. After her death Mr. A. P. Sinnett, and Colonel Olcott revived this ridiculous charge with others. *Old Diary Leaves* made it authoritative on account of Colonel Olcott's unique position as President-Founder of the Theosophical Society. It is generally believed in by thousands even today and no effort has been made by those who succeeded to his sovereignty at Adyar to dispel the illusion about H.P.B.'s "ignorance" and "mistakes." In his *Old Diary Leaves* Colonel Olcott, despite H.P.B.'s explanations quoted from and referred to in the foregoing, argues at length in Chapter

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*"Theories About Reincarnation and Spirits," *The Path*, November, 1886, and January, 1887. Reprinted in THEOSOPHY, April, 1914.

†"My Books," *Lucifer*, May, 1891. Reprinted in THEOSOPHY, June, 1914.

XVII "how infinitely far away from believing in Reincarnation H.P.B. and I were then."

These and similar statements have influenced thousands to the wrong belief that H.P.B. was ignorant of the elementary and fundamental teaching of Reincarnation. How very wrong is Colonel Olcott and everyone who holds a similar view, becomes apparent from the lately published Letters of the Masters* Themselves, written in 1880-1884, the contents of which were familiar to Mr. Sinnett, Mrs. Besant, and others all these years for they all had manuscript copies of these Mahatma Letters dealing with H.P.B. and *Isis*. These Letters refer to the "clumsily expressed" ideas of *Isis*, and refer particularly to the very quotations (page 351 *et circa*) which Colonel Olcott quotes in Chapter XVII of *Old Diary Leaves* to prove his contention of H.P.B.'s ignorance and misstatements.

The Master M. writes to Mr. Sinnett in January, 1882, (*Mahatma Letters*, p. 75): "By-the-bye I'll re-write for you pages 345 to 357, vol. I., of *Isis—much jumbled, and confused by Olcott, who thought he was improving it!*"

In another *Letter* referring to Mr. Massey's strictures, the Master K.H. writes (*Mahatma Letters*, p. 289): "*In reality*, there is no contradiction between that passage in *Isis* and our later teaching . . . 'you will write so and so, give *so far*, and no more'—she was constantly told by us, when writing her book."

Mr. Massey had argued there were "contradictions" in *Isis;* Colonel Olcott, as we have seen, argued that H.P.B. was "ignorant." On this, the Master K.H. writes (p. 182) of her "ambiguous style" and her "ignorance of *English, not her ignorance of the subject.*" On page 173 he says of *Isis:* "for its incompleteness no one but we, her inspirers, are responsible." Finally, page 121, the Mahatma K.H. writes:

> "Isis" was *not* unveiled but rents sufficiently large were made to afford flitting glances to be completed by the student's own intuition. In this curry of quotations from various philosophies and esoteric truths purposely veiled, *behold our doctrine. . . .*

These facts, which were known to Mr. Sinnett and to Colonel Olcott—who, let it be noted, never objected to the remarks and explanations of H.P.B. in *The Theosophist*, and was her collaborator in editing the magazine—were *not* known to the students at large, for only in this last year have they become public property. However, what was contained in these letters is exactly what H.P.B. said over and over again. In reply to an English F.T.S. in 1883 a

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**The Mahatma Letters to A. P. Sinnett:* London, T. Fisher Unwin, Ltd., 1923; New York, Frederick A. Stokes Co., 1924.

very significant remark was made which ought to have put the then students on their guard:

> "Isis Unveiled" may appear very puzzling and contradictory to those who know nothing of Occult Sciences. To the Occultist it is correct, and while perhaps left purposely sinning (for it was the first cautious attempt to let into the West a faint streak of Eastern esoteric light), it reveals more facts than were ever given before its appearance. (*Five Years of Theosophy*, p. 338-9.)

The above has been written to justify the position that *Isis* is a portion of the Message of the Masters delivered by and through H.P.B.; not to throw discredit on those who have belittled H.P.B., belittled the book she wrote, and Those who helped her to produce it. It becomes the duty of the present day student to familiarize himself with the story of the war over *Isis*. To enable him to do this effectually we have given brief extracts from the important references he should consult *in extenso*, and purposely refrain from referring to articles in THEOSOPHY published from time to time to show that *Isis* is part of the Message; that it contains no mistakes; that its incompleteness was with a purpose; that it is a gross mistake to conjecture that H.P.B. was unaware of the doctrine of Reincarnation, etc. Let the student go to the original sources and examine them in the light of the quotations made from the letters of the Masters Themselves in this article.

Isis was described by an American author as "a book with a revolution in it." For every new reader, as for every old student, its power to transform and cause a revolution in him still persists, but makes way for a better foundation. Subsequent presentations of the Masters' teachings are built upon it and from it, and without a fair acquaintance with *Isis* H.P.B.'s other books and articles cannot be fully comprehended.

> This is the moment to 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. (*Occult World*, p. 138.)

So said Mahatma K.H. at the end of the first septenary cycle of the Movement. We are at the end of the seventh septenary and the forces of sacerdotalism have assumed a quasi-scientific and psychic form. Once again this is the moment to offer knowledge on the obscure problems of the human mind and the psychic nature. Ignorance and superstition have darkened the vision of intellect; the spiritual faculty of intuition receives scant attention, while a hundred variants of its antithesis, the psychic faculty of Kama, are unconsciously and alas! often consciously developed. The sub-conscious is mistaken for the super-conscious, the path of psychic mediumship for that of active Adeptship. The study of true philosophy has been neglected and its place usurped by cheap manuals which

impart a smug and comfortable feeling of self-satisfaction. Just so genuine modern science suffers at the hand of pseudo-science—psycho-analysis, new psychology, new thought, Christian science, etc., etc. A clear presentation of the teachings of *Isis* intelligently applied to modern conditions will throw a wonderful light into the dark chambers of the human constitution, and show many misguided individuals the error of their ways and modes in undertaking the great work of self-correction and self-purification.

Every human soul, at one time or another, wakes up to the perception of its ignorance. *Isis Unveiled* is the book *par excellence* to give guidance in this awakening. Man suffers from false theological notions, or from an unintelligent belief in partial and incomplete scientific propositions, or from the results of some misunderstood psychic and psychological experience, especially in connection with the very common one of Death. On all these subjects *Isis* gives adequate and satisfactory answers. The words of 1877 are true for today. With them we close this article and appeal to our readers and all Theosophical students and workers to accord to *Isis* its legitimate place of dignity and prominence not so much for its sake as for the sake of our own civilization.

> Deeply sensible of the Titanic struggle that is now in progress between materialism and the spiritual aspirations of mankind, our constant endeavor has been to gather into our several chapters, like weapons into armories, every fact and argument that can be used to aid the latter in defeating the former. Sickly and deformed child as it now is, the materialism of To-Day is born of the brutal Yesterday. Unless its growth is arrested, it may become our master. It is the bastard progeny of the French Revolution and its reaction against ages of religious bigotry and repression. To prevent the crushing of these spiritual aspirations, the blighting of these hopes, and the deadening of that intuition which teaches us of a God and a hereafter, we must show our false theologies in their naked deformity, and distinguish between divine religion and human dogmas. Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of SCIENCE or THEOLOGY. (I, XLV.)

Reincarnation and Sex

The circumstances—which determine whether a given individuality shall be born at any given period of its career on this Earth, as a man or as a woman—are no doubt explicable by the light of very advanced knowledge, but would certainly have to do with the minute details of cosmology, which could not even be rendered intelligible till a great deal of preliminary knowledge had been acquired. Broadly speaking, there is no spiritual difference between *a* man and *a* woman, or male and female, to designate different inner principles of the human creature.—*H.P.B.*

"SMALL PLAIN DUTIES"

> Believe me my "pupil," that man or woman who is placed by Karma in the midst of small plain duties and sacrifices and loving-kindness, will through these faithfully fulfilled rise to the larger measure of Duty, Sacrifice, and Charity to all Humanity—what better paths towards the enlightenment you are striving after than the daily conquest of Self. . . . —*A Mahatma's Letter.*

THE subtle, alchemical transformation in human intelligence and character which duty, sacrifice and loving-kindness—carried on faithfully in that very position in life in which the student finds himself—inevitably produce in the process of time, is not generally recognized. Beings mentioned in the pages of history who have stood as exemplars—centuries after their time—of the highest and noblest qualities that men can imagine are idealized and worshipped after a fashion, looked upon perhaps as unique facts, but all too rarely as models to emulate.

The gradual emergence from the common run of humanity of such as These is completely overlooked, and they are set down as "miraculous," "special creations," and the like. For Them duty was, and still is, the royal talisman; for Them the ethics were, and are, practical expressions of the law of life; for Them altruism was, and is, the ***natural*** basis of thought and action. Their emergence as great figures in the drama of evolution was, and is, the logical consequence of the course pursued—beginning with a dawning perception of the necessity and value of the fulfillment of "small plain duties,"—which They still continue to fulfill, as such present themselves to Them, as to all embodied beings.

Two points of view may be taken, from which any student can gain some insight into the exceeding value of the "unimportant" position in life, and the faithful execution of the natural duties incident thereto.

First, who is it that can really accomplish most in the student's proper task of "fitting himself to be the better able to help and teach others"—the man who is in the lime-light, or the man in comparative obscurity? The "important" man must devote all his energies to the ever increasingly difficult task of maintaining his "importance," else he will soon become discredited. He will become that anyway, strive as he will; but he can perchance postpone the inevitable for a while. Meantime he has no opportunity for quiet thought and study, for just evaluations, for assimilation of experience. His is a life of unrelenting action—a super-personal life. And even if he is moved by the highest and most philanthropic of motives, these will be misunderstood and maligned—to such an extent and so

effectively that after his rocket-like flare across the lurid heaven of "popularity" it will be found that his actual accomplishment was almost *nil.*

Even in Theosophical circles of the past fifty years, what of the outstanding, the "prominent" figures? Those who were true passed prematurely from human frames that were broken, reviled by the very humanity they incarnated to help, saddened by their inability to influence more than a few of the dying units of the race rushing to its own destruction. That they accomplished their heroic mission at all was undoubtedly due to the power and stamina gradually built up through many incarnations of fulfillment of "small plain duties and sacrifices and loving-kindness." But were they at any time "important" people in the world's eyes? Never. The "prominents" who came after them, dressed in borrowed robes and claiming much, like the ass in the lion's skin—what student who can sense the existence of the shining Line at all would desire such counterfeit "importance" as this?

Second, if this is in fact a Universe of Law, what is the greatest thing in the world that anybody can possibly do? *The immediate duty*—that which lies presently under his hand. Lawfully, it has to be done; lawfully, he is the one to do it. Hence if he neglects it, or even performs the duty, at the same time qualifying it with the wrong thought, will and feeling, *it actually is not done.* Inevitably, he cannot by omission, by distaste, by any form of evasion or by grudging fulfillment get away from that duty—not in a Universe of Law. He has to fulfill, and in the true spirit.

Hence the "small plain duties" are really not small or plain at all; they are the greatest things in the world. The only one who can perform them is that one to whom they present themselves as duties. The world will not get that thing done, in solemn truth, *until he does it.* For it is *his.* Nature's process is always to move on, and Nature cannot move on until every necessity to that orderly onward movement is fulfilled. Every being in the evolutionary stream has to contribute its lawful quota. The being can do this lawfully and willingly, and in its proper cycle, or Nature will force that being to fulfill, sooner or later. Thus, the thoughtful student will see the logical and compelling inference that the seemingly small and plain is actually of paramount importance, and can be done best by the man most familiar with the small and plain—without the distractions that engage and divert the attention of the "prominent."

So, perhaps, the most advantageous place in which one can find himself, in this task to which all sincere students are devoted, is the "small" place. It is the place of accomplishment, the position of power. The conquest of Self can most effectively be waged without attracting attention to one's self. The desire to be spectacular can

be transmuted and turned to worthy use as one recognizes the occult significance of the old saying, "that power which the Disciple shall covet is that which shall make him appear as nothing in the eyes of men." He will by degrees come to understand the meaning of the Masters' declaration that the precise condition of Their success was that They should never be supervised or obstructed. In time he will realize how the Adept can influence beneficently large masses of men without their being aware of the help, for he himself will "rise to the larger measure of Duty, Sacrifice, and Charity to all Humanity."

REINCARNATION AND INFANT DEATHS*

Question—The more I think of it, the greater mystery this appears to me. If we are reïncarnated either for better development or for punishment for sins committed in a former incarnation, why should there be so many infants who only live a few days or weeks? They go out of the body again without being advanced any, nor do they suffer a great deal.

Answer—Mysteries will deepen for the questioner if he lays down definitely that any one statement of a part of a Theosophical doctrine is necessarily the whole doctrine. In the question it is assumed we are incarnated only *for better development or for punishment,* whereas this is but a partial view of the matter. We are reïncarnated as a *result of causes set in motion.* Thus we may be here for reward, or punishment, or by choice, or merely to work again, or for pleasure, or for punishment of others or their discipline, or for our own discipline, and so on for a thousand purposes. The race evolution compels us to reïncarnate, and we do so according to law. The first answer fully explains most of this, but still another view is possible. Looked at from the side of the parents, the birth and early death of the infant are at once a pleasure, a discipline, and a punishment. If the loss is properly accepted, then discipline results; if rebelled against, then only punishment is felt; the pleasure and reward came with the child's birth, and though soon the cause of that pleasure disappeared, its possible effect on father and mother was not destroyed. Then, again, the Ego that attempted to begin life in that family only to quickly fall out of it may have either made a short step toward better environments than it had before, or escaped from a family where nothing save obstacles and evils would have surrounded. By such reflections as these the "mysteries" will be made plain.—*W.Q.J.*

**The Theosophical Forum,* October, 1892.

MORAL CODE FOR SCHOOLS

A WIDELY concerted movement to introduce some kind of a "moral code" in the American Public School system is just now being advocated through many channels of publicity. *Collier's Weekly* is, in particular, sponsoring the scheme, but many other publications, secular and religious, are lending aid, while the list of clergymen of the various denominations working for it grows daily larger. Doubtless many prominent educators, publicists, politicians and partisans of every kind will, for the time being, seem to lay aside their special and especial interests, and heartily endorse the movement. The number of parents who will be enlisted by the appeal and the propagandum, by the glamour and prestige of the interests in advocacy, all based apparently on the soundest foundation of public welfare, will no doubt be enormous. So it is quite possible that the movement may succeed because of its ostensible object and the authority of its proponents.

Few will look below the fair surface of the inviting philanthropy now urged for their approval and support, yet surely the long, long record of educational, moral and religious schemes of the past, each with the noblest of reasons to give the public for contribution and confirmation, might well make the thoughtful hesitate and reflect, might inspire a watchful consideration of the *motives* behind this sudden seemingly unsectarian altruism.

Collier's of September 6th, in its full-page and front-page display editorial, addressed "To Mothers and Fathers and to every One of Our Readers, of every Faith, of every Denomination," makes a remarkable appeal for support of the scheme, gives the facts which are indisputable, the object which is unobjectionable, and thereupon proposes the plan whereby the existing negative evils may be replaced by positive good. No one, not a pronounced bigot, could object to a single item of the program or the facts upon which it is based. The artillery is well loaded, but may it not be aimed in the wrong direction? In other words, admitting the facts, and granting the desirability of the object, will the results be as anticipated, or to the contrary? We propose to examine some of the facts adduced by *Collier's,* some of the steps proposed, to see if they may not be equally open to another meaning, to an adverse conclusion. The editorial begins:

> Because of our differing beliefs, religious teaching has been barred from many of our public schools.
>
> This has resulted—quite unwisely and unnecessarily, as it seems to us—in there being *little or no moral training* for our children in those schools.

The first of the quoted paragraphs tells the plain truth that our "differing beliefs"—that is, sectarian religions—have been and are

responsible for whatever unmorality and immorality there may be in our public schools. Does not this truth show that we cannot have sectarian religion in the home and in the church, *and un*sectarian "religious teaching" in the schools? Either sectarianism must be abolished in the home and the church or, if "religious teaching" is introduced into the schools it will inevitably become sectarian. Are the sects prepared to do away with their "differing beliefs?"

The Editors of *Collier's* say they believe that the existing result of sectarianism is "unwise and unnecessary." That is an opinion of the Editors, but the *facts* quoted by them show the result *exists* despite their opinion. That the deplorable result of sectarianism is "unwise" is certain. Will it be any wiser to permit these sectarians, *on any plea,* to inject "religious teaching" into the schools, when their own homes and their own churches show that what they want, what they believe in, and what they practice, is sectarianism? Can the sects be trusted in the schools when they cannot be trusted outside them?

The editorial goes on to say:

> Concerning supernatural religion, men differ and divide; but natural religion lives in every human being. It is evidenced in that moral guide which we call conscience—which may be crude or cultivated, but which is the essence of every system of morals because it is a part of the mind of every man. . . .
>
> An education solely in the material things of life is surely incomplete. The young mind must be impressed at the same time with the fundamentals of what constitutes right and wrong.
>
> These fundamentals are the same in all religions. They are the foundation of principles as distinguished from theology on which the Protestant, the Catholic, the Jew, the Mohammedan, the Buddhist have built their faith.
>
> Why not carefully select these fundamentals and then submit them to persons of *all faiths,* and finally have such as are approved *by all* hung on the walls of every public schoolroom?

There are fundamentals, surely, which are common to the spiritual life of all men and therefore to all religions, but do the Protestant, the Catholic, the Jew, the Mohammedan, stress, teach, or even mention this *fundamental fact* in the church or the home? Which do they prefer, the "fundamentals" common to all, or the sectarian "theology" which the devotees of each "religion" abide by in the church and in the home? Shall we have "natural religion" or no religion in the schools, rather than "theology?" What does the "approval" of persons of the different sects amount to, of "natural religion" in the schools, while giving their sworn allegiance to "theological religion" at home and at church? Can Greeks bearing such "gifts" as this be trusted? Do the sects trust each other, even?

Sincere men can easily be carried away on the tide of their enthusiasm for a worthy object until they cry "peace, peace, where there

is no peace," nor can be, except on the iron terms of negation. Better by far no "code of morals" in the schools than "natural religion" "approved" and sponsored by men who are *morally bound* by and to sectarian religion. If they support "natural religion" in schools, they are false to their own profession of sectarian religion at home and at church. If they support their sectarianism in the church and the home, they are false to "natural religion" in the schools. The most that can be hoped for is what we have—non-religious or irreligious schools—and all know that these are possible, not through sectarian faith, but through sectarian distrust, the one for the other.

Finally, the Editors of *Collier's* urge:

> Let us of every creed lay aside for the moment all strife. Let us all concentrate on finding a universal moral code that will lead our children into upright, useful, and happy lives.

No creed has ever laid aside strife for a moment when it had the power to coerce. Have the creeds ever yet found "a universal moral code" for themselves, or practised it? Yet it is proposed that the new "moral code" shall be first submitted to "leaders of the Protestants, Catholics, and Jews," and to accept only what they unanimously approve for submission to educational associations. When the sects have agreed among themselves on a fundamental moral code which they will preach and practice, and do preach and practice in their own homes and schools, and show results from such preaching and practice, they will have some right to be heard. As it is, both by past practice and present profession the sects have earned nothing but the right to be suspected, no matter what they promise, and suspected the more, the more they promise. And it is to be noted that the "moral code" is not one originated by educators or educational associations, nor sponsored by them. Are our school teachers, then, less worthy of trust and confidence than our theologians, their aiders and abettors?

We affirm that in so far as they are permitted, school teachers at all times have taught a genuine moral code in the schools, and that they do so now. Far superior today is the devotion to duty, the example and the precept of the school teachers than of either the average American parent or sectarian. Do they not preach and practice purity, truthfulness, right behaviour, generosity, kindness, patience, diligence, discipline, self-respect and respect for others, honesty, genuine democracy of treatment, far more and far more consistently than our homes or our churches? Is not this a genuine "universal moral code" which practically every school teacher in the land not only inculcates but lives up to? Can the same be said of sects and sectarians, of our homes and churches?

Collier's affirms that "it is not enough to leave this training to parents and Sunday schools." Only too true, but does not the fact

spell the failure of the home and the church and not the schools? To put it bluntly: Who dares affirm that our homes and our churches do their duty by the young in anything like the degree with which the schools and school teachers serve their charges, morally as well as educationally? What is needed is to carry the proposed "moral code" straight into the home and the church, where it is desperately needed, not into the public schools under the auspices of the sects. Putting the matter still more bluntly, we affirm that there is less dishonesty, cant, hypocrisy, fraud, and other moral defects, more truthfulness, fairness, democracy, sincerity and straightforwardness in our school children and school teachers by far than in our homes and our churches.

The New York *Times* of September 7th affirms that this movement for a "moral code" for the public schools is already undertaking to secure the support of "business, industrial, labor and educational leaders," and gives a long list of preachers who have "so far approved" the scheme. In the same issue from which we have quoted *Collier's* devotes another full page to communications from eleven leaders of various religious sects, all heartily "endorsing" the scheme—one would suppose from reading the editorial statement: "*Collier's* is taking this step with the heartiest approval of representative leaders of various religious beliefs." What kind of sanction is in the minds of some, at least, of these "representative leaders," is easily read in their letters.

C. E. Macartney, who signs as "Moderator, the Presbyterian Church in the United States of America," writes:

> I believe that the fear of the Lord is the beginning of wisdom. Undoubtedly, the great lack in our public schools today is adequate instruction in fundamental morality. The fountain of true morality is the Bible. When, therefore, I advocate the teaching of morality, I mean the teaching of the Bible. . . . Any effort which has for its purpose the re-establishment of moral instruction, based on the Word of God, deserves the support and prayers of all good citizens.

William Cardinal O'Connell, Roman Catholic Archbishop of Boston, writes:

> It is an encouraging sign that the people of this country are now awakening to the vital need of moral training in education. . . .
>
> The consideration of the question of moral training seems centred at present on the discovery within the individual himself of the secret of virtuous living. . . .
>
> This ambition is not new in the world. The philosophers of old reflected and pondered with the identical end in purpose. With superior intelligence and with admirable effort they sought an explanation of life, a motive for correct living, and a standard of honorable conduct. Where are their findings to-day?
>
> What man constructs for his own satisfaction he tears down at his own convenience and pleasure. . . . There can be no morality without religion.

P. Cardinal Hayes, Roman Catholic Archbishop of New York, writes:

> God is the source and sanction of the moral law, in fact of all just law.

Let a man ponder well these several statements, reflect upon the lessons of history and of sectarian guile, and consider whether all this hue and cry is not merely a renewal in white wool of the so far unavailing attempts to force "the Bible" in the public schools. Whoever genuinely believes in the "divine right" of kings is of necessity the enemy of democracy. Whoever really believes "the fear of the Lord is the beginning of wisdom" is of necessity the enemy of liberty of conscience. To say that "there can be no morality without religion" is to beg the question, is to understand neither pure religion nor pure morality for they are but two names for the same thing. To affirm that "God is the source and sanction of the moral law" is to deny alike the inherent spiritual nature of man and his own capacity to distinguish between right and wrong. That which distinguishes man as a spiritual being is precisely his capacity of conscience and of reason, to deny which is to make of man a mental and moral slave. Any preachment of a "code of morals" short of this fundamental basis is but the enlightened selfishness of a slave-owner, who would have his chattels obedient to him as the "source and sanction" of their existence and conduct.

What then is the lack, whether in the home, in the church or in the school? Men are not "good" because they are Christians, Jews, Buddhists, Protestant or Catholic. This is self-evident from the fact that there are good men in all these persuasions—and bad ones, too. Men of every religion, and of none at all, believe alike in a "moral code," and even those men who are themselves morally weak or culpable none the less desire and urge their children to the practice of a morality which they themselves avoid or violate. What is the true explanation of this anomaly in human faith and conduct?

We think it is none other than the reliance on an *external* source and sanction for "morality"—that is, for the ideas of truthfulness, purity, self-denial, charity, etc. Whether that external sanction is based on sectarian religion, stoicism, "natural religion" or any other "code of morals" it always has failed and always will fail finally in the supreme test, because its basis is "faith" or "authority"—not *Knowledge*. Short of a philosophy of the rational explanation of things, instead of *tenets* of any kind, whether "revealed" or man made, life itself for the individual and collectively, can only be an alternation of "good" and "evil," and all "morality" becomes, in the last resort, not a question of principle, but of mere policy and expediency. Without the self-perception of the great truths of the eternal and all-pervading Spirit, of Karma and Reincarnation, there can never be any but faulty and unstable "morality," no matter with what "sanction" clothed.

STUDIES IN THE SECRET DOCTRINE

I

The Right Approach

IN the two former series of Studies an attempt was made to show that the *Secret Doctrine* and other writings of H.P.B. are portions of the immemorial and imperishable Record of Knowledge. Theosophy as presented by her and her Predecessors is a system of thought neither progressive nor evolving. When they study Theosophy men learn today what always has been known. All that we can gain of instruction in this age has been suitably epitomized for us in the works of H.P.B. That which humanity learns and forgets is relative knowledge, it changes and grows. That which is learnt once for all and is embodied in the heart of the race is Truth, Absolute Knowledge.

Another fact brought out is that true appreciation of the *Secret Doctrine* depends on correct assimilation of its contents through the unfoldment of that spiritual faculty which follows the purification of mind by study of metaphysics. This faculty is Buddhi conjoined with Manas. Further, an attempt was made to examine the three fundamental propositions which are the veritable foundations of her monumental volumes.

The end in view is to provoke thought. No one could translate the weighty contents of the two volumes into language which the man in the street can grasp without effort. It is necessary to point this out because of criticisms which have come to our notice.

The great function of H.P.B.'s writings is to evolve in the student a new perception of Nature—a perception which is synthetic, universal, impersonal. This is Buddhi-Manas "incarnated" in the individual. Different people read in the *Secret Doctrine* different things. It has been said that it all depends on what interpretation each puts on its expositions. This is not so. The volumes are not capable of diverse and conflicting interpretations. Each tenet, each teaching, each doctrine has but *one* interpretation, and no more. The applications of the true interpretation can be varied and many; they ought to be. As the grasp of the teachings is profound so will the applications be numerous. The completeness of understanding is related to that of applications. The true test that a teaching is correctly interpreted lies in the student's ability to make applications. When our interpretation is correct our applications fit in with our understanding of other and related teachings. The sincere and earnest student persists in getting at the *whole* philosophy, all the co-related teachings, in patience and perseverance. He is not satis-

fied with piecemeal understanding of a tenet here and a doctrine there. True interpretation of one tenet dovetails with true interpretation of all other tenets; a false interpretation does not agree with either a true interpretation of any tenet or false interpretations of several tenets.

This third series is a consideration of the steps leading to Buddhi-Manasic unfoldment—transformations which must take place in the student if with intellectual honesty and sincere courage he proceeds with his task of mastering the *Secret Doctrine*. This race and civilization are under the dominance of Kama-Manas, the Passion-Mind. Most students are aware of this. But when we endeavour to purify our lower nature and eradicate our moral blemishes and introduce moral excellencies therein we are made painfully aware of the machinations and strength of Kama-Manas in ourselves. Its vagaries and mischievous tendencies come to the fore when the student sits down to read and reflect on the *Secret Doctrine* or to study and contemplate its specific teachings. This fact is generally overlooked.

Not all students apply to themselves the remarks in the Introductory, which are significant and important:

> Every reader will inevitably judge the statement made from the standpoint of his own knowledge, experience and consciousness, based on what he has already learnt. (I, XLVI.)

The active centre of consciousness in this age is Kama-Manasic. It is built up of experiences which fluctuate between the pairs of opposites—cold and heat, pleasure and pain, fame and ignominy. The knowledge which such experience yields is relative, therefore unstable. It is very necessary that each student meditate for a while on his own "knowledge, experience and consciousness," for thus will he protect himself by noting in advance his proclivities and tendencies. The *Secret Doctrine* is altogether *sui generis*. It is necessary therefore for the student to refrain from arguing that the statements made by H.P.B. are not in accordance with what other people have said or written, or with his own ideas upon the subject, or that, again, they are apparently contrary to any accepted system of thought or philosophy. The student must endeavour as much as possible to free his mind while studying from all ideas which he may have derived by heredity, from education, from surroundings, or from other "authorities." His mind should be made perfectly free from all other thoughts so that the true interpretation of the statements of the *Secret Doctrine* is arrived at. Otherwise there is a constant risk of his ideas becoming as coloured with preconceived notions as those of so many early students of H.P.B. who have made the occult tenets subservient to modern science or have degraded them by pulling them down to the level of religious creeds.

Now there are three outstanding characteristics of Kama-Manas or Passion-Mind. It is confused; it is infatuated; it is wild and wandering. However powerful our Kama-Manas, so long as it is Kama-Manas, it will show forth these three traits. When the student contacts the *Secret Doctrine* he comes to it with this Passion-Mind. That mind is confused as to its owner's place in the scheme of things, being infatuated with its and its possessor's self-importance it flies fast and faster from object to object in the world of things, and from subject to subject in the world of thoughts. It is really trying to justify itself in conflict with other wandering Passion-Minds. Through conquests and defeats, through exhilaration, but more through suffering, it is slowly moving in the direction of one objective: it is becoming one-pointed; it is coming together to establish its new centre of gravity and evolve its perception proper.

When the student begins his study of the *Secret Doctrine* this Passion-Mind carries him away to distant fields of speculation. That mind joys in its own creations and in multiplying itself. Thus the tendency of the student is not so much to try to understand what the *Secret Doctrine* teaches as to fly off at a tangent, struck by a single solitary thought and speculate thereon in terms of his "knowledge, experience and consciousness." In her Preface to the *Secret Doctrine* H.P.B. says:

> The publication of many of the facts herein stated has been rendered necessary by the wild and fanciful speculations in which many Theosophists and students of mysticism have indulged, during the last few years, in their endeavour to, as they imagined, work out a complete system of thought from the few facts previously communicated to them. (I, VIII.)

If such was the case with the early students who surrounded H.P.B. herself, equally if not more liable must be the present generation of students to err in the same direction. It is essential, therefore, to learn to eschew the tendency to hastily interpret what we read. To understand a statement is very different from interpreting it or speculating on it. Interpretation demands understanding. Right interpretation requires coordination of all phases and aspects of the teaching.

The tendency to confusion shows itself in the equally hasty attempt at reconciliation of what appears as conflicting and contradictory statements of teachings. It also manifests itself in discriminating in favour of one set of ideas and teachings because our own interpretation of them satisfies us as against others which we dub unimportant and even incorrect. In terms of the second tendency of the Passion-Mind, it is so egotistically infatuated with itself and its processes that what it does not perceive is considered full of flaws—"I do not see that way, therefore it must be wrong."

Steadfast and constant application at understanding a few metaphysical ideas which are basic and foundational is essential; for

thus we steadily grow. "True knowledge comes slowly and is not easily acquired," says H.P.B., and the *Bhagavad Gita:*

> There is no purifier in this world to be compared to spiritual knowledge; and he who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time. (Discourse IV.)

True understanding purifies the Passion-Mind; the perception of the universal principles slowly makes it pure by eradicating these three tendencies. Then Manas or mind, having arrived at its own centre (true concentration) begins to *see itself in the light of the philosophy.* The student can now examine his own "knowledge, experience and consciousness" in terms of those fundamentals. Months, nay years, must elapse before such perception and examination unfolds that detachment of and in the mind which reveals to the student that himself and the Science are not different, but that the two are one. He sees his own life-problems and life-actions reflected in the Wisdom, and the light of the Wisdom is constantly being reproduced within himself. It is for this reason and with this in view that emphasis was laid in the second series on the altruism of the *Secret Doctrine.*

In our continuing quest of the Wisdom we need to hold firmly the definite idea that the *Secret Doctrine* "is written for the instruction of students of Occultism" (I, 23)—not forgetting that the same is equally true of all the other writings of H.P.B.

Many students take it for granted that in the *Secret Doctrine* there are some gems buried in a heap of rubbish which their intelligence and discernment will have to unearth. Some arrogate to themselves the power to conclude that these volumes show H.P.B.'s wonderful sweep of vistas of knowledge, to admire which we must overlook many errors of detail. Others equally arrogant opine that some priceless information about a great number of odds and ends is to be gathered from the book, with care and tact. They say that the *Secret Doctrine* is not a treatise on occult philosophy and science but merely a book of reference. Then there is a class of "intelligenzia" who endeavour to find justification for their own pet theories and notions. Their desire is to gain from H.P.B. corroboration for modern science and philosophy, for up-to-date creeds and suitable religions. All such Kama-Manasic students as these will gain little from the work.

These students, often unconsciously to themselves, have estimated the value of the contents in terms of their own "knowledge, experience and consciousness." In this age of egotism and conceit these forces so overpower human nature that many men notice not that they are egocentric and conceited.

That student whose Kama-Manas has been purified by past efforts, in this or other lives, whose mentality is afire to gain knowledge for its own sake, who is searching answers to his unsolved

problems, and whose sincerity is genuine evinces a different attitude very early in his contact with the *Secret Doctrine*. A careful examination of the Table of Contents and the structure of the book, some thought bestowed on the Preface, Introductory, the Proem of the first volume and the Preliminary Notes of the second, and a comparison of these with the Table of Contents of the two volumes of *Isis Unveiled*, together with what is written in their Prefaces, will convince him that in the writings of H. P. Blavatsky there is a fullness, nay a completeness which is unique; that her books are not like other books. More of this careful study in a truly reverent attitude, and there dawns on his mind the idea that in her writings the end of knowledge is attained. The process continued, and the sun of his ideation reaches the zenith of conviction. Not only is there end of knowledge attained in these volumes, but it is proven and therefore provable knowledge. As Mr. W. Q. Judge rightly points out in the *Path* for March, 1892, p. 382:

> If any authority pertains to the *Secret Doctrine*, it must be sought inside, not outside. It must rest on its comprehensiveness, its completeness, its continuity and reasonableness; in other words, on its ***philosophical synthesis***, a thing missed alike by the superficial and the contentious, by the indolent, the superstitious, and the dogmatic.

The end of knowledge! It is an almost unthinkable conception. Yet the phrase is a very ancient one in the history of human thought. Vedanta means the end of knowledge. It is necessary to catch a clear glimpse of this idea of a completed and codified system of knowledge which informs us of the genesis, evolution, death and rebirth of cosmos—of which man and all else is a part. This knowledge is based on the experimentation and realization of a large number of fully trained individuals, equipped with reliable apparatus and machinery in the realms of consciousness—such is the view we have to keep ever before us.

Vedanta implies that there are beings who have systematized knowledge and codified all its items and factors. Such Codifiers are recognized in every presentation of Theosophy from the most ancient times. This was shown in our previous Studies. It was also indicated how such Codifiers are in a position to affirm that nothing remains for them to learn of principles and fundamentals of the evolution of atoms, planets, solar systems, cosmos, as an ever-moving Impulse of LIFE, in which changes take place eternally but which in Itself changes not.

In ancient India such codifiers were called Siddhas—men who have proven for themselves the truths of Vedanta. Between a Vedantin and a Siddha there is a mighty difference. The former recognizes the facts of the Eternal Code of Knowledge by an intellectual process, which is comparative and contrastive of the phenomena of the universe. By the height of mountains he sees the

depth of valleys; by the length of shadows he guesses the position of the orb of light in the sky; by the struggles of and in the lower self he is able to posit the existence of the Higher Self. But his knowledge is as yet an intellectual recognition of the facts, most of which remain to be proven by himself to himself—yet to be realized. But a Siddha sees the million things of the phenomenal universe with the Single Eye of Truth, which knows the common origin of mounts and vales, of light and shade, of soul and body and how they come to be what they are and where they are. With him it is no more a matter of intellectual recognition, but of intimate, first-hand, spiritual realization.

Our student of the *Secret Doctrine* has to come to the perception that the teachings of H.P.B. are not the fruit of the outer study of Vedanta, but the inner realization of Siddhanta. It is "the wisdom imparted by the 'Divine Ones'—born through the *Kriyashakti powers* of the Third Race before its Fall and Separation into sexes —to the adepts of the early Fourth Race, which has remained in all its pristine purity in a certain Brotherhood. The said School or Fraternity being closely connected with a certain island of an inland sea, believed in by both Hindus and Buddhists, but called 'mythical' by geographers and Orientalists, the less one talks of it, the wiser he will be." (II, 636-37.)

Further it is stated:

> The *Secret Doctrine* teaches us that the arts, sciences, theology, and especially the philosophy of every nation which preceded the last *universally known,* but not universal Deluge, had been recorded ideographically from the primitive oral records of the Fourth Race, and that these were the inheritance of the latter from the early Third Root-Race before the allegorical Fall. (II, 530.)

Unless the student by repeated study and continued contemplation comes to the conclusion that the *Secret Doctrine* is a fragment of Siddhanta—that therefore in it there are neither errors or mistakes, nor superfluous rubbish or strange contradictions, but that all is purposefully and deliberately put together—he will grope in the dark. This attitude towards the contents of the book is essential if real benefit is to be derived from its study. He has to arrive at the recognition of this stupendous fact: every planet and mineral that exists in space or inside the earth were known and recorded in the books of the Siddhas thousands of years ago, and that those sacred Records are worthy of trust. The *Secret Doctrine* contains full information on every conceivable subject necessary for the progress of man individual and of humanity *en masse.* It is this attitude, once reached, which transforms the mind and gives it the tone to truly understand the Message.

LIVING THE LIFE

DEAR COMPANIONS:

Glad that business keeps up so remarkably well. It is a good sign, as is your success under all the circumstances that stood in the way of it. We need not expect disaster because we are endeavoring to do right, though we know that if disaster comes, it is not from our endeavor; so we keep up the endeavor in full confidence. Help comes in all planes of being, and must, if unity means anything. Also, working with the Law and from within outwards, improvement and strength must follow in every direction. There is good reason to take more courage.

As we aspire and work for Theosophy, the nature changes, and what would not affect the man of the ordinary way of thinking is found to react upon us in a marked way. When this occurs we should endeavor to find the particular cause in our thought and conduct so as to be able to prevent repetitions if possible. The thought and effort in this direction will finally bring us to a point where we are able to resist the impulse arising from desire and anger. We may plan, while living in a house, a much better one; from perceived defects we will build better when the time for building comes. As thought is the plane of action, the proper thought will bring about concordant action in its own good time, even if we have to await a new body for it. There is no saying what changes may not come about in the present body; we have to live on and think and do.

People have to be encouraged to take hold, in the hope that for their own and humanity's sake they will "stick." It would not be helpful to discourage them by presenting the difficulties that we know will confront them; when such difficulties do arise we have still to encourage them by pointing out what the great Ideal means. Some fall away for a time, coming back when they get new strength and determination; others ignominiously retreat and lose their chance for this incarnation. But there are always others and for them and for the faithful—"the living germs among the masses of men"—we work on without discouragement. "To have started one soul in the right direction is an opportunity not given to many;" but we have had and improved that opportunity to the best of our ability. In it all we are building for the future. We work *in* the present *for* the future.

You know how I feel about going to churches and other meetings where duty does not call and where you are not in sympathy with the prevailing ideas. It does no good, and only opens the door to possible hindrances which affect all those in the same line of relation with you; so, even if indifferent to personal results, there is the other more important view to be considered. Where it is a question

of duty it is a different matter, there then being nothing of the personal in it. As to the other meeting, am not surprised that you felt a pressure in the room where that aggregation of class-minds were. You did well not to stay and would have done better still to have kept out altogether. Nothing is gained by going to such places and no good can be done to minds whose sole idea of existence is physical betterment for themselves as against others who appear to have that betterment. It is easy to learn the lines of thought of such people from the papers and other literature. Besides there is danger of certain kinds of infection, as you know. One of the strange things noted during the past twenty years is the fact that students—so many of them—have thought that the warnings were not meant for them, but for others; have disregarded them, and then wondered at occurrences of an unpleasant nature, and at their lack of progress. It did not show an appreciation of the fact that such warnings are statements of Law, and of value—or they would not have been said.

The question as to whether "we should change the vibration from pain to pleasure" arouses the counter question, "why should we desire to?" The object of life is neither pain nor pleasure and making that object merely to avoid pain is to be as nothing but a rationalized animal. Pain is what we feel of the cry of the "lives" that are afflicted, and need attention to have the cause removed intelligently so that the course of all may run smoothly. To desire to drown this cry would not be wise, but foolish. Conscientious medical men use opiates only when absolutely necessary and then only for a temporary relief while effecting a cure of the trouble. A mental "dope" is equally objectionable, supposing it could be done. But this is found to be the case: those who seek pleasure feel pain more keenly than those who accept what comes as guides on the way. And it may be safely assumed that those who seek for pleasure and fail to see the lesson of pain, have not the power indicated in the question, however much they may desire it; for desire is not a condition, nor is it knowledge.

Well, it is Mahabharata, the Great War. We have waged it before to *some* purpose, and will continue to wage it to greater and greater purpose, with added power and knowledge as lives go on. It makes all the difference in the world to have this outlook and purpose.

Love to you and a good outcome to your efforts.

As ever—*R. C.*

AMONG FRIENDS

MOTHER has been having "company"—a gentle old lady whose life for nearly the biblical three score and ten has been one long succession of adversities.

"Aunt Elizabeth" endeared herself to all the family by her invincible faith in the "goodness" of life, her entire lack of despondency over its inequalities and inequities. Her "book knowledge" of Theosophy is extremely limited, but as Captain Blunt remarked on behalf of all, "I'd give a sizeable library for 'even a little of this practice' which has kept Aunt Elizabeth sweet and clean and useful. She's an example and an inspiration."

"By the way," said Mother, "Aunt Elizabeth asked me a question which I found difficulty in answering in a way not to add to her confusion. Perhaps some of the learned gentlemen here present might throw light on the subject." And she looked 'round the circle inquiringly.

"Aunt Elizabeth, it appears," she went on, "was very much attached to a pet dog. You know something of the misfortunes and loneliness of her life, so you can easily imagine that when the dog died after fourteen years Aunt Elizabeth felt a very real sense of loss."

"Well," broke in Doctor rudely, "what's the question? Never mind the biography."

"A certain person—a *very* certain person—" soliloquized the Judge, "is known to be much more interested in autobiography than in the details of some one else's life. Therefore, his environment presents but two aspects, patients and—impatience."

Quiet being restored, Mother proceeded. "Her question was, 'Is Dollie still living? Will she reincarnate again the same as a human being'?"

"Of course not; dogs are not immortal," said Doctor promptly.

"Of course Dollie still lives; it is well known that clairvoyants can *see* plants and animals on 'other planes'—and hear them, too. Why, I *know*—" and Mrs. Crystal's voice took on that gently purring note, but the unfeeling Blunt promptly brought attention back to the main issue.

"Of course we have only 'book knowledge' to go by. It seems to me the real question is, 'Have animals souls?' How about it, folks?" And the Captain's eye challenged all and sundry.

"Now, to my mind," he continued, "the question is not so 'easy' as it looks. Like every other problem it gets right back to fundamentals—and fundamentals really begin with knowing what we are talking about. 'Definite terms for definite things,' you know. 'Is Dollie still living?' Well, what do we mean when we say 'Dog?' and

what do we mean when we say 'human being?' Aunt Elizabeth wanted to know if her 'dog' will 'reincarnate, the same as a human being.'

"I say, No; the 'human being' does not reincarnate. How, then, could a 'dog' (whatever we may mean by the word) reincarnate?"

"What's that? What's that? 'The human being' does not reincarnate?" This in chorus from Mrs. Crystal, Frederick, the Prisms—and even the Doctor, who added, "What's your 'authority' for that statement, Captain?" The Captain turned to Mr. Browser. "How about it, Browser?"

" 'Reincarnation, that is, the appearance of the same individual, or rather of his astral monad, twice on the same planet, is not a rule in nature; it is an exception.' There, that ought to 'start something;' " and Mr. Browser smiled invitingly. "It gets us right back to the fundamental question of the mortal and the immortal in everything."

"Do you mean to say that Theosophy teaches that man has not an immortal soul, Mr. Browser?" This from the shocked Mrs. Prism. Mr. Browser smiled again, this time deprecatingly, so Pilgrim came to the rescue.

"If we say man *and* his soul, then we must mean by man something other than the soul, and in that case what do we mean by 'man' and what by 'soul'? 'Man', as a body is certainly neither 'soul' nor immortal. Man as a combination of 'principles' is in the same case—the combination does not exist before birth and certainly does not continue after death. If, then, it is the 'combination' we are speaking of, man and animal are both mortal, because mere forms of matter—whether we call that matter physical, astral or psychical."

"Well, but even so, *'matter is eternal',*" quoted Doctor, triumphantly, while Mrs. Prism sank back in her chair reposefully.

"Oh, finish the quotation, my medical friend," quoth Captain Blunt. But it was Browser, of course, who recited as if the page were before him: "Matter is as indestructible and eternal as the immortal spirit itself, but only in its particles, and not as organized forms." "Not," he added, "that I would want to dogmatize, but must it not be correct to infer that a 'man' or an 'animal', as an 'organized form', has necessarily only a transitional existence, whether physical, astral or psychic? In this sense both are but vehicles, though 'man' is a more fully developed vehicle than is the 'dog'."

"Now that 'mortal man' and mortal 'dog' have been disposed of," said Mother, "suppose we turn our attention to the immortal in both."

"I suppose by 'immortal' you mean the Soul," ventured Mr. Prism (who has been suspected at times of "not knowing that his soul is his own"). But before Mother could reply the eager Captain Blunt leaped into the arena of speech.

"Don't forget there are three kinds of souls and that not all souls, even, are immortal. 'Men, gods, and the elemental beings', say the old books, are the three kinds of souls."

"Perhaps," interposed Pilgrim, "this word 'elemental' might afford us a genuine clue. 'Elemental' certainly does not mean 'composite'; quite the opposite. The *Gita* speaks of 'two kinds of beings in the world; the one divisible, and the other indivisible'. Anything that is 'divisible' must be mortal, and I fancy that when people say 'man' and 'animal' they usually have only the 'divisible being' in mind. But this 'divisible being'—man or animal—what is he composed of, or rather, what is he but an aggregate of 'indivisible beings'—say *elementals*? But Mother hasn't had a chance yet to say what she replied to Aunt Elizabeth," and our always courteous Pilgrim turned interrogatively.

" 'Elemental', as Pilgrim and Captain Blunt have used it, is, to my mind, the same as 'Monad', or 'purely spiritual Buddhi', or 'divine soul'. All such are eternal, whether as 'Spirit' or 'ultimate particles' of 'Matter'—for assuredly Spirit and Matter are not names of beings or forms, but of the *two* opposed aspects of one and the same *Life*. The distinction is that in the one case it is *conscious* immortality and in the other *un*conscious. Independent conscious existence is not reached until the man-stage of evolution. Until then, what is it or can it be but an *'Elemental'*, whether embodied or disembodied, whether in one form or another? We know that the teaching is that all these Elementals will one day 'become' men—that is, self-conscious 'indivisible beings'.

"But you wanted to know what I said to Aunt Elizabeth. Well, what I first replied was that the 'dog' survives death as an 'astral form' for a short period and that then its 'animal monad' would reincarnate in some higher species."

"But what do you mean by 'animal monad'?" It was Frederick who "wanted to know," and Mother replied: "That is just what Aunt Elizabeth asked; so I answered that by animal monad I meant the ensouling elementals. Of course that didn't satisfy her—how could it?—so she asked, 'If Dollie is immortal, where is she now'?"

"And what did you say?" It was the Judge, who was smiling quizzically—not so much at Mother as at the circle of faces whose expressions showed their growing and bewildered interest.

Mother smiled as quizzically as the Judge himself. "Well, I 'evaded' the question by asking one myself. I said, 'Auntie, I know you don't mean by 'Dollie' the dog-body; you mean the psychic

Something in that body which loved you and which you loved—call it the Soul?' 'Oh, yes', she answered, 'that is exactly what I mean. Where is Dollie's Soul now'? *'In your mind'*, I answered."

"I wonder if you are all as shocked as Auntie was?" The Family—or some of them—looked guiltily at each other as Mother went on—"Auntie gasped, and then asked, 'But how could that be? Hasn't she an independent existence now the same as when she was in the dog-body'? 'She never had an *independent* existence', I answered. 'Dollie was a collection of elementals, not an Ego-soul, inhabiting a physical body. Dollie was an entity, not an individuality. The Dollie of your affection never had any existence apart from your mind. *Your* Dollie still exists, for she is formed of the association of your thoughts with those elementals, and will survive as an active intelligence—a creature of your mind's begetting—as long as the intensity of your affection lasts; that is, as long as you continue thinking about her'."

"My sympathies are with Auntie," affirmed Mrs. Crystal, as Mother paused expectantly; "I love dogs. I suppose it's because I must have been a dog once that I—"

Mother interrupted hastily, as she saw the symptoms displayed by Doctor and Captain Blunt—"that, too, is just what Aunt Elizabeth said, and when I asked her what she meant by 'I' she answered naively, 'Why, myself, of course'. 'Well, was *'your*self' ever some other self'? 'No, of course not; that would be impossible.' Finally Auntie asked, 'But what *is* the difference between myself and Dollie'? So I answered as best I could.

" 'No difference fundamentally, for 'elementals' are the same in Essence as 'gods' or 'men'. But you have acquired Individuality, whereas the Elementals of the kingdoms below man have yet to acquire self-consciousness. They are eternal as Monads, not as organized forms, whether of matter or intelligence. As 'divisible beings' they are no more permanent than our bodies or minds'."

"All this," the Judge summed up oracularly, "is an exhibition of 'Family' karma. I'll prove it. This Family is in association with Mother. Mother is in association with Aunt Elizabeth. Aunt Elizabeth is in association with 'Dollie', and 'Dollie' is in association with the elements. Am I right? Very well, then; the question before the Court is: Do the associations produce the beings, or do the beings produce the associations? What does the 'indivisible being' finally gain from his 'associations' of all kinds? The Court rules that he gains his Individuality."

HELP THE WORK

THERE are various motives which prompt students to serve the cause of Theosophy. The nature and extent of that service are according to the motive. The avenues of service are definite and limited just as the motives for service are. Some students are moved to action on the plane of service by the desire for self-growth; others are inspired to be altruistic by the compassionate longing to better the lot of their fellow-men. Some serve to work out the surplus energy of their natures; others energize themselves so that service may result.

Whatever the starting point, a little study reveals a supreme fact—service of Theosophy, irrespective of time, place, circumstance, as well as friends, relatives and strangers is imperative, not only for growth but for very existence. Food is not only essential for the building up of the body, but for its very existence; what is true of the body is also true of the soul.

Students of Theosophy prepare themselves by study and otherwise to serve humanity; they seriously endeavour to fit themselves to be better able to help and teach others. Theosophists do not make propaganda for the purposes of gaining power, popularity and prosperity for Theosophy, but for bettering men and women, for enlightening human souls and leading them on to peace and happiness. Our philosophy discourages proselytism and advocates the inner conversion of each by himself.

When by dint of study an individual has re-made himself he is, in a sense, as one who is newly born. The great Initiations of the Ancient Mysteries have their projections in the hearts of mortals. As we learn to be born again and again we come nearer to the Great Birth of the Dwija, the Twice-Born, the Initiate. Just as daily bathing of the body is a reflection of the Baptism by Water, so is seasonal renovation of the mind and heart a symbol of the Baptism by Fire. For the health of the body elimination of waste matter is a necessity, and there is a corresponding elimination of the moral and mental dregs of our consciousness.

Service of Theosophy is the avenue whereby students of Theosophy are born again and over again. It is the great clearing house of energies and ideas—eliminator of false notions and retainer of the true. Thus students of Theosophy do not confer any benefit on the philosophy of the Movement by their service; they oblige and benefit themselves. Columbus did not confer any benefit on America by his discovery; he and his fellows have been bettered thereby. America, undiscovered, would have continued to live on, till human necessity compelled some Columbus to discover it. So with Theosophy. Let us rid ourselves of the idea that by our helping the

Cause we are obliging Theosophy; we are helping ourselves. Further, that it is a necessity of existence, to *our* existence.

All of us have three great possessions—Energy to create, Wealth to sustain, and Time to renew ourselves. These are our three jewels. We make ourselves by work, we preserve ourselves with wealth and we better ourselves in time. Work, Wealth, Time are interdependent. In time work begets wealth; wealth in due season energizes us to labour; time compels us to work so that we may enrich ourselves; work whiles away time and time checks the destructive and wearing power of toil. One, without the other two, nay even two without the third would end in man's ruin and annihilation.

In the service of Theosophy, Time, Wealth and Work—all three are necessary. We must create ourselves by study; we must perpetuate ourselves by wealth; we must grow, through regeneration, in the passage of time. Under the Law of Periodicity, as cycles run their rounds, Wisdom and Wise Men work to preserve Themselves in Their Ever-Green Nature, by perpetual renovation. Nature works and is born; her bounties sing of her existence; her ever continuing changes are indication of her subservience to the God of Time—*Kala.*

The Theosophical Movement, in all eras and climes, is created by the work of the Masters, is sustained by the wealth of Their Wisdom, and is regenerated from corruption, century by century and cycle by cycle. The Movement never dies because this threefold process is kept up by the Great Ones and Their faithful servants. The visible and organic incarnation of the Immemorial Movement decays and perishes because its work, wealth and time through friction come to a close. When those who belong to that visible expression of the Movement cease to work, poverty overtakes them and, famished, they cease to exist. When they labour and toil but fail to share their earnings with the body through which they enriched themselves, they perish and the body with them. When they create by work and nourish by wealth, they sometimes fail to renew friendship with the Ever-Green Source and suit themselves to the Motion of the Stars and then they live on, corpses or shells, while the Life creates elsewhere the Body of Truth.

Minor cycles are but replica of major ones. The Law of Correspondence and Analogy works perfectly everywhere and all the time. What is true of previous ages and other bodies is true of this and the Lodge to which we belong. As a voluntary association of students we exist not for the glorification of that body, nor of ourselves who belong to it. We exist to serve the Cause and are responsible to keep it going as the visible incarnation of the Invisible Movement. This can be done by Work, Wealth and Time and in no other way.

Work which creates for self is selfish; that which creates for SELF is sacrifice.

Wealth which preserves the self leads to poverty; that which preserves the SELF is Wisdom.

Time which renews the self begets pain; that which renews the SELF is BLISS.

Therefore we must obtain the wherewithal for creative work, for preserving wealth, for regenerating time. These consist of the Faculty of Sacrifice, the Possession of Wisdom and the Energy of Bliss.

We must gain the faculty of sacrifice on the plane of action, of labour, of work. This means that we should toil for the Great Sacrifice, exert ourselves by the power of the Great Actor. We must come to possess the wealth of Wisdom on the plane of mind, of study, of contemplation. This means that we must teach and instruct and inspire by the Power of the Great Teacher, offer the boon and the blessing of the Great Contemplation. We must obtain the *energy* of Bliss on the plane of life, of heart, of being. This means that we should grow by giving, giving, giving by the power of the Great Renovator, thus bestowing the Joy of the Great Birth. Thus Sacrifice builds, Wisdom sustains and Bliss renovates life for ever and ever. The sacrifice of all we have, the wisdom of all we are, the bliss which is our Self—this is the triple offering which every student of Theosophy should make on the altar of the Sacred Movement.

We create ourselves theosophically by work which is Sacrifice. Egotism is the one source from which spring the many excuses which keep us from being theosophically born. Often the desire to work is wrongly identified with the capacity to serve. The latter really belongs to the second aspect of wealth. Most students fail to work not because of the lack of capacity but the absence of desire to serve and help. *The one sure sign of Theosophical birth is the Will to Work,* which seeks out "him who knows still less than thou." Ahankara-Egotism manifests sometimes as conceit, at others as mock modesty. This false humility is more subtle and therefore more insidious. It was not through lack of capacity that Arjuna cried, "I shall not fight, O Govinda," but because of the lack of Will to serve both the Pandus and the Kurus. He who in the daily affairs of life loves and sacrifices gains the great opportunity to enter the Path of Compassion, the Way of Altruism. To be born is to manifest the power of the Inner Ruler—however restricted in scope and small in quantity. "Doing the King's work all the dim day long" is dependent on the previous recognition of the King in the Chamber of the Heart.

It is only when we desire to serve and begin to work on the field that lack of knowledge is truly perceived. When people complain

of their lack of knowledge or their poor capabilities and refuse to work on that score, they are not really aware of either. Only when we begin to teach do we truly find out what we have to learn; only when we lift a weight do we know what burdens we cannot bear; it is only by expressing what we do know that we become aware of what we do not. It is work, the first aspect, that brings to us our wealth of wisdom, by revealing to us how very poor we are. When the spirit of service encounters the fact that we are poverty-stricken it sets about accumulating wealth.

Everyone possesses, however poor he be, the three-fold wealth of Heart, Head and Hands, the last of which has a double aspect of bodily health and money. If each of us made the right and adequate use of what we have of (1) money, (2) health, (3) knowledge and (4) devotion we would get more of these and the Cause of Theosophy would flourish. Spiritual poverty is the cause of all poverty. Poverty and impurity go hand in hand and work side by side, and there is a very close connection and interdependence between (1) bodily ill-health, (2) vital impurity, (3) emotional deformity and (4) mental weakness. Once again, we actually know how poor we are only when we have found out how rich we are.

Lack of time is a very general complaint and as an excuse is very commonly offered. But there is a universal saying to the effect that he who is the busiest has time always at hand. Time and laziness are enemies and he who uses time is ever the friend of Time. It is when our time is not used to the best of our strength that stagnation sets in and death results. Time, the third aspect, is the initiating-power which brings to birth new and newer aspects of the God within, the Inner Ruler immortal. "Everyman is an impossibility, until he is born." By the offering of Time on the altar of Theosophical Service we manifest the radiance of Joy, we live and multiply ourselves till we find ourselves a loved and loving member of the human family.

Thus work which is sacrifice creates the wealth which is the capacity to serve wisely, and thus serving all the time we radiate joy for all, and help in establishing the Kingdom of God, of Righteousness, of Theosophy.

FULFILLING DUTY

A man of means, independent and free from any duty, will have to move about and go, missionary like, to teach Theosophy to the Sadducees and the Gentiles of Christianity. A man tied by his duty to one place has no right to desert it in order to fulfill another duty, let it be however much greater; for the first *duty* taught in Occultism is to do one's duty by *every duty*.—*H.P.B.*

RESULTS OF CYCLIC LAW*

Question—Does the cyclic law bring about its intended result without the conscious intervention of races and individuals? Or is it part of the working of that law that races and individuals shall consciously interfere in behalf of their own progress or retrogression?

If either or both, will not things be what they will be and should be, in spite of any or all of our efforts?

Answer—The cyclic law has no "intended result," since it is a blind force. The cyclic law ruled in the days of the early races just as it now does, and before there were any races at all who could act consciously or unconsciously. The power of choice for the human race as a whole does not come until the turning point in evolution is reached—when *four* is turned into *five*—and, of course, until that time comes, "conscious intervention" by a race is impossible.

Individuals—meaning individual monads—may and do help on the progress of a race or a nation or oppose a contrary effect, but even that is under the cyclic law. In the *Occult World* by Mr. Sinnett, we have the words of a Master on this point, as follows, speaking of the Adepts:

"There never was a time within or before the so-called historical period when our predecessors were not moulding events and 'making history,' the facts of which were subsequently and invariably distorted by historians to suit contemporary prejudices. . . . We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. *The cycles must run their rounds.* . . . The major and minor yugas must be accomplished *according to the established order of things.* And we, borne along on the mighty tide, can only modify and direct some of its minor currents. . . .

"Sometimes it has happened that no human power, not even the fury and force of the loftiest patriotism, has been able to *bend an iron destiny aside from its fixed course,* and nations have gone out like torches dropped into the water, in the engulfing blackness of ruin."

But this does not lead to negation or apathy. "Things will not be what they will be or should be, in spite of our efforts," but rather —"things will be as they should be, in spite of the apathy of those who see no use in action that is for the good of Humanity." Those who believe that the final good will in any case be accomplished are those who, sunk in the dark pit of selfish indifference, are forever an obstruction in the road of the aspiring souls who work for man's welfare.

**The Theosophical Forum,* August-September, 1889.

In considering the subject we should not lose sight of the fact that other souls are reincarnating every day, bringing back with them the experience and Karma of distant past ages. That must show itself in them as they mature in this life, and they will furnish new impulses, new ideas, new inventions, new pieces of knowledge to the general sum, thus affecting the progress of the races, but all under cyclic law. And if we, by supinely sitting down, do not create for them, as they may have in the other days done for us, the right material, the right vehicle of civilization, the end of the cycle may be reached with *their* task unfinished—through our fault. The Karma of that will then be ours, and inexorable justice will bring us upon the scene in other cycles which eternally proceed out of the womb of time, to finish with heavy hearts the task we shirked. No theosophist, therefore, should ever begin to think that he need not offer any help because all will come right anyhow.

In our small way we should imitate the Great Brotherhood in its constant efforts to help Humanity. They know the cycles, and, using that knowledge, can see when the impulse of a new cycle is beginning. Taking advantage of this prescience, new ideas are projected among men and all good reforms are fostered. Why should we, merely because we are ignorant of the cycles, do nothing to help these great benefactors of the races? They offer to all men the truths of the Wisdom-Religion, making no selections but leaving results to the law. Is it for us to assume in our theosophical work that we, poor, weak, ignorant tyros, are able to select from the mass of our fellows the one or the many who may be fit to receive theosophy? Such a position of judge is vain, ridiculous, and untheosophic. Our plain duty is to present the truths of theosophy to all men, leaving it to them to accept or reject.—*W.Q.J.*

Differences in Devachan

Souls differ as men do. In Devachan each one receives that degree of bliss which it can assimilate; its own development determines its reward. The Christian places all the snuffy old saints as high as other holy souls, sinking genius to the level of the mediocre mass, while the Hindu gives infinite variety of occupation and existence suited to grave or gay, the soul of genius or of poetry. No one sits in undesired seats, nor sings psalms he never liked, nor lives in a city which might pall upon him if he were forever compelled to walk its pearly streets. The laws of cause and effect forbid that Devachan should be monotonous.—*W.Q.J.*

ANTIQUITY OF MAN

THE EVIDENCE OF THE ELEMENTS

COULD MAN EXIST 18,000,000 YEARS AGO?

To this Occultism answers in the affirmative, notwithstanding all scientific objectors.

(Madame Blavatsky, *Secret Doctrine,* 1888, II, 148.)

The ever-blooming lands of the Second Continent (Greenland, among others) were transformed, in order, from Edens with their eternal spring, into hyperborean Hades. This transformation was due to the displacement of the great waters of the globe, to oceans changing their beds; and the bulk of the Second Race perished in this first great throe of the evolution and consolidation of the globe during the human period. (*S. D.* II, 138.)

FEW if any of the thinking people of the world now deny the evolutionary history of the human race in some form; yet between the evolution taught by Theosophy and that taught by science lies as great a gulf as between the hypotheses of science and the "creation" taught by theology.

Science upholds the evolution of man from the Kingdoms below; Theosophy the evolution of the Kingdoms below from Spiritual Man. Theosophy claims man to have been the first of the mammals; science, the last. But what is the actual evidence? Theories, beliefs, and prejudices hold with but uncertain grip to the strides of Great Nature; and he who would by these frail links bind himself to unchanging Truth must sooner or later find himself shaken off, face downward in the dust of exploded error. *Magna est veritas et prevalebit.*

Facts must be grasped and held with unfailing tenacity, whatever their origin or their surface appearance, attractive or repellant. But let there be any clinging to theory; let any speculation, however authoritative, however venerable, however plausible, be made for a moment the criterion of the slightest *fact,* and entry is made upon a path of error whose deviation from the straight line may become incalculable. For one inconsiderable disinherited fact leads quickly to the burial of a greater, until the homage due only to truth is religiously rendered to some pompous theory whose support, unknown to its worshippers, has, little by little and unperceived, receded from the condition of the latest and most reasonable attainable evidence to that of mere unfounded tradition passed from generation to generation.

So at the present day it is with the scientific theory of the origin of man—an imposing giant with front of brass and body of mist and moonlight, whose ultimate downfall must bring confusion to many a sincere and devoted follower.

Beginning investigation with the elementary manifestations of evolutionary forces, it is seen that science has from the first taught the origin of the earth as a matter of incandescent clouds condensing into molten rock and thence gradually cooling and giving rise to living forms which have ever since evolved with relative rapidity in a general straight-line direction.

From the beginning elsewhere, and since 1875 in the Occident, Theosophy has taught that the earth evolved with physical matter itself from universal primordial homogeneous Substance into concreteness and complexity.

Science has taught that a relatively few millions of years ago, earth was uninhabitable, while Theosophy has taught that man himself—science's "latest creation," has endured in much his present form for incalculable ages, his very consciousness consolidating *pari passu* with the evolution of matter itself. And the duration of that evolution may best be calculated by the predictable period necessary for its descending cycle; a period predictable through the discovery of radio-activity so accurately foretold by the *Secret Doctrine*.

Let us now listen to the latest dictum of science itself; a dictum three or four years old, but only now beginning to be publicly noted: Professor Menzies speculates on alternate periods of evolution and destruction followed by re-evolution; substantially the Theosophic doctrine of Manvantara and Pralaya, which Professor Menzies correctly sees symbolized in the Brahminical doctrine of the "breath of Brahma." And Professor Soddy—a man of substance, scientifically speaking, goes farther in daring by the belief that there have been races of men who developed civilizations high enough to be able to emigrate to other planets. Dr. Blackwelder of Stanford University finds the curve of earth's geological history is a wavy line, and not a uniformly rising one, while Professor A. P. Coleman informs the British Association of evidence showing that the earliest stones were formed in a cool climate of properties not unlike our present one.

Professor T. C. Chamberlain falls in line with Theosophy on more than one important point. He claims that the stratum of no life, the "azoic bottom," has vanished from human ken, relatively complex forms having been found in the oldest stones. He upholds the accretional theory which Theosophy pioneered in the West, and states that the climate has been cyclic from the depths of time, with little permanent change. There have been glacial periods back to the Proterozoic, arid stages before the Cambrian, and air-breathing animals before the Carboniferous, while warm climates have extended into the Arctic. Theosophists will recollect the voluminous evidence adduced by Madam Blavatsky in support of these propositions then so "unscientific." Professor Chamberlain grasps the fact that the elements have evolved in unknown manners in the deeps of

earth. Theosophy adds that manifested matter constantly evolves wherever found, while on the upward cycle; and as constantly dissolves in any area of cosmic activity where the evolutionary energies have reached the limit of their scope for that cycle. And this dissolution—the "nitya pralaya" of ancient philosophy,—is simply radio-activity, *which on this planet is now universal.*

The chemist objects to current "straight-line" theories of evolution. (Prof. L. T. Henderson, *Scientific American,* January, 1923.) But grant eternal change in the properties of the elements themselves, and chemist and evolutionist may join hands: present difficulties may not have existed under another régime of chemical action. Thus in this as in most other matters, disconnected branches of science may achieve unity by proceeding along Theosophic lines.

Radio-activity stands as a witness that we have reached the pinnacle of possibility in the evolution of complexity in matter. The corollary which Theosophy adds is to the effect that further evolution of a nature dependent upon matter is out of order and unnatural, and that for us is now appointed evolution mental-spiritual. Man must now subjugate matter and rise above its boundaries, or remain within them and perish even more hopelessly than Lemuria and Atlantis of the forgotten past.

Thus, science no longer denying pre-mammalian humanity a habitable globe, Theosophy scores victory: mammalian man *did* exist; his age in relation to the animal kingdom is in exact measure to his mental superiority over that kingdom. But we shall be told that this is a speculation, reasonable perhaps from our view, but with no factual foundation. Science reserving to itself, we may say with all respect, the privilege of publishing speculation as fact, we are thus forced to employ its gleanings in furtherance of our object, the restoration to man of his lost birth-right of spiritual knowledge.

For, once force the age of man beyond the animal, and his beginning must be looked for in that region derided by science and degraded by religion—the region of the metaphysical, the psychic, the mental, and the spiritual. The power of *origination* thus being assigned to that region, it is forthwith placed upon the throne of the manifested world; animal ratiocination, useful only for purposes of *self,* is shown in its true light as the darkness by contrast with which Spirit seeks to know Itself, and the death-blow is dealt modern theories of mechanical determinism, with their corollaries of "the right of might."

Making the spiritual world paramount involves a complete revision of the ethics of present-day life; it involves the substitution of the ONE LAW of impersonal, divine harmony and compassion for the mere expediency, dark child of matter and ignorance, which passes for morality in our business, religious, political, and scientific spheres today.

ON THE LOOKOUT

Disintegration

The disintegration of industry, commerce and credit, of governments and theories of statecraft, that is affecting more and more alarmingly the whole world, are but consequences of individual and mass actions based on certain views of life and duty. Mankind is reaping today the beginnings of the harvest sown long ago. Mental and moral disintegration lie back of their physical manifestations. If modern Science may be said to represent the intellectual, modern Religion equally represents the moral state of mankind, and nowhere are the signs more evident of disintegration than in those two fields. The chaos which exists in the churches is shown by both Fundamentalists and Modernists. Dr. William J. Dawson, distinguished both as a theologian and author, writes a long article in the September *Century* on the degradation of the churches, "the vulgarizing of religion"—the "vulgarizing" being the attempt to "rationalize" the "mysteries!"

> In this respect the Roman Catholic Church is perfectly right when it presents to the people the mystery of the mass, with no attempt whatever to explain it. It says, "Here is something that lies beyond reason; take it or leave it; accept it as something inexplicable, dimly seen through sacred symbols, but don't ask any logical explanations."

Dr. Dawson, strict Presbyterian, is thus drawn into a partial rapprochement with Roman Catholicism; why? Is it because the basic doctrines of Calvinism, its "mysteries," are also "inexplicable?" Dr. Dawson would have Protestants adopt the Roman infallibility, for he advises:

> Let us rely on spiritual dynamics and let us once more write over our churches the ancient words, which are the invocation of all true worship: "God is in this place. This is none other than the house of God and the gate of heaven."

So much for the Protestant "die-hards." Something of the effect of this kind of "spiritual dynamics" on the laity is indicated in Rupert Hughes' article, "Why I Quit Going to Church."

Old and New

Alarmed at the possible consequences to themselves as well as to the laity when "doctors disagree," many natural "modernists" in the churches are striving to weld the old and the new by the injection of Platonic ideas as a flux. Most notable of such exponents is probably Dean Inge, but there are many others of only lesser ability and repute. Literally hundreds of books have been published within a few years, all endeavoring, roughly speaking, to promote theological unity in this fashion. The Princeton University Press, for

example, is publishing a series by Professor Paul Elmer More on "The Christ of the New Testament." Volume III treats of Saint John's Gospel and in it Professor More professes to see the reconciliation of "revelation" with "Platonic idealism." He seems to regard Christian theology as forced to a "mutual assimilation of the faith of Jesus with the idealism of Plato," in which case both the preacher who regards the Incarnation and the Ascension as "miracles," and he who considers them as symbols only of the mystery of the Dualism, Divine and Human, in Christ may dwell in unity. The question of this Dualism extending to all men and throughout all Nature is not, however, discussed, but its impact is there, for Professor More sees no other issue:

> . . . in the end it makes no difference to what degree the incarnation was realized in the person of Jesus. . . . The alternative is the faith of the Greek tradition or no religion of Christ.

THEOLOGICAL EDUCATION IN AMERICA

One effect of the internal struggle in theological circles has been not only to expose to public gaze the radically incongruous views claiming to be "Christian," but also to enlighten the public mind on the intellectual barrenness and spiritual poverty in the very citadels of Protestant Christianity. We have before called attention to some of fruits of the work of the *Institute of Social and Religious Research.* Robert L. Kelly, LL.D., has just published the results of three years inquiry on theological education and its fruits, carried on on behalf of the *Institute.* The survey covered 161 seminaries devoted to the training of Protestant ministers in the United States and Canada. It shows a steady decay in spiritual vitality going on in these institutions, as well as in their educational and worldly effectiveness—a decay, it would seem, co-extensive with the dying interest on the part of the laity in church attendance and church activities. Some of the reports are almost beyond credibility in the light of the fact that these seminaries are the fountain-head of the supply of ministers for the various Protestant sects. One seminary, for example, reported that its faculty were "presumably Christian gentlemen." Another was "not interested" in the development of the "spiritual life." And a third "asked why the seminary should concern itself with such matters."

A SYMPOSIUM ON IMMORTALITY

Quite in line with the actual situation in Protestant christendom, pulpit and lay, is a book, *Immortality,* published by G. P. Putnam's Sons and containing the views of a galaxy of distinguished Doctors of Divinity and other noted literati. All these are notable names in religion, philosophy and science, as we spell those great divisions of knowledge, yet none of the contributions contains anything but schol-

astic lumber and speculations, some affirmative, some negative, some neutral—none *confirmative*. The subject is discussed in academic or poetic fashion. Sir Flinders Petrie writes on "Egyptian Conceptions of Immortality;" Dr. F. M. Cornford, LL.D., on "Greek Views;" Professor A. A. Macdonell on "Indian;" Canon E. W. Barnes on "Science and Immortality," and so on. They might be discussing the various historical views on political economy, astronomy, or agriculture. The subject is treated lecture-wise and doubtless can best be characterized by paraphrase. Maurice Hewlett is represented by an essay on "Immortality in the Poets." He concludes that poetic visions of immortality merely represent the age in which the poet rhapsodizes. Well, this book merely represents the present age of polite and learned society: what have *we* to do with Immortality, except to be able to talk interestingly or interestedly about it?

Professor R. G. Macintyre, D.D., writes on the Christian conception of immortality and in his contribution makes an admission similar to that of Professor More and Dean Inge, elsewhere mentioned. Professor Macintyre says:

> Later Christian thought and authoritative credal statements have so far departed from the New Testament idea as to make the soul inherently immortal, constituted of such metaphysical simplicity that it does not admit of dissolution.

This, he says, is a view derived from Greek philosophy and is without any foundation in the Bible itself. Perhaps from this conception that the Soul is *inherently immortal*, another generation of theologians may move on to the position of its inevitable corollaries: pre-existence and reincarnation.

Ethics and Some Modern World Problems

"The whole order of Nature evinces a progressive march toward a higher life." Thus H.P.B. nearly forty years ago, and it is with satisfaction that Theosophists must have noted the Address of Professor William McDougall the distinguished head of the chair of Psychology at Harvard, as delivered before the British Association for the Advancement of Science at Toronto. "Thirty or forty years ago," he says, "when I began to study science, considerable moral courage would have been required to insist upon the purposive nature of man."

> It was the day of Spencer and Huxley, of Clifford and Tyndal, of Lange and Weismann, of Verworm and Bain. . . . One seemed to be placed before two acutely opposed alternatives: On the one hand science and universal mechanism; on the other hand, humanism, religion, mysticism and superstition.

Now, physical science is no longer adequate to the interpretation of human life; "in psychology the mechanistic confidence of the nine-

teenth century is fading away;" "mechanistic neo-Darwinism is bankrupt before the problems of evolution." Professor McDougall's book on *Ethics and Some Modern World Problems,* just published by Putnam's, might be called an extension and application to international relations of the thesis of his Toronto address. It all serves to show that the leaven of the Theosophical Movement is working in wide and ever widening fields.

MUSIC AND MAGIC

Sir Robert Armstrong-Jones, a distinguished English physician, in a communication to the London *Times* of August 27th, writes strongly on "the curative agency of the emotion roused by music, in the restoration of diseased mental states, and how by its means hope and courage may be raised, despondency dissipated, and healthy mental action may be stimulated." He speaks of "the power of music" as employed by the Salvation Army, by "revivalists" of the Moody & Sankey type, and of the "immense effect upon conduct of melodious music." He concludes:

> I am, however, concerned with the therapeutic effects of music rather than with the psychological or the aesthetic, but the rhythmic succession of sounds in music is a part of the rhythm of Nature, for all the vital functions are periodic and rhythmic.

In an editorial article accompanying Dr. Armstrong-Jones' letter, the *Times* speaks with great discernment under the title of "Music and Health:"

> For some reason modern medicine has tended to leave music out of its list of remedies, though it stood high in the regard of all earlier generations of healers. The explanation may possibly be that its influence, subtle, mysterious, and incalculable, is a stumbling-block to the exact mind of the man of science. Of the power of this influence, however, there can be no doubt, and Sir Robert Armstrong-Jones has performed a public service in emphasizing it. . . . It is no longer the fashion, as it used to be, to relegate the emotions to a position of inferiority in relation to the intellect. On the contrary, the truth that it is by his emotions that man lives and strives and achieves is now recognized. Intellect and emotion, indeed, are not separate functions of the mind, but rather expressions of its activity. Thus great "mind tonics," such as music, exert an influence on reason as well as on feeling. They are capable of restoring harmony in the spirit and so of exerting a healing power on every member of the body.

All this is good Theosophy in relation to "healing," whether by music or otherwise, and the closing sentence quoted is a true attribution of causation and rationale. What is practiced, and has been since man was man, is in reality *magic,* and the ancient books are full of the "power of sound," of which music is one correlation. But Music, as used by Church and State, in war and in religion, has usually been employed for any but "healing purposes"—a side to

music and sound not recognized. That which harmonizes and is therefore creative and restorative, can also be equally employed for destructive and disintegrating purposes.

THE RELIGIOUS IMPOSTER ABROAD

Under this heading the Bombay (India) *Chronicle* of May 29 contains a long contribution on the astounding number of saints, faquirs, yogis and other "holy" men who fatten on the religious instincts of the people. Many of these are worshipped by their disciples as incarnations of the supreme spirit—God. Says the writer:

> From the very infancy of the world Religion has been employed by the unscrupulous as a cloak to conceal their wicked designs on humanity. There has been greater scope for charlatanism in religion than in any other human activity. The reason is plain. The shroud of mystery in which Religion lies veiled, and the halo of reverence with which it is surrounded, prevent the boldest among men from challenging anything which goes by this sacred name. It is as difficult to distinguish between the genuinely religious man and the imposter as it is to distinguish between a genuine and a counterfeit coin where the whole currency is debased.

India is by no means unique in the respect discussed, though perhaps, as the religious feeling is more dominant in daily life, she has a larger proportion of religious imposters. Here in America, as in Europe, the land is full of men who pose as agents and intermediaries of the Almighty and who, for a consideration of one kind and another, profess to procure and confer "spiritual gifts." *"Where the whole currency is debased,"* as the writer suggests, it is very difficult to distinguish between the genuine and the counterfeit. When it is considered that every popular "religion" is a counterfeit, for they all profess to do at wholesale what the individual impostor merely claims to do at retail, the difficulty is practically insurmountable for the average man. Hence he becomes a materialist where he escapes the clutches of the pretender in religion. Men have yet to learn to distinguish between the religious instinct or feeling in them, and the particular "religion" which preys upon their intuitive reverence. Only education in the fundamental verities will enable them to do that, and that education no "religion" will ever give them.

IS THE WORLD GROWING WORSE?

"Recent history and perusal of the daily page," says the *Literary Digest,* "incline not a few observers to believe that the world is growing worse, that Christianity is failing, that our civilization is 'predominantly pagan.' "

Why slander the "pagans?" If Christianity claims credit, as it always has claimed it, for our boasted "civilization," it cannot point, in savage and barbarous peoples even, let alone those of civilizations

reared on "pagan" models, to any parallel to the infamies supported, tolerated and existent on the Jewish Tables. This can be shown even from the most extreme Christian sources. Witness, for example, this from *The Herald Of Christian Liberty*, written in support of the idea that "every day in every way the world is getting better and better:"

> Seventy-five years ago many of the clergy were supporting slavery as a divine institution. Most of them were silent upon the liquor traffic or aiding it or even engaged in it. Children of six labored eleven hours a day in the mills of England, victims of cruel greed, farmed out by the guardians of the poorhouses for the purpose. Missions were opposed by the clergy or lukewarmly supported. The Church was not critical of war. There were few welfare organizations, and those that existed were weak. Prisons were hotbeds of cruelty and vice. There was no Red Cross society then. Corruption was rife in politics. Business was tricky. Everyone with a knowledge of history knows that the public conscience of today is much nearer the spirit of Christ than it was then.

If, after *eighteen centuries* of "christianity," a Church organ can write such a truthful and telling indictment of the Church and the Clergy of only seventy-five years ago, are we to infer that it is yet the Church and the Clergy which have produced such reforms as exist—or have they come about in spite of the indifference and opposition of the "christianity" represented by the sects? We, too, believe that the "public conscience is much nearer the spirit of Christ than it was then"—and much nearer than either Church and Clergy ever were. The "public conscience" slowly works ameliorations as the hold of the Church upon it weakens.

WHAT HAVE THE CHURCHES TO SAY?

Rupert Hughes, novelist and playwright, in childhood of "intense religious conviction," at thirteen a member of the Congregational Church, in youth, "an eager churchgoer," and during college life one who "prayed publicly and privately," has lost his faith in the "Bible as an inspired book," and in the Churches. In one of the popular magazines he writes on "Why I Quit Going to Church." The article is so frank that it will seem brutal to tens of thousands whose experience and feelings are the same as Mr. Hughes'. Lacking his courage and candor, millions of men have identical conclusions, but mask them under a tacit or expressed hypocritical respect. Mr. Hughes has, apparently, found nothing to replace his broken idols, so that his article is purely iconoclastic. This is really the last and worst injury inflicted by false religion on its votaries: it leaves them spiritually "abandoned wrecks," who find it difficult or impossible to renew the search for religion pure and undefiled, and who therefore are in danger of falling into the gulf of materialism. Some of Mr. Hughes remarks follow:

> I quit because I came to believe that what is preached in the churches is mainly untrue . . . I am tempted to say rudely that anybody who says he believes the Bible to be all true either lies or is ignorant of what he says. . . . The God of the Bible punishes all who do not believe, including those who never heard of Him. . . . When I left college I was in a state of collapse as a Christian. . . . I . . . read the religious history of every country. And I was unutterably dismayed to find that the worst crimes in every nation were committed in the name of religion by religious people. In every country the blackest pages were the religious pages and of all the religions savage or civilized the Christian religion had the most horrible record. . . . The churches ought either to be forced to pay taxes or allow their empty edifices to be used as schools during the week. . . . And churchmen are forever trying to get back into power. . . . Surely, surely the world has lived long enough and poured out enough blood and piled up enough corpses to make this one lesson final: that religion in power is the greatest curse of mankind.

Is Psycho-Analysis A Science?

Vanity Fair (London) for September contains an interesting article under the above caption written by J. W. N. Sullivan, Scientific Editor of the *Athenaeum*. After considering the subject from the point of view of its leading exponents and practitioners, the writer says:

> It appears that it is quite possible for a theory to be novel and exciting, to obtain a great vogue amongst intelligent and progressive people, to be derided by the conservatives, and yet to be wholly wrong.

He cites the famous "N-rays" of Dr. Blondlet, the French physicist, the discovery of which was announced in 1903, and which excited the whole scientific world. It was the explanation of everything hitherto mysterious—telepathy, mediumism and its phenomena, what not. The Lecombe prize of 50,000 francs was awarded to Dr. Blondlet by the *Academie des Sciences*, after two years of elaborate investigations and reports. Finally, Professor R. W. Wood of Baltimore went to France to study the matter and exposed it so successfully that "N-rays" have not since illuminated anybody or anything. Mr. Sullivan, after examining the conflicting theories and "interpretations" of Freud, Rivers, Adler and Wohlgemult, concludes that they all have one thing in common—"the element of suggestion," and that it is the noble art of suggestion as practiced by dozens of other exponents of dozens of other systems that is really behind the "cures" of Psycho-Analysis. Mr. Sullivan sums up:

> Psycho-analysis is more likely to be classed finally with the N-rays than classed, as its admirers suggest, with Darwin's theory of evolution. . . . There is no reason, other than the results, to believe the theories of psycho-analysis; . . . the results do not require these theories, but can be otherwise explained.

"THE PROBLEM OF ATLANTIS"

The learned Lewis Spence has renewed, reinvigorated and nourished with additional food of fact, speculation and argument the question of Atlantis in a book on the subject. Since the time of Plato the same "problem" has recurred to archaeologists, philologists, historians, scientists and mystics. Little by little facts are gathered and related which point to civilizations long anterior to our traditional period assigned to man and men, but in the main nothing new has been, or in the nature of things can be, established. Donnelly covered the subject a generation ago. For the Theosophist, who is familiar with the statements in the *Secret Doctrine* and *Isis Unveiled,* the matter is clear, philosophically, logically and evidentially, so that the recrudescence of such efforts as Donnelly's is merely a case of much ado about nothing. The scientific guessing over Atlantis and Lemuria is cousin german to the speculations as to whether there may be, possibly, other worlds with life on them, other man-bearing planets. The only thing the modern man, more especially the modern scientific man, can not perceive is the truth that goes with any "fact." The word axiom has no meaning in their bright lexicon, because it leaves no room for "hypotheses." Mr. Spence's book is an excellent Braille for the intuitively blind. It gives them facts and surmises a plenty, while still leaving Atlantis as much a "Problem" as ever. After the perusal one can still say "I believe," and another say "I do not believe," and both move undisturbed in the same mental circles.

BIOLOGY AND RELIGION

The London *Times* of August 29 reports an address of Professor J. S. Haldane delivered before the Conference of Modern Churchmen at Oxford, England, remarkable both for its substance and for the fact that it was given by invitation of orthodox christian clergymen. Professor Haldane said that—

> he was not a Churchman. Biology conflicted with certain details of theological dogma, but the real basis of religion lay within our own conscious experience. There was nothing to come between biological science and real religion.
>
> We were children of a materializing age, and looked for a soul consisting of a thinly veiled imitation of matter and for a similarly constituted God. Such entities could never be found. God was in us, with us, and everywhere around, as Jesus taught. We must learn also that the voice of God was not a voice threatening us from outside with material punishments or coaxing us with hopes of material reward, but a voice which, when we heard it, transformed our most hidden motives and thoughts. If it was true that the reality of the universe was spiritual it was no less true that we were constantly struggling with illusion and imperfection, and it was only in that struggle that spiritual reality manifested itself to us. We could not separate faith from works. The motive of science had always been the discovery of what in one way or another would be of use. Scientific investigation was

just part of the struggle in which spiritual reality manifested itself, and the realization of this brought science, particularly pure science, very near to religion. It was only when science became dogmatic that it assumed an attitude which seemed to deny the existence of spiritual reality.

The progress of science was just as much strewn with the remnants of discarded theories as was the progress of philosophy, but, in spite of this, continuity of development was evident in the histories of both these subjects. Surely it must be the same with theology. Addressing for the first time an audience mainly clerical he wished to add his voice to those of others who were engaged in struggling with the shackles of theological dogmatism. There were very many who, like himself, were kept away from existing churches by dogmas which they could not honestly countenance. If he thought that his country could get on without churches he would not care what was taught in them. But he did not think so. We needed to be constantly reminded of that spiritual reality which manifested itself in willing service of every kind and without the perception of which our country would relapse into social as well as intellectual chaos. The churches could not afford to be hampered by unintelligible beliefs which were mainly accretions. Religion itself stood on ground which could not be assailed, and had no use for ricketty defences.

Our Sisters in India

Christian missionaries and casual travelers have often misrepresented the conditions of life and the social outlook of the people of India. Perhaps on no topic has there been such exaggerated and distorted information as on that of the status of the women of India. Westerners are so apt to look at Asiatic conditions, habits, and outlooks from their own set notions that whatever is different from their own is regarded, not as different, but as wrong. The conditions of the zenana, of women under the purdah system, horrify the westerner. Much abuse has been showered and ridicule heaped upon the veil which women take in some parts of India. It has not occurred to the Westerner to ask what the woman who herself makes use of the veil has to say. The report of "India's Day" at Wembley, published in the London *Times* for July 26th, says some prominent Indian women took part. Lady Ali Imam, a Muslim, spoke on the home life of Indian women from the standpoint of one who had been in the seclusion of the zenana until her marriage five years ago. She said that—

While the experience of freedom from seclusion had been an exceedingly agreeable one, she recognized that zenana life had many advantages. It was a complete mistake to think that the zenana walls held captives labouring under masculine authority. Woman in Indian homes was held in great deference and respect. The Indian woman had attained her present position in the social order no less by her intelligence than by her spirituality. Progress in social matters was to be welcomed so long as it was not destructive of the old and inherited wealth of that true culture of which woman was still the custodian in the Indian homes.

MEDICAL SCIENCE OF OLD

The Government of the Madras Presidency in India has published a volume which is the official report on the two indigenous systems of medicine still practised in Hindustan. One called Ayurveda is derived from ancient Hindu sources; the other known as Yunani is Muslim in origin and tradition, and its roots are reported to be hidden in Arabian soil. For many years the European medicos laughed at and even opposed these systems; and some western-educated men were "scientific" enough to discard and adversely criticize the knowledge of their own forefathers. The "ignorant and superstitious" villager, however, showed preference for the indigenous systems. The Indian renaissance of the last few years has caused a change of heart and now the official report says that "from the standpoint of science, the Indian systems are logical and scientific, self-sufficient, efficient and economical, except in the surgical line." Thus the knowledge of the ancients is once again justified.

OLIVE SCHREINER

A biography written by her husband has renewed discussion of this strange woman who met and battled with the religion and the social order of forty years ago; even as on a greater scale did the Founders of the Theosophical Movement, between whom and her —what the connection—how far known to her—who can say? Her books, especially "Dreams," should be read by every Theosophist. Whether or no she ever heard of Theosophy, she understood *it* as well as many a professed Theosophist. For example:—

> If you ask me what is my religion, it is hard for me to answer, because we human beings have not framed speech for the purpose of expressing such thoughts—but if I must put it into words I would say: the Universe is One, and It Lives; or if you would put it into older phraseology, I would say: *there is NOTHING but God.*
>
> You ask me, do I believe in Immortality? I cannot conceive of either birth or death, or anything but simple changes in the endless existence; how can I then believe or disbelieve in Immortality in the ordinary sense?

Without doubt Olive Schreiner was one of those Companions, whose help, as Mr. Judge says, is needed in the world. What karmic impediment cut her off from closer contact, and held her words half-uttered—who knows? With strange insight a commentator says:

> She was a visitant and a messenger of the Gods. Our ways of life astonished and almost deranged her. It is difficult to say whether she found the spiritual conditions here too hard for her task, and gave it up in a kind of despair after she had accomplished her prelude, or whether she was cramped by physical infirmity and with her message striving to break free through every hour, carried it to the grave unsaid. Something she gave to the world in her few brief exquisite allegories, and in her one long novel; and she gave to the world the rare spectacle of a soul disinterested and

passionately devoted to the cause of the weak. . . . She was a lover, a fighter, an immense force, a great artist.

A SUCCESS AND A FAILURE

In a single issue the *Scientific American* records its tentative success in finding real mediumistic phenomena, and its failure to find any reality in the Abrams methods.

As readers may have noted, in regard to psychic phenomena, we have steadfastly maintained their reality while venturing no prediction as to the success of this Committee in finding that reality. The doubt as to whether the time is ripe, however, seems to be settled, putatively; for in the person of one "Margery," too highly placed to be publicly named, something has been unearthed, the full significance of which has probably not yet dawned upon the investigators. The Committee has not expressed an official opinion, but it is reasonably safe to predict that psychic phenomena are entering upon a new era—and the *Scientific American* upon trials as yet unsuspected by it. Ere long it may find itself disillusioned as to the "openness" of the scientific mind in discovering what Theosophists knew so long ago: that neither scientist nor layman will, evidence nothwithstanding, accept as fact anything running counter to his theories. The journal may find itself in a fight somewhat like that of Charles Darwin; and as it uncovers the peculiar nature of the forces behind, will find fewer friends among spiritualists than even among scientists.

THE ABRAMS DEBACLE

The *Scientific American* has rendered against the Abrams electronic methods a sweeping condemnation as "the greatest single piece of organized quackery in the history of medicine." This verdict is in itself not altogether fair; for it throws a cloud over a certain substratum of *psychic* fact in the methods, and besmirches a number of reputations—among them that of Abrams. As a matter of fact, this and the psychic investigation carried on by the *Scientific American* should have been under the same Committee; *the phenomena are of the same order.* We diffidently present this suggestion to the said journal! Something of our opinion on these matters may be had by reference to this Department for January, 1924, and to comment on the Steinach operation in the same for March. We many months ago expressed to electronic enthusiasts the belief that the "electrons" were of the same order as Keely's "dynaspheric" force—a *psychic* power, obscure, intractable, uncontrollable by its user, a constant temptation to the use of fraudulent crutches; probably destined, like its predecessor, to bring honest but injudicious men into trouble. It is a striking matter of Karmic action that the *Scientific American* itself also gave the deathblow to Keely and his "force."

THE POWER OF SUGGESTION

The *Scientific American* comments on the many "fake" medical cures which have seen light in the past, always arousing enthusiastic testimonials, and notes the many puzzles confronting orthodox medicine—diseases which vanish spontaneously, diseases giving anomalous response to treatment, etc., all for no apparent reason. This in itself should be a hint of the reality behind—the complicated nexus of ancient causes emerging under karmic law, thrown still further into confusion by the powers of present mental action—*and faith.*

Indeed were it possible for the orthodox physiologist to throw off for a moment the encrusted psychological crudities arising from a materialistic attitude, and *study* Wm. Q. Judge's *Aphorisms on Karma,* he would learn more in a few hours than all science will learn within years from now. The erraticities mentioned rise from the precipitation of mental deposits generated in this or other lives, after opposing or inhibiting causes previously set up have been drained out. It is that same power of mental generation which gives force to these "cures," and in so doing sows the seeds of future diseases, mental, moral, and physical.

THE POT AND THE KETTLE

What is the practical or moral difference between the "placebo" of the orthodox physician and the flummery of the unorthodox quack? Why do attempts at rational correlation of the ultimate results of vaccination, vivisection, etc., sometimes give such anomalous results that honest and rational men find themselves calling one another liars with the greatest of relish? Why does a method of treatment which destroys one man or group, save another—in seeming? There is indeed much more in the power of ideas—*incarnate or discarnate*—than is dreamed of in scientific philosophy.

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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. XIII – No. 2 **December, 1924**

Let us search ourselves well and look at it as we never looked before: see if there is in us the reality of the brotherhood which we preach and which we are supposed to represent.

—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.

A U M

Like a well-guarded frontier fort, with defences within and without, so let a man guard himself. Not a moment should escape, for they who allow the right moment to pass suffer pain.

He who controls his mouth, who speaks wisely and calmly, who teaches the meaning and the Law, his word is sweet. —DHAMMAPADA.

THEOSOPHY

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This magazine is an Independent Journal, unconnected with any Theosophical Society or organization. It is devoted to the pure Teachings of the Founders of the Theosophical Movement, and to that Movement itself.

The Publishers assume full responsibility for all unsigned articles herein.

WHAT THE SAGE KNOWS

That all the acts of Nature are *necessary* acts.

That the *need* for sentient existence called all beings into form.

That man's mistaken actions are his *needless* actions.

That it is *unnecessary* actions which "bind" the man; the wise man engages only in *necessary* action.

That tragedies are those cataclysmic events which had to be, but had no *need* of being.

That it is the Soul's *need* which forces on its evolution whether by tragedy or joy.

That the Soul's *need* of rest is maker of Devachan.

That the Soul's *need* of chastisement is maker of hell.

That the Soul's *need* calls him forth to birth again and again.

That what is not humanly desired manifests its *necessity* by the lesson learned.

That the *needs* of others may alone be known by the man who understands the whole purpose of Nature.

That the *need* of fulfilling one's whole duty by Nature and mankind is the highest incentive to Perfection.

That the *need* which calls it forth is the spiritual essence of Service.

"THE CYCLE MOVETH"

THE THEOSOPHIST

WHEN Madame Blavatsky began her mission at New York City in 1875 no direct propagandum was possible. Its machinery did not exist and her work had to be undertaken *de profundis*—from the Masters of Wisdom. All the many and varied agencies now available for the study and spread of her teachings were then non-existent. Theosophy and the Theosophical Movement were unknown and undreamt of. The ablest and most influential minds of the West were fast bound in dogmatic sectarian theology or equally dogmatic materialistic science.

If her mission was to become viable it required as its first essentials supporters, a forum, and an audience. She found the first in Col. H. S. Olcott, William Q. Judge, an Irishman by birth, and one other European whose name has never to this day been disclosed. She found her forum in the Spiritualist publications and the incidental and precarious openings afforded by the daily press. Her audience she found among the mystics, who can always be depended on in every generation to continue, however blindly, their instinctual gropings for that which is hidden.

The Society founded, she worked for two years to produce *Isis Unveiled,* in aid of the Cause for which the Society was founded. The mystics of the West now had something to study besides the fragments of Platonic and Neo-Platonic philosophy, the Kabbala, the writings of mediaeval philosophers, alchemists and Rosicrucians, mesmerism, hypnotism, the phenomena, communications and speculations of Spiritualism—all containing some truth, much more of errors, and all incoherent, contradictory, bewildering. The seed was sown; it must needs be left to germinate and gestate. Meantime, the Occident having been provided for according to its nature and environment, her mission of necessity called her next and forthwith to India and the Orient.

It has been said by detractors that she went to India because she merely left a barren field in America and England, despite the fact that a Theosophical Society had been established in each and *Isis given to the world.* Those who so think neither know the facts nor that "the cycle moveth." Indisputable evidence exists that in the very beginning of the Society diplomas were issued to members here and there in India who were in correspondence with H.P.B. and who were of different faiths. Some of them were Parsees. She told Judge and others from the beginning that as soon as the lines were laid in America she would have to go to India. And after she had opened out the work in India her letters to Judge and others 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 earth's surface—India, England, and America—should have active centres of Theosophical work. This determination was expressed before the attacks of the Coulombs and the Society for Psychical Research, and was not due, as detractors have asserted, to those attacks.

She always knew what would be done by the world in the way of slander and abuse, to injure and retard her mission. This is shown very clearly in the closing paragraphs of the Preface to *Isis*, is attested by Judge, and is abundantly clear from the Letters of the Mahatmas to Mr. Sinnett and Mr. Hume, years before the Coulomb assault in India and the S.P.R. investigation in Britain. Judge says on this subject:

> . . . in 1875 she told me that she was then embarking on a work that would draw on her unmerited slander, implacable malice, uninterrupted misunderstanding, constant work, and no worldly reward. . . . 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.*

These prophecies have all been fulfilled, as have her later ones in the closing Section of *The Key to Theosophy* and her last Message to the American Theosophists in 1891. Other predictions of hers are still to be fulfilled, *e.g.*, her "bird's-eye view" in 1888 of the future of "the theosophical societies" in which she declared that the "few earnest reliable theosophists *will prevail*" in the coming "death struggle" with the world in general and with the "other—nominal and ambitious—theosophists." Another, that in this century the *Secret Doctrine* will become "the text-book of science." All her prophecies had, of course, conditions precedent attached to them, since they all related to the future and the future is never "arbitrarily formed by any separate acts of the present"—something for the most part overlooked, by those who study "facts" as well as prophecies. Karma is not fate; nothing and no one is "predestined." "The whole of the future is in unbroken continuity with the present as the present is with the past." Were it otherwise, both retrospect and prospect would be futile, and there would be no such thing as knowledge—for *knowledge* depends on the certitude that Souls reincarnate and events recur—the Law of Cycles. Having the knowledge of the past, H.P.B. was in a position, not only to predicate the future, but to direct her own actions with full prescience that "the cycles must run their rounds" and that she, "borne along by the mighty tide," could "only modify and direct some of its minor currents"—the individual mystics who might be attracted to and heed her teachings. No more than her Masters could she "draw nations in the mass to this or that crisis

**The Path*, June. 1891.

in spite of the general drift of the world's cosmic relations." That would be to perform miracles; something that religions profess and that the world vainly looks for; an illusion that it was part of her mission to do her utmost to destroy.

H.P.B. landed in India at Bombay on February 16, 1879, accompanied by Col. Olcott and two English members of the British Theosophical Society—Mr. Wimbridge and Miss Bates, both of whom speedily deserted the Society and became enemies. Waiting to meet the party were Mr. Hurrychund Chintamon and some Parsees, as mentioned. Hurrychund was the representative of the *Swami* Dhayanand Saraswati, an able and powerful man, head of the Arya Somaj of Aryavarti, an Indian society for the restoration of the pure religion of the Vedas. An affiliation had already been formed with the Arya Somaj and in fact the British Theosophical Society had changed its name to "The Theosophical Society of the Arya Somaj." It now appears from the recently published *Mahatma Letters to A. P. Sinnett,* written during the Indian period —1879-1885—that the *Swami* was a Chela, and a very high one, of the Lodge of Masters. Although, according to those same *Letters,* the *Swami* failed in Occultism because of his hatred of all foreigners and his religious bigotry, he had at the time a very great influence and was of much assistance to H.P.B. and Col. Olcott in securing a footing in the Brahminical community. Hurrychund was, in his turn, a chela of the *Swami* and was very solicitous in their behalf. It soon developed that he was dishonest in money matters, a liar and a traitor. Within less than two years a great war broke out between the followers of the *Swami* and the Theosophists. To this was due the corruption of some important London members of the Society, for Hurrychund went to England and worked as zealously and dishonorably against the Founders as he had, ostensibly, worked for them in the beginning. In India, the *Swami* and his followers were not less active. They affected Mr. Hume and many others. The whole matter was fully covered in the "Extra Supplement To *The Theosophist*" for July, 1882—a little more than three years after the Founders arrived in India. The *Mahatma Letters* above referred to give the hidden side of the subject.

Suitable quarters were obtained very shortly after the arrival in India. Col. Olcott began giving lectures and getting acquainted, both with Europeans (English) and with Indians, members of the various sects and casts. H.P.B. already had many acquaintances in India, both by correspondence and otherwise. By the autumn of 1879 a considerable number of Fellows had been gained for the Society and H.P.B. was ready to achieve what had been impossible in America and England—a direct channel of publicity. The first number of *The Theosophist* was issued in October, 1879. It

appeared regularly each month thereafter, its contents steadily improving in quality and quantity of contributed articles. During the entire period of H.P.B.'s stay in India *The Theosophist* continued to be the only periodical devoted to the new teachings and the new society. As both Theosophy and the Theosophical Society continued to make headway in Asia, Australia, Europe and America, the circulation of *The Theosophist* grew apace and its revenues soon sufficed, not only for the bare personal necessities of H.P.B. and Col. Olcott, but also in large, if not in chief part for the support of the work in India. It was only in the seventh year of *The Theosophist* that Mr. Judge began *The Path* in America—a year after the departure of H.P.B. from India.

The first six volumes of *The Theosophist* (those under H.P.B.'s direction) are unique in many respects. As in *Isis Unveiled,* its pages are strewn with hints, suggestions and direct statements of Occultism in the most unlooked for places and relations, like grain scattered in straw for chickens by the wise caretaker. Those who would advantage themselves of the wisdom of her teachings must learn also to advantage themselves of the wisdom of her methods and literally *scratch* for the sustenance apparently intentionally withheld from them. The lazy, the careless, the contentious, the dogmatic and the critical never yet have found and (it is safe to say) never will find what is there well-bestowed for those who have the sincerity and the intuition to adapt themselves to H.P.B.'s modulus and method, instead of vainly crying and waiting to have knowledge poured into them. "The adepts in life and knowledge, seemingly giving out their deepest wisdom, hide in the very words which frame it its actual mystery. They cannot do more. There is a law of nature which insists that a man shall read these mysteries for himself. By no other method can he obtain them. A man who desires to live must eat his food himself: this is the simple law of nature—which applies also to the higher life. A man who would live and act in it cannot be fed like a babe with a spoon; he must eat for himself." H.P.B.'s method was nature's method: He who would live must eat, and he who would eat must work for his food. "He who will not work shall not eat." This is *Karma;* and the bad karma of theosophical students is and has been their failure to apply the simple law of being—physical, mental, or spiritual.

The past and current numbers of this magazine are filled with direct quotations and continuous restatements of the tenets of true Occultism, as originally set forth in "Isis" and *The Theosophist,* in order that the true student of to-day may not suffer from the sins of omission and commission that have left these Golcondas unworked, and flooded the world with spurious theosophy and bogus occultism.

ESOTERIC AND EXOTERIC

SOUL builds body. The nature of the one is occult, as that of the other is phenomenal. Of unchanging reality is life, while form is but the evanescent maya that is non-existent in fact. From 1851 to 1871 Wisdom was energizing in the inner planes of being propelling towards the outer world. Then H.P.B. emerged from the Great Lodge for the service of our world and ever since, and especially after 1877 when her *Isis Unveiled* was published, certain hitherto unfamiliar words came into prominence. Among these were esoteric and esotericism, exoteric and exotericism.

She was the first since the days of the Alexandrian Neo-Platonists who unhesitatingly and emphatically declared that a secret body of Teaching and Teachers existed. From the very start she claimed a somewhat intimate acquaintance with both. She laboured in the Cause for which those Teaching and Teachers stood, for 20 years — from 1871 to 1891. Among the important missions entrusted to her was the drawing of the attention of the world to the existence of the Teaching and the Teachers; only a part of the former, under instructions from the latter, was put forward in discreet instalments. This process was affected by the growth or the hindrance, especially among the aspirants to Chelaship, in recognizing the truth of the esoteric nature of both the knowledge imparted and its wise Custodians. It is apparent to the insight of the student of H.P.B. teachings that she tried to prepare a body of students wise enough to value silence and learn the art of assimilation of the philosophy and through it of its Master-Proficients. H.P.B.'s mission was not only dissemination of knowledge to the world at large and the service of the century which opened with 1875. She also had to prepare a band of student-servers of the Sacred and Secret Wisdom, who were capable of transmitting the same Charge to succeeding generations and thus purify by life and labour the mind of the Race till her successors in 1975 arrived before the public to complete that which she began.

Men's minds had to be prepared for the reception of the Teaching. Grades of students is what she aimed at; those knowing less, learning from the group who knew a little more, till there would be two or three who in direct contact with the perfected Adepts remained also in touch with the world through their co-workers and helpers. A veritable Antaskarana-Bridge was planned to be erected between the World of Masters and the world of mortals. For this purpose and towards this aim she advised that the esoteric nature of matter and man be truly recognized by her students and especially by her intimate pupils. The public which perused her writings was callous to her hints and suggestions

in proportion as her intimate associates and students were heedless of her direct and unequivocal injunctions. Indiscretions about the esoteric nature of the Lodge of Masters and Its Wisdom among other things, led to the collapse of the *almost* complete Bridge. A very small end of it which extended from the side of the Masters' World remained, and will ever remain, intact. As modern students purify themselves by the energy of study and ensoul themselves by the power of service, more of the Bridge will be restored. Devotion and intelligence which create are the necessary requisites and the few builders look, watch and exclaim—"Who is on our side? Who will help us?"

It is essential that students should intelligently recognize that Esotericism is a fact in Theosophy. Pythagoras termed it the Gnosis of things that are and spoke of it in secrecy to his inner circle while Confucius refused to explain publicly his "Great Extreme." The Rishis of India, the magians of Persia and Babylon, the hierophants of Egypt and Arabia, the prophets of Israel taught as Jesus did in these strange words to his elect:

> Unto you it is given to know the mystery of the Kingdom of God; but unto them that are without all these, things are done in parables; that seeing they may see and not perceive; and hearing they may hear and not understand; lest at any time they should be converted and their sins should be forgiven them.

Ammonius Saccas obligated his disciples by oath not to divulge his higher doctrines, except to those who had been "exercised." Our own H.P.B. following in the footsteps of her Predecessors warned: "Woe be to him who divulges *unlawfully* the words whispered into the ear of Manushi by the *First Initiator*." She affirmed, through hints obscure yet broad, the intimate nature of Esoteric Wisdom to be practised, while she loudly proclaimed that Primeval Knowledge and the Heirs to the Ancient of Days lived and laboured for mankind. She gathered in her writings the radiant jewels of the many mines—the diamond of India, the sapphire of Buddhaland, the ruby of Persia, the opal of Chaldea, the emerald of Egypt, the amethyst of Greece, the moon-stone of Judea and set them all in the exquisite platinum of our own era which she secured from her Masters. She made this necklace for the daughter of time named the 19th-20th Century.

H.P.B. pointed out that the secret teachings of the Sanctuaries have not remained without witness. They have burst upon the world in hundreds of volumes full of the quaint phraseology of the Alchemists; they have flashed like irrepressible cataracts of Occult mystic lore from the pens of poets and bards. Whence did Ariosto, in his *Orlando Furioso* obtain his conception of that valley in the moon, where after death we can find the ideas and images of all that exists on earth? How came Dante to imagine the many

descriptions given in his *Inferno* of his visit and communion with the souls of the seven spheres? The dark secrets of the Wisdom were allowed to see the light of day as people learnt to use them with genuine discrimination, with self-less dispassion. It is personal selfishness that develops and urges man on to abuse of his knowledge and power. Thus during the last few centuries as human selfishness grew, the Light of Wisdom diminished and those few Elect whose inner natures had remained unaffected by the march of the world became the sole guardians of the Esoteric Knowledge, passing it only to those fit to receive it, and keeping it inaccessible to others.

H.P.B. burst upon the world with her direct message. It was not poetical imagery, nor symbolic tales nor dramatised versions of Esoteric Truths. She wrote in the language of precision, simple and clear cut, as one having authority. She appealed to those around her to preserve inviolable secrecy in regard to certain information and teaching and await her cue from time to time to declare exoteric that which hitherto was given to the few to learn and assimilate. Her wise injunctions were disregarded; followed desecration of the sacred; that which was holy was given unto the dogs of the press and the pearls were cast before the swine of an egotistic selfish public; press and public trampled them under their feet, turned on H.P.B. and rent her.

With the return of the Cycle the responsibility of her true students and followers assumes a grave proportion.

In this world of maya, Spirit and Matter are looked upon as two different things and so are Esoteric Wisdom and Exoteric Knowledge. Nature is one and so is Theosophy. The secret of Nature is in particles of dust and in constellations of stars and both are visible and yet—invisible. The writings of H.P.B. are at once exoteric and esoteric. Their occultism is perceived only by those whose inner natures have unfolded.

One of the qualifications unfolding that inner faculty which reveals the hidden side of the known phenomenal world is the power to keep inviolate the secrets entrusted to us by Nature or otherwise. Often in the enthusiasm to help and serve our fellows we scatter on the highway the seeds gathered from our study of Theosophy and our meditations on the facts of the philosophy. This is due to Egotism, often of a very subtle type. To train them in the art of keeping secrets, many a wise teacher has devised ways and means whereby innocuous facts and fictions were given to students for the practice of keeping them private and learn how to avoid revealing them directly and indirectly in answering questions and in conversations.

It is a wise practice to impose on oneself the obligation of secrecy in reference to certain metaphysical and psychical teachings or spiritual and mystical practices. In doing so care must be taken

that the student does not fall prey to the assuming of a mysterious attitude, which is still another form of egotism. "What thou hast to do, do it in quietude though a multitude surroundeth thee; what thy right hand receiveth or what thy left hand giveth let only thy Hidden Heart know"—such is the aphorism of old and the rules of the spiritual Path are the same today as of yore.

Corpses exist, but a living body has always a soul. Corpses of knowledge exist, but the Science of Life has the Master-soul behind. The mystery of the living body, the mysteries of the Science of Life, are esoteric; these mysteries show themselves mystically in the visible body, in the recorded Teachings of the Master-Souls. The esotericism of the *Gita* is *within* the eighteen discourses and there is no need to look for a nineteenth discourse. In the recorded message of H.P.B. all her esoteric Wisdom lies buried. Her students and pupils will discover in her teachings that which is esoteric; silence and secrecy preserved will lead to further and nobler knowledge of the Inner Temple. To gain entrance every student has to become the Path which is Life Eternal. He has not only to find the Path but to make the Path. Between the student and the Golden Wisdom of the Masters which he is seeking there exists a gulf—the abyss of separation. He has to find that Antaskarana-Bridge on which silently, secretly, faithfully, some may be building, building, building—who knows?

SHALL THEOSOPHISTS CELEBRATE CHRISTMAS?*

Question—Is it honest for a sincere Theosophist to celebrate in any way, whether by present-giving or by entertainments, the festivals of Christendom, such as Christmas and Easter? What is the practice of Occultists and the leaders of the Theosophical Society in this regard?

Answer—Theosophical sincerity is not a strange moral product of a new reform, but is exactly sincerity as always defined by philosophers and moralists in every age. The word *sincere* is derived from a Latin word which is in its turn supposed to be from *sine* "without" and *cera* "wax," that is, *pure honey*. The wax is prejudice, and he who harbors that, be he an F.T.S. or not, may consider his practice right in preventing him from viewing broadly all customs of all men, but one who accumulates the pure honey of sincerity may just as well join in Christmas festivities in Christendom as he would in those of Buddha's birthday in Ceylon.—*W.Q.J.*

**The Theosophical Forum*, March, 1891.

"GOD" IN RECENT FICTION

THE adulation which for centuries writers of fiction have laid as a sweet offering upon the altar of the priest-created personal God of Christendom is gradually beginning to lose its laudatory character. Words of flattery are being exchanged for words of inquiry; questionings are beginning to take the place of smug statements of fact; and best of all, common-sense reasoning is beginning to be substituted for unintelligent superstitions regarding the Deity. All this augurs well for the coming as well as for the present generation, and indicates that Christendom is beginning to change its ideas about God. We may look to popular fiction to find the mind of the people more clearly reflected than in the "higher criticism" or in the stormy seas into which Fundamentalists and Progressives have plunged themselves. The average man of the world hesitates to launch into these troubled waters, but everybody reads fiction, and so we find many of the "summer novels" dealing with the "God-idea" in the most unorthodox fashion.

In Christopher Morley's book, *Where the Blue Begins,* in which the characters are not "Men like Gods" but "men like dogs"—canine both in name and characteristics—the spirit of doubt regarding the existence of the orthodox God of Christianity voices itself more than once through the lips of the main character. He feels that there *ought* to be, somewhere in the Universe, an Inscrutable Being of infinite wisdom, harmony and charity, but comes to the conclusion that such a Being is inconceivable to his sense of reason. He finds it difficult to imagine such a Being, "super-canine" in essence, just as many a human being has found it difficult to imagine a God, "super-human" in essence, which essence is said to penetrate the entire Universe and at the same time to be outside that Universe. Christopher Morley's character is willing, however, to admit that God *might* be some "mysterious point of union at which our minds could converge and entirely understand one another." The idea that God may lurk in this "secret sense of Unity" intrigues him in much the same way that the young Theosophist is intrigued by the idea that God may be found only when he has "attuned his heart and mind to the great mind and heart of all mankind;" he begins to wonder if the only God there is may not be simply the "sum-total of all these instinctive understandings" much as the young Theosophist begins to wonder if after all God may not be only the sum-total of all that was, is, or ever shall be. He begins to speculate as to where this sense of inner kinship arose, and decides that it came from our "common subjection to laws and forces greater than ourselves." "Since nothing can be greater than God," he concludes,

"He must *be* these superior mysteries. Yet He cannot be greater than our minds, for our minds have imagined Him."

My mathematics is very rusty, he said to himself, but I seem to remember something about a *locus,* which was a curve or a surface every point on which satisfied some particular equation of relation among the co-ordinates. It begins to look to me as though life might be a kind of *locus,* whose commanding equation we call God. The points on that *locus* cannot conceive of the equation, yet they are subject to it. They cannot conceive of that equation, because of course it has no existence save as a law of their being. It exists only for them; they, only by it. But there it is—a perfect, potent, divine abstraction.

In May Sinclair's *Cure of Souls* another note is struck and the idea of an evolving God is put forth. Her conclusion that if man has evolved from the ape, so, in the course of time, will God be evolved from man, brings out this dialogue:

"How on earth is your God going to exist in the future if he doesn't exist here and now?"

"How do *we* exist here and now when we didn't exist in the past? Who could have foreseen man in the ape?"

"The possibility of him was there."

"Well, then, the possibility of God is here."

Later on in the book, Miss Sinclair strikes a telling blow at the condition of dependence into which the Christian idea of God has forced us. Our belief in God as a Father has made us "abjectly dependent upon something not ourselves, *which doesn't exist.*" There would be some hope for Christendom if more writers like Miss Sinclair made it their business to point out the fact that a personal God has ever made of man a weakling, a dependent creature, practising virtue not for its own sake but from the fear of punishment, leaning on a theological crutch instead of walking on his own spiritual limbs. Fortunately for Miss Sinclair, she does not believe that such a God exists at all. "The abominable state of the world makes it clear that He does not exist," she says, "makes it *blasphemy* to suppose that He exists."

But where did the idea of this personal God come from? In reality, from man's finest instincts. The longing for perfection, the aspirations of the human race have been so fundamental, so instinctive, so universal in the hearts of men that men have segregated them, have evolved a personalization out of them and called it God. And, although this conception cannot be reconciled with reality, still it does carry with it the secret of its own fulfilment, the possibility of its own realization. "It's not the beginning," she says, "it's the end, the end to which creation moves. If God hasn't created us, *we must create God.*"

Where is this God coming from?

Out of ourselves. He is hidden in us as the germ is hidden in the womb. The world's pain is the pain of *labour,* of bringing forth God. You

see, we've got to change the Christian idea of God-made man to the idea of man-made God. God is not the great I AM. He is the great I SHALL BE.

These words hold out great hope to the Theosophical student that perhaps the tide has begun to turn, that tide of sacerdotalism which, if allowed to run its course, would eventually swamp the whole of our civilization. Every attempt to help humanity by pointing out the pitfalls that surround it is welcomed by the Theosophist. And the greatest pitfall to present day humanity is that which it regards as its most sacred inheritance—its religion.

The structure which has been reared upon faith in a personal God must crumble before any secure foundation may be laid. The destruction of a personal God and of the power of priestcraft is only half of the problem, but it is the half that can be most effectively accomplished by modern thinkers and writers. As they begin their work of tearing down, it is for Theosophical students to provide the materials for the new structure which must be reared. The materials which Theosophy has to offer are not those which need the temporary mortar of *faith* to hold them together; they are those which have been tested for thousands of generations by the Great Master-Masons of Humanity, those whose powers of endurance have stood the strain of millions of years, those which age has not been able to weaken or destroy but which have grown in strength and surety with the passing of Time.

SWEDENBORG AND DEVACHAN*

Question—Did Swedenborg's visions extend to Devachanic loka, or were they entirely confined to the astral plane defined as Kama Loka?

Answer—Without doubt his visions often touched the Devachanic state of other egos, and also too he went into a Devachanic state almost completely for himself while living. But it is not a proper use of "loka" to apply it to Devachan, as here the latter describes a more metaphysical state, while Kama loka is still quite physical. Swedenborg had visions in Kama loka, as can be easily seen in his books; but he also saw facts of earth life. His heavens were different devachanic states—of himself and others—into which he went. Many mediums, seers, and clairvoyants have done the same and are doing it every day. In some cases Swedenborg partook of the Devachanic thoughts of highly developed Egos, but as Devachan is as much a delusion as are Kama loka and Earth life, his visions are not of the highest value.—*W.Q.J.*

**The Theosophical Forum*, November, 1892.

IS THE BIBLE MORALLY EDUCATIVE?

THE nation-wide recognition of the need of moral training for our youth has aroused thousands of good-intentioned and sincere people to wage an active campaign for the introduction of the Bible into the public schools. Failing in this, they have, however, been enabled to get authorization in California as in other states to release public school students for religious instruction during certain periods each week. So much being accomplished by the Bible propagandists, it is high time that the Bible should submit itself to examination just as do the contents of any book before coming into use by school children. For it is not correct to assume that every one does know, in a general way at least, about the Bible: we think we do not mistake in saying that not one in a thousand has read the Old Testament during his adult years, nor have the majority even of church members given it as thoughtful study as they have any other book which was required in their school or college curriculum. One writer, who claims to have felt the pulse of the people, says that Americans as a rule "believe in religion and in a *religion based on the Mosaic Bible.*" If this be indeed true, it follows that many who believe profoundly in the lofty ideals set forth by our Ethical Culture Societies and our best modern writers on the subject of moral education, have either failed to express themselves or their sentiments have not been given due publicity. In any case, since the proposed Bible reading is to afford the needed basis for the moral upliftment of our children, let us briefly consider the concept of God, the ideals and moral standards which it presents.

Before accepting unreservedly those "authoritative" conclusions arrived at years ago and still kept alive by the oft-repeated phrases "The Bible is the Book of Books," it is the "inspired" book, or, "It is God's book," we should acquaint ourselves with the facts known to every theological student that the oldest texts date back less than a thousand years; that the original manuscripts, which alone could be "inspired" or the true word of God, are no longer in existence; that, in the process of copying, numerous errors have been made, not less than forty thousand remaining in the King James Version; that the Massorites, in order to secure a fixed text, added vowel points to the Hebrew consonants, not only perpetuating the already existing mistakes, but also altering many of the principal words, which alone afforded a clue to the correct interpretation of the scriptures; that, if we are to take St. Paul's word (Galatians 4:22, 24), the stories in the early part of Genesis are allegorical and to be read "by way of figure," (I Cor. 10, 11, R.V.)—that is, each letter has its corresponding figure or numerical value. When Jerome translated the Gospel of Matthew, he admitted that he did not

understand it, because it was a *secret* book. So, no book passing through so many translations, containing many historical inaccuracies and scientific errors, such as Joshua's making the sun and moon to stand still, can by any possibility be "God's book."

Again, many archaeological discoveries have thrown a new light upon the origin and character of the Bible. By consulting Professor George A. Barton's valuable work, "Archaeology and the Bible," published in 1916 by the American Sunday-School Union, one can find that the account of creation in the opening chapters of Genesis is antedated by and largely copied after the Assyrian tablets of creation discovered by Mr. George Smith, the latter in their turn being taken from still older Sumerian versions. Older stories of the flood have been discovered—in fact, China, Persia, India, South and Central America and Mexico (which scholars have recently admitted possessed a civilization older perhaps than Egypt), all had their tradition of a deluge and a Noah. These nations also had their Garden of Eden, while engravings of the Tree of Life are found not only on Babylonian cylinders but on a temple wall at Palenque, Yucatan, which depict the story of Adam and Eve as plainly as may be done in art. Leviticus contains whole pages identical with the ancient laws of Manu, which far antedated the famous code of Hammurabi to which scholars admit the Mosaic law presents many striking similarities. Possibly the most astonishing fact is found in the Zend-Avesta, where Ahura Mazda gives one of his sacred names as "I am" and again, "I am that I am," the same that God is declared to give to Moses. If we will bear in mind that the Pentateuch is largely the work of Ezra, who lived in Babylon when that city was under Persian rule, the source of the identity of deific names is not difficult to trace. Therefore, inaccuracy of text aside, the Bible can not in strict truth be considered as even *unique* among the sacred writings of the world. If we insist that it is God's book, we must grant that those earlier scriptures from which it borrowed and which it often faithfully mirrors, are also God's books.

Nevertheless the belief has long been held and is still cherished that in no other religion is there such lofty monotheism as is found in the Hebrew scriptures. Let us turn to the Zoroastrian teaching: "Our God has neither face, nor form, nor color, nor shape, nor fixed place. There is no other like Him. He is Himself, singly such a glory that we cannot praise or describe Him; nor our mind comprehend Him." In the Tao-Teh-King Laotze says he does not know the name of Deity, but calls it Tao. "It is to be regarded as the Universal Mother. All things subsist in it, and all are in its care." "From eternity until now its nature has remained unchanged." *"The Tao has no favorites;* it always aids the good man." And this from the Hermetic teachings: "God is not a mind, but the *cause* that mind is; not a spirit but the cause that spirit is; not a

light, but the cause that light is." "That which is subject to birth and change is not real. And what then is the Primordial Reality? That which is one and alone; that which is not made of matter, nor in any body. That which has neither color nor form, which changes not nor is transmuted, but that which always is." Numerous passages in the Upanishads, the Bhagavad-Gita, and in Sankaracharya —who speaks of the One Self—show that back of all the great religions is the idea of an impersonal, formless, eternal, immutable source which we call God—that God, indeed, "around whose pavilion is darkness, and who never can be found out," addressed by the Egyptians as "the One Dark Truth."

Did such an almost universal concept of One God exist, the *popular* worship was polytheistic, it may be objected, and the numerous "gods" of the various "heathen" nations adduced as proof. But when were the Old Testament Jews ever monotheistic? Beginning with Saul and ending with Josiah, thirty-one out of thirty-seven kings of Israel and Judah worshipped other gods. Only by the most drastic measures from the time of the exodus onward were the people ever held to the single worship of Jehovah, the prophet Jeremiah exclaiming, "According to the number of thy cities are thy gods, O Judah." (Jer. 2:28.) We should bear in mind, too, that the gods of Egypt and Babylonia were not gods in our western idea of the term, but the invisible denizens of space—the "thrones," "dominions," "principalities," and "powers" of St. Paul, angels and archangels, the latter being worshipped by Catholics to this day.

What concept of God are our children likely to get from the Old Testament Jehovah? He who gives Moses the commandment "Thou shalt not steal," orders him to spoil the Egyptians of all their gold and silver! He it was who hardened Pharaoh's heart and put a lying spirit into the tongue of the prophet to entice Ahab to his doom. (II Chron. 18:22.) God, represented in the New Testament as being without "variableness or the shadow of turning," in the Old Testament repents and reverses his judgment. God, who is "no respector of persons," who "maketh his sun to rise on the evil and on the good," is alleged in the Old Testament to have selected one small tribe out of all the great nations of the world as his "chosen people." And the western world for twenty centuries has accepted this claim without questioning its justice or probability! The preposterous idea of favoritism on the part of God for one race as against all others is responsible for the international strife and unbrotherliness among Christian nations today, producing a German Kaiser with an identical motto, "Gott mit *uns*." What more natural than that the claim of national favoritism should culminate in the claim of individual favoritism—the apotheosis of spiritual selfishness, "O God save *me*"—the burden of many Psalms. Against the narrow sectarianism of the Mosaic Bible contrast the self-immolation of

Jesus; the universal compassion of Buddha, who said, "I would not let one cry whom I could save;" or the glorious pledge of Kwan-Yin of ancient China: "Never will I seek nor receive private, individual salvation; never will I enter into final peace alone; but forever, and everywhere, will I live and strive for the redemption of every creature throughout the world."

What basis for morals or what stimulus to the religious feelings of our youth can be found in the God of the Mosaic Bible? Can it be possible that Jehovah—a vindictive, cruel, unjust God—is God in reality? Or has man made that God according to his own false imagination? It would seem so, since the concept of God varies with the intelligence of the people, the ideas of the Jews changing as they came in contact with the loftier religious and philosophical teachings expounded in Alexandria. Can we not see, then, if "America believes in a religion based on the Mosaic Bible," it cannot at the same time consistently accept the teachings of Jesus, who contradicted the entire spirit of the Old Testament? Read his words and see if it is not evident that he came to give his people a nobler conception of God and of law—replacing the jealous, revengeful Jehovah by the Father within; and substituting for the Mosaic law of "an eye for an eye and a tooth for a tooth" a code of forgiveness and mercy. How often he says to the multitude, "Ye have heard that it hath been said by them of old time" thus and so, "but I say unto you" the opposite. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:44.)

Wht ideals for conduct will children get from hearing the Bible of the Old Testament read? To start with, as ordinarily interpreted, Eve tempted Adam and through Adam's sin we all fell and have been sinners ever since. So ingrained into our systems is this dogma of original sin that Christ's exhortation "Be ye perfect, even as your Father in Heaven is perfect" has never been considered a possibility for every man. And yet perfected men must be the end and aim of human evolution—an aim alone possible of firing human hearts to heroism. But returning to the heroes of the Old Testament: Cain was a murderer; Jacob secured his inheritance through his own and his mother's trickery; David, "a man after God's own heart," caused the death of Bathsheba's husband in order that he might marry the widow; Elijah unhesitatingly slew four hundred and fifty prophets of Baal; Deborah the prophetess killed Sisera by smiting him on the head with a hammer. Verily, history repeats itself! Even the otherwise charming idyll of Ruth is marred by her offering herself to the elderly Boaz. Of course, many will contend that the Bible does not *countenance* evil and that God always punishes sinners. But what about the educational principle that seeks

to inculcate morals by the presentment of immoral characters? Could there be more false psychology? Truer the psychology of the poet who said:

"Lives of great men all remind us
We can make our lives sublime."

Why not awaken the religious feelings of our children by presenting the hero Jesus? by holding before them the illustrious dead of all ages and in all climes? by extolling many of our own early American statesmen, poets and martyrs, who far surpassed the average Old Testament hero, whose characteristics and failings are the very ones we hope to eradicate by the Bible reading?

Accustomed as we are to hearing the Bible read instead of reading it ourselves, we have little idea how careful must be the preacher or teacher or whoever prepares Bible lessons, to avoid indecent allusions and descriptions of degrading acts with which the Old Testament abounds. There is hardly an evil practice during the centuries that may not be traced back to and sanctioned by the Old Testament. The burning of witches at Salem, the greatest blot on our national history, was justified by the Mosaic law so commanding. No adult can read the Bible, with the idea in mind of placing it in the hands of his children, without receiving one of the greatest shocks of his life. Whosoever doubts the statement should test it out for himself.

But admitting that we shield our children from this contact and make the best selections, we fail to understand how any one can be made more moral by merely listening to the words of a book. Wherever Bible reading has been carried on for any length of time, the testimony of teachers is that no moral improvement has been noted, and whenever Bible lessons have been required, a distinct distaste for and distrust of the Bible has been engendered. Very young children will listen attentively and without criticism to such stories as Jonah, Balaam's ass, the fall of Jericho, Joshua's making the sun and the moon to stand still, the burning fiery furnace, and many others which have a certain dramatic value, but what high moral lesson will they get from the story of Elisha told in II Kings, 2:23, 24? "As he was going up by the way, there came forth *little* children out of the city, and mocked him, and said, Go up, thou bald head. And he turned back, and looked on them, and *cursed them in the name of the Lord.* And there came forth two bears out of the wood and tare forty-two of them!" The account of Joshua's spies bringing back from Canaan a bunch of grapes so large that it had to be borne on a staff between two men draws heavily on the imagination, but we might bear in mind that it was the knowledge of these very stories, which many modern children do not know, that made hundreds of sceptics in the past and aided science greatly in

its conflict with religion. Certainly, the youth of today is hardly less credulous than the adult of half a century ago!

The greatest fallacy lies in the supposition that religion is in a book; that, unless we believe in the Mosaic Bible, we cannot be religious nor teach our children to be religious, that is, *to do right*. But it is not that we would not have religion taught in the schools. Rather, we would have it taught not in fifteen minutes a day of reading, but in every minute of every day by precept of every noble book; by example of considerateness and honor and well-performed duty; by recognition of that true religion which binds all men—and all things—back to their Source. Call that Source God, Primordial Reality, Tao, the One Self, the Over-Soul, or what you will—it is this *oneness* of Source that constitutes the fact of universal brotherhood. If all souls come from the One, whatever affects one affects all. Here is the first fundamental for right action—of moral law.

The second fundamental concept needed is the recognition of the universality of that law, for spiritual law lies at the foundation of all other laws soever. In this age of lawlessness people have come to believe that they can "get away" with anything. Since, in the words of a recent journalist, "hell isn't as hot as it used to be," and the fear of future torment has been removed, we have thought there are no consequences to evil actions. That this is a universe of law—not an outside law of some outside, personal God, but an inherent, operative force within all things and beings—provides the compelling basis for ethics and morality. Suppose every one knew that even though he escaped the laws of the land the law of universal life would find him out. Suppose he *knew* that "Whatsoever a man soweth, *that* shall he also reap?" The law of life is nothing less than that action and reaction are equal. Each one by his act disturbs the equilibrium of the universe, and while it does affect every other being, it comes back to the actor. Suppose our children became thoroughly imbued with this law of compensation, would they not begin to do right? and continuing to do right, would they not come finally to act, not from fear of consequences, but from love of righteousness?

The third essential to right conduct in our youth is their seeing that all consequences are self-inaugurated; hence they are *responsible* beings. Having ourselves acted, we bring into operation universal law. Our *use* of divine power creates all the good or evil there is. Educators are beginning to realize that to impart knowledge without teaching its right use is very dangerous, and they note with increasing alarm that the most recent discoveries are for destructive purposes. With inauspicious omens on every hand, and in their anxiety for the future, they grasp at any broken plank that may keep our civilization afloat, for the revival of a religion based on the Mosaic Bible cannot save us.

There is no need of repudiating the Mosaic Bible insofar as we accept it for *what it is*—a more or less faithful portrayal of the emergence and evolution of a single race. Not even the spiritual life of our Jewish people of today depends upon or is quickened by their outgrown ideas, since many Jewish as well as other modern writers on the subject of moral education have put forth far loftier standards of morals than are found in the Mosaic Bible. Hence, the plea for a religion based upon the highest ideals the world affords—not sectarian, nor racial, nor national—but universal ideas and ideals.

If we search the various scriptures of the world without preconception or prejudice, we shall discover that their Great Teachers, irrespective of whether we consider them divine or human, all taught identical basic concepts, all gave the same ethics, all had the same purpose. If we doubt that Christ's teaching differed essentially from that of earlier teachers, we have but to turn to their words. In the Tao-Teh-King, read the noble Sermon on the Mount:

> "Whosoever bendeth himself shall be straightened.
> "Whosoever emptieth himself shall be filled.
> "Whosoever weareth himself away shall be renewed.
> "Whosoever humbleth himself shall be exalted.
> "Whosoever exalteth himself shall be abased."

And nothing said by the Christian teacher is absent from the Buddhist teachings. We need not *believe* in any of these "heathen" faiths, but we can acquaint ourselves with their contents and learn tolerance, without which no one can be truly religious.

We are sometimes constrained to think Koheleth was right when in pessimistic vein he declared "The thing that hath been it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun." But there is a vicious cycling of the old tread-mill of thought which betokens spiritual indolence: it is easier to accept "authority," to follow that which hath been, than to search diligently for the truth ourselves. True ideas are true whether found in scripture or out of it, whether sanctioned by the church or by our own conscience. And, after all is said and done, religion is in the heart of each one, or it does not exist for him. Only by teaching our children to recognize truth wherever found and to detect error wheresoe'er it may be enshrined, can we develop their integrity, their self-reliance—in short, their moral sense; only by so doing can we hope for a better and higher civilization, which must be made by those who even now are being trained in our schools.

LIVING THE LIFE

DEAR COMPANIONS:

The only storms that really affect us are those "inside." Of course, being human and having bodies that act and react to the "within" and the "without," we feel these effects; but we know them to proceed from the qualities in nature and are able to take the wise advice of Krishna that they "come and go and are brief and changeable; these do thou endure, O son of Bharata!". It seems to me that____is in a state of complaint and, being so, the intuitive perceptions are not so keen as they otherwise would be. But this all will pass away. It is in fact nothing else than an exhibition of the despondency of Arjuna, although it probably will not seem so to____. In such cases everything appears to be wrong and all things futile; but knowing it all to proceed—not from the outside affairs which merely give the occasion, but temporarily from within—I place no especial importance on it, save as an expression of the then feeling. All things may not come out just to our liking, but we should know better than to expect that, or find cause for complaint in it. All this brings unnecessary strain not only to____but on others intimately concerned.

What you said to C____was right, and he ought to know that there was and is a definite purpose in U.L.T. It is not a "one-man-business" but a One-Truth-business. There will be a plenty of writing for the "man in the street." There has been much, there is much, there will be much; but where does it leave the "man"? Just where it found him—"in the street"! Those who are inclined that way will do that sort of thing; but where in all the societies, and by all the writers, is there to be found clear direction or a sound foundation to build upon? Well, we know our work, and what we have set out to do. To us the way is clear and we ask no persons to accept our way if they see what to them is a better way. Let C____ do what he will do that is consonant with our work. But what is most necessary at the present is the putting into the hands of the public the writings of H.P.B. and W.Q.J. which have been obscured. We are following the lines of W.Q.J. in particular because they do not diverge from H.P.B.'s but strengthen and confirm, as well as make simple for "the man in the street."

C____ thinks that we have lost sight of the "Second and Third Objects" because we do not mention them particularly. We have not. The second and third objects are pursued by some, and never were obligatory on any member's acceptance. The U.L.T. is an exoteric body and sticks to the first object—a "Nucleus of Universal Brotherhood." The second object is sufficiently covered in the readings from the *Upanishads, Voice, Gita,* etc. The third object is "to

investigate the unexplained *laws* of nature and the psychical powers latent in man;" but "investigate" does not mean *experiment.* There are warnings galore about the latter.

It is good to hear that the Thursday meetings, while small, have a stronger, better feeling and tone. With the devotion that we know is there this must of necessity be, and strength and tone coming from within—from the heart—must reach outward in all directions and make the instrument a better and better expression of that harmony. M____, as an exponent, will change as time goes on. His natural manner is inoffensive; perhaps apologetic at times. As he obtains what might be called a "deadly certainty" it may be he will approach the "calm, quiet movement of the glacier" which with the genial warmth of the sun will prove effective. All natures have their purposes and uses. It is the fire of conviction that gives each its highest efficacy.

I think as students become more earnest and closely allied to one another and the work, ideas flow from them to the one speaking. The speaker sees it in another's mind unconsciously perhaps—but truly so. The intercommunication between minds is much more common than supposed, both for good and bad. The best strength comes from the Masters when the mind is centered on doing Their work; this opens the channel between Them and us. "Thought is the plane of action;" all else are results.

What is this about "looking for orders"? They should know better. Students should look about to see what *they* can find to do —find ways, methods, and means. It is certain that if one looks for "orders", he is depending upon authority and direction. The right way is *to go ahead* and if it is not right, the wrong will be pointed out. It would be well if such would take a more active part in the meetings—get more and more able to carry them on. No doubt they will do this,—having begun.

There is a getting closer together among "the faithful" and this of itself has its effect upon those about us, as well as upon others not so near. Union and harmony is the secret of strength. So the nearer and closer we get in thought, will and feeling, the more power will flow from us as a body, "till we saturate time and eras, that the men and women of the races, ages to come, may prove brethren and lovers as we are."

Love to you and to all, as ever—*R.C.*

STUDIES IN THE SECRET DOCTRINE

II

The Eternal Pilgrim

LET us study Man; but if we separate him for one moment from the Universal Whole, or view him, in isolation from a single aspect, apart from the "Heavenly Man"—the Universe symbolized by Adam Kadmon, Purushottama, or their equivalents in every philosophy—we shall fail most ingloriously in our attempt. Further, be it noted that unforeseen and unexpected dangers lie that way if and when the student in his earnestness and enthusiasm begins to make applications to himself and in his life arising out of such separative study. Let every single student be thoroughly impressed with an idea, which the Masters have endeavoured to impart to Theosophists at large, namely, the great axiomatic truth that the only eternal and living reality is that which the Hindus call Paramatma and Parabrahman.

What is Man? As the student begins to reflect on this question and make use of the material at his disposal to formulate an answer he encounters a somewhat strange and an unexpected difficulty. Man is a different entity for different classes of people: to the modern scientist he is a bundle of atoms which combine in definite ways to disintegrate in course of time; to the modern psychologist and so-called philosopher man is a collection of sensation-impressions and their reflexes which combine to give birth to mind which also may be named soul; to the psycho-analyst he is a bundle of complexes; to the spiritualist and the psychical researcher he is a ghost or spirit, embodied or disembodied; to the theologian he is a soul fashioned by God to be saved by prayer, as to the surgeon he is a body made by Nature to be saved by the lancet.

How does Theosophy define Man? He is a composite being and at different stages of his evolution shows forth differing powers and capacities. He is "a compound of the essences of all celestial hierarchies," (I, 276), which contribute the several principles which build him into a being as well as a form, besides endowing him with self-consciousness and intelligence. As pointed out (I, 189): "Karma and evolution have—

> '. . . centred in our make such strange extremes!
> From different Natures marvellously mixed. . . .'"

By Natures is meant "the seven hierarchies or classes of Pitris and Dhyan Chohans which compose our nature and Bodies."

As *Isis Unveiled* (I, 309) points out: "Man is a correlation of chemical physical forces, as well as a correlation of spiritual powers." It is this complex nature of man that necessitates for the

purpose of study and understanding our dividing and sub-dividing him. In different philosophies and systems of thought man is divided into different principles or sets of factors. The *Secret Doctrine* shows this very clearly. This has led to a great confusion and misunderstanding; ideas and suggestions have been materialized; principles have been personified; abstractions have been made concrete; allegories have been taken as facts; and Absoluteness itself has been anthropomorphized.

It is absolutely necessary, therefore, that we devote some time to the comprehension of the basic idea that all these different factors which combine to make up Man are but aspects of ONE LIFE. As H.P.B. points out in the *Transactions* (39):

> We divide man into seven principles, but this does not mean that he has, as it were, seven skins, or entities, or souls. These principles are all aspects of one principle, and even this principle is but a temporary and periodical ray of the One eternal and infinite Flame or Fire.

Within man are all the gods and angels as well as devils and satans; he himself is Sura and Asura; in him are maya-illusion, avidya-ignorance, and their opposite mukti-liberation and Nirvana-emancipation. In him are the old seeds of animal, plant and mineral beings which first become atrophied and then get transformed; in him too are the seeds of Dhyanis-Angels, Nirvanis-Freed Beings which have first to be recognized and then to be fructified. Says the *Secret Doctrine:*

> No Occultist would deny that man—no less than the elephant and the microbe, the crocodile and the lizard, the blade of grass or the crystal—is, in his physical formation, the simple product of the evolutionary forces of nature through a numberless series of transformations. (I, 636)

> There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole infinite Kosmos which hath no bounds, and which people call SPACE, considered independently of anything contained in it. (I, 277)

> The radical unity of the ultimate essence of each constituent part of compounds in Nature—from Star to mineral Atom, from the highest Dhyan Chohan to the smallest infusoria, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds —this is the one fundamental law in Occult Science. (I, 120)

> "The worlds, to the profane," says a Commentary, "are built up of the known Elements. To the conception of an Arhat, these Elements are themselves collectively a divine Life; distributively, on the plane of manifestations, the numberless and countless crores of lives. Fire alone is ONE, on the plane of the One Reality: on that of manifested, hence illusive, being, its particles are fiery lives. . . . From the ONE LIFE formless and Uncreate, proceeds the Universe of lives." (I, 249-50)

> One Life manifests in seven states, which, with their septenary subdivisions, are the *Forty-Nine Fires* mentioned in sacred books. (I, 291)

> In our Solar world, the One Existence is Heaven and the Earth, the Root and the flower, the Action and the Thought. It is in the Sun, and is as present in the glow-worm. Not an atom can escape it. (I, 292)

It is very necessary that the student memorize this stupendous fact: As souls, minds, bodies we are aspects of the One Life; our powers and faculties, reasoning, emotional, instinctual or sensuous, are also aspects of that same One Life; the One Life in differing degrees of density assumes differing characteristics and in spite of the very evident fact that in us and in Nature conflicting and opposing forces operate through a variety of forms they all, forces and forms alike, are but the manifestation of the One Life.

Having thus emphasised the unity subsisting between the component parts of man, as also between man, this planet, and the Cosmos of which they are but portions, let us turn to the consideration of the differentiating element.

First let us see man as a duality—the immortal and the mortal, the subjective and the objective.

A dual process is in evidence everywhere: (1) The non-manifested and the manifested; (2) centripetal and centrifugal; (3) pravritti-involution and nivritti-evolution; (4) arupa-formless and rupa-form; (5) macrocosm and microcosm; (6) good and evil; (7) Nirvana-compassion and avitchi-isolation. These and all variants are but aspects of the primal pair of opposites, of the "Dual Force emanating from the Eternal Essence." (I, 353)

> The Occultists see in these opposite Forces only the two *aspects* of the universal unit, called "MANIFESTING MIND"; in which aspects, Occultism, through its great Seers, perceives an innumerable Host of operative Beings: Cosmic Dhyan-Chohans, Entities, whose essence, in its *dual* nature, is the Cause of all terrestrial phenomena. For that essence is co-substantial with the universal Electric Ocean, which is LIFE; and being dual, as said—positive and negative—it is the emanations of that duality that act now on earth under the name of "modes of motion"; even *Force* having now become objectionable as a word, for fear it should lead someone, even in thought, to separate it from matter! It is, as Occultism says, the dual *effects* of that dual essence, which have now been called centripetal and centrifugal forces, negative and positive poles, or polarity, heat and cold, light and darkness, etc., etc. (I, 604)

From this original duality springs what man recognizes in himself as his dual nature—lower and higher mind, good and bad moral nature, the mortal body and the immortal Self. Further, the student of Occultism traces to this prototypal Dual Force, the dual power of the Secret Wisdom, the white and black magic. (Cf. II, 364) When we begin to analyse the content of our own brain, mind, and consciousness we come to recognize that there is in us, that which is ourself, which is indestructible because indivisible. In reference to the body itself we know that we can exist without arms and legs, without the ratiocination and memory of the brain, without eyes,

ears, nose, deprived of touch and taste; that if only the heart kept on functioning and retained its slender connection with the brain on the one hand and the solar-plexus on the other, the body could live on. In the body itself there are parts which in perishing kill not the body, but there are others—in fact three connected with three primary centres—any one of which destroyed would result in the destruction of the whole. Divide the heart and the heart is destroyed and the body dies. Take another aspect: in spite of the constant changes which are continuously taking place in the body, the identity of the body, its design and structure survives; death, the great Change, differs from the millions of bodily changes in this that it changes the mould and the design of the body. Turn for a moment to our psychological transformations: in feelings and emotions we notice changes and differences; we love and hate by turn; we love and cease loving the same person in course of time; our sympathies and antipathies act in a similar fashion. Further, in knowledge and ignorance, in our ideas and thoughts on men and things changes occur; still more, moods of aspiration and exaltation as of depression alternate. Now, like the heart in the body we find that through all the changes of feeling and thought, the man who feels and thinks remains intact. However great the identification between himself and these processes, it is temporary; soon or late man knows himself other and higher than his thoughts, feelings, actions, his head, heart and hands. That which in the midst of all changes, changes not, that is the Self, immortal, indestructible, indivisible.

> Man is certainly *no* special creation, and he is the product of Nature's gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution—is the "Eternal Pilgrim," the Protean differentiation in space and time of the One Absolute "unknowable." (II, 728)

When we try to apply the various teachings of Theosophy on the human constitution we get somewhat confused. As a first stage toward clarifying our thoughts let us emphasize this supreme duality in the individual. There is in us that which is immortal—the one witness of the many changes of sense, feeling and thought in and around us. In the sublime words of the *Bhagavad-Gita*—

> The spirit in the body is called *Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramâtma,* the highest soul. (13th Discourse)

> There dwelleth in the heart of every creature, O Arjuna, the Master—*Ishwara*—who by his magic power causeth all things and creatures to revolve mounted upon the universal wheel of time. Take sanctuary with him alone, O son of Bharata, with all thy soul; by his grace thou shalt obtain supreme happiness, the eternal place. (18th Discourse)

This Great Spectator has been observing the drama of evolution. It witnesses at one time the mighty cohesion in the homogeneous root-matter which begets aeriform radiance; then sees it condense into curd-like nebula which moves, making star-dust and causing friction, settles down to become many suns and planets and satellites. It sees the birth of elemental forces in and on these spheres which beget crystals and minerals and then observes the growth of sprouting shrubs and creepers and plants which become giant trees; it watches the cradle of insect and then worm, and bird, and beast and at last bipeds, after many aeons of vicissitudes and patient climbing. Then comes man who from the savagery of migratory tribes settles down to the citizenship of community and nation, and through wars and sufferings is learning to become cosmopolitan and labour for the Brotherhood of Humanity.

This teaching the Kabalist and the Sufi have epitomized thus:

> "A stone becomes a plant; a plant, a beast; the beast, a man; a man, a spirit; and the spirit a god."
>
> "I died as a stone and became a plant; I died as a plant and became an animal; I died as an animal and became a man; when did I grow less by dying? I will die as a man to give birth to an angel."

But three distinct streams of evolution representative of the three basic aspects of the One Life come to confluence in Man. The stone, the plant, the animal give birth to the physical man—the Adam of Dust. The Mighty Witness is a ray, a breath of the Absoluteness. These two need an intelligent consciousness which is provided by the third stream of the Life-Impulse. The *Secret Doctrine* is the text of the Mighty Drama of Evolution in which the Spectator and the many actors are One. In affirming this fact it reiterates that the process of differentiation is complex and takes place by a manifoldness which at the root is seven-fold but which ramifies endlessly.

> The matter-moving Nous, the animating Soul, immanent in every atom, manifested in man, latent in the stone, has different degrees of power; and this pantheistic idea of a general Spirit-Soul pervading all Nature is the oldest of all the philosophical notions. (I, 51)

The idea to get hold of and retain in our memory is that there is a Witness in us of the panorama of growth, who has watched in the beginningless past as he is watching today and as he will watch in the endless future. This is Atma, the One Life, mirrored in Buddhi, the unbreakable vehicle—the Eternal Spectator.

Next, there is that in us which is the experiencer, the sufferer, the enjoyer who learnt in the mineral and grew in the vegetable and moved in the animal and acts, feels, thinks, wills in the human. This is Atma-Buddhi-Manas, the immortal Triad, the individualization of the Supreme Spirit—the Eternal Pilgrim.

Thus from the concept of Duality we come to perceive the Trinity, which is the next step to grasp in our study.

AMONG FRIENDS

"WELL, how was it?" asked Mrs. Crystal, glancing shyly around the little circle of friends who had adjourned to Mother's apartment after the study-class.

"Please remember I never took part in a real study-class before," she continued deprecatingly, in the face of a judicious silence. "And I know some of the students liked it anyway—they said so. That little new lady in the blue hat, for instance, a perfect dear—*she* was, I mean, you know, not the hat; that was too, too . . ." and our sprightly Laura waved the twiddling fingers of a well-kept hand.

"She said she could hardly wait for the session to finish, to congratulate me—invited me to take lunch with her Tuesday and make up a hand at bridge—said it was so wonderful, so harmonious—the vibrations were too sweet for anything . . ." and the late "speaker", basking in the somewhat uneven after-glow of her primary effort, would have purred on endlessly over Mother's heartening tea and cakes but for Captain Blunt's hoarse and somewhat disconcerting drawl:

"Yes, some folks' bridge is indeed 'wonderful,' but the effects are not always 'harmonious,' and the 'vibrations' . . ." but the Captain, who has "the worst cold in the United States" ended his remarks with a few sharp, involuntary barking sounds, waving a debonair hand meantime at the restless Frederick who was registering indignation that Sister Laura's effort should be thus misunderstood.

"Not half bad for a first trial," said the Judge comfortingly. "And how refreshing a good cup of tea is after the battle," he added with a reminiscent chuckle. "I remember we used to adjourn after the meetings in the Chief's day, for a bit of refreshment and to talk things over—and pretty soon W.Q.J. would fish a bit of paper out of his waistcoat pocket, and begin with a whimsical smile: 'Hand in pocket—four times; "fr' instance"—six times'. Then the late offender would protest and use the word 'exaggeration'; whereupon the Chief would hand him the paper bearing the exact record of his misdemeanors, to the keen and gleeful enjoyment of all the prior victims present. Oh, Mr. Judge would always help you in a *definite* way if you asked for it. Those were real 'post-mortems', instead of the mild affairs we have today."

"Then you didn't like the meeting?" queried Mrs. Crystal timidly.

"I didn't say so, Laura," was the kindly answer. "The fact is, I liked it very well in general; seemed to me that the students were particularly thorough tonight . . . what did you think, Mother?"

"A very nice-feeling meeting indeed, I should say," and Mother's tone was distinctly gracious, though if one had been close enough, he might have noted a wee Scotch twinkle in the corner of her eye.

"Just what I tried for," exclaimed Mrs. Crystal triumphantly. "I always think that is the test of a meeting: does it *feel* right. And I think it more often does, if *we* feel right ourselves," with a side-glance at the grinning Captain.

"Yes indeed," mumbled the latter, shifting his omnipresent cough-drop. "Then we have a nice, pleasant, little emotional time together—and the devas roost accommodatingly on the platform, and somebody sees somebody else's 'aura,' and the vibrations are ever so thrilly. I wonder . . ." but our warrior's "wonder" got lost in a particularly rasping explosion, whereupon Frederick pounded him on the back none too lightly, while Mother deployed with a 'canteen' of tea, and Doctor 'red-crossed' to the rescue with a vial from his medicine-case.

"We'll have nothing but silence from you, Sir, for the next ten minutes," said the Judge—"and mighty little of that!" he added as an after-thought.

"Reminiscent even in his jokes!" muttered the Captain hoarsely, as he tried to squirm out of Doctor's ministrations—and then, thinking to create a diversion, "What do *you* register about the class, Frederick?"

"Just the opposite of what you did!" And Mrs. Crystal's brother, flushing with loyalty and earnestness, proceeded to point out what a contrast there had been between the 'prentice efforts of other student-speakers and the genius of his talented sister. "She was so fine in her answers to questions," he concluded. "Don't *you* think so, Pilgrim?"

The latter, hitherto reserved witness of proceedings—and eater of many cakes—finding himself drawn into the discussion countered with another question, "Did she answer any?"

"Why, there were at least a dozen," was the astonished reply. "Didn't you folks hear them?" turning to the rest. "Now, that one from the man who asked why we worshipped H.P.B.—don't you recall it? I thought she was particularly fine on that."

"What did I say, Frederick?" purred the delighted Laura, "I'm sure I can't remember half I said, you know," she added beaming half-bashfully on her little audience. "It just *comes* to me, you know—yes, a sort of 'gift'," catching at a word of the sardonic Captain's articulation.

"Why, you said we didn't," answered Frederick promptly, "and then you went on to say . . . that . . . why, that we *didn't*, you know . . . we didn't worship H.P.B. and we . . ." Frederick struggled bravely—to be helped out finally by the Captain's bray:

"*Didn't*—say it again, Freddy—*didn't* . . . D-I-D-N-T," spelling it out so solemnly that even Mrs. Crystal laughed, with the rest of the family—and Frederick began to think he had made a joke!

"So you called that an 'answer'?" remarked Pilgrim quietly, after the merriment had passed.

"Why, certainly—what else?" demanded Frederick incredulously.

"I *didn't*," returned Pilgrim, with a heavenly smile that included Mrs. Crystal, Frederick, the Captain with his ministering medico, Mother—and even the maid who arrived at the moment with a further supply of cakes. "That was a denial—not an answer. Don't you observe that you can't remember the 'answer', Frederick, no matter how hard you try? It's because there wasn't any made, of course," and Pilgrim reached unconcernedly for the cake-dish.

Mrs. Crystal started to speak—and then thought better of it. Frederick swallowed desperately once or twice—and retired from the fray.

"Probably Pilgrim has put his finger on Laura's principal difficulty," said Mother gently, deftly pushing a certain plate beyond his reach, "—even if he is inclined to eat too much cake. Frederick saw the study-class through the coloring of love and admiration he has for you, Laura. For my part, I thought your manner was beyond reproach; you looked lovely, and your comments were excellent. But you didn't seem to catch the purport of the questions asked: you talked all around them, but you didn't *answer* them. However, the general effect was excellent," she added gently, seeing signs of approaching dissolution—or disillusionment, at least—in a certain pretty lady's face.

"Well, I'll never try it again—never have the courage to," sighed Mrs. Crystal.

"There's *resignation* for you!" chortled the unfeeling Captain.

"Oh yes, you will, Laura," said Doctor heartily. "You're just discouraged for the moment over getting what we all have received from 'our loving friends'—and get now, only worse!" he added, with a little dodging motion of his head.

"Nothing to be discouraged over at all," remarked the Judge decisively, "quite the contrary. If you hadn't done very well indeed, do you think we'd be wasting this precious hour over your 'case', Mistress Laura? This is no mutual admiration society, nor gathering of the 'ladies' aid'—it's surgery in the Holy War. Real help is not to be found in compliments or evasions; the sincere student ought to be able to take a hint from anybody."

"Thank you, Judge," said Mrs. Crystal sincerely. "I *was* weak in my answers, and I knew it all the time."

"There's a brave lady," croaked the Captain, rising solemnly and shaking hands with her. "Jokes aside, I respect you and I'm *for* you, and I'll help you all I know how to. You need to *study*—and so do I; we'll do it together—that is, if you aren't afraid of coughs, colds and other complaints," he added with a rattling laugh, that resulted in his being put to bed in Mother's spare room, to be cared for by Nurse and Doctor until he was fit to associate with people again.

And then there followed a long hour of discussion of study-class work in general, and the high art of really answering questions in particular—including testimonials to the great desirability of having the courage to say, "I don't know," when one doesn't.

"To evade by talking all around a question, instead of answering it, is dishonest," declared Pilgrim, "just as dishonest as inventing an answer. Many a potentially good student and valuable worker has started on the false path of Neo-Theosophy by lacking the courage to say, 'I don't know'."

"Yes, and study-classes are such definite things," said the Judge reflectively. "No excuse for general answers there; they should be direct and definite, and if the class-leader doesn't know the answer, there's no particular disgrace about it. None of us knows everything, that's certain—and we can always look the matter up in the books. The real Teacher left the record, and all the answers, if we will but hunt for them."

And so the "post-mortem" turned into a kind of "reincarnation service." For Mrs. Crystal is to take part in the class again within five short weeks.

"RECOGNITION" IN KAMA LOCA*

Question—Do earthly friends recognize one another during their passage through Kama Loka? If so, who or what is the recognizer?

Answer—Kama Loka being a state and not a place, there is no "passage" through it. No doubt in some cases, if two beings are in the Kama Loka state at the same time, and for similar reasons, and with the same magnetic currents, they may recognize each other. But as Kama Loka is the state in which the Soul is freeing itself from the astral body and the passions and desires, it cannot with ease be concerned with any other process than that one; and hence, in the sense of the question as put, there is no recognition, although the being has what it may suppose to be a recognition of friends and enemies. In Kama Loka all its old thoughts take shape, and torment the soul if the life has been evil, or merely temporarily detain it if the opposite has been the case.—*W.Q.J.*

**The Theosophical Forum*, September, 1892.

ANTIQUITY OF MAN

The Origin of The Ape

It is evident, especially after the most fundamental principles of Darwinism, that an organized being cannot be a descendent of another whose development is in an inverse order to his own. Consequently, in accordance with these principles, *Man cannot be considered as the descendent of any simian type whatever.* (de Quatrefages: *The Human Species.)*

The respective developments of the human and Simian brains are referred to. "In the ape the temporo-spheroidal convolutions, which form the middle lobe, make their appearance and are completed before the anterior convolutions which form the frontal lobe. In man, the frontal convolutions are, on the contrary, the first to appear, and those of the middle lobe are formed later."

Lucae's argument *versus* the Ape-theory, based on the different flexures of the bones constituting the axis of the skull in the cases of Man and the Anthropoids, is fairly discussed by Schmidt. (*"Doctrine of Descent and Darwinism,"* p. 290). He admits that *"the ape as it grows becomes more bestial; man . . . more human,"* . . . . The writer evidently is not a little disquieted at the argument. He assures us that it upsets any possibility of the present apes having been the progenitors of mankind. But does it not also negative the bare possibility of the man and anthropoid having had a common—though, so far, an absolutely theoretical—ancestor? *(Secret Doctrine,* 1888, Vol. II, 646)

Such anthropoids form an exception because they were not intended by Nature, but are the direct product and creation of "senseless" man . . . the transformation of species most directly connected with that of the human family, a bastard branch engrafted on their own stock before the final perfection of the latter. *(Secret Doctrine,* I, 185)

That man was *not the last member in the mammalian family,* but the first in *this Round,* is something that science will be forced to acknowledge one day . . . .

That man can be shown to have lived in the mid-Tertiary period, and in a geological age *when there did not yet exist one single specimen of the now known species of mammals,* is a statement that science *cannot* deny and which has now been proven by de Quatrefages. (*Secret Doctrine,* II, 155)

THUS, thirty-seven and forty-eight years ago, spoke H. P. Blavatsky, reinforced by her few unconscious scientific allies—men half a century in advance of their generation.

These biological facts are unchangeable; the developments of the human and simian skulls are the same today as then. Why then have we not heard more on this point? *Because it is one of those buried facts, every one of which, entombed in the limbos of science, takes with it into obscurity some fragment of vital truth.*

But the dead, human or factual, are so in seeming only. Therefore we now find this old but indestructible obstacle rising like Banquo's ghost beside the festive board of scientific complacency; for

Professors Hill-Tout and Coutière have pointed it out anew. And this is testimony not to be waved aside: Professor Hill-Tout, F.R.C.S., is not a nonentity in science, and Professor Coutière is of the Paris Academy of Medicine.

Professor Coutière accepts our own doctrine of the priority of man, if not his ancestorship of the ape; Professor Hill-Tout, more cautious or conservative, merely claims that the ape has diverged further than man from the original type. However, since this is equivalent to holding the ape a *degenerate* type, "'tis enough; 'twill serve."

Biologically, but one point remains to be disposed of; the existence of vestigial remains in the human body, now useless to him, but useful to the ape—so it is claimed. It is a question whether some of this is not a *post hoc, ergo, propter hoc,* argument and whether biology would ever have found the appendix, for instance, of use to the ape had it not so conveniently fitted the theory. Nevertheless, Theosophy teaches that man *was* "ape-like" in the Third Race, though not an ape. For the ape is a complete being of low development, while *man at that period was an incomplete being of a high order,* the conscious indwelling Principle upon which material cognizance and rationality depends, not yet having been able to force the material into a condition permitting manifestation. Of course, the *crux* of this argument lies in the possibility of consciousness being able to exist independently of matter as we know it; but it is not the modern chemist, physicist, psychic researcher or embryologist who will dare deny that possibility in the face of the present-day trend of discovery; a trend signified by Professor McDougall's unchallenged address to a portion of the British Association in behalf of the theory of a *conscious purposiveness* behind evolution.

Geology, as we have shown, can no longer deny man a premammalian habitation on earth; no biological fact opposes the descent of ape from man, and one incontrovertible fact *does* oppose the contrary theory.

With archeology and paleontology the battle seems more uncertain; here is a footing of quicksand, a maze of theory and speculation obscuring and distorting the underlying facts beyond all reason. Why should this be the case? Surely the records of the stones, which have disclosed in unmistakable manner the evolution of such animals as the horse, should be as clear in their testimony regarding man? Quite so; but the root difficulty is this: that two totally different orders of evolution are held to be one and the same; more, the one is judged solely and *à priori* by the evidence of the other. Undoubtedly the human record is definite and readable. But to this hour the attempts to decipher it have been made (officially) solely by those whose minds were governed from the first by the "animal ancestor" theory.

Thus it has happened that discovery after discovery attesting the vast antiquity of "modern" man has been set down as untrue or doubtful because it did *not* fit the theory. Discovery after discovery, debatable, unable to stand a moment in court of law, has been accepted with cursory investigation or none at all, because it *did* fit the theory.

Time after time the relative ages of strata have been distorted, unconsciously "fudged," to fit the prevailing theory; time after time have honest and earnest discoverers found themselves classified as fakers or lunatics, without investigation, without regard to *bona fides,* because—their facts did not fit the theory. Science recognizes, and must recognize, this to have been the case in previous decades in all branches. Do we exaggerate? Then let us cite concrete examples—meanwhile challenging science to reopen the cases.

Of the first named category are the Galley Hill, Ipswich, Olmo, Castenedolo, Foxhall, Savona, Moulin Quignon, Dartford, and Bury St. Edmunds discoveries, the types.

The second includes the famous "missing link," *Pithecanthropus Erectus,* accepted without hesitation or investigation; unseen by any but its discoverer for decades, and then found to be something quite different than had been supposed. To this class also belongs the Piltdown skull; the attempts to distort the significance of which are classic in the annals of scientific prejudice.

The third is the habit of dating such ruins as those of Mexico, Crete, the Gobi, the Pacific Isles, and countless others, *by archeological theories of culture instead of the geological evidence,* and thus arriving at "B. C." and "A. D." dates. For instance, had *primitive* remains been found in Cuicuilco, can any scientist deny that they would have been considered hundreds of thousands of years old?

Typical of the fourth was Professor Hrdlicka's attitude toward the Vero find—though in that case unreasoning scientific prejudice met its Waterloo at the hands of scientists themselves; typical, Professor Hrdlicka's ideas about the Patagonian skull; typical, the pigeon-holing of Mr. Reid's discovery; typical, the treatment of the Carson footprints; typical, the Calaveras skull; typical indeed, the reception of Mr. Hubbard's discovery—which nevertheless bides its time in the depths of the Grand Canyon to bring confusion to theory.

Useless to multiply examples; let the unprejudiced student delve for himself in the files of scientific records of other days, the journals dating back to 1800 and beyond. Let him unearth the moldering records of extraordinary discoveries thrown out of court without investigation, or discreetly buried without comment. He will then learn for himself how science has crippled and stultified itself; above all how easily the present upset of theory as to the age of humanity in America could have been forestalled.

A NOVELIST ON MASTERS*

THE "Mahatmas" or "Masters" are mentioned in the story more than once, although none of them appears. Personally, I have never met one to my certain knowledge, although this may be due to the fact that no one who really was a Mahatma or Master would dream of admitting it. I have met several men who claimed to be "Masters," but in each instance I have been quite sure the individual was an imposter (of which breed there are all too many); and I have met one man who, to judge by his conversation and his conduct, might have been one of them, but as he did not admit it, and I have no other means of proving who or what he was, I can not lay claim to having seen one.

Nevertheless, I am convinced they exist. Rumor never dies concerning them. About half of the population of the world believes implicitly in their existence, and much nonsense is talked and written concerning them. But they are supposed to be men who, having gained in past lives, through experience, a fuller knowledge of what life means than has yet been attained by the rest of us, are born into the world on a somewhat higher plane of consciousness than we are. Their duty and delight is said to be to watch over the world and, from time to time, as opportunity offers, to release a little of their wisdom for humanity's benefit—but not too much of it at a time, because men have a way of using knowledge for their own destruction.

They keep themselves to themselves, hardly ever revealing their identity and almost never letting their whereabouts be known, because humanity (that is to say, the rest of us) is much too prone either to deify or to murder whoever appears to possess unusual powers; and it is said that the natural powers of a Mahatma, due entirely to his higher spiritual development, are such as would appear quite unnatural and even superhuman to the average man in the street. There are some who say Jesus of Nazareth was a Mahatma; they offer what they say is proof.

I have read everything I can find on the subject of the Mahatmas, both for and against, and have found nothing that even vaguely resembles proof that they do not exist; whereas there is a very great deal of testimony that they do exist, at the present time somewhere in Tibet or that neighborhood. Practically all the statements (they are hardly to be dignified by the name of arguments) that there are no such persons emanate from two sources: (1) the Christian missionaries and (2) the sort of so-called natural scientist who believes that Jenner was inspired, and who helps to prosecute and

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*Talbot Mundy in *Adventure*.

vilify whoever dares to disagree with him or stray outside the fold of scientific orthodoxy.

As for the latter, since their theories change with every passing year, they need not be taken too seriously, and certainly not at their word. Since I was a boy there seems to have been hardly one so-called scientific fact that has not been reversed and re-reversed two or three times; and while all of us respect the bold adventurer into unexplored realms of nature, as well as the careful analyst of ascertained facts, there are probably few of us left who waste much sympathy on the "scientific" pundits who try to limit knowledge and discovery within the compass of their own peculiarly narrow vision. There are plenty of them left, but they are fortunately losing influence, and the word of a dry-as-dust biologist to the effect that Mahatmas do or do not exist hardly adds confusion nowadays to the already existing noise of rival theories.

The Christian missionaries naturally deny the Mahatmas. The two teachings are incompatible, and whichever shall stand, the other must crumble. It is necessary to dwell on this point for a moment, because, as I have said, it is from Christian missionary sources that a great part of the "anti-Mahatma" propaganda emanates. One should observe in passing, that the Christian missionaries, in all lands, at all times, have always done their utmost to destroy the reputation and, if possible, the records of whatever cult preceded them.

Perhaps one reason the Mahatmas are assailed is that they and their chelas teach, or are said to teach, that it is wicked to accept money in return for spiritual services. No teacher of the true eastern esoteric doctrine would demean himself, or stultify himself by accepting a cent or a favor of any kind from any one whom he saw fit to help or to teach. Like St. Paul of Tarsus, if he needed money he would go to work for it, at whatever trade he knew. The Lama in my story does not claim to be a Mahatma (no Mahatma would ever claim to be one), but it will be noticed that he does not invite the public to contribute money for his expenses.

All signs point to an ancient Mother-religion. The Mahatmas are declared, by those who say they know, to be the men who preserve that ancient Mother-religion (they call it the Ancient Wisdom) and whose duty is to keep it in the world until such time as it can safely be brought to light again. It is said to include all science, and in fact all knowledge that the human mind is capable of understanding.

ON THE LOOKOUT

A California Ruling on Prayer

Repeated efforts by sectarians of various affiliations to introduce "religion"—meaning some phase of Christianity—into the public schools of California have met with no success up to the present time, owing to a wise provision in the State constitution. A recent newspaper dispatch, dated San Francisco, October 4th, briefly sets forth the ruling of the Attorney General upon the latest attempt:

> Attorney General U. S. Webb, in an opinion today, held that repeating the Lord's prayer every morning in the public schools would be unlawful and unconstitutional.
>
> His ruling was in response to a request from District Attorney George R. Lovejoy of Fresno, who asked if under the law the board of school trustees could permit the Lord's prayer as found in the King James version of the Bible to be repeated by all of the pupils in the district schools as an opening exercise.
>
> Declaring that rulings of the court permitted the use of the Bible only as a reference work, the attorney general said:
>
> "In my judgment such readings as you describe would be violative of the spirit and the letter of the different provisions of our school law and in particular of the constitutional sections which clearly indicate that no prayer or any other doctrine peculiar to any religion shall be incorporated as part of the exercises of the public schools of the state."

Wise Words by a Clergyman

That true religion is an important part of true education must be apparent to every thoughtful person; also must it be equally apparent that no theology whatever, on account of its separativeness if for no other reason, can be considered representative of true religion. Some remarks made in the course of a recent sermon by Rev. Robert F. Leaven, pastor of the First Unitarian church of Berkeley, California, are worthy of mention, and could be brooded over with profit by many a professing Christian:

> As a matter of fact, religion cannot be excluded from education, by law or by any other means. . . . But it is not the factor that it should be, does not occupy the place which it deserves. By religion I mean not merely a knowledge of the Bible but the wisdom which sees life clearly and sees it whole, coupled with passionate devotion to high and generous purposes. . . . Last June a college president said . . . "There is no harder or colder form of materialism than the materialism of pure scholarship, if untempered by the influence of soul and heart. There is no more repellant form of selfishness than self-centered intellectualism without sense of *noblesse oblige* which carries definite sense of obligation to others."

On the other hand, religion without education is like a ship without a chart, like a ghost without a body, heart without light, an orgy of emotionalism, a trance without relation to reality. Churches may say that the universities are godless but the churches themselves are benighted. The conflict between established beliefs and new discoveries of truth cannot be settled by trying to live in the past. There can and must be reconciliation between reason and faith.

At bottom the purposes of religion and of education are one, to develop man in his completeness, his wholeness, his holiness; to help the inner nature to unfold toward the measure of the stature of the full-grown man, and to bring up a society of full-grown men and women.

For universities we crave the inspiration of religion, its motive power, its comprehensive view, its lofty and generous purpose. For the churches we crave enlightenment, willingness to learn, the passionate desire to lead the way with the torch of truth. For both together we crave a combined influence which will help to create intelligent citizens, generously devoted to the commonweal.

Religion and Education

Mr. Leaven was speaking on "Religion and Education," urged thereto perhaps by the persistent "drive" being made by the many narrow sectarian bodies to force Christianity of the "Fundamentalist" persuasion, or some dilution of it, into the public schools; and perhaps also by the "anti-evolution" extremists who have been so crass and so noisy in displaying the abysmal poverty and darkness of out-worn beliefs. But has he considered that the "enlightenment" and "willingness to learn, the passionate desire to lead the way with the torch of truth," which he craves for the churches would, if realized, lead to their extinction? Again, true religion as the pervading spirit of the universities would completely upset present organizations, educational theories and practice—all would have to be re-evaluated and rebuilt, stone upon stone.

Putting new wine in old bottles is a hazardous proceeding, for which we hold upon good authority there is only one outcome. A fresh start has to be made, on the basis of "the eternal verities" which all source-teachers down the ages have taught and practised, and which again and again have been twisted and tortured into formal religions, "until at length in the course of time the mighty art was lost," as the *Bhagavad-Gita* states it. The seeds for this pioneering effort already have been planted in the various groups working with children and adults under the name "Theosophy School" in several American cities, to provide groping minds with a scientific and self-compelling basis for ethics. It is yet too early to speak of results, but developments clearly indicate that a method has been found by which science, religion and philosophy are practically synthesized, in such a way as to make the ancient Wisdom-Religion available and rationalized to average minds. In this lies the greatest hope for the coming generations—and a bridge of

safety, perhaps, over the troubled times that are approaching for our American civilization. Wrote H. P. Blavatsky to the American students of 1891:

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

RELIGION AND GOVERNMENT

What a difference a point of view makes! There are many well-meaning and sincere people who believe that the progress of our American civilization has been steadily *upward* and onward since the foundation of the Republic. There are many others, equally well-meaning and sincere, who are reasonably certain that its course has been *downward,* with accelerating momentum, for more than half a century. Both parties usually attribute this progress, one way or the other, to the same cause: *religion.* Both when using the little understood word mean—the Christian religion as exemplified by Western theology, priestcraft and the various warring sects.

President Coolidge is quoted as follows in an address delivered at Washington, October 15th, at the unveiling of a monument to Francis Asbury, a pioneer bishop of the Methodist Episcopal church:

> Our government rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberty, and for the rights of mankind. Unless the people believe in these principles they cannot believe in our government. The government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of man. Peace, justice, humanity, charity—these cannot be legislated into being. They are the result of a divine grace.

The President is further quoted as saying that the blessings and prosperity which have come to the United States as a result of being built on a religious foundation would not continue if the people neglect religion. "We cannot depend on the government to do the work of religion. We cannot escape a personal responsibility for our own conduct."

The sincerity of the President's remarks cannot be questioned. Read from *his* point of view they are undoubtedly sound. Read from the point of view of the second group above mentioned, they are sound also. In each case the *significance* of the remarks is

exactly opposite. But all readers will agree that, "we cannot escape a personal responsibility for our own conduct." Meantime some minds may enquire the meaning of the opening sentence, "Our government rests upon religion," questing about for an understanding of the *"Nature and Nature's God"* of the Founders of the Republic. Could it have been the Jehovah we worship—the more sincerely because we imitate him? "The government of a country never gets ahead of the religion of a country!"

"PRESBYTERIAN OR CHRISTIAN?"

This is the caption given an editorial appearing in the *Post*, Washington, D. C., on October 9th, devoted to the Fosdick controversy, over which tons of ink have been spilled in the columns of newspapers and periodicals during the past year. By far the greater part of the comment has been "anti-Fundamentalist"—evidence of the fighting sincerity of the doctrinaires, since they continue the battle in the face of what must have proven "very bad advertising" for their church. The *Post's* editorial is a trenchant summary of the situation and a keen presentation of the position involved:

> The occasion which has led Dr. Harry Emerson Fosdick again to tender his resignation to the Presbytery is not novel. Its inception lies in the same old wearisome turmoil whether 400 or 401 angels can dance on the point of a needle. We are not surprised, after the strenuous efforts of one William Jennings Bryan to convince the country that he was not a monkey, that the fundamentalists should be warmed up once more for heretic-hunting. So on with the auto-da-fe!
>
> Dr. Fosdick's particular crime lies in the fact that he is by early confession a Baptist, and without repudiating that church has preached to Presbyterians, a large congregation of whom have apparently listened to him cheerfully. But now arise certain scribes and elders who perceive therein damnation. That both churches worship the same God, acknowledge the same Saviour, partake of the same Sacrament, is as nothing beside the overwhelming discrepancy that in the one "creed" figures immersion, in the other predestination, and the two are not joined together.
>
> Can both be fundamentally right? If so, then they are not mutually repugnant. If not, then one or both must be wrong. In the latter case, by whose authority?
>
> Will these sage quibblers never grasp the broad truth which shall set them free? Once during the dark days of the civil war, Abraham Lincoln, who was not a Presbyterian, was taken severely to task by certain pious gentlemen for unorthodoxy. To which he replied:
>
> > I am nothing, but truth is everything; I know I am right because liberty is right, for Christ teaches it, and Christ is God. I have told them that a house divided against itself can not stand, and Christ and reason say the same, and they will find it so.
>
> The issue between Dr. Fosdick and his accusers seem to be over the comparative merits of Presbyterianism and Christianity. If the latter insist they are primarily Presbyterians, the Doctor has an obvious reply.

EXPEDIENCY AS A CRITERION OF MORALS

The problem of the growth of crime—especially of juvenile crime—occupies much space in the press. Discussions thereupon are on a par in effectiveness with those of the insect congress which discussed the nature of a railway train. It will be remembered that this body concluded the phenomenon was the vernal equinox. The would-be reformers of crime lay the blame upon the home, the church, the decay of religion, "jazz," the automobile, the "movies," and whatnot.

What is the real basis of honesty? Why should a man be honest rather than dishonest? Religion, science, and business agree that honesty is desirable *because it is the best policy*. True, religion conceals the bargain-and-sale nature of its morality behind the figure of a hypothetical deity invested with a glamorous sanctity; but in both other orders, the policy is outspokenly "do good in order to have good done unto thee." Any other basis is met with blank non-comprehension; and the suggestion in religious circles that man can be good without the fear or love of a god to urge him on, is met with horror or disdain.

The difficulty is that this law of expediency is founded on the false doctrine of separateness, and is not in accord with the order of nature. Sooner or later the man who has no firmer basis of ethics will find himself where honesty no longer seems the best policy; for lawful selfishness is the same in the eyes of Great Nature as the unlawful. Attitude and motive is the determining factor, and the lawful soon degenerates into the unlawful, given the same basis of action.

SARTOR RESARTUS

Men of science vivisect animals physically, and humans mentally and morally. Some of them have been recently stretched on their table, so to say, with results interesting and instructive. Expediency as the basis of ethics breathes forth from every scientific paper and discussion, with but few exceptions; in fact, science prides herself on having brought ethics out from the "superstitious clouds" of metaphysics and instituted the method of judging them by concrete physical results; therefore this pragmatic test is more than significant.

The Paris paper *Le Soir* tried out the honesty of the French some time ago and discovered them to be 66 per cent dishonest; whereupon the American magazine *Liberty* followed suit here. The method adopted was to send to one hundred persons a dollar each in settlement of a fictitious "account." Note the fiendish ingenuity of this test: there would be no legal consequences from keeping such a sum, nor would there be any particular pangs of conscience; while the human trait of irresponsibility, of letting the

other fellow suffer for his mistakes, was subtly appealed to. Therefore a man's reaction would be determined by his inner sense of honesty, regardless of consequences.

Liberty remarks as to the results, "The least said about the whole affair the better, don't you think?" *Liberty's* view is quite natural; nevertheless we propose to tabulate the disaster and endeavor to draw a lesson or two therefrom.

THE PRAGMATIC TEST

Occupation	Number	Dollars Returned	Per Cent
Clergymen	9	6	67
Journalists	7	3	43
Artists	3	1	33
Educators	12	4	33
Business men	37	10	29
Physicians	9	2	22
Lawyers	11	1	9
Scientists	11	0	0
Playwrights	1	0	0

It should be explained that the playwright answered, but refused to return the dollar after explanation.

Several upsets in the current ideas emerge from the above list. Who would ever have given such ethical eminence to journalists and artists? And probably few would have set lawyers, physicians, and scientists so far down in the list. Incidentally, three of the lawyers who did not return the dollar were Senators and two were Representatives; while the sole honest member of the Bar holds no office. He who once said that a "people has the government it deserves," spoke well indeed.

Is there a connection between the ethical basis of scientific men and their lamentable showing in this test of common honesty? Perhaps in this case the reward-and-punishment factor removed from the situation, honesty went with it. Or will some one of the gentlemen in question come forward with a better explanation?

The point we wish to make is the folly of wondering at juvenile delinquency, with an adult population 73 per cent dishonest; moreover the child is ignorant of the lessons received by the adult in the course of life regarding the desirability of honesty from the selfish standpoint. The child's morals are simply a faithful reflection of the adult, minus adult caution. The real reform needed is the establishment of a moral basis for all which shall be independent of expediency; and how shall it be done in a population so widely ruled by *self*? Nevertheless, that basis has been available in America for fifty years.

THE WEIGHT OF KALI YUGA

H. G. Wells, "sitting on his literary deathbed," proclaims in no uncertain tones his own soul-sickness with things as they are. He calls to mind an imprisoned beetle of his youth:

> I remember the dirty scratches and traces of its explorations on the unfolded paper cage. To a larger mind these books and articles of mine will seem very like those markings.
>
> The total effect of these articles and these books of mine on my mind, is of a creature trying to find its way out of a prison into which it has fallen.
>
> I do believe there is a better life for such creatures as we are and betterment for our race and escape from the meanness, the dullness, the petty doomed life of this time. . . . I am against the clothes we wear and the food we eat, the houses we live in, the schools we have, our amusements, our money, our ways of trading, our ways of making our compromises and agreements and laws, our articles of political association, the British Empire, the American Constitution. . . . I am not so very exceptional in this; endless people find the present world . . . almost intolerable.

Taking refuge in a future world of his own creation:

> To live under the rule of King George or President Coolidge and under the sway of current customs, habits, and usages, can be made tolerable only by the recognition of their essential transitoriness and their ultimate insignificance.

Thus Mr. Wells sees clearly enough the unworthiness and childishness and camouflaged savagery and selfishness of modern life. Yet can he deny that the race has the power to change its conditions at any moment it chooses, or that those conditions are solely the product of human nature and its tastes?

Mr. Wells dreams of a splendid and artistic world devoid of smallnesses and uncleannesses; and a noble dream it is. But the ordinary citizen—he who pollutes the limpidity of Nature's silences with the raucous notes of "jazz" on a cheap mechanical invention, hailed by him as the boon of the age; who leaves a trail of assorted filth across the fair face of nature wherever he goes, like the slime-path of a snail; he whose idea of literature is the sporting page and whose ideal of drama the sex-putrid "movie"—what has he to do with the fair Utopia of Mr. Wells' dreams, and what would he do therein? Simply perish of boredom or invent new vices of transcendent destructiveness.

"PHYSICIAN, HEAL THYSELF"

Reformers like Mr. Wells miss the fact that, inasmuch as their own dreams are of a *physically* changed world, of *material* conditions more pleasant to their special natures, the crowd is equally justified in preferring conditions *pleasant* to its nature. Disallowing man a *spiritual* destiny in his future evolution, hovel is on a level with palace. Nevertheless, the peasant may be metamor-

phosed into a prince; but must be convinced that princehood is better than his present state. So long as the reaction of the peasant to life in a palace is unpleasant, so long will he attempt no serious evolution into a higher order. So long as life without self-indulgence and lust and selfishness and hatred seems barren to the average man, so long will his world contain those things. One furnishes a house according to one's taste; and those whose own ideals are material, and therefore only of a gilded hovel, may keep silent or reform their own tastes to conform with the majority.

Fortunately for those who actually find the world almost unendurable, there is the possibility of entering another, providing the spark of altruism burns high enough—another world connate with this, and not of the future. For all this is but a sordid mask, a shabby entrance to another order of being within and behind; an order not of the imagination, not of dream nor poetry, but surpassing in living, vital reality all dreams; a world within which not a low or selfish or petty note exists.

Common men enter the portals day by day and year by year; the crowd remains without because it *will* not enter; for there is no bar save that of human nature. Emissaries come forth from time to time as notification that the gate never closes. The people make of their memory selfish gods and erect about their figures selfish and degraded religions—and continue to perish.

Psychology—or Black Magic?

A dim perception of the limitless powers of mind is leading multitudes to psychological experimentation with themselves, to Hatha Yoga practices under other names, to the clutches of various "practitioners," and often to plain, unadulterated, black magic. So widespread is the craze that "psychology" has become a synonym for psychism, much to the disgust of users of the name in its original meaning. Dr. Irwin Edman of Columbia says:

> The world is experiencing today an extraordinary uprush of superstition. Like our primitive ancestors, we have our medicine men and our magicians; and we are eager to believe in effects without examining causes, and in achievements without examining the mechanisms to attain them. The subway news stands are littered with a bastard crew of magazines ballyhooing short-cuts to brain power, will-power, and personality-plus. A provincial French apothecary sweeps to fame by telling the lame and the halt to mumble a specific incantation and be cured. Masses of credulous people look to glandular treatments and to psycho-analysis as our forbears did to the rituals and spells of their witch-doctors. Like tribes of savages, tormented by drought or deluge, famine or pestilence, we turn anywhere and everywhere to be rescued. Pseudo-scientific jargon is the descendent of priestly patter, and we prefer its glitter to the toilsome methods of genuine science and pure reason.

Would there were thousands to say this, and say it loudly and constantly! And yet—and yet—are not "glandular treatments" the direct offspring of the findings of vivisectionist methods, which in the view of orthodox science are "genuine science and pure reason?" Is there any distinguishing feature between the balderdash mentioned and the pernicious craze for new serums and injections so thoroughly fostered by "respectable" science?

THE FOUNDATIONS OF CREDULITY

Science fosters selfishness by preaching and practising the doctrine that there is no object of existence save physical attainment, no fundamental universal law which protects the weak from the strong. It fosters credulity by promulgating upon its "authority" unproven and unprovable doctrines, and by visiting with wrath the layman who dares question the validity of its theories, or suggest alternative explanations, differing thus but little from the priesthoods it holds in such contempt.

Scientists can, and do, study at close range the working of cause and effect; and yet the moment an effect enters their sphere the cause of which is to them unmanifest, *deny the existence of such a cause*. Of this the whole scientific attitude toward, and treatment of disease affords bountiful proof.

THE KARMA OF SCIENCE

More and more, as the tide of morally unbalanced doctrines swells its muddy torrent, is one forced to ponder on the past lives of some men; on the manner in which research too concentrated and too biased may sometimes warp an intelligent mind out of all relation with reality. The late Dr. Jaques Loeb held that all emotions are the reflex of physical motion, and specifically stated that a man fears because he runs away, and feels joy because he smiles. From what vistas of psychologic fact—within and without must a man keep his face turned in order to reach this notion? Dr. W. J. A. Bailey—previously unknown to fame, gets fat paragraphs by proclaiming the coming triumph of science over old age, insanity, and death, by control of the endocrine glands; serenely forgetful of that moral insanity which is worse than all else.

A Battle Creek writer says that the melancholy of Abraham Lincoln was due to auto-intoxication, which he claims to be the cause of most mental ailments. Thus, in these days of "science," of mental and moral emancipation from superstition, are the divine compassion, the far vision, the vast sense of responsibility of that great being, reduced to an excess of decomposed food in the intestines!

Pacifists talk of the horrors of war; philanthropists sorrow for those deprived of this world's goods, and great mundane disasters are deplored by all; but in ultimate values, in distant far-reaching

effects which cannot be escaped, not all the physical suffering since the world began can compare with the moral devastation of pseudo-science.

Another "Discovery"

A harsh critic could with much justice define the activities of science as being about equally divided between inventing weapons which go off backwards, and making discoveries which everyone else always knew. Dr. Karl Pearson (*Science,* May 30, 1924), notes that a study of 4,000 children has shown that there is little real relationship between health, temperament, and character. For any real observer of life or reader of history, this is no discovery at all, although the article remarks that it "upsets many accepted theories." Nevertheless, having been deluged so copiously with doctrines holding that the morals of man depend upon his digestion, we are ready to be grateful even for so much as this.

Psychological Variability

A valuable article by Professor Raymond Dodge appears in *Science* for March 21, 1924. Prof. Dodge, as the result of much psychological experimentation, comes to the conclusion that there is no real norm in human mentality or mental action; identical reactions simply do not seem to occur. He notes that in some quarters there is despair of building up a science of the mind, and there is doubt whether psychology is as yet scientific in anything but aim.

All this, of course, is no puzzle to the Theosophist, but precisely what he would expect. Some of the facts elucidated by Prof. Dodge, indeed, should open his own mind to the truth that he is dealing with something far greater and vastly older than any complex of nervous reactions. This invariable variation is due to the unvaryingly varied past experience of all human egos through the ages; and this is why all rules applying to animals, which have no such ego, break down wholly or in part with regard to the human race.

Professor Dodge also notes the non-correlation between the physiology and psychology of sensation. Taking the view that a living being is a machine upon whose blind mechanical workings consciousness depends, this is indeed a puzzle. Taking the view that the perceptive quantity is an *entity* in more or less perfect connection with the brain and nervous system, and this difficulty vanishes.

The "Second Fundamental" of The Secret Doctrine

Prof. Dodge says there is a natural daily rhythm of psychological response, and indications of weekly, seasonal and annual variations as well. Considering that the human being follows the

law common to all things, of eternal periodic action, and that his "vehicle" of mental and nervous action is part and parcel of the "nervous ether" of the sun—(what superstition in scientific eyes!) such is only to be expected.

The Professor comments upon another matter of significance—the fact that among the instinctive centers the higher habitually assume control of, and depose the lower, without other disturbance than a moment of rivalry. All this is due to the fact that the human "being" is a *colony* and not a unit; a colony of living and conscious psychic entities, from the humblest physical electron bound in the chains of organic chemical composition to the immortal Ego, known within the boundaries of that composition only by reflected moral and mental light.

The true "centers" are that Ego and the kamic principle, the irrational psychologic animal within our own constitution; the animal which most of the time uses our mental powers for its own purposes and masquerades as the central identity; the animal upon whose demands and desires our whole civilization is built; the animal whose desires, acceded to and glorified, as is done today, lead only to its own destruction as to that of the whole purpose of our existence here.

THE PINEAL GLAND

The pineal gland, as Theosophy teaches, is the remnant of a third eye which had a real function in the days when matter, not having reached its present consolidation, had other qualities than now. That function was *spiritual vision;* that eye "embraced eternity," in the words of the *Secret Doctrine,* and thus Descartes was not far wrong in calling it the "seat of the soul."

A scientific article holds Descartes wrong—curiously enough, not on the plea that "soul" is a superstition, but because the gland recedes after the seventh year. Now, Theosophically, the Ego ordinarily achieves its full control of the organism only at the seventh year; and the concentration of its consciousness in matter goes in exact ratio to the loss of its higher functions and memory. Considering the strange and formless memories of childhood—and in many cases definite recollections of the past—this change has a significance too great to miss.

It also happens that if the pineal gland is lost in childhood, an abnormal sexual development results. Just so. These passions develop at the expense of the spiritual nature, drawing their power therefrom and casting its workings into obscurity. In Atlantean days many millions of years ago, it was the abnormal development of animality which destroyed the active functioning of the "third eye."

A Self-Imposed Negative Hallucination

To science, "spirit" and "soul" are redolent of superstition and unreality. This is natural; nothing is more unreal to a man born blind than color, and in a world of blind men the seeing are the insane. Yet Spirit is the same in all beings. The power of direct perception of the realities of things—spiritual vision—resides in all living things; in some, atrophied; in others, not developed. Materialistic men of today are too far advanced to have never developed any spiritual perception; how then was it lost? Indeed by that power which called the visible Universe into being, the gigantic power of ideation, called the "mighty magic of prakriti."

Professor Ivanovski found that emotion changes the constitution of the body; some doctors know that jealousy predisposes to cancer. Men have died under the suggestion of cuts, hanging, etc.; savages by the hundred, in perfect physical health, die under the malignant suggestions of the witch-doctor. Oriental fanatics, as Lady Dorothy Mills found, can eat glass and scorpions, undergo transfixion, under the influence of suggestion, whether upon themselves or upon the optical faculties of beholders, what matters? Suggestion kills and cures; makes the real unreal, the unreal real; in religion, gives the feel of reality to a "god" as unreal as the "Sleeping Princess;" in science, gives the feel of unreality to the very Ego which does all the feeling.

Reincarnation and Science

Let any man deal with fixed ideas all his life, and he will inevitably suggest himself into a condition where, no matter what puzzles arise in his mind, any solution outside those fixed ideas will be contemptuously rejected; not because fallacies are found in it by rational processes, but because it is repugnant to what to him *seems* real.

What scientist has ever dealt with reincarnation by accepting it as a working hypothesis, and applying the test of the greatest range of *explanations?* There is *evidence* in plenty; evidence physiological, psychological; evidence mental and moral. Science insists upon explaining all characteristics by heredity, deliberately blinking the fact that of all things in this world, heredity and all its mechanism of "genes" and the rest, is in direst need of explanation. The abnormalities in the law of heredity *must* be the result of obscure mendelian characteristics in the eye of science, even as the christian god, in the eyes of the believer, *must* exist, though all nature denies him. But in the light of reincarnation, heredity ceases to be a puzzle, and also the deviations from it: any deviation from the average is the inevitable result of concentration on certain lines in previous lives, and this applies to intellectual monstrosities, as well as to Buddhas and Christs.

AN IMPORTANT NOTICE

NEW EDITION OF "THE SECRET DOCTRINE"

A SEMI-CENTENNIAL Edition of "The Secret Doctrine" will be issued early in 1925. It will be an exact *facsimile* word for word, line for line, and page for page of the Original Edition of 1888, as written, edited and published by H.P.B. herself. This new 1925 edition will be printed on paper very similar to that of the standard Oxford bible, making it possible to bind the original two volumes in one. Not only will it be the handiest, but the new edition will be better printed, better bound, and far lower in price than any former edition. This is made possible by the improvements mentioned and by the printing of a very large edition.

"THE THEOSOPHICAL MOVEMENT"

The history of the Theosophical Movement, originally published in the pages of this Magazine, has been thoroughly revised and will be issued in book form by E. P. Dutton & Co. during December. The book will contain some 700 pages, in large part new matter, as the work has been brought down to date. It will contain a full account of the "Tingley succession" following the death of Mr. Judge—something which has never hitherto been unveiled and which has always been a great mystery to students. The work will also cover the varying fortunes of the different theosophical Societies from 1896 to date, together with an important Chapter on the Future of the Movement.

TO ALL SUBSCRIBERS TO "THEOSOPHY"

The price of the new edition of "The Secret Doctrine" will be $7.50, and of "The Theosophical Movement" $5.00.

Such is our view of the surpassing importance of these two works to all Theosophical students and to the world at large, that not only would we wish to facilitate to the utmost extent their possession by all Subscribers to THEOSOPHY, but also to have them placed in as many Public Libraries as possible. To that end, we offer the two works for $10.00, if ordered together. *This offer is limited of necessity to subscribers to the magazine* THEOSOPHY.

Both the labor and the expense incident to the preparation and publication of these two works have been enormous—a gift gladly laid upon the altar of Masters' Cause. The help of every Companion is indispensable to secure their circulation as widely and as quickly as possible. It is therefore suggested that, wherever possible, each Subscriber to THEOSOPHY not only avail himself promptly of this Offer, but also that as many as are able order one or more copies of both works for the Public Library of his town. The books will be sent carriage free (American or foreign).

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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. XIII—No. 3 **January, 1925**

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.

—WILLIAM Q. JUDGE.

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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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Better than Sovereignty over the earth, better than going to heaven, better than lordship over all the worlds is the reward of the first step in holiness.

—DHAMMAPADA.

THEOSOPHY

Vol. XIII January, 1925 No. 3

This magazine is an Independent Journal, unconnected with any Theosophical Society or organization. It is devoted to the pure Teachings of the Founders of the Theosophical Movement, and to that Movement itself.

The Publishers assume full responsibility for all unsigned articles herein.

"THE CYCLE MOVETH"

THEOSOPHY IN INDIA

THE nucleus of Action of The Theosophical Society established in 1875, the nucleus of Knowledge was given the West in 1877 by the publication of "Isis Unveiled." The West had something to do; the West had something to study. Theory and practice combined, the nucleus of Brotherhood would become realizable. Then H.P.B. went to India, for the future of the Great Work in the West was now in the hands of the members of the Society. Henceforth hers but to guide, to re-adjust and to correct as these might be earned and required. The Society and "Isis" were primarily and peculiarly for the needs of the West. This has been but vaguely sensed even to this day.

It requires but brief survey to determine how vastly the needs of the East differed from those of the West and how, consequently, H.P.B.'s method of inaugurating the Theosophical Movement in the Orient was adapted to those peculiar needs.

Consider: One-sixth of the population was Mohammedan—a bastard Christianity more sincere by far and far more bigoted than even the Roman Catholic or the most indurated of the Protestant sects. Another sixth of the people adhered tenaciously to survivals of religions and religious customs broken on the wheel of the Aryan invasions before the dawn of history—for it must not be forgotten that the "Untouchables" are for the most part derived from the ancient indigenous populations trampled under foot and despised by the successive layers of conquerors. Their intellectual and moral, no less than their physical, misery and degradation are extreme

even for that land of extremes. Something less than another sixth of the population is given over to the various off-shoots from the ancient Aryan faith, mixtures of heretic and "pagan" beliefs from the standpoint of orthodox Hinduism. These are the Sikhs, Jains, Buddhists, and others of lesser importance in point of numbers. Lastly, orthodox Hinduism or Brahmanism, comprising well over one-half of the total population of India—a matter of more than 150 million people in absolute servitude to a system embalmed ages ago and that has witnessed no essential change in milleniums. Aside from these, a scant 100,000 Parsis, descended from exiled Zoroastrians driven from Persia at the time of the rise of Mohammedanism. Over all the lordship of alien conquerors, a few score thousand English soldiers of arms and soldiers of fortune. Hundreds of conflicting tongues, conflicting customs, conflicting peoples, each further removed from all the others than, say a "native American" from the Red Indian, or a Southern planter from his black slaves. Not three out of a hundred could read or write their own language; not one in a hundred could speak, read or write in even "babu" English.

Hopeless and fatuous must have seemed, and indeed must have been, the task to any but an Adept of the Wisdom-Religion. Yet we have seen H.P.B. land at Bombay, gain adherents among Brahmins and Buddhists, Parsis and English, and launch both her Society and her *Theosophist* among the barrier reefs in that stormy sea of Souls. This was no miracle; yet how could it be achieved short of a miracle?

All building or re-building is out of existing and pre-existing material. Although H.P.B. could bring to bear the Occult knowledge of her Masters and herself she could only work, in the East as in the West, with the mind of the race as she found it; with that mind as a lever convert seeming evils into powers for good. This she availed of in the remarkable metaphysical difference between the East and the West. Whereas in the West religion is very largely a matter of intellectual assent or passivity, of moral profession and not of practice, in the East its antithesis is to be found. Religion there does not demand either intellectual ability, support or countenance, actual or tacit. In the Orient religion is a mode of life. It is inbred and ingrained in the fabric of daily existence. Nothing is to be improved, nothing changed. There is no room for intellectual evolution in religion as religion is understood by the populace. The preservation of one's own system is religious duty, and religion there consists in a multitude of rites, ceremonies, customs and observances to be minutely and scrupulously obeyed. In all else there is the most complete liberty of conscience and of thought. It is what one *does* that constitutes his *dharma*—religious duty or law—not what he thinks or feels, as in the West. In each

caste, each sect, each religion, it is quite generally recognized that followers of other faiths have their own proper dharma. There is, by consequence, no such intolerance as in the West—strange as that may seem to us. It is only when members of antagonistic systems, each intent on the performance of dharma, come into collision, in much the same way as physical vehicles come into collision at intersecting points, that what seems to us to be religious animosity flares up.

What would be an utter impossibility in the West was therefore an open door in the East: H.P.B. and Col. Olcott were received and welcomed on terms of entire intellectual and moral equality by the leading representatives of the most exclusive religions, sects and castes in the world. High priests of Buddhism, Brahmins of the most powerful *Gotras,* ascetics of the greatest sanctity, famed exponents of the great schools of Hindu philosophy, Indian Rulers of the noblest rank, met and conferred with them as, in the West, only statesmen, jurists, cosmopolitans, meet and mingle. Imagine great dignitaries of the Roman or Greek Catholic Church, prelates of the Anglican Communion, Methodist Bishops, Presbyterian Elders, Mormons of the "Quorum", "Fundamentalists" and "Modernists" meeting on equal terms with each other and with "heathen," infidels and sceptics, to discuss the great problems of religion, philosophy and ethics!

The "open door" in the West was the "Third Object" of the Parent theosophical society, but in the East the "Second Object" was the key which opened the door. In neither West nor East was the great "First Object" of any interest or validity to those who flocked to join "The Theosophical Society."

So the student of to-day should not be deceived by sameness or similarity of names and forms. From the very outset "The Theosophical Society" in the West and "The Theosophical Society" in the East were two utterly different bodies with distinct "Objects". What they had in common was purely personal, formal and academic. What alone could amalgamate and ultimately cohere them was the "First Object," but it was through the Second and Third Objects only that the respective obstacles of the two bodies could be gradually worn away.

In the West H.P.B. had used the names and terminology of the Spiritualists, the Kabalists, the Platonists, and the Christian Mystics of all sorts. Apparently adopting their ideas and theories as well as their facts, she had little by little, throughout the long chapters of "Isis," introduced the principles and some of the terms of the Occult philosophy to the attention of Western minds. "Isis," as we have said, was peculiarly for the West. How, then, did she work in the East? Her teachings must of necessity be the same, for the Wisdom-Religion changes not at all, save in application.

The pages of *The Theosophist* from 1879 to 1885 tell the story of her method in the East as "Isis" tells the story of her method in the West, during the first septennate of "The Theosophical Society." Her own writings in *The Theosophist,* and those directly inspired by her Masters and herself, are neither more nor less than a serial re-presentation of the teachings in "Isis Unveiled;" the same ideas, the same principles, the same philosophy, given out with names, terminology, theories, facts and testimony drawn from Oriental experience and tradition. And, since *The Theosophist* circulated the world around, the *living* East and the living West were gradually made acquainted with each other's stores as well as with each other's peculiar needs and difficulties, gaining thereby insensibly some measure of mutual respect, consideration and tolerance—the first steps toward Brotherhood. Nowhere do the Wisdom and the Compassion of H.P.B. and her Masters shine with a more glorious effulgence than in the motive, the judgment, the discretion, the tact, the patience, the toil, which lie behind the objective fruits of her Mission during its first decade as manifested in the great growth of The Theosophical Society and in the production of "Isis Unveiled" and *The Theosophist.* Collateral and coincident resultants visibly in evidence were "The Occult World" and "Esoteric Buddhism," by Mr. Sinnett, the "Buddhist Catechism" of Col. Olcott, the great revival, East and West, of interest in "Psychical Research," and "Comparative Religion." Thus was passed the stage of germinal impulsion and the soil made ready for THEOSOPHY and the great FIRST Object of the Society.

As early as March, 1880, she published the letter of the "Turkish Effendi" showing that behind "The Theosophical Society" were other and far wider ramifications of the work and workers of *The Theosophical Movement.* She followed this up in the number for April, 1880, by the official promulgation of "The *Principles,* Rules, and Bye-Laws" of "The Theosophical Society, or *Universal Brotherhood.*" Tell-tale and significant as the quoted phrases are, they are a thousand times more so in the light of a careful study of the XIV Sections of the article itself. She makes public that behind the "Theosophical Society"—which she calls the "Third Section" —with its "three Degrees," there exists an invisible, unknown and hitherto unsuspected "Second Section," also with three Degrees of Chelas and "probationers"—the *School of the Masters.* And behind both of the other two, the *First Section,* the Lodge of Masters. "First," "Second," and "Third" Sections of What? Of *The Theosophical Movement.*

After this, the references multiply; Chelaship and its requirements are more and more often discussed, the *active* work of the "Second Section" within and behind the Society more and more hinted at. The "Brothers" or Masters are spoken of more and

more freely, *Their* "Objects" made more and more clear; Brotherhood, by consequence, made more and more definitely the aim of all Theosophical endeavor. During the following years the correspondence of the Mahatmas with Messrs. Sinnett and Hume went on steadily. One may now read these *Mahatma Letters to A. P. Sinnett* and learn how They were working behind the scenes, as H.P.B. and Col. Olcott were working on the visible stage of The Theosophical Movement, to make fundamental the First Object and Theosophy. From these *Letters* was drawn the material for the long series of articles, "Fragments of Occult Truth," and many others, published in *The Theosophist.*

Finally, in the *Supplement* to *The Theosophist* for March, 1884, appeared a full page *Notice* of "THE SECRET DOCTRINE, a new Version of 'Isis Unveiled,' with a new arrangement of the Matter, large and important Additions, and copious Notes and Commentaries." This, *nota bene,* was March, 1884, four and a half years before the "Secret Doctrine" actually appeared. This Notice appeared at the time of the departure of H.P.B. and Col. Olcott for Europe, just prior to the Coulomb charges and the investigation of "the theosophical phenomena" by the English Society for Psychical Research, and at the very time of the heat and fury of Mr. A. O. Hume's break with the Masters, as well as just following the death of the *Swami,* Dhayanand Saraswati, who from being a friend of the Founders and the Society had been for two or more years their most powerful enemy. The *Mahatma Letters* above referred to, shed a great light on all these hidden sore spots in the Society's life. At all events, H.P.B. was ready to announce, and did announce, the forthcoming production of her *opus par excellence*—the SECRET DOCTRINE, the final and authoritative exposition of *Theosophy.* We reproduce here the still vital portion of her announcement for its *occult* value:

> . . . Many, finding the outlines of the doctrine given in "Isis Unveiled" too hazy, clamoured for "more light," and necessarily misunderstanding the teaching, have erroneously supposed it to be contradictory to later revelations, which in not a few cases, have been entirely misconceived. The author, therefore, . . . proposes to issue the work in a better and clearer form. . . . All, that is important in "Isis" for a thorough comprehension of the occult and other philosophical subjects treated of, will be retained, but with such a rearrangement of the text as to group together as closely as possible the materials relating to any given subject. . . . Much additional information upon occult subjects, which it was not desirable to put before the public at the first appearance of the work, but for which the way has been prepared by the intervening eight years, and especially by the publication of "The Occult World" and "Esoteric Buddhism" and other Theosophical works, will now be given. Hints will also be found throwing light on many of the hitherto misunderstood teachings found in the said works.

CONFIDENCE IN MASTERS

> How few of the many pilgrims who have to start without chart or compass on that shoreless Ocean of Occultism reach the wished for land? Believe me, faithful friend, that *nothing* short of full confidence in us, in our good motives if not in our wisdom, in our foresight, if not omniscience—which is not to be found on this earth —can help one to cross over from one's land of dream and fiction to our Truth land, the region of stern reality and fact.
>
> —*A Mahatma's Letter.*

TRUST is the spiritual touch-stone. Lack of it, in the Line which we hold in our lives, spells dust and ashes to all apparently high endeavor.

Confidence is the first requisite to success, anywhere and everywhere. Trust in the Law of our own imperishable natures, trust that justice does rule, certainty of our ability to learn, to grow, to perform, to find answers to all problems—these are the qualities for the lack of which students suffer and fall away, to join the swelling ranks of the "disillusioned," and to die a spiritual death that is more bitter, and more truly "death," than mere physical dying ever was or ever could be.

The curse of our age is suspicion. Because we do not trust ourselves, we are afraid to trust anybody. Since the note of the times is the discord of materialism, our ideal of superior living is to possess vast stores of material wealth. To have "plenty of money" is to be successful in life. Theosophists feel the same way about it as anybody else, salving their concession to the race ideas with the excuse that *then* they could do so much for Theosophy. But the experience of human nature discloses the saddening fact that the more of this world's goods one has, the more precious the possession becomes—and the less able does the possessor seem to be to voluntarily part with it. Men are suspicious of one another, knowing full well in their own hearts what they would do to their neighbor's wealth if the opportunity presented itself. Conditions have actually reached a point where one cannot perform an altruistic service without rousing the certainty in the minds of many that an ulterior purpose is intended. If a Buddha should walk the streets today, performing "miracles" and healing the afflicted, he would be suspected of doing it for gain—or else it would be said, "He is advertising something!"

The student of Theosophy who would climb the wall of theory and uncertainty—make a breach in the frowning ramparts of book-knowledge—has not only to stand firmly against the roaring torrent of materialism. He has in fact to *make progress* against it. He has to do more than to *believe* in Altruism; he has to become altruistic.

He has by herculean efforts, steadfastly persisted in—when body, mind and even Soul itself are so weary over the unequal combat that he would gladly perish in his tracks—to keep doggedly on, even though all his world—himself included—believes him to be a fool.

Confidence is the only hard-won quality that will avail under these conditions. This confidence is not to be come by as a result of belief or blind faith. It is the result of reasoned faith, developed by a study and understanding of philosophy, and a rigid adherence to ethical teachings as a mode of life. The Theosophical dilletante will never gain it. The student who has taken up Theosophy "as a study," or to make himself or herself a better teacher, doctor, lawyer, artist, better at business, stronger intellectually—or for any of the thousands of "side-issues" that the human mind attaches itself to—will never arrive at a position of trust, much less at conscious assurance. His knowledge will be just so much "information and belief" to the end of his days, and no more. His confidence in himself will fail him, when power is needed and pretence shall go for nothing.

Conviction of the truth of primary Theosophical ideas is the first requisite for true self-confidence. This may be had first by intellectual study and its fruits—a logical and reasoned comprehension of philosophical rationale. Follows a testing out of the basis provided, by observation and experience—in the affairs of the world and its inhabitants as the moving picture of events, men, things and methods presents itself to the mind's eye from day to day; and especially a watchfulness and cold, honest analysis of the psychological processes of the student himself.

The time will soon come when the student shall find he has checked up the truth of the Theosophical teaching, so far as he is able to confirm it at all, in these ways: *(a)* By its intellectual and philosophical synthesis, based on a foundation of self-evident truths; *(b)* By application of the teaching to the affairs of daily life, and most of all as one's own intimate, interior experience justifies the idea that psychology is an exact science and that Theosophy includes it; *(c)* By realizing the fact that Truth always explains—that, given the complete explanation about anything, we have the Truth—unconflicting with any other Truth. This last is a *realization,* not a form of words. It comes with a compelling force, as if shot or projected into the mind from outside somewhere, although it really comes from *inside: Buddhi* expresses itself in terms of conviction.

Intellectual appreciation of the *necessity* of the existence of Masters follows: If there is knowledge, there must be Knowers; knowledge does not exist of itself, but is the result of observation and experience; and there must be Beings who have made the observations and recorded the experience. This is as far as the majority

of the more intellectually acute students of Theosophy go in crossing over "from one's land of dream and fiction to our Truth land, the region of stern reality and fact." For heretofore the effort of nearly all has been towards the acquisition of knowledge for oneself, however much the student believes that his motive has been altruistic. The mind and reasoning powers are satisfied; a philosophy of life that really explains has been secured. Aside from exercise therein mentally, as a swimmer exercises his body healthfully in clear water, no further urge is felt—for an essential quality has not been developed.

What is the essential quality which drives a man in spite of himself to pursue that Path, the traveling of which brings "full confidence" in Masters? It is something so rare, yet so commonly named, that incredulity is perhaps our first mental reaction when the word is set down before our eyes: *Gratitude.*

But think about it! This *emotion* that one hears and even sees expressed by students of Theosophy when Masters are mentioned is not *Gratitude.* Neither can it be called intelligent. The same thing exactly inundates the Christian prayer-meeting, the revival, the spiritualistic séance, the patriotic assemblage—wherever people congregate and are "deeply stirred." How many times on Theosophical platforms have Masters been spoken of so feelingly that both speaker and audience have thrilled with emotion—but that was not *Gratitude.*

Gratitude is not any one of the many phases of psychic emotion which go under other names; nor does it show itself in words, for the most part, nor in expressions of so-called love. Gratitude is the recognition that at a sacrifice, and without personal motives, something has been done for us—a recognition so compelling that we can never rest until we in our turn, on a similar basis, have passed on the divine service. Gratitude is Buddhi in action, a *universal* quality, and thus spiritual. It expresses itself in altruistic service: in work for and as Masters, who are the universal servants in Nature. Gratitude transmuted into effective action is calm, controlled, quiet—and powerful as cosmic electricity. Indeed, it is Fohat "stepped down" and applied to the work in hand; for Fohat is an *intelligent* force, we may remember—as also, that forces do not exist of themselves.

Thus in those rare students in whom rational cognition of the necessity of the existence of Masters has been succeeded by gratitude, one sees the active workers for Theosophy, the Companions "all over the world . . . engaged in bringing it forth for wider currency and propagation." To the Western man or woman of the day the mental process expresses itself something like this: "Somebody had to make the true writings available and keep them in print;

somebody had to fit up the Lodge meeting rooms, advertise the work, keep it going—do the studying, speaking, helping—sick or well, in season and out of season; somebody had to find the money needed—and evidently has to keep everlastingly at it. By their sacrifice I found and have been helped to understand the philosophy. I feel compelled to do my part—which means all that I possibly can do—in any and every department of my Lodge's activities; and that which I presently am unable to do, I will set myself to *learning* with all my heart and energy." This, if carried out, is an exhibition of gratitude—*is* gratitude. This, too, is "devotion;" for, like true gratitude, devotion is not an emotional affair at all. Nor does this student seek to develop special modes of service which are exclusively "his own," and thus contract an aggravated case of "the itch for a following." He works in the channels provided, which he has seen in his own case were pure and true—right there in the ranks with his fellows: he works *for* others *with* others.

Confidence in himself arises in the student who has thus felt gratitude and transmuted the feeling into action. Confidence in others inevitably follows, for he has constituted himself a worker in the ranks of others who feel and work as he feels and works, animated by the same *noblesse oblige,* determined as he is determined, intelligently happy as he is intelligently happy. The principles of his nature have impelled him to engage in this glorious, unsought fight, in which only fortune's favored soldiers may engage, so he is happy because he is "natural" in the highest and deepest sense. As he proceeds, confidence begets confidence: in himself, in his fellows, in humanity, in all Nature. In his thought, Masters are beginning to emerge as *facts,* and not merely ideals. They are "inside" first, and then "outside," and then everywhere, on all sides, in every phase of his changing days and years. "Full confidence" in Them is a matter of growth, a growing realization, confirmed bit by bit through experience, in inner intimate and subtle ways—ways that would present no proof whatever to another; but the *feeling* that accompanies these veiled inner events does—it is unmistakable. It is clear, unsullied, indescribably convincing.

The student is actually "crossing over" from his land of dream and fiction to Their Truth land. At the same time he is gaining "full confidence" in Them. The processes are one—not two, not separate. They are merely aspects of the same old eternal process, mentioned in the ancient writings (another confirmation of its reality), and called in the present teachings, "building *antaskarana.*" This is the meaning of the phrase, that the student has "to become that Path himself." For how could he "cross over" if there were no "bridge" or "Path?" How could he build it, save with his own materials, since the "Path is within?" How could he find and transmute the materials, save for the fact that as an evolving human being he is in

touch through his own instruments with every department of Nature? Thus does an understanding of the scientific teachings of the philosophy merge with the ethical and psychological. The veiled mysticism of the ancients proves true in the actual student-life of the observant and reverent man or woman of today.

"Full confidence," then, is a growth—a growth through service —"without expectation and free from hope." "The region of stern reality and fact" must necessarily be "Truth land," because only the true is unchanging, and only the unchanging is real. To reach it is not to "go" to any place—no change in *locus;* nor to appear any different; nor to follow "practices;" nor to attract the attention of our fellowmen—nor want to; certainly not to proclaim ourselves directly nor indirectly. It is a different point of view, and intelligent action therefrom. *The student life and the personal life are not separate.*

Dream and Genius*

Question—In the *Path* it is stated that "a dream is the going out of a part of our principles into the Astral Light." This raises a desire for information relative to the inspiration—so-called—of poets, artists, inventors, and others.

Answer—The definition of a dream referred to is not to my mind adequate, for there are many sorts of dreams all due to different causes. Believing, as I do, that in the Astral Light are the pictures of all that man has ever done or made, and that at this stage of evolution it is not possible to bring forth anything really new, the so-called inspirations may often be due to the fact that the organism of those "inspired" more easily permits the influx of the pictures in the Astral Light, and then their production in verse, paintings, inventions, or what not. In an article entitled "Genius" by H. P. Blavatsky in *Lucifer* for November, 1889,† the idea is advanced that the great geniuses, of whatever kind, are examples of the Ego, which is all-knowing, shining through and informing the physical body inhabited. It is not necessary to dream in order to be inspired, for the sudden inrush of poetical ideas and of new inventions may be due wholly to the previous state of the organism. While we often hear of such ideas arising in dream, yet from what is known of poets, painters, and others, we are forced to the conclusion that the greater number of inspirations are during the waking state, and this supports the view put forward by H. P. Blavatsky in the article upon "Genius."—*W.Q.J.*

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†Reprinted in THEOSOPHY, Vol. XII, p. 546.

THE THREE PLANES OF HUMAN LIFE*

JAGRATA, SWAPNA, SUSHUPTI: WAKING, DREAMING, DREAMLESS SLEEP

I SPEAK of ordinary men. The Adept, the Master, the Yogi, the Mahatma, the Buddha, each lives in more than three states while incarnated upon this world, and they are fully conscious of them all, while the ordinary man is only conscious of the first—the waking-life, as the word conscious is now understood.

Every theosophist who is in earnest ought to know the importance of these three states, and especially how essential it is that one should not lose in Swapna the memory of experiences in Sushupti, nor in Jagrata those of Swapna, and *vice versa*.

Jagrata, our waking state, is the one in which we must be regenerated; where we must come to a full consciousness of the Self within, for in no other is salvation possible.

When a man dies he goes either to the Supreme Condition from which no return against his will is possible, or to other states—heaven, hell, avitchi, devachan, what not—from which return to incarnation is inevitable. But he cannot go to the Supreme State unless he has perfected and regenerated himself; unless the wonderful and shining heights on which the Masters stand have been reached while he is in a body. This consummation, so devoutly desired, cannot be secured unless at some period in his evolution the being takes the steps that lead to the final attainment. These steps can and must be taken. In the very first is contained the possibility of the last, for causes once put in motion eternally produce their natural results.

Among those steps are an acquaintance with and understanding of the three states first spoken of.

Jagrata acts on Swapna, producing dreams and suggestions, and either disturbs the instructions that come down from the higher state or aids the person through waking calmness and concentration which tend to lessen the distortions of the mental experiences of dream life. Swapna again in its turn acts on the waking state (Jagrata) by the good or bad suggestions made to him in dreams. All experience and all religions are full of proofs of this. In the fabled Garden of Eden the wily serpent whispered in the ear of the sleeping mortal to the end that when awake he should violate the command. In Job it is said that God instructeth man in sleep, in dreams, and in visions of the night. And the common introspective and dream life of the most ordinary people needs no proof. Many cases are within my knowledge where the man was led to commit acts against which his better nature rebelled, the suggestion for the

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act coming to him in dream. It was because the unholy state of his waking thoughts infected his dreams, and laid him open to evil influences. By natural action and reaction he poisoned both Jagrata and Swapna.

It is therefore our duty to purify and keep clear these two planes.

The third state common to all is *Sushupti,* which has been translated *"dreamless sleep."* The translation is inadequate, for, while it is dreamless, it is also a state in which even criminals commune through the higher nature with spiritual beings and enter into the spiritual plane. It is the great spiritual reservoir by means of which the tremendous momentum toward evil living is held in check. And because it is involuntary with them, it is constantly salutary in its effect.

In order to understand the subject better, it is well to consider a little in detail what happens when one falls asleep, has dreams, and then enters Sushupti. As his outer senses are dulled the brain begins to throw up images, the reproductions of waking acts and thoughts, and soon he is asleep. He has then entered a plane of experience which is as real as that just quitted, only that it is of a different sort. We may roughly divide this from the waking life by an imaginary partition on the one side, and from Sushupti by another partition on the other. In this region he wanders until he begins to rise beyond it into the higher. There no disturbances come from the brain action, and the being is a partaker to the extent his nature permits of the "banquet of the gods." But he has to return to waking state, and he can get back by no other road than the one he came upon, for, as Sushupti extends in every direction and Swapna under it also in every direction, there is no possibility of emerging at once from Sushupti into Jagrata. And this is true even though on returning no memory of any dream is retained.

Now the ordinary non-concentrated man, by reason of the want of focus due to multitudinous and confused thought, has put his Swapna field or state into confusion, and in passing through it the useful and elevating experiences of Sushupti become mixed up and distorted, not resulting in the benefit to him as a waking person which is his right as well as his duty to have. Here again is seen the lasting effect, either prejudicial or the opposite, of the conduct and thoughts when awake.

So it appears, then, that what he should try to accomplish is such a clearing up and vivification of Swapna state as shall result in removing the confusion and distortion existing there, in order that upon emerging into waking life he may retain a wider and brighter memory of what occurred in Sushupti. This is done by an increase of concentration upon high thoughts, upon noble purposes, upon all that is best and most spiritual in him while awake. The best result

cannot be accomplished in a week or a year, perhaps not in a life, but, once begun, it will lead to the perfection of spiritual cultivation in some incarnation hereafter.

By this course a centre of attraction is set up in him while awake, and to that all his energies flow, so that it may be figured to ourselves as a focus in the waking man. To this focal point—looking at it from that plane—converge the rays from the whole waking man toward Swapna, carrying him into dream-state with greater clearness. By reaction this creates another focus in Swapna, through which he can emerge into Sushupti in a collected condition. Returning he goes by means of these points through Swapna, and there, the confusion being lessened, he enters into his usual waking state the possessor, to some extent at least, of the benefits and knowledge of Sushupti. The difference between the man who is not concentrated and the one who is, consists in this, that the first passes from one state to the other through the imaginary partitions postulated above, just as sand does through a sieve, while the concentrated man passes from one to the other similarly to water through a pipe or the rays of the sun through a lens. In the first case each stream of sand is a different experience, a different set of confused and irregular thoughts, whereas the collected man goes and returns the owner of regular and clear experience.

These thoughts are not intended to be exhaustive, but so far as they go it is believed they are correct. The subject is one of enormous extent as well as great importance, and theosophists are urged to purify, elevate, and concentrate the thoughts and acts of their waking hours so that they shall not continually and aimlessly, night after night and day succeeding day, go into and return from these natural and wisely appointed states, no wiser, no better able to help their fellow men. For by this way, as by the spider's small thread, we may gain the free space of spiritual life.

EUSEBIO URBAN.

EXTERNALS

The physical results of Karmic action lag; a man's exterior shows what he may have been, not necessarily what he is now. Many a man who would rather die than cross the path of anyone, carries an exterior which challenges everyone he meets; many a wolf keeps his deceptive fleece cleaner than any sheep's.

To know the true worth of anyone needs something more than a correspondence school course of physiognomy; something not material; something to be had only by losing the sense of separateness, so that the hearts of others become as open to us as our own.

MISAPPREHENSIONS ABOUT KARMA

WHEN the average man comes into contact with the doctrines of Reincarnation and Karma, certain objections, products of the mental environment of the race, spring automatically to the fore.

"If I have lived before, why do I not remember it?" Attention may be called to the fact that if this is a valid objection, everyone's childhood and birth should be ruled out as not proven; for the man reincarnated is in just the position of the man who has no remaining living witnesses to his birth.

If this is not enough, what, then, are our multitudinous physiological and psychological characteristics, those of one different from those of every other, but the outcome of age-old habits, and therefore unconscious memory?

If it takes years to teach animals a few simple tricks, how long has it taken our "subconscious self" to learn all the infinitely complicated chemistry and physics of the body, whose processes it directs with such ease and facility?

Heredity, in this connection, means nothing; a little earnest research in standard works and theories on heredity will soon disclose the fact that nothing is in more dire need of explanation than heredity itself; an explanation found in Karma and Reincarnation and nowhere else.

Children are born to parents like themselves; they are not like the parents merely because born to them.

"It is unjust to punish anyone for sins he has forgotten; it is the same as punishing another person."

Suppose the case of a man committing a sin in full consciousness, after being warned that the consequences cannot be escaped, and that one of those consequences will be loss of memory. Are the consequences then to be remitted because of that loss? This, as it happens, is precisely the case of the mass of humanity.

This whole question arises, however, from an erroneous idea of the *nature* of suffering. We are given, all of us, to regard the consequences of misdeeds as inflicted by someone or something in a spirit of angry vengeance, and it is upon this spirit that our whole religious and legal system is based. This is a false, dangerous, ignorant, and thoroughly vicious viewpoint, and has no relation to the actual laws of nature. *Karma is corrective and not punitive,* and if the word "punishment" is to be retained, should be used with a meaning in consonance with the mind of Nature and not with the ideas of man.

The whole nature of Karma is that it brings about those feelings on our part which we have caused to others, and the consequences

are embedded in those deeper portions of our natures, seldom apparent on the surface, but no longer denied by science.

If, as the result of a misdeed, we have undergone great suffering, upon the next occasion when temptation arises, we will find within an inhibition against the previous action.

This in the case of every being; in the case of those who realize the truth of the Law, and try to understand it and act upon it, the effects will be conscious as well as "subconscious," and productive of that much faster advance; for the ability to understand and to remember causes will grow apace, and the man fast becomes the understanding observer of his own fortunes of the present and the arbiter of his fortunes of the future.

Karma is no arbitrary law set in motion by a being or beings; it is the necessary and absolute tendency of the whole Universe toward the restoration of disturbed equilibrium, the basic gravitational law of the Whole, without which manifestation would be impossible, and which is not subject to alteration or change by the act of any being, however high.

Any being, by virtue of its independent nature as a *phase* of the Supreme and Limitless, has power to originate action, to bring forth a manifestation of force from the Laya state of Spirit into the objective Universe. If the direction given that force is in accord with the general plan of universal manifestation then proceeding, the being acts as a co-worker with Nature; if against the tenor and purpose of that plan, a disharmonic action is set up, a cancer introduced into the cells of the cosmic body. Until that action is completely worked out the whole force of the Universe is concentrated on forcing it off the objective plane; and there is no path of disappearance other than the conscious point from which it emerged.

When a favorable moment arrives for this pressure to burst its barriers, for the curse to return home, it will return, no matter what the changes in nature and consciousness of the individual, no matter what forgetfulness or intervening deeds have entered his history.

Due to milleniums of erroneous teachings, encouraged by the desire to avoid responsibility and lean on something *outside of ourselves,* we almost automatically think of the administration of Karma as being in the hands of mystic beings in more or less objective form, but detached from us. In reality, the "Lords of Karma" are *phases of the inner nature of each one of us.*

No romantic judge sits aloft somewhere meticulously keeping a record of our deeds and misdeeds. By the actions of every day and every hour we are making impressions on the lives of our bodies, the lives of the bodies of others; upon the astral bodies and auras of ourselves and of all those we contact; and every word and act is embedded forever in the Higher Self.

We forget, from day to day and from life to life; but these impressions, these ideas, these lives, *always know their father.*

There is no escape *from* Karma; there is escape *into* Karma by learning its laws and conforming our thoughts and actions thereto; in other words, by eliminating the erroneous idea of "thee" and "me."

The idea of separateness is the one and only fulcrum of the Karmic lever; remove it and Karma is no more. *"There is no Karma unless there is a being to make it or feel its effects."*

The Seven Earths*

Question—As to there being seven earths: to me analogy would suggest that there are not seven earths; rather that our fellow globes are the more ethereal principles of that of which this earth is but its lowest aspect. "As above, so below."

Answer—I do not understand what sort of analogy the questioner uses, but the point raised is evidently in respect to the statement in the *Secret Doctrine* that as there are seven moons, so there are seven earths and seven principles or divisions in man. The *seven earths* referred to are not the seven globes of the earth-chain —the only one of which has been called "earth" is this one,—but are the seven principles of this globe, the most gross of which is that seen by us. No other word could be used for these except "earth," since as yet we are not well enough acquainted with them to give them distinct names. Were we to name them we should say (1) earth's physical shell, (2) earth's jiva principle, (3) earth's linga-sarira or astral body, and so on through the whole seven. This applies equally to all the globes of the earth-chain, and the other six of those cannot be called "earths" and were never intended to be, because they are composed of matter which is not perceptible to our eyes. So, when the questioner says that "there are not seven earths," there is a confounding together of two subjects, for the seven earths referred to are this earth and its principles, whereas the "fellow-globes" are the other globes in our chain and not our earth's higher principles. Each of the globes in the chain is septenary, (see *Secret Doctrine* Vol. I, p. 167, line 28,) and hence if we count these globe principles we have seven times seven, equals forty-nine, instead of only seven for the whole, as would follow from the questioner's position.—*W.Q.J.*

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STUDIES IN THE SECRET DOCTRINE

III

What Is Man?

THE ancient occult axiom, "Man, know thyself," is familiar to all; but very few have apprehended the real meaning of the Delphic Oracle. We think we know our earthly pedigree when we have looked at the genealogical family-tree; science thinks it knows the physical pedigree of man and humanity having traced his form from the protoplasm, and its growth from savagery. Neither the modern philosopher, nor the scientist, has traced the links of heredity, psychic, intellectual and spiritual; in the absence of that knowledge, it is not surprising and is very natural, that the modern estimate of the human form is altogether a mistaken one.

For all practical purposes, either of self-growth or of altruistic service, such knowledge is absolutely requisite. The intimate connection between the body, mind-soul and spirit of man has to be perceived; for then only can follow the perception of the relationship, nay the identity, which subsists between him and the triple Universe of Spirit, Intelligence, and Matter. There is an indissoluble union between man and the universe. The two are but the dual aspects of the One Substance-Principle—Absoluteness in its non-manifested aspect and Eternal Motion of the Great Breath in manifestation.

The universe is the macrocosm, man the microcosm; man—the Spirit is the macrocosm, man—the Thinker is the microcosm, and that Thinker in turn becomes the macrocosm to the material form in and through which he operates; thus also man becomes the macrocosm for the three lower kingdoms under him. (Cf. II, 169.)

Life is consciousness but is not self-conscious in every form; only in man it attains the state, plane or condition of self-consciousness, and when by self-induced and self-devised efforts it becomes a Self-Conscious Being, it gains for itself the greatest of all opportunities, the attainment of Universal Self-Consciousness. Then man has become divine, the Atma has become Paramatma, the Purusha has become Purushottama. Such a Being is the "Vasudeva, who is all this, the Mahatma difficult to meet" of the seventh discourse of the *Bhagavad-Gita*. Of his birth *The Voice of the Silence* sings:

> The silver star now twinkles out the news to the night-blossoms, the streamlet to the pebbles ripples out the tale; dark ocean waves will roar it to the rocks surf-bound, scent-laden breezes sing it to the vales, and stately pines mysteriously whisper: "A Master has arisen, a MASTER OF THE DAY."

What a sublime goal! Not from star-dust to star-dust; but from star-dust to the manifestor, nourisher, and regenerator of the never-ending stream of conditioned existence—such is the destiny of Man.

Life is universal consciousness, one and impartite. The consciousness of any universe is unitary and therefore is termed monadic. This aspect of the One Life is defined as Spirit. The second of the primal duality, Matter is the same One Life visualized as the many. To quote the words of the Mahatma K. H.:

> It is one of the elementary and fundamental doctrines of Occultism that the two are one, and are distinct but in their respective manifestations, and only in the limited perceptions of the world of senses.

Says the *Secret Doctrine:*

> Spirit is the first differentiation of (and in) SPACE; and Matter the first differentiation of Spirit. That, which is neither Spirit nor matter—that is IT—the Causeless CAUSE of Spirit and Matter, which are the Cause of Kosmos. And THAT we call the ONE LIFE or the Intra-Cosmic Breath. (Commentary) (I, 258).
>
> Though one and the same thing in their origin, Spirit and Matter, when once they are on the plane of differentiation, begin each of them their evolutionary progress in contrary directions—Spirit falling gradually into matter, and the latter ascending to its original condition, that of a pure spiritual substance. Both are inseparable, yet ever separated. In polarity, on the physical plane, two like poles will always repel each other, while the negative and the positive are mutually attracted, so do Spirit and Matter stand to each other—the two poles of the same homogeneous substance, the root-principle of the universe. (I, 247.)

Spirit fails to know matter because it does not know itself. Matter is inert though animate, because that which lives and energizes and is conscious in it is not conscious of itself. That is why in the Sankhya Darshana—one of the six points of view of the Indian philosophy—Purusha-Spirit is represented as having eyes but no feet, while Pakriti-Matter has feet to move but is blind; the former mounts on the shoulders of the latter and, thus conjoint, the march of evolution of the One Life becomes possible. But only for a while. For matter has no ear to listen and the spirit has no power of speech. Time comes when the pair, even in close embrace, is lost in the slums of space. Each has to acquire knowledge of itself—its limitations and capacities and learn the art of co-operation to seek and tread the Great Highway of the Heavens.

Thus Theosophy brings us to the third element, "at present unknown to Western speculation." (I, 16.) Modern science sees nothing beyond ever changing forms of matter caused by modes of motion and variety of Force. Modern religion, east and west alike, believes in that which does not exist—Spirit divorced of matter, or God beyond the earth—because it cannot understand and explain that which does exist, the phenomenal universe. "Between degrading superstition and still more degrading brutal materialism, the White Dove of Truth has hardly room whereon to rest her weary unwelcome feet. It is time that Theosophy should enter the arena" —thus a Master of Masters.

In every universe, atomic or solar or sidereal, and in every personification of it, as Heavenly Man or Adam-Kadmon, threefold is the process always going on. The world-process is triune—macrocosmically as microcosmically. In the metaphysics of India, Sat-Chit-Ananda is the macrocosmic triad as Ichcha, Gnayan and Kriya is the microcosmic. In the *Bhagavad-Gita* (seventh discourse) the same basic idea is put forward—Shri Krishna and his two natures—para and apara prakriti, the eightfold inferior and the superior by which "the universe is sustained." "The trinity in unity is an idea which all the ancient nations held in common," wrote H. P. B. in *Isis Unveiled* (I, 160) and proceeded to enumerate the same. The three fundamental propositions of the *Secret Doctrine* deal with the archetypal trinity. From the standpoint of the ever-flowing Life-Wave of Evolution the *Secret Doctrine* (I, 181) shows:

> That there exists in Nature a triple evolutionary scheme . . . or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions. These three are the finite aspects or the reflections on the field of Cosmic Illusion of ATMA, the seventh, the ONE REALITY.
>
> 1. The Monadic is, as the name implies, concerned with the growth and development into still higher phases of activity of the Monad in conjunction with:—
>
> 2. The Intellectual, represented by the Manasa-Dhyanis (the Solar Devas, or the Agnishwatta Pitris) the "givers of intelligence and consciousness" to man and:—
>
> 3. The Physical, represented by the Chhayas of the lunar Pitris, round which Nature has concreted the present physical body. This body serves as the vehicle for the "growth" (to use a misleading word) and the transformations through Manas and—owing to the accumulation of experiences—of the finite into the INFINITE, of the transient into the Eternal and Absolute.
>
> Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyanis or "Logoi." Each is represented in the constitution of man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him which makes him the complex being he now is.

This is an amplification of the teaching of *Isis Unveiled* which after affirming (II, 587) that there is no miracle and that everything that happens is the result of Law-eternal, immutable, ever-active, proceeds to lay down the basic ideas of the philosophy:

> 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. (II, 587-88).
>
> 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. (II, 588).

The trinity of nature is the lock of magic, the trinity of man the key that fits it. (II, 635).

A Triune Process begets, sustains, regenerates man and heavenly man, atom and monad, alike. In the great drama of unfoldment one does not become the other, nor does one yield place to another. The never-to-be divided Spiritual Monad and its numberless rays called human monads; the incorruptible human monad and its numerous incarnations in matter; the material monad (named the mineral monad) and its countless physical atoms—thus three-fold is the view which we have to examine. (Cf. I, 177-79.) These three Monads are not three but the three facets of a Single One. Spiritual monad is abstract spirit, human monad is embodied spirit, material monad is differentiated spirit. (Cf. *Key to Theosophy* p. 52.) On the matter side, spiritual monad may be compared to the nucleolus, human monad to the nucleus and the material monad to the cell. But the three aspects of spirit are as distinctive in nature, make-up and function as are the nucleolus, nucleus and the cell. Therefore Van Helmont said, "Man is the mirror of the universe, and his triple nature stands in relationship to all things."

Isis Unveiled also quotes Parcelsus and says (I, 212-13):

"Three spirits live and actuate man," teaches Paracelsus; "three worlds pour their beams upon him; but all three only as the image and echo of one and the same all-constructing and uniting principle of production. The first is the spirit of the elements (terrestrial body and vital force in its brute condition); the second, the spirit of the stars (sidereal or astral body—the soul); the third is the *Divine* spirit *(Augoeides)*" . . . Man is a little world—a microcosm inside the great universe. Like a foetus, he is suspended, by all his *three* spirits, in the matrix of the macrocosmos; and while his terrestrial body is in constant sympathy with its parent earth, his astral soul lives in unison with the sidereal *anima mundi*. He is in it, as it is in him, for the world-pervading element fills all space, and *is* space itself, only shoreless and infinite. As to his third spirit, the divine, what is it but an infinitesimal ray, one of the countless radiations proceeding directly from the Highest Cause—the Spiritual Light of the World? This is the trinity of organic and inorganic nature—the spiritual and the physical, which are three in one, and of which Proclus says that "The first monad is the Eternal God; the second, eternity; the third, the paradigm, or pattern of the universe;" the three constituting the Intelligible Triad. Everything in this visible universe is the outflow of this Triad, and a microcosmic triad itself. And thus they move in majestic procession in the fields of eternity, around the spiritual sun, as in the heliocentric system the celestial bodies move round the visible suns. The Pythagorean *Monad,* which lives "in solitude and darkness," may remain on this earth forever invisible, impalpable, and undemonstrated by experimental science. Still the whole universe will be gravitating around it, as it did from the "beginning of time," and with every second, man and atom approach nearer to that solemn moment in the eternity, when the Invisible

Presence will become clear to their spiritual sight. When every particle of matter, even the most sublimated, has been cast off from the last shape that forms the ultimate link of that chain of double evolution which, throughout millions of ages and successive transformations, has pushed the entity onward; and when it shall find itself reclothed in that primordial essence, identical with that of its Creator, then this once impalpable organic atom will have run its race, and the sons of God will once more "shout for joy" at the return of the pilgrim.

Having reflected on this extract the students' attention is invited to the following from the *Secret Doctrine* (I, 246):

The Monad or Jiva . . . is, first of all, shot down by the law of Evolution into the lowest form of matter—the mineral. After a sevenfold gyration encased in the stone . . . it creeps out of it, say, as a lichen. Passing thence, through all the forms of vegetable matter, into what is termed animal matter, it has now reached the point in which it has become the germ, so to speak, of the animal, that will become the physical man. All this, . . . is formless, as matter, and senseless, as consciousness. For the Monad or Jiva *per se* cannot be even called spirit: it is a ray, a breath of the ABSOLUTE, or the Absoluteness rather, and the Absolute Homogeneity, having no relations with the conditioned and relative finiteness, is unconscious on our plane. Therefore, besides the material which will be needed for its future human form, the monad requires *(a)* a spiritual model, or prototype, for that material to shape itself into; and *(b)* an intelligent consciousness to guide its evolution and progress, neither of which is possessed by the homogeneous monad, or by senseless though living matter.

The gyrations of the Monad or Jiva form the first of the three lines of evolution, the second and third respectively are connected with the Intelligent Consciousness, and the model round which the body builds itself.

Man is composed of three men—man of dust, of thought, of light; "he is body, soul and spirit" (*Isis Unveiled* II, 223); he is chhaya, manas-putra and jiva; he is of earth (prithivi) fire (agni) and aether (akasha); he is the lower, the divine, and the eternal selves (*Voice of the Silence*) on the one side, and hands, head and heart of the body on the other.

Says our text-book:

No one will deny that the human being is possessed of various forces: magnetic, sympathetic, antipathetic, nervous, dynamical, occult, mechanical, mental—every kind of force; and that the physical forces are all biological in their essence, seeing that they intermingle with, and often merge into, those forces that we have named intellectual and moral—the first being the vehicles, so to say, the *upadhi,* of the second. No one, who does not deny soul in man, would hesitate in saying that their presence and commingling are the very essence of our being; that they constitute the *Ego* in man, in fact. (I, 469-70).

It is necessary for the student to ask how do these three different basic natures come to be what they are; whose progeny are they; what destiny awaits them and their macrocosmic parent. As

we seek the answers we are forced to enquire if man is the central plank of the entire scheme of evolution; further, in Nature which is governed by Law, what specific expression thereof should be first mastered to understand the whole process. To the first a reply is given—the final evolution of everything in terrestrial nature into Man is a fact; as to the second, the rise and fall of Nature due to karma occurs in cycles. A consideration of these problems is now due and as a preparation we may offer the following extract for the purposes of meditation, (II, 261):

> The occult doctrine . . . teaches a cyclic, never varying law in nature, the latter having no personal, "special design," but acting on a uniform plan that prevails through the whole manvantaric period and deals with the land worm as it deals with man. Neither the one, nor the other have sought to come into being, hence both are under the same evolutionary law, and both have to progress according to Karmic law. Both have started from the same neutral centre of Life and both have to remerge into it at the consummation of the cycle.

About the Tatwams*

Question—"Five Years of Theosophy" states there are 36 Tatwams. As Shiva Sanhita says, "From ether came air; from ether and air, fire; from ether, air, and fire, water; and from ether, air, fire, and water, was produced the earth, all of them forming the Universe." Now, I cannot arrange the combination of these five tatwams so as to make 36. I make five primal tatwams, 10 double, 10 triple, 4 quadruple, 1 quintuple, or 30 in all. Can you supply the deficiency?

Answer—It has been generally understood that the study of tatwams by beginners, including all men of every sort who are still in the world, is discouraged by the Masters of Occultism, since it may lead to abuses. Furthermore, the subject is so mixed up as far as any treatises on it are concerned, that it is well protected from inquiring minds. And as several Hindu writers will differ as to the number of tatwams, none of the writers at the same time being able to use any of them, or tell how to do so, one may be justified in leaving the matter untouched for the present. For my part I am willing to confess ignorance of any more than four of these forces, to-wit, those of fire, air, earth, and water, and to assume but slight knowledge of those. Just here it is well to read on page 290, *Secret Doctrine,* vol. I, "So there are seven forces in man and in all nature."—*W.Q.J.*

**The Theosophical Forum,* April and May, 1890.

LIVING THE LIFE

DEAR COMPANIONS:

In your last, you question about memory. Memory is a large field. That which we call "memory" must belong to "being" and relate to experience—in fact, it might be said that "memory" and "being" are synonomous, considering in this view of it that "being" is the result of experience not necessarily remembered or recollected. It is also said that memory of past lives is recoverable, so that there must be a plane of memory not accessible to us in our present plane of action. Yet these memories are of other lives such as this one. Remember that every sound in the visible world awakens its correspondence in every one of the so-far developed elements; so, by inference, every thought on this plane awakens its correspondence on inner planes. The real register, then, must be in the more ethereal and more permanent substance. The physical brain does not retain all the multifarious impressions received by it, for it is in constant motion and change. While some impressions which are constantly repeated appear to reside in the brain itself and to be of ready access, others, not repeated, fall below the line of perception and have to be recalled through association with some other present idea. H.P.B. said, "there is a constant telegraphic communication going on incessantly—day and night—between the physical brain and the inner man." The brain is such a complex thing, both physically and metaphysically, that it is like a tree whose bark you can uncover layer by layer, each layer being different from all the others, each having its own special work, function and properties.

Each plane has its own tablet of memory and produces the appropriate effects on any other plane—being accessible, in fact, but not perceived on account of other predominating perceptions. Memory *per se* must be on all planes of being, each plane producing "kinds" of memory, or such as relate to that plane only, in which case it is "being" on that plane. On all planes "memory" must be the power of reproducing past experiences; it is manasic because creative; on the highest manasic plane there is said to be neither past nor future but all is Present Creation. The Soul is vision itself. Would not the highest memory be superlative vision? The Seer is in no case the things he sees.

I am astounded at the infernal practices you speak of that the "New Psychology" follows. One might as well give tests on the action of hasheesh, opium, whiskey or any other thing that causes abnormal accentuation of the organs and seats of sensation as those "emotional tests." No wonder the girl fainted! If the students themselves or their families cannot be made to see the wrong and

folly of it all, they cannot be helped, for these "professors" are in the ascendant and no layman's voice would be listened to. The papers lately gave an account of experiments in observation of the "human aura." The medical men were greatly interested in the wonderful discovery and, marvelous to relate, saw in it "a new mode of the diagnosis of disease." Was it not said that the "psychic idiosyncracies (of humanity) would undergo a great change?"

You say that our attitude toward these things seem to many like "condemning" others. It is the duty of esoteric students to unmask error and hypocrisy; to face lie with truth; not as *personal* criticisms but as *facts against mis-statements*. It is assumed in charity that one who wrongs the Truth does so in ignorance, but the custodians of Truth voice it in the face of lie, ignorance, and error and take every opportunity possible to correct erroneous impressions. Theosophy is in the world for that purpose. We are not to be self-assertive nor flabby; knowing the truth, we speak it and care only for it and that it be as widely known as possible. All of which is entirely compatible with charity to the weaknesses of others and abstention from condemnation of others.

Does "death-bed repentance" do any good? Well, it depends on what is meant by repentance. If it is recognition of wrong and a change in the mind and nature that would look with abhorrence upon a repetition of the deed, coupled with the desire to make every amend in one's power, it must be good. But if it is only a recognition and a consideration of the deed from the point of view of the evil that fell upon the perpetrator because of it, it is no good at all, being selfish and occasioning no change in disposition, or only such change as regarded self-interest. The first kind, in the mind of one who knew Theosophy, would be deeper and have a wider scope of action than in the mind of one who regarded everything from the standpoint of one life. The Karma is the same; the one who created Karma is affected by the results, but the extent and kind of results depends on the extent of change and the direction of the change that may have taken place in the mind of such "repentant."

The phrase "right thinking brings everything" should have been "thinking has brought everything that exists—right or wrong." A man's thoughts may be a gulf apart from what he is constrained to do, and he *is* what he aspires and desires to do—not his inabilities to perform. He might go through a whole life without much apparent change, but if he has *inwardly relinquished*, that which is left after he drops the body *is his mind* and his next embodiment will call forth the performance.

Out of paper, so will have to stop though I could, would or should write more. Good night and love to you. As ever,—*R.C.*

AN ATLANTO-LEMURIAN CAPITULATION

IGNATIUS Donnelly, from whom H. P. Blavatsky quoted so liberally, quite lost his reputation in trying to establish the historical existence of Atlantis; *this in spite of the fact that all of his proofs were taken verbatim from recognized and "respectable" sources.* Only last year a scientific writer characterized Atlantis as a "superstitious myth." Professor Garrett P. Serviss, in 1917, remarked that there "were no verifiable facts to support" a historical Atlantis, of civilized peoples, and denied it on the grounds that "the further we go back, the more beast-like was man." Thereupon, seven paragraphs further, contradicting himself point-blank, without seeing the discrepancy.

In the days of H.P.B., "authorities" claimed that the giant statues of Easter Island, which she said were "witnesses on the scene" to a vast antediluvian civilization, "were not very old." Some placed the age at 400 years. Decade after decade went by, of stubborn, insensate denial of plain fact: not only the mass of facts collected by H.P.B. and Donnelly, but hundreds upon hundreds which anyone can dig out for himself by searching through the odds and ends, the disregarded and passed-over paragraphs, of such publications as *The American Anthropologist, American Journal of Science,* during the last hundred years or so. Any thoughtful and open-minded reader who takes the trouble to spend a few days or weeks investigating will be amazed at the length of time it has taken this simple proposition, which explains two-thirds of the puzzles of archaeological and anthropological science, to penetrate minds whose whole object is supposed to be the finding of the truth.

The answer is, that this supposition is only a supposition. No human being really *wants* to know the truth if it involves the giving up of something he wants to believe; and a man will not discount this tendency until he arrives at some *crux* where he finds it necessary to know the truth, however disastrous, *at any cost.*

The critical point in all these matters is formed by the neo-Darwinian theories, which, by their simplicity and apparent picturing of a rational and philosophical development of races, appeal so much to the methodical scientific mind that it instinctively refuses to consider abandoning them in favor of anything which may necessitate a general reconsideration and relearning. This attitude of automatic repellancy never, in any era, is dropped until the mass of facts in other and related lines, crowds upon theory until its life is crushed out, and it is abandoned as a matter of pure necessity.

Atlantis, historical geology, and Darwinism, form an absolutely incompatible triad. Any one of them eliminated, the other two can live, with a little crowding. From the first, a very few men, such as

Donnelly, whose good Karma it was to pursue lines free from the orthogenetic hypnosis, have ventured to look facts in the face and uphold the reality of a civilized Atlantis; and their numbers have been added to of late years until the scales of victory are decidedly on the turn. Lemuria and Atlantis, as *historically inhabited continents,* have stood on a par, with the latter somewhat the more favored. It is therefore interesting to note that in 1920, W. A. Bryan, Professor of Zoology and Geology, University of Hawaii, upheld the former existence of Lemuria, though *not* as an inhabited land.

In *Popular Mechanics,* December, 1922, Prof. MacMillan Brown, Clement Wragge, Dr. Paul Schliemann, Frank Burnett, W. D. Harris, D.D., L.L.D., unite in upholding the following points of the *Secret Doctrine* which drew such scorn in 1888:

1. The Easter Island Statues are to be ascribed to a race which existed on a gigantic submerged continent where the Pacific now lies.

2. The constructions are by the same race as the Cyclopean remains of South America.

3. The American Indians are descendants of the Atlanteans.

4. These races are of immense antiquity, running back into the Secondary Period. Dr. Schliemann asserts: "I am as satisfied as I am that I exist, that before the beginning of the Eocene age, perhaps in the Cretaceous period, a great continent inhabited by a civilized race existed." The Eocene is the beginning of the Tertiary. The Cretaceous is the last of the Mesozoic, formerly called Secondary, period.

5. The Easter Island work was interrupted by a sudden catastrophe.

It is noticeable that there is considerable confusion between Atlantis and Lemuria in these reports. This is understandable, inasmuch as there was much such confusion historically and geologically between them, Lemuria overlapping Atlantis, racially and otherwise, for many milleniums, and Lemuria being overrun with Atlanteans long ages after any real Lemurian race could be said to exist.

We discover from Dr. Eliot Blackwelder (*Science,* Jan. 27, 1922) that there was a great period of convulsion and continent changes at the close of the Secondary, and one of the greatest known during the Miocene. Readers are invited to turn to Page 714, Original Edition of the *Secret Doctrine,* and compare the chronology there with the above cited statements. Dr. Blackwelder states that the consensus of opinion holds the Miocene to be 6,000,000 years old. H.P.B. says the Easter Island Statues are "nearer four million than four hundred years old." Verily, Science is getting more theosophical than Theosophy!

Are there other indications of any such age for the human race? In truth, they are innumerable, to be discovered in such places as we have indicated, in addition to those recited in the *Secret Doc-*

trine. All that is necessary is to disabuse one's mind of the idea that every reported find which is not in accordance with the Darwin Theory is an invention, in order to appreciate the importance of some of them, such as the iron and silver mask found in Sullivan County, Missouri, in 1879, the cut iron nail found embedded in quartz in California by Hiram DeWitt, 1851, the same in a stone by Sir David Brewster in Kingoodie Quarry, North Britain, 1845, the gold thread embedded eight feet deep in stone on the Tweed, 1844, or the bell-shaped vessel blasted out of solid rock near Dorchester, Mass., in June, 1851, which had upon it floral designs inlaid with silver. It is quite probable that many such occurrences *are* inventions or mistakes; but to classify them all as such, when extending over the world and distributed generations in time, is a little too much.

We have a rather more recent instance: W. L. Chalmers discovered at Grand Lake, Colorado, a stone containing outlines of mastodons and *dinosaurs.* Scientists were finally forced, during 1922, to the conclusion that man in America is as old as the primitive civilizations of the Mediterranean. (*Science,* Jan. 12, 1923.) This means that there will be no argument about the mastodons. But dinosaurs are of the *Secondary.* If there are dinosaurs on this rock (and J. Allard Jeancon, Curator of the Colorado Historical and Natural History Society, is authority for it), then either man lived, and knew how to draw, in the Reptilian age—the Secondary —or he had paleontologists in the pre-glacial times capable of reconstructing fossil remains. (For this stone is indubitably pre-glacial, on geological evidence.) We need not be concerned as to which horn of this dilemma penetrates the Darwinian anatomy; one may suit us as well as the other.

How does orthogenesis, *as applied to man,* stand in relation to all this? It does not. Prof. Osborn's table states, with touching and pathetic faith, that "the transformation of man-ape into man" took place in the Pliocene, the very last of the Tertiary, and that "art, mind, and industry," "dawned" in the glacial stages of the Ice Age. True, it rather subtracts from one's awed respect towards such praeternatural precision, to find that out of the eight foremost geological authorities quoted by Prof. Osborn, only two at a time are able to get within 100,000 years of each other, and that the estimates vary from 100,000 to 840,000 years as to the duration of the ice age itself! There are, incidentally, other discrepancies and sins of omission and commission in Prof. Osborn's theories, but they deserve separate treatment.

It is becoming painfully apparent that Neo-Darwinism is slowly but surely being surrounded on all sides by anthropology, archaeology, chemistry, and genetics; it has never been on especially friendly terms with the *facts* in any of these, but nowadays even paleontology has changed from the John to the Judas of the "liber-

ating" Messiah of materialistic evolution. It is only a matter of time until this belief, insofar as applied to man, will be held, where held at all, "by faith" as Sir William Bateson, Biologist, now holds it. And if there is anything in history, anything of the future in the past history of thought, it will not be twenty-five years until this theory stands in the same position with regard to thinking men, as the christian "religion" stands today.

What then? It is now as certain as the rising of the sun tomorrow that the Messenger of 1975 will find the field clear of even the dead corpses of these materialistic theories; but it is by no means certain that He will not find it instead occupied by the spirit of selfishness and greed, reincarnated in a knowledge and misuse of mental and psychic powers of far greater deadliness than the old shell of materialism; for a man may know the *Secret Doctrine* by word and by paragraph, and be still enwrapped by *self*, "as the embryo is wrapped by the amnion."

The lives and example of Theosophists must give the answer to the riddle of the future.

Karma and Destiny*

Question—Is there a wide difference between Karma and destiny?

Answer—Destiny is the English word applied to a Karma so strong and overpowering that its action cannot be counteracted by other Karma; but in the sense that all happenings are under Karma, then all things are destined as they occur. Men have always found that some events were so inevitable that, for want of knowledge of the law of Karma, they have said, "These things are destined." But when we grasp the meaning of Karma, we see that *destiny* is only the working out in action of causes so powerful that no act of ours and no other sort of Karma could by any possibility either avert or modify the result. This view does not conflict with what some call the "immutable decrees of Karma," because those decrees are the resultant of numerous Karmic factors, the absence, nullification, or postponment of any one of which would change the supposable result. If, however, we imagine that our life today is only that due to past Karma from a previous incarnation, we make the error leading to a belief in destiny or fate. But as we are experiencing the effects of Karma from this life as well as from many previous ones, it follows that the events in a man's life are due to the *balancing of Karmic causes—W. Brehon. (W.Q.J.)*

**The Theosophical Forum*, July, 1890.

AMONG FRIENDS

MRS. Prism and the Judge have fallen out!

It would, of course, be more exact to say that the first-named has taken the "outing"; for the Judge is never at outs with anybody, being controlled of temperament and placid of surface. Flabbiness of any kind, however, seems to have been lacking on the bounteous shelves of Mother Nature when our legal friend arrived on the scene in this incarnation, and so he is wont to declare himself with a satisfying definiteness. As for Mrs. Prism, Karma brought her not that name for nothing: Maria Prism—angles and rectangles, in figure, face and disposition—definite, precise, uncompromisingly righteous!

Enough has been said! Let's to the engagement!

It began with the tempestuous entrance of Mrs. Crystal's "Bobby". Saturday afternoon sometimes permits a little relaxation even for the members of a Theosophical family, and this day our friends were gathered in Laura's comfortable bungalow living-room for an hour's visit and chat together, with the hostess presiding over a pot of tea on one hand and a pitcher of cocoa on the other, and Brother Frederick fussing delightedly about, supplying the guests and trying to make everybody comfortable. Into this scene of hospitality and friendliness burst Mrs. Crystal's little son, waxing wroth over one "Herbert", scion of some tribe of the praying persuasion, who had called Bobby a "heathen" when the latter innocently asked *who* they prayed to and declared there was no "big man 'way up in the sky somewhere watching people all the time."

The little fellow ran straight into Pilgrim's arms as the distracted Laura waved him away from the tea-table with its tempting cakes, immaculate cloth and neat precision, but not before Bobby acquired certain spoils, which he proceeded to eat messily under the protection of his firm and sheltering friend. "Herbert thinks God is a big man with whiskers," he remarked between bites. "I told him God was Life—and so are we—and he'd better get busy instead of praying. And then he hit me with a lump of sod and I chased him home with my bow and arrows. God didn't help him a whole lot when I got after him," he added thoughtfully.

But it doesn't seem to be in Bobby's nature just at present to remain in any given spot for more than two minutes, so escaping from Pilgrim and dodging Captain Blunt, another firm friend, he slipped by the cake-plate, eluded his Mother, and plunged out-of-doors again, to join the returned Herbert, who by this time was "loo-hooing" in friendly fashion just outside.

"*So* hard to make them apply what they learn," said Mrs. Crystal. "I do *try* so with him, don't I, Frederick?" Adding to the latter's confirmation, "But his body is healthy anyway, and he is honest with me."

"This little Herbert must be a fine child," remarked Mrs. Prism, who had been observing the proceedings with a disapproving eye. "It is so refreshing—and unusual these days, I may say—to hear of a boy who has any respect for his elders,—any spark of reverence for spiritual things."

"Yes," drawled the Captain, "the old idols seem to have been quite completely smashed by the younger generation, thank God!"

"Now, Maria!" said Mr. Prism hastily as his devoted wife stiffened and turned towards the Captain, preparatory to demolishing that confirmed "Bobby-ite". Whereupon she settled back in her chair again, with a "Why, you're the younger generation, too, Captain—and quite representative!" which brought a responsive ripple of laughter from the Family, and relieved an apprehensive husband, who laughed somewhat disproportionately, and trying to ease the situation further, asked the Judge what he thought of the efforts of "our leading thinkers" to get the Bible into the public schools.

"A sectarian business," said the latter quietly. "Just another effort to fasten the crude ideas of Western Christianity on the coming generation. If they are going to study religion, why not all religions?" he continued. "Let the youngsters have some Buddhism, Mohammedanism, Brahmanism, Shintoism—and all the rest of them, as well as so-called Christianity. Comparative religion would be a fine subject for study—and it would be an eye-opener, too."

"Why, Judge, I'm surprised at you," began Mrs. Prism tartly. "You and I are old enough and have had experience enough with three generations to be able to see some differences. When I was a girl we read the Bible and had morning prayers in school. We had at least *some* reverence for higher things and some idea of fitness—which the children, as we have seen, don't have today."

"Oh yes," said the Judge, "I remember it well—been trying to forget some of it ever since, in fact. We were a nice, pleasant little lot of hypocrites in my family, I remember—smug at prayer-time, scared of God and my father, raising all kinds of deviltry on the sly, and asking God to forgive us—and father, too, when he found us out. He was a good deal like Jehovah, at that," he added reminiscently, "only kinder at times; but we looked to mother to help us out—she wasn't afraid of God, or of him, either!"

"That's just it," remarked Mrs. Crystal, "children now are natural and frank and not afraid. I wonder . . . "

But what Mrs. Crystal wondered got lost in the threatening storm. The "Now, Maria's" of agitated Mr. Prism's hasty coinage fell off his consort's determination as fruitlessly as hail off a tin roof. "Well, I respected *my* parents and I obeyed them, and I can't see that it's hurt me any—quite the contrary," she declared. "We had religious teaching in our home as well as at school, and I think the children of today ought to have it—at school anyway, if they *don't* get it at home," with a side glance at Laura. "I wish it would be brought about; I'd like to see the Bible in the public schools."

"Well, you're quite likely to get your wish, Mrs. Prism," laughed the Captain, "unless wider-thinking people get together and work as hard as the Christians do."

"Wider-thinking!" sniffed Mrs. Prism. "Some people think so widely you never can find the traces of it! Just consider that nasty article, 'Is the Bible Morally Educative?', printed in the last issue of your magazine: why, it was written just to make fun of othe people's religion—passages picked out especially to make the points. For instance, that story about the bears eating the children; it doesn't say in the Bible God sent the bears, but you let readers who are not actually familiar with the scriptures think it was God's will. The whole incident shows what happens to ill-trained children who have no respect for their superiors; it would do lots of good if it were read to these young rowdies of today!"

There was a startled hush. Frederick looked distressed and Laura was flushed. The Captain uncrossed his long legs—and then crossed them again, saying nothing. Pilgrim grinned delightedly and held his peace. Mother had been detained at home, so there was no one present to pour oil on the troubled waters.

Mr. Prism reached for his hat and initiated other preparatory movements which bore significant hints that it was time to depart, but his "Maria" would not see them. She sat bolt upright, eyes snapping, a fleck of bright color in her cheeks—the personification of militant righteousness. All at once our placid Judge sat up, too, in the comfortable armchair in which he had been tilted back at ease.

"Quite so," he remarked gently, "quite so. Jehovah let the *bears* destroy the children that time, which was quite a concession for him. Usually he ordered the Israelite *men* to do the killing—of the children and their mothers, save where they retained the latter, for other purposes which we will not mention here.

"Oh, I know the Bible," he added, at a restless movement of Mrs. Prism, "I had to learn so much of it by heart when I was a youngster. All through the Old Testament you find such lines as these, for instance: 'And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males . . .

and . . . took all the women of Midian captives, and their little ones,' killing all the male children. Again and again, 'at the Lord's command', the Children of Israel moved into new lands, fought and killed 'all that breathed therein'—men, women and children—took their possessions, and then 'glorified God' over it. Every jealousy, every shrewd and underhanded trick, every cruelty, every expression of anger, avarice, lust, malice, envy and greed that the human mind can imagine is set forth in the Bible as *ordered done* by his worshippers, by the Lord, God of Hosts! And this is duly set forth in all its unvarnished bluntness in the book you would have the children of today study in the public schools, as well as be taught at home.

"Now, that may be helpful to the present generation, Mrs. Prism," he concluded gently, "but here are a few of those 'wider-thinking' people who fail to see it."

"Well," began Mrs. Prism stormily, "in my opinion . . . "

"It isn't a matter of opinion, Madam," interrupted the Judge warmly. "One opinion is as good as another, and none of them worth much. This is a matter of *facts*—and they speak for themselves. Read your Bible, if you have the courage, and see for yourself. If you can tell us it is morally educative, after you've refreshed your memory, or that we have misrepresented it, we'll apologize and let you do our thinking for us!"

"Let's go home, Hiram," said Mrs. Prism suddenly. She looked at the Judge, who had risen and was bowing courteously, started to say something—for once in her life was stayed by Hiram's, "Now, Maria!"—and departed thence.

Nobody said anything for a few minutes—what was there to say? Outside could be heard the devoted cranking of a motor: Hiram has never yet bought one of those little coupés with a starter in it. Welcome relief! The motor started with the tin-panny screech which is associated with a certain well-known vehicle, a door slammed, and the gears shrieked their customary notice that Detroit still turns them out. Then Bobby burst into the room again and dashed himself recklessly at his beloved Pilgrim.

"See what Mrs. Prism gave me when she left," he said confidingly, opening one grimy hand. "I like her!"

It was five pink peppermints!

"Pain Not Yet Come"

The past cannot be changed or amended; that which belongs to the experiences of the present cannot, and should not, be shunned; but alike to be shunned are disturbing anticipations or fears of the future, and every act or impulse that may cause present or future pain to ourselves or others.—*W.Q.J.*

CULTURE AND CIVILIZATION

THE world is, for the most part, given over to the theory that high speed, much activity, physical mastery over nature, and a boastful outlook upon the future, represent progress; and this in the face of continuing harsh lessons as to the utter fallacy of the idea. Therefore it is a relief to encounter an occasional oasis of actual philosophy in this spiritual desert, such as may be found in the writings of Oswald Spengler and Bertrand Russell. To quote from Spengler's reviewer:

> Culture, to Spengler, is the soul of a nation, civilization is its body. The fate of civilization, therefore, is the same as that of the body, namely death. The life of each and every civilization ends with the life of the nation in which a specific civilization found its expression. . . . A nation, like an individual, must die sooner or later, and with it dies its civilizaton. The culture of a nation . . . like the spiritual creation of the individual, lives forever. . . .
>
> And just as the individual ceases to exist as a human being the moment his individuality is gone, the moment his spiritual strivings completely succumb to his bodily pleasures and desires; so and more yet, does a nation lose its national existence, and is set on the verge of complete annihilation, the moment its civilization begins to reign supreme and overpower in every respect its culture. The height of civilization's growth . . . is a positive indication of the fact that the nation approaches its end. . . .
>
> All events in Europe in the last decade or two testify to the fact that all phases of European life today are dominated by an all-pervading materialism.

Spengler has concluded, like Russell, that the nations of Europe are doomed to annihilation. This, like the view above outlined, is correct, but not, perhaps, as imminent as Spengler may think.

Russell is against American intervention in European affairs, for the unflattering but true reason that he believes it would result in a completion of the mechanization of European life; America thus being apparently held up as the exponent *par excellence* of the mechanical and industrial, with corresponding loss of spirituality. To this one can hardly demur.

Russell believes that "industrial culture has great defects which are not likely to be remedied except by contact with non-industrial communities or ideals." He might have added that no remedy is in sight so long as the attitude of industrial "culture" toward non-industrial communities is one of rapacity and exploitation, physically; and toward their ideals, of contempt and derision, mentally.

> We would say . . . that those nations which have not succeeded in damming the tides of civilization and have allowed their souls to be killed and mutilated by everything that appeals to the beast in man—by everything that rejects the eternal values in favor of that which is ephemeral—those nations had a short life. And since we are certain that human life has

no value and is of no significance unless men do attach great importance to eternal values, see a deep meaning in a life that is free and not imprisoned and enslaved and driven by the wheels and cogs of machines, we can make a positive forecast that any nation that will go as far in the growth and development of civilization as to let its machinery dethrone its spiritual values, will sooner or later cease to be a nation composed of human beings.

Civilization thus becomes . . . a cause of national destruction. . . . And since there is always a possibility for culture to overcome civilization, such destruction is not at all unavoidable. . . . The slightest spiritual effort . . . the slightest real spiritual willing, planning, and deciding, may create an entirely new chain of causes and effects that the human mind, especially in its offshoot known as logic, will formulate into new laws, and thus annul all previous determinations and predeterminations.

The Theosophist would say, rather, may set in action a new chain of causes, which, the old ones being exhausted by Karmic action, gives rise to a new direction of progress.

Let us by all means be wise and let us immediately begin to act in the light of culture, instead of civilization; or in the light of spiritual culture, instead of that of industrial culture.

It behooves us to do all in our power to make the people realize the danger of materialism, mechanism, and industrialism. . . . The time has come to make the people feel that the moment civilization, and all the material comforts and satisfactions of bodily lusts that come with it, begins to lead and direct humanity, instead of being led and controlled by it—at that moment civilization becomes a curse instead of a blessing.

Who can deny that the moment specified has not long since arrived, for the civilization of America as for that of Europe? That the "spirit" of modern civilization has not become the attitude condemned by the *Bhagavad-Gita* of 5000 years ago?

They deny that the universe has any truth in it, saying that it is not governed by law, declaring that it hath no Spirit; they say creatures are produced alone through the union of the sexes, and that all is for enjoyment only. . . . They indulge insatiable desires, are full of hypocrisy, fast-fixed in false beliefs through their delusions. They indulge in unlimited reflections which end only in annihilation, convinced until death that the enjoyment of the objects of their desires is the supreme good. Fast-bound by the hundred chords of desire, prone to lust and anger, they seek by injustice and the accumulation of wealth for the gratification of their own lusts and appetites . . . firmly attached to the gratification of their desires, they descend into hell.

These philosophers call for a revision of civilization, a substitution of spirituality and simplicity for the complex materialism of modern life, lest destruction ensue. And since all seem more or less vague in their definition of true culture, the wise student turns to the ideals of Theosophy, which call for selfless devotion to the welfare of the whole, for earnest study, strong search, and reverent investigation of the true laws of Great Nature, which are spiritual and not material.

DOES THEOSOPHY MEAN PESSIMISM?

NOT infrequently Theosophists are accused of intolerance of the opinions of others; of seeing no good in any human activities other than their own; of pointing only to the woes, failures, and shortcomings of "things as they are," instead of adopting a constructive attitude; in short, of being cynics and pessimists. The basis of this idea needs to be examined.

The world *is* unhappy, wrecked and ruined; in spite of vast pretensions in some quarters, its sciences and religions are a failure. Theosophists should not be penalized for recognizing this fact, inasmuch as those who are not Theosophists recognize the same facts and make no bones about it, and they outnumber the Theosophists many hundred per cent.

On the other hand, Theosophy holds forth a *provable* salvation for all beings, a destiny of immortality clearly defined, but nevertheless spiritually incomparable with the amorphous and overcast, doubtful hopes of "some kind" of future life held by most. Theosophy shows that if the world is far below what it has been, it is also immeasurably below what it will be, *if we make the effort.*

Surely all this cannot be called "pessimism." Theosophy is not a milk and water philosophy; it takes a *man* to live up to Theosophy, which sets forth an urge to effort that cannot mean anything but good, whether successful at once or not.

The truth of the matter seems to be that some philosophies of life, some religions, some scientific theories, are *drugs;* soporific or stimulant, as the case may be. Those who are victims have not been made to *see* the cause of those very sufferings which the drugs are hiding while making worse. This is complicated by the race vanity which refuses to admit failure, even at the point of the bayonet, in its avowed objects; therefore, Theosophy, being an antidote to drugs, being the deadly enemy and destroyer of vanity, must look like unkindness and intolerance to drug victims; *must* look like pessimism to the vain.

So much for the difficulties of others; let us turn to the more important ones of our own, which can mostly, in this connection, be summed up also under vanity. There are some of us who, consciously or unconsciously, do not mind if the world burns so long as *we* can save it! Or can point out how it would have been saved had *we* been listened to! Others, through natural combativeness, would find ourselves at a loss and miserable if everything were all right; but when we can fight tooth and claw with the approval of our consciences, will we? But we need to remember that *no part of a theosophical attitude is delight in errors of others for that we can, by comparison, show our superior knowledge.*

"THE BAPTISM OF BLOOD"

IN the Christian legend, the "Redeemer" is the "Initiator" who offers his life in sacrifice for the privilege of teaching his disciples some great truths. He, who unriddles the Christian sphynx, "becomes the Master of the Absolute" for the simple reason that the greatest mystery of *all* the ancient initiations,—past, present and future—is made plain and divulged to him. Those who accept the allegory *literally,* will remain blind all their life and those who divulge it to the ignorant masses deserve punishment for their want of discretion in seeking to "feed pigs with pearls." The THEOSOPHIST,—read but by the intelligent who, when they understand it, prove that they deserve as much of the secret knowledge as can be given them,—is permitted to throw out a hint. Let him, who would fathom the mystery of the allegory of both Sphynx and Cross, study the modes of initiation of the Egyptians, Chaldeans, ancient Jews, Hindus, &c. And then he will find what the word "Atonement"—far older than Christianity—meant, as also "the Baptism of Blood." At the last moment of the Supreme Initiation, when the Initiator had divulged the last mysterious word, either the Hierophant or the "newly-born," *the worthier of the two,* had to die, since two Adepts of *equal* power must not live, and he, *who is perfect,* has no room on earth. Eliphas Levi hints at the mystery in his volumes without explaining it. Yet he speaks of Moses who dies—mysteriously disappears from the top of Mount Pisgah after he had "laid his hands" upon the initiated Aaron,—of Jesus who dies for the disciple "whom he loved," John the author of the Apocalypse, and of John the Baptist—the last of the real *Nazars* of the Old Testament (see *Isis,* Vol. II, p. 132),—who, in the incomplete, contradictory and tortured Gospel accounts, is made to die later through Herodiaadi's whim, and, in the *secret* Kabalistic documents of the Nabatheans, to offer himself as an expiatory victim after "baptizing" (*i. e.,* initiating) his chosen successor in the mystic Jordan. In these documents, after the initiation, *Aba,* the Father, becomes the Son, and the Son succeeds the Father and becomes *Father and Son* at the same time, inspired by Sophia Achamoth (secret wisdom) transformed later on into the Holy Ghost. But this successor of John the Baptist was not Jesus, the Nazarenes say. But of this anon. To this day, the initiation *beyond* the Himalayas is followed by *temporary* death (from three to six months) of the disciple, often that of the Initiator; but the Buddhists do not spill blood, for they have a horror of it, knowing that blood attracts "evil powers." At the initiation of the Chhinnamasta Tantrikas (from *chhinna* "severed" and *masta* "head"—the Goddess Chhinnamasta being represented with a decapitated head), the *Tantrik Shastras* say that, as soon as the Adept has reached the highest de-

gree of perfection, he has to initiate his successor and—die, offering his blood as an atonement for the sins of his brothers. He must "cut off his own head with the right hand, holding it in the left." Three streams of blood gush out from the headless trunk. One of these is directed *into the mouth* of the decapitated head (" . . . my blood is drink indeed"—the injunction in John that so shocked the disciples); the other is directed toward the earth as an offering of the pure, sinless blood to Mother Earth; and the third gushes toward heaven as a witness for the sacrifice of "self-immolation." Now, this has a profound Occult significance which is known only to the initiated; nothing like the truth is explained by the Christian dogma, and imperfectly as they have defined, the *quasi inspired* "Authors of the *Perfect Way*" reveal the truth far nearer than any of the Christian commentators.—*H.P.B.*

ENCRUSTATION

At the heart of every man lie compassion, kindliness, justice.

Not one of ten thousand acts upon these basic qualities save by impulse, though most would rather do so if they could.

Our difficulty flows from the fact that in former ignorance we have been hard, unkind, unjust; the consequences have fallen with such severity that that fear has branded itself deep in our personalities.

Acting upon that, we are selfish still; until, being drawn ever deeper into catastrophe, want, and enslavement, fear loses its meaning, all its resources exhausted.

Then only are we ready to act without fear of consequences; our true nature comes uppermost, we act for ALL, and so get rid of consequences.

Some feel that the pursuit of spiritual knowledge is hollow; Jesus, no less than Judas, felt the pinch of hunger and the bite of cold. But to the man with a finger in the kettle, the universe is composed only of boiling water; is he conscious of a headache then?

Those who realize SPIRIT have physical senses no less keen than the animal man; but they have outgrown the power of material suffering as we have outgrown the power of childhood sorrows. Any progress on the Path, however little, proves this to the Pilgrim. The Path is traveled only by self-forgetfulness.

ON THE LOOKOUT

Devotion and Emotion

A friend of long service in the cause of Theosophy, has a theory. He believes that men need an outlet for the devotional instinct which is often denied by intellectual bodies and leaders in Theosophy. Too much intellect in some quarters (we would add, not enough in others,) he blames for such teratological phenomena as the parturition of the "Liberal Catholic Church" from the Theosophical Society.

Our agreement with our friend is qualified. No doubt there is an intellectual attitude towards Theosophy which is both worthless and repellant. It is above all things true that everything worth while in man lives by exercise of devotional faculties. Yet there are various meanings to the word; and the kind of "devotion" which is satisfied with ceremonial, priestly ministrations, and prayer is not true devotion, but instead a self-seeking emotionalism no whit better or higher than the once-a-week fire insurance of the old harsh creeds.

A man is said by the wise to be devoted when he makes the welfare of mankind his business in life, without gush or emotion, without ostentation or sense of superiority—as willing to tell a harsh necessary truth kindly as to encourage without injudicious praise. In such a man, the keener and more comprehensive the intellect the better; for it is not with him devoted to making the simple difficult and to the parading of recondite non-essentials to the glorification of its possessor's superior wisdom. Instead it becomes a bright lens through which the inner and formless illumination of the Higher Self clarifies the simple and beautiful outlines of the ancient spiritual truths, so that men classify themselves by their coming forward or by their turning away.

A Grim Jest of Karma

We have again and again pointed out that Nature in the long run *always* upholds spiritual values as against materialistic expediencies; and that eugenism and other stock-yard ethics could not but defeat their own ends at last. While it has been our fortune to see prediction after prediction verified, and the changeless truths of Theosophy vindicated, we recall no case more striking than that of the interference of eugenism in the immigration policies of the United States.

The present immigration laws are flagrantly and avowedly discriminative in favor of certain sections, as the result of eugenic propaganda with a "nordic" flavor. Now, inasmuch as economic efficiency is the very criterion of the sponsors of these laws—which

violate the basic principles of human brotherhood—no one of those sponsors has a right to object to the economic criterion being applied to the results. Johns Hopkins University through Dr. Raymond Pearl—there is no higher authority along these lines—has applied it. Taking the pauper statistics for 1923 and comparing them with those of 1910, two startling facts leap to the eye: The laws *encourage* the most *undesirable* classes and discourage the desirable. Immigrants from Italy, Russia, Poland and Mexico show the least relative pauper population; and those from *Scotland, England, Germany and Ireland*—the very ones most desired—show the most, with all the Scandinavian countries unfavorable in the list—the "nordic" countries, in other words. (*Science,* Oct. 31, 1924.)

Second, in 1923 we were supporting 4,000 *more* native-born paupers, and 10,000 *less* foreign-born than in 1910! This relative change cannot by any stretch of the imagination be ascribed to our recent immigration laws. So the situation is, that in interfering selfishly and ignorantly, from a basis of race prejudice, in the natural laws of race-formation so long ago made clear by Theosophy, we have brought about the very condition we sought to avoid, and set in motion forces which will lower the stamina of our nation so long as the laws permitting their action are in force. Let all men heed; for the writ of Karmic law runs to the confines of manifestation, and applies no less to the peccadilloes of the individual than to national iniquities.

Mysteria Stellarum

Thirty-six years ago Madame Blavatsky, commenting upon astronomical mistakes, notably those of Laplace, said, "There are many more such unpleasant surprises in store for hypotheses of even a purely physical character." The Laplace hypothesis which she denounced in the face of united science, has perished these many years, and its successor, the planetesimal, has been found fallacious on seven counts. (*American Journal of Science,* January, 1924). Dr. Russell's more recent theory of the origin of the solar system in a streamer pulled out of the sun by a passing body has not as yet been so thoroughly analyzed; but it will sooner or later go the way of the others.

Cosmic clouds are now consuming much of the energy of scientific investigation. The vast dark bodies strewn through space, and their relation to the bright nebulae, are perplexing; but the key to their nature lies in the references in Ancient Science to "bright space, son of dark space." In that solution both the nebular and planetesimal theories, divested of certain errors, have a common meeting place.

It is asking much of science to request consideration of archaic astronomy; nevertheless powerful telescopes have but just dis-

covered a serpentine dark nebula occluding part of the constellation known from time immemorial as the "Snake-Bearer": stars in the Pleiades invisible except by telescope were mapped on stone by the *soi-disant* "cave-men"; and such works as the *Aitareya Brahmana* and others of the Sanskrit bristle with descriptions of lost geological periods in almost the identical terms of modern science.

Would it not be fitting, instead of denying *a priori* any real knowledge to the ancients, to accept the *facts* and *seek to learn their means of acquiring knowledge?* Were this to be done, it would be found that there are other and more powerful means of sounding the depths of nature than test-tube and telescope.

Jupiter Turbans

Theosophy, some decades ago, drew upon itself derision by suggesting that all planets, including such as Jupiter and Saturn, might be inhabited, albeit not by similar forms of life in any two cases. Jupiter was then "known" to be composed of incandescent gases. Unfortunately for orthodoxy, the recent Jeffreys and Coblentz discoveries have demonstrated Jupiter to be quite cold. Long ago the *Secret Doctrine* pointed out that any resemblance to earth elements on the part of stellar matter, as detected by the spectroscope, was in appearance only, due to the illusive transformatory action of the earth's aura. Thus it is not surprising that stars nominated "gaseous" by the spectroscope have been found by other means to be fifty thousand times heavier than any earth element, and weird indeed are the attempts to explain the phenomenon without admitting our total ignorance of the optical laws governing the "ether of space."

No solution of these difficulties will be found until it is admitted that the actions of systems differ on the physical plane as much as the metabolism of human beings; and that the only law whose writ runs from star to star is *metaphysical.* Metaphysics being to science but empty superstition, there is little advance perceptible to it by following that track. Incidentally Theosophists may ponder over the new discovery in the light of references in their teachings to conditions elsewhere "of a materiality inconceivable here on earth."

Comets

Comets are the outlaws of astronomy; "the long-haired radicals of the solar system," as Madame Blavatsky called them. They have a habit of presenting one difficulty after another. At the present time Encke's comet holds forth the problem of a two-hour delay in its period, explainable only on the hypothesis of unknown resistant material in the solar system; while the tail of Baade's points toward the sun instead of away from it as is conventional. So far no one

has had the temerity to try to explain the anomaly. Yet almost any one of these peculiarities would open out an avenue of undreamed-of knowledge, could science but bring itself to look upon the Universe as *living, intelligent,* and operated from within and behind, like the human body.

Comets—such of them as are fated to survive—are incipient planets, each the progeny of its predecessor, like the endless string of personalities inhabited by the human ego, and they are undergoing the necessary stage of ingurgitating diffuse and heterogenous cosmic matter before falling into regular orbits and beginning a round of orderly evolution. The planetesimal hypothesis was therefore a guess not so far from the truth.

In an understanding of the *sun stages* of every planet lies the solution of the enigmas of the red and blue "dwarf" and "giant" stars.

The Heart of Another Universe

"As above, so below." The *Secret Doctrine* said in 1888:

> "Thus, there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart—the same as the circulation of the blood in the human body—during the manvantaric solar period, or life; the Sun contracting as rhythmically at every return of it, as the human heart does. Only, instead of performing the round 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."

The eleven-year solar period is now too well known to necessitate argument; and since the law of analogy rules everywhere as regards general principles, we are not surprised to find regarding Betelguese (*Science,* March 28, 1924) that it is a—

> "Star that varies irregularly in brightness, makes it appear that it is irregularly contracting and expanding in size, pulsating, like some mighty heart of the heavens. The brightness apparently *increases* with contraction and *decreases* with expansion of the star." (Italics ours.)

It will ultimately be found that this seeming irregularity is only in seeming, being part of a greater cycle more complex. Scientific experimenters have some time since found that the flesh swells as a result of bombardment with free electrons which intrude in the body. May we hope that some day it will be discovered that the eleven-year solar period consists of an alternative indrawing and expulsion—among other things—of electro-magnetic *substance,* and that the poles of the planets are the "great veins and arteries of the solar system?" Such is the fact, whether ever proven to science or not.

In a future manvantara Earth itself will be another Betelguese, for evolution is endless and continuous for soul of man and planet

alike. Meanwhile mankind busies itself with "jazz," the latest automobile, radio, and the "movies!" The worst fate any enemy of the race could wish it would be the privilege of seeing itself in its true perspective with the Cosmos!

Astrology, Real and Unreal

In ancient days there existed a science which was the ancestor of astronomy. But unfortunately the latter is a disinherited descendent only just now beginning to win back its patrimony; for archaic astronomy included the unseen as well as the seen side of interplanetary relations, and likewise knew their psycho-physiological meaning —of which modern science is beginning to get an inkling.

"Astrology" as practiced by the modern "occultist" is but the sickly shadow of the real science; a shadow maintaining existence chiefly through the tendency of the human mind to retain the favorable and forget the unfavorable. The realities of "astrology," so far as known to the public, can be found in the *Secret Doctrine,* and but few elsewhere. On the other hand, if anything is emphasized in that work, it is the close connection between solar changes and terrestrial events, mental, moral, and physical; and that is but a doctrine dating back to time immemorial, like the quotation from *Hermes* on Page 294, Vol. I:

The Ancient Teaching

> 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 *innumerable choirs of genii.* . . . They fulfil 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 constitutions of States and of individuals; they *imprint their likenesses on our Souls,* they are present in our nerves, our marrow, our veins, our arteries, and *our very brain-substance.*

What, gods and genii to be seriously considered in the twentieth century? As great an affront to science as De Mirville's *Memoire sur le Diable* presented to the French Academy! Nevertheless the error lies, not with Hermes, but primarily with later theologies which anthropomorphized that which had no anthropomorphic meaning; secondarily with science, which, seeing no consciousness behind matter, cannot penetrate the truth concealed behind the overlay of later—chiefly christian—superstition.

For the "Genii" of Hermes are no human-like creations of fancy, but impersonal, formless, *conscious* forces; and in knowledge

of their nature, and nowhere else, lies the key to the origin of human consciousness. Strange that a science implicitly holding the doctrine of the conservation of energy should believe in the *creation* of consciousness from *unconscious* matter. But consciousness existed before organic matter, through which it manifests in the organic world.

Solar Cycles and Human Vicissitudes

The final test of a doctrine is its workability; let us apply that test to the Hermetic doctrines of solar action.

Science expects an unusual number of earthquakes during the coming year, owing to an increase in the number and activity of sunspots. The Director of Bourges Observatory, going into details, gives a set of curves showing the connection between sunspot maxima, industrial cycles, and wars. (*Literary Digest,* Sept. 20, 1924.) After mentioning *a number of diseases* affected by sunspot cycles, he says:

> "Polar auroras increase in intensity (*vide* the auroras and *solar-selenic* forces in the *Secret Doctrine,* Eds.), cyclones plow up the sea, the internal gases heave up the earth's crust, and volcanoes erupt. There is a relation between earthquakes and the sun's activity, and the theory formulated by me in 1902 has enabled me to foretell all the seismic crises of importance in the last twenty-two years!"

War Crises

Relating to the war crises (the *savant* above noted predicted that of 1914, and expects another in 1928—a double *septenary* cycle) Prof. Garrett P. Serviss some time ago called attention to the onset of a sunspot cycle coincidently with the war, while European peasants informed American soldiers that the weather had never been the same since the beginning of the war.

It has been thoroughly established that there is a daily variation in the magnetism of the earth, the day side being electropositive to the night side. In the early days of Theosophy Madame Blavatsky informed some of her students that "one hour of sleep before midnight was worth four afterwards", because of a magnetic change which swept around the earth at that time—thus in a single statement revealing prior knowledge of a physical condition just now discovered by science, and a connection between vitality and electromagnetic conditions in course of being discovered.

All these relationships are so new in science that present readers will remember the derision heaped upon Father Ricard's system of weather prediction based upon sunspot cycles; and that as late as 1916 at least. But it is no more than an expression of average human nature to look with suspicion or derision upon ideas which do not accord with those previously held.

Heat or Magnetic Radiation?

Madame Blavatsky once printed a comparison of nine different "authoritative" computations of the sun's temperature current in her day. No two agreed, and in some cases the discrepancy amounted to millions of degrees. In that day—and in a few minds to the present—the theory was held that the sun is incandescent and doomed sooner or later to lose its heat; while the Theosophic doctrine that it is not hot at all, its "heat" being but a terrestrial conversion of its magnetic energy, had no hearing whatever. Nevertheless, the sun is, as Theosophy has always taught, a *radiating magnet,* and a good many other things as yet undiscovered by science.

In 1877 Madame Blavatsky wrote:

> Who (the materialists) will some day find that that which causes the numberless cosmic forces to manifest themselves in eternal correlation is but a divine electricity, or rather *galvanism* . . . That the sun has no more heat in it than the moon or the space-crowding host of sparkling stars. That there is no *gravitation* in the Newtonian sense, but only magnetic attraction and repulsion; . . . This and much more they may learn; but, until then, we must be content with being merely laughed at, instead of being burned alive for impiety, or shut up in an insane asylum. *(Isis Unveiled,* I, 270-1).

This would nowadays arouse no comment whatever, the identical doctrines being held by too many scientific men of note. Some still believe in a "hot" sun; but their theories are in disagreement and all confessedly inadequate. (*Scientific American,* May, 1924; *Astronomical Society of the Pacific,* Feb., 1922; *Science and Invention,* Sept., 1924; *Science,* April 27, 1923.)

Scientific doctrine states that any branch of knowledge undergoes certain definite stages of evolution; the last and highest being signified by the ability to *predict.* Any serious study of Theosophy by a scientific man of wide interests, conversant with the history of science, would show that Theosophy reached that stage long before the dawn of Western Science.

A Crystal Ceiling

The Aurora Borealis has always been an enigma to science. Of the many theories advanced, one by Prof. Vegard seems to have a large amount of experimental verification. He says it is due to electric radiation from the sun upon a film of frozen nitrogen; this is true as to the radiation, but there are other things in those regions than nitrogen. The next problem to be solved after the discovery of the "continents" of meteoric matter in the upper atmosphere, mentioned in the *Mahatma Letters* of 1880 or thereabouts, is the *raison d'etre* of auroral lights over the poles and not elsewhere. It will then be found that the poles are not only akin to the poles of a mag-

net, but much more: namely, points of entry of the "veins and arteries" of the solar system mentioned heretofore.

We add a quotation of more import to the experienced physicist than to the layman:

> Here (in Crookes' *Genesis of the Elements)* we have almost a corroboration of the teachings of Esoteric philosophy concerning the mode of primeval evolution. . . . How true it is will be fully demonstrated only on that day when his discovery of radiant matter will have resulted in a further elucidation with regard to the true source of light, and revolutionized all the present speculations. Further familiarity with the northern streamers of the *aurora borealis* may help the recognition of this truth." *(Secret Doctrine,* I, 621).

Since the present doctrines of the magnetic nature of light, and the radiations responsible for the Aurora, are the direct outcome of the discovery of radiant matter, and both undreamed-of in H.P.B.'s day, there remains little to be said.

Mater Lunatica

Science is ever and anon perplexed about the remarkable vitality of certain "superstitions." In reality that vitality is often due to their truth. Such are the old beliefs about pre-natal influence and birthmarking, and the possibility of hair turning white through emotion. Were medical science to *investigate* these phenomena with the object of explaining them, instead of merely denying them, as was done to meteors in Chladni's day, it would soon find itself not only wiser but less materialistic.

Lunar influence is one of these phenomena. In the world there are witnesses by the hundred to the peculiar psycho-physiological influence of the moon on human beings as well as its effect on animals and plants; an influence at once benign and malignant like the atmosphere of a graveyard, which stimulates plant growth and poisons human beings. Prof. Pickering and others find some kind of change proceeding on the moon, which they think may be due to life there. It is possible, leaving aside any possible connection of the moon with the "eighth sphere," that there may be a low order of organism there, though hardly of a healthy nature; for the moon is a corpse, and its changes are changes of disintegration.

From the moon there pours on the earth a constant stream of maleficent material, atomic, magnetic, and *ectoplasmic,* all bearing an impress and karma of its own for which we ourselves are responsible, since the lunar corpse is our own abandoned planetary incarnation.

As an instance of its *psychic* effect, the records of some years at San Quentin prison are said to show conclusively that there is a connection between the phases of the moon and prison breaks and out-

breaks; not least of which, perhaps, is a tendency to poetry on the part of some inmates!

At some future time it will dawn upon us that our karmic ties with all our surroundings are such that deeds return with all their original impetus after millions of years; and then we may take some heed of what we do and think, other than, as at present, merely remaining "within the law." "As ye sow, so shall ye reap," is not sentiment, but *truth*: truth cosmic and microcosmic, physical, psychological, mental and spiritual.

Vitamins as Catalytics of Consciousness

Now and then arises a scientist with vision keen enough to penetrate to some extent the arcana lying behind those enigmatic substances of the enzyme and vitamin class, such as Prof. Ritter. (*Science,* Sept. 5, 1924.)

The action of catalytics—substances which precipitate chemical reactions without themselves taking part—is still a mystery to science. Prof. Ritter has noted that organisms seem powerless to originate the release of energy stored up in their systems, and to him the enzymes, vitamins and such materials appear to be the biocatalytic keys to the manifestation of latent energies. He refers to W. P. Montague's theory that consciousness itself *is* latent energy; an intuition so near the truth that Theosophic refinements on the matter would but seem hair-splitting to the rougher conceptions of science.

Prof. Ritter modestly sets forth a new idea of a living being as a balance between latent and active energies, possessed of the power to alter that balance according to its needs. Strange he should miss the obvious fact that this hypothesis calls for another "being" behind the mechanism; a being capable of controlling both latent and active energy while perceiving and judging the relationships of both! But such is the nature of living things; a mechanism *of* energies, mental and physical, which is *vehicle* for Something behind for which science has no definition as yet—unless it be the "superconscious."

"From Subconscious to Superconscious"

It is a matter of record that generations have passed over vast mineral deposits, lavishing contempt upon those few who guessed at their existence. The history of the philosophical world is very like that. But a few years since, the "subconscious" was noted and studied by science. The emergence of the "superconscious" is a matter of a few months ago. Yet at any time those who would have divested themselves of contempt for Oriental lore as "heathen superstition," could have uncovered there all that man, as such, can know of both. At any time since 1875 those who could have

cleansed their minds of the mud heaped upon H. P. Blavatsky by interested and mendacious religious opponents, could have found in plain English such knowledge of those realms as science is not fated to discover for decades—if ever.

"In My Father's House are Many Mansions"

Let us refer to an article by Jules Bois in the *Forum* for October, 1924; an article which exposes errors of psychology dealt with in these pages years ago:

> Soul, that immaterial city, has also its buried life, where secret thoughts and feelings pursue their way; it has its underlying foundations, its cellars and even its sewers. We begin to be familiar with its dim and complicated labyrinth,—the subconscious. But each psychic town is also enwrapped by a firmament of its own, with blinding sunlight, the calm shining of the stars, refreshing rains, and purifying thunderstorms. Yet this firmament also reflects the fires and the clouds beneath it; the heavenly mirror is darkened and intensified by terrene shadows.
>
> Though the sky is common to all, each city has its own, just as each personality has its Super-Conscious. Even our cosmic self is tainted with individuality.

Truly a picture only a Theosophist can understand in full.

> Suddenly looking up, some modern investigators have also discovered a marginal self corroborating the intuitive apperceptions of the Greek Plato and the Hindu Patanjali. . . .
>
> Thus everything occurs as if the soul and body, the universe and man, were marching together on the road of a progress reverberant from mind to matter and from matter to mind.
>
> Yet mankind is slow in reaching a deeper awareness of itself . . . It has, as it were, a shamefaced reluctance to unveil its nobilities and its splendors. The superconscious is still disowned, while the subconscious has had an unqualified welcome.

"As Through a Glass Darkly"

> This proud intelligence of ours easily confounds the auroras illuminating the mountain tops with the phosphorescence gleaming in the cesspools. Certain schools of psychiatrists thought themselves scientists because they saw in inspiration, saintliness, genius, nothing but degeneracy, while there are fanatics who hail as prophets the sick and the insane. Ignorance may be the portion of the superstitious as well as of the apprentice scientist . . .
>
> Only now do we feel the necessity of cataloging under another name—Super-Conscious—those genuine, lofty, and beneficent human powers which consequently have no relation with morbid and grotesque phenomena—truly subconscious rubbish.
>
> As for Freud, not content with omitting conscience from psychology, he sought to disqualify soul-states above the ordinary level of our consciousness . . . such blindness to truth is itself monstrous.
>
> The ancients were no doubt keener in drawing the line between the approach to the divine and the retrogression to bestiality. . . . In the

Odyssey, Sirens and Harpies well represented the temptations arising from the corrupt depths of our nature. As for Minerva, Ulysses' pagan guardian angel, she personifies the higher self of the wandering hero. . . .

Now, how is the master discernible?

In this, that in him the Super-Conscious has been awakened and functions as a normal habit. Only the higher self infallibly commends the lower. Woe to him who plays with the subconscious and yet has not welded his lower self to the higher.

In the course of the article, approving reference is made to the "Buddhist doctrine of Karma."

The Future

Thus this momentous cycle of 1925, in addition to other matters of whose ultimate purport science is in darkness, hails the advent of the Higher Self into scientific realms.

Like the "subconscious," it will be made the object of attempted prostitution by "psychology," "psychological salesmanship," "master keys to success," and the rest of the Pandarian tribe. Unlike its animal counterpart, it can never be reached by them; but in the attempt still undeveloped upper layers of *Kama* may be.

Freud's philosophy not only destroyed his own hope for humanity and his faith in the decency of the universe, but dragged many others into moral degradation. Like that, the newer discovery will also suffer "the dark shadow which follows all innovations," for to this race at this time spiritual purity and selflessness is a folly and a madness, a thing of derision.

Not a discovery of the past half century but would have been of inestimable benefit, had it been *preceded* by general recognition and approval of the necessity of its use under Theosophic ethics; scarce one but has become a curse, lacking those ethics. Whose fault? That of those who call themselves "Theosophists," and have sold their spiritual birth-right for the pottage of psychism and personal prestige.

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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. XIII—No. 4 **February, 1925**

The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being.

—H. P. BLAVATSKY.

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

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If you inwardly and truly aspire to know truth at whatever cost, it is certain the truth will cost you something. This is inevitable. —BOOK OF ITEMS.

THEOSOPHY

Vol. XIII February, 1925 No. 4

This magazine is an Independent Journal, unconnected with any Theosophical Society or organization. It is devoted to the pure Teachings of the Founders of the Theosophical Movement, and to that Movement itself.

The Publishers assume full responsibility for all unsigned articles herein.

"THE CYCLE MOVETH"

PSYCHISM IN INDIA

These instructions are for those ignorant of the dangers of the lower IDDHI.—THE VOICE OF THE SILENCE.

The Pali word *Iddhi* is the synonym of the Sanskrit *Siddhis,* or psychic faculties, the abnormal powers in man. There are two kinds of *Siddhis.* One group embraces the lower, coarse, psychic and mental energies; the other is one which exacts the highest training of Spiritual powers.—IBID.

TO-DAY, as always, India teems with workers of "magic" and believers in "miracles." The two go together. "Magic" is no new thing in the Orient, nor a mere myth from a forgotten past, like invisible vapors hanging in the air long after a corpse is dissolved. Scarce a month passes in the West but some newspaper or magazine circulates once more travelers' tales of wonders witnessed, phenomena performed by some wandering fakir without adventitious aids, the like of which is unknown at first hand in Europe and America. Here, our only knowledge of "magic" is mere hearsay outside the gloom of the séance-room or the professional prestidigitation of a Houdini. Most people pride themselves on their "incredulity" in magic—but they swarm the séances, they are devotees of "psychical research," they go to the theatre to witness staged illusions, they go in crowds to be "healed" by prayer, or they are followers of "occultism," "mysticism," "new thought" and "Rosicrucianism." They do not believe in "miracles," but they believe in "luck," "chance," good "fortune" and bad, and are always avid to have their "fortunes" told by some vagrant soothsayer more unfortunate than themselves.

The dry records of the British East India Company contain more than one formal report of "miracles" performed, as inexplicable as any of those recounted in our Bible, and rather better authenticated! Louis Jacolliot described at great length in his books the marvels he had been shown by the Brahmins of India—and was well ridiculed for his pains. He might have comforted himself with the reflection that Philostratus' account of the wonders performed by the Brahmins of nineteen centuries ago for the edification of his master, Apollonius of Tyana, on his visit to India, have been the scoff of Christian theologians and historians ever since, though the record was compiled at the request of a Roman Empress, and though the "miracles" of Apollonius himself were such as to excite the envy and the malediction of the New Testament Christians.

When H.P.B. began her momentous mission in 1875 the recurrent tide of Psychism had already been creeping over the "stern and rock-bound coast" of Western materialism for a generation. Spiritualism and its phenomena had already bewildered and befogged millions of minds which but a few years before had believed only in "God" and "facts"—the two widely and wisely separated in time and space! Though these phenomena were called "spiritual" by those who were intoxicated by them, it has never been observable that they called for any mental or moral discipline, or that they make either their devotees or the world any wiser or better in any of the relations of Life. "Isis Unveiled" and the "First Object" of the Theosophical Society gave the Western world the needed information and the needed application for the awakening psychic impulse, if it were to be usefully and beneficially investigated. The needed information is still there, yet to be studied; the needed application still to be made by those who call themselves Theosophists.

The world has made some progress in the study of Psychism since 1875, but whether in right or wrong direction as a whole, remains to be seen. The "Spiritualism" of 1850-1900 is no longer fashionable. The great Spiritualist publications have all died, and the mediumship and its phenomena of the last half of the nineteenth century are entombed in now forgotten books. They have been replaced by "pychics," "seers," "initiates" and "occultists," while the ouija-board, automatic writing, psycho-analysis and similar "revelations" and subjective "communications" have displaced the physical phenomena of a generation ago. Whatever else may be said of it, Psychism has entered on a new phase in the West—a religious or *soi-disant* religious, a scientific or *pseudo*-scientific phase, where some attention, at least, is being paid to its rationale, however little to its philosophical import. The present stage must also necessarily prove a passing one, to be replaced in its turn by a more powerful, because more deeply imbedded and misconceived form.

The black science of hypnotism, and its equally dark counterpart, ceremonial magic, must tend to become an Art where as yet they are but dangerous forms of experiment, as "the Cycle moveth."

Now, in India, all forms of Magic have flourished for incalculable ages, and the "lower *Iddhi*" have long since displaced the higher. The *Siddhis* known and assiduously practiced there, not only by the popularly reverenced fakirs, but in the dark and mysterious recesses of the temples, is certainly not "one which exacts the highest training of Spiritual powers," no matter what the claims in its behalf, by practitioners and believers. The unspeakable degradation of India and the Orient generally throughout millenniums is not due to wars, conquests, famines, pestilence or overpopulation. These are but effects, physical, transitory in their nature, and not self-reproductive. No; India's degradation is due to the same cause as the "dark ages" in Europe—a priesthood which deliberately has cultivated and employed generation after generation the "psychic and mental energies" which, if followed up by the weak lead to mediumship, but if scientifically pursued by able men lead to the control of "the mighty magic of Prakriti." It is impossible to employ *spiritual* forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the *astral* plane, and dire results may be produced by it. What dire results have been produced by Psychism in religion, let India witness. What it will produce in science, is already being forecast in the West. Black magic posing as White, as counterfeit coin passes for the genuine, has ruined every religion; Materialism posing as Science enslaves and ruins mankind physically. Both, judged by their fruits, are twin off-spring of the same parent—Psychism mistaken for Spirituality.

Into this maelstrom plunged H.P.B. in India in 1879. If it is a truism to say *ex oriente lux,* equally sure it is that from the East also comes the black shadow which follows every innovation in the life of mankind. Having started her Theosophical work in the West, where the coming danger was but incipient, she betook herself forthwith to India to erect, if possible, a safeguard and a channel for the light of the Masters of the Wisdom-Religion, long since exiles from their ancient home. How strenuous her efforts during six years is shown in *The Theosophist* during that period. What help she had, what mighty obstacles she faced, what masked but potent opposition, is testified to in the pages of the recently published *Mahatma Letters to A. P. Sinnett*—letters all written during that period. The ruin of the "Third Section"—the Parent theosophical society—in the West and in the East will one day be traced to Psychism in India, not its feeble shadow in the Occident.

First to fall victim, all unconsciously to themselves, were the Swami Dhayanand Saraswati and his disciple, Hurrychund Chintamon. Sacredly inspired, they became the friends and supported the holy Cause of H.P.B. Within two years, still believing themselves under the same inspiration, they did their utmost to ruin her and her mission. Their moral balance lost unconsciously to themselves, they could not see that the change was in themselves, not in H.P.B. Next the "sage of Rothney Castle," the great Hume, after receiving some letters from the Mahatmas, became inflamed with visions of great heights to be scaled by himself, of a great future for him to compass. Tempted by the "first curse" described in *Light on the Path* he, like so many other "men of intelligence and power" was "led away from his higher possibilities by it." He undertook to "reform" the Masters and show Them how the world was to be saved—by *him*. "Ambition," the "personal wish to lead, and wounded vanity, dressed in the peacock's feathers of devotion and altruistic work" swiftly made havoc of all his fine professions. He found a "Swami" and "Fern," two tools of two *Dugpas*—and Hume was lost, in more senses than one. Chintamon had gone to England and there sowed the seeds of corruption in Stainton Moses, in C. C. Massey, in Mrs. Hollis-Billings, in Mrs. Simpson, so that Mr. Hume found ready to his hand correspondents as aggrieved and as ready to sympathize with him as he was with them. In India, Mr. Sinnett and Col. Olcott, too deeply devoted to "Masters" (as they conceived the Mahatmas) to be corrupted in the same way, fell easily victim to doubts and suspicions of H.P.B. Meantime, at the "headquarters" Madame Coulomb, Godolphin Mitford ("Mirza Murad Ali Bey"), and others, cursed either with the fatal birth-right of mediumship or the "thirst for occult powers," were at one and the same time professing the utmost loyalty to H.P.B. and her Cause, and secretly striving by every means in their power to cultivate the "lower *Iddhi*." Not one of them could see any relation between the tumult in themselves, the roar and uproar in the Society and among the "probationers" of the "Second Section," and the iterated and reiterated warnings, admonitions, instructions, of H.P.B. and her Masters regarding the "ordeals of Chelaship." Masters and H.P.B. had not deserted *them*; therefore they had not deserted Masters and H.P.B.! "Messages" were still being received; "phenomena" were still being performed; the work still went on; they were not "disciplined" or expelled; manifestly, then, the "Rules" were not for them; the "Instructions" were over-drawn; the "warnings" exaggerated.

Mr. Sinnett went to England to become the guiding star of the "London Lodge." Mr. Moses had already found his "Master" in "Imperator"; Mr. Massey was by turns frozen with doubts, burning with the fever of suspicions; Mrs. Kingsford "vain of her

learning, conceited and proud" of her "psychic powers," was fearful and jealous of Mr. Sinnett burnished with the reflected glory of a long series of "communications from the Mahatmas," Mr. Sinnett weighted deep with the sense of his importance as "representative of the Masters." Out to India went Dr. Franz Hartmann from the United States, Mr. St. George Lane-Fox and Mr. W. T. Brown, "Poor Brown," from England—three men burning with zeal to serve and save mankind by becoming "chelas" and "acquiring occult powers." So between "jungle fever" in the "London Lodge" and "jungle fever" at "headquarters," one might suppose the "probationers" had superabundant illustration before their eyes of "the dangers of the lower *Iddhi.*" The now accessible *Mahatma Letters to A. P. Sinnett* show with terrible clearness that They were under no illusions as to the meaning of the raging storms within the Society and amongst its "probationary chelas," but these "chelas" themselves were completely *glamoured*—so completely that it never once occurred to them that *they* were at fault, that *they* were being "tested" indeed. They all *could* see that "something was wrong" —very wrong indeed. They found fault with each other, with H.P.B., with Masters, but none of them "found fault" with himself! The "abnormal powers" of envy, jealousy, doubts, suspicions, vanity and ambition, when fully aroused by "the struggle for chelaship," were nowhere recognized as being those very "lower *Iddhi*" tearing them to pieces. *Black Magic* as a reality, with themselves as its unconscious prey and tools, Black Magic using the "forces of human nature" in *them* as an instrument to accomplish the destruction of the Society, by turning it into a "miracle club" and its most potentially useful members into "mediums" and "psychics"—all this no more occurred to the would-be "chelas" then than it does to-day. The genuine *Occultism* of the teachings of "Isis" and of H.P.B.'s articles in *The Theosophist* seemed to them mere theory, as they seem to-day. What the students wanted then, and what they want now, is something "practical." Stern self-discipline, rigid self-inspection, study and work for *Theosophy,* Altruism as an unceasing *practice,* as "the highest training of Spiritual powers," are no more popular to-day than in the first septennate of the Parent Theosophical Society.

A study of "The Mahatma Letters to A. P. Sinnett" and of "The Theosophical Movement" will easily show any student of to-day that back of all the shams, all the storms, all the failures in the Parent theosophical society, were the workings of the "lower *Iddhi*" among the best, the ablest, the most earnest of the members, and that back of both was the sinister intelligence and energy of the "adepts of the Left-Hand Path." Who these Masters of Black Magic were and are is as unknown as are the Adepts and Chelas of the Lodge of the Masters of the Wisdom-Religion, but

whoever believes in the existence and powers of the one must of necessity believe also in the other. Both have Humanity as their object—in the one case to emancipate, in the other to enslave. In ordinary existence men are unable to distinguish the politician from the patriot. It is to this lack of discrimination that can be traced the fall of nations, with all its entailed evils. In the world metaphysical men are still unable to distinguish the "lower *Iddhi*" from the higher *Siddhis*, black magic from white, materialism from genuine Science, mediumship from adeptship, self-interest from Altruism. All can in retrospect see the failures of the past; all can in prospect vision the glorious future, but who can apply the lessons of the past to the present? who see that the *Mahabharata* incessantly goes on, that its weapons are ever the same—the lower *Iddhi* versus the higher *Siddhis*, with absolutely *no* compromise between the contending forces?

Psychism is the enemy of Spirituality to-day, as always. Its havoc is as much in evidence amongst mystics and theosophists of 1925 as half a century ago. The causes of failure are the same. The path of redemption is the same: a return to the First Object of the Parent society, a return to the Message and the Messenger of The Theosophical Movement.

USE OF HYPNOTISM*

Question—Is the use of hypnotism for intended good, as in the case of surgical operations, looked upon with disfavor by Theosophists? What relation have the investigation and practice of hypnotism, when only good is intended, to the 3rd. object of the Theosophical Society?

Answer—Replying in part to this question, one can only give a personal opinion, and mine is that hypnotism should be prohibited by law. No one but some very few high-minded and learned physicians should be allowed to practice it. I would as quickly prohibit the general mass of physicians from using it as the general mass of the public, for I regard it as a dangerous and injurious power. The great Charcot, who has popularized it says he would have only competent physicians use it. In the present age of black selfishness I would vote for its total seclusion from use for the present.—

W.Q.J.

**The Theosophical Forum*, December, 1890.

EDUCATIONAL DEFECTS:

The Cause and Cure

FOR several years the foremost educators both in this country and abroad have been cognizant of the fact that in merely affording children an opportunity of theoretical learning, our educational system has failed to prepare them in any practical sense for adult life. So there has been a constant endeavor to introduce into the schools those facilities by which the child may "learn by doing," thus making the schools conform more and more to the community type—a place where the child *lives* instead of a place where he simply studies lessons. Furthermore the tendency of mere intellectualism to produce selfishness and class distinction, to say nothing of the anomalous condition found today among highly educated youth who are at the same time morally delinquent and criminal, has forced us to realize the necessity of training the spiritual, moral, and intellectual faculties synchronously.

Hence has arisen what is called the New Education which aims at the development of character and right feeling, while it seeks to provide the means of training equally the senses, the emotions, and the mind for use in the expression of the whole nature. It is worthy of note that Dr. Reddie, who was the founder of the first school of this type in England, undertook the task of educational reform not from any study of educational theory, but purely from the desire "to help create a higher type of human being, able to cope with the increasing extent and complexity of modern life, and able by a better development of the affections to seek to develop a more wholesome type of human society." Aflame with his spirit others founded similar schools in Germany and in France and several more in England, the last great schoolmaster, Saunderson, of Oundle, perhaps the most daring innovator of all, attempting to make the school represent "the world as we should love it to be."

The principles of the New Education are in brief: a respect for the child's individuality and a belief that it can develop only in an atmosphere of freedom; provision of outlet for the innate interests of the child, "whether they be of the intellectual, aesthetic or social kind, or the synthesis of all these which are found in properly organized handicrafts"; government of the school community by the pupils in collaboration with the teachers—"and that government, as well as the self-discipline which each child must be taught to apply to himself, should be deliberately aimed at rendering external authority unnecessary;" the elimination of selfish competition and a substitution therefor of a "spirit of co-operation which will lead the child to place himself at the service of the community as a whole."

For a most interesting account of the newer tendencies in education, we refer the reader to the American magazine recently started to promote their promulgation, *Progressive Education,* October-November-December, 1924. Behind all these efforts is a recognition of the unitary nature of the individual and a development of its whole range of faculties as a manifestation of one root, or basic, life. The schools instituted along these lines in America are, however, very few, the general public being unaware of the new movement and even now considering the introduction of the Bible and religious teaching into our schools as the only means of securing better educational and moral results.

For a careful study of Western education we are indebted to Mr. Edmond Holmes, a theosophist, who held the position of chief inspector of schools in England for many years. Under the title "What Is and What Might Be," published in 1912, the writer exposes the evils of Western education and points out with unmistakable clearness that they are the outcome of Western religion.

According to Christian teachings, man and nature are not animated by an indwelling life or soul, but are the handiwork of God, who upon the completion of his creation, stands apart from it and calls it good. Nevertheless as soon as He sets it going, it manifests its inherent weakness. Man, God's noblest creature, falls from his high estate and is banished from God's presence. Being thus naturally perverse and originally sinful, he cannot be allowed freedom to follow any promptings from within, nor bring to maturity any inner hidden life; in fact, to permit the development of that which is innately sinful would be a monstrous fallacy. The possibility of spiritual evolution or soul growth through self-initiated effort and expression is out of the question.

Since man's nature is the antithesis of God's nature, man can have no direct knowledge of God; but God, to whom all things are possible, can communicate with man and make his will and his law known in a miraculous way through his chosen Mediator—the law-giver, prophet, priest, or church, as the time and circumstances may determine. Since God is the source and sole operator of the law, man is not morally responsible, his whole duty being to do what he is told, for "it is not in man that walketh to direct his steps." Constantly under the supervision and government of God, he has no opportunity to govern himself or to exercise that self-discipline which he would discover necessary if he were his own governor and responsible for self-initiated acts. His only salvation from sin and death is to walk strictly in the path marked out for him, and as he cannot be supposed to willingly follow the code of laws prescribed, he has to be bribed by the promise of rewards if he obeys and the threat of everlasting punishment if he disobeys. Although the qualities aroused and fostered by appealing to the

ignorance, fears, servility, and ambition of the lower nature are base and ignoble, still man cannot be trusted to do right without anticipation of reward or to refrain from doing wrong irrespective of what may happen to him.

Man's discrimination being errant, as evidenced by his mistaken choice in the beginning, and never being developed through his own exercise, as new situations arise requiring fresh applications of judgment and choice, new rules and regulations have to be added *ad infinitum*. In consequence, every act of life has to be done in a certain way, and a man's righteousness is gauged by the correctness of his performance. This system of salvation by "mechanical obedience" came to full flower in Phariseeism, so sternly denounced by Jesus and illustrated in the parable of the rich young man, who considered himself qualified for discipleship because he had punctiliously observed all the formulae for proper behavior and strictly kept the letter of the law.

Rigid conformity to merely outside standards results in the separation of all actions into good and bad according to their outward appearance. The idea that a specific act is neither good nor bad, but derives its character from the motive that inspirits it and the feeling that accompanies it, is never dreamed of. Thus it happens that a man is esteemed virtuous if he outwardly abstains from those things that the church prohibits or society condemns, while all the time he may be pondering upon them in his heart—a falsity which Jesus tried to make clear to the pietists of his day.

With the rise of Christianity and its extension beyond the bounds of Israel, the authority of the code of laws, or "legalism," was superseded by the authority of the church. The Catholic Church controlled the entire life of man, both here and hereafter, for it arrogated to itself the power either to save or to damn him; it taught him only what it wanted him to know; it required him to accept all that it said and did as indisputably true. In the fold of the Church the faithful are relieved of all responsibility for thought, choice, and action,—passive obedience and servile acquiescence being the marks of the true devotee.

Meanwhile the old rebellious spirit of our "first parents" began to reassert itself, and Protestantism was born. Protestantism put its emphasis on salvation by faith, a man's acts being as "filthy rags." But here again, on account of the belief that there is nothing in common between God and man—no identity of life or nature—no knowledge of God, no inner spiritual realization is possible. All one can do is to have faith and believe. One minister used to say that we should carry around with us an "inscrutable bag," and whenever we came across a question that puzzled us and for which neither we nor the minister could find an answer, we should throw it into the "bag of inscrutables." (In the progress of time

that bag became so full that it burst.) "God knows" is still the solace of the ignorantly resigned and the mentally lazy; or "We shall know bye-and-bye," when they think death shall have transformed their ignorance into knowledge!

However strict a surveillance the church may keep upon her children and however unremitting her efforts to retain a hold upon all their activities, many of them escape her jurisdiction. The gradual separation from the church of art, music, the drama, literature, statecraft, and science marks the slow but steady movement towards freedom of the human spirit. Thus arise two independent worlds—the religious and the secular—and with no relation between them, it follows that a man's conduct in secular affairs has nothing to do with his religious life and no bearing upon his eternal destiny. Moreover, as the secular life becomes more absorbing, man relegates his religious life to the Sabbath day and devotes the remaining six to his ever-increasing worldly interests.

This division of life were bad enough, but many men, perceiving the irrationality of the Bible interpretations, the unscientific statements of the preachers, and their inability to offer a philosophy of life that satisfactorily explains it, repudiate religion altogether. Realizing that there can be no such reality as an outside, personal God—a kind of gigantic Santa Claus—who gave them their souls and who can take these away, who is also the source of the moral law, men conclude there is no soul, no spiritual life, no moral law, and give themselves up to crass materialism and frequently to immorality and lawlessness. For when the fear of God and the restraining hand of the Church are removed, if the one restrained has not meanwhile learned self-control, he misuses his freedom and lapses into a worse condition than before.

However erroneous a man's concepts of religion may be, they represent the best he knows and aspires to be. The religious life stands for what is sacred and holy to many men. Unfortunately, the very distinction which the religious man in common with his fellows makes between the religious and the secular life is peculiarly irreligious "in that it rests upon the tacit assumption that there is no unity, no central aim in life." To quote Mr. Holmes again, "Religion is not a branch or department of life but *a way of looking at life as a whole.* Indeed, it is of the essence of religion that it should look at life as a whole, and *so be able to look at each of its details in the light of that supreme synthesis which we call Divine.* The religion which necessitates the division of life into two branches has missed its destiny and betrayed its trust."

Education has patterned closely after the model set by religion. The parent at home and the teacher in school have striven zealously to act toward the child as God is supposed to act toward themselves. Is not the "child conceived in sin and shapen in iniquity"? There-

fore his every tendency will be evil and must be repressed. Freedom to express his nature must not be permitted, but constraint exercised over him from morning until night. "Go and see what Budge and Tod are doing and tell them not to" expresses the general attitude towards the initiative of the child, says the originator of the new Dalton Plan of education in America. The child must therefore be told in every particular just what he is to do; he must constantly be drilled in the right way of saying and doing what he says and does; and in order that he may not stray from the educational path of salvation he must imitate the teacher in every way. "The teacher must stand in front of him and give such directions as these: 'Look at me,' 'See what I am doing,' 'Watch my hand,' 'Do the thing this way,' 'Do the thing that way,' 'Listen to what I say,' 'Repeat it after me,' 'Repeat it all together,' 'Say it three times.' " The child's nature must never be trusted. If he should act on his own account he would begin by acting very badly. "Imperfection and incorrectness are moral defects" in the Phariseeism of the school.

But the child's irrepressible impulses will at last burst all barriers, like an ice-fettered stream in spring time, and we are at the present time meeting that general revolt from the discipline and methods of teaching of the past. Adults remark sadly that children are not so obedient as they used to be and they wonder why. Can we not see that the reaction from religious constraint on the part of the parents has filtered down into the life of the children and on all sides we are experiencing the "nemesis of docility"?

Well knowing that we cannot return to the spare-the-rod-and-spoil-the-child discipline and dimly conscious of the fact that whatever is to be done must be educational, we think to make them more docile and moral by putting the Bible into the schools and giving the children religious instruction. What effect this is likely to have we may foresee by a further consideration of the parallelism between the faulty education we now have and religion.

Prof. Dewey says that "the old education may be summed up by stating that the center of gravity is outside the child—in the teacher, in the textbook, anywhere, everywhere except in the child." But when has the center of gravity ever been in the human being according to Western theology? Has it not always been in God, in the Bible, in the sacraments, in the clergy, anywhere and everywhere except in the man himself? Another illustration of the influence of religion is found in an incident given by the same writer when he was looking for suitable desks. At last one dealer, more intelligent than the rest said: "I am afraid we have not what you want. You want something at which the children may work; these are all for listening;" and he continues: "That tells the story of the traditional

education. It is all made for listening; *it marks the dependency of one* (the child) *mind upon another.*"

It is the story of the traditional religion as well. If men were independent thinkers, not a single modern church would exist.

As in the religious life, faith and information about God are taken for knowledge, so in education, information about a subject is assumed to be knowledge. Knowledge may be defined as that assimilated information which has become a part of one's inner experience. Information is the "raw material" for knowledge and bears the relation to it of outer to inner—a distinction to be seen in the study of history. The pupil may know all the dates and events of a given period and be able to write them on his examination paper, and still have no "historical sense"—no knowledge of their significance, how they came to be, their relation to other periods and their bearing upon the future. Still less does he inquire into the evidence of the data to discover whether the historian has presented a true picture of the past, or whether he has given a partial, prejudiced, distorted view in support of his own party, his church, his nation. The pupil has no real knowledge and accepts unquestioningly the authority of the book.

But has not religion insisted upon man's accepting the authority of "*the* Book"? How many of our textbooks have had to be "trimmed" into agreement with the old "authoritative" chronology of the Bible, its apparent contradiction of evolution, and its thousand and one other unscientific statements,—or unscientific interpretations of them!

We can note but one other glaring defect of our educational system—the examination system. Mr. Holmes says "It is notorious that the application of the examination principle to religion—the attempt to estimate spiritual health and growth in terms of outward action—generates hypocrisy, or the pretense of being more virtuous (and more religious) than one really is." Applied to education it breeds another kind—the pretense of being cleverer than one is, especially in the child who has the most retentive memory and facility of expression. For who has not "crammed" for examination and promptly forgot all about what he read the moment the examination was over? However, the child who remembered the most, shone most brilliantly on examination day and received the highest mark! Thus self-deceived as to his own knowledge, he often fails when later he comes in contact with real life and undertakes what he is not competent to do. The dull pupil, accepting the mark as the true index of his ability, becomes discouraged and often falls below the level of his possible attainment. On the other hand, as we all know, the poor scholar who possesses qualities not measurable by an external examination, may become the most useful citizen.

As religion assumes that man can be induced to righteousness only by hope of reward, so in school it is supposed that a pupil will not do his best unless he is stimulated by the anticipation of a prize or some award of merit, which at once arouses competition, jealousy, selfishness and every variety of ill feeling. And since prizes are only for the few, in these few it fosters vanity, class-distinction, and the ambition to outdo all others, no matter at what cost of his own finer feelings or sacrifice of the feelings and claims of others. The mad race for private, individual, educational salvation takes no thought of the salvation of others, nor allows for any recognition of those community interests to which the individual should contribute. Just as there was no idea of a heaven for all, so there is no idea of a common life, which it should be the aim and joy of the most talented to serve, and to uplift, by his self-sacrificing efforts.

It seems sufficiently clear, then, that the chief defects of our education are due to prevailing religion, and that the revival of religious instruction in the schools can but renew and perpetuate those evils for which it is responsible. It is equally obvious that to release pupils from school for religious instruction is only to keep alive the hateful division into "religious *and* secular" to which we have before adverted. The child is bound to learn something about law in his school studies; then he goes to his religious lesson and is told that in a universe of law miracles are possible! And immediately he thinks how he can "get by." He follows in the footsteps of his parents and hopes for the best when he has done the worst; he looks for something to turn up when he has turned nothing in; he thinks the Lord will take care of him when he makes no provision for himself. Yet Jesus said that not one jot nor tittle of the law should pass, but that all would be fulfilled.

Can we fail to see the imperative need of a *synthetic* education which will regard all life as a unit; the nature of man as unitary; that there is no spiritual *and* moral *and* intellectual, unrelated and independent of one another; but there is One Life expressing itself through all these various faculties? In considering moral education possible by itself, we have proved our ignorance. In the last analysis religion and education have failed because they have thought man had a soul, as a thing apart, which must be saved. Man *is* a soul—the soul is the man. The soul manifests as mind, as feeling, as body, and only when we educate and use all faculties for the purposes of the immortal soul, will either the school or the world find its true place in the great evolutionary, and educational, Scheme of Nature and of Man.

THE ODDS

CHILDREN of our time and place, we unthinkingly accept at the first the standards of life we find about us; it is easier to follow the quality of inertia than to think for ourselves. Partaking of the quality of harmony, we seek that which is pleasant in relationships with fellow-men, and companionably enjoy the pleasures of life with those whose interests do not happen to conflict with our own; avoiding the others, life seems a contest, strenuous but not unpleasant.

Led by Karma, we encounter that knowledge which was ours perhaps in former births; but *that* has naught in common with the ideas and habits of our environment. Syncretist and antinomist by nature, we try to fit the new philosophy into our lives; bit by bit replacing the old by the new. Theosophy becomes a subject of personal belief, of conversation, then perhaps of mild propaganda. At last we find that we have reached the point where there can be no dividing line; we can be no longer Theosophist in belief and marauder in action, but Theosophy—which is the Brotherhood of Man—must come first, and must come first all the time and in every place.

We arrive at this in various ways; some by thought-out conviction, some by producing intolerable conditions internally, trying to travel in two directions at once. In any case, when we have set our feet once and for all on the road which leads away from self to ALL-SELF, we find ourselves at once, and with horrifying suddenness, no longer in a race, but in a battle; and thinking to see under the seeming only a sham battle, a new phase of the sportive contest, we smile at our erstwhile friends, in hope of return, of reassurance, of appreciation, of our new views, perhaps even of actual coöperation.

And then the mask falls forever; these people *did* appreciate and sympathize with our views; *did* believe in altruism, sacrifice, the Brotherhood of Man, just so long as we made no dangerous attempt to put these things into practice. But now! teeth are bared and swords are out; our friends and relatives have undergone a werewolf metamorphosis overnight; they, first of all, will join in the universal attempt to crush us utterly, if we persist in this insanity. We are surrounded on every side by friends turned enemies; prosperous, our interests are with the disinherited; the disinherited, who will be with us only so long and insofar as our course conduces to their own interests of *self*.

Confronted with the necessity of action in the world, strong, efficient, and sustained action by the rules of the new game we are playing, we find ourselves ringed by innumerable men of keener

brains, better bodies, trained and experienced from birth in the use of weapons now denied to *us*. Far in the distance, perhaps, we see a comrade or two, but each of them already battling odds seemingly above his strength, each so far away that to reach him and join forces we must pass through a thicket of slithering steel.

In that hour we know the meaning of *Their* agony, *Their* occasional despair of the race, which we had, perhaps, thought only the ebullition of overwrought and overworked personalities; in that hour we know the full meaning of Kali Yuga, the Black Age; the age of remorseless, ferocious, utter selfishness; so cold, so complete, so immovable as to seem like the impersonal destructiveness of the avalanche or tornado; yet staring at us from the eyes of men with keen intelligence, searching us through and through, estimating our weaknesses, seeking the points to strike with safety and efficiency.

We had not seen this before, *for we were on the other side.* And then, perchance, many a poor wretch despairingly encountered this same time-spirit, in our own eyes; a spirit which seemed to us *then,* the lawful exercise of the right of self-preservation, duty to kin, duty to nation, or heaven knows what.

But now we know what hell means; we are overborne by the effluxes of powerful personalities, the waves of hard, violent self-righteousness, the contemptuous, savage command in the eyes of the oppressors. So long as we move not, we are safe; all these have more important work on hand, more important foes to conquer. One step, and the steel will hiss; we feel ourselves alone; all alone, and weak.

In furious resentment at the complete perversion of views, the narrowness, the intolerance, the cowardice and selfishness universal, we could joyously rush forward and die fighting, if only we could, in dying, kill and destroy as we shall be destroyed. But even that is barred to us; we are fighting *for* these people, and not to destroy them. We must disarm without killing; must meet razor-edged blades with bare hands.

Then our wish is to run; to rush madly into the depths of the wilderness, to live on roots if need be, but never again to mix with the world of men; to seek solace on the quiet bosom of Nature, to forget our aching disillusionments, our sick hearts, listening to the songs of birds and the ripple of joyous waters; to wash our hands of the world and let those who live by the sword die by their own swords unhindered by us.

But we cannot play the coward. And seeing that we *must* face the issue, we rise in the calmness of despair, and find within ourselves the *knowledge* that we are no isolated fragment, but *That* whose sweep encloses all things, all friends, all enemies; That which is indestructible, immemorial, unchangeable. Nothing worse can

befall than the destruction of the personal self; yet, be that destroyed a thousand times over, *we* are untouched.

Imbued with the calmness of that knowledge, we find our sight clear; we find ourselves possessed of vision denied those who suffer from the cataracts of self; we know *their* weaknesses through and through, while we are to them an unknown quantity, dangerous with the mystery of madness; their strength is our strength, for it is drawn like ours from Impersonal Power; that Power before whose awful and implacable purposes of selflessness these personalities will be some time rent like clouds before the cyclone.

They fight for preservation of self; we care naught for self. They have the world behind; we the Universe.

THE ROAD TO KNOWLEDGE

For the former existence of Atlantis to be accepted, the "animal ancestor" theory of human descent has to be given up in favor of human evolution through cyclic civilizations; science has to confess ignorance of the true cause of continental upheavals, abandon the "earth shrinkage" theory and accept the possibility of evolution *arising* within spiritual and mental instead of material Nature.

Science claims to use the inductive method of reasoning from particulars to generals. Yet an analysis of scientific methods and scientific history proves that the real method in practice is *deduction*. The validity of deduction depends entirely upon the "generals" used; and science claims the "generals" of Plato, Pythagoras, *et al* to be purely imaginary and woven of moonshine. Nevertheless, the "generals" of the scientist, by which he presumes to judge present facts and universal past testimony, are conclusions leaped at by his mind from the consideration of a few scattered facts which happen to arrive on the scene first.

What are the Generals of Theosophy and of ancient philosophy? Simply the fundamental laws of the universe carried over from previous periods of evolution and transmitted to an endless line of guardians. Obviously, inquiry into their origin is useless; they are coeval with manifestation. *Proof* is another matter: anything which is true should be susceptible of immediate and practical checking. The scientist refuses to check Theosophy because he does not understand its origin and because its successful study necessitates abandonment of his present hypotheses—those hypotheses with which his personal fortunes are bound up and which with him have replaced religion.

OF "METAPHYSICAL HEALING"*

THE time for temporizing or for silence in respect to what are severally styled "Mind Cure," "Mental Science," "Christian Science," and the like has now come to an end, and the moment has arrived when something definite should be said on these as well as some other subjects. The first note was sounded at the theosophical convention for 1890,[1] when in the message sent by H. P. Blavatsky she wrote that some of these practices were of the nature of black magic as explained by her in that message. She says "In other words, whenever the healer interferes—consciously or unconsciously—with the free mental action of the person he treats, it is Black Magic". At that time many persons were hurt, some on their own account and others on account of the feeling they had that people of the class who believe in and practise these so-called sciences would be thus driven away from the Society. Several members accordingly studiously refrained from mentioning the matter, and in many quarters it fell into silence absolute.

In the first place, it cannot be said that no cures have ever been accomplished by means of the practises referred to. There have been cases of cure. For, indeed, one would have to be blind to the records of the medical profession to say that the mind has no part to play in the cure of diseases. That it does have, any physician knows, for if the patient continues to be depressed in mind there may be a failure or even a death. But this is not "mind cure" nor "mental cure". It is an assistance to the regular treatment. And as very many of the troubles of people are imaginary, sometimes in the acute form because of imagination, it does happen in those cases that a cure may be effected by the schools we are speaking of. Some nervous derangements may be thus cured. And if that is brought about by directing the mind of the patient to high thoughts, there can be no objection to it. But if the mind is filled with wrong philosophy, or if the affirmations and denials found in these "sciences" are used, or the "construction of the divine and spiritual form" be gone into, the whole thing is bad.

And here it is well to state our position about the cure of bodily ailments. It is that inasmuch as they are of and in the body, those that come from a wrong attitude of mind will disappear when we are contented and self-centred, while those that are chronic, being mechanical and physical, ought to be treated by such means and not by an attempt to drag the spiritual and divine down to this plane of

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*This article first appeared in the *Path* of January, 1892.

[1]Rept. of Conv. 1890. (See "Five Messages from H. P. Blavatsky to the American Theosophists," pp. 21-26. Eds. THEOSOPHY).

being. In none of the ancient schools was it permitted to one to use for himself, or to sell, the divine or spiritual powers. Furthermore we see that the savages are the most healthy of men. Yet they know none of these things and do not care for such ideas. Yet although the Red Indian of the early days did much murder and lived not righteously, he was a fine specimen of physical health. This shows that health may be maintained by attention to the ordinary laws of nature on the material plane by attending to hygiene and exercise. Yet again, looking at the prize-fighter and the athlete, it is plain that they, by attending to the same rules and wholly disregarding the fine theories of the mental healers, become well and strong and able to bear the greatest fatigue and hardship. It was the same in the days of the athletes of Rome and Greece.

A number of fallacies have to be noticed in these systems. Using the word "thought", they say that our diseases are the product of our thought, but they ignore the fact that young children of the tenderest age often have very violent diseases when no one will say they have had time or power to think. Babies have been found to have Bright's disease and other troubles. This is a fact that looms up before the arguments of the mental healer and that never will down.

But regarding it from the theosophical side, we know that the thoughts of the preceding life are the causes for the troubles and the joys of this, and therefore those troubles are now being exhausted here by the proper channel, the body, and are on the way *down and out*. Their exit ought not to be stopped. But by the attempt to cure in the way of the healer they are stopped often and are sent back to the place they came from, and thus once more are planted in the mind as unexpended causes sure at some other time to come out again, whether in this or in another life. This is one of the greatest of dangers. It will in many instances lead to insanity.

The next fallacy is in the system of affirmations and denials. To assert as they do that there is no matter, that all is spirit, and that there is no evil but that all is good, and that "this my body is pure and sweet and free from trouble," is philosophically and as a mere use of English false in every respect. "Spirit" and "Matter" are terms that must exist together, and if one is given up so must the other disappear. They are the two great opposites. As the Bhagavad-Gita says, there is no spirit without also matter. They are the two eternities, the two manifestations, one at one pole and one at the other, of the absolute, which is neither matter nor spirit but wholly indescribable except as said—it is at once spirit and matter. Likewise Good and Evil are two opposites mutually existing, the one necessary in order to know the other, for if there were no evil we should not know what to call the good. One might as well say that there is no darkness but that all is light. By these foolish affirma-

tions all relativity is abolished, and we are asked to abandon all proper use of words in order to satisfy those who wish to show that optimism in all things and at all times is the right position. The "Christian Scientist" goes further and says God is all good, the argument being in fact nothing at all but a play on the word god. It would not work in Spanish, for there good is *bueno* and god is *dios*. This assertion calmly refuses any admission of the patent fact that if God exists he must be evil as well as good, unless we revert to the old Catholic idea that the devil is as strong as God. And even if we say that God made the devil and will one day stop him, the evil is a part of God unless in some respects he is not responsible for the world and beings. But the last affirmation, that one's body is sweet and pure and free from disease, is degrading as well as false. It may be true that bodies are illusions, but they are not the illusions of single individuals but of the great mind of the race, and therefore they are relatively real—as they are now constructed—for the minor beings who make up the race. No one has the power to escape from this great illusion of the total mind until he has risen to an actual conscious realization of that mind in all its departments. The affirmation has its refutation in itself, for if one person can thus destroy this relativity so far as he is concerned by merely affirming against it, how is it that the illusion still remains for and has sway over the remaining millions? Still more we know that the body is a mass of things that are not good nor pure, and that in the abstract sense of these affirmations the most unnoticed physiological operations are actually disgusting.

The line of demarcation between black and white magic is very thin, but it is quite plain when one sees the art of healing by means of such high forces as are claimed by these schools practised for purely selfish ends or for money in addition. There is danger in it, and all theosophists ought to look well that they do not fall themselves or cause others to.

The great danger is from the disturbances that are brought about by the practise. It is a sort of yoga without any right knowledge of method; it is blind wandering among forces so subtle and so violent that they are liable to explode at any moment. By continuing in the way taught a person actually from the first arouses latent currents of the body that act and re-act on the astral and physical and at last bring about injury. I have in mind several cases, and some of them those of actual insanity due wholly to these practises. Of these I will say more at another time, and may be able to present a record that will astonish those who, merely to cure some ailment that medicine is fully able to deal with, go aside instead and play with forces they have no knowledge of, and put them also into the hands of others still more ignorant, all the while deluding themselves with the idea that they are dealing with high philosophy. The philosophy has nothing to do with it except to act

as a means to centre the thought so that inner currents may come into play. The same result might be brought about by any system of talk or thought, no matter how erroneous.

WILLIAM Q. JUDGE.

MORE ON METAPHYSICAL HEALING*

Question—In Forum No. 37 Mr. Judge asserts that "Metaphysical Healers have stumbled unknowingly on a great law." Now as I have been, and am still, possessed with the idea that each individual is herself alone conscious of her conscious efforts to obtain knowledge of principles and laws, I shall esteem it a favor if Mr. Judge will explain the principle by which he determines the fact that others, knowingly or unknowingly, find truth.

Answer—I do not claim that there is some "principle by which I determine that others knowingly or unknowingly find truth." I merely state the fact that in my opinion the healers spoken of have stumbled on *a* law. I did not nor do I now state what that law is. If they know what law I mean, then they need no information from me. But I do not agree that the questioner is right in saying that "each individual alone is conscious of her (why *her* and not *his* also) conscious efforts," since I have for many years known that other individuals may also at the same time be fully aware of these "conscious efforts" by others. I know—in a way I am not obliged to detail—that the members of our Great Lodge have full information, unknown to those outside the Lodge, of the "conscious efforts to obtain knowledge of principles and laws" on the part of good men and women, and in this search that help is frequently extended but is not seen nor recognized, although it is felt and has results. But I am wholly at a loss to see any sequence whatever between the premise of the question and the question itself. The healers have hit upon a law, but they fail as yet to know it fully, and I, for one, should be sorry that they knew it all until they show to my limited understanding that they are philosophically fitted to have complete possession of a very dangerous force. However, if the march of cyclic evolution decrees that people should find edged tools to play with and cut themselves withal, I am too puny to be able to prevent it. But each day more proof is offered that H.P.B. was right when she wrote to the American Section that powers were surely coming forth in this people, and that efforts must be made to provide a new soil for them to grow in instead of our present selfish, greedy, and individualized but uncivilized human nature, from which of course I claim no exemption.—*W.Q.J.*

**The Theosophical Forum*, September, 1892.

STUDIES IN THE SECRET DOCTRINE

IV

DEITY IN NATURE

THE SECRET DOCTRINE rejects the notion that in any part of Nature God exists. Deity and Nature are not separate but the One Reality. God is neither male nor female; it is not a person, nor even a personality. Deity is the one universal principle—LIFE, immutable and "unconscious" in its eternity. It is the essence of every atom of matter, nay more, it is substantial, is substance itself. Says Mahatma K.H.:

> The God of the theologians is simply an imaginary power. . . . Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery,

and we might add is so today.

In its ignorance mankind falls a prey to the machinations of an exploiting priesthood; because though ignorant it is craving for a "beyond" and cannot live without an ideal of some kind, as a beacon and a consolation. It is sometimes said that the belief in the existence of a personal God is so universal that there must be some basis of truth underlying that conception. That is so. It lies in this noble aspiration, this unintelligent but instinctive craving on the part of man for the perception of order in chaos, and for the knowledge that "the Heart of being is Celestial Rest." Because man is god, and because he has forgotten, and is made to forget, that stupendous and sublime fact, there have come into existence the false substitutes of a personal god and an extra-cosmic deity. "To deliver humanity of this nightmare" it is necessary to restore to the individual an unshakable faith in his own powers, and the God within himself—nay, bring him to the conviction that he is deity, now in latency and can realize himself as such in the progress of time.

Faith and conviction are born of knowledge and experience. Thus they differ from belief and fanaticism. Man has forgotten his divinity and immortality and all that remains with him is a vague, dim, misty, instinctive remembrance that somehow, somewhere, they must be. On the other hand an equally universal belief has taken hold of man's fancy and imagination, *viz.*, that himself and the world are but the ephemeral shadows which in his inscrutable will and pleasure God, who is above and beyond them both, has created and fashioned into existence. This notion, also universal, has a substratum of fact. It lies in the ever-changing nature of the One Life; if real life is in the spiritual consciousness of that life, real death is the limited perception of life. Conscious existence in Spirit

is immortality; unconscious existence in matter is annihilation. There are two mighty possibilities for Man, in whom Spirit and Matter are properly equilibrized: (1) Immortality; (2) Annihilation. There is no power anywhere save in Man himself by which he can escape the second and attain the first; there is neither god in heaven to bestow the gift of immortality, nor a devil in hell to tempt him to destruction. In man, and only within himself, is the dual possibility.

It is necessary for us to recognize this one clear purpose of Nature, which Nature is the manifestation of the one substance-principle—LIFE. The aim of evolution is the attainment and retainment of Immortality by Man. In the human kingdom that possibility arises. The whole flow of Life-Impulse directs itself for the begetting of Man. In him alone the triple unfoldment shows itself —Spirit wedded to Matter has at last given birth to Intelligence, to Self-consciousness. What is man going to do with himself?—that is the mighty question which Mother Matter and Father Spirit discuss among themselves. Says the parent:

I bid you but be;
  I have need not of prayer;
I have need of you free
  As your mouths of mine air;
That my heart may be greater within me,
  Beholding the fruits of me fair.

Man is the one free agent in Nature. His intelligence makes him free. Will is not directly free elsewhere in Nature; the law of Karma adjusts the encroachment of matter on the flow of Will which is the power of the spirit. Only in the human kingdom, with the birth of intelligence, Will becomes free; and thus at last Karma finds the aid of an agent independent of itself instead of a passive instrument for its compensating operations. Thus even that Law of laws offers itself to become the Servant of Man; "help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance," says the *Voice of the Silence*.

All Nature, except human nature, is non-conscious though animate, sensitive and vital. The human kingdom, of all her kingdoms, has acquired intelligence, and for the rest Nature is the assemblage of the resultant factors of the diverse properties of the qualities (Gunas), and of the combinations of primitive matter. Therefore outside of her human kingdom, Nature is neither moral nor immoral, and is destitute of malice, cruelty or their reverse affection. She is only just, and that because she is blind. Therefore with the ancients the Goddess of Justice was blind-folded. Good and evil are, truly speaking, absent in Nature and only make their appearance in the Kingdom of Man. Nature, says Mahatma K.H.:

follows only immutable laws when she either gives life and joy, or sends suffering and death, and destroys what she has created. . . . The real evil proceeds from human intelligence and its origin rests entirely with reasoning man who dissociates himself from Nature. Humanity then alone is the true source of evil.

In the varied transformations of evolution there is a particular stage where two opposing energies are so balanced that friction results, and the yield is a third energy which has in it the properties of both and yet it is different from either of them. This Plane of Balance is the Human Kingdom; it also is this earth. In the vast spheres of the starry-world, as in minute ones of atoms it has its place; it manifests in the majestic march of hosts of hierarchies, as in the moral law which governs the heart of man.

We have to learn to define Man differently. In whatever corner of this ever-expanding Universe-Brahamanda, whenever Spirit-Purusha and Matter-Prakriti come to the point of equilibrium there and then the One Life has reached its humanity, and Man-Manushya is born. In the universe Spirit and Matter, Purusha and Prakriti, each pass through the Student-stage (Brahmacharya) to male-hood and female-hood, seek each other, court and love and through marriage enter the Householder-stage, Grihashta-Ashrama, and out of that primal holy wed-lock the Thinker is born; then the Father devotes himself to the instruction and guidance of the Son, while the Mother nourishes and protects him. Since the birth of the Son the parents do not live so much for each other—as they used to—but devote themselves to their progeny. The Son is superior to both his parents whose energy, centripetal and centrifugal alike, he has inherited. That is what is implied in the significant statement of the *Secret Doctrine* (I,276) "Man, being a compound of the essences of all those celestial Hierarchies may succeed in making himself, as such, superior, in one sense, to any hierarchy or class, or even combination of them," and let it be pointed out that he may also *not* succeed.

The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who—whether we give to them one name or another, and call them Dhyan-Chohans or Angels—are "messengers" in the sense only that they are the agents of Karmic and Cosmic Laws. They vary infinitely in their respective degrees of consciousness and intelligence; and to call them all pure Spirits without any of the earthly alloy "which time is wont to prey upon" is only to indulge in poetical fancy. For each of these Beings either *was,* or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara). They are *perfected,* when not *incipient,* men. (I,274-275)

In sober truth, as just shown, every "Spirit" so-called is either a *disembodied or a future man.* As from the highest Archangel (Dhyan Chohan) down to the last conscious "Builder" (the inferior class of Spirit-

ual Entities), all such are *men,* having lived aeons ago, in other Manvantaras, on this or other Spheres; so the inferior, semi-intelligent and non-intelligent Elementals—are all *future* men. That fact alone—that a Spirit is endowed with intelligence—is a proof to the Occultist that that Being must have been a *man,* and acquired his knowledge and intelligence throughout the human cycle. There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole infinite Kosmos which hath no bounds, and which people call SPACE, considered independently of anything contained in it. But the first differentiation of its *reflection* in the manifested World is purely Spiritual, and the Beings generated in it are not endowed with a consciousness that has any relation to the one we conceive of. They can have no human consciousness or Intelligence before they have acquired such, personally and individually. This may be a mystery, yet it is a fact, in Esoteric philosophy, and a very apparent one too. (I,277)

The Doctrine teaches that, in order to become a divine, fully conscious god,—aye, even the highest—the Spiritual primeval INTELLIGENCES must pass through the human stage. And when we say human, this does not apply merely to our terrestrial humanity, but to the mortals that inhabit any world, *i.e.,* to those Intelligences that have reached the appropriate equilibrium between matter and spirit, as *we* have now, since the middle point of the Fourth Root Race of the Fourth Round was passed. Each Entity must have won for itself the right of becoming divine, through self-experience. Hegel, the great German thinker, must have known or sensed intuitionally this truth when saying, as he did, that the Unconscious evolved the Universe only "in the hope of attaining clear self-consciousness," of becoming, in other words, MAN; for this is also the secret meaning of the usual Puranic phrase about Brahma being constantly "moved by the desire to create." . . . The Mind-born Sons, the Rishis, the Builders, etc., were all men—of whatever forms and shapes—in other worlds and the preceding Manvantaras.

This subject, being so very mystical, is therefore the most difficult to explain in all its details and bearings; since the whole mystery of evolutionary creation is contained in it . . . every atom in the Universe has the potentiality of self-consciousness in it, and is, like the Monads of Leibnitz, a Universe in itself, and *for* itself. *It is an atom and an angel.* (I,106-107)

The Eternal Motion of the Great Breath creates as well as kills. It brings manifestation into being, but it also dissolves it. As a mighty wave in the shoreless Ocean of Absoluteness it arises to fall back into It and arise again, and so go on for ever and ever and ever.

Change, constant, continuous, is its one characteristic. That very characteristic gives birth to Spirit-Matter-Man but it also destroys all three—and to that destructive-regenerative process, there can be but one exception: MAN. Endowed with Will which becomes free and Intelligence which is controllable, mortal man can handle that characteristic of change, and harnessing it in his service so utilize it that he survives its rises and its falls. Otherwise man like all else is pulverized to primal ashes and to fiery mist. Such survival makes

man a Master, a Maha-Atma—a God indeed. To this mysterious attainment the *Gita* makes reference:

> Among thousands of mortals a single one perhaps strives for perfection, and among those so striving perhaps a single one knows me as I am. (Seventh Discourse)

It is of the stupendous achievement that a hint more valuable than many a treatise comes from the Mahatma M.:

> The Individuality to run successfully its sevenfold and upward course has to assimilate to itself the eternal life-power but in Atma and then blend the three, Kama, Manas and Atma into one—the sixth, Buddhi. Those who succeed in doing so become Buddhas, Dhyan Chohans, etc. The chief object of our struggle and *initiations* is to achieve this union while yet on this earth. Those who will be successful have nothing to fear of during the fifth, sixth and seventh rounds. But this is a mystery.

The struggles of the human kingdom are beset with the curse of its individualistic nature. But that curse is a blessing in disguise. Individual man has to attain universal self-consciousness by following the path of responsibility. Reverence of and Reliance on the Self within, his Rex Lux, the Lord of Splendour and of Light, leads man on to the goal where the Great Cry is heard—"Aham eva param Brahman: I am verily the Supreme Brahman." That Impersonal Principle has to be embodied by us. Human intelligence and self-consciousness make that a possibility.

While Nature aims at this and brings that mightiest of possibilities within the range of man, she moves on undisturbed, like the Gunga and the Nile, to her Ocean of Absoluteness, to empty herself in the peace of pralaya. The appointed hour of Nature!—she observes that with uttermost fidelity. The Time element of her being is crushing; it is that because it is compassionate. Nature's superb gift to man is her most profound sacrifice and when man fails to accept it, that compassionate sacrifice assumes another aspect and puts man to aeons of pralayic sleep. Mother-Nature sings, "Sleep thou on; time will come again; what thou hast lost now of my offering will recur for thee in the hereafter."

Nara-Man has to know himself as Narayana-God in a given cycle. Impersonality has to become embodied, Wisdom-Bodha has to incarnate in the Lord of Wisdom-Buddha in a given time. Nature or the One Life works on and on, through success when man becomes Master and through failure when men remain slaves to her gyrating cycles.

In spatial depths there exists a mysterious Principle which contains the seed of Divine Incarnations and is the potency and cause of all Avataras. That Seed is the Jewel of Jewels in all Nature. It has within it, in collectivity, the experienced realizations of all men who have become Super Men, Mahatmas, Buddhas. In the esotericism of the *Gita*, Krishna, in one of His aspects, represents that Seed; in that of the Puranas it is spoken of as Maha Vishnu,

which is an Impersonal Principle and not the being of a personal God. It is sometimes called the Cerebrum of Adam Kadmon in Kabalistic phraseology. Such is the Teaching.

Perfected Men or Mahatmas as a Fraternity and a Hierarchy are the positive aspect of the Law of Cycles. Such a Fraternity is in a real sense the Father aspect of the Great Breath and the rest in manifestation is Mother Nature. This Fraternity is symbolized in Buddhist esotericism as Sangbai Dag-po, the Concealed Lord, "the one merged with the Absolute."

To become one of that Fraternity is the special opportunity and privilege which comes to man, in accordance with Karmic and cyclic law. If the Human Kingdom is the Kingdom of Balance, if this earth is the globe of balance, so is there the hour of balance for the soul of man in the course of his earthly incarnations. The plane of balance is the field of Kurukshetra. Theosophy, the Wisdom-Religion, offers that opportunity to the courageous seeker and the self-reliant man. It says to him:

> Thou has to saturate thyself with pure Alaya, become as one with Nature's Soul-Thought. At one with it thou art invincible; in separation, thou becomest the playground of Samvritti, origin of all the world's delusions.
>
> All is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and the silent Thinker, the victim of thy lower Self. Thy Soul cannot be hurt but through thy erring body; control and master both, and thou art safe when crossing to the nearing "Gate of Balance."
>
> Be of good cheer, O daring pilgrim "to the other shore."

MISTAKEN VIEWS OF KARMA

1. That the Law permits an unfeeling attitude toward those in trouble. In reality their trouble may have arisen from just that unfeeling attitude toward others.

2. That Karma is fatalism; in reality, while our environment is created by past action, and cannot be escaped, *it will be gone through;* and it is our reaction to that environment which creates our future environment.

3. That we can rest on our oars, decline to do our best, and wait for our own to come to us. The Karma of laziness, mental, moral, or physical, is as severe and unerring as any other kind.

4. That Karma is enforced by some one or something outside of ourselves. Karma is our own inner reactions, which bring about due results in the so-called outer world.

LIVING THE LIFE

DEAR COMPANIONS:

The work you have planned out for the others seems good, for they should be helped as much as possible. If others are not trained to take hold, the necessary help and education will be minus, should anything happen to us; it is also the study and preparation on the part of beginners that will make them more efficient as propagandists. But let their *initiative* work as much as possible; suggest and adjust when necessary. Why not begin by taking the three fundamental propositions of the *Secret Doctrine,* for upon these the whole system hinges? Get them well grounded in these. The first thing to make clear is the impossibility of the ordinary conception of a personal or separative God; then the importance of realizing the Self as all in all; then the law of Periodicity with all its applications —"the world's eternal ways;" and reincarnation by analogy. After the Fundamentals they might take up the *Ocean* chapter by chapter, getting grounded in question and answer. Explain that the object is to formulate for themselves, and thus make their understanding good. If they are helped they should get themselves in a position where they can best help others. This is the way to learn and know.

It is difficult to help individuals as such, especially where all the strength is needed for a general effort. It is quite easy to be drawn into this helping of individuals by our sympathies and sometimes do things that are not helps at all, although perhaps a pleasure to both giver and receiver. Wisdom is needed in any case; sometimes "jolts instead of johnnie-cake" are needed. I have met much of all kinds of people, and have learned some discretion in the treatment of them. You, in your position will also meet them and will have to deal with them—for their good, so far as the general good permits and wisdom dictates.

That is an interesting phenomenon you speak of where a brain injury made the man forget his name, and able to do something he was unable to do before. It was the same man, of course; his lapse of memory did not alter that fact at all. Neither did the other fact, that he was under the new condition able to play billiards, change the man; the brain instrument by the injury had one door opened and another shut. If he was able to play billiards actually and never played before in his life, I should say that such an one had done so in some previous life, which the injury gave access to. The previous life, also, must have been comparatively recent because that game in its present form is not very old. We have to remember that every man has a vast store of capacities, behind the nature we see, gained in past lives. Anybody's capacity is governed by the particular Karma of that life, admitting of only a portion of his acquired knowledge and capacity being expressed. There are many lives

where the tastes, desires, and capacities change entirely *without* any brain injury showing that one set of Karmic causes is expended and another set ensues. In any and all cases what is in expression is from the store of experience of the past, for no one can do anything that is not *related* to past experience whether in this life or some other one. Solomon said there is nothing new under the sun, meaning, I think, that whatever is done, flows from what *has been* done, for there is no other knowledge than that which comes from experience, "experience" being considered in its widest sense.

The Saptarishis are not very well explained anywhere, though there are certain things said about them that might give an idea, such as: "they are intimately connected with the present age—the Dark Kali Yuga;" "they mark the time and duration of our septenary life-cycle;" "they mark the time and the periods of Kali-Yuga, the age of sin and sorrow;" "they are as mysterious as their supposed seven wives—the Pleiades of whom only one—the hidden one, has proved virtuous." Speaking of the constellation of the Great Bear, H.P.B. makes the remark that these Rishis are the informing souls of the stars mentioned, and that they lie *across the loins* of the constellation (her underlining) and that they are the Seven elemental powers—the Rupa Devas. There is a hint, too, that they are connected with generation. From it all I judge that there is a class of beings that have not been and will not be men in this Manvantara; they are of seven different degrees, not connected with man as a septenary being, although they are with the cycle of Kali Yuga. These cycles must be in a general way determined by *man* as to their nature, which is what the Star Rishis respond to in particular. It would seem that all the sex vagaries that come up in various directions, and the many visions and "communications" of "Masters" spoken of by persons so thinking are of that nature. You know it is said that very little information was given out about the elementals for the reason that the mind, by directing the consciousness, can segregate the various planes and arouse the elementals to action in relation to the Thinker. Sex ideas strongly held and attempted to be "spiritualized"—as the saying is—might easily, I can conceive, attract beings of that nature which would assume the coloring of one thinking in that relation, adding to the main point of attraction—generation—anything that would serve to keep the close contact. Being elemental they respond to their own peculiar stimuli, without any sense of responsibility—not *knowing* man's nature. The safe road is the one pointed out by the Messengers: you remember H.P.B. said, "Beware of the path of the Star Rishis."

Well, Companions, keep on with well-doing; our work is needed badly, and while there are few to listen, we serve the many through the few.

Love to you and best of success everywhere. As ever, *R.C.*

AMONG FRIENDS

"WHAT'S become of the Robinsons — does anybody know? They weren't at the meeting tonight, and I haven't seen them for several weeks."

Mother always is the first to notice when one of our "Theosophical families" absents itself from the work for any considerable time; and she usually mentions the fact at some after-meeting conference—just as she did this evening, following a lively study-class session where questions had been as "snapping" as corn popping over a fire, and a dozen or more students had taken a lively part in the discussion.

"Why, I don't know," said Pilgrim thoughtfully; "they were there two weeks ago—or no, I guess I have somebody else in mind. Come to think of it, I don't believe I've seen any of them for a month."

A canvass of the little gathering disclosed no news of the Robinsons. Captain Blunt hadn't see them, nor Doctor, nor the Judge, nor even Mrs. Crystal or Frederick, whose joint mission in the Lodge—and an exceedingly valuable one—appears to be a sort of self-constituted service of mixing in with people and fraternizing with them before and after the meetings: they know everybody and like everybody, and every body knows and likes them. As the Captain once remarked, "Freddy's warm and innocent smile is worth half a dozen lectures on Karma, and Laura's cordial manner beats four quotations from the Upanishads!"

"*There's* a weakness in our working methods," remarked Doctor, "and we ought to rectify it—have some kind of a 'visiting committee' to get in touch with absentees. Folks expect 'attention' —it's human nature. We're all so busy with the main effort that maybe we overlook some other needs."

"Well, I'll call on Mrs. Robinson if Mr. Browser has their address," volunteered Mrs. Crystal genially. "They may be sick, or offended over some fancied slight, or . . ."

"I wouldn't run after *anybody,*" declared the Captain. "Is this or is it not a *voluntary* association of students?" he continued earnestly. "If the Robinsons or anybody else choose to come or not to come, that is *their* business. *Our* business is to see that they have a place to come to, and clear, straightforward Theosophical concepts for their understanding when they *do* come. This is no church, and it needs no 'visiting committee;' if the folks who come are not sufficiently emancipated from the personal idea so that they require no 'nursing' of that kind—why, they'll blow in, blow up and blow out, that's all!" And the Captain brought his fist down upon the tea-table, to the imminent peril of Mother's familiar china.

"Easy does it," said the Judge soothingly. "You're right and you're wrong, too, my boy; for everybody needs 'nursing,' as you call it—'nursing' of some kind or another. Just remember the hours we sat patiently by while you yourself told us all about the Absolute —and that wasn't so many years ago, either," he added with a reminiscent laugh. "Your monologues will remain historic in the annals of this long-suffering family for many a year yet. We listened to 'em, for your sake, and it did *us* good to thus 'nurse' you along, and *you* good thusly to be 'nursed.' But there's a limit in some cases, no doubt, even if there didn't at the time seem to be any to your own powers of speech."

Everybody laughed heartily—the Captain most of all.

"But what about the Robinsons?" asked Mrs. Crystal, turning to the Judge.

"Why, I'm no 'authority,' to say what to do, or not to do," was the quick rejoinder. "What do you think, Mother?"

"Oh, I think lots of things," answered that lady musingly. "To 'run after' people, as the Captain phrases it, seems like proselytizing; to have a 'visiting committee' seems artificial and foolish; but to let people just drop out of sight without attention isn't right, either. What do you think, Pilgrim?"

"Why not do the natural thing—or rather, let it do itself?" said Pilgrim. "By which I mean that these things seem to take care of themselves if one has them in mind, undisturbed and easy, alert to do or say the right thing at the right time, and firmly set in his desire to benefit all. I never bother my head about people—whether they come or don't come," he continued. "How many have I seen fall away during the years past—from indifference, from a slight, fancied or real, from lack of what you call 'attention' (personal attention, always), from some lure of the outer world, or what not! If I let my head or my heart meditate on these absentees, I would be sad—and then what cheer and warmth and stimulus would I have for the living seeds, from the 'nursing' of which the man-plants who will keep this work going in the world after we are dead and forgotten must develop."

There was a silence after that, until the Judge said quietly, "Pilgrim is right, of course; our work is with those who remain constant despite the chafings and set-backs of circumstance—and to find more like them. But there is indeed a 'natural' way of helping the absentees; what more 'natural,' for instance, upon meeting one such—and we are more than likely to meet all of them sooner or later—than to remark, 'I haven't seen you at the meetings lately,' or something of that sort? Nine times out of ten the conversation will develop significance, and ways will be found to give the needed help 'naturally.' But this going to call upon people, to find out what is the matter with them—that is poor psychology as well as not helpful—we

don't want anybody against his own will, do we? Nor to neglect anybody, either—well, Karma takes care of its own!"

Entered Mr. Browser, who had been unaccountably absent from the study-class. "Sorry to have missed the class," he remarked, "but came on up anyway, so you wouldn't think I was sick, or run over in the traffic."

"What detained you?" asked Mother, pouring him a cup of cocoa, while Doctor made a place for him before the hearth.

"Happened to run into Robinson on my way to the meeting, and we got to chatting, and finally went over to his club and spent the evening together."

"Why, we were just talking of the Robinsons—how exciting!" said Mrs. Crystal. "They haven't been coming lately, and we wondered if they were ill, or not interested any more, or miffed about something, or what."

"Just a little misunderstanding, that's all," said Mr. Browser, his eyes twinkling. "They'll be on hand tomorrow evening, I expect."

" 'Why not do the natural thing—or rather, let it do itself?' " chuckled Captain Blunt, quoting Pilgrim's cryptic sentence of a few minutes before.

Mr. Browser looked puzzled. "What's that?" he asked. And then, "You see, Robinson thought he wasn't appreciated in the Lodge—hadn't been asked to take part in a study-class recently—met Pilgrim on the street and that abstracted individual didn't speak to him—you drove right past him in your car, Doctor, and never even blew your horn—the Judge did seem so self-satisfied someway—and Captain Blunt does ask so many questions at the meetings—Oh, that's only part of it! So Mr. Robinson communicated with Mrs. Robinson, who rallied him plentifully (just the wrong thing to do) and finally got to thinking that perhaps Husband was right. And Mrs. Robinson communicated with the little Robinsons, who were delighted with the idea of going to the movies, instead of our Children's School. Well, we talked it over together—and everything will be all right, I guess. Same old disease, Judge, remember how hard you used to catch it?" and Mr. Browser laughed delightedly, as his old friend laughed with him.

"Jungle Fever! I'll bet my hat!" chuckled the Captain.

"The same," confirmed Mr. Browser. "You see, the Robinsons are in earnest and have been studying and applying, talking and reading together at home, trying to give their children a Theosophical basis—making Theosophy a living power in their lives."

"No wonder they boiled up," said Mother, "everybody who is worth while does sooner or later—that's why they are 'living seeds.' But think, Laura, how perfectly embarrassed both you and she would have felt if you had called upon her! *He* meets Mr. Browser

naturally, and that good old yogi feels his way, probes the wounds, extracts the bullets and allays the fever."

"Yes, but wasn't that done for all of us in our day?" asked the flushing Mr. Browser.

"Be sure to put Robinson on your next list of speakers, Captain," admonished the Judge, as the friends parted for the night.

"You know it!" boomed the Captain. "Nothing like a session with the 'Three Fundamentals' to prick a blister or heal a boil. What a splendid statement he'll probably make—and I'll ask him to take a few questions—best medicine in the world!"

"Of course, of course," said Pilgrim, thoughtfully. "Do you know that some student wrote to the Editors not long ago asking if we couldn't have some articles on 'Western Occultism?' We answered that we hoped to print some by and by—*not* adding that the magazine was full of them, *unlabeled,* every month. Why not write this one up?"

CAUSES OF CATACLYSMS

Among the Adepts the rise and fall of nations and civilizations are subjects which are studied under the great cyclic movements. They hold that there is an indissoluble connection between man and every event that takes place on this globe, not only the ordinary changes in politics and social life, but all the happenings in the mineral, vegetable and animal kingdoms. The changes in the seasons are for and through man; the great upheavals of continents, the movements of immense glaciers, the terrific eruptions of volcanoes, or the sudden overflowings of great rivers, are all for and through man, whether he be conscious of it or present or absent. And they tell of the great changes in the inclination of the axis of the earth, past and to come, all due to man.—*W.Q.J.*

Adepts and Mahatmas are not a miraculous growth, not the selfish successors of some who, accidentally stumbling upon great truths, transmitted them to adherents, under patent rights. They are human beings trained, developed, cultivated through not only a life but long series of lives, always under evolutionary laws and quite in accord with what we see among men of the world of science. Just as a Tyndall is greater than a savage, though still a man, so is the Mahatma, not ceasing to be human, still greater than a Tyndall. The Mahatma-Adept is a natural growth, and not produced by any miracle; the process by which he so becomes may be to us an unfamiliar one, but it is in the strict order of nature.—*W.Q.J.*

THOUGHTS ON CLAIRVOYANCE

TO many students the term "clairvoyance" means the ability to see something other than normally falls within the range of average physical plane vision. Although it is quite true that such an interpretation of the word is natural and allowable, it is equally true that this view is wholly materialistic. In a wider and higher sense clairvoyance is the power to view any and all subjects or objects with *unprejudiced* vision. This is why true clairvoyance is a spiritual power, arising in a spiritual quality of the one who perceives; and why it is so extraordinarily rare—as also the reason why what is ordinarily called "clairvoyance" is so little desired by students of Theosophy who are acquainted with the Teachers' own writings and are beginning to sense something of their true inwardness.

How often have we heard somebody say of this or that one, he or she is "clairvoyant;" or perhaps even endow himself with this supposedly desirable power—assuming a slightly deprecating air in the latter instance, but quite unwilling or unable to conceal his elation because he is not as other men. Were a better understanding had by such an one of the facts implied by his condition, he would carefully conceal it from the knowledge of his fellows, if indeed he really *were* "clairvoyantly" inclined—or put an end to his pretentions instanter, if perchance he were posing to stimulate their interest in himself.

Such "clairvoyance" implies abnormality. And abnormality anywhere, and in whatever degree, is abnormality *everywhere*—in some degree. Do such "clairvoyants" ever assay one hundred per cent pure gold under unprejudiced analysis of their ability to meet and dispose of competently the affairs of everyday life? Are they steady, reliable, efficient and practical in industry or professional life; as friends, fathers or mothers, as citizens, teachers, exemplars of the altruistic life—are their fruits admirable? Are they simple, unassuming, quiet, modest, happy, sensible—as a genuinely advanced being must necessarily be supposed to be?

Unprejudiced vision will disclose that those who are "psychic," as some loosely designate this abnormal condition, travel an unbalanced path in this mundane and exceedingly practical world of waking consciousness—slothful and inept in the fulfilment of duty, intellectually below par, unable to relate one thing to another logically, and as a rule exceedingly personal, vain and shallow. They are blown about by every wind of circumstance, though quite unaware of that utterly palpable fact; wide open to almost any suggestion, but without the intellectual persistence that might enable them to carry to completion the effort temporarily seen to be desirable. In

short, they are mediumistic—out of their own control—much of the time.

What is unprejudiced vision? It is the ability to see things as they are—uncolored by preconception, fancy, fear, liking or disliking. It implies also some unassailable basis of judgment by means of which relativities can be evaluated. This is true clairvoyance, as applied to this or to any other plane of being.

The Soul is thus clairvoyant. The Soul is the Perceiver, vision itself, pure and unmodified (unprejudiced), and it looks directly upon *ideas*. But the Soul does not look *directly* upon the objects of this world—or any other, for that matter. It is veiled on every plane of being, by the very being whose existence it makes possible. What veils it? The instruments of contact and perception evolved and developed thus far on each of the planes; and these are composed of the "lives" of the plane to which they naturally belong, each instrument, "principle," or sheath of the Soul constituting that sphere of influence, or radius of activity, which the being possessing them has been able to exert by means of his intelligent thought and action. The Soul, and its "environments," thus make up the "man," the human being.

Acting on any plane—or rather, supplying the power by means of which action is performed upon any plane—the Soul "acts" on the basis of what it perceives on that plane. Its perceptions thereon depend for their validity upon the perfection of the instrument in use—as also upon the accurate synchronous vibration of all the other instruments by means of which the perceptions to be considered are presented to the Soul—the Source of vision. Thus, if a man has a "crooked *manas*," whatever is presented to the Soul—whether perceived manasically, or through lower instruments via *manas*—will be distorted. But the Soul acts upon the basis of the ideas seen; hence in such case the action itself will be distorted, errant. It is as if one acted in life on the basis presented by one of the usual false and silly moving pictures with which we are so fond of lulling ourselves into temporary forgetfulness of realities. The Soul does that, and then the current of intuition is stepped down into impulse, and that of impulse into action itself—a false and imperfect action, because the pictures placed before the light were themselves false and imperfect—prejudiced—the photographic results of selfishness and ignorance.

True clairvoyance, then, is *direct perception* on every plane, the instruments of perception having been developed into perfect mirrors, and all being in synchronous vibration. This is what H. P. Blavatsky means when she uses such a phrase as, "the flashing gaze of the seer." It is seeing things as they are. And during the incarnations of altruistic thought and effort required to develop a complete

man-instrument to this degree of perfection, the being who thus "evolves" develops *pari passu* the intelligence which enables him to correlate what he sees, and act unerringly under any and every circumstance, on any of the planes of being.

A far, far cry—such clairvoyance—or so it seems to us, as students stumbling along on the small, old Path. But is it so, after all? Perhaps enlightenment may not be so far away. Let us consider.

According to the Teaching, we are Spiritual Beings, and not these obstructing personalities at all. We *were* Spiritual Beings when this Earth began—beings of power and knowledge and glory—who came forward under brotherly necessity at a certain stage of the development of the planet and incarnated in bodies of flesh, in order to aid the uprising evolution of the lower kingdoms—to guide it and give it true trends. We "clothed ourselves" with the "lives"—physical, astral, kamic. How else could we contact and influence them?

While operating in these lower sheaths, we are not aware of our own true nature. We identify ourselves with the sheaths—the very veils that hide us from ourselves. Having imperfect control as yet of the congeries of "lives" we are using and working with, they control us—and the "personality" which results from this weird range of psychic and noetic action is "that thing which we have with pain created for our own use," as *Light on the Path* phrases it, "and by means of which we purpose . . . to reach to the life beyond individuality" (personality). For having plunged down into sentient existence, the only way out for the engulfed Spiritual Being is the *opposite* of the way in—to rise up out of that condition! As he rises, those "lives" which he has gathered unto himself rise with him—not to self-consciousness, of course, but to a higher stage than would be possible to them working alone—into an organized, qualified, effective and complex instrument, fit for a Spiritual Being to use in a work of altruism which has the whole of Nature for its object.

Thus can the sheer, logical teachings be rationalized. We have every reason for hope and courage, and for the effort that results from a dawning perception of "what it is all about." We are on our way and we know where we are going—and we may *know* that this way is up and out, if we have reached the point where we are reasonably able to rationalize it.

The inhibiting factors are not in us, as Spiritual Beings; nor in us as physical or astro-physical beings, for these last two sheaths are but effects and will quickly and easily fall into line if the "middle principle" is co-ordinated with the manasic entity. So we actually have but one task: to gain control of *kama-manas* ("lower manas"). And strange as it may seem, we are already well along with that bit-

ter and difficult work as soon as we have seen, in a realizing sense, that such is the work in hand. Antaskarana has been formed, or at least outlined, thereupon—the "bridge" between the higher and the lower man. As we get to work here in the physical waking state in dead earnest, *Ishwara* "comes to the aid of the lower." Ishwara is the spiritual person—ourselves, in fact. So there is a dual action of rectification and synchronistic adjustment: from without, within; and from within, without. "The fierce but gentle Krishna" begins to fight within us—the "Warrior." Happy and blessed we, when we learn how to "stand aside in the coming battle!" But this attitude of detachment can be arrived at momentarily, reproduced, held for longer periods by patient persistence, and at last held permanently—a spiritual possession.

True clairvoyance is then our very own: the power to view any and all subjects or objects with unprejudiced vision. With its development and use by contemplation and action (and most of all, by action) our Will increases. We bring to bear our power and knowledge as Spiritual Beings upon this waking, physical world.

This represents the highest fruits of Occultism. This is what is meant by "bringing through" the knowledge of the inner nature. For what good is anything that cannot be *used;* that is incapable of *practical* application?

Alas! How very different from the *dream* of Occultism under which so many sincere and earnest students labor! It is not the knowledge of other planes of being that we need to seek. We already have this. Our task is to make this knowledge available here and now, on this Earth, in waking consciousness—to gain that control and equanimity which permits our own purposive energy to flow unobstructed, though unperceived by others—for their benefit.

THE MIND

The mind is merely a tool, instrument, or means, by which the soul acquires experience and knowledge. In each incarnation the mind is, as it were, new. It is a portion of the apparatus furnished to the soul through innumerable lives for obtaining experience and reaping the fruit of works performed. The notion that the mind is either knower or experiencer is a false one, which is to be removed before emancipation can be reached by soul. It was therefore said that the mind operates or exists for the carrying out of the soul's salvation, and not the soul for the mind's sake. When this is fully understood, the permanency of soul is seen, and all the evils flowing from false ideas begin to disappear.—*W.Q.J.*

THE "QUEERNESS" OF THEOSOPHISTS

THE criticism is sometimes raised against theosophists that they are not normal; are out of step with the common run. There are theosophists who make themselves conspicuous by the feverish retailing of "personal experiences," like unto an old wives' circle eagerly discussing "operations" and all the circumstances thereof, each waiting until the next bore is finished.

There are theosophists who have not acquired the ability to judge of the fitting time, place and person for the setting forth of the philosophy, and consequently get themselves misunderstood.

There are theosophists who do none of these things, but who maintain an attitude of such aristocratic inner exclusiveness, are so out of touch with the happy-go-lucky companionships of common men, that their attitude, unknown to themselves, produces dislike.

There are theosophists with the "puritan complex"; earnest and devoted souls, many of them, but who are never quite able to shake off the feeling that to enjoy is to sin. They take their Theosophy very sadly indeed, and slowly petrify and dry up within, the while causing timid souls to shy off from Theosophy as from some gloomy dungeon. The young granddaughter of such a one was heard to say: "I have always believed in Karma and Reincarnation, but I never had any use for Theosophy, because I could not help seeing how much happier my grandmother would have been, how much more cheerful the whole home atmosphere would have been, if she had never heard of it."

But there is a Theosophical "queerness" of another kind altogether; a queerness such as that of H.P.B., who, dying painfully by inches and overloaded with work for Humanity, showed always a keen, sympathetic sense of humor; who never complained of *her* troubles, but looked after those of others instead; who, knowing more of all the laws of nature than all scientists put together, betrayed in no way any sense of superiority over the meanest street sweeper; who, clean of human selfishness and human sins, a living sacrifice on the altar of altruism, cast no reproach at any criminal, any harlot; betrayed no sense of separateness from the meanest, and could turn from discussing the most abstruse problems of the Universe with a *savant* of bulging brow, to the woes of a child, without a break of interest.

We will not see her like again in this generation; but there is an increasing number of "queer" Theosophists who keep their troubles to themselves; who look after others first and themselves last; who prefer hard study and harder work to shallow amusement, and whose inner trials are visible on the surface only by an increasing strength, calmness, and universal sympathy.

ON THE LOOKOUT

Reincarnation

It is true of Reincarnation as of every other Theosophic doctrine, that the evidence lies near at hand. The barriers to its observation are two: (1) the idea that there is no surviving principle in the body, and that life and character begin at birth, however impossible the explanation of their existence on those grounds; and (2) the idea that moral causation has no place in the economy of nature.

Some months ago, a seven-year-old boy lost his life saving a brother and sister from death. In any kind of orthodoxy there is no escape from the hopeless view that a valuable life was lost, which loss was made the more pitiful by the great moral potentialities of this individual. And there is no explanation but "accident." In Theosophy the explanation is that a powerful Ego seized an opportunity to pay off an old debt, and pass on to better conditions. In external affairs this all stands out for those who have eyes to see: more so with internal, moral and mental affairs.

What is genius? Most certainly not heredity; too many cases disprove it. It is not insanity; insanity is wholly destructive and disintegrative, while genius is constructive. If some geniuses have bordered on insanity, their powers have been in spite of, rather than because of, their disabilities. And their peculiar temperaments require above all things explanation on grounds of a mixed variety of previous actions over the ages. Charles Dickens, it has been found, possessed powers of medical observation superior to most physicians; while other geniuses have, like da Vinci, mastered several arts at once. Heredity is no explanation, and often contradicts the facts; but capacities developed in previous lives account for them all.

The Question of Population

It is often thought that the "increase of population" is an argument against reincarnation. It would not be, even if the increase were a fact; but we have failed so far to see it proven such. The increases in some nations have been made the criterion for others not so well known; and such matters as the decline in the population of France, in the midst of a family of increasing nations, ignored, as has the decline in the general birth-rate of civilized nations which set in about 1880. Individual nations have an average life of 1500 years, as has been established—which is just the average individual reincarnation cycle. For this reason social cycles tend to recur; modern America, for instance, is permeated increasingly by the old Roman spirit, customs, politics, and even architecture.

Since this is Kali Yuga, the age of confusion, when a major cycle closes, gathering into its embrace different karmic streams perhaps for long separate, there is deep intuition in Hendrick Van Loon's remarks that the present is a "chaotic jumble of all ages."

A Jungle of Controversy

Seldom do the members of anti-vivisection societies read or consider the claims of their foes; no more does the vivisector read opposing claims with any idea of consideration. Facts, figures, and opinions form but a morass of confusion over which only Theosophy is any safe bridge to the truth, having its own basis of judgment independent of opinion and prejudice; a basis rooted in the profundity of Theosophic philosophy as a whole, provable for validity by the pragmatic tests of daily life.

In general, anti-vivisectionists are right as to morals and some facts; vivisectionists are right as to some facts. Unfortunately for truth any theory can be made to "prove out" if kept segregated from the opposing ones; and equally unfortunately, medical literature betrays no tendency toward an inconvenient comparison of facts—nor do physicians show any great enthusiasm for investigations based upon *doubt* of their theories.

Science or Subterfuge?

Science (for publication) approaches questions without prejudice or preconception. But unfortunately that attitude is an ideal dream rather than a reality in any branch, and nowhere more so than in medicine, where the personal welfare of the scientist is so often indissolubly bound to his theories.

As an instance, we note a growing volume of opinion that cancer is caused by vaccines and serums, one doctor even stating his belief that no one ever had cancer without some such predisposing cause. (An extreme opinion which we do not share.) It is easy to understand medical reluctance to discuss or investigate this idea, since proof of its truth would be almost suicidal. Nevertheless, discovery after discovery on the effect of irritations and foreign matter in general tending to corroborate it, any great amount of further delay will tend to substantiate the increasing popular feeling that medicine is moved primarily by self-interest, even to suppression of vital truths.

"Post Hoc, Ergo Propter Hoc"

The argument that a condition following upon an act is caused by the act, is always weak without a visible corroboratory connection; a fact often pointed out by anti-vivisectionists. Moreover, facts now and then break through the opinions of medical authority, of a nature proving many of its arguments not even "post hoc,"

but false analogy. Anti-vivisectionists have frequently called attention to the fact that when diseases undergo a natural decline, medical science claims the credit; a noteworthy example, from the figures of Dr. Raymond Pearl, has already been dealt with by us. This case included the relationship of typhoid serum to the decrease of that disease in the Army: the classic case of that nature, and one moreover where the figures are accessible and indisputable.

Recently the decrease of diabetes is said to have begun in 1923 as a result of the vogue of insulin; but Dr. Elliot P. Joslin reports to the American Medical Association that the average age of the diabetic is eleven years more than it was ten years ago, and that the disease reached its maximum incidence some time ago, and began a natural decline. This is a peculiarity of the modern history of many diseases.

During the first half of 1924, cancer, typhoid fever, diphtheria, and lobar pneumonia decreased; and none of these diseases can be shown to have improved through the action of serums, since the vogue of these treatments is insufficient. Also another authority states that our knowledge of the nature of cancer is where it was two thousand years ago. He unconsciously proves his case by saying that right living is the chief factor in its prevention. This *was* known two thousand years ago. Would the public knew the full scope of that simple rule!

THE PUZZLES OF CHEMO-THERAPY

Readers should note an article by Dr. H. H. Dale, in *Science*, August 29, 1924, in which is betrayed the insecurity of some of the foundations of medical theory. "Bayer 205," the cure for the trypanosome variety of sleeping sickness, has an anomalous action, strangely dependent upon the host, and has no effect upon the germs outside the body. That this is the case with many cures should long ago have signified that the true cause of disease ought to be sought further than in germs.

"Bayer 205" likewise changes the nature of the blood, among other things destroying its normal clotting power. This lends point to Herbert Spencer's speculation, in connection with vaccination, as to whether it is possible to alter the resistance of the body to one factor, without altering it in other directions. Who can say that vaccines and serums, whose action in effect calls forth a permanent standing army in lieu of the normal defenses of the body, does not draw away protection from other dangers? Nothing can settle the question except a pathological census; an undertaking in which medical science seems not at all anxious to engage. Nor is it too likely that medicine would publish evidence against itself; the erroneous treatment would be quietly dropped without scandal, as has happened before—and is now happening with tonsillectomy.

THE MANIA FOR EXPERIMENT

It is undoubtedly true that vivisection, and its lack of results in certain directions, insensibly leads the student to the point noted in *Science,* September 12, 1924, where he is disposed to look upon the patient as "an advanced laboratory animal." In truth, why not? To science, man is but an advanced animal, and his life is of value but to the end that his appetites be satisfied. Why not of greater value on the experimental table? In truth, the annals of the American Medical Association betray the medical man's too frequent (and unashamed) yielding to that point of view. The common dread of the poorer classes for the public ward is based on more than superstition. There is no definite limit to experiment; but the rich are as exempt from the experimental knife and syringe as from the gallows.

Prof. Calmette, discoverer of a new "tuberculosis serum," inadvertently exposes the myth that there is no essential difference between human and animal pathological reactions. Explaining the establishment of a "monkey farm" in Africa, he says that the "limits of experimentation" have been reached with such animals as the dog and guinea pig, as they are impervious to "some of our best diseases"; thus, "human beings being unavailable" (do we detect a note of regret?) our nearer relatives, the apes, must be called upon.

AN ILL TURN IN A LONG ROAD

With the establishment of the "monkey farm" opens the darkest chapter of a sombre history of millions of years. In past ages, on the downward cycle of a civilization as brilliant and as soulless as our own, we reached that stage of degeneracy where the anthropoid races were *originated* by us, and with them the King of Diseases, which in archaic times gave life to all the rest.

Who knows all the entailed suffering of the intervening ages? But a little time ago the ancient cause landed on modern shores for a new lease of life, and its trail since then has been all too plain. The likeness of our *descendants* gave rise to the "animal descent" theory and its progeny: first, blindness to our spiritual origin, to archaic history and its lessons which would have enabled us to avoid all the present woes of the world; next, those philosophies of matter and brutality in whose foul soil sprouted the seeds of the Great War; then suffering from our self-created diseases—diseases with a *moral* origin and therefore with no true cure outside the moral realm—led us to that practice of vivisection which has so strengthened materialistic ideas while lending virulence to our physical ills in new and obscure directions.

Now we are about to add a blacker crime to our long score; selfish torture of *human egos* trapped by our own iniquity in half-

animal bodies! Who can say what the end of this will be? Perchance only in the dawn of the Sixth Race will men, looking back across aeons of misery, realize the full meaning of Madame Blavatsky's statement that "the full effect of that terrible cause is yet to be felt."

Our short score with the Red Indians has brought them back among us in white skins as the proximate agents of an unparalleled orgy of crime and destruction. What will be the result ages hence of the reincarnation of perhaps millions of warped and delayed souls, half-animal at best, further imbued with hatred by subconsciously remembered vivisectionist tortures?

What can we do? Since all this will appear to most men as mere wild superstition? Nothing, save record the facts for the benefit of the few possessed of spiritual vision.

"THE ORIGIN OF LIFE"

Houses founded on sand are not rare in modern philosophy, which in fact rather specializes in them; but a house without visible foundation at all is something of a novelty. For that reason an article by Prof. Charles B. Lipman (*Scientific Monthly*, October, 1924) is of unusual interest. Prof. Lipman discusses the "origin of life" at some length while avoiding any definition of "life"; though it is all too evident that he thinks it some kind of chemical phenomenon—a belief totally illegitimate in face of late discoveries. Needless to say, he arrives at no conclusion, even of his own, ending his discussion precisely where it started, after covering most of the current theories.

A SCIENTIFIC "CREDO"

There are certain propositions upon which, once accepted, very logical discussions can be built; but such propositions as we have in mind must not be subjected to the strain of logical and analytical discussion, else the whole structure is lost. The belief at the base of that philosophy of which Prof. Loeb was chief exponent, and which Prof. Lipman follows, is that life, mind, and consciousness are one, and that one the product of *unconscious* chemical action. This "axiom"—it can only exist when accepted *a priori* as such—is as purely an article of faith as the "Holy Trinity," and as clogging to the progress of independent thought.

It is now held, as Prof. Lipman shows—and doubtless correctly—that the variations in character of organic matter are due to the nature of the molecular linkages concerned. In other words, to *form*. But there is neither energy, action, or change, in form *per se*, while the essence of life or mind is action, change, energy. Therefore *form* can by no means produce action, energy, or consciousness; but they can, and do, produce form. Then the function

of form in relation to energy characteristics can only be this: that change of form *permits the manifestation of those traits of energy preexistent though hidden.* This is a proposition which never has been and never can be controverted by Prof. Lipman or anyone else. But behold where it takes us: straight into the Theosophic doctrine of motion, energy, and matter *all in one and one in all, indistinguishable.* Matter or substance cannot manifest without energy, nor can energy manifest without substance; yet energy manifests a continuous flow of characteristics independent of form, which it creates. This is not only correct philosophically, but also (nowadays) scientifically. But it removes the whole question from the sphere of material science, exposing its total impotence in elucidating the nature or origin of any phenomenon; its sphere is limited altogether to *appearances.*

ULTIMA THULE

Prof. Lipman expresses great confidence that at some time "the mind which can think about its own thinking and sit in judgment on its own judgments," will be able to render clear its own origin. Thus tersely and accurately expressing the nature of "Svasamvedana," nevertheless he plants his feet upon the ulterior brink of an abyss whose existence will never be noted by material science until it falls headlong therein.

Let us suppose the time may come—we wish it could—when science will be able to project as on a screen all the brain processes, organic, molecular, atomic, electric, electronic, *sub-electronic,* in suchwise that every thought and every feeling can be mathematically and infallibly connected with the changes of that matter. Let us go farther and imagine that we will also have power to bring about any chemical change and *produce* thereby any desired state of consciousness. On that day, then, science would suddenly awaken to the appalling fact that the *nature and origin of consciousness itself would be a deeper, darker, mystery than ever before in the history of science.* And this is so evident that a child, not blinded by psychophobia, can see it. Tyndall and Spencer—though among the very forefathers of the materialistic school—did not miss it, and neither have such moderns as Professors McDougall and Ouspensky. The latter indeed says that "if science had ever taken a single step toward a solution of the problem of consciousness, there might be hope that the rest could be taken."

The origin of mind is the same problem as the origin of energy, which can be traced through a million transformations and correlations and left as much in the dark as ever. As to the origin of *consciousness itself,* whose single knowable characteristic trait is awareness—which by very definition as well as universal experience, is changeless in quality—*that* has no handle of form or change

which one may grasp, and therefore has no origin. Consciousness knows its content; *changeless,* it knows itself not. To assume that it has an origin is to accept creation out of nothing. Materialistic speculation is bad enough, but becomes ludicrous when it incorporates an exploded and impossible assumption borrowed from the superstitions of theology. True, something of the nature of mind can be known, but only by higher faculties of consciousness. Science, as yet confusedly unable to understand any distinction between mind and consciousness, is more than foolish to lift its eyes to the problem of origins; it is as though a child unable to add two and two dreamed of inventing a new process of the calculus.

ANOTHER SCHOOL

Let us turn to a representative from another scientific sphere: Prof. William McDougall. Some years ago President Schaefer's address to the British Association was second only to the morbid materialism of Haeckel; it was a bold challenge to all religion and philosophy. Prof. McDougall's recent address to the Psychological Section of that body (*Scientific Monthly,* September, 1924) shows well enough how the tide now sets.

He ruthlessly exposes the pretensions and fallacies of the materialists of last century; showing that those schools of psychology not only contradict one another, but in common ignore the most important element—purposiveness. To Prof. McDougall—in common with Einstein, Eddington, Soddy, and others—matter no longer exists, being dissolved into energy. And this school admits that nothing is known of the nature of energy save that it possesses the possibility of change and evolution. Answering an anticipated charge of "ignoring the fundamental postulate of science, mechanistic determinism," he says that "Not all propositions made by all philosophers are true, neither does a proposition become true through being frequently repeated." In passing, we call the attention of trusting ecclesiastics, who swallowed a recent manifesto that "there is no conflict between religion and science," to this "fundamental postulate of science:" for that is precisely what it is.

AVE VERITAS!

No scientific man has said anything truer or more useful than Prof. McDougall's peroration:

> It may be that eventually men of science will agree that there are in the universe two ultimately different kinds of process, the mechanistic and the purposive, the strictly determined and the creative, the physical and the mental. Or it may be that, eventually one of these may be shown to be merely an appearance of the other, an appearance due to the present limitations and imperfections of our understanding. At present we cannot decide this issue.

> But, if I should attempt to guess at the future development of science, I incline to follow the lead of the most powerful intellects of all ages, and to predict that, if such resolution of the two types of process into one shall ever be achieved, the purposive type that we regard as the expression of mind will be found to be more real than the other.

Like an echo of the Vedas, of Kapila and Plato and Pythagoras, of the *Secret Doctrine* and *Mahatma Letters* sound such words, pointing undeniably to the approaching vindication of the great philosophers of archaic ages, stigmatized "irrational dreamers" by the strutting ignorance of materialism.

Turn About

It has been found—or is stated by Germany to have been found—that the Colorado potato beetle which is doing such damage in Germany was brought over by American troop-ships. This calls to mind that the Hessian fly, equally destructive here, was brought in German troop-ships during the Revolution. This is a very neat example of the working of Karma, but no more evident than the great historic cases: Egypt, Rome, Babylon, Greece, and the Aztec nations, destroyed after enslaving their fellowmen; Belgium devastated after the Congo atrocities; the decline of France after Napoleon; the disruption of Germany after Wilhelm II; and many others.

Sometimes we see these things and fail to apply the lesson locally and personally. For instance, who in California saw, in the disruption of business in 1924 by fire, drought, and disease, any hidden connection with the intensive and purely selfish advertising campaigns inaugurated just previously—as also with the wasteful exploitation of natural resources that has been carried on for years?

Plagues of Locusts

A wise "columnist" remarks:

> What this country needs is less psychology. You get it everywhere you turn, and there is darned little of it that works, unless it be upon inmates of the feeble-minded institutions. . . . I remember Former Vice President Marshall once saying that what this country needs is a good five cent cigar. He may have been right, but it needs most of all fewer psychologists.

If we use "psychology" in its present perverted meaning, which is bordering upon the "black art" of other days, this man speaks wiser than he knows. But unfortunately, "psychology" victimizes not only the "feeble-minded," but all who can be approached over the avenues of internal selfishness. Periodically, especially in the cities of the Pacific Coast, the gates fall before an appalling inrush of "the muddy torrents of Kama Loka." Ethel D. Whitmire, in the San Francisco *Examiner*, writes a devastating article on these phenomena, which she concludes thus:

I heard a doctor explaining how he was cramped for funds in his work for little crippled children. He had before his eyes the gleeful faces of little boys and girls who were walking because he had known how to make the braces and advise the proper care.

I heard a minister in a church which stands for the highest standards of life, make a plea for money to carry on activities which promised the finest opportunities for the young people of his parish.

I wonder if these ever had to go to "Psychology Lane." Do they style themselves as "go-getters," as "scientific healers," as "poise gainers?" Have they learned magic words, or have they just worked and sacrificed and given of the best of themselves? Have they ever gone to India or Timbuctoo to get the key? I am wondering.

She may well wonder. But there is an inclination to be thankful for at least a few minds outside the Theosophical area which see the revolting selfishness of seeking personal benefit through "thought-power" and "magic words," without any consideration whatever for suffering humanity.

ATLANTIS REDIVIVUS

Certain forms of "yoga" in common use in the Orient are in every respect "earthly, sensual, and devilish." When renegade Hindus come to the people of this country, whom they despise, and with tongue in cheek hold forth "high spiritual teachings" as bait for the selfish and thoughtless, there is never any lack of listeners or of candidates for "inner teachings" at so much per lesson.

If financial loss and waste of time were all, the disaster would not be great. But in too many Americans the personality is open to a low psychic development which may result in anything from mere delusions to complete mental and moral destruction. When such development is hastened and intensified by Oriental knowledge of the lowest elements in human nature, what happens is sometimes too incredible for publication. "Common-sense people" and "hard-headed thinkers" laugh at the term "black magic." They have not had the disheartening experience of watching the resulting wrecks drift through Theosophical quarters seeking a relief which all too often will never be found in this life.

Between the usual "psychology course" and East Indian "yoga," there is little essential difference except that in the former the instructor is often as ignorant and deluded as the pupil; while in the latter a sinister knowledge most unsuspected when most destructive is frequently possessed.

Many of us suffer, and for some lives will continue to suffer, from the effects of such practices in former lives; but instead of classing them with the Black Plague, we seem eager to rush down a steep place into the sea like unto our Atlantean—and Gadarene—

predecessors. "Arise, then, O Atlanteans, and repair the mischief done so long ago!"

Psychic Phenomena and Spiritualism

The greatest of knowledge sometimes lies in truisms. "Hell is paved with good intentions," and "A little learning is a dangerous thing," are two such. There is no doubt of Sir Arthur Conan Doyle's good faith and good intentions; in a recent article he proves his clear vision of the follies, prejudices, and ineptitudes of scientists and clergymen alike who, refusing to investigate psychic phenomena, class them all as delusion and fraud.

Nevertheless, with all his experience, good faith, and knowledge, Sir Arthur would fain lead his listeners into the most abysmal psychic disasters possible of experience; into the very swamps of medieval necromancy, miasmatic with the foulest emanations to be found in the Universe—that region inhabited by the lowest, most material, and most evil conscious principles in man, bereft of the redeeming ray which makes man human and lifts him above the rank of an intellectual beast. And all this in the most earnest and sincere belief that he is rendering service to humanity!

Sir Arthur can see no other explanation of these phenomena than his own, which proceeds from reason blindly dragged in the path of personal predilection. Let those who would know the truth, study carefully the Theosophic teachings about "spiritualistic phenomena," and then *correlate them with such fearful windows into the Hades of unconscious mediumism as Kraft-Ebbing's and other psycho-pathological works.* Medical men will understand us.

Dreams and Dreamers

There are realities in dreams, and there are dreamers amid realities. Of these latter are the spiritualists, the "psychologists," the "healers," and those who, under the guise of "spiritual advancement," have fallen into the deadly toils of psychic and astral intoxication. Perhaps the greatest of all dreamers are those materialists who see in dreams themselves nothing more than repercussions from physical experiences. One single dream or vision not so explainable disproves the whole case. The annals of psychic research contain thousands.

Students who do not wish to delve further, are referred to Dr. Walter Franklin Prince, who writes in the *Scientific American,* December, 1924. His experiences comprise in person not one, but four such. The name of comparative nonentities who have had such dreams, but no hearing, is Legion. But Dr. Prince can hardly be waved aside so easily. His testimony is more solid than the *à priori* negations of the psychophobists. More recently, a warning dream saved six San Francisco people from a hideous death. Skeptics smile at these things; those who have experienced them do not.

It is unfortunate that certain persons have taken advantage of the rising tide of interest in dream phenomena to advance their own fortunes by "dream analysis," "dream interpretation," etc.; for no one can interpret dreams but the dreamer himself; and himself not often. But there is much knowledge in the study and correlation of the underlying causes as distinguished from interpretations based upon the personal stand-point. Theosophists will find knowledge of those causes in the *Transactions of the Blavatsky Lodge.*

ETA AQUILAE

One of the oldest Theosophic teachings is that most stars are, like the sun, pulsating hearts of solar systems. Just recently the existence and habitability of planets about the majority of stars has been scientifically conceded. In fact, it is hard to see any reason for the denial at any time, other than latent religious prejudice. Eta Aquilae is a star whose pulsation is a week, as against eleven years for the sun itself. This is not a remarkable discovery, since it is almost certain that all stars pulsate at differing periods; but it does lead the reporting scientist to a valuable deduction: there is no known cause, he says, for the phenomenon; and "energy seems to be the final product in the quest for scientific truth." It is stated that "there is no clue to the source of star energy;" so there is hope that the "combustion" and "contraction" myths are at last in a fair way to achieve a final and well sewn shroud. The *Secret Doctrine* teaches that Nature periodically runs down on the physical plane and as periodically re-evolves from the unmanifest.

MISTAKES ABOUT MARS

For some time attempts have been made to determine the Martian temperature; and apparent success achieved creates controversy. Observations at Flagstaff and Mount Wilson agree with reasonable closeness on a temperature permitting life as known on earth. This is from direct radiometric measurements and conflicts with the lower temperatures arrived at by calculations. Thus theory evolved from assumptions breaks down as usual. It is also found that Mars has a fairly dense atmosphere, "contrary to opinions held hitherto." (*Science,* Nov. 7, 1924.)

It is to be hoped that at some distant time a lesson will be drawn from the fact that the whole course of science is an upsetting of "opinions held hitherto." Mars itself, however, is a delicate subject, Theosophically speaking; since no scientific blunder could possibly equal the absurdities regarding that planet put forth by *soi-disant* "theosophists," who therein claim to know more than the Great Lodge itself.

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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. XIII—No. 5 **March, 1925**

You look and wait for some great and astounding occurrence, to show you that you are going to be permitted to enter behind the veil; that you are to be Initiated. It will never come. He only who studies all things and learns from them, as he finds them, will be permitted to enter, and for him there are no flashing lightnings or rolling thunder. He who enters the door, does so as gently and imperceptibly as the tide rises in the night-time.

—WILLIAM Q. JUDGE.

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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

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A U M

Time is the judge of men, things and movements. Time is very sure. Therefore work on in peace, knowing that he who draws his only strength from opposition is doomed to perish, while he whose inspiration wells up within himself can never be destroyed. —BOOK OF ITEMS.

THEOSOPHY

Vol. XIII March, 1925 No. 5

This magazine is an Independent Journal, unconnected with any Theosophical Society or organization. It is devoted to the pure Teachings of the Founders of the Theosophical Movement, and to that Movement itself.

The Publishers assume full responsibility for all unsigned articles herein.

"THE CYCLE MOVETH"

THEOSOPHY IN AMERICA

THE beginnings of the Theosophical Movement of the 19th-20th century are closely related to the cradle of the new race to be—America. Blazing the trail, laying deep the lines of force, came H.P.B. in 1851—passing from Quebec to New Orleans, from Texas to Mexico; once again in 1853 she arrived from England at New York, and via Chicago went across the Rocky Mountains till she reached San Francisco; for the third time she landed in New York in July, 1873. She came from Russia, the eastern horizon of Europe. From its western horizon, Ireland, emigrated W. Q. Judge, landing in 1864 to make New York his home. The meeting of H.P.B. and Colonel Olcott, of these two and Mr. Judge, the founding of the T.S., the writing and publishing of *Isis Unveiled* —all these are momentous incidents in the beginnings of the chequered career of the Theosophical Movement the world over, and they took place on American soil.

Of all her students and pupils, Mr. Judge exemplifies in his attitude and through his life-record the best and purest traditions of H.P.B. By his successful assimilation of the Teachings he does what none other has been able to achieve—reveals the strength and the insight of the Great Messenger, as also the true inwardness and real import of her Message. It, of course, seems natural to study and understand W. Q. Judge in the light of H.P.B.; but students will find it a highly profitable line of investigation to see H.P.B., in the light of Mr. Judge. In a very real sense Judge is the mirror wherein H.P.B.'s image becomes more definitely perceptible, at least to the westerner; through that reflection the so-called "vagaries" of the "strange" H.P.B. lose their mystery and strangeness to a con-

siderable extent. Judge's life and work, because he, however far ahead on the Secret Path, is nearer to us than H.P.B., bespeak and explain her doings and sayings.

The Theosophical work of Mr. Judge may be fittingly described as twofold: first, his contribution towards the creation of a suitable channel or instrument in and through which the teachings of Theosophy, the ageless Wisdom-Religion, the Message of the Masters, freshly formulated, can be studied, applied and promulgated. He, like H.P.B., was all the time concerned with Theosophy, *its* study, *its* assimilation by individuals, and *its* propagation for the masses of humanity. No one assisted H.P.B. to the same extent as did Mr. Judge in fashioning an organization, modelled on *the* Esoteric Body, whose pristine Message H.P.B. came to deliver; he perceived the principle and worked for it, *viz.*, the soul must be let alone and free to build its own form and body. Students can learn for themselves the struggles behind the scenes between H.P.B. and Colonel Olcott in reference to this subject and the assistance given by Mr. Judge to the former and the tactful handling, as far as it was in his power, of the latter in the years 1886-9, in reference to the formation of the Esoteric Section. The story is fully narrated in *The Theosophical Movement.*

H.P.B.'s own ideas of an organization for the study and propagation of Theosophy were definite from the very start of the Movement. *Isis* was dedicated to the Theosophical Society, which, according to her declaration, was founded to study the subjects of which the book treated. The exoteric model for such an organization she found in the Constitution of the United States of America; she planned to give an absolutely equal place in the Society, of which she was the prime founder, to all beliefs, as also absolute liberty of opinion and of expression to all its members. The Society was to be a Republic of Conscience.

After her arrival in India, the principles and rules of the Theosophical Society were formulated and published and named as "Universal Brotherhood"; its membership was divided into three sections, composed of Masters, Their Chelas, and all who joined the Society and became Fellows. In developing this two-fold idea (1) the study, application and promulgation of a particular system of thought which she named the Wisdom-Religion, (2) the maintenance all round of liberty of thought and unfettered expression of opinion by every one, these principles, which were thrown in the background by Colonel Olcott and his friends, were insisted upon by H.P.B. To her the Wisdom-Religion or Theosophy was the Soul, and for it she wanted a fitting and suitable instrument of expression. It being the Soul of all religions, sciences and philosophies, she demanded the inclusion of the votaries and students of all these in the body corporate of that Soul. The difference between her viewpoint and that of Colonel Olcott was that she thought pri-

marily of the Soul, and intended to purge the body of its limitations, superstitions, blind beliefs, and dogmatism with the help of that very Soul, her Masters' Message. She never intended the Theosophical Society to be an open forum for mere polemical discussions, with no decisions arrived at, any more than she intended to build a church where believers may worship, or a school of philosophy where students may speculate, or an academy of science where experimenters may grope blindly in the dark. She wanted an association of brothers, energised by a common purpose, possessing a common aim, illuminated by a common teaching, to found a nucleus of Universal Brotherhood of Humanity, without distinction of any kind whatsoever, in which the soul was the immemorial philosophy, the truth about all things and all beings.

This vision of hers Mr. Judge made his very own. He visualized the Theosophical Society as a concrete embodiment of that Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race. He clearly perceived from the very beginning that all congregations of people who love brotherhood are parts of that great whole—the Theosophical Movement, which began far back in the night of time, and which has since been moving through many and various peoples, places, and environments. That grand work does not depend upon forms, ceremonies, particular persons or set organizations. Its unity throughout the world does not consist in the existence and action of any single organization, but depends upon the similarity of work and aspiration of all who are working for it. The great work of the real Theosophical Movement is aided by working organizations, but is above them all. This ideal and plan conceived by H.P.B., from the very start of her work was fully comprehended by Mr. Judge, who, taking advantage of his position as the General Secretary of the American Section, steadily worked for it; he held faithfully to the programme of H.P.B. and the Masters, in spite of great opposition which culminated in 1895. In that year, after his practical achievement in connection with the American Section of the work, he indirectly suggested the adoption of a similar course by other geographical divisions of the Theosophical Society, each to be autonomous and fully independent, not only in letter of the Constitution but in spirit also. That suggestion was not heeded, and subsequent history clearly shows how the tying-up of various groups of students in different parts of the world in one complex knot of organization has been detrimental and ruinous to the Cause of Theosophy, as to the individual progress of students everywhere. Today, a Theosophical Vatican through its deadening influence and corrupting methods governs the destiny of its members, the great bulk of whom are ignorant of the real tenets of Theosophy, the contents of the Great Message, and the work of the Great Messenger. Naturally, also, they are oblivious of the teachings and labours

of Mr. Judge, who sacrificed on their behalf, and attempted to save them from spiritual wanderings in the wilderness.

On all occasions Mr. Judge showed the recognition that Theosophy is an universal and immemorial system of knowledge, and that its understanding is not the privilege of special classes or of a few intellectuals. On the publication of *Esoteric Buddhism* he pointed out how the teachings were to be found in the *Gita* and other ancient books, though fully recognising that the modern presentation of Theosophy made possible the understanding and appreciation of the ancient books. Therefore he always kept in mind and studiously worked for varied and different expressions of the same eternal truths. He deprecated the disposition on the part of some members to object to the methods of others on the ground that these methods were unwise or unsuitable. He advocated that "no proposal for Theosophical work should be rejected or opposed provided the proposer has the sincere motive of doing good to the movement and to his fellows." He suggested that no one method should be insisted on: "each man is a potency in himself and only by working on the lines that suggest themselves to him can he bring to bear the forces which are his." How closely in line this policy was is indicated by the words of no less an authority than Mahatma K.H.:

> "The only object to be striven for is the amelioration of the condition of man by the spreading of truth suited to the various stages of his development and that of the country he inhabits and belongs to. . . . The purpose we have all at heart, namely, the dissemination of Truth through esoteric doctrines conveyed by whatever religious channels, and the effacement of crass materialism and blind prejudice and skepticism."

For the same reason and in the same spirit Mr. Judge said: "The purpose and aim of Theosophy in the world is not the advancement of the few in the intellectual plane, but the amelioration of all human affairs through the practice of Brotherhood." And again: "Theosophy is so new, and its adherents so few, and all reformatory questions (as specialties) are so changeable and evanescent, it is far wiser for a branch to go on studying Theosophy and propagating it together with the idea of Universal Brotherhood than to offer particular explanations on empirical topics. Were Theosophy understood and practised everything needing reform would be at once reformed." It was this spirit and these principles which compelled Mr. Judge to carry on a strenuous fight against the attempt at tying the entire Theosophical organization with the red tape of a formal rigid constitution. This ultimately led to the severance of the American Society from the influence of Adyar.

Another principle of the Great Lodge, that of impersonality in action, was advocated and followed by Mr. Judge. In his work as editor of *The Path* he wrote more often under different *noms de plume* than under his own name, and suggested a similar course to his co-workers and pupils. In other departments of work he simi-

larly practised the Rubric of the Ancients, going so far and no further, to enable his associates and pupils to understand his procedure and copy his example. He set the pace which they could follow.

Thus Mr. Judge's contribution on the side of organization was to build a form entirely in consonance with the soul-principle, namely, the message of the Masters given through the channel of H.P.B. Therefore, he tried to embody in the working organization, in face of great obstacles and continuous opposition, the modes and methods, the rules and canons of the central Fraternity of the great Masters. As he worked not only for his own generation but for the succeeding ones also, his endeavours are still bearing fruit, for, more than ever before, the lines laid down by the Masters for Their Chelas are being emulated in an increasing measure where real Theosophical work is being accomplished.

H.P.B., Col. Olcott and Mr. Judge worked together for three years after the founding of the T.S. in 1875. "Isis Unveiled" was produced to provide material for the study of the members—mostly Spiritualists. Its philosophical, historical and logical evidences were sadly needed if they were to understand the horde of "phenomena" then exciting the world, and give themselves and their Society a sure foundation whereon to erect the structure of the "Three Objects."

H.P.B. and Col. Olcott left New York for India late in 1878. The vicissitudes which befell the remnant left in America were but the natural outcome of the awakening psychic impulses at play, unchecked, unguarded, misunderstood by their votaries who had no zest for study, however insatiable their appetite for phenomena. The disintegration of the incoherent elements had already begun and the few remaining friends and adherents turned to more inviting and less arduous pursuits than those offered by the great Objects of their Society. Judge alone kept up the fight, first and foremost as a student and disciple in the practical as well as the occult meanings of those terms. Of all the early American members he alone set out to *embody* the Three Objects in himself. Next, he kept up to the utmost extent possible to him the ties formed with H.P.B. as Teacher, and with Olcott as his co-disciple and co-founder of the Society. What little could be done publicly, that he did. It is of record that he continued to hold regular meetings of the Parent Society during the ensuing seven years—often himself the only attendant. But the seven years after the departure of the two Founders were pre-genetic years; years spent in preparation for the real birth of the Movement in America, where it was first conceived. Not until the Society was firmly established in India, Mother of religions, not until H.P.B. was ready to light the sacred fire in Europe, were the preparations complete behind the scenes for American activities.

GREAT EXPECTATIONS

TO cross over from the accustomed and clearly-defined highway of the personal life into the unmapped areas of impersonality is a journey which all sincere students of Theosophy are engaged in. For "pure Theosophy" is a *life*, according to the Teacher, and no forth-stepping and genuine Soul in the ranks of the student-body can long remain satisfied with the mere consideration of *tenets*, however logically and completely these may appear to rationalize a glorious and compelling theory of Nature. Real knowledge is not theoretical, but a direct perception of Spiritual Truth. It is gained by observation and experience, and in no other way; and the man or woman of integrity cannot rest, once the chart outlining a voyage is seen to be trustworthy—no work of mere fancy—without determining to set forth and learn at first hand—transmute book-information or theory into actual recognition and understanding.

Many students are now engaged in the "No Man's Land," the metaphysical country lying between the lines of the well-fortified and comfortably equipped quarters of the personal life and the dimly perceived and seemingly hostile objective—a fog-draped and indefinite area which does not seem at all to correspond to the chart. Some will remain in this dubious and discomforting "land between" —a sort of critical state—all their lives long, slipping back every now and then to their "home lines," to advance waveringly again well-fortified with impedimenta which becomes ever more heavy, and has to be abandoned piece by piece as it proves its unworth. Others push doggedly on, always in motion but never seemingly getting anywhere; they will not knowingly turn back, but not having stripped for the journey, and their pack gradually slipping around until it is riding side-wise, they move unwittingly in circles, raggedly defined but turning upon themselves. Movement at last becomes automatic—but it is not resultful. Others sit down in "No Man's Land," though they do not relinquish hope. Others push on and through—and disappear as persons, to reappear as impersonal forces in Nature. They are those who, having employed already all the delaying tactics mentioned and discovered the impossibility of carrying any burden at all, have laid aside possessions, hope and expectations—and stripped, have been able to fulfill.

"Expectations," "Hope" and "Possessions" are words that connote many things to many people. Used in the sense employed in these comments on the trip through the "land between," they mean the same one thing—which is no *thing* at all, but a state of mind, a point of view. Consider "Expectations": every student expects something, else he would never have become a student and later on a wayfarer on the Path. He "hopes" to arrive at the "expected"

goal. These two are his cherished "Possessions." All are metaphysical, usually ill-defined, but continually being carried about by the Soul who has generated them. They are three phases of the personal idea, which an impersonal being has long since relinquished —or rather, transmuted into universal forces, since he hopeth all things, expecteth no things and useth all things, just as he works in and with the Three Qualities in Nature but is not bound by them.

The questing student, having perceived the insufficiency of the religion or form of belief into which his family karma brought him by birth, and having tested out many another perhaps, urged thereto by the promptings of his inner nature under the sharp goadings of the sorrows, stresses, and disillusionments encountered in his life, finds in Theosophy an explanation of the seeming inequities and a rational and satisfying philosophy which will withstand the assaults of investigation. It does answer questions; it courts them. It does prove itself to the probing intellect; it is sound scientifically and philosophically. It does respond to the highest and holiest religious and altruistic feelings; and best of all, it rationalizes them. The most glorious hope that the thinking man or woman can summon—that there *must* be something more in life than physical and mental existence—that there *must* be something that stands above all uncertainty and belief—is fully and abundantly justified in Theosophy. The persisting and sincere student finally discovers this stupendous fact. Follows the wonderful intellectual joy and bliss which flows from the discovery—the feeling of mental integrity and sureness, the satisfaction of at least a partial self-reliance, the assurance that there is a purpose in life.

But this is not enough for the newly energized Soul. When he has for a short time enjoyed the widened view which this perception has opened up to him, he is not content merely to stand upon his intellectual eminence and look out over the inviting prospect. He has to *do* something about it! The principles of his nature impel him to engage. He has to prove for himself, within his own individual experience, the truth of the philosophy and all its implications. He has perceived that it must be so; now he must prove that it *is* so. He will never be able to rest—to find the peace which passeth understanding—until he has turned his demonstrably true information into knowledge—self-knowledge. That which is probably knowledge to some is still theory to him; but he has arrived at enough conviction and gathered enough stamina to embark upon the great experiment. So he ventures boldly forth into "No Man's Land."

He is full of "expectations." The road to realization is by service to others; he expects others to be grateful to him, and to recognize his service. The road branches off from the old broad highway of self-indulgence; he expects to profit immediately from

his new asceticism and to hear the music of celestial singers, instead of the raucous and anguished howl of a famishing personality. The road is the Path that Masters down the ages have pointed out; he expects an early sign, and a continuance of signs. He expects to begin to see what the higher nature sees, hear what it hears, feel what it feels, know what it knows. The road is mysterious; he expects to find mysteries—to experience all sorts of strange happenings inner and outer, and be able to relate and evaluate them. The road passes through darkness into light; he expects that illumination to disclose itself—right away.

Nothing happens—nothing that he expected, at least. His life becomes harder and more difficult in every way; his friends and family make new demands upon him, or perchance fall away. He feels himself much less holy and virtuous than he used to be. Never were the conditions of life so difficult. His "Theosophy" becomes stale and flat—and he is by no means so *sure* as he was, not long ago, when he had it neatly divided and pigeon-holed and filed away precisely, right where he could get at it mentally. All Oracles are silent; intuition is dead, instinct appallingly active. Dogged persistence, cold and commonplace, has to replace the wonderful warm enthusiasm which started him upon his journey. He has hope—rather forlorn hope—and just enough pride left to prevent his complete retreat: thus can our vices sometimes be turned into fertilizers of virtuous action.

Follows a static period—permanent with many for an incarnation, short for but very, very few. There seems to be no spiritual activity whatever within the forest of the student's nature. But for those who finally win through this despondency something actually *is* transpiring all the time. As a result, the fallacy of bearing a bundle of "expectations" is gradually realized, and they are cast aside into the limbo of the barbed wire entanglements of "No Man's Land" one by one—cast regretfully it may be and with many a backward look, but definitely dropped. "It is no use," says the disciple to himself sadly, "I don't expect to know anything for myself, or become anything, or do anything worth while in this incarnation, but I won't interfere with others' work and progress, and I *will* do what I can do." Thus with expectations disburdened does the traveler move far along on his journey, although quite unaware of any "progress." He has become "My devotee who is unexpecting," as the *Bhagavad-Gita* phrases it.

Loss of Hope, in the sense of "hope of reward" follows loss of expectations. Another kind of hope replaces this—a universal kind —hope that methods of service can be found that will mingle with and support methods that other helpers of the race have developed. Avenues of service are seen that are consonant with, and at last merge into the main highway of effort that the great Line of true

helpers of humanity has laid down and trod. These engage the attention of the disciple and, together with natural duties and responsibilities, begin to so fill his life that he has no time or energy to devote to thinking about himself. The fact is that without quite sensing his action he has *relinquished*—dropped hope and expectation, his innermost possessions—and become self-forgetful. This is a *natural* development for a spiritual being, so that being—which he himself is and always has been—at last has an opportunity, and begins to manifest.

"Then you may know you have found the beginning of the way."

* * *

It has been said by Those who have crossed over "No Man's Land" and disappeared into the fog-draped and indefinite area which does not seem at all to correspond to the chart, that this "seeming" is just that and no more—a *seeming*. For They have "come back" among us—never been away at all, They tell us—in order to serve as a Bridge across which others may walk, and be stimulated to try. They say the chart is a true one, bearing the exact landmarks, and that as a Disciple approaches that which from afar off seems "fog-draped and indefinite" he finds things quite otherwise—bright, clear and recognizable. He senses the very definite meanings of the hitherto unsensed markings on the well-thumbed chart, gains the courage which finding his bearings brings to a traveler, grows in certitude as he proceeds—and in time arrives.

Disciples who are crossing over—those who are beginning to recognize their surroundings—never say anything about it. One would never know them. But they find one another. Those who speak of the Path personally are far, far away from the area of impersonality to which it leads. They are on some other path.

Disclosures of Boasting

Another rule this disciple must follow is that no boasting may be indulged in on any occasion, and this gives us the formula that, given a man who speaks of his powers as an Adept or boasts of his progress on the spiritual planes, we can be always sure he is neither Adept or disciple. There have been those in the Theosophical Society who gave out to the world that they were either Adepts in fact or very near it, and possessed of great powers. Under our formula it follows that they were mere boasters, with nothing behind their silly pretensions but vanity and a fair knowledge of the weakness as well as the gullibility of human nature; upon the latter they play for either their profit or pleasure. But, hiding themselves under an exterior which does not attract attention, there are many of the real disciples in the world. They are studying themselves and other human hearts.—*W.Q.J.*

UNEMPLOYMENT

ONE of the fundamental teachings of the Wisdom-Religion to which H. P. Blavatsky drew the attention of the modern world in her very first book *Isis Unveiled* was that of the periodic return of events in all kingdoms of Nature, including the human. It was acknowledged that the movements of Nature were cyclic, as for example in astronomy; but modern knowledge has been slow in recognising that the Law of Cycles or Periodicity is at work universally. In Chemistry and Physics its operations were matters of speculation at the time of the publication of *Isis Unveiled,* in 1877. In other branches of Science such perception came still later. The great fact that on the plane of trade and commerce, finance and economies, the Law of Cycles works as infallibly as on the plane of planets or comets is understood but by a few even today, though it is suspected that there is a Trade Cycle. In a recent publication *The Trade Cycle* by F. Lavington (p. 54) we read:

> It may be that there is a rhythm in the earth's natural yield, arising perhaps from solar changes, which partly determines the course of business cycles; but it cannot be said that the existence of such a rhythm is proved.

The volume, however, makes out a strong case in favor of the existence of some law which operates and affects the output and consumption of produce by the entire society; it notes and inquires into the reason why industrial growth has to be portrayed by a succession of waves which show a persistent rising higher and higher but which upward movement is interfered with by "periodical alterations of growing and declining activity" which has a "rhythmical character."

> The importance of these periodic phenomena lies in the perturbations which they set up in the social life of the community. That marriage rates should conform to the general rhythm is perhaps of no great moment; that pauperism and criminality should similarly rise and fall is more significant; that between boom and depression the volume of unemployment should fluctuate 5 per cent in general, and 10 per cent in some of the constructional trades, is evidently of the very first social importance. The one fact that these cyclical changes of business activity are probably the most important single cause of unemployment is in itself sufficient justification for the inquiry into their nature. The further fact that, in spite of this well-recognized evil, their nature is still not fully understood, shows the great obscurity of their ultimate causes.

Unemployment is not only a notable feature of these years since the peace treaty of Versailles, but a pressing and grave problem. In Great Britain and on the Continent, from New York to Los Angeles in the United States, crowds of the work-less seek employment and mostly fail. State aid, in one form or another, has been

offered but has not succeeded in relieving the tension to any great extent. If in the pre-war days strikes and lock-outs were more numerous than in this post-war period, now unemployment is a more pressing problem than it was then. The prosperous state is one in which all its citizens are earning and enriching themselves by the function of creative intelligence. The greater the number of unemployed in any state, the greater to it the danger of approaching adversity.

Not only as an economic principle is work important and necessary, but from a philosophic view-point it is asserted—"blessed is the man who has found his work." Man's happiness, the inner peace reflecting itself through the understanding mind and the methodic and orderly labor, depends on the performance of works. Idleness is the most destructive parasite. The lazy man is the slave of evil. And let it be noted that the parasite is active, working havoc; that the idle hands are busy making mischief. No one can escape the mighty movement of Nature: when we do not construct we destroy—but we do work. For this reason Governments become uneasy when unemployment increases. Bread riots and bloody revolutions are the apotheosis of parasitic action. Society as a whole, encouraging parasitic tendencies in times of prosperity or in prosperous people, brings on itself the catastrophes which are of destructive nature and which beget poverty of more than one kind.

Thousands of unemployed curse the industrial and commercial system of the age for their own condition—which has brought them to idleness and on the verge of starvation and which, compelling them to accept governmental doles or the bread of charity, saps their vitality of self-respect and self-reliance. Many of them are skilled laborers, who have worked and are ready and willing to continue doing so, but find no response to their desire. The unskilled express a further grievance towards the state for not having educated them, when they were young and willing, to do some job, for, they claim, it is as a result of such negligence that today they can only find standing-room in the long queue of the to-be-fed. Skilled and unskilled alike waiting, watching, hoping, perceive the well-to-do who do nothing, the idle rich who have money to throw on the costly luxuries which make their laziness less boresome or more interesting. Thus the mob gains impetus and turns itself into the army of the unemployed, and—what other function has an army save to go to War?

Interesting and useful as it would be to consider Theosophically the economic and political aspects of unemployment and trace the wave of National Karma which begets it, and fix the course of the trade cycle of which it forms a part, it is necessary first to turn our attention to the problem of individual Karma. Every citizen enjoys

and suffers from the Karma of his class, nation and race. Different individuals belonging to the same group are, however, affected differently. While large numbers are out on the streets without work there are others, masses of them, who are busy in the hives of industry or on the land. To apportion to mass unemployment the sphere of National Karma and to say that the workless are the victims of organized civilization is to utter only a partial truth. No doubt those responsible for the state, as individuals, groups or classes, are answerable for every form of National Karma including unemployment; but every individual out of work, suffering or starving, is not the result of an accident, nor is he enduring the unmerited Karma of the class or the nation to which he belongs.

As we contemplate this problem from the standpoint of the individual we begin to recognize that a mere tracing of this phenomenon of unemployment to its roots in mass-karma is not a very practical attempt at its solution; at any rate such solution would be a temporary palliative. There is a fundamental conception, a root idea to be understood in gaining for ourselves an answer to the question—why does any particular individual find himself face to face with the Karma of unemployment? Is there a *basic* remedy for unemployment, of which all other remedies, economic, political, social, philanthropic, are but partial or distorted reflections? The answers to these two questions are the best contribution which Theosophy can make towards the solution of the problem of unemployment.

Once it is appreciated that every man is under the yoke of labor, the unemployed as well as the employed, and that the destructive toil of killing time is as much a yoke as the hard work which creates or constructs, it will also be granted that not only are there compensating returns for each of these and for every stage thereof, be they pleasurable or otherwise, but that such a phenomenon is by virtue of the great Law of Harmony, which works in Nature, nay, is Nature itself. Modern civilization values the visible out of all proportion, and what is done is appraised more highly than what is known, while only the last place is accorded to the spiritual causation in man which makes his mind know and his body act. What we know and what we do is the result of what we are. What we are is the outcome of what we have been. If we suffer from the yoke of idleness and that which follows, *viz.*, boredom, sense-enjoyment, social whirl and exhaustion, or from that of heavy toil which leaves neither time nor energy for the enjoyment of life and its good things, culturally speaking—it is the outcome and the effect of what we have been.

The root of every kind of present unemployment is the neglect in the past to live in terms of self-devised and self-induced efforts. The resourceful individual has his resources within him; the capac-

ity to get a job and hold it is, in the ultimate analysis, dependent on his own efforts, from within outwards. He who pushes himself forward does so by the energy of his own muscles, be they bodily, mental or spiritual. Now, if the present is only the unfolded past, it is equally true that the future is dependent on the unfolding present. Every effect in its turn becomes a cause. Failure, at one time, on the part of large numbers of individuals to energize themselves to economic independence, and instead to thrive on parasitic action of which the institution of slavery was but a phase, manifests at a subsequent period as mass-unemployment. The cycle of parasitic action returns as the cycle of unemployment. Parasitic action of the present hour attracts to itself the cycle of parasitic action of the past; thus action and reaction combine to adjust the disturbed harmony.

However different our doings, we all do something. This truth and its implications are put thus by Lowell, and it would be difficult to better his expression:

> No man is born into the world whose work
> Is not born with him. There is always work,
> And tools to work withal, for those who will.

Our work is born with us. How many of us are missing our calling? Our instruments of sense, be they bodily or mental are also born with us; they are within us. How many of us are neglecting our tools endeavoring to make use of somebody else's? The last condition, however, is the most important—"for those who *will.*" When we depend on outer and extraneous influences we run the risk of neglecting the use and employment of our own resources, which are intrinsic and within us. The curse of the stupid doctrine of vicarious atonement affects the race on the plane of business and economics; graft, personal "pull," family and hereditary influence are some of its manifestations. If as a religious belief this tenet kills the soul through debasement, in the sphere of business and on the plane of action it impoverishes the Will, kills initiative, begets cowardice, and makes man a slave of others. The *will* to work enables a man unerringly to come upon his vocation—the work with which, and to do which, he is born.

Thus we perceive that the problem of unemployment, as a national or corporate phenomenon, is intimately related with the Karma of the individual. Those who in the past neglected to live the Religion of Responsibility find themselves in the mass of the unemployed, who become the care of the state or of charity organizations. Neglect of self-inducement results in other-dependence. In this way, the state, allowing the prosperous to adopt the ways of the parasite, draws upon itself the bane of adversity. The main function of National education in every land should be to inculcate individual growth by self-induced and self-devised efforts; the sub-

jects taught and the knowledge imparted should arm the future citizen to depend on his own inherent resources of mind and limb.

Economic independence which enables a man to feed, clothe, house and keep his body is a sign that he is advancing on the path of freedom. Bondage and slavery of the physical plane is but a reflection of soul-slavery in man's inner nature. Our present civilization having destroyed bodily slavery is now fighting, alas! in darkness and desperation, wage slavery, which in some respects is a more ghastly form of slavery. The unerring law of retribution, however, works from within without; the collective host of "civilized" beings will not attain freedom from wage-slavery by legislative devices or mass movements, or any other outer manipulation; —but only individuals, one by one, can attain to freedom on the plane of economics and drudgery as each one liberates his mind from the fetters of ignorance, or what is worse, false knowledge; as he emancipates himself as a soul from the negation of his own immortality engendered by the blind belief in scientific materialism, or that of his own divinity engendered by the blind belief in religious creed. Mass-movements, political and other propaganda, legislative enactments, even revolutions, fail and will fail to bring the heart-enlightenment which everyone is seeking; all these may relieve the tension of desperation by enabling the sufferer to vociferate and to find himself in the exhaustion that follows. As individual socialists (to take but an example) free themselves, in mind and soul, will socialism as a platform make advance. In freeing themselves those individuals will detect the errors, the weaknesses of the whole movement and its program, and they, through their influence, will remedy the evils.

Thus it will be seen that economic independence is a spiritual manifestation, and in proportion as that is seen the problem of unemployment, of irksome drudgery of the employed, of equally irksome boredom of the workless rich will be solved.

Let each man find his own work. Whatever it be, he will find in it sustained heart-interest, continuous growth of faculty and understanding, till ultimately he will realize divinity itself therein. "Being bound by all past Karma to thy *natural* duties, thou, O man born of woman, wilt involuntarily do from *necessity* that which in thy folly thou wouldst not do," such was the teaching of Shri Krishna. It is because we fail to find our work, our place on the plane of economics, of capital and labor, of supply and demand, that we find saddled upon us work yielding neither joy nor inspiration but only the wage of irksome drudgery. And why do so many not find their own job and their own place? Because of false standards. What is right and proper to do, what are the honorable and non-honorable ways of earning livelihood, are not judged in the light of one's own aptitude and character, but in the garish light of

worldly opinions. It is not recognized that work as work is holy—cleaning the street, cooking the dinner as ennobling as painting a picture or creating a poem. Nay, still worse; mental corruption has gone so deep in modern society that it will not acknowledge that cleaning the street is more ennobling to the soul and more serviceable to the race than selling commodities that dirty the very mind of the race, like some books and periodicals, like some foods and drinks. How many fair readers will accept the fact—for that is what it is—that cooking a dinner is a more noble, more important, more spiritual vocation than "thumping" a type-writer? Each profession will find its own divinity, even the type-writing, and the book-keeping, when it will accept *all* work as sacred, all professions as holy.

Herein lies hidden a great, a tremendous answer, to one of the most pressing problems of modern civilization. False sense of standards, false sense of proportions arising (the reader will find if he traces it), out of no-sense or false-sense of the idea of brotherhood in human society, make men and women give the go-by to their own work; thus starting wrongly they enter the path of irksome drudgery, feel the pressure of competition, get ousted in the struggles of capital and labor, and ultimately are among the unemployed. Even when an individual getting a place is able to hold it he obtains no inspiration, no joy, in his toil. He does it because he *has* to do it; he goes through it because at the end of the week or the month he can have some lucre wherewith to enjoy, when debts are paid and obligations discharged.

The Will to work—with that, one goes in search of it. With the Will to learn it, and learn from it and enjoy, one proceeds to find in his own work the divinity that lies hidden therein. Every kind of toil has its higher self—he who weeds another's garden today is acquiring the power to weed out his own vices in the coming days, and the knowledge to help others clean their natures of the passion-weeds of folly a little later; the cook of today will be the feeder of wisdom tomorrow; the care-taker of another's house is learning in patient practice to be the custodian of spiritual property in the hereafter. Thus drudgery becomes divine with that which George Herbert called the "tincture 'for Thy sake' ":

> A servant with this clause
> Makes drudgerie divine
> Who sweeps a room for Thy laws
> Makes that and the action fine.

Two centuries later George Eliot portrayed in her "Stradivarius" the man who thus toiled divinely. This is what the venerable craftsman of Cremona felt:

> My work is mine,
> And, heresy or not, if my hand slacked
> I should rob God—since He is fullest good—

Leaving a blank instead of violins.
I say, not God Himself can make man's best
Without best men to help Him. I am one best
Here in Cremona, using sunlight well
To fashion finest maple till it serves
More cunningly than throats for harmony.
'Tis rare delight: I would not change my skill
To be the Emperor with bungling hands
And lose my work, which comes as natural
As self at waking.

Would there be a gap in the factory of Universal Life if any one of us did not do his work? Do we feel that as Antonio Stradivari felt it? If so, then we are on the Path of Perfection; if not, then let us take to heart the advice of the old gentleman to the painter Naldo—

If thou wilt call thy pictures eggs
I call the hatching, Work. 'Tis God gives skill,
But not without men's hands: He could not make
Antonio Stradivari's violins
Without Antonio. Get thee to thy easel.

UNCHECKED PROGRESS OF TRUTH

From Kapila, the Hindu philosopher, who many centuries before Christ demurred to the claim of the mystic Yogins, that in ectasy a man has the power of seeing Deity face to face and conversing with the "highest" beings, down to the Voltaireans of the eighteenth century, who laughed at everything that was held sacred by other people, each age had its unbelieving Thomases. Did they ever succeed in checking the progress of truth? No more than the ignorant bigots who sat in judgment over Galileo checked the progress of the earth's rotation. No exposures whatever are able to vitally affect the stability or instability of a belief which humanity inherited from the first races of men, those, who—if we can believe in the evolution of spiritual man as in that of the physical one—had the great truth from the lips of their ancestors, the *gods of their fathers*, "that were on the other side of the flood." The identity of the Bible with the legends of the Hindu sacred books and the cosmogonies of other nations, must be demonstrated at some future day. *The fables of the mythopeic ages will be found to have but allegorized the greatest truths of geology and anthropology.* It is in these ridiculously expressed fables that science will have to look for her "missing links."—H.P.B., *Isis Unveiled.*

PERIODICITY OF IMPRESSIONS

A FACT is the image in one substance of an act performed in another. When the connection between the act and the fact —memory—is lost to the individual, the image becomes imagination and the act is re-performed in whole or in part, according to the environment. This is the round of action: physical, psychical, mental; mental, psychical, physical—the individual himself being the Spirit from which the cycle proceeds and to which it returns, to be unendingly repeated on a higher or lower spiral—the Law of Cycles. The soul of man is usually so intent on act and fact, on memory and imagination that this absorption in action is interrupted only by some great calamity, and then the man is in no condition to see anything, for he retreats or is driven behind the veil of action altogether for the time being. Only a few, by their innate acquired powers of reflection, or detachment from action in all its phases, study seriously the Law of Action—Karma or Cycles.

Of cycles as the mechanical, numerical, abstract tabulations of the periodicity of events there is a great deal of information afloat —all perfectly useless for genuine practical purposes; for what individual has made a careful enough and consistent enough study of the workings of his own consciousness to know that all cycles are the "return of impressions," and to calculate and control his own moral, mental and spiritual processes? This is practical Occultism, and Theosophists of all men are in a position to gain some apprehension of the Law of Cycles beyond its merely physical manifestation—that is, "acts and facts."

The whole course of the Theosophical Movement of our times, its events, its acts and facts, its memories and imaginations, the Spiritual Beings with minds and bodies through whom that Movement flowed and flows, Masters, adepts, chelas, members of the Theosophical Society and all others, whether successes or failures—all these afford that *comparison* by which the student of to-day can learn practically something of the Law of Cycles and its modes of manifestation, spiritual, mental and moral.

For, though each being makes his own cycles, each one of us is witness that for the most part we make them unconsciously to ourselves and when the "return of impressions" environs us we are more often the victim than the master of that "Portal of temptations which do ensnare the *inner* man." More, since no being can act alone, our control or lack of it, on any or all planes, of this inherent Divine Power of Action—Karma—advances or retards others, who in their cycles aid or hinder us. Thus all of us find ourselves in that distressing position where we fail to do the good we might do, and strive to do—because we do not apprehend the nature of Karma in any practical sense.

SHALL WE TEACH CLAIRVOYANCE?*

A Note of Warning

MY attention has been arrested by the address delivered in the Adyar course by Dr. Daly and reported in the September *Theosophist*. It is entitled "Clairvoyance."

Coming out in the Adyar course, it has a certain flavor of authority which will appeal to many members of the Society and may cause them to adopt the suggestions for practise given in the latter part of the address. Yet at the same time it is very true that the Theosophical Society is not responsible for the utterances of members in their private capacity.

The fact that clairvoyance is a power sought after by many persons cannot be disputed, but the questions, Is it well to try to develop clairvoyance? and Shall we teach it? have not yet been definitely decided. Hence I may be permitted to give my views upon them.

At the outset I desire to declare my personal attitude on these questions and my beliefs as to facts. In using the term "clairvoyance" I intend to include in it all clear perception on that plane.

1. I have for many years been convinced by proofs furnished by others and from personal experience that clairvoyance is a power belonging to man's inner nature; and also that it is possessed by the animal kingdom.

2. This faculty is either inherited or educed by practise.

3. Those who have it by birth are generally physically diseased or nervously deranged. The cases where clairvoyance is shown by a perfectly healthy and well-balanced person are rare.

4. The records of spiritualism for over forty years in America conclusively prove that clairvoyance cannot be safely sought after by persons who have no competent guide; that its pursuit has done harm; and that almost every medium to whom one puts the question "Am I able to develop clairvoyance?" will reply "Yes."

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

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

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*This article first appeared in the *Path* of December, 1890.

Who are the teachers of clairvoyance, and those who advise that it be practised? In the main, the first are mediums, and any investigator knows how little they know. Every one of them differs from every other in his powers. The majority have only one sort of clairvoyance; here and there are some who combine, at most, three classes of the faculty. Not a single one is able to mentally see behind the image or idea perceived, and cannot say in a given case whether the image seen is the object itself or the result of a thought from another mind. For in these planes of perception the thoughts of men become as objective as material objects are to our human eyes. It is true that a clairvoyant can tell you that what is being thus perceived is not apprehended by the physical eye, but beyond that he cannot go. Of this I have had hundreds of examples. In 99 out of 100 instances the seer mistook the thought from another mind for a clairvoyant perception of a living person or physical object.

The seers of whom I speak see always according to their inner tendency, which is governed by subtle laws of heredity which are wholly unknown to scientific men and much more to mediums and seers. One will only reach the symbolic plane; another that which is known to occultists as the positive side of sound; another to the negative or positive aspects of the epidermis and its emanations; and so on through innumerable layer after layer of clairvoyance and octave after octave of vibrations. They all know but the little they have experienced, and for any other person to seek to develop the power is dangerous. The philosophy of it all, the laws that cause the image to appear and disappear, are *terra incognita.*

The occult septenary scheme in nature with all its modifications produces multiple effects, and no mere clairvoyant is able to see the truth that underlies the simplest instance of clairvoyant perception. If a man moves from one chair to another, immediately hundreds of possibilities arise for the clairvoyant eye, and he alone who is a highly trained and philosophical seer—an adept, in short—can combine them all so as to arrive at true clear-perception. In the simple act described almost all the centres of force in the moving being go into operation, and each one produces its own peculiar effect in the astral light. At once the motion made and thoughts aroused elicit their own sound, color, motion in ether, amount of etheric light, symbolic picture, disturbance of elemental forces, and so on through the great catalogue. Did but one wink his eye, the same effects follow in due order. And the seer can perceive but that which attunes itself to his own development and personal peculiarities, all limited in force and degree.

What, may I ask, do clairvoyants know of the law of prevention or encrustation which is acting always with many people? Nothing, absolutely nothing. How do they explain those cases

where, try as they will, they cannot see anything whatever regarding certain things? Judging from human nature and the sordidness of many schools of clairvoyance, are we not safe in affirming that if there were any real or reliable clairvoyance about us now-a-days among those who offer to teach it or take pay for it, long ago fortunes would have been made by them, banks despoiled, lost articles found, and friends more often reunited? Admitting that there have been sporadic instances of success on these lines, does not the exception prove that true clairvoyance is not understood or likely to be?

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

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

WILLIAM Q. JUDGE.

PSYCHOLOGY AND PHYSICIANS

Psychology has no worse enemies than the medical school denominated *allopathists*. It is in vain to remind them that of the so-called exact sciences, medicine, confessedly, least deserves the name. Although of all branches of medical knowledge, psychology ought more than any other to be studied by physicians, since without its help their practice degenerates into mere guess-work and chance-intuitions, they almost wholly neglect it. The least dissent from their promulgated doctrines is resented as a heresy, and though an unpopular and unrecognized curative method should be shown to save thousands, they seem, as a body, disposed to cling to accepted hypotheses and prescriptions, and decry both innovator and innovation until they get the mint-stamp of *regularity*. Thousands of unlucky patients may die meanwhile, but so long as professional honor is vindicated, this is a matter of secondary importance.—H.P.B., *Isis Unveiled*.

ANTIQUITY OF MAN

CENTERS OF CIVILIZATION

Max Müller, for instance, says: "Many things are still unintelligible to us, and the hieroglyphic language of antiquity records but half of the mind's unconscious intentions. Yet more and more the image of man, in whatever clime we meet him, rises before us, noble and pure from the very beginning; even his errors we learn to understand, even his dreams we begin to interpret. As far as we can trace back the footsteps of man, even on the lowest strata of history, we see the divine gift of a sound and sober intellect belonging to him from the very first, and the idea of a humanity emerging slowly from the depths of an animal brutality can never be maintained again." *(Isis Unveiled* [1877] I,4)

Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. Secrets long kept may be revealed; books long forgotten and arts long time lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies, or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. *(Isis Unveiled,* I,38)

The roots of our present institutions reach back to the Miocene Age. (Prof. Donnelly.)

THE above quotations from *Isis* are not theory or speculation; they are *verified prophecies.* But of what avail are they to those who heed not past errors or present confutations? Spineless slaves of time that we are, identifying ourselves and our interests with the passing moment, the world changes unnoticed year by year into a new universe, and prophecies of those wiser than we pass unrecorded into limbo.

All that is known confirms, implies, and reinforces the fact that cultural changes, amalgamations of civilizations, the growth of religions and philosophies, all require aeons of time. The rise and fall of individual nations are only flashes on the screen of time. A sudden apparent advance and expansion, like that of the present United States, or the Aztecs before Cortez, is not new in history or in causation. Every nation has had its birth, growth, and death; this is written ominously across every page of universal history, and still every vigorous, heedless young population dreams of eternal life and undying empire; only to follow its ancestors into oblivion.

"White Indians" in Panama; strange Mongolians in Brazil; the uncovering of a hitherto unguessed civilization at Assiout; a submerged city lost even to tradition (except in the tale of the "lotus eaters") in the Mediterranean; civilization equal to Egypt in her best days disinterred from the Cambodian jungle; traces of a lost people in the California Sierras; Chinese hieroglyphics of the

archaic period on Nevada stones; Chinese remains and Chinese-speaking Indians in Mexico; the Khara-Khoto discovery so definitely predicted by Madame Blavatsky; (see THEOSOPHY, December, 1923). Masonic symbols up to the 32nd degree on Mexican ruins; modern remains 50,000 years old discovered in Siberia; and in Polynesia, traceable mixtures of Mongoloid, Caucasoid, and Indian types dating back hundreds of thousands of years, as Professor MacMillan Brown thinks: what are all these but errant, disconnected lightning flashes illuminating a weird field of primordial past history of an appalling scope?

The vast age of Theosophy itself is on the verge of proof; if it can be further shown that the primeval spaces through which its stream flows, were verdant with a knowledge coequal with our own, or superior thereto, a "stock" opposing argument will be once and for all done away with—the argument powerful with the materialistic who hold that knowledge depends upon modern mechanical apparatus, even though it be based solely upon unthinking prejudice, as it is.

It is asked: Why, if civilization is so old and has been so powerful, why are not the records clear? Why has knowledge been lost? Where are the written chronicles? Where are the ruins? It so happens, however, that a move to establish this doctrine, is not a campaign to establish a theory or a speculation, but a campaign against prejudice and to gain recognition of the true bearing of the facts at hand.

Admirers of modern "progress" assume that our works, our records, our inventions, are permanent and enduring. Modern egotism notwithstanding, ours is essentially a "gimcrack" civilization. Paper vanishes within a few years (our Declaration of Independence is on the verge of being lost forever, literally as well as metaphorically); metals rust; stones weather and disintegrate; even ferro-concrete, our most substantial invention—and our one radical improvement over ancient building materials—fails by steel corrosion and spalling, to become indistinguishable in a few hundred years from conglomerate natural stone. Stand upon a roof in New York, in London, Paris, or Los Angeles, and envisage the scene after a hundred thousand years of neglect. What would be recognized as a work of Man underneath the accumulation of debris?

The question, Why have civilizations perished? is now an academic one, for it is a condition and not a theory which faces us; *they have perished,* and some of our best brains are working night and day to discover the causes and apply the remedy to our own before it is too late. And some few have seen the cause rightly, in moral decadence.

Written records? Bunsen, studying Egyptian records, was forced to concede 70,000 years to that civilization. Iamblichus testifies

that the Assyrians had recorded 270,000 years, and recently discovered Indian tablets go back 30,000 years.

The misunderstanding of these things, the classification of them as "fairy-tales," began with the days when the Ussher biblical chronology dominated even science, and continued under Darwinism because it fitted the "animal descent" theory. Hence such queer prejudices as those of Prof. Sayce, who says that the *latest* discoveries have set Indian history back to 3000 B.C., whereas less prejudiced authorities have taught for many years that the Kali Yuga, 3102 B.C., was established both historically and astronomically.

Records have been destroyed, like the Alexandrian manuscripts and the Central American records; for the brutality of the latter cultural massacre Bishop Landa was censured even by his Spanish Catholic superiors. Other records are still undiscovered or untranslated; like the Khara-Khoto literature. Many more will be forthcoming *under fortuitous circumstances,* like some of those discovered already of late.

Ancient wisdom is vast and deep; only prejudice blinds us to its scope. The Edwin Smith manuscript, just translated, shows the correct physiological wisdom of old Egypt; the passages in the Great Pyramid are admitted to have been transit instruments for catching the meridian, and the shadows of the pyramids recorded the day of year and hour of day. The Rhind Papyrus proves that Egypt 3000 years B.C. (then in its decadence) possessed a highly scientific mathematics; and in 2830 Egypt instituted the first (historical) food-control system.

In the ruins of Carthage (in its decline when destroyed by Rome) there were found check books, paper money, mirrors, cosmetics and powders, to say nothing of magnifying spectacles.

European "cave drawings" prove that "primitive men" knew of stars in the Pleiades visible only to powerful telescopes; and the mystery of the naming of the constellation "Ophiuchus" is still intriguing science.

Dr. Edward R. Hume demonstrates the precise and detailed medical knowledge of the ancient Chinese, and their anticipation of modern practice—in many respects their great superiority therein. Ts'ai-lun made the first paper by modern methods in 75 A.D.—ages after progress had ceased in China. The Chinese also anticipated us with the compass, the printing press, glass, the seismograph, the first metallic astronomical instruments, and a number of alloys.

As to India, there seem almost enough facts recorded in *Isis Unveiled* and the *Secret Doctrine;* but time continually adds. On the walls of caves have been found diagrams of flying machines to go with the terminology of aviation found in ancient Sanskrit; Col. James Churchward discovered, and in part published, 125 manuscripts, some going back 30,000 years, wherein are described the

destruction of "Mu," Theosophically known as Atlantis, according to the Theosophical doctrine of the geologic causes; and in some of these tablets are described air vessels. Dr. Kassim's Indian library contains recipes which, if workable, will demonstrate that Indian physical science possessed secrets unguessed by modern science; what courageous *savant* will dare the laughter of his colleagues by testing them?

It has been found that in Yucatan at some undetermined period, there were scientists worthy to take rank with any modern. *(New York Times,* January, 1913.) These men, among other feats, constructed a clock which kept time for 2000 years, until destroyed by "Enlightened Christianity."

Prof. Curt Sachs has deciphered a manuscript of pre-Babylonian Sumeria which proves that some 4000 years ago music had reached its present stage of development—and incidentally the hymn referred to was an allegorical account of the true origin of mankind by correlation of pre-existing intelligencies of various grades. Even backward and mysterious Abyssinia contributes, with an account in the *Kebra Nagast* of Solomon's flying machines, power boats, and (electric?) lights.

To prove the case, what needs to be elucidated is the origin and the mysterious, yet scientifically proven, connection between these cultures; the reasons for their subsidence; and to square up dates and prove Theosophic chronology authoritative, *a geological correlation.*

Material for all these we have; and with it propose to illuminate the path of mankind by reflecting upon it the lights of the past.

EVOLUTION AN ANCIENT DOCTRINE

It is an easy task to show that the cosmogonical legends all over the world are based on a knowledge by the ancients of those sciences which have allied themselves in our days to support the doctrine of evolution; and that further research may demonstrate that they were far better acquainted with the fact of evolution itself, embracing both its physical and spiritual aspects, than we are now. With the old philosophers, evolution was a universal theorem, a doctrine embracing the *whole,* and an established principle; while our modern evolutionists are enabled to present us merely with speculative theoretics; with *particular,* if not wholly *negative* theorems. It is idle for the representatives of our modern wisdom to close the debate and pretend that the question is settled, merely because the obscure phraseology of the Mosaic account clashes with the definite exegesis of "exact science."—H.P.B., *Isis Unveiled.*

LIVING THE LIFE

DEAR COMPANIONS:

There is compensation everywhere and for everything, only, as we look for results we do not at once perceive the compensation at times and at the moment. Business, being a contest of interests, is full of perplexities all the time to us if we are fearful or anxious or impatient. But bad as it is and must be in itself, if it is just a present performance of duty as it comes and to the best of our ability, all strain disappears and we have that calmness which is necessary in the fight. No doubt time is required to be able to hold that position, but it is the condition to be tried for and obtained.

In the article mentioned, I should take exception to the phrase used: "When the first state of consciousness *arises* there is the Unmanifested viewed as a whole." It would sound better to me to say that the Unmanifested precludes any "state," but represents "Be-ness" or Consciousness *per se;* differentiation brings states of being or perception. If we take the simple and well known analogy of sleeping and waking and call waking the "manifested" and sleeping the "unmanifested" we see that even there what passes in Consciousness during deep sleep is the unmanifested to the waking state, and from that premise what to us in this state appears as unmanifested is but a higher kind of manifestation. May not this be equally true in regard to even that which we call Universal Pralaya? We speak of "consciousness" and mean thereby our present relative and restricted modes of perception, but we do not get any idea of what even the consciousness of our own Higher Ego is. We have the feeling which arises from our present incomplete state, but what do we know of the feeling that comes from a higher state? The rest of the article is good as showing "self-identification" to be the involvment; the cause of Evolution, and the way to freedom.

You ask about the sentence in Patanjali: "The mind is a factor without which concentration cannot be obtained." The question is "Why?"

It is not easy to say what the "mind" is: it must be basic as well as selective; it can be withdrawn from one object and placed upon another; without "mind" nothing is done. We regard all actions as being mind operation. Thought is the plane of *action;* so to get at the *basis* we have to assume a Perceiver, who from his perceptions is the cause and effect in action. Prakriti is said to be that which produces cause and effect in actions,—being the basis in which any action inheres. The Perceiver acts upon many planes; his perceptions as adopted by him on any plane might be called his "mind" on that plane. Concentration of perception on any desirable point is necessary to full knowledge.

I think you have the idea all right, as I understand it: "Universal Mind is the sum total of *ideas* of *all* beings concerned in the system" (which as a totality and in the last analysis must be in accord with all other systems); and any given mind must be a collocation of ideas within the Universal Mind. "There is nothing but the Self and its environment."

The main trouble is we are constantly working with and upon effects, and endeavoring to adjust effects to effects without any relation to the plane of causes; mistaking cause for effect and effect for cause continually. The second chapter of the *"Gita"* gives a splendid statement. Speaking of the three qualities (prakritic), it says, "Be thou free from these three qualities," that is, from the *ordinary* influence of the natural opposites. We are not to perform actions to obtain favor from Masters, nor from a morbid fear of Karma, nor from a desire to obtain good Karma; but "perform thy duty; abandon all thought of the consequences, and make the event equal to thee whether it terminate in good or evil. Such equanimity is called Yoga."

You remember the saying of H.P.B. in the *Secret Doctrine*, "Embodied consciousness gains knowledge through observation and experience; disembodied consciousness is the Cause." So the whole is comprehended in Consciousness, conditioned and unconditioned. There is the internal cause of ideation—Thought; and the external cause and effect in action on the planes of prakriti. Only through spirit can we know spirit in any of its modifications. But to explain high metaphysical ideas in any western or modern language is like doing fine carving with an axe; our perceptions have to expand by application and exercise, so that words in their common application and ordinary relations to each other appear as correspondences rather than definite expressions.

The mind and Consciousness acting together have the power to separate or segregate the different planes one from the other; and this too in the case of the merest beginner. I do not think you can get any better idea in regard to the image-making faculty than what is contained in the article by W.Q.J. in Vol. VII of the Path magazine, p. 289*. The power of concentration is the first consideration: "One should have the imagination under such control as to be able to make a picture of anything at any time. If a picture were made of the ineffectual thoughts of the generality of people, it would show little lines of force flying from their brains, and instead of reaching their destination, falling to the earth just a few feet away from the person who is thus throwing them out."

Not much help here I am afraid but you may get something out of it.

Now to you may there be all blessings and growth, as ever, *R.C.*

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*"Imagination and Occult Phenomena," reprinted in THEOSOPHY, October, 1913.

STUDIES IN THE SECRET DOCTRINE

V.

THE BASIC LAW OF BROTHERHOOD

NATURE and man are one in their divine consubstantiality, but each has a dual aspect—its Non-manifested and manifested. Again, both the Non-manifested and the manifested have a triple characteristic, which in the case of the former is forever concealed while in the latter the triplicity unfolds itself in manifestation. The forever concealed, primeval triune differentiation, not *from,* but *in* the ONE ABSOLUTE is therefore symbolized by 4, or the Tetraktis, in the metaphysical world. In the Indian system, the Sacred Word Aum is composed of four factors—the three letters A, U, and M and the half-metre, Ardha-Matra, for the fourth. Similarly, man is not only Atma-Buddhi and Manas but also is that which binds the immortal Triad, to the One Life, the Universal Spirit, Paramatma, which enfolds all.

Metaphysically speaking the manifested universe is triune. The Absolute Space, parentless, but parent of all, ever is; the Absolute Space, the Germ in the Root that sprouts and grows as the Tree of Evolution, ever was; the Absolute Space that is ever becoming ever will be; and these three are ever concealed as one in Absoluteness. (Cf.I,11.) Through That, in That, from That arises the metaphysical trinity of Motion, Duration and Matter, as also the psychological one of Spirit, Soul and Body. The reader is requested to note the four factors involved in these two trinities in the following from the *Secret Doctrine:*

> The "Breath" of the One Existence is used in its application only to the spiritual aspect of Cosmogony by Archaic esotericism; otherwise, it is replaced by its equivalent in the material plane—Motion. The One Eternal Element, or element-containing Vehicle, is *Space,* dimensionless in every sense; co-existent with which are—endless *duration,* primordial (hence indestructible) *matter,* and *motion*—absolute "perpetual motion" which is the "breath" of the "One" Element. This breath, as seen, can never cease, not even during the Pralayic eternities. (I,55)
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> Life we look upon as "the one form of existence," manifesting in what is called matter; or, as in man, what, incorrectly separating them, we name Spirit, Soul and Matter. Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by Life, which pervades them all. (I,49)

The one and only Macrocosmos is for ever hidden in Absoluteness. The universe *in toto* is itself a Microcosmic projection of that one and only Macrocosmos. The study of the manifested is the study of innumerable reflections of the One Life. Every Microcosmos following its parent projects itself, thus becoming *macro*cosmos to its progeny. It is necessary to understand this.

The manifested universe is called in the *Secret Doctrine* the Son of Necessity. Every micro-cosmos is a son of Necessity. The rising of the Wave—the universe—in the Ocean of Absoluteness is under Law. Says the *Secret Doctrine:*

> Stepping out of the Circle of Infinity, that no man comprehendeth, Ain-Soph (the Kabalistic synonym for Parabrahm, for the Zeroana Akerne, of the Mazdeans, or for any other "UNKNOWABLE") becomes "One" —the ECHOD, the EKA, the AHU—then he (or it) is transformed by evolution into the One in many, the Dhyani-Buddhas or the Elohim, or again the Amshaspends, his third Step being taken into generation of the flesh, or "Man." (I,113)

In the Circle of Infinity arises, under and as Law, the Circle of Necessity or finiteness. This Law has three aspects corresponding to the three in the Ever Concealed Unity—the Law of Karma (Action), of Cycles (Yugas) and of Yagna (Sacrifice-Compassion).

Under the Law of Karma beings, cosmic or human, wake up or fall asleep as cyclic processes go on, in differing periods of time (cycles), according to their acquired capacities and powers inherent in them, but the *Law* of Cycles runs its course evenly and uniformly, putting the universe to sleep through its manvantaric activities, awakening it to manifestation through its pralayic movements. By the Law of Yagna or Sacrifice all these beings act as builders, preservers, regenerators, giving of their own life-power to those who are in need of it, and receiving from others what they themselves require, some will-full-ly, others unconsciously. This three fold function of the One Law is not outside of man or the universe. It is within each.

Thus the Spiritual-man sacrifices himself for the benefit of the mental-man, as the latter for the man of flesh in whom he incarnates. Under the Law of Compensation suitable adjustments, skandhaic or personal, egoic or individual, and monadic or universal take place. To offer sacrifice and receive it and thus produce re-adjustment, the time-element, the due and proper season, is a necessity. The unfoldment of principles, cosmic or human, the growth of body, mind or soul in man or of the Kingdoms in Nature, in short, evolution generally, is dependent on the threefold function of the One Law.

Why are we what we are?—it is often asked, and the answer, because we made ourselves so, brings the sequential query—"how?" In our being we have come to this particular re-adjustment of cosmic principles, some of which we have assimilated and made our own, while others remain to be so assimilated; and further, only portions and aspects of some of these have been assimilated and more of their assimilation has yet to take place; this process is dependent on the activity of the Law of Yagna-sacrifice—to give to and receive from other beings. This explanation makes us enquire

why we enjoy or suffer from the capacity or the limitation to offer and to accept, and to it the reply comes—The Law of Cycles: each one of us is moving in a particular age or yuga and according to the season is the fruit of our labours. Each being in the universe is a portion of Space, assimilating other portions by action (Karma) thus producing cause, and facing *in time* the reaction which is its effect; in this assimilation it affects and is affected by *all* other portions till it learns the truth of Brotherhood, of Union, nay of Unity Itself. Note the triple action of the One Law in the following:

> . . . the one absolute, ever acting and never erring law, which proceeds on the same lines from one eternity (or Manvantara) to the other—ever furnishing an ascending scale for the manifested, or that which we call the great Illusion *(Maha-Maya),* but plunging Spirit deeper and deeper into materiality on the one hand, and then *redeeming it through flesh* and liberating it—this law, we say, uses for these purposes the Beings from other and higher planes, men, or *Minds* (Manus), in accordance with their Karmic exigencies. (II,87-8)

Thus the reader will see that the Law of laws is the Law of Brotherhood—Alaya. Its triple expression is karma, yuga, and yagna—compensation, cycles, and sacrifice. This Brotherhood includes not only man, but all Nature—Spiritual or Atmic, Intellectual or Manasic, Psychical or Kamic, and Bodily or Shariric; its unity extends beyond the human kingdom and enfolds bird and beast, shrub and tree, metal and stone, all the invisible elemental kingdoms of nature-spirits, fairies and devatas, collective hosts of arch-angels, shining ones and devas, and the crown of them all—Perfected Men, Mahatmas, Buddhas, Dhyanis. In its basic or upadhic formlessness Nature is coeval with Deity. Says H.P.B. in the *Key to Theosophy* (49):

> When we speak of the Deity and make it identical, hence coeval, with Nature, the eternal and uncreate nature is meant, and not your aggregate of flitting shadows and finite unrealities. We leave it to the hymn-makers to call the visible sky or heaven, God's Throne, and our earth of mud His footstool. Our DEITY is neither in a paradise, nor in a particular tree, building, or mountain; it is everywhere, in every atom of the visible as of the invisible Cosmos, in, over, and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent, and even omniscient creative potentiality.

If Deity and Nature are one, so are these two one with Law. Says the *Secret Doctrine,* "It is idle to speak of 'laws arising when Deity prepares to create' for (*a*) laws or rather LAW is eternal and uncreated; and (*b*) that Deity is Law, and *vice versâ,*" and it adds "the one eternal LAW unfolds everything in the (to be) manifested Nature." (I,152)

The inter-play of these three laws takes place in terms of analogy-correspondence and continuity. Deity, Nature, Law, never stops but moves on uniformly and there is neither a gap nor a chasm anywhere; all are connected in a harmonious whole. The

Law of correspondence and analogy comes to the rescue of the intelligent seeker and unveils the mystery which the magic of prakriti causes. Says the *Secret Doctrine:*

> The Worlds are built "in the likeness of older Wheels"—*i.e.*, those that existed in preceding Manvantaras and went into Pralaya, because the LAW for the birth, growth, and decay of everything in Kosmos, from the Sun to the glow-worm in the grass, is ONE. It is an everlasting work of perfection with every new appearance, but the Substance-Matter and Forces are all one and the same. But this LAW acts on every planet through minor and varying laws. (I,144-5)

Modern science also teaches that the universe is guided by Law, but in its observations exist chasms broad and deep; hence the numerous "missing links"; when modern science learns to use the law of correspondence and analogy the gaps in its knowledge will begin to disappear.

> It is a fundamental principle of the Occult philosophy, this same homogeneity of matter and immutability of natural laws, which are so much insisted upon by materialism; but that unity rests upon the inseparability of Spirit from matter, and, if the two are once divorced, the whole Kosmos would fall back into chaos and non-being. (I,640)
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> . . . evolution—viewed from its several standpoints—*i.e.*, as the *universal* and the *individualized* Monad; and the chief aspects of the Evolving Energy, after differentiation—the purely Spiritual, the Intellectual, the Psychic and the Physical—may be thus formulated as an invariable law; a descent of Spirit into Matter, equivalent to an ascent in physical evolution; a re-ascent from the depths of materiality towards its *status quo ante,* with a corresponding dissipation of concrete form and substance up to the LAYA state, or what Science calls "the zero-point," and beyond. (I,620)

The Key to the use and application of the law of analogy and correspondence lies in an understanding of the real Nature of Brotherhood and its triple expression referred to above.

The first idea which has to be grasped in reference to the law of correspondence-analogy is that there is no qualitative difference between Macro and Micro Cosmos. Every creature in every kingdom is a microcosmic reflection of the One Life—the Macrocosm. Atoms, Monads, Gods are but the reflected images of and in the One Life. The difference is a difference of degree but not of kind—the same One Life reflects itself in and with varied strength thus producing differentiation, the endless variety of Nature. Nature is varied because Life is One.

The second idea to understand is that this difference is only seeming—is an ever-changing appearance. Those who perceive its apparent nature call it illusory or mayavic, but it is intensely real to all who have not caught a glimpse of its illusionary Nature. What makes this illusion? The One Life in its perpetual motion, acting and re-acting, or causing effects, produces cycles—circles, ellipses, epicycles—Yugas, Wheels or Rings of Time. This causal-effectual-cyclic movement begets permutations and combinations. Thus there

is the original Motion of the on-sweep of the One Life—the Great Breath of Brahma—which makes every point of space different from every other point and these reacting on one another work the mighty magic of prakriti. Thus there arises Nature's manifoldness. The three aspects of the One Life casting their own reflections become six and with the original parent make the First Septenate. Therefore there are seven Arch-angels, Sapta-Rishis, seven Ameshaspentas in exoteric religions, the souls or units of seven hierarchies in esotericism. Each of these has a seven-fold consciousness functioning in seven-fold matter and therefore there are seven forces or faculties resulting from the contact of consciousness and matter. He who knows himself above the triple attributes or gunas of matter,—inertia, mobility, rhythm, or tamas, rajas, sattva—above the triple aspects or faculties of consciousness—thought, feeling, will, or gnayan, ichcha, kriya—knows himself as the One Life.

The third idea to get hold of is this: in differentiated Nature the differences are in terms of what has become patent and of what still remains latent. As the flow of the One Life progresses, its aspects, faculties, characteristics, show themselves. These unfold in an unbroken continuity ever growing, what is latent in one kingdom today becoming patent in another kingdom tomorrow. The variety of Nature should be examined in terms of its latency and its patency—one belongs to the aspect of the future, as the other to that of the past and the two come together in that of the present. And each creature of Nature, which is part and parcel of it, sees the latency and patency of every other creature in terms of its own. According to what has unfolded in us of the Mother Nature or the One Life as also what lies dormant and asleep, is our power to perceive, to understand, to serve all other creatures in all kingdoms.

This brings us to the fourth idea: the One Life impregnates the entire manifested universe, as the Sun-light falls on the just and unjust alike. A perfect reflection is a veritable reproduction. Sunlight falls over the entire surface of a lake but reproduces itself as a reflected image in a particular spot of the quiet lake to each observer. The One Life is becoming patent or is reflecting itself in and from the different kingdoms differently. It casts its perfect shadow, or it causes its exact reproduction in the human kingdom only. Man is the photograph of the universe—the Microprosopus of the One Life which is the Macroprosopus. In man alone the primal pair of opposites, with its sixfold manifestation combines to make him the sevenfold being he is. It is in this fact of the unique nature of man which the *Secret Doctrine* unveils that we have to look for the understanding of its two ugly distortions. We are all aware of the Ego-centric tendency of all mankind; this is a distorted shadow of the reality of the teaching we are considering. For the same reason that the stage of man is unique in Nature, is this earth of ours—the fourth globe in the planetary chain—the real field of

battle—the true Kurukshetra. This idea again was distorted by early European astronomers, under the influence of the church, and the geo-centric solar system was preached. Pythagoras and his Teachers of the East knew and taught the Helio-centric system astronomically, as well as the doctrine of Man being an exact miniature copy of Nature and the One Life, illusory as body, reality as Spirit.

It is this great fact of perfected man being a complete reproduction, a perfect reflection of Nature, of his being the true microcosm of the Macrocosm, of the real identity which subsists between them, that enables him to perceive, understand and serve the Law of Brotherhood. In knowing himself he knows the universe; what is latent in him is also dormant in nature; what manifests in him brings him in contact and unison with what has manifested in Nature. Perception of the Universe by the Man of Sense, understanding of the Universe by the Man of Mind, service of the Universe by the Man of Spirit are inter-related. Man lives in a triple universe—tri-loka—because he is triple; he affects it in a sevenfold manner because he is septenary; but he perceives the triple universe in a sevenfold way partially, therefore understands it partially, therefore serves partially—is only a half brother to Nature. But in him lies the opportunity to grow and become an Elder Brother in the vast family of Nature. To rise to that glorious height is difficult in our age:

> In our race and generation the one "temple in the Universe" is in rare cases—*within* us; but our body and mind have been too defiled by both Sin and Science to be outwardly *now* anything better than a fane of iniquity and error. (II,651)

But what men have done, that man can do—control and pacify the warring younger brothers within himself, establish the brotherhood in his own bodily, psychic, mental and spiritual natures and thus become the servant of the Great Mother. The *Secret Doctrine* has described in a memorable passage (I,267-68) the sequential unfoldment of the powers and aspects of the One Life and the place of Man in that scheme to which the readers' attention is specially called and from which a short extract follows:

> 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.

AMONG FRIENDS

YOU would never believe it! Doctor has been on a sort of "psychic spree"!

To think that a steady old wheel-horse like our mature medical friend—stabilizer in many a Theosophic crisis, intuitive diagnostician and successful prescriber for many a case of "jungle fever"—should himself become skittish, take the bit in his teeth and kick up his heels like a young colt, is to strain one's instrument of ideation. Yet such things do happen—the best proof being, that in the present instance, they did.

Here are some of the high-lights of the Doctor's "blow-up." Now that it is all over, he is entirely willing to be the sacrificial goat if that will help anybody; and since his case, though aggravated, is not unusual, a brief recital may help many another sincere student to recognize symptoms and take preventive measures in time.

It has been a busy winter professionally for Doctor. There has been much sickness; he is conscientious. In connection with his own case this is contributing cause number one: overwork.

It has been a busy winter Theosophically for the Doctor. Lodge work itself is larger—more people, more meetings, more classes, more platform work, more correspondence, more writing—and the Doctor has been trying to participate fully in *all* of it. Thus, contributing cause number two: overstrain.

Our friend likewise has one of those none too rare temperaments in which the critical faculty is rather developed. Sometimes this masquerades under the guise of "discrimination," but that word is written on the *inside* of the mask—not the outside, which others see. Doctor is scholarly, exact, scientific, thoroughly conversant with the Secret Doctrine and possessed of a high reverence for the philosophy. Therefore any expression of it that does not approach his own high ideals tends to annoy him. Since all classes and conditions of minds participate in most departments of the work of the Lodge, we have contributing cause number three: impatience.

"Collections are poor this winter." Despite a large practice and an economically managed office, Doctor maintains his usual generous money contributions to the Lodge with difficulty. Personally, he is "hard up" and it irks him. This is contributing cause number four: anxiety.

The metaphysical stage being set, one can easily rationalize the following. The scene is Mother's bright and sunny little living-room of a late winter Saturday afternoon. Present: the inevitable Captain, a wee bit more "captainy" than usual; Mr. Browser, quoting more liberally and with more devilish precision than ever; Pilgrim, always and persistently cheerful (hasn't the man any *human* qualities at all?); the Judge, dry, precise, certain (oh, *so*

certain!); Mrs. Crystal, earnest, innocent and palpitating (what else can one expect of a *woman?*); Frederick, playing "moon" as usual to Sister Laura's "sun" (only fancy a *wooden* moon!); and Mother, long-suffering Mother, who has been lifting an ironical eyebrow many times this past fortnight at her high-powered spouse and his increasing pressure (a man's wife, of course, can *always* tell him what to do—even as to what scarf he shall wear and how he shall tie it!).

Into this peaceful Family gathering, then, stalked Doctor—preceded, accompanied and befogged by the buzzing swarm of thoughts we have suggested—hoping against hope that he might be able to stretch out quietly for a much-needed nap, yet dogged by the supposition that "that gang will be there!" and finding that supposition completely verified.

". . . to my mind the work as a whole is in better condition now than at any time for the past fifteen years," the Judge was saying in his measured, judicious tones.

"One of the best signs is the great improvement in the student work," confirmed Mother. "Speakers in the study-classes show so much more depth and understanding of the philosophy — less dependence on phrase and more grasp of ideas."

"Fine, fine—more common-sense, too," said the Captain, "why a stranger coming in to a study-class really might get something out of it, and not go sadly away thinking he had inadvertently dropped into an asylum."

"Indeed he might," laughed Pilgrim, adding with deep feeling, "I think we have so much to encourage everybody this season—and the students are happy in the work; you can see it shining in their faces!"

"Such good *feeling* meetings, too," murmured Mrs. Crystal musingly.

"Yes, yes—fine feeling," confirmed Frederick.

". . . 'believing me to be thus, the wise gifted with spiritual wisdom worship me; their very hearts and minds are in me; enlightening one another and constantly speaking of me, they are full of enjoyment and satisfaction,' " quoted Mr. Browser softly.

There was a pause in the talk at this. Suddenly Doctor bounced up out of the chair into which he had rigidly fitted himself and began striding up and down, up and down—talking, talking: "I think the work is in anything but good condition, if my opinion is of any value in this Family," he announced dogmatically. "Study-classes certainly show up the students—how a stranger could ever sit through one of those dreary sessions is beyond my comprehension—seems to me our class-leaders need to know it," he added, with a side-glance at the surprised Captain. "Sure, their faces shine—nice little emotional excitation; good *feeling* sessions, too—not much besides feeling, I should say!

"That's all right, Mother," he continued as both that lady's eye-brows went up in protest, "no use fooling ourselves just because we happen to be feeling warmly toward one another, and reasonably well satisfied with ourselves—in spite of Browser's beautiful quote—the fact is that there is a lack of intellectual stamina behind the whole work, a want of plain, simple, honest study and application. A fine little mutual admiration society we're getting! Judged by what has been, there is some advance, maybe; but we lack competent students, skilled workers, adequate quarters, sufficient publicity—we lack funds, too. Why, we're not even making an appreciable dent in the world of thought, to say nothing of the world at large! What's the use of fooling ourselves by this flapdoodle kind of talk?"

The Family gasped—all but Mother, who first looked shocked and hurt, and then whimsically resigned.

"Woe, woe!" moaned the Captain dramatically. "Well, I never!" said a blank-looking Mrs. Crystal, and Brother Frederick mournfully shook his devoted head. Pilgrim took one careful look at Doctor and then collapsed with laughter, in which the Judge joined with his rumbling bass. The Doctor himself, beginning to observe the effects of his outburst, like a man coming out of a trance, looked from one to another of his friends—first blankly, then puzzled, then defiantly, then concernedly—and at last, very much ashamed. The metaphysical blister had been coming to a head for a long time; it had burst in a moment; allayment of the fever followed almost at once.

He slumped down exhaustedly on the settee beside the Captain, who grinned but said nothing, patting Doctor clumsily on the back and then awkwardly adjusting a cushion. "I'm sorry for that class-leader remark," said the latter slowly, "not justified really—not at all."

"Why, you can say anything at me or about me you want to, Doctor," declared the Captain heartily, "I'll *take* it, and get something out of it, too—I always do."

"And of course the work is all right—especially the study-classes," went on Doctor wretchedly. "Just my egotistical point of view, that's all," he continued. "Now Browser, tell me that 'the duty of another is full of danger,' won't you?" Whereupon Mr. Browser dutifully and smilingly repeated the old quotation.

Then the Judge followed with an anecdote, and Pilgrim told one of his delicious Scotch jokes, and the Captain retailed a question and answer episode he had taken part in at a recent Theosophical meeting in a neighboring city—very apt and decidedly amusing. And Mrs. Crystal breathed freely again and expanded, aided and abetted by the devoted Frederick. And then Mother quietly but firmly put her Doctor to bed, disconnected the telephone, and "shoo'ed" the rest of the Family out of the apartment.

"He'll be all right with a little rest," said the Judge thoughtfully as he and Pilgrim moved towards the elevator.

"Taking care of so many people, he won't take care of himself," remarked the latter, "and he won't let Mother do it either—until he is ready to crack."

"He did crack," said Captain Blunt, "good old Doctor; and it's cleared the air for him—believe me, I know! But I don't see you two 'crack,' " he added, "nor Mother either."

"That's because there's nothing left *to* crack, I guess," laughed Pilgrim. On which the Judge suggested that somebody at least should refrain from "rocking the boat."

It must be so.

THE LIFE-PRINCIPLE

Left to itself, this life-principle will blindly follow the laws of nature; and, according to conditions, will produce health and an exuberance of *life,* or cause *death* and dissolution. But, guided by the will of the adept, it becomes obedient; its currents restore the equilibrium in organic bodies, they fill the waste, and produce physical and psychological miracles, well-known to mesmerizers. Infused in inorganic and inert matter, they create an appearance of life, hence motion. If to that life an individual intelligence, a personality, is wanting, then the operator must either send his *scin-lecca,* his own astral spirit, to animate it; or use his power over the region of nature-spirits to force one of them to *infuse* his entity into the marble, wood, or metal; or, again, be helped by human spirits. But the latter—except the vicious, earth-bound class*—will *not* infuse their essence into these inanimate objects. They leave the lower kinds to produce the similitude of life and animation, and only send their influence through the intervening spheres like a ray of divine light, when the so-called "miracle" is required for a good purpose. The condition—and this is a law in spiritual nature—is purity of motive, purity of the surrounding magnetic atmosphere, personal purity of the operator. Thus is it, that a Pagan "miracle" may be by far holier than a Christian one.—H.P.B., *Isis Unveiled.*

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*These, after their bodily death, unable to soar higher, attached to terrestrial regions, delight in the society of the kind of elementals which by their affinity with vice attract them most. They identify themselves with these to such a degree that they very soon lose sight of their own identity, and become a part of the elementals, the help of which they need to communicate with mortals. But as the nature-spirits are not *immortal,* so the human elementary who have lost their divine guide—spirit—can last no longer than the essence of the elements which compose their astral bodies holds together.

H. P. B. ON RAJA YOGA

THIS system, evolved by long ages of practice . . . was not practised in India alone in the days of antiquity. The greatest philosophers of all countries sought to acquire these powers; and certainly, behind the external ridiculous postures of the Yogis of today, lies concealed the profound wisdom of the archaic ages; one that included among other things a perfect knowledge of what are now termed physiology and psychology. Ammonius Saccas, Porphyry, Proclus and others practised it in Egypt; and Greece and Rome did not shrink even at all in their time of philosophical glory, to follow suit. Pythagoras speaks of the celestial music of the spheres that one hears in hours of ecstacy; Zeno finds a wise man who having conquered all passions, feels happiness and emotion, but in the midst of torture. Plato advocates the man of meditation and likens his powers to those of the divinity; and we see the Christian ascetics themselves through a life of mere contemplation and self-torture acquire powers of levitation or aethrobacy, which, though attributed to the miraculous intervention of a personal God, are nevertheless real and the results of physiological changes in the human body. "The Yogi," says Patanjali, "will hear celestial sounds, the songs and conversations of celestial choirs. He will have the perception of their touch in their passage through the air,"—which translated into a more sober language means that the ascetic is enabled to see with the spiritual eye in the Astral Light, hear with the spiritual ear subjective sounds inaudible to others, and live and feel, so to say, in the *Unseen Universe*. "The Yogi is able to enter a dead or a living body by the path of the senses, and in this body to act as though it were his own." The "path of the senses"—our physical senses supposed to originate in the astral body, the ethereal counterpart of man, or the *jiv-atma*, which dies with the body—the senses are here meant in their spiritual sense—volition of the higher principle in man. The true Raj Yogi is a Stoic; and Kapila, who deals with the latter—utterly rejecting the claim of the *Hatha* Yogis to converse during Samadhi with the *Infinite* Iswar—describes their state in the following words:—"To a Yogi in whose mind all things are identified as spirit, what is infatuation? what is grief? He sees all things as one; he is destitute of affections; he neither rejoices in good, nor is offended with evil. . . . A wise man sees so many false things in those which are called true, so much misery in what is called happiness, that he turns away with disgust. . . . He who in the body has obtained liberation (from the tyranny of the senses) is of no caste, of no sect, of no order, attends to no duties, adheres to no shastras, to no formulas, to no works of merit; he is beyond the reach of speech; he remains

at a distance from all secular concerns; he has renounced the love and the knowledge of sensible objects; he flatters none, he honors none, he is not worshipped, he worships none; whether he practises and follows the customs of his fellowmen or not, this is his character."

And a selfish and a disgustingly misanthropical one this character would be, were it that for which the TRUE ADEPT would be striving. But, it must not be understood *literally*. . . .

—THE THEOSOPHIST, January, 1881.

"BARE SUBJECTIVITY"*

Question—What is meant in the Proem of Secret Doctrine (Vol. I, page 14) by the term "bare subjectivity" as contrasted with "Unconditioned Consciousness," for the latter would seem to be "bare subjectivity" itself? It is entirely comprehensible how the Absolute "Be-ness" may be symbolised, on the one hand, by abstract Space, and, on the other, by abstract Motion, but not so readily perceived how Space may be defined as "bare subjectivity" when Motion is contrasted with it as the pure noumenon of Thought.

Answer—In the *proem* cited the author distinctly says under (*a*) that "speculation is impossible" about the omnipresent Principle, and then to give one way of symbolizing it—which is certainly not definition—proceeds to state that that Infinite Principle is the same as the "unconscious" and "unknowable" of European philosophy, in which, indeed, the *Forum* editor takes delight. She then says it is symbolized in the *Secret Doctrine* as absolute abstract space, which one must conceive of as *space* distinct from all things existing therein; we cannot exclude this, nor at the same time really conceive of it. And in the same way, when we come to regard this omnipresent Principle from the point of view of the root of consciousness, we postulate it as being—in this aspect—*absolute abstract motion*, because consciousness has the quality of motion in it and not the quality of space, since motion has to have space in which to move. So then, having thus vaguely symbolized space, which is not consciousness, we have to say that, on the other hand, considering it as apart from consciousness, it may be said to be "bare subjectivity," although we have to use our consciousness in order to deal with it at all. The editor's question, "Can any one conceive of abstract color?" seems peculiar, since it is not foreign to all the schools of Western thought, where many assert—as, indeed, it would appear they must—that apart from any particular motion or color we can conceive of motion and color in the abstract apart from particularization.—*W. Q. J.*

**The Theosophical Forum*, April, 1892.

ON THE LOOKOUT

EINSTEIN

The reception of Einstein's theory some seasons ago was nearly unique in science; the theory was both new and startling, yet opposition was almost nil. This was partly due to the hopeful fact that science is slowly beginning to look upon new methods of thought as aids and not as enemies, and partly because of the slow growth of insuperable difficulties in the way of older theories.

Yet Einstein has his opponents; Capt. See, U. S. Navy, seems to regard the theory almost as an insult, while Prof. Poor and Dr. Curtis, of somewhat more prominence, find him "out of bounds." But Dr. St. John explains Dr. Curtis' difficulties, and other scientists of repute remark that Einstein's mathematics have been checked and verified beyond all doubt. The theory does not, as many suppose, rest upon the well-known and somewhat debatable astronomic proofs; its strongest field is the more definite if less well-known area of atomic physics, and its solutions there apply in a manner foreign to Newtonian doctrines, thus adding one more link to the chain of analogy between the microcosms and macrocosms so often pointed out by the Theosophical Messengers. Therefore it is safe to assume that Einstein is a reasonably permanent *nova* in the scientific sky.

It may be said that Einstein is both correct and incorrect; his errors are such as lie outside the field of the phenomenal world, and thus cannot be corrected or elucidated by physical investigations. He is right in identifying gravitational action with acceleration; right in concluding that pure space is capable of resistance—one of the earliest scientific points made in the *Secret Doctrine* of 1888—quite likely right in considering time convertible into spatial dimension; and above all he is a pioneer of truth in determining that the visible universe is a psychological rather than a physical manifestation. It is this last proposition, by the way, which drew fire from the materialists; the "poor who are with us always."

SHADOWS FROM BEHIND THE VEIL

Some followers of Einstein demonstrate—as they think—mathematically, that the Universe is limited; a four-dimension sphere of definite radius. But the entire idea of dimensions of any kind can be applied solely to physical matter and its correlations; its validity ceases promptly with the first step into the next region of matter within. The Universe is undimensional; it cannot be considered limited or unlimited, since both terms are but products of the poverty of human ratiocination. Neither are the possible speeds in the Universe limited to that of light, as Einstein holds; for there

are substances, with corresponding forces, to which physically elucidated laws, Einsteinian or otherwise, do not apply.

But on the whole Einstein's work has been of inestimable practical benefit; for with many it has led to that state of mind whence there is a working possibility of entering upon the path of a real knowledge never possessed by the Western world, and nearly forgotten by the Eastern. That state of mind is best expressed by the Editor of the *Scientific American:*

> Are the things about us real, or are they illusions? Philosophers disagree. They admit that we cannot be sure. What we see as rocks and trees and houses may be merely imperfect reflections of some ultimate reality that men do not perceive.

But a little more, and it will begin to dawn that the only ultimate reality in this universe is the perceiving consciousness which sees, and speculates, and correlates; and which knows itself, alone of all things contacted, to *be.*

MAHAMAYA

From the dawn of ancient Aryavarta, Oriental philosophy has been full well conversant with the gulf between appearances and their hidden causes; the illusionary nature of manifestation is an article of faith with whole populations. Had Oriental science passed through our present stage of discovery, and been forced like ours to accept the universe as an illusion by dint of its own contradictory discoveries, that might be understandable from the Western point of view. As it is, ancient Wisdom daily showing itself possessed of *prior knowledge* in every realm of thought, the origin of that knowledge must find understanding upon bases other than perceptions arriving *via* test-tube and telescope. But that Wisdom provides a comprehensible and rational explanation of its own power; it provides the explanation that the underlying noumenon of every phenomenon is of the same nature and origin as the seeking consciousness which investigates. Thus the Universe need hold no secrets from any conscious being, except as he holds his limitations —that is to say, his desires and sensations—dearer than his chances of omniscience. *Scientia se probat;* Aryan science bristles with proof of prior and superior knowledge of a kind only a blind man could misunderstand.

> . . . the many *imponderable* substances that fill interplanetary space, and which, interpenetrating each, are the direct cause, at the lower end, of the production of natural phenomena manifesting through *vibration* (so-called). *(Secret Doctrine,* I,587)

> . . . as long as we enjoy our five senses and no more, and do not know how to divorce our all-perceiving *Ego* (the Higher Self) from the thraldom of these senses—so long will it be impossible for the *personal* Ego to break through the barrier which separates it from a knowledge of *things-in-themselves. . . . (S.D.* I,329-30)

. . . 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. . . . (*S.D.* I,330)

The Alpha and the Omega of the alphabet of Omniscience is—selflessness. Few care to read it.

WHEN THE SLEEPER WAKES

Who dreams he dreams, nears waking. On all sides are minds stirring to a realization that things are not what they seem; vague sights and sounds drift in from the outer spaces and are being recognized for what they are.

Einstein went far; the quantum theory supplements him. Like Einstein, its discoverers were driven to it by contradictions and difficulties in older ideas. Like the Einstein theory it is faulty, for it calls for a "jumping" process in nature, admitted alike by science and Theosophy to be out of order; "natura non facit saltum." However, with all its improbabilities the theory regularizes many hard points, thus being accepted *pro tem* as a more satisfactory method of systematizing our illusions.

Next to placing Madame Blavatsky's doctrines about the nature of light and radiation on an unshakable basis of scientific respectability, its most salutary effect has been like that of Einstein:

> We are not at all justified in assuming that our human ways of thinking about things we see and handle are suitable ways of thinking about atomic action . . . atomic action may not take place in what we call space and time. (Prof. Wm. S. Franklin, *Science,* Sept. 19, 1924.)

Madame Blavatsky said in 1888:

> To know what is light, and whether it is an actual substance or a mere undulation of the "ethereal medium," Science has first to learn what are in reality Matter, Atom, Ether, Force. Now, the truth is, that *it knows nothing of any of these.*
>
> Undulatory or corpuscular theory, it is all one.

Heretical folly in those days, all this is most startling truth to the modern physicist, with none to deny. Up to the 'teens of this century, it was likewise held that "the distance between atoms is about ten times their diameter, in some liquids three or four," and that the "atom is the ultimate unit of matter." Where would scientific knowledge *now* be had attention been paid to what Theosophy said nearly three decades before?

> Occultism says that in all cases when matter *appears* inert, it is the most active. A wooden or a stone block is motionless and impenetrable to all intents and purposes. Nevertheless, and *de facto,* its particles are in ceaseless eternal vibration which is so rapid that to the physical eye the body seems absolutely devoid of motion; and the spacial distance between those particles in their vibratory motion is—considered from another plane of being and perception—as great as that which separates snowflakes or drops of rain. But to physical science this will be an absurdity." (*Secret Doctrine,* I,507-508)

"Motion is eternal in the unmanifested, and periodical in the manifest," says an Occult teaching. It is "when heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes Whirlwind." A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for physical science, at any rate. (*S.D.* I,97-98)

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)

And she said "chemistry and physiology are the two great magicians of the future."

THE NATURE OF NOUMENAL EXISTENCE

Science is fast being forced to a concept of atomic action as being out of time and space; but there is only one form of existence directly known to us which betrays the ability to outreach time and space, and that is *consciousness.* Is science ready for a correlation between the two? At any rate, we quote that which will benefit the future, even though the present be too blind to understand:

. . . "it became evident that external or material things presented the property of extension to our senses only, not to our thinking faculties. The mathematician, in order to calculate geometrical figures, had been obliged to divide them into an infinite number of infinitely small parts, and the physicist saw no limit to the divisibility of matter into atoms. The bulk through which external things seemed to fill space was a property which they acquired only through the coarseness of our senses. . . . Leibnitz followed these arguments to some extent, but he could not rest content in assuming that matter was composed of a finite number of very small parts. His mathematical mind forced him to carry out the argument *ad infinitum.* And what became of the atoms then? . . . They were reduced to mathematical points . . . but if their extension in space was nothing, *so much fuller was their inner life.* Assuming that inner existence, such as that of the human mind, is a new dimension, not a geometrical but a metaphysical dimension . . . having reduced the geometrical extension of the atoms to nothing, Leibnitz endowed them with an infinite extension in the direction of their metaphysical dimension. After having lost sight of them in the world of space, the mind has, as it were, to dive into a metaphysical world to find and grasp the real essence of what appears in space merely as a mathematical point. . . . As a cone stands on its point, or a perpendicular straight line cuts a horizontal plane only in one mathematical point, but may extend infinitely in height and depth, so the essences *of things real* have only a punctual existence in this physical world of space; but have an infinite depth of inner life in the metaphysical world of thought. . . ."

This is the spirit, the very root of occult doctrine and thought. (*Secret Doctrine* I,628)

Modern scientific philosophy is little likely to demur at it—at least among physicists. But to *understand* it is another thing, as some have discovered, and requires a course somewhat novel to the

scientific curriculum—*mental and moral self-discipline and self-purification.* And none who absorb not that course may ever attain other than a theoretical intellectual understanding thereof. Superstitious? So be it—to those who look upon it in that light.

HYPERBOREA

The land of the Hyperboreans . . . was a real Continent, a *bona-fide* land which knew no winter in those early days, nor have its sorry remains more than one night and day during the year, even now. *(Secret Doctrine,* II,7)

The ever-blooming lands of the Second Continent (Greenland, among others) were transformed, in order, from Edens with their eternal spring, into hyperborean Hades. . . . (*S.D.* II, 138)

Thus, as the . . . disturbance (of the Glacial periods. *Eds.)* is attributed by geologists and astronomers to "an extreme eccentricity of the Earth's orbit," and as the Secret Doctrine attributes it to the same source, but with the addition of another factor, the shifting of the Earth's axis—a proof of which may be found in the *Book of Enoch,* if the veiled language of the Purânas is not understood—all this should tend to show that the ancients knew something of the "modern discoveries" of Science. Enoch, when speaking of "the great inclination of the Earth," which "is in travail," is quite significant and clear. *(S.D.* II, 144-5)

THE MEETING OF ARCHAIC AND MODERN SCIENCE

Prof. Donald B. Macmillan, returned from Arctic research, says:

Observations have confirmed my previous opinion that the northern region was unquestionably once a warm climate. . . . It is possible that the axis of the Earth may have had a different angle to the Earth's ecliptic, or possible that warm southern currents maintained a high temperature. It will probably remain a mystery to science and we found nothing definite to suggest an answer.

The *Secret Doctrine* states:

. . . as the angel *Uriel* tells Enoch: "Behold, I have showed thee all things, O Enoch; and all things have I revealed to thee. . . . In the *days of sinners* THE YEARS SHALL BE SHORTENED . . . the moon shall change her laws, etc." . . . In those days also, years before the great Deluge that carried away the Atlanteans and changed the face of the whole earth—because "the *earth* (on its axis) *became inclined*" . . . "And Noah cried with a bitter voice 'Hear me, hear me, hear me;' three times. And he said 'The earth labours and is violently inclined; surely, I shall perish with it' . . ."

And now a natural question. Who could have informed the apocryphal author of this powerful vision (to whatever age he may be assigned before the day of Galileo) that *the Earth could occasionally incline her axis?* Whence has he derived such astronomical and geological knowledge if the Secret Wisdom, of which the ancient Rishis and Pythagoras had drunk, is but a fancy, an invention of the later ages? (II, 533-4)

LAVA TIDES

The Second Fundamental Proposition of the *Secret Doctrine*, seems on the way to be discovered acting, as it really does, in every natural phenomenon. The United States Weather Bureau discovers that there is a twice-daily tide in the lava of Kilauea, and also a monthly variation, which is accompanied by tilting of the adjacent territory. The *Secret Doctrine* said:

> . . . We are assured by Archaic Scientists that all such geological cataclysms—from the upheaval of oceans, deluges, and shifting of continents, down to the present year's cyclones, hurricanes, earthquakes, volcanic eruptions, tidal waves, and even the extraordinary weather and seeming shifting of seasons which perplexes all European and American meteorologists—are due to, and depend on the moon and planets. (II, 699)

OZONE

Through its effect upon the ultra-violet and infra-red rays, there has been discovered a hitherto unknown layer of ozone in the upper air, at about twenty miles. Remembering that ozone is produced by the effect of electric discharges, and that the *Secret Doctrine* repeats over and over that "life is light, and both are electricity," while the above named layer varies with solar radiation (*Science*, Nov. 14, 1924) let us consider this:

> It is not asserted for the first time now that all such mysterious epidemics as the present influenza are due to an abnormal exuberance of ozone in the air. . . . Descending, and spreading on earth with an extraordinary rapidity, oxygen would, of course, produce a still greater combustion. . . . What says Science with respect to ozone: "It is the exuberance of the latter under the powerful stimulus of electricity in the air, that produces in nervous people that unaccountable feeling of fear and depression which they so often experience before a storm." Again: "the quantity of ozone in the atmosphere varies with the meteorological condition *under laws so far unknown to science.*" This is proceeding on rather occult lines. (H. P. Blavatsky in *Lucifer* for February, 1890; reprinted in THEOSOPHY, December, 1916.)

During the great influenza epidemics, the odor of ozone was discernible occasionally at various points; though few noted it or its significance.

A NEW SCIENTIFIC DEPARTURE

In the *Scientific American* for December, 1924, is an article which should be read and thoughtfully considered from all angles by every Theosophist. It is reported that Dr. Adolf Miethe has transformed a small percentage of mercury into gold; and the report seems authentic. This is not startling to Theosophists, who have always known that matter is built of a single primal substance in different correlations with force; nor will it seem strange to regular students of the "New Alchemy" or "Metachemistry," as

Madame Blavatsky called it in the same volume in which she predicted the date of its inception.

What is hopeful, as well as surprising, is the attitude taken by the *Scientific American,* showing that there the scientific mind can be coupled with true foresight and a deep sense of responsibility for mankind's welfare.

"FONS ET ORIGO MALIS"

Such transmutation as has taken place is too costly for the present to form a menace to the financial order. But the *Scientific American* sees clearly and correctly that a sudden flood of gold of the value of iron or copper would be a disaster in comparison with which the Great War would be a summer storm. That publication is therefore embarking upon a series of tests to determine whether there is danger, and to avert it if possible. Announcement is made that the results "will be withheld from the public if necessary," or words to that effect. In general, the only "results withheld from the public" are such as would form a menace to scientifico-financial interests.

So far as our observation goes, this is the first instance wherein the necessity of guarding against the results of scientific investigation has been seen, and where the ancient Occult policy of secrecy has been considered. It should at once close the mouths of those critics of Theosophy who object to the obscurity veiling some doctrines. Anyone with working mental faculties can see that if secrecy in regard to most modern inventions, and their use only under true ethical control and responsibility, had been adopted, humanity would have been saved untold misery and destruction. But men fit for such responsibility are rarely to be found, though they do exist. Such is the Karma of the race.

One wonders regarding the object and attitude of discoverers such as Dr. Miethe; whose discovery at best will result in a laborious and unnecessary readjustment (if economically successful), and at worst pandemonium. Investigators of that caliber are legion; but what of the ethics which allows gratification of intellectual curiosity regardless of the results to others?

"GLORIOUS BUT CALUMNIATED REPUTATIONS"

It would almost seem that this discovery, and the attitude perforce adopted by the *Scientific American,* have opened its own eyes to a certain possibility: the possibility that true knowledge is very old indeed, and that some men in all ages, for ethical reasons as well as for self-protection, have voluntarily appeared most foolish when most wise. It says:

> In the meantime it is interesting to consider whether the ancient alchemists may not have made gold after all. Many of them claimed to

have done so. A number claimed to have done so from mercury. Possibly they really did.

In truth, with some among the medieval alchemists was knowledge, even though much of that practice covered by the word "alchemy" was trickery or delusion even like unto modern "psychology," "yoga," "healing," "spiritualism," etc. But Alchemy, even of the best, was very young and limited in knowledge as compared with its ancestor, Aryan Science; regarding which the *Secret Doctrine* supplies the best proof.

PROGRESS?

Now and then, in cases such as noted above, there is a glimmer of the truth that a rapid rate of travel does not always imply a glorious destination. But for the most part anything "new" is hailed as an "advance" by that species of gosling optimism which cannot be cured of the idea that the (scientific) "god's in his heaven, all's right with the world."

In the *Literary Digest,* November 15, 1924, we find that, as an example of "progress," the causes of female delinquency have much altered their nature. It is quite encouraging to read that twenty years ago 50 per cent of such cases were "due" to home conditions, as against 20 at the present time. But it is not so encouraging to read on and find that the true comparison is this:

Twenty years ago 50 per cent home conditions, 30 low wages, 20 emotional causes. Now, it is 20 home conditions, 20 allurements of the stage or "movies," 20 a desire for adventure on the part of married women, and the same old twenty for emotions uncontrolled. All this indicates that wages and home conditions have improved, but that character and education have retrograded.

It is certain that no human being has been driven into crime or immorality by one or all of such causes unless there was a response to temptation in his own nature. If honesty and dishonesty, morality and immorality, depend upon external conditions and nothing else, in what way have we advanced beyond the cattle-herd? And "education," as we now have it, means nothing, because it does not teach the real nature, divisions, origins, and tendencies of the human constitution, nor the true law of cause and effect.

Boasting of our "high civilization," and ascribing moral defects to lack of intellectual knowledge, we have a Leopold and Loeb, and in San Quentin prison a coterie of college graduates from whom it is proposed to form the faculty of a prisoner's high school. Bragging loudly of our superiority over savages and barbarians, we have 135,000 murderers at large in the United States in addition to those legally punished—a record considerably beyond any country in the world, savage or civilized.

"Civilization" as it stands is a learned barbarism, an intellectual savagery made more dire by the very power of that intellect, which,

lacking any true knowledge of the law of cause and effect, pursues social evils through their Protean transformations without the slightest ultimate benefit, and replants the seeds of disease, mental, moral, and physical, for future use. The only possible remedy is a complete change of our basis of action from service of self to service of all selves, rationalized and guided by an inclusive and provable knowledge. Otherwise we cut off the heads of weeds and leave the bulbs to sprout with fresh vigor.

An Lumen Sit Corpus, Nec Non?

What is light? Many years ago Theosophy began to teach that it is neither a body, nor a vibration, in the usual sense of those words; but an existence for which physical science has no term and no capacity of picturization. Those who follow investigations know that at the present time the progress of physics is blocked by the *impasse* of a "light" which is neither radiation nor vibration—and yet seems to be both; moreover, agreeably to Theosophy, it displays more and more the characteristics of some kind of a base of matter, as well as being closely related to electricity. (Among others, P. Lasareff, *Science,* April 25, 1924.)

"Light is Life, and both are—Electricity," said H. P. Blavatsky, in 1888. But there is more than one meaning to the word "light," and there are Lights within lights. Light has its body, soul, and spirit. Sunlight is not the Primordial Light, the "Noor Illahee" worshipped by desert Sabaeans; but it is related thereto. The new "vital ray" may be closer still. For Theosophists who possess intelligence and a modicum of spiritual perception, there is an infinity of significance in this matter. "The whole of Nature is before you; take what you can."

The Bridge

There is really but one Force in the Universe; all others are its products and correlations. By laying hold of any rung of a ladder it is possible to climb to the top; but it must be first known in which direction that top lies. To interpret life in terms of blind chemical action is the downward path; to understand the kaleidoscope of biologic action in terms of abiding life force, is the upward.

The most hopeful field of investigation for science with its present methods and predilections is biological electricity. It has now long been known and taught—contrary to the case in H.P.B.'s time—that life and electricity are indissolubly connected. Experiment continues to show that living beings are both magnets and generators—and transformers as well—and that living matter has a relation with electricity unlike other substances. (*Science,* May 9, 1924; Sept. 19, 1924.)

The discovery of Dr. Holger Moellgaard, after Koch, that gold salts are curative of tuberculosis, recalls to mind the saying

that "gold is crystallized sunlight." Likewise one recalls the reported peculiar effect which solar variations have on sea water. Some think that gold *grows*. Superstition, perhaps; but who knows all the correlations of radiation and the metals? Dr. Moellgaard thinks that the salts in question poison the tuberculosis germs. But we cling to the opinion—based upon very good reasons—that gold cures for the same reason that sunlight does. For germs play only a secondary part in disease, and it is the omnipresent vital power of sunlight which effects these actions. The action of metallic drugs is admittedly obscure.

FOHAT

Growing knowledge of the relation between light, life, and electricity, will lead to truth by way of, and in the form of synthesis; for all these are the garments of *Fohat,* the power of Spirit in action, which shows itself from behind the veil of Nature, now as motion, now as radiation, now as light or electricity; most directly and intimately, as the *dynamic power of thought.* It is that power which forms the bridge between consciousness and electro-chemical muscular action; and Madame Blavatsky pointed out that all cerebration is accompanied by electrical phenomena.

Thus it is not surprising that Prof. Lasareff concludes that the periodic electro-chemical reactions of the brain centers produce a form of ether waves which manifests itself as telepathy. And so it does; *one kind* of telepathy.

At every step the unifying tie draws closer, especially regarding the connection between light and vitality. The enzymes of the body perform their digestive functions by electro-magnetic action accompanied by vibration; and their action is affected in different manners by the red and blue rays; while the curative effects of some substances, such as codliver oil, is found to be due to their photo-activity rather than any specific chemical action. Likewise the effects of vitamins and sunlight seem almost interchangeable. (*Science,* August 22, 1924; Aug. 8, 1924; Sept. 19, 1924, and others.)

In reality science has adopted, almost *en masse,* such of *Secret Doctrine* teachings as fall within the range of its instruments. Barring unforeseen opposition, the day seems almost in sight when that work will be "the text-book of science" consciously as well as *de facto.*

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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. XIII—No. 6 **April, 1925**

Harmony in the physical and mathematical world of sense, is justice *in the spiritual one. Justice produces harmony, and injustice, discord; and discord, on a cosmical scale, means chaos — annihilation.*

—H. P. BLAVATSKY.

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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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A U M

He who loves lives. He who loves himself lives in hell. He who loves another lives on earth. He who loves others lives in heaven. He who silently adores the Self of all creatures lives in that Self; and It is eternal peace. —BOOK OF ITEMS.

THEOSOPHY

Vol. XIII April, 1925 No. 6

This magazine is an Independent Journal, unconnected with any Theosophical Society or organization. It is devoted to the pure Teachings of the Founders of the Theosophical Movement, and to that Movement itself.

The Publishers assume full responsibility for all unsigned articles herein.

"THE CYCLE MOVETH"

THE PATH

THE prime object of the Theosophical Movement of the present era was to inject into the mind of the race the ingredient necessary to purify its corporeal and corrupted nature, the causes of which were materialistic science and superstitious religion. The exoteric programmes and policies of the Movement were but formal channels through which the Truths and Teachings of the Wisdom-Religion could be utilized for the subduing of a rebellious and stiff-necked generation, while the exoteric organization was but an instrument in the hands of H.P.B. to draw therein men who would undertake the responsible task of popularising the Knowledge of which she was the only visible custodian.

The three published objects of the Parent Society are the soul-principle of the body of Theosophy, but beyond, in Silence and Darkness is the over-brooding Spirit—the Path to the Masters of the Wisdom. H.P.B. and her Masters could not work without soldier-souls, who, learning and striving to purify themselves, could thus become fit servers of humanity. The Lodge of Adepts did not set out to spread broadcast the knowledge of Their Esoteric Science; but, in accordance with cyclic law, planned to offer to the World a basis for right conduct and action through the philosophy of the rational explanation of things. However, in terms of Their Wisdom They desired to draw within Their sphere of influence all those who would transform themselves into living exemplars of such right conduct and action. To form the nucleus of Universal Brotherhood at least a handful of men were required who would seriously try to apprehend its real meaning, and for that what was wanted was true Knowledge of the spiritual condition of man, his aim and destiny.

Not magicians but fit teachers were and are in demand. Whatever knowledge was given out from the vast store-house of the Great Lodge was and is for a specific purpose, viz., that its learners may be able to teach the masses the rationale and practice not of astral phenomena, but of right thought, right speech, and right action. That time-honoured policy followed by Gautama, the Buddha, was adopted by H.P.B. and her Masters; and for the same purpose that He founded His Sangha, the Assembly of Bikkhus, which learnt in secrecy His Heart Doctrine, and practised brotherhood publicly by teaching the Noble Truths, H.P.B. and her Masters indicated the existence of the Path, the mode of its treading, and the object thereof — the spiritual service of humanity.

From the very start of the Movement her esoteric mission as the Agent and Representative of the Central Fraternity was H.P.B.'s chief concern. The plan for the cycle necessitated a brave declaration of the existence of Masters, living wise Men, who were *first* and *foremost* philanthropists and altruists, whose method of service was very definite. They were not only teachers but Elder Brothers, compassionate benefactors of humanity, and desired to have not only apt learners of Their philosophy, but earnest apprentices in Their great business of human service. Candidates for such apprenticeship were wanted. Not only the establishment but the continuity of Their Work depended on such candidates and their successful achievement.

The existence of the Path, the rules for discipleship, the very necessity for candidates were securely hidden at the start of the Movement. H.P.B. worked in secrecy and in silence, making headway slowly, when she was in New York from 1873 to 1878. The work, however, was not neglected. After she reached Bombay in 1879 that aspect of the work came to the fore and the existence of the Brothers and of the Adept Fraternity, the Chelas and the Path, became very widely known. The nature of the cycle was such that "the rules of chela selection have become slightly relaxed in one respect," wrote H.P.B., in one of the most significant articles of the period entitled "Chelas and Lay-Chelas." The resulting failures, and the attendant vicissitudes overtaking the Movement are matters of history, with which this article is not concerned. There were scores of failures even in the first decade, but the two outstanding successes of the period were W. Q. Judge in the West and Damodar K. Mavalankar in the East. The tie between these two was of occult origin, and their mutual kinship was of the same Nature. Damodar was noticeably active and very prominent in the work in the first decade and climbed to the Abode of the Masters in 1885. Since — "he belongs to the ages." Judge came into real activity since that very year, prior to which he learned and worked in secrecy and in silence. If Damodar is a living example of Chela-ship-achievement, W. Q. Judge remains a great embodiment of the

true servant of the Lodge in the world of mortals. To scale the heights of evolution is to descend to the valley of strife to dispel the fogs of ignorance which blind man's vision and choke his voice. Thus Damodar and Judge jointly convey through their lifework the uttermost reality of the Path to the Masters which is the Path of Service. Through them H.P.B. and her Masters speak:

"Wouldst thou *be* as these are? Live as they."

It was apt that the second decade (1885-95) of the Theosophical Movement was influenced and stirred by the *Path*—a great channel of knowledge about the straight and narrow Path to the Light supernal. While it is true that during that period H.P.B. edited the *Lucifer,* wrote and published the *Secret Doctrine,* the *Key to Theosophy,* and the *Voice of the Silence,* founded the Esoteric body for the training of student-servers, the *Path* every month brought the touch of spiritual enlightenment, clear, lucid, sweet. The Masters Themselves proclaimed the *Path* "the *best,* the most *Theosophical* of all Theosophical publications." *Lucifer* was described by H.P.B. as the "fighting combative Manas," and the *Path* as "pure Buddhi." *Lucifer* was "militant and *Path* the shining light, the Star of Peace." Especially after the passing of H.P.B. the *Path* faithfully constructed the right mile-stones as guides for students and aspirants, and never failed to put up signs of danger for pitfalls as they came in sight.

The Declaration of the United Lodge of Theosophists is based on the policy of the *Path* as outlined in the opening editorial of Vol. II, but it is to be observed that in the first and last issues of almost every Volume the *Path* declared itself—its source, its action, its goal. "The suggestion to start it came from minds greater than ours, and the derivation of its name is from the same source." (Vol.II, 358.) "While we are not sectarian, we acknowledge having a definite object in view in all the articles so far admitted to our columns. That object is to spread a knowledge of the Wisdom-Religion and to lay before the readers what we consider the true view of Theosophy—the Wisdom-Religion once widespread and now preserved in Tibet to be given to the World as it becomes ready to receive." (Vol.III, 1.) "We would never have brought out this Magazine did we not have supreme faith in Those Beings and forces controlling the destiny of nations and individuals . . . Some of our readers have wondered what *is* the end and what should be the watch words; the end is truth and brotherhood; the watch words, faith, courage, and constancy." (Vol.III, 366.) "We have been accorded the opportunity of attempting to erect the four pillars of Sincerity, Devotion, Determination of Purpose, and Integrity." (Vol. V, 1.) "In addition we intend to steadily draw all our articles and exposition toward the Light which comes from the East, not because we ourselves are of Eastern birth, but because the fathers of men, living in the East, ages ago, went over the philo-

sophical and scientific disputes that now engage the 19th Century. . . . We believe in the cyclic theory, and it teaches us that in the ages man has been upon earth he has evolved all systems of philosophy over and over again. The reason we turn to Indian books is that that land of all the rest has preserved its old knowledge both in books and monuments. . . . We of America were perhaps the very individuals who in those byegone ages helped to elaborate that philosophy, and the men now living there were, may be, the then inhabitants of bodies in this continent. It is Truth we want, and not the petty glorification of either America or India." (Vol.II, 358-9.) "The *Path* has no party to placate, no ulterior aims to forward, hence its independence is secure, since it bows the knee to no man, to no authority, although it seeks and will so seek to abide by the rules prescribed of old, for conduct and for intercourse." (Vol.VI, 369.) "But the penalty of independence in business conduct is frequently lack of support from a world that acts on convention and delights in pandering and being pandered to. But it may as well be known that the *Path* will pander to nothing." (Vol.VII, 1.) "The object before our eyes when we agreed to carry on this project was to hold Truth as something for which no sacrifice could be too great." (Vol.II, 358.) The *Path* reiterated the same immemorial truths; it had nothing new to offer; its editor wearied of "the eternal printing that goes on . . . but since this is the age of black on white impressed by machinery, we are compelled to publish, so that the opportunity of saying the same thing once more to a rebellious and stiff-necked generation shall not be neglected." (Vol. VII, 2)

In all this the reader will do well to note how closely the *Path* followed the example of the *Theosophist* and it was clear and unequivocal in its estimate of the leader. 1887-8 were fateful years for the parent Society which failed in its first object of universal brotherhood causally due to the attitude and action of the President Founder and his Council, Mr. Sinnett and his London Lodge, towards the Agent of the Teachers and the Transmitter of the Teachings — H.P.B. At the critical juncture the *Path* thus:

> "We would have no one misunderstand how we look upon H. P. Blavatsky. She is the greatest woman in this world in our opinion, and greater than any man now moving among men. Disputes and slanders about what she has said and done move us not, for we know by personal experience her real virtues and powers. Since 1875 she has stood as the champion and helper of every Theosophist; each member of the Society has to thank her for the store of knowledge and spiritual help that has lifted so many of us from doubt to certainty of where and how Truth might be found: Lovers of Truth and seekers after occultism will know her work only when she has passed from earth; had she had more help and less captious criticism from those who called themselves co-laborers, our Society would today be better and more able to inform its separate units while it resisted its foes. During all these years upon her devoted head has concen-

trated the weighty Karma accumulated in every direction by the unthinking body of theosophists; and whether they will believe it or not, the Society had died long ago, were it not for her. Next to the Brothers, then, we pin our faith on her: let none mistake our attitude." (Vol. II, p. 360)

It will be clear to the reader that the *Path,* true to its name, fulfilled its mission in the age for which it was intended. The ancient moorings, and many windings of the Ancient Way till its emergence to the view of the public of 1875, its progressive curve since, its undeviating course in the future, were admirably traced month by month. The two main features of the Immemorial Path, constancy and consistency, were the great virtues of the journal of W. Q. Judge.

The *Path* served the cause of Brotherhood (the first object of the Movement) by making itself the mirror in which the activities of the Society, of which its editor was an officer and shining light, reflected themselves. Not only American but also foreign activities were noticed, reported, commented upon, and it broke down barriers of nationality and race. The *Path* encouraged all good activities and actors. It spoke up for the masses and deprecated the ideas of reserving Theosophy for the classes. It championed the cause of children; it raised its voice against capital punishment; it stood for right reform in every department, but above all, it encouraged its readers in general and Theosophists in particular to practise brotherhood, to exert themselves in the service of all. It enabled them to do this by right spiritual methods, for it brought them practical and priceless knowledge.

The cause of study of ancient and modern religions and philosophies was very near to the heart of the magazine. Indian Upanishads and Christian Gospels, Kabala and Hermetic Philosophy, Egyptian Papyrus-lore, and Persian Sufi-Wisdom found a heart treatment in the *Path.* Nor were medieval and modern knowledge neglected: the wisdom of the German Fire-Philosophers and occultism in drama and poetry equally received attention. Hindu, Jewish and Theosophic symbolism were explained. All these were presented not to show how different were the many systems of thought, but how alike: thus the unity of Knowledge rooted in Theosophy was revealed to the world. The light of the Orient was focussed in dozens of contributions, and the Oriental papers, gathered through the agency of a well conceived department, were presented to its readers. The *Path* was not glamoured by the attractive and dazzling splendour which is east of Suez, but discriminatively breathed the pure atmosphere of the Spirit, pointing out the dangers and the limitations of the lower *iddhi* which lurk in the very home of Theosophy.

In its service of brotherhood and of comparative knowledge the *Path* was guided by true Occultism. Without hesitation or ado, firmly but fairly it attacked the falsehoods and fictions of psychism

—spirit-messages, healing, astrology, breathing practises, etc., etc. Every time the false was denounced the light of knowledge was invariably shed on the subject. But its greater service was the presentation of correct teachings of true Occultism, of the Heart-Doctrine. Its tenets and such of its practices as can be hinted at or partially explained were subjects of vital exposition. Such articles as "Aspirants for Chelaship," "AUM," "Culture of Concentration," "Living the Higher Life," "Occultism, what is it?", "Of Occult powers and their Acquirement," "Seership," were like the cool waters which assuaged the thirst of the Soul. The very questions of the different types of souls were anticipated, as witness "Conversations in Occultism." Judicious aid was offered to the student as in "Hidden Hints in the Secret Doctrine." In story form most valuable and practical teachings were imparted. It made available "A Hindu Chela's Diary," a true document which outstrips a thrilling romance while it conveys some hidden secrets of the inner life. Direct teachings of the Mahatmas on Devachan, on Deity, Law and Reincarnation and other matters were properly timed for publication, and the world of aspirants owes a debt of gratitude for the Aphorisms on Karma first made public in the *Path*.

Also, it was the channel for future books. Mr. Judge's *Epitome of Theosophy*, the *Notes on the Bhagavad-Gita*, *Letters That Have Helped Me*, first appeared in the *Path*. Much of E. D. Walker's *Reincarnation* was originally published in its columns. While a great deal of the writing work was done by Mr. Judge under various noms-de-plume, some well-known friends wrote, *e.g.*, Isaac Myer, the author of *Quabbalah*, and J. Ralston Skinner, of the *Source of Measures* fame.

H.P.B. herself made use of the *Path*, *e.g.*, to clear up misconceptions about *Isis Unveiled*, and to make an authoritative pronouncement on a critical occasion on the subject of the Brothers, under the caption "Theosophical Mahatmas." After her death the *Path* communicated to the world her letters to friends under the heading "Letters of H. P. Blavatsky" and "She Being Dead yet Speaketh."

When after her death attempts were made to narrow the scope of Theosophical service of humanity, or to waver one hair-breadth from the programme and the plan of the Masters through H.P.B. the *Path* was to the fore. To defend the spiritual status and occult rank of H.P.B., to maintain the integrity of her teachings, especially the *Secret Doctrine*, to strengthen her esoteric work, to make the Theosophical world realise that she being dead yet speaketh, and that the Masters had not deserted her movement which was Theirs —in all this the *Path* was a vigilant champion. It, of course, made enemies. It was attacked for what it represented, what it spoke, what it sustained. The attacks in her life-time were on H.P.B.; no one was learned enough to attack her knowledge. After her death

the character and personality of Mr. Judge were found unassailable, but a desperate final attempt was made to destroy that for which he stood, firm and steadfast — Their Philosophy and Their Plan for its promulgation. The venture nearly succeeded; but, as in other cycles, it was frustrated and the cycle of today sees the continuity of the work on a higher spiral. It was in the *Path* that the Certificates from the two Masters about Their own share in the production of the *Secret Doctrine* first saw the light of publicity.

From 1891 to 1896 the *Path* had to carry on the militant work of *Lucifer* besides continuing its task of instruction and inspiration. The former was made necessary by the attitude and actions of some prominent co-members and erstwhile colleagues, and for the purpose of keeping intact the Message of the Masters and the Work of Their Messenger. In its columns the Mars-Mercury controversy, and, later, the rationale of precipitation of Mahatma letters and other matters found adequate, reasonable and satisfactory exposition. Every month the journal threw light on problems which agitated the Theosophical world. It is this duty courageously discharged which makes the *Path* even a greater server of the Cause than the *Lucifer* itself.

The real mission of the *Path* was to re-establish first in America and through it in Europe the Living Religion of Theosophy. To wean away the human mind from the superstitions of belief and the glamour of relative and lower knowledge and to direct it towards the working of the spirit in man by sweet reasonableness and appeal to high ideals, so that a few individuals at least might begin to live Religion rather than talk religions: such was its solemn purpose. It aimed at bringing to the knowledge of the West the genuine Science of the Soul of the ancient East, and suit it to occidental requirements, thus opening an era of western occultism. Lest this might create division in the integrity of the Movement as a unit by two branches working one against the other, as eastern and western Occultisms, the *Path* tried to arouse Indian Theosophists to the knowledge of defects inherent in the Karma of that ancient people and courageously but with earnest sincerity made the appeal that some Indian Fellows at least should purify their notions and ideas, religious and psychological, and become *Theosophists* instead of more exalted orthodox Hindus, Muslims or Zoroastrians. The work so clearly formulated in the Maha-Chohan's Letter (THEOSOPHY, Vol.X, 69) and so well begun and carried on by H.P.B. had to be pulled together for a more definite expression before 1897-98 and the *Path* made a mighty effort. Theosophy and Occultism were offered as the Soul-force to both hemispheres, and students, East and West alike, were called upon to dethrone superstition and scepticism, dogmatism and materialism. They were appealed to, to become cosmopolitan citizens benefiting all nations and every land with the aid of Theosophy, the Wisdom-Religion.

The 8th and 9th Volumes of the *Path* show the increasing measure of this conviction, and it precipitated events in the hope of handling them to mould the future. Its apparent failure is a maya, for its project *will* succeed if the present and coming generation of Theosophists are faithful to its efforts and to the Plan in behalf of which the *Path* laboured.

In its 5th volume the opening editorial prophesied that as "5 is reached the future is potentially present up to 9." While the *Path* was in its fifth volume, H.P.B. passed away and the remaining four successfully performed their Dharma: they unmistakably made clear the Lines which the Masters laid down through H.P.B. — not the glorification of a Society, but the expression of the Soul; not the bringing down of the Teachings to the level of religion or science, but to raise by precept and example all religions and all sciences to the plane of Theosophy; above all, through autonomous organs, in different countries, each with its function, the whole body to work as a healthy unit, guided and energised by the heart composed of unselfish esotericists, in and through whom the Soul, the Great Masters, worked. Through strife, through struggle, the Lines were shown till the tenth volume was reached. The *Path* had by then attracted a sufficient though small number of followers, and a more direct service of the race through a more widespread promulgation, of the teachings, was planned. The name of the Magazine for its second decade was chosen — *Theosophy*, but ere its dawn, the Movement and the world had to pay the heavy tax in the departure from the scene of active labour of W. Q. Judge, the guide and friend of all on the true Path.

Nearly thirty years have rolled over our heads, and with the return of the cycle more and more the attention of the Theosophical world is being attracted to the writings of W. Q. Judge, and naturally to the *Path*. The old volumes are very scarce, but the *Theosophy*, as conceived by Judge in March, 1896, has been in existence since November, 1912, humbly but faithfully re-speaking the message of the *Path*. In conceiving the new incarnation, Mr. Judge wrote thus, and we invite to it the attention of all students of Theosophy:

> "As this is a Theosophical venture I invite the co-operation of Theosophists the World over in making it a success. Nothing can be accomplished without you; everything with you; and the last and apparently least of you is not always the most helpless."

"WITH CALMNESS EVER PRESENT"

"Try to think of yourself with the calmness of a stranger, and do not be led into anxiety or suspense."

THESE are a Mahatma's words, written years ago to a disciple whose failure is of record. That failure was not due to the advice given, but to the different course pursued. They are handed on for the thoughtful consideration of the disciples of today.

It is quite possible to be totally unaware of oneself for the moment; to become so interested and intent upon one's task or one's thinking that self-consideration is in abeyance. Temporarily the worker has identified himself with the task in hand—is that task; or the thinker has become a mere thinking-machine, immersed in the foliations of his thought. This is concentration, of a kind. Also it is a sort of mediumship, for the being involved has not *consciously* given to himself his consent to be thus submerged. True concentration is something else—a controlled act of the Will, a poised position, from inside, out—never an involvement.

But how many students are there who can perform a task without "liking" or "disliking"? How fewer still can give concentrated thought to a subject shorn of the immediately personal interest? Yet, the very fact that one can, for the time being, throw himself into his task or into his thought of a personal nature is evidence of his power to dissociate himself from them—to turn the light off as he has turned it on, at will. Inability to engage, then disengage, from personal thought and feeling is known as being "involved" in the personality. It is a "mediumism," so to say, because one does not *will* his action. He is "caught in," and *becomes* the thoughts and feelings, just as he so easily becomes the task. Yet, there is no need for such submergence, or self-identification: from one point of view, the worker and his work are two things—not one; the thinker and his thoughts are two things—not one. So, also, the Real Man and the personality are two things that never meet—not one.

Upon some realization of the foregoing a man first truly begins to think. Instead of taking the position of the personality and telling himself that he "has" a Soul—which is the method of many people, even including some students of Theosophy—he, *as* Soul, now considers the personality, with its strength and weakness; evaluates its doings both physical and mental; fathoms its emotions and relates them to their true causes; and ultimately, he takes "that thing which he has with pain created for his own use" into his two metaphysical hands, bends it to his purposes, and binds it to his control.

For most disciples this is a terrific task. Owing to the "mediumism" of many years—identification with task and thought, the unwilled practice of the kind of concentration that at best is for no more than the glorification of Lower *Manas*—he finds himself trying to take two positions at once. This cannot be done, any more than one can be physically in two places at the same time. As Soul he is continually blinded by the shifting personality; as personality he is forever anxious and uneasy on account of the urge and promptings of Soul. The result is a psychic and intellectual whirl, in which he now finds himself in *kama-loca,* and again ascends to the temporary bliss of *devachan.* In the disciple's self-sustained connection with his thoughts, fears, and anxieties, there can be no calmness. Calm reigns only in the clear regions of the Soul.

How, then, to acquire the necessary calmness. The path is indicated by the Master's words, coming with a sort of transcendentally illuminating power, it must be, to some disciples well-nigh lost in the heat and smoke of the battle for the mastery of self: "Try to think of yourself with the calmness of a stranger . . . " How simple! For one can think of a *stranger* without personal interest. One can look *him* over, consider his words, judge his actions without self-interest, worry, or any strong feelings of sorrow or of joy. "He is a stranger, and I'll never meet him again." One is not cast down, neither is he elated nor disturbed at such a *rencontre.*

The personality is indeed a "stranger," for never is it for two moments the same. Every time one stands aside and considers it, the personality is new; it has changed during the time elapsed between the present and the prior inspection, although much of the old persists. Like every stranger, it wears the habiliments of mankind as a whole, but as it now is, it has not been before, and will never be again. This "stranger" is morally irresponsible in itself, and would be innocuous enough but for the intense stimulation given it. The child has been given information and urged to act upon it; the Teacher-Soul is responsible and must control and guide. Let anybody see himself unexpectedly in a mirror, in moments of anger or irritation, and he may catch a glimpse of his "stranger" which will be profoundly illuminating. The shock of seeing what a soulless being looks like will pass; the memory and sense of responsibility will remain.

The Soul and the personality are two things—not one; but for him moving toward the goal, Soul and personality have to merge—have to become one. The merging process cannot be successfully accomplished from the basis of the personality; the personality has to be merged with the Soul. A darkened house cannot become lighted by any action whatever of the house itself; someone within

has to do the lighting, and then the light streams out through every window.

No particular momentary phase of the changing personality is to be merged; as a whole it needs to be gradually *qualified*, so that all trends become consonant with the in-dwelling Soul. It is the sum-total of all the expressions of the being that must be raised to the perfect number, developed into an attuned and fitting instrument for the Soul.

Changes are going on all the time in the disciple as he perseveres in his efforts toward calmness and self-discipline. He may not be aware of these changes—more than likely is unaware. For the inner man is always the more perfect, and seeing the non-consonance of the outer, gives it his attention more largely; but the brain gradually changes. An "occult osmosis" proceeds, analogous to that which takes place under the great evolutionary process when mineral becomes vegetable, vegetable animal, and so on; the disciple's own metempsychosis is correspondentially like every other stage of evolution in Great Nature: always throughout all Nature something—everything—is *becoming*.

"When a planet dies, its informing principles are transferred to a *laya* or sleeping center, with potential but latent energy in it, which is thus awakened into life and begins to form itself into a new sidereal body," the secret doctrine teaches. The same is true for any human being from incarnation to incarnation; the same is true for the disciple from stage to stage in his self-induced development. He "dies" out of one stage to become "born" into another, but without losing instrument or facility in any of the stages. The "*laya* or sleeping center" between the stages suggests the reason why the disciple's progress appears at times to him so slow. His growth, almost imperceptible to himself, is from *laya* (condition) through the new stage, to *laya* again, on an ascending spiral. He gradually gets into a new place, gradually accustoms himself to it, gradually assimilates it, and gains the stamina for a future advance. The process is not spasmodic; for even the periods of rest and assimilation are, in fact, periods of growth.

"To think of yourself with the calmness of a stranger," then, is an admonition to be treasured in the heart. Calmness is the foundational requisite of the work the disciple has in hand. Says the *Voice of the Silence*: "Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy Soul as limpid as a mountain lake . . . Be like the Ocean which receives all streams and rivers. The Ocean's mighty calm remains unmoved; it feels them not."

Calmness is the resting-place of the Soul where all strength and faith are generated.

WHAT IS THE SOUL?

A VALUED correspondent inquires concerning the apparent discrepancy involved in certain statements in the article on "After Death States" in THEOSOPHY for April, 1919, at page 176, and the correctional article, "Erratum in 'After Death States'" in the magazine for June, 1919, at page 243. The same enquiry has been many times made by other students, so that perhaps a further good purpose may now be served by reviving the discussion.

In *Lucifer* for June, 1892, Mr. Judge contributed an article on "The Sheaths of the Soul," in which occurred the following sentences:

> 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.

This article of Mr. Judge's was reprinted in THEOSOPHY for April, 1913, Volume I, pp. 221-224, and again republished in THEOSOPHY for February, 1924, Volume XII, pp. 162-165. The original occasion for Mr. Judge's article was the confusion existing in the minds of many Theosophists as to the nature of the "Soul." Some thought "soul" meant the "Lower Self" or "Lower Manas," some thought it invariably referred to the "Higher Self," "Higher Manas" or "Buddhi-Manas," while still others understood by "Soul" the "Atman" or "Atma-Buddhi-Manas." All these confusions traced back, in the first instance, to Mr. Sinnett's *Esoteric Buddhism,* first issued in 1883. In that book Mr. Sinnett undertook to give Sanscrit names and their English equivalents to the "principles which go to constitute man" and assigned to every man *three* "souls," as follows: *(a)* "Animal Soul," *Kama Rupa; (b)* "Human Soul," *Manas; (c)* "Spiritual Soul," *Buddhi.* Mr. Sinnett was the earliest popular writer on Theosophical subjects, and *Esoteric Buddhism* passed through many editions both in England and America, so that the nomenclature, and, to a very large extent, the teachings of *Esoteric Buddhism* became firmly fixed in the theosophical world. Many attempts were made by H.P.B. and Mr. Judge to correct the popular understanding, and the *Secret Doctrine* of 1888, and the *Key to Theosophy* in 1889 were largely devoted to correcting, by more extended and more philosophical treatment, popular misconceptions on the "Seven-fold constitution" of the

Universe, of the "Earth-Chain" and of Man. H.P.B.'s writings call for the hardest kind of study and application and have, therefore, never been "popular" with the great majority of students. After the death of H.P.B. misconceptions of her teachings and mission continued and early in 1892 Mr. Sinnett issued his book, *The Rationale of Mesmerism,* in which he propounded as his "fixed conviction" that the *Higher Self* could be "mesmerized!" It was by "mesmerizing" his "sensitives" that Mr. Sinnett got all his "teachings" and all his "messages from the Masters" *after* 1885. The Theosophical world was, in large part, accepting these "teachings" and "messages," thus obtained, as additions and improvements imparted by the *Masters of H.P.B.* and the Society was full of students, lecturers and writers who were emulating the methods of Mr. Sinnett—plain Spiritualism under new names. Not knowing how these "communications" were obtained, not understanding the philosophy themselves, by far the larger portion of the members of the Society were accepting these confusing and contradictory "teachings" as authoritative, just as blindly and just as credulously as their fellow human beings were accepting the "revelations" of their religions and sects, or the Spiritualists the "messages" of their "mediums." As the course taken could only spell the neglect of the "Three Objects" of the Society, the corruption and break-up of the Society itself into as many sects as there were "inspired" authorities, the complete perversion of the Theosophical *Movement,* and the consequent betrayal of the whole Mission and Message of H.P.B., it behooved Mr. Judge to do all possible to bring out the facts and restore the true lines of teaching and practice. Among other steps taken by him was the insertion of two articles in *Lucifer,* then edited by Mrs. Besant. The first article was on "Mesmerism," and the second one on "The Sheaths of the Soul," whose purpose was to show that the *Higher Self* can *not* be mesmerized, but that all such practices can at best (or at worst) affect only the "Lower Self" or "Lower Manas," the "human being" as he is constituted at present, and hence the use of the word "Soul" in that sense and that connection, as distinguished from the "Spiritual Soul," the "Higher Self," called in varying connections "Buddhi," or "Buddhi-Manas," or "Higher Manas," or "Atma-Buddhi-Manas." Mr. Judge followed up his numerous other efforts by publishing in the Spring of the next year, 1893, his *Ocean of Theosophy,* in order to supply a popular presentation of Theosophical teachings that should faithfully epitomize the abstruse and mighty synthesis of Occultism contained in *The Secret Doctrine.* Out of all this struggle of contending ideas and forces grew the "Case Against W. Q. Judge," which is fully treated in *The Theosophical Movement,* originally published serially in this magazine and now available in book form for all students. Out of this "clash of arms" came that

very break-up of the Parent Theosophical Society, and that litter of "initiates," "adepts," "successors," "leaders" and other false prophets who have produced dozens of bogus "theosophical" and "occult" sects and a horde of "neo-theosophical" and other "occult" writings.

This magazine was founded with certain definite objects. Among them was to restore to circulation and study among theosophical students of every degree the neglected writings of H.P.B. and W. Q. Judge, the neglected and obscured facts of early Theosophical history, and show their meaning and correspondence to existing facts and practices theosophically. Lest the same old human tendency to accept and follow upon mere belief and subservience to "authority" should threaten the stability and usefulness of the fresh attempt to restore the public Movement to its pristine channels, all original matter in THEOSOPHY has been unsigned, so that every reader has been perforce obliged to weigh it on its merits—its accuracy as to facts, its fidelity as to teachings, its consistency of precept and practice. In republishing the old and out-of-print magazine articles of H.P.B. and Mr. Judge, collateral and explanatory references to fact and philosophy have been for the most part omitted, or discussed in separate articles and other numbers. The reason is simple: to encourage and incite students to verify, compare and synthesize for themselves, since only so could they avoid the pit-fall of mere reliance upon the sincerity, the knowledge, the accuracy—the *authority*, in short—whether of the editors and contributors in THEOSOPHY, or W. Q. Judge, or H.P.B.

The query of our esteemed correspondent is a case in point. The quoted sentences from "The Sheaths of the Soul" were originally employed without quotation marks in the first publication ever issued by the "United Lodge of Theosophists"—the booklet, now out of print, entitled "Theosophy and the Movement." Next they were employed in the pamphlet "Conversations on Theosophy," which has circulated by tens of thousands and is still being issued in ever-increasing editions. Frequently the same sentences have been quoted in this magazine, with and without quotation marks. The writer of the series of articles on "After Death States" used them without quotation marks, as referred to, and as his use of them was in such connection as to give opportunity for possible misconception, the "Erratum" mentioned was published. No question had ever been raised before, although the sentences had more than once been used with context that might or should have aroused query, but ever since the "Erratum" was printed student after student has called the attention of the Editors to the fact that here is an apparent "contradiction"; that "Mr. Judge" wrote the sentences in question; *ergo*, if "Mr. Judge said so," the statement in "After Death States" must be correct and the "Erratum" itself an error—or else,

if the "Erratum" was a proper correction, Mr. Judge as well as the writer of "After Death States" must be wrong.

If students will carefully compare the sentences *as used by Mr. Judge* in *his* article on "The Sheaths of the Soul" with the same sentences *as used in* "After Death States" they will see for themselves that the same words were used in two entirely different relations; hence the "Erratum." "Soul" was employed by Mr. Judge in his article in *contradistinction* to "Higher Self"; he was referring to the "human soul," or "Lower Manas." The writer of "After Death States" was employing the same sentences and the same word "Soul" to indicate the reincarnating Ego, the "Higher Manas" or "Buddhi-Manas"—scarcely to be distinguished in ordinary theosophical understanding from the "Higher Self," which is assuredly *not* "a life made up of smaller ones."

All this may be made a peg whereon to hang the query, What is the Soul? This is an English word and it is safe to say that no two men have the same ideas regarding what Soul is; equally safe to say that all men's ideas on the subject are either hazy and nebulous, or else purely concrete and dogmatic. The same as to "Spirit." To the contrary, the Sanscrit terms, *as employed by H.P.B. and Mr. Judge,* have definite and exact, because purely scientific meanings and implications. As used by them, all these adopted Sanscrit terms (and so far as the limitations of our language permits, their use of English terms also) are *occult symbols,* each symbol representing a definite and distinct relation, combination, state, stage, and so on, precisely as the symbols of chemistry have an exact and definite meaning in physics. Chemistry deals with physics, but Occultism deals with *meta*-physics. Out of many admonitions and warnings, we may select one from *The Secret Doctrine,* in the light of which students ought to pursue their studies, if they are not to be trapped by "mere words." Thus, on page 335 of Volume II:

> . . . the comprehension of the Occult Doctrine is based on that of the seven sciences; which sciences find their expression in the seven different applications of the secret records to the exoteric texts. Thus we have to deal with modes of thought on seven entirely different planes of Ideality. Every text relates to, and has to be rendered from, one of the following stand-points:—
>
> 1. The Realistic plane of thought;
> 2. The Idealistic;
> 3. The purely Divine or Spiritual.
>
> The other planes too far transcend the average consciousness, especially of the materialistic mind, to admit of their being even symbolized in terms of ordinary phraseology.

Verbum sapientis sufficit! It would assist the "average consciousness," which is that of most if not all of us, if we would bear these words of H.P.B.'s in mind, and, what is more, take them to

heart. For practical purposes, why would it not be a good beginning to assume that whenever and wherever the word "Soul" is employed its refers fundamentally to the *metaphysical* being, not the physical man, or animal, or whatnot? This metaphysical being or "Soul," undergoes many metamorphoses—Spiritually, Intellectually, Psychically and Astrally, as well as physically. In each and all of its changes, internal and external, it is ever the same *Soul*, but has designations to correspond. We get so involved in the processes, and the descriptions of them, that we lose sight of the Soul itself in the processes and metaphysics. When H.P.B. is regarded as a Teacher, and her writings are studied and applied, the confusions begin to lessen. In that study and application the writings and methods of Mr. Judge will be found an invaluable aid, but nothing and no one can avoid for us our own efforts. In other words, they can teach, but we have to do our own learning.

FERTILE AND BARREN CYCLES

We are at the bottom of a cycle and evidently in a transitory state. Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the divine nature, he says; "but their parts," owing to a too close proximity to earth, and their commingling with the *earthly* (which is matter, and therefore the realm of evil), "are sometimes according, and sometimes contrary to (divine) nature." When those circulations—which Eliphas Levi calls "currents of the astral light"—in the universal ether which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. The occult powers of plants, animals, and minerals magically sympathize with the "superior natures," and the divine soul of man is in perfect intelligence with these "inferior" ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period: the eighteenth century, during which the malignant fever of skepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone *philosophizes.*—H.P.B., *Isis Unveiled.*

PROFESSION AND PRACTICE

Few people realize that every profession of one thing and deliberate practice of another involves the separation of the soul from the body. This is an honest universe; the Spirit, the one Spirit which is behind all and for whose sake alone this universe exists, can not be deceived, can not be dodged, can not be cheated, can not be cajoled any more than the operation of law can be so twisted. The whole world is full of men professing the virtues, and practising the opposite; when there is no harmony between profession and practice, when a man does not struggle to do what he says he will do, that man is preparing for himself a universe which will contain nothing but calamities.

Our idea of virtue is that we do not do a thing because we don't want to, which someone else does because he wants to! This is a mere negative virtue. With most people all their ideas of virtue are negative, but their sins are positive. We are not selfish; that is, we do not take anything that is *nailed down;* we pry loose anything that is not copper-riveted!

Our profession of life, reduced to the nomenclature of spiritual existence, is that which we expect others to hold towards us in attitude and action. But our practice is the opposite. Every day we do by "the other fellow" in deed, in speech, in thought, as we would *not* wish him to do by us. We refuse to forgive the sinner who has injured us, but when *we* are the sinner and are caught in the act of turpitude, we expect forgiveness. We have no charity for the man who blunders, but when *we* have blundered, we build a mile and half wall of excuses and extenuation—if we can't find anyone below us on whom we can shove the penalty! We are reasoning beings, but we seldom practise reasonableness to such an extent that we can recognize, without resentment, the unconscious instrument through whom comes the harvest to us of our own past sowing—mistakes presenting themselves for readjustment. We *believe* that we are immortal, but we get disturbed by the flux of circumstances; we live in the mortal part of our natures.

We need to cease our disputations and quibblings; to cease threats for those who do not agree with us and rewards for those who do; we need to learn our duty toward ourselves, our family, our friends, our foes, and toward all Nature. We need to dwell in the immortal part of our nature. The most arrant coward in the world by dwelling upon courage can become brave; the most confirmed knave can become a Christ by dwelling upon the divine in him. For then, he *acts,* as a Christ; he practises the virtues of the Christ, and he realizes as the Christ.

ANTIQUITY OF MAN

"CASCADIA"

There is sufficient evidence that the religious customs of the Mexicans, Peruvians, and other American races are nearly identical with those of the ancient Phoenicians, Babylonians, and Egyptians. (H. P. Blavatsky in *Isis Unveiled,* 1877)

Identical glyphs, numbers, and esoteric symbols are found in Egypt, Peru, Mexico, Easter Island, India, Chaldea, and Central Asia. (H.P.B. in *Secret Doctrine,* 1888)

Now we find in the *Zohar* a very strange assertion. . . . It tells us that the serpent, which was used by *Shamael* . . ., to seduce Eve, was a kind of *flying camel.* . . . Cuvier, who has reconstructed their skeletons, is a witness to "flying camels." . . . It is well known that Antiquity has never claimed paleontography and paleontology among its arts and sciences; and it never had its Cuviers. Yet on Babylonian tiles, and especially in old Chinese and Japanese drawings, in the oldest Pagodas and monuments, and in the Imperial library at Peking, many a traveler has seen and recognised perfect representations of Plesiosauri and Pterodactyls in the multiform Chinese dragons . . .

I. How could the ancient nations know anything of the extinct monsters of the carboniferous and Mesozoic times, and even represent and describe them orally and pictorially, unless they had either *seen these monsters themselves or possessed descriptions of them in their traditions,* which descriptions necessitate *living and intelligent eye-witnesses?*

II. And if such eye-witnesses are once admitted . . . how can humanity and the first paleolithic men be no earlier than about the middle of the tertiary period? . . . most of the men of science will not allow man to have appeared before the Quaternary period, and thus shut him out completely from the Cenozoic times. . . . Evidently either the Mesozoic time has to be made to overlap the Quaternary period, or man must be made the contemporary of the Pterodactyl and the Plesiosaurus. . . . Pterodactyls and Plesiosauri ceased to exist with the bulk of the Third Race. (*S.D.* II, 205-206)

. . . at least one great man of science, de Quatrefages, sees no good scientific reasons why man should not have been "contemporaneous with the earliest mammalia and go back as *far as the Secondary Period.*" (*S.D.* II, 219)

. . . how much more logical to believe — as the Occultists do — that . . . many humanities, differing from our present mankind . . . appeared but to disappear from the face of the earth, as our own will. Those primitive and far-distant humanities, having, as geologists think, left no tangible relics of themselves, are denied. All trace of them is swept away, and therefore they have never existed. Yet their relics — a very few of them, truly — are to be found, and they have to be discovered by geological research. (*S.D.* I, 609)

Certain centers—geographical, cultural, biological, or all three —for some reason become islands amid the roaring seas of universal change.

Through millions of years a little spot on the Nevada-California boundary—referred to as a part of lost Atlantis in the *Secret Doctrine*—has survived its many cataclysms as a sort of permanent continental nucleus, finally to arrive at upsetting modern scientific complacency and destroying laboriously constructed theories. The discovery of "Cascadia," as it has been called, also illuminates as by a lightning flash H.P.B.'s enigmatic reference to "ruins strewn along and beyond the Rocky Mountains."

Text-books still teach that man "descended from ape-like ancestors somewhere in Central Asia." But this theory, held with touching faith, has become a mere *credo* resultant upon fixed habits of thought rather than upon concrete evidence at hand. Moreover, after the discoveries of the last three or four years, in Mexico and Central America in general, it has degenerated still further into a mere *"Credo quia absurdum est."*

Allan le Baron's discoveries in "Cascadia" have suddenly cut the Gordian knot by providing a new center of racial origin, which, according to the evidence at hand, antedates by far anything so far discovered in Europe; even to a greater extent than the Cuicuilco civilization. Space lacks for a full description of these discoveries, which will be found in the San Francisco *Examiner* during the summer of 1924; and more may be heard from them, as the *Examiner* is pushing the investigation.

Professor Keene, of the University of London, had asserted already that some of the Mexican remains date back 500,000 years; but le Baron's finds go back still further.

In "Cascadia" were found pictographs identical in form with Egyptian, Chaldean, Babylonian, Chinese, and Arabian symbols; some of them very plainly, to the Theosophic eye, among the first cosmic symbols of the Wisdom-Religion from which all minor faiths branched and which in its purity survives today as Theosophy.

Four features of this sign writing indicate its formidable age:

1. It is primitive and unpolished in character; the same signs elsewhere, known to be at least 7000 years old (in our opinion more like 70,000), are effete and decadent in comparison. Therefore these signs are looked upon by the discoverers as the *origin* of those used elsewhere.

2. There is no known tradition of migrations or crossings explaining the connection between these and the Asian signs, other than the echoes of forgotten Atlantis.

3. There are pictures of dinosaurs and extinct forms of animal life, though perhaps not as unmistakable as those found by the Hubbard Expedition in Grand Canyon, or by W. L. Chalmers at Grand Lake in the Colorado Rockies.

4. There is "desert varnish" and evidence of subsequent volcanic action over the inscriptions. The *Examiner* rhetorically asks that Geology explain what age this indicates. But Geology will not dare to do so — as yet.

For a long time the connection between man and the great reptiles will be a stumbling block, since according to accepted theories, dinosaurs were extinct some 10,000,000 years before the mammalian age; though, as it happens, a discovery was made by the last Hubbard expedition—of which Prof. Charles W. Gilmore, of the U. S. National Museum, was a member—which will ultimately upset all present theories on the subject.

Even the scientific mind yields before sufficient evidence; the old location of the origin of man has had its death-warrant written for some years, and the signature is now affixed. Thus a new theory, and wider outlook, begins to rise, and men of science are coming to think that:

1. America and not Asia is the "Garden of Eden";
2. Mankind is immensely older than has been supposed; the ancient civilizations of Asia were full-blown and in some cases decadent at the dawn of "history." Therefore their origins have to be found elsewhere, and the age of mankind is pushed back, according to some, 2,000,000 or more years.
3. There was an occupied Lemuria or Atlantis, somewhat confused at present.

This change of thought is strictly in the direction of the truth as taught by Theosophy. However, from the very manner in which it was arrived at, all its lines are jumbled, and the picture presented is a phantasmagoria rather than a panorama.

The true synthesis can come only from Theosophy, which is *history*, not deduced theories. By that history alone can a satisfactory development of the races be uncovered.

Both scientific theories are partly right; both are very incomplete. Lemuria, filling the Pacific, did exist, and the first civilized cities were built on that portion of its soil now known as Madagascar. Atlantis, whose greatest center was in the Atlantic, was fact, and in it lay the origin of all our institutions, as well as of our troubles, of today. Both of these, and then Central Asia in turn, became centers for the radiation of a new and transformed racial stock over-running the world.

The remains of these migrations and transformations are underfoot everywhere. Seen through a glass darkly by modern science, they present a troublous history without unifying continuity; and the "straight-line" theory of history, favored over the cyclic, presents an almost impassable barrier to understanding.

The realization of ignorance is the beginning of true wisdom. Could science divest its mind of theory and conceit, and, kneeling before the ancient altars of history and philosophy, begin in a reverent and humble spirit to pick up the lost threads anew, more progress would be made in a year than has been made in a century.

But, for this, that pride which leads men to prefer their own mistakes to the wisdom of others must be left behind; the "ape-

ancestor" theory, so flattering to modern man, and so benumbing to the sense of responsibility, must be returned to limbo whence it came. For that theory must be substituted the vision of a race mental and spiritual in its original nature, becoming incarnate *pari passu* with the crystallization of matter from its substratum under the influence of primeval, impersonal cosmic intelligence. It must be understood that the Ashvatta Tree *grows with its branches downward,* and that the origin of mind is not to be sought in matter; on the contrary, the origin of matter rests with the *mental basis of objective cognition*—Mulaprakriti.

IMMORTALITY FOR FEW*

Question—A teacher of Theosophy says that not more than one in ten thousand is immortal. Is the statement correct? If so, what is the use of reincarnation, and for what are Theosophists working?

Answer—The second of the questions would not have been asked if more attention had been paid to the acquirement of an accurate understanding of the Theosophical philosophy. It has never been a secret doctrine that "but few among mortals strive for perfection and out of those only one in ten thousand reaches the end desired." These words are to be found in the *Bhagavad-Gita,* which was printed first in English 100 years ago. But even if we did not have the direct statement in the *Bhagavad-Gita,* the fundamental Theosophical doctrines compel us to the conclusion that many will fail to reach immortality. Since, however, the same doctrines teach us to analyze and determine as to what "many" or "us" means, we find that the theory under discussion applies solely to the lower or strictly human ego and not to Spirit. The object, therefore, of reincarnation is that all the possible egos may have the chance to become immortal by uniting themselves with Spirit. If they do not, they lose. But further yet, it is laid down that the periods of evolution succeed each other in endless succession, and all who are "left over" unsaved at the end of any one of such periods are taken up again, in the succeeding evolution, for the purpose of working up to perfection. Thus in every Manvantara numbers of egos reach perfection, for that period is very long as mortals count years. I say "numbers" because in fact the number is very large, although, if compared to the entire whole, they may not seem to be many. This is what Theosophists are working for,—not only to reach perfection themselves but to help all other men to do so likewise. And they should remember that whether they like it or not the laws of life will bring them upon earth again and again until they believe in the doctrine, and acquire aspiration, and turn both into action.

But who is the "teacher of Theosophy" spoken of by the questioner?—*W. Q. J.*

**The Theosophical Forum,* March, 1890.

LIVING THE LIFE

DEAR COMPANIONS:

So the question was asked as to "the body of H.P.B.", and you wish further light upon it. The body of H.P.B. was born in the usual way with its peculiar physical heredity; a "house" of the kind in use by the people of the age, and subject to its own physical karma. It could not be made perfect any more than its shape, features, sex, or color could be made different than they were. It was selected for its adaptability to the work in hand. All great Initiates appear among men in a body of the kind in use by the race to whom they come. The Bible says of the prophet of Nazareth that "he became in all things like unto us." Should such beings come in their own form and glory, they would be worshipped as gods by some, and hunted as devils by others, and the object of inducing right effort on the part of the people would be entirely missed. So although it entails suffering, it is done for humanity's sake, for the compassion felt for those younger brothers who continue to bring woe upon themselves through ignorance. The Masters do not need the experience for Themselves. They sacrifice for others, and as other Masters did in more ancient times for them. It is a question whether they suffer any pains from death as the ordinary human does who hangs on to life physical. The force in use by Them racks any ordinary body and disintegrates it. In the case of H.P.B. extraordinary means had to be used to keep the body together as long as it was kept. A couple of weeks before leaving the body She wrote to one in Boston, "Even will and yoga cannot keep this old rag of a body together much longer." This does not abrogate her power but it does show that the bodies of the present race are not able to stand such a strain as the occupancy of such a being entails. The nervous force in our bodies if intensified will destroy the body's capacity; imagine a force a hundred times higher than that, and it is not difficult to understand why bodies so occupied go to pieces.

Bodies are formed under the law of cause and effect, and are maintained under it. There is physical karma, mental karma, and psychical karma; these interact upon each other, yet have their own particular lines of operation. The production of the bodies of any race is through causes set in motion upon the physical plane, and continued in reproduction on that plane; they are of a certain nature and subject to the actions and reactions of the collective karma of the race of which they are a part. An adept assuming such a body would be subject—so far as the body is concerned—to the racial qualities inherent in the body assumed, just as a man moving into a town and taking a house in the town, would dwell therein; if the

houses were deficient in any way he could do no better and would have to take what he could get, even if far from his standard. So he would be subject to the "karma" of the dwellings of the time and place. Bodies are the physical dwellings constructed by the race.

M——, is much interested in the question of "vegetarianism" and asks as to bodily food? In answer it should be said that it is what best agrees with one, taken in moderation, neither too much nor too little. If constitution and temperament will permit vegetarianism, then that will give less heat to the blood. "If from illness or long habit a man cannot go without meat, why by all means let him eat it. It is no crime; it will only retard his progress a little; for, after all is said and done, the purely bodily functions are of far less importance than what a man *thinks* and *feels*, what desires he encourages in his mind and allows to take root and grow there." (H.P.B.)

I am saying so much on this subject because experience has shown that it is so easy for students to slip into bodily observances and stay there. It is the wrong end to begin on. It is best not to make any particular selection as to diet; take what best agrees with you and sustains your body best. There is nothing in vegetarian diet to create spirituality. The Hindus who have been vegetarians for centuries are for the most part degraded, and the better portion have as much difficulty as the western man in the acquirement of spiritual knowledge. Also, cows and sheep would be spiritual if such food had that kind of effect. It is the motive that counts, too, in anything. If a person stops eating meat in order that he may, by complying with that condition, attain to a development he has set before him, he misses the mark, and has acquired a selfish motive for the line thus adopted. Also you must know that it has proved a real danger for some western people, whose digestive organs have become habituated to a meat diet, to change to a vegetarian one. The trouble does not arise from weakness following lack of meat, but from imperfect digestion causing disease. It is due to the retention in the stomach of vegetable matter for so long a time that yeasts and other growths, including alcoholic fermentations, are thrown into the circulation; these disturbances are sufficient to bring on nervous diseases, tuberculosis, and other manifold derangements.

The first thing is to have the right kind of thoughts; the other, and by far the least important, is diet. The main thing to be observed in this is: eat whatever will keep the body in the best working condition so that it may be as effective an instrument for work in the world as possible. It is quite true that the foods of the present time are not ideal. In the future better products will be had, but they will come from right thinking. Our present work

is to *think from a right basis* and become established in that basis, and assist others to do likewise; from this will flow what is in accord with it—from within, outward—a natural growth. If we resort to practices, then the mind is bent upon them, becomes more and more implicated in them, and as they are concrete things the mind becomes of that direction. Jesus said, "Be not as the Pharisees who make clean the outside of the platter." The inner nature has a diet out of our thoughts and motives. If those are low or selfish or gross, it is equivalent to feeding that nature upon gross food. True Theosophic diet is therefore of unselfish deeds, untiring devotion to the welfare of Humanity, absolute negation of self, unutterable aspiration to the Supreme Soul. This is only what "we" can grow upon, and vain are the hopes of those who pin their faith on any other doctrine.

Hope this may throw some light on the subject for M——'s questions or any other. I find that I have written at greater length than the question would seem to require; there must be some good in it, however, or it would not have been written, and now I will say *"buenas tardes"* with love and best wishes. As ever,—*R.C.*

READING THE FUTURE

To those who might object to the possibility of perceiving that which "yet is not," we may put the question: Why is it more impossible to see that which will be, than to bring back to sight that which is gone, and is no more? According to the kabalistic doctrine, the future exists in the astral light in embryo, as the present existed in embryo in the past. While man is free to act as he pleases, the manner in which he *will* act was foreknown from all time; not on the ground of fatalism or destiny, but simply on the principle of universal, unchangeable harmony; and, as it may be foreknown that, when a musical note is struck, its vibrations will not, and cannot change into those of another note. Besides, eternity can have neither past nor future, but only the present; as boundless space, in its strictly literal sense, can have neither distant nor proximate places. Our conceptions, limited to the narrow area of our experience, attempt to fit if not an end, at least a beginning of time and space; but neither of these exist in reality; for in such case time would not be eternal, nor space boundless. The past no more exists than the future, as we have said, only our memories survive; and our memories are but the glimpses that we catch of the reflections of this past in the currents of the astral light, as the psychometer catches them from the astral emanations of the object held by him.—H.P.B., *Isis Unveiled.*

STUDIES IN THE SECRET DOCTRINE

VI

The Law of Karma

THE Universe of Law is accepted as a basic truth by all. The most superstitious slave of priestcraft, the believer in chance, coincidence, the "psychological moment," fatalism, and also the most abject materialist reared by modern science—all avow that the universe, physical, moral, mental is—must be—governed by law. Law, however, assumes the aspect of a whimsical and mysterious personal god with some; with others, is locked up in the power of thought exerted by human free-will; is the code of the partly discovered and the partly to be discovered "facts" of modern "exact science" with a third class. The truth that the "infallible laws" of materialistic science break down in conflict with moral problems does not disturb the upholders of those "laws"; on the other hand the advance of knowledge which has overthrown the "revealed will of God" makes little difference to the blind believer in the non-existent "Almighty."

That all humanity feels the presence of an unfailing power which works incessantly, and unmistakably producing results, is in itself the evidence that the universe *is* governed by Law. Further, in the material world, cause and effect have been related so often and with such unfailing resultants that instinctive human belief has taken a more substantial form and has become an intellectual belief with many. The nefarious influence of exoteric creeds and religions is so great that in spite of that intellectual perception, men and women fail to apply its lessons when confronted with moral problems and perplexities. For example, the intelligent person who utilizes the knowledge of medicine to cure a bodily ailment will forget that every cause is related to its effect and pray to the mysterious god who "in his infinite wisdom called home through the gateway of death" the ailing friend or relative!

Since the days of Plato the correct understanding of the laws of Nature has been obscured till their very existence has become forgotten and unknown. The tyranny of the church drove men to unbelief and modern science gradually uncovered the fact that the laws of nature are infallible while the gods of the temples, the churches and the mosques are fragile and breakable idols. It was, however, left to Theosophy to proclaim the interdependence of the worlds of Spirit and Matter, to assign to the soul its proper place, from which both religion and science had dethroned it, and to give to the body its right position in the scheme of things—the lowest, most shadowy and transient of coverings, in which the immortal soul of man is sheathed, but which can be transformed into a verit-

able Temple of God, *i.e.*, of Man who has reached the Stature of Perfection. Through the channel of the greatest Theosophist of the modern age was once again the message given:

> . . . it suffices to ask these pretended agents of the three gods of the Trinity, how they reconcile it with the most rudimental notions of equity, that if the power to pardon sinners for sinning has been given them, ***they did not also receive the ability by miracle to obliterate the wrongs done against person or property.*** Let them restore life to the murdered; honor to the dishonored; property to those who have been wronged, and force the scales of human and divine justice to recover their equilibrium. Then we may talk of their divine commission to bind and loose. Let them say, if they can do this. Hitherto the world has received nothing but sophistry — believed on ***blind*** faith; we ask palpable, tangible evidence of their God's justice and mercy. But all are silent; no answer, no reply, and still the inexorable unerring Law of Compensation proceeds on its unswerving path. If we but watch its progress, we will find that it ignores all creeds, shows no preferences, but its sunlight and its thunderbolts fall alike on heathen and Christian. No absolution can shield the latter when guilty, no anathema hurt the former when innocent.
>
> Away from us such an insulting conception of divine justice as that preached by priests on their own authority. It is fit only for cowards and criminals! If they are backed by a whole array of Fathers and Churchmen, we are supported by the greatest of all authorities, an instinctive and reverential sense of the everlasting and ever-present law of harmony and justice. (*Isis Unveiled*, II, 545)

> There is no "chance" in Nature, wherein everything is mathematically co-ordinate and mutually related in its units. "Chance," says Coleridge, "is but the pseudonym of God (or Nature), for those particular cases which He does not choose to subscribe openly with His sign manual." Replace the word "God" by that of *Karma* and it will become an Eastern axiom. (*Secret Doctrine*, I, 653)

> we consider it (Karma) as the *Ultimate Law* of the Universe, the source, origin and fount of all other laws which exist throughout Nature. Karma is the unerring law which adjusts effect to cause, on the physical, mental and spiritual planes of being. As no cause remains without its due effect from greatest to least, from a cosmic disturbance down to the movement of your hand, and as like produces like, *Karma* is that unseen and unknown law ***which adjusts wisely, intelligently and equitably*** each effect to its cause, tracing the latter back to its producer. Though itself ***unknowable,*** its action is perceivable. (*The Key to Theosophy*, p.158)

> Learn that no efforts, not the smallest — whether in right or wrong direction — can vanish from the world of causes. E'en wasted smoke remains not traceless. "A harsh word uttered in past lives is not destroyed, but ever comes again." (*The Voice of the Silence*, p.35)

Man is a triple being—he is the energizing spiritual Monad, plus the guiding intelligence (Manas), plus the gyrations of Matter (Karma). The impartite One Self or Atman energizes the Self-conscious Intelligence to gain knowledge and experience, to garner wisdom out of it, and thus to master the universe of matter. This

triple work of (1) mastering matter, (2) by understanding its laws, so that (3) the march of the Monad continues, is neither the work of a designing God nor the result of a designless concurrence of atoms, as theology and science assert. The *Secret Doctrine* says:

> The ONE LIFE is closely related to *the one* law which governs the World of Being—KARMA. Exoterically, this is simply and literally "action," or rather an "effect-producing cause." Esoterically it is quite a different thing in its far-fetching moral effects. It is the unerring LAW OF RETRIBUTION. To say to those ignorant of the real significance, characteristics and awful importance of this eternal immutable law, that no theological definition of a personal deity can give an idea of this impersonal, yet ever present and active Principle, is to speak in vain. Nor can it be called Providence. For Providence, with the Theists (the Christian Protestants, at any rate), rejoices in a personal male gender, while with the Roman Catholics it is a female potency, "Divine Providence tempers His blessings to secure their better effects," Wogan tells us. Indeed "He" tempers them, which Karma—a sexless principle—does not. (I,634)
>
> This Law—whether Conscious or Unconscious—predestines nothing and no one. It exists from and in Eternity, truly, for it is ETERNITY itself; and as such, since no act can be co-equal with eternity, it cannot be said to act, for it is ACTION itself. . . . Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic law adjusts the effects; which adjustment is not an act, but universal harmony, tending ever to resume its original position. . . . KARMA is an Absolute and Eternal law in the World of manifestation; and as there can only be one Absolute, as One eternal ever present Cause, believers in Karma cannot be regarded as Atheists or materialists—still less as fatalists: for Karma is one with the Unknowable, of which it is an aspect in its effects in the phenomenal world. (II,304-6)

Karma is Action and from the standpoint of the metaphysician as well as that of the student of Occultism and Esotericism, that Action is devoid of any personality. Karma gives birth to beings but its movement is *sui generis,* and it is above its creatures. Its intelligence is like that of a river—its waters find their own levels, make their own channels, and however weary their journey, they wind surely to their destined sea. Its justice "knows no wrath nor pardon," and is exhaustless in nature. Says the *Secret Doctrine*: "Karma is a mysterious law and no respecter of persons."

Karma is the perpetual motion in the Absolute and its character is dual—cause and effect, Spirit-Matter, the primal pair in the manifestation of the One Life. There is no such thing as a causeless effect, there is no effect which does not become in its turn a cause; no Spirit without Matter and no Matter without Spirit. Thus we come to the third element of Karma—Fohat, the relation between Cause and Effect, Spirit and Matter. This is the totality of the beings which compose "Nature." Says the *Secret Doctrine*:

> The whole order of nature evinces a progressive march towards *a higher life.* There is design in the action of the seemingly blindest forces.

> The whole process of evolution with its endless adaptations is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the "survival of the fittest," though so cruel in their immediate action — all are working toward the grand end. The very *fact* that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called "unconscious Nature" is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits, (Dhyan Chohans), whose collective aggregate forms the manifested *verbum* of the unmanifested LOGOS, and constitutes at one and the same time the MIND of the Universe and its immutable LAW. (I,277-8)

The "Great Breath" in which the triune differentiation lies concealed in latency *is* the Law of Attraction-Repulsion, of Cause-Effect. As its ideative or spiritual tendency impels, through its Fohatic or energic nature (daiviprakriti), its substantial or material nature (mulaprakriti) manifestation (manvantara) occurs; when it withdraws the impulsion, the material nature is absorbed, and pralaya ensues.

In the long series the same law produces reflections of reflections and shadows of shadows—the innumerable sub-manvantaras, followed by equally innumerable sub-pralayas. Sleep, death, pralaya of man and of nature, materially, mentally and spiritually is by and under the one unvarying law of attraction-repulsion, of cause-effect which is called the Law of Karma or Compensation.

By this Power sidereal universes, each with its many solar systems and each of the latter with its planets come into being; they all are held together in their movements by this Power inherent in them; this same Power will in process of time and motion bring them back to a higher homogeneity. (Cf. *Secret Doctrine* I,101-103.)

The Kingdoms of Nature on earth are formed by this Law of the triple nature of the One Life—elementals and elements, vegetables and animals, and ultimately Man—with his unique opportunity and possibility.

Thus Monads or Atma-Buddhis of varied degrees of unfoldment gain for themselves the power of an independent conscious existence; having passed through every elemental form, each has acquired individuality, *the root, seed, or germ of self-consciousness* which sprouts, grows and evolves into the state or condition of Self consciousness. This is the axial point in evolution, the arrival at the human stage.

> It is the sphere of final evolutionary adjustments, the world of Karmic scales, the Hall of Justice, where the balance is struck which determines the future course of the Monad during the remainder of its incarnations in the cycle. (I,182)
>
> Evolution is *an eternal cycle of becoming,* we are taught; and nature never leaves an atom unused. Moreover, from the beginning of the Round, all

in Nature tends to become Man. All the impulses of the dual, centripetal and centrifugal Force are directed towards one point—MAN. (II, 170)

This individual or entity in whom the germ of self-consciousness was unfolding is a "good rupa, which could stand, walk, run, recline and fly. Yet it was still but a chhaya, a shadow with no sense," says the Stanza (II,102)

It has already been stated that, to become a Self-Conscious Spirit, the latter must pass through every cycle of being, culminating in its highest point on earth in Man. Spirit *per se* is an unconscious negative ABSTRACTION. Its purity is inherent, not acquired by merit; hence, as already shown, to become the highest Dhyan Chohan it is necessary for each Ego to attain to full self-consciousness as a human, *i.e.*, conscious Being, which is synthesized for us in Man. (I,192-3)

The process which is so graphically described by Mr. Judge as the lighting up of Manas follows. The *Secret Doctrine* repeatedly speaks of the gift of the Rebels or Fallen Angels,—the Luciferian Host. These "mind-born sons of Brahma" project their radiant shadow or spark and give birth to the future inner man, who is described as the Conscious Entity; this radiance projected *"later on* becomes the Human *Higher Self* owing to *personal exertion of the individual."* (II,95)

This "Conscious Entity" Occultism says, comes from, nay, in many cases *is,* the very entire essence and *esse* of the high Intelligences condemned, by the undeviating law of Karmic evolution, to reincarnate in this manvantara. (II,248)

Rudimentary man . . . becomes the perfect man . . . when, with the development of "Spiritual fire," . . . he acquires from his inner Self, or Instructor, the Wisdom of Self-Consciousness, which he does not possess in the beginning. (II,113)

Thus the Law of Karma or Action comes into a new phase in its operation. Its blind intelligence adjusts the disturbed equilibrium in kingdoms other than human. The relation between Cause and Effect is neither accidental, nor the result of deliberate conscious planning, but, so to speak, happens. In what happens, however, there is not an error or a mistake, nor any miscarriage of any kind whatever, for the Fohatic Will works without the aid of reasoning intelligence. Hence is there no moral "evil" in non-human kingdoms.

There is no Devil, no Evil, outside mankind to produce a Devil. Evil is a necessity in, and one of the supporters of the manifested universe. It is a necessity for progress and evolution, as night is necessary for the production of Day, and Death for that of Life—*that man may live for ever.* (II,389)

If man perceives evil, cruelty and wastage—in short, Nature red in tooth and claw—it is because man is ignorant of the Fohatic aspect of the One Life. Human mind views the activity of consciousness in other forms in terms of its own powers and knowledge, imposes its own limitations and also its modes and processes on

other grades of conscious life. The Emancipated Soul of the Master, through a definite development of his self-conscious intelligent nature, does not see the universe as mortals do who cast their own gigantic shadow on the screen of the universe and behold it as a glorified reflection of themselves. The Mahatma sees the universe as it is; it is reflected in Him; He is it; as an ancient verse has it, He has become "the Supreme Purusha who pervades the universe of the moving and the non-moving and whose form is a sphere."

The attainment of this master-hood is possible for every son of man. This possibility lies in the right use of Karma. With the birth of self-consciousness cause and effect do not "happen"; Will is now joined to Intelligence; instinct and impulse have made room for reason. The creative power of Will has become active, when hitherto it worked passively. Having received the gift of the gods, the Creative Fire of Intelligence, man comes under a new phase of Karmic operations: that creative fire has to energize him, to induce him, to Action or Karma. Now, man has to find ways and means, to devise efforts, to move from within. Hence 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. (I,17)
>
> . . . there are no such privileged beings in the universe, whether in our or in other systems, in the outer or the inner worlds, as the angels of the Western Religion and the Judean. A Dhyan Chohan has to become one; he cannot be born or appear suddenly on the plane of life as a full-blown angel. . . . Gods, created as such, would evince no personal merit in being gods. Such a class of beings, perfect only by virtue of the special immaculate nature inherent in them, in the face of suffering and struggling humanity, and even of the lower creation, would be the symbol of an eternal injustice quite Satanic in character, an ever present crime. It is an anomaly and an impossibility in Nature. (I,221-222)

This is the martyrdom of Self-conscious existence with which the problem of human evil and human suffering—one the cause, the other the effect—is related. Buddhi *per se* is a passive and latent principle, and only in conjunction with Manasic Self-consciousness it becomes the Higher Self in Man. (Cf. *Secret Doctrine* II,231). To live the Religion of Responsibility—*the one and only true religion for any man*—one has to become convinced of the existence of a personal spiritual entity within the personal physical man. He has to recognize that there are external and internal conditions, which affect the determination of his will upon his actions. Further, he must reject fatalism which implies a blind course of some still blinder power, and perceive the fact that from birth to death he is weaving thread by thread around himself, his own destiny, as a spider does his cobweb.

The conscious and will-full actor is Man. As such he is at the starting of a new path of evolution. Action or Karma guided by intelligence and energized by will is his special prerogative. The indulgence and use of it begets the sense of duty in him. *Dharma,* which is the characteristic property on the plane of effects in non-human kingdoms, becomes the sense of duty. When in the progress of evolution through the performance of duty, man comes to glimpse that self-consciousness means not the consciousness of one's self but that of the One Self, dharma assumes for him the still higher phase of yagna or sacrifice. Performance of one's own duty leads to family-dharma, to nation-dharma, to race-dharma with their respective virtues of protection, patriotism, humanitarianism—the giving of one's self to others. Thus the human soul grows. It will be seen that our individual Karma affects and is affected by family, nation and race Karma. Causes generated by a group of individuals, and in which all of them have concern, because of their complex nature, take a longer period of time to produce their due effects. Thus cycles are formed in which reactions take place to previous actions, and a return of effects to the centre of causation marks the completion. Hence the human soul has to free itself not only from cycles of individual Karma but also of group Karma. Freedom, salvation, liberation, *mukti,* is dependent on the knowledge of the workings of cycles. There are voluntary incarnations and avatars of emancipated beings as there are Karmic returns of nirvanees of long ago. When through the knowledge of the Law of Cycles and Yugas an individual learns to apply the Law of Sacrifice and Yagna to his own growth he acquires the *true* virtues of tyaga-renunciation and vairagya-dispassion; he knows himself not as one of the many who perform action but as the One Actor. In the Esotericism of the *Bhagavad-Gita* this is called Krishna-yoga.

Thus there are three stages of the path of the Human Soul—(1) the living of his individual life through and till the payment of debt incurred by himself; (2) the living of his corporate life through and till the payment of debt incurred by him and all those souls he directly contacted, without shouldering the burden of universal suffering; (3) the living of his universal life through all manifested Nature. In the first two instances the Intelligence is *drawn* into the vortex of evolution caused by cycles. In the third the Individual remains the Servant and therefore the Master of the revolving wheel of time. Therefore it is that we have (1) Pratyeka Buddhas or Buddhas of Selfishness (2) Buddhas of Liberation and (3) Buddhas of Renunciation to whom reference is made in the *Voice of the Silence.*

Theosophy advocates the Great Path of Renunciation. The discipline of the Path lies through self-learning, self-correction, self-

realization and self-expression; to educate, to energize ourselves, so that ultimately we come to know ourselves as the One Self-Actor whose service is Perpetual. In the *Bhagavad-Gita* this path of Karma, which sets man free from the *bondage* of Karma, is fully taught. Enough for our purpose to quote a few words:—

> All actions are effected by the qualities of nature. The man deluded by ignorance thinks, 'I am the actor.' But he, O strong-armed one! who is acquainted with the nature of the two distinctions of cause and effect, knowing that the qualities act only in the qualities, and that the Self is distinct from them, is not attached in action. (p.26)

Five thousand years after Krishna repeated these words on the same battlefield of Kurukshetra, H.P.B. once again spoke them thus in the *Voice of the Silence,* (p. 53-4):

> Thou hast to be prepared to answer Dharma, the stern law, whose voice will ask thee at thy first, at thy initial step:
>
> "Hast thou complied with all the rules, O thou of lofty hopes?
>
> "Hast thou attuned thy heart and mind to the great mind and heart of all mankind? For as the sacred River's roaring voice whereby all Nature-sounds are echoed back, so must the heart of him 'who in the stream would enter' thrill in response to every sigh and thought of all that lives and breathes".

THE UNIVERSAL PLENUM

Every organized thing in this world, visible as well as invisible, has an element appropriate to itself. The fish lives and breathes in the water; the plant consumes carbonic acid, which for animals and men produces death; some beings are fitted for rarefied strata of air, others exist only in the densest. Life, to some, is dependent on sunlight, to others, upon darkness; and so the wise economy of nature adapts to each existing condition some living form. These analogies warrant the conclusion that, not only is there no unoccupied portion of universal nature, but also that for each thing that has life, special conditions are furnished, and, being furnished, they are necessary. Now, assuming that there is an invisible side to the universe, the fixed habit of nature warrants the conclusion that this half is occupied, like the other half; and that each group of its occupants is supplied with the indispensable conditions of existence. It is as illogical to imagine that identical conditions are furnished to all, as it would be to maintain such a theory respecting the inhabitants of the domain of visible nature. That there are spirits implies that there is a diversity of spirits; for men differ, and human spirits are but disembodied men.—H.P.B., *Isis Unveiled.*

AMONG FRIENDS

"TOO good to last," sighed Doctor. The evening quiet had been broken by a rumble from behind Captain Blunt's newspaper. He had consumed the comic strips and was wandering through politics seeking who might be devoured.

"Our friend has fallen from spiritual serenity, being moved to action by the qualities sprung from Nature. What has aroused the Kshattriya?" quoth Mr. Browser.

The Captain dropped the paper, seething. "Everyone seems to have an idea about what the country needs. I *know* what it needs, and I'm prepared to prove it: a lot of good, neat, conclusive funerals!"

"The Spirit slayeth not nor is it slain," said the Judge, emerging from post-prandial Samadhi. "Who threatens the life of the Nation?"

"These—these aircraft and battleship propagandists," growled that one irefully. "I agree that the kindest way to commit murder is with sharp tools. But when you drive a man insane with threats, and plead self-defense when he jumps you, it's a little more than thick! Thank heaven, the President has more sense than I thought. I apologise for voting against him—which without doubt will relieve him very much," he added—the Captain seldom loses his sense of proportion *entirely*.

"I gather," said Mr. Browser, "that you don't think our navy is obsolete, and that to avoid war we should begin to build all the airships in creation, with loud cries of fright and anger?"

"No! The President says the only object all this can have is to stir up international ill-will. He's right: these people are either ignorant as oysters of practical warfare, or else trying to create strife with open eyes—plain, unvarnished traitors to humanity!"

"Captain, have you ever reflected upon the fundamental meaning of the word Virtue?" the Judge remarked thoughtfully.

"Mmph." The baffled warrior retreated to a corner. Full well knew he that further discussion was fated to be rolled flat with the calm certainty of a Juggernaut, and the urbane kindliness of a Buddha. (This combination can be understood only by personal experience.)

The Judge moved on, unhasting and unresting, embarked upon one of the *en famille* discourses which are the admiration and the despair of the younger generation.

"Consider the nature of manifestation, which is an ever-becoming. Evolution, progress, change—all springs from the primal germ of Desire, which 'arose in It'—and ends in full spiritual self-

consciousness. There is no true dividing line between good and evil—save in motive. All else is relative.

"The Zohar represents the Astral Light as a band pure white at the top, passing through all the intermediate mixtures to jet black —and the *Secret Doctrine* teaches that Absolute Light is Absolute Darkness, which in a way completes the Universal Cycle. Thus, to any being, that which is 'above' is good, that which is 'below' is evil."

The Judge paused to regard with benign disapproval a disturbance in the room. Mr. Browser had begun to fish in odd pockets for one of his assorted lozenges. He recks not of brands or tastes, and the Captain, who is particular, sought the protection of a friendly distance as quietly as possible—for him: Mr. Browser insists upon sharing them!

"Ergo," continued the Judge, "since evolution is action, any motive which leads to action, however 'bad,' is better than the condition which leads to inaction—or, what is the same thing, to action impelled wholly from without. For instance, the Captain here, who sometimes 'moves in mysterious ways his wonders to perform,' nevertheless 'do move,' and the motion brings results—although perhaps half of them are in the wrong direction," he added, detecting signs of incipient inflation from the corner of his eye.

"It would seem, then," said Doctor, "that even when the Captain indulges in one of his monologues upon the nature of the Universe ('Wonderful chance!' murmured the Captain *de profundis*), even that might be said to be useful by way of furnishing the rest of us with a chance to cultivate the Theosophical virtue of patience."

"Just so" agreed the Judge. "Every being acts according to his nature. Every being is of use *in his own sphere.* Pertinent to our friend's animus against certain newspaper publishers, let us consider the rattlesnake. We all dislike him. Nevertheless, as the inevitable product of certain phases of human nature, he is an indispensable karmic outlet for causes set up.

"It might be correct to recognise in such propagandists, doubly venomous human rattlesnakes. On the other hand, it may be more correct to see in them, or most of them, men in process of rising from the relative selfishness of family devotion to the relative selflessness of blind and foolish patriotism of the Decatur sort—from which at some time we may hope to see them rise to *true* patriotism, from which even Masters are not exempt.

"In either case, they stimulate active concern for the welfare of the country, in quarters where, lacking that, only inaction or a sodden personal and family selfishness would exist. And they are Karmic agents. 'These evils must come; but woe to him through

whom they come!' Those of the rattlesnake nature will meet the rattlesnake fate. The blind but well-intentioned will set up causes of disaster through which they will learn in time—if we hold the light for them to learn by. If our own duty is done, we need have no concern for either of these."

"Peevishness toward those who won't see the light oft arises from a guilty consciousness that we ourselves aren't holding that light any too steady," murmured Doctor.

"Those from Whom our guidance comes are 'beneficent forces in Nature' " pursued the Judge. "They shine alike on the just and the unjust, using all things impersonally to fitting ends. Of the good but foolish man, they use the heart. Of the intelligent but bad man, they use the head—as with Napoleon. Even the animal forces of the bad and foolish can often serve distant purposes. The only being who is useless—except as a horrible example—is the one who does nothing.

"Anger arises from friction. Mental friction arises from a perception of things out of place. Under Karmic Law there are no things in reality out of place. Moral: change the perceptions. Seeing all things in their true relationships, without false glamor and without short-sighted pessimism, one with law, acting always to the full, acting never for self—such is a Master.

"We cannot yet do that; but we can climb any stair one step at a time. No stair was ever climbed any other way. Remains for us to know the steps as life presents them to us."

One by one the company vanished to bed, leaving the Captain pondering into the night—pondering over the fact that he who would have Krishna as charioteer, must disencumber himself of anger—"righteous" or otherwise.

Scholastic Prejudice

Toward science as a whole, as a divine goal, the whole civilized world ought to look with respect and veneration; for science alone can enable man to understand the Deity by the true appreciation of his works. "Science *is the understanding of truth or facts,*" says Webster; "it is an investigation of truth *for its own sake* and a pursuit of pure knowledge." If the definition be correct, then the majority of our modern scholars have proved false to their goddess. "Truth for its own sake!" And where should the keys to every truth in nature be searched for, unless in the hitherto unexplored mystery of psychology? Alas! that in questioning nature so many men of science should daintily sort over her facts and choose only such for study as best bolster their prejudices. — H. P. B., *Isis Unveiled.*

A MODERN COMMENTARY ON THE BHAGAVAD-GITA*

NEITHER by transfusion of blood from inferior races nor by any fresh combination of known elements can art be restored to life. Neither black magic nor sleight of hand can raise our dead.

But is the case hopeless, and is culture irrevocably doomed? There is a remedy and not an impossible one: its name is ancient India. Ancient India stands in the same relation to us "children" of Europe as ancient Egypt occupied toward the "children" of Greece. Europe today is ancient Greece writ large. India, moreover, is our most ancient parent; our oldest racial ancestor; our Adam and Eve. Truly enough, her visage is wrinkled with age, and her words are a mumble of incoherence. But so must, no doubt, have appeared to the Greek child the ancient wisdom of Egypt. Pythagoras is not reported to have found it easy to persuade Greece to go to school to Egypt. On the other hand, we are not obliged to speculate darkly in the philosophy of India. The philosophies of India are without exception no more than mummies, the enshrined corpses of once living ideas, and dead very long since. And, even if they could be revived, art can no more be saved by philosophy than by art itself. The dead cannot raise the dead. Nor need we spend any time with the Indian antiquarians. Scholarship of whatever degree is barren. No—we have, by grace, accessible to us in the remains of ancient India something infinitely more living than philosophies, and infinitely more inspiring than scholarship. We have a literature translatable and translated into our own tongue, of such dimensions and qualities that its chief work alone, the *Mahabharata*, towers over all subsequent literature as the Pyramids look over the Memphian sands. Realization of the inexhaustible significance of the *Mahabharata* would be the initiation of a modern Renaissance, as surely as the revival of ancient Egypt made possible the dawn of Greece, and the swimming of Homer into the ken of the early Middle Ages stirred the watchers of the skies to ecstatic silence on a peak in Darien.

The *Mahabharata*, competently translated into English under the supervision of the late Max Müller, and shortly to be beautifully retranslated and published under the auspices of the English Academy of Literature, is the greatest single effort of literary creation of any culture in human history. It is difficult for any mind to conceive the mind that conceived it; and the effort to do so is almost itself a liberal education. A walk through its table of contents is more than a Sabbath-day's journey. The *Iliad* and the *Odyssey* are episodes in it: and the celebrated *Bhagavad-Gita* is simply the record of a single conversation on the eve of one of its many battles. Characters

appear by hundreds, and episodes follow episodes with the infinite resourcefulness of Time. Nevertheless, there is no moment when the plan of the work is forgotten. At regular stages, by astronomical clock-time as it were, everything is gathered together or is reassembled for a fresh phase of the continuous history. In the interval, relationships have been established between scores of characters, each of whom, moreover, has undergone mutation by experience, yet, on reassembly, the whole innumerable caravan is marshaled and set off again without the least confusion in the mind of the reader. Never was writer more currently aware of his readers than Vyasa, the author. Ganeca, who transcribed it to Vyasa's dictation, had stipulated that he should be released if once the meaning should cease to be plain to him, and he was not released until the end. And Ganeca is every reader.

Scholarship, lay and "occult," has indulged its usual speculations in the meaning of this Cyclopean monument. It is variously the history of a soul in time, the history of the human race, the history of our planet and of our solar system; again, it is the story of the conquest of India by the Aryans, or of a civil war between the conquerors themselves. Let it be all of these, as their authors agree to disagree. Who cares if Helen was a myth or a fact? Homer gave us literature. In the case of the *Mahabharata*, as in the case of the Bible, the theologians have sat too long upon the stone on the tomb. It is time that it were rolled away. Taken as literature simply, as the most colossal work of literary art ever created, its example and inspiration are as multiform and vital as time itself. It contains every literary form and device known to all the literary schools, every story ever enacted or narrated, every human type and circumstance ever created or encountered.

Unlike the reading of derivative works of art, the reading of the *Mahabharata* is first-hand experience. One ends it different, just as one emerges different from everything real.

But is it not precisely this that is needed for a Renaissance—something at once different, real, a new experience, and, at the same time, indubitably art? To the Greeks, Egyptian art was religion only because its standards were incomparable, hopelessly incomparable, with the prevalent Greek standards. We have only to recall the tones of the early Florentine Platonists to realize that in their eyes the classical Greeks were divine. Where but in the *Mahabharata* shall our age find a similarly fresh literary source that shall be Scripture to our literature—Scripture being literature in pursuit of an impossible aim.

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*Excerpt from "New Standards in Art and Literature," by A. R. Orage, published in February, 1925, *Atlantic Monthly*. The title used above is our own.—EDITORS.

ON THE LOOKOUT

The True Worth of the Airplane

In nature there is nothing which of itself can be said to be either good or evil. In the human breast, however, are the two classes of motives: the selfish and the unselfish. More than older, and sometimes wiser, races we of America are given to enthusiasm of an almost hysterical nature toward the new and novel. There was much wonder and jubilation over the possible results of the airplane, whose ultimate to date has rather lent strength to the Latin motto, "Nil admirari."

To offset the increased deadliness and danger of war due to this invention, more economic gain should have developed from it than has ever been in sight; and now such gain seems almost hopeless. Airplane manufacture in America has nearly stopped, and there is great concern in some quarters over means of maintaining the industry as a "safeguard" in war time. This appears to be positive proof that the plane has no real economic usefulness.

On the other hand, there is much well-grounded misgiving over the nature of the next war, as modified by aircraft; and now that a certain gain in disarmament in the matter of warships has been made, arises this pernicious invention to overthrow the efforts of the peacemakers. For a new and more dangerous armament-race in the matter of air equipment is now on among the nations; and international fear and mistrust seem more intense than ever before. Were the world not still suffering too severely from its last lesson, we might even now be in the midst of a conflict such as is usually the outcome of a general armament-race.

Atomic Energy

Dr. Harold Hotelling thinks that by the time the pressure of population becomes too great we shall have mastered the internal forces of the atom and converted the moon into a planetary vegetable garden. We believe that in olden times some are said to have thought the moon composed of green cheese; under a more scientific guise, the idea still seems extant! The moon is *dead;* and certainly the Theosophist, at least, would not care to subsist upon such sinister vegetation as could be raised there.

But Dr. Hotelling's scheme is more entertaining than useful. What it does recall is the fact that, now that transmutation has been accomplished, science feels itself hot upon the trail of energy to be released by breaking up the atom.

Many years ago Mr. Judge said, "I can almost see the Atlanteans of old in these citizens of ours." He stated that we are reborn with hunger for the ancient powers and wisdom, which we sense but dimly, being cut off by the loss of memory—notoriously

an effect of immorality—occasioned by past misdeeds as a mighty but now forgotten race. This hunger for hidden and vast powers, and faith in their existence, is the heritage of the old days. We are determined to unearth those powers, whether or no. Even without the records of the past as revealed by Theosophy, anyone with a true knowledge of human nature can see clearly the disastrous results of such a discovery in our present state of morals.

The Real Direction

Most indubitably tremendous powers do exist, such as the *vril* of Bulwer Lytton, who was an initiate into certain matters and knew whereof he spoke. But science, in trying to harness the atom, is deviated by its incorrigibly materialistic bias into the wrong path —fortunately for all concerned. The real and very terrible danger lies, not in the experiments of science, which *will be blocked* if necessary, but in the same itch for powers and mysteries effervescing from persons psychically inclined. Those who madly seek "siddhis," "yoga powers," "cosmic consciousness," "clairvoyance," "mediumship," and "personal magnetism," differ in no way from the scientist striving to burst the atom; they are looking in another direction, and one more likely to produce results—of a sort.

The madhouses, the cemeteries, and the psycho-pathological clinics enjoy an increasing custom from these seekers after the ancient Atlantean magic which was lost. Yet even that fate is infinitely better than success, in measure as loss of mind and body is better than loss of soul.

Groundless Fears

Following Dr. Hotelling's remarks, Prof. A. B. Wolfe states that over-population is a real menace, and that next century will see the population at the figure of 5,000,000,000. It happens, however, that *savants* who are alarmed at the "increase" in population ignore certain decisive factors and are ignorant of others. They ignore our provable ignorance of the world's real numbers, basing their figures upon theories and not upon actual count; and they ignore the fact that the spade of the archeologist daily turns up ruins hitherto unknown—ruins which show that vast areas now deserted once supported huge populations, some of them more congested than those of the present. They also forget that many races in the last few decades have died out mysteriously and that even one of the younger races, the French, is on its deathbed. Moreover, about 1880 a great general drop in the birth-rate took place. Why?

Comfortable standing room could be found by 5,000,000,000 persons in a space approximately 30 miles square. This number would have over an acre of ground apiece in the United States alone, which is a very small part of the earth's surface. However,

the real determining limit is the number of Egos attached to this evolutionary system, which number is static for all practical purposes. As the reincarnation period is nearly thirty times as great as the life period, a fluctuation of three to four per cent in the average cycle of incarnation would double the population for a time —or nearly eliminate it—with a corresponding swing to the other extreme in a short time. History and archaeology show that such fluctuations do occur in accordance with cyclic law, like everything else.

Temporary overpopulation at times is a possibility, given a swing of the cycles too extreme. Such extremes are caused by extreme living. At the present time the growing and frantic thirst for life, the passion for sensation, cannot but act inductively upon the "Tanha" of discarnate egos, with the result of shortening the Devachanic period and producing over-crowding. If we have to suffer, it will be due in all likelihood to the heat and fervor of the organized animalism termed "modern life."

SEA-SERPENTS

It is freely granted that effort is painful, mental no less than physical. Inertia is a trait common to all things; no blame to the mind which prefers comfortable ignorance to uncomfortable wisdom. But why inflict scorn and suffering upon those who prefer the rocky road of Truth?

Among many others, the following have testified to the reality of a marine monster of unknown type:

Capt. Mark Trelawney, brig *Daphne.*

Captain, officers, quartermaster, and boatswain's mate of H.M.S. *Daedalus.*

Capt. Austin Cooper and crew, *Carlisle Castle.*

Capt. Drewar and crew, of the *Pauline.*

Capt. Laurence Thompson, officers and crew, S.S. *Nemesis.*

Capt. Bartlett, officers and crew, *Tresco.*

Capt. Harbord, S.S. *Sultan.*

Mr. Ernest Davies, schooner *Noidore.*

Vice-Admiral Robert H. Anstruther, then commanding H.M.S. *Caesar.*

Capt. Arthur H. Rostron, *Mauretania.*

Anything might be expected from AB.'s in port and under the "influence"; but Captains and Admirals on sober watch do not log hallucinations, nor do they, whose chief requisites are accurate observation, keen sight, and coolness, manufacture strange monsters from seaweed, devilfish, or whales, as their kind critics would have it.

The sea monster of the *Daedalus* was termed a "sea-lion" by a learned Professor who might recognize one met in the street. The Captain replied thus, with remarkable self-restraint:

The creative powers of the human mind may be very limited. On this occasion they were not called into requisition, my purpose and desire

throughout being to furnish eminent naturalists, such as the learned professor, with accurate facts and not with exaggerated representations, nor with what could by any probability proceed from optical illusion. I deny the existence of excitement or the possibility of optical illusion. I adhere to the statements, as to form, color, and dimensions, contained in my official report to the Admiralty, and I leave them as data whereupon the learned and scientific may exercise the pleasure of imagination, until some more fortunate opportunity shall occur of making a closer acquaintance with the "great unknown," in the present instance most assuredly no ghost.

To this, Mr. Hubbard's reply to the critics of his Grand Canyon giants, reads like an echo. And incidentally the Captain's remarks cast an odd light upon the popular conception of the "rude sea-faring mind."

Not so philosophical was Captain Cooper; resolving never again to see a "sea-serpent," he swore that "no London penny-a-liner should say again that Austin Cooper was a liar and a fool!"

No wonder that many a crew, seeing one of these monsters, has sworn itself to secrecy for reputation's sake! But the "sea-serpent" does exist in the depths, however seldom it rises; and the fact will be admitted some day.

What Is Heredity?

Strange, devious, and dark, are the channels of warped syllogism into which those force themselves who would reduce all life phenomena to unconscious chemical action. At the present time the "negators of science," as they were termed by H. P. Blavatsky, pin diminishing hopes upon the correlations of chromosomic action in the germ cell.

Much of truth has been found along this line of investigation; and in spite of the doubts of agnostical geneticists, such as Prof. Jennings (*Scientific Monthly,* September, 1924) it does seem to be established that the characteristics of a "new" being have definite relationship to the arrangement of the "genes"; the which has been an article of faith with geneticists for perhaps two decades. This, in fact, should be expected in a Universe of such Law that every slightest circumstance is possessed of endlessly accurate correlations, causes, and consequences. It also gives another example of the great gulf between fact and theory, since few geneticist theories based upon the observed facts have much behind them other than the hopes of the promulgator.

Prof. Ruggles Gates (*Scientific American;* December, 1924), puts forward a more correct view. According to his observations, the chromosomes vary from the mechanical order by disappearance, by fragmentation, and by regrouping; these erraticities in every case "leading to" variations in heredity. No cause for these irregularities is known; and Prof. Gates wisely remarks that when such a cause is found, a great step will have been taken toward a solution of the problem of evolution.

Now, the great, the impassable barrier to a knowledge of the nature of that Cause consists of the attitude adopted, and which is signified by the expression "leads to." *For there is no reason, whatever, other than a wilfully materialistic attitude,* for thinking that heredity—that is to say basic character—is "led to" by a mechanical arrangement of blind molecules, and not the reverse. In any being, however undeveloped, reactions partake of the nature of consciousness, of incipient mind. Where is that mind in the senseless (so-called) molecules of carbon, hydrogen, oxygen, and nitrogen composing the "genes"? It cannot come from nothing; either it has been there all the time, or else it manifests *through* these combinations, not as result of them. The hopelessness of a solution along these lines can be shown by the simplest of mental exercises: the mere picturing to oneself of a condition wherein all the *physical* causes of these variations are disclosed. The *cause of such causes* would remain a dark and at last hopeless enigma.

MACHINERY OR MEMORY?

Not many years ago an obscure student of science in one of our universities, setting aside preconception and prejudice, was dazzled and almost stunned by finding before him the solution of the cause of life phenomena in an unexpected form; but that solution, as he found, is the most anciently known of all doctrines of the race.

Dr. Yoneji Miyagawa (*Literary Digest,* September 20, 1924), has made a discovery somewhat along those lines which *should* open the eyes of orthodox science. Dr. Miyagawa found that the cells of an organized body, in dying, energized their successors; those of a specific species stimulate their like, and no others. Official biology, following its well-worn ruts, making no attempt to understand these matters in terms of *consciousness,* will try to solve this riddle by theories of enzymes, of secretions transmitted from generation to generation, thus voluntarily remaining in the old *cul-de-sac* closed by the *inanimate and unconscious* supposed nature of the constituent elements. But there is no mystery here for the Theosophist; no mystery, that is, save that one of Primal Consciousness which no individual being has yet solved. For this is a *practical illustration of reincarnation.* The descendants of the dying cell are not stimulated by its secretions, but animated by the reincarnating life force which perchance transfers over that bridge. Thus the deviations which puzzle geneticists are not mechanical and unconscious; they are the result of the variant experience of nascent consciousness manifesting through those primitive organisms; and the variations in human character are of the same nature, however much greater in scope.

THE LAW OF ANALOGY

The primary characteristic of consciousness is awareness; the secondary, memory. Experiment has shown that the lowliest of

organisms possesses memory. Below the level of self-consciousness, memory exhibits itself as the tendency to repetition of external stimuli; and probably all evolution is guided in its lower stages by that capacity, which seems only just transcended by the majority of humanity. The warp and woof of life as most of us live it, are composed of responses to external impressions moving along well-worn paths; though fortunately for all, self-guidance and self-evolution are always at hand for those who choose to act.

Whether we shall look upon life as a fleeting chemical activity, or as the striving of a permanent *conscious* Force for self-realization—this is a matter of choice. There are no discovered facts which compel, or even measurably indicate, the path of materialism. Theosophically, the present is a hopeful and interesting time; for the old mechanistic doctrines have no longer a *locus standi* even in their own peculiar realm of physical speculation.

Thirty-six years ago, H. P. Blavatsky, eternally, one might say tiresomely, accurate in her predictions, said that "chemistry and physiology are the two great magicians of the future, destined to open the eyes of science to the great physical truths." No one who has followed science for any length of time can miss the meaning of that prophecy so far as chemistry is concerned; as to physiology, we are now at the point which corresponds to 1895-96 in the former science.

The Unseen Basis

Few will now dare, as formerly, to claim non-existence for the invisible solely upon the score of that invisibility. Even the mechanist in his death-struggle with renascent vitalism goes no farther than a declaration that "there is no proof"; and a negative argument is always quagmire ground. There is a sufficiency of invisible existences in the physical world; all that remains is to find and establish one or more of an essentially vital nature.

In some cases "spiritualism" has discovered and sought to explain such vitality, which is now made the subject of serious scientific investigation. But we prefer the rational if materialistic ways of scientific apparatus to the pursuit of seance-room witch-lights through the swamps of emotional fancy; and such discoveries as that of Albert Nodon are more interesting.

Nodon (*Science*, July 18, 1924) finds that living beings give off rays similar to those of radium; animals are more active thus than plants, and dead organisms do not radiate. From this he concludes that the decomposition of atoms—"Nitya Pralaya" in archaic Aryan science—accompanies the processes of life and measures the degree of vitality. In this he is correct; and if scientists were to study the teachings regarding Prana and the "life-atoms" even in such (seemingly) elementary books as the *Ocean of Theosophy*, and to try to correlate with them the "fourth state of

matter" discussed in the *Secret Doctrine*, they would be nearer, not to a solution of the "nature of life" (for that is a problem which in itself is quite illusionary), but to setting foot on the path of Primordial Wisdom which leads to all that may be learned by any being.

THE OTHER HALF

Madame Blavatsky called Weissman's theory of permanent germ-plasm "almost correct," and recommended that it be completed—by those spiritual enough—with the *spiritual plasm* of the "six-principled Dhyan Chohan." It is not impossible that a certain Russian experimenter has made contact with one of the lower principles of that form of existence. The *Scientific American* relates a reputed discovery that the division of cells—that is to say, reproduction—is due to centrilocated radiations of an unknown nature. The experiments, as described in that periodical for December, 1924, are enough of test. If true, then the origin of reproduction will have to be looked for in these non-physical rays, unrelated to any known force—save perhaps that of Nodon.

The *Scientific American* is sceptical; nevertheless such a radiative force does exist, and it is correlated with, and leads into mysteries of, the Universe unguessed by men of science. The question is whether the force referred to can fall within the purview of physical experiment. To the extent described, it may do so.

SELF-SUGGESTION AND PSYCHO-ANALYSIS

Mr. Bousfield, a noted psychologist, discusses matters connected with psycho-analysis in manner more constructive than is usually done. He recites the case of an alcoholic patient who had significant experiences. First, there was an attempt to cure himself by auto-suggestion pure and simple—a species of mental brute force, in fact. This produced the opposite of results desired. Psycho-analysis revealed within him ancient and latent defects: refusal to face the facts of life, secret desires of infancy suppressed and not eliminated, a desire to avoid responsibility, etc. Recognition of, and strife against, these things brought about a cure. This is but an epitome of rational Theosophical practice, which is the ultimate goal of all possible beneficial methods.

Psycho-analysts should ponder over this: if all ills, as they teach, are due to hidden weaknesses, desires unrecognized and unconquered, is not prevention better than cure? In other words, were children taught self-control and self-honesty from the first, would not psycho-analysis graduate from an empirical and often futile science to the status of a preventive one?

Theosophy teaches that man himself is his own savior and his own destroyer. The priest of the confessional, the medical doctor, and the psycho-analyst, all are reflexes of the vicarious atonement

idea—"short-cuts" to various selfish ends. Men must rectify their self-created ills by self-induced efforts, not by payment of fees to others. To be of permanent good—to outlast the incarnation, or even to endure for a few years—self-reform must be based upon knowledge, must have a right motive, and must be pursued with effort and self-sacrifice.

Mr. Bousfield relates another case: that of a man who set aside a certain time each day to self-analysis, in the course of which he reviewed his short-comings and set in motion self-suggestive factors against them. This is another example of the pre-eminence of ancient wisdom, as this is one of the oldest of customs. As Mr. Bousfield says, it is an edged tool, though probably not in the sense he means.

In the first place, very few human beings have any conception of the vast difference between the "superconscious" and the "subconscious." They do not understand that from the latter arises every evil impulse to which flesh is heir; that it is purely animal in tendency. And they do not understand that the other is essentially pure, essentially not of this plane; that it is the source of all human traits known as "good." What is more serious, they realize not that delving into the dim recesses of our inner being, *not knowing what we seek,* and seeking only self-benefit, will almost certainly evoke the demons and not the inner god of our nature. For That has no relation with anything personal, anything of self. From It can be drawn only gifts whose destiny is to be divided with all.

Altogether too often, the psycho-analyst, mercenary in motive, and the patient, weak and selfish, form a perfect combination for "unconscious, when not conscious, black magic." In days of old, when these matters were better understood, men were not allowed thus to meddle with minds until after a discipline before which the modern would recoil in terror—a discipline which involved the elimination of every shade of self-seeking or desire for personal benefit on any plane. If psycho-analysts will take heed, their science may be made one of great usefulness—otherwise, no man may predict the end. Already some of its facts have been made the basis of the blackest theories ever spawned by degenerate minds.

Torn Between Wild Horses

Half of science is incorrigibly materialistic, holding with Jacques Loeb that man is "afraid because he runs away." The other half tends strongly toward the psycho-analyst, who sees in the mind the creator, preserver, and destroyer of the body. The facts within the purview of both are the same. The difference of decision is thus temperamental, proving nothing save the frail basis of scientific theory in itself, as apart from fact. In this cycle, however, belief in the immaterial factor will win—thanks chiefly to the trend

of mind introduced by Theosophy, whether so recognized or not. Illustrations multiply fast.

Prof. Gilbert Murray says that experiment has now demonstrated the reality of telepathy; an announcement a half-century late, even within the limits of Western science. He illustrates his point with several instances, among them some striking cases in animals. It seems that even the worm possesses the faculty of telepathy—a fact that is not new to students of the *Secret Doctrine*.

This is the Jnanashakti power of consciousness so anciently known in Theosophic science.

WHAT ARE THE SENSES?

Theosophy teaches that the senses are inner and not outer; that they inhere in a non-physical vehicle which perceives ideas only; and that physical perception consists of the receipt of transmitted sense impressions transformed into idea. Thus in dream the senses which see the creation of fancy—and sometimes things more real—are the same as those functioning in waking. The loss of a sense is only a cutting off of the line of communication; the power itself remains unaffected.

"Hysterical" blindness, deafness, etc., are so common that there are few specialists who do not know of cases. A recent one is the cure of Louis Neumann. Blind as the result of a "hysterical" inhibition, he recovered through moral suasion by his physicians; there was nothing wrong with his optical organs. The power was blocked by an idea of some kind; the idea removed, the power reasserted itself. The word "hysteria" is much used by physicians to explain such mysterious matters—but they fail to explain its meaning.

In reality, "all Karma inheres as mental deposits," and *all* origins are to be looked for there. Most marked is the manner in which the power of an idea or prepossession can cut off the plain meaning of facts and words. Dr. James J. Walsh, in common with some others, thinks that all dreams have physical causes: there is "nothing in" prophetic or clairvoyant dreams. What, we wonder, does Dr. James J. Walsh say to Dr. Walter Franklin Prince's article in the *Scientific American*, December, 1924; to F. W. H. Meyer's *Human Personality*, and to the thousands of instances collected in the annals of the S.P.R.? Probably his explanation would be relatively simple: all these people are liars or deceived, and the proof of their mendacity and delusion lies in the nature of their assertions. In which he would follow ancient and "honorable" practice in science. Dr. Prince, experimenting for himself with the scientific skeptic, discovered that requests for scientific explanation of certain facts brought forth but silence. Those who, like Dr. Prince, know for themselves of the reality of

these things, will hardly be reasoned out of their beliefs, even though the skeptics speak with the tongues of man and of angel.

Wanderers in the Wilderness

Even a few of these well-known facts, followed up with a faint realization of their significance, would soon revolutionize science. Psycho-analysis, animal telepathy, hysterical blindness, power of emotion over the chemistry of the body, prophetic dreams, the "ideoplastic power"—all point out the *anima mundi,* the soul of the world, that immaterial basis of existence which moves and generates matter and from which our common sustenance is drawn. It is the universal medium, conscious and sub-conscious, which carries the results of our thoughts and deeds to others, unknown to themselves, and which brings our curses "home to roost" in dark and devious ways, while we wonder as to the origin of this or that illness or misfortune. This is the connecting link between the soul of man and mastery over the Universe, since in him are all the elements of that Consciousness which upholds visible nature. By self-evolution he may thus pass to the uttermost limits.

But psycho-analysis is only a purveyor of fees to its practitioners. Telepathy is a nine-days wonder, largely denied *because it cannot yet be explained.* Discovery of the chemical powers of mind *leads only to further materialistic attempts to change the thinking of man by chemical processes.* Hysterical blindness interests only the specialist—and him only as a physiological problem. Prophetic dreams and their ilk *have to be denied. They indicate too much.*

Thus men, lost in a forest, come upon a high-road leading to the center of the Universe, with a sign blazoning its message to high heaven. And thus they forthwith discuss the composition of the paving and the setting of the sign-post. Better so, perhaps. Nescience and neglect of truth are better than misuse of Nature's powers to destruction of soul and body. Our race is not ready, and some units of it in high places may not be, in this Manvantara.

Malady of Skepticism

Sincere skepticism as to the immortality of man's soul is a malady; a malformation of the physical brain, and has existed in every age. As there are infants born with a caul upon their heads, so there are men who are incapable to their last hour of ridding themselves of that kind of caul evidently enveloping their organs of spirituality. But it is quite another feeling which makes them reject the possibility of spiritual and magical phenomena. The true name for that feeling is—*vanity.* "We can neither produce nor explain it—hence, it *does not* exist, and moreover, could *never* have existed." Such is the irrefutable argument of our present-day philosophers.—H.P.B., *Isis Unveiled.*

MORAL EDUCATION

Three Essays on the true basis for Ethics: *Introductory; Is the Bible Morally Educative? Educational Defects, the Cause and Cure.* The Theosophy Company, Los Angeles, California, Single copies, 25 cents; 6 copies, $1.00; 12 copies, $1.75.

In these Essays are examined the alarums sounded by leaders in Church and State, and their proposed remedy—the introduction of the Bible to the public schools. The traditional standards of moral education are questioned, and it is shown that in both Church and State the structure rests upon the hope of reward and the fear of punishment—in both cases to be administered by an authority external to the individual.

The writers submit that what is needed is a true moral code, in Church and State not less than in the schools or the home—the code that the "universal great duties of life" are superior to any religion or any sect. "To say, as the sectarians do, that 'God is the source and sanction of the moral law,' is to deny the inherent capacity of every man to distinguish between good and evil, right and wrong, liberty of conscience and moral slavery. Men are not good or moral or virtuous because they are Catholic or Protestant, Christian, Jew, or Gentile, but because they have conscience and reason. This is self-evident from the fact that there are good and wise men in all sects and in all religions, as well as noble men of no religion at all."

The chief defects of our civilization are traced to traditional religion. The great laws of Karma and Reincarnation are shown to be the only scientific basis for individual morality and an equitable civilization. Soul is not a possession to be gained or lost. Man *is* a Soul, ever-evolving, ever sowing and ever reaping the consequences of his own actions, morally, ethically, spiritually, as well as physically.

There are many sincere men and women who never dream of questioning the "foundations of their faith" as imposed upon them by the influence and authority of prevailing religion. It is they, most of all, who might benefit from the ideas suggested by these Essays, for it is they who, all unwittingly, are the innocent supporters of false sanctions of conduct. Readers of this magazine can perform a genuine ethical service by bringing these Essays to the notice of all open-minded Teachers, Preachers, Parents, and others interested in the moral welfare of the generation. The writers have done their part, the publishers have done theirs, and the seed is ready for the sowing.

ORIGINAL FROM
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. XIII—No. 7 **May, 1925**

Night before last I was shown a bird's-eye view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death struggle with the world in general, with other—nominal but ambitious—Theosophists. The former are greater in numbers than you may think, and they prevailed, *as you in* America will prevail, *if you only remain staunch to the Master's programme and true to yourselves.* —H. P. BLAVATSKY.

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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.

NEW PUBLICATIONS

THE SECRET DOCTRINE, by H. P. Blavatsky, our own edition, cloth, a photographic reprint of the original edition, two volumes bound in one, $7.50

THE THEOSOPHICAL MOVEMENT, a History, $5.00

A U M

A strong light surrounded by darkness, though reaching far and making clear the night, will attract the things that dwell in darkness. A pure soul brought to the notice of men will illumine the hearts of thousands, but will also call forth from the corners of the earth the hostility of those who love evil. —Book of Items.

THEOSOPHY

Vol. XIII May, 1925 No. 7

This magazine is an Independent Journal, unconnected with any Theosophical Society or organization. It is devoted to the pure Teachings of the Founders of the Theosophical Movement, and to that Movement itself.

The Publishers assume full responsibility for all unsigned articles herein.

THE MYSTERY OF H.P.B.

Friends and lovers of H.P.B. because doers of the Work She outlined will understand the significance of the parallel passages below. Others will not, because they can not. Yet therein is shown the identity of the Messenger with Those whose protagonist She was.

"IN your opinion H.P.B. is, at best . . . a quaint, strange woman, a psychological riddle: impulsive and kindhearted, yet not free from the vice of untruth. We, on the other hand, under the garb of eccentricity and folly—we find a profounder wisdom in her *inner* Self than you will ever find yourselves able to perceive. In the superficial details of her homely, hard-working common-place daily life and affairs, you discern but unpracticality, womanly impulses, often absurdity and folly; we, on the contrary, light daily upon traits of her inner nature the most delicate and refined, and which would cost an uninitiated psychologist years of constant and keen observation, and many an hour of close analysis and efforts to draw out of the depth of that most subtle of mysteries —human mind—one of her most complicated machines,—H.P.B.'s mind—and thus learn to know her true *inner* Self."—*Mahatma K.H.*

"Do you believe that, because you have fathomed—as you think —my physical crust and brain . . . you have ever penetrated even beneath the first cuticles of my *Real Self?* You would gravely err, if you did . . . you *do not know* me; for whatever there is *inside* . . . is *not what you think* it is; and—to judge of me therefore, as of one *untruthful* is the greatest mistake in the world besides being a flagrant injustice. *I* (the inner real "I") am in prison and cannot show myself as I am with all the desire I may have to. Why then, should I, because speaking for myself *as I am* and feel myself to be, why should I be held responsible for the outward jail-door and *its* appearance, when I have neither built nor decorated it?"—*H.P.B.*

"THE CYCLE MOVETH"

THEOSOPHY IN EUROPE

IN 1887, when H. P. Blavatsky removed to London, the Theosophical earth was littered with ruins, the Theosophical heavens black with portents of further disasters. After three years of earthquakes the situation was one of "adverse omens on all sides" to the sight of her few remaining *Arjunas*—not to speak of how it must have appeared to the rank and file of the "Fellows of the Theosophical Society" and to her and its apparently triumphant foemen.

In Asia, Colonel Olcott, at last disembarrassed of her presence, still believing in Masters however much his faith in H.P.B.'s "infallibility" was gone, struggling with might and main to hold together his shattered ranks, was taking the easy and the fatal road of compromise and expediency. The "Three Objects" were gone; in their stead but one object engrossed him—to keep the Society alive by any and every means acceptable to his Hindu constituents.

On the Continent of Europe there was not a single Lodge or Branch in any way worthy of the name. Here and there a few scattered and isolated members frightened or dazed by the explosions, where not deserters and traitors, were passively waiting for something to turn up, or, dropping all concern for H.P.B. or the Society, were discarding the word "theosophy" and taking what profit they could out of the ideas acquired.

In other words, the Asiatic and European condition of affairs was then at the same low ebb that the Movement in America had reached—and passed—in 1885. The storms of 1884-5, which either had wrecked the Society in Asia and Europe, or rived it, a scattered fleet, to scud in every direction open, and which had driven its members and well-wishers to disheartenment or despair, had, in the United States, but inspired W. Q. Judge to renewed efforts, to a bold and uncompromising defense of H. P. B. and her mission, to a resuscitation of the Movement on democratic lines—lines completely ignored in India and Europe. But the turn of the tide in America was as yet too faint to be noticeable to any but Judge and H.P.B. or those who saw through their eyes.

So much for the Society at large: Its once vital elements dissipated or else absorbed into spiritism and psychical research; in the shadowy and scarcely known region of the "aspirants to occultism and chelaship of the second section," the situation, numerically, still worse. H.P.B. had written but a few months before very graphically indeed on the situation external and internal. Of the latter aspect she had said:

> During the eleven years of the existence of the Theosophical Society I have known, out of the seventy-two regularly accepted chelas on probation

and the hundreds of *lay* candidates—only *three* who have not hitherto failed, and *one only* who had a full success.*

Who the "one only" was is not hard to identify—the Unknown from whom came "Light on the Path," of whom she subsequently wrote that he had "reached Adeptship" in 1886, and who certainly disappeared into "secrecy and silence" after that time. Nor is it difficult to estimate that the "three who had not hitherto failed" were Olcott, Damodar, and Judge. Of these three, Damodar had been withdrawn by the Masters from the Indian work because of the same chain of causation that had exiled H.P.B. Olcott was thus left alone in India to work out his own and its salvation—the Karma of the events portrayed in "The Mahatma Letters" in their internal workings, and of the Coulomb-S.P.R. charges externally. Judge, after ten years of successful chelaship, was working from within outwardly to reanimate the dying body of the Society in America.

So far as Europe was concerned, in England only was there any shadow of hope to do what Judge was doing in America, and there the odds were heavier far. Not only was the S.P.R. strong, vigilant and active, in triumphant possession of the field of battle, but the only Theosophical house still standing—Mr. Sinnett's "London Lodge"—had no hospitality for H.P.B. Its doors were closed to her, exoterically and esoterically. Mr. Sinnett no more "approved" of H.P.B. and her activities than did Col. Olcott. He had been opposed to her coming to London at all; he was opposed to "democracy" or any other taint of "universal brotherhood"; he no longer had any need for her as a mediator through whom to receive "messages from the Masters"; he had "trained psychics" of his own now, through whom he was obtaining "messages" with far greater facility and far more satisfactory contents.

Moreover, H.P.B. was not only growing old in body—she was 56—but what was still more serious, that body was racked and broken on the wheel of the double strain imposed by the mighty currents of her Mission and the uninterrupted blows of her adversaries. The Karma of the Society must have seemed—and was—heavy enough in all conscience to all its active members. What must it have been to H.P.B., who bore in her own person its brunt and burden? Her body a wreck, her reputation torn to shreds, her best known associates lukewarm where not entirely cold towards her, doubtful and suspicious where not positively assured of her culpability—here if ever was a "test case" for Occultism.

Absit omen! Were there no favorable auguries? Indeed there were. There were her Masters. There was her never-dying devotion to Them and to Their Cause—the cause of "the great orphan —Humanity." During the preceding two years, while naught could

**The Path*, December, 1886, article, "The Theosophical Mahatmas."

be done externally, she had been busy on the *Secret Doctrine*, now well under way. She had been working through Judge in America. She had been in correspondence with such of the students, however obscure, as had not yet lost faith in Theosophy or in her. She had been nursing the wounded and the malingerers who might yet rejoin the ranks or be saved from final treachery and treason. She had found—

> Silence in tumult, solitude in company, light in darkness, forgetfulness in pressures, vigor in despondency, courage in fear, resistance in temptation, peace in war, and quiet in tribulation.

She had done for every sincere student what no books can do, what no phenomena can accomplish, what no precepts can achieve for them by way of inspiration and derring-do—she had set them the living, fiery, burning example of true Chelaship. This had brought recruits—few in number, unknown to fame, ill-furbished for the task in hand, but, for the time at least, full of concrete devotion, the ardor for sacrifice, the energy of faith to follow wherever she might lead. These were the two Keightleys, Archibald and Bertram, Dr. Ashton Ellis and the Countess Wachtmeister. By them was she carried to London, there installed, there sustained. Three months for physical resuscitation and the orientation of the Spirit—and *Lucifer* was begun with H.P.B. as editor and Mabel Collins as assistant. From the "London Lodge" came a few others and the "Blavatsky Lodge" was established. Theosophy pure and simple now had a fortalice and a forum in England as in New York.

Each number of *Lucifer* "brought light 'to the hidden things of darkness.' " Her capacity for "turning seeming evils into powers for good" was never more brightly shown than during these four closing years of her life. The lukewarm felt once more the ichor of the Warrior circulating in their veins. The faithful absorbed more and more the spirit of her presence and her mission. Men and women in all walks of life physical and metaphysical, the most bizarre as the most congruous, were drawn to her, assimilated into the resistless current of her work, strengthening it and being strengthened by it. In a year the *Secret Doctrine* was issued. In another six months *The Key to Theosophy*, followed by *The Voice of the Silence*. The current had become a tide, and that tide rising ever higher, spreading ever wider. New Lodges sprang up apace. Theosophical education and Theosophical solidarity not only made the Movement one in England, Europe and the United States but their mighty influence reached to the far Orient. Colonel Olcott came over to England in 1888 and again in 1889; the "Three Founders" were once more in some semblance of accord, some degree of unity as to the real aim to be striven for, the real purpose to be maintained, the real teaching of the Masters—Universal Brotherhood, regardless of all lesser things.

How was all this brought about? How lost after her death? There lies the secret, yet to be penetrated by the students of today, as it remained impenetrable then to all but a very few: the secret of success or failure, of victory or defeat in the *Mahabharata,* the Holy Warfare of the evolving Soul. While H.P.B. lived, while Judge lived, the Movement never wavered, never faltered, in its continuous progression, what times the Society ebbed and flowed in constant fluctuations, its individual constituents now in raptures, now in despair, now united and now in disarray.

While She was living, and during the very period from 1887 to 1891, the Esoteric Section was formed within the Society, and Her Five Messages to the American Theosophists were written. Why? What was their impelling occasion and their import for the then future? For if the future is, in sober truth, in unbroken continuity with the present as the present is with the past, it stands to reason that neither her work nor her writings were just for the students of the day. Her example is as imperishable as her precept, the lessons to be derived from both remain an ever-present and an ever-pressing subject for study and application until they are learned.

Easy enough it is to read the log of the good ship, the Parent theosophical society, during its fateful voyage of one and twenty years. That has all been covered in the recently published volume, *The Theosophical Movement,* but of what avail either fact or philosophy if we do not continually employ them to "take our bearings"—to correct our deficiencies of practical understanding? If we study philosophy and history theoretically we may pass an examination on the "eye doctrine," without being any the better able to solve the daily problems of life and conduct. It is Life we are dealing with, and the gulf between theory and practice can only be bridged by understanding—by application of the lessons of the past to the difficulties of the moment. No problems will confront us, no experiences be encountered by us, for which we shall not be able to find a clear path blazed for us by the Pioneers. The difficulties of yesterday are the difficulties of today and will remain insoluble so long as we regard them as unique and peculiar to ourselves. We approach these problems as the students of yesterday approached them; we are offered the same precepts and examples placed before them. The Theosophy of the Founders provides the principles; Their conduct the applications. We have to learn and master both if we are to "transmit the same charge and succession" to those whose Karma it is to receive at our hands "the ancient, constant and eternal Doctrine"—in its primeval purity, "unsullied by the hand of Matter." "In the course of time, through being transmitted from one unto another, the mighty Art was lost," says the *Bhagavad-Gita.* Restored to human kind once more by H. P. B., and with the history of the past fifty years before our very eyes to show us *how,* and how easily, the pure Doctrine may be lost through corruption

till the spurious replaces the genuine, it well behooves every sincere student to reflect that in every case the corruption and loss comes to pass, not through open enemies but at the hands of avowed followers, the "transmitters" who pose as "successors."

Every word of the concluding section of *The Key to Theosophy* on "The Future of the Theosophical Society" was regarded at the time by the mass of the members as a remote possibility of the remote future. How little it was taken to heart that future, now the past by more than thirty years, tells all too fatally by its schisms of doctrine, its warfare of sects, its failure to "adhere to the program of the Masters." This failure cannot be laid at the charge of the membership at large of the Parent society. They did "the best they could and all that they knew how to do"—and the Masters Themselves have said that he who does that "does enough." The members had faith in Theosophy and faith in their leaders. Where, then, does the charge lie? Either in the failure of Theosophy itself, or else at the doors of those whose Karma it was to be the "transmitters" after the passing of the Founders.

CENTRIFUGAL AND CENTRIPETAL FORCES

Pythagoras taught that the entire universe is one vast system of mathematically correct combinations. Plato shows the deity *geometrizing*. The world is sustained by the same law of equilibrium and harmony upon which it was built. The centripetal force could not manifest itself without the centrifugal in the harmonious revolutions of the spheres; all forms are the product of this dual force in nature. Thus, to illustrate our case, we may designate the spirit the centrifugal, and the soul as the centripetal, spiritual energies. When in perfect harmony, both forces produce one result; break or damage the centripetal motion of the earthly soul tending toward the centre which attracts it; arrest its progress by clogging it with a heavier weight of matter than it can bear, and the harmony of the whole, which was its life, is destroyed. Individual life can only be continued if sustained by this two-fold force. The least deviation from harmony damages it; when it is destroyed beyond redemption the forces separate and the form is gradually annihilated. After the death of the depraved and the wicked, arrives the critical moment. If during life the ultimate and desperate effort of the inner-self to reunite itself with the faintly-glimmering ray of its divine parent is neglected; if this ray is allowed to be more and more shut out by the thickening crust of matter, the soul, once freed from the body, follows its earthly attractions, and is magnetically drawn into and held within the dense fogs of the material atmosphere.—H.P.B., *Isis Unveiled.*

THREE DOORS TO KNOWLEDGE

TO such knowledge as Krishna had, as Jesus had, and as H. P. Blavatsky had, there are three doors, which each one has for himself to open—for they are within himself.

The first is the door of the mind—the door of the open mind—not that kind of an open mind like a pipe that lets everything good run through and everything solid settle; but that kind of an open mind which recognizes its own ignorance and is not only *willing* to learn, but desirous of learning, and knows that anybody who comes within its ken may perchance be the keeper of the keys to the gates of gold. An open mind is the first of the doors by which a man may reach into the recesses of his own consciousness and may come to the realization of his own immortality.

What is the second door? Clearly it is the door of the pure heart; that is, what knowledge a man gains, must be used by him the best he knows how. The man who has an open mind is on the beginning of the road to *unselfish* thinking. The religionist looks at nothing without his own particular religionist spectacles, and the more sincere he is, the more he refuses to take them off, whether they are blue, red, green or jasper—we may know what their color is, but he does not, though he could soon find out if he took them off. His mind is closed to anything except what comes to him through those lenses. The lenses may be clear or clouded; he has not the means of finding out, so long as he keeps on his spectacles. He might remember that if one has a diamond of truth, nothing can scratch it.

Are we willing to pay the price of knowledge? The way to find out is to test what we know or think we know; test what we believe: put it to the proof. We all believe in unselfishness but we are afraid to put it to the proof. We are willing to have unselfishness practised on us, which shows that we know it is a good thing, yet we are afraid to practise it on others—to put it to the proof. If unselfishness is a bad rule of life, we should throw it away; be selfish. Selfishness and unselfishness cannot both be good rules of action; purity and impurity cannot both be good rules of action.

How can a man know anything about high living and pure thinking, whose daily mental pabulum is in the newspapers and magazines? We would not think of putting the kind of food into our stomachs that we put in our minds; so we get the results of bad and impure mental diet. If one's mind were open to listen, were willing to compare—not willing but *will*-ing—he would be astonished to see how much that he has counted of value is worthless. He would get rid of it, replace it with better ideas. Then, if his heart is pure, when he finds he has more knowledge in any given direction than his neighbor, he will use it for the joint benefit.

What else is needed? Just to the extent that a man opens the two doors, the third gate shows him it is not fast locked,—an eager intellect. Then suddenly he becomes almost delirious with the desire, not to test others out, but to test out his own mental content; to keep sifting—sifting his own thoughts, his own ideas, his own knowledge, his own actions, his own feelings, his own relations to others—to wash them clean. He is eager to get a clean and pure mind, a clean and pure heart. That constitutes the ardent soul. And then, the gates of intuition open, comes the perception on this plane of the realities of another.

By living the right kind of life, instead of abusing life in abusing the kingdoms below man—our lesser informed brothers—by taking a motherly attitude toward all beings, a fatherly attitude toward them, a brotherly attitude toward them, a Christ-like attitude toward them, the doors of intuition are opened. And Intuition is all we know of the power that Krishna had, the power that Christ had, and the power that was H. P. Blavatsky's.

NO "MISSING LINKS" IN NATURE

According to the ancient doctrines, the soulless elemental spirits were evolved by the ceaseless motion inherent in the astral light. Light is force, and the latter is produced by *will*. As this will proceeds from an intelligence which cannot err, for it has nothing of the material organs of *human* thought in it, being the superfine pure emanation of the highest divinity itself—(Plato's "Father") it proceeds from the beginning of time, according to immutable laws, to evolve the elementary fabric requisite for subsequent generations of what we term human races. All of the latter, whether belonging to this planet or to some other of the myriads in space, have their earthly bodies evolved in the matrix out of the bodies of a certain class of these elemental beings which have passed away in the invisible worlds. In the ancient philosophy there was no missing link to be supplied by what Tyndall call an "educated imagination;" no hiatus to be filled with volumes of materialistic speculations made necessary by the absurd attempt to solve an equation with but one set of quantities; our "ignorant" ancestors traced the law of evolution throughout the whole universe. As by gradual progression from the star-cloudlet to the development of the physical body of man, the rule holds good, so from the universal ether to the incarnate human spirit, they traced one uninterrupted series of entities. These evolutions were from the world of spirit into the world of gross matter; and through that back again to the source of all things.—H.P.B., *Isis Unveiled*.

CLASS AND CASTE

UNIVERSAL Brotherhood, both as ideal and as fact, is still misconceived by theosophical students, as much as and perhaps more than by the mass of mankind. This is practically, if unfortunately, demonstrated every day everywhere. The various theosophical bodies are as rigidly exclusive and hostile as the sects of any religion are to each other; the various theosophical teachings studied and emitted through these bodies are as mutually contradictory and destructive as are the dogmas of the different religions.

No one needs be told that all this spells the failure of the great First Object of the Parent T.S., while the opposing teachings equally spell the failure of the Second Object, and the two failures together render nugatory attempts to make progress in the Third Object. All that has so far been accomplished has been to add one more mass of contradictory teachings, one more struggling coil of sects, to the mental and physical arena already over-full of the same things. "History repeats itself," we say, but fail to perceive that the ancient errors and the ancient failures are being every day reenacted, not merely before our eyes, but by ourselves as Theosophists. May it not be, must it not be, that as students we have not yet intellectually apprehended the occult significance of this term "Universal Brotherhood?"

Perhaps we have all been too eager to *practise* brotherhood, before learning what it is. Certainly the letters direct from the Masters in the early days of the Movement clearly and continuously stressed the *idea* of Universal Brotherhood. Some rejected the idea out of hand, although most students felt an intuitive or natural sympathy with the idea; but who sets to work to understand it—to revise his already existing ideas, and therefore his mental bias and preconceptions on the subject? Yet this must have been then, as it still is, highly essential. Mankind has never been without ideas of brotherhood and attempts to realise it. Indeed, nothing is more pathetic nor more instructive than the record of never-ending attempts and never-ending failures in that direction. All philanthropy, all charity, all benevolence in the home and in the state, among friends and among co-religionists of every kind, are based upon and spring from the longing for Brotherhood and inherited or acquired ideas on how to realise it. If human energy and human intelligence alone would suffice, Universal Brotherhood would long since have been the practical embodied relation of all men everywhere. Instead of that we have an unbroken succession of failures despite the flood of study and effort continually poured forth, now as much as in former times.

Some consideration, then, may be usefully given to defective ideas of brotherhood, for it is the defects of our intellectual understanding, rather than lack of spiritual perception or physical sacrifices that are responsible for our failures to form a "nucleus of Universal Brotherhood" among men.

All former and existing efforts to realise Brotherhood are rather attempts to establish an Utopia—a kind of Devachan or Heaven on earth. Inherent in them is the idea of bliss, repose, freedom from contention, for those who belong to the "brotherhood." Need it be said that the idea behind is essentially separative, therefore exclusive, therefore *selfish?* And therefore all such attempts contain *within themselves* the elements of their own failure and death. All through the writings of the Masters and their Agents will be found the idea of brotherhood: that is, Brotherhood in *idea.* Spiritually, Brotherhood is an eternal fact implicit in the tenet of the fundamental identity of all souls with the Supreme Soul, but intellectually brotherhood is not a fact, because of human notions and preconceptions. Theosophy teaches that the constitution of the Universe, visible and invisible, is made up of twelve orders of being. If there is Spiritual Identity, there is, no less, Intellectual distinction. "All beings are the same in kind, differing only in degree."

One class of enthusiasts in "brotherhood" are determined to think and act as though these distinctions, intellectual and physical, had no existence. They succeed only in creating a "war in heaven" amongst themselves. Another larger class regards these distinctions as a sin and a crime against Nature. They devote their efforts to proselyting their fellows to this idea and, where they have gained the power, to compelling others to accept this view of "brotherhood." These produce religious, racial, and national conflicts in which all suffer. Finally, we have that idea of brotherhood which believes that distinctions are fundamental and fundamentally antagonistic. Are any or all of the conceptions of brotherhood thus suggested and implied the idea of Brotherhood which the Masters of Wisdom hold?

It should be plain that Masters esteem that the very first step in true Occultism is for the learner to try to apprehend the real meaning of Universal Brotherhood, without which the very highest progress in the practice of magic turns to dust and ashes in the mouth. Our civilization has assuredly made enormous progress in the last few centuries in the "conquest of nature" and other conquests, but even more assuredly that civilization trembles on the brink of colossal ruin. The testimony is well-nigh universal that our Western "practice of magic" has already turned to dust and ashes in our mouth.

But how about ourselves as Theosophists? Have we successfully taken that "very first step in true Occultism," or have we been

merely trying to "practise magic?" What is wanted in the world is what Theosophists alone are able to supply—true knowledge of the spiritual condition of man, his aim and destiny. Are we seeking to acquire that knowledge and to spread it amongst all men who will listen, without distinction of race, creed, sect or caste? If so, we are taking our first step, learning the first lesson, in the true meaning of Universal Brotherhood—we are on the way to Intellectual as well as Spiritual *unity*—the prime requisite of brotherhood *in actu* and not simply in name.

This unity of aim and teaching leads quickly to the understanding that the purpose of life is to learn and thus the primary relationship of real Universal Brotherhood is established in the individual—he can learn from all beings without distinction, if *he* will, and they can learn from him if *they* will. A true nucleus of Universal Brotherhood would be formed the instant any number of men, small or great, met on this mutual basis and relation. It might, it could, it should embrace men of the most widely varying degrees of distinction as to class and caste, whether in a worldly or an intellectual sense, for there are men of all these who aspire to learn, no matter from whom or what; who aspire to help, no matter whom or how. Each would be a teacher by his own life and actions—a teacher of what to do and what not to do. And in the same way each would be a learner. The very *idea* of such a relationship as this would do away with compulsion. The association would be voluntary. The average idea of brotherhood always has implicit in it some form of intolerance. The socialist and reformer's idea of brotherhood is to rearrange by sheer force circumstances which arise out of human nature itself. Of necessity this leads to the endeavor to arrange human nature by force to suit the ideas of the reformer—to sectarian and dogmatic religion.

It is not too much to say that the whole mission and example, alike of Masters and their representatives in the world, is and always has been *educative,* and educative only. Sectarians and reformers, theosophical and otherwise, rely upon proselyting and force as much as do politicians and partisans, or conquerors in other fields. The idea of constraining others in some form or other will be found implicit in all of them, even when not yet active.

Just as slaves when granted freedom do not know how to use it, and invariably misconstrue it; just as prisoners have no other idea of liberty than to get out of jail—so men emancipated from the bondage spiritual and intellectual imposed by their surroundings, invariably misuse because they misconceive their new-found freedom and power of thought and action. Among the sincerest Theosophists this abuse of "brotherhood" is very common. So great is this fear of intolerance in them, that they go to the other extreme and

feel that "brotherhood" requires them to encourage sectarianism of every kind by "putting new wine into old bottles," by devoting all their energies to some particular form of benevolent activity, by maintaining an attitude of "neutrality" in the midst and presence of what they know to be false teachings and erroneous practices. The fear of being or of being thought to be "intolerant" leads them to regard conviction as dogmatism, gratitude to a Teacher as the "worship of personalities," strict loyalty to a Teaching as bigotry and narrowness.

On the other hand there are those enthusiastic Theosophists who feel that their duty is not performed to "universal brotherhood" until they have trampled on all the most cherished convictions of others and disregarded or done violence to those actual distinctions, the true no less than the false, which make up Nature, whether human or otherwise. Their sense of "brotherhood" is almost wholly iconoclastic, *i.e.*, destructive—as anarchistic in its own way as the "brotherhood" which would make all men and all things "equal" by pulling down the true to the level of the false, the noble to the level of the ignoble, the pure to the level of the impure, wisdom to the level of folly. It is really this second form of misconception of the requirements of universal brotherhood that constitutes the great menace of every Kali Yuga. How sinister it is in its general import, how tenfold fraught with disaster when adopted by Theosophists themselves as a step towards "brotherhood," is plainly stated by H.P.B. in her last Message to American Theosophists. Many students have dwelt on that Message. "Theosophy first, and Theosophy last," she urges; "for its *practical* realization alone can save the Western world" from the dangers threatening it. By "practical realization" of Theosophy she certainly meant "Universal Brotherhood" in its true significance. What students have not noticed, or if they have noticed have assuredly not dwelt upon, is that the very dangers from which "Theosophy" and its "*practical* realization alone can save the Western world," are these very misconceptions of "brotherhood" which we have been considering. She names the "hatred of class and social considerations" and "the selfish and unbrotherly feeling" between races and nations as the two great evils of our times. False religion has replaced the true: therefore many sincere men hate religion itself. False ideas of race and state have replaced the true: therefore racial and international hatred which would obliterate whatever is esteemed alien to its own selfish interests and advancement. Spurious castes and classes have arisen in every land: therefore the hatred of all class and social distinctions. The reign of anarchy and atheism, the "universal brotherhood" of misery, degradation and death, is the legitimate harvest of these views, for they constitute an attempt to upset the "whole order of Nature" in its "progressive march toward a higher life."

A true conception of Universal Brotherhood will do away with hatreds, not distinctions; do away with sectarianism, not with religion; do away with dogmatisms, not convictions; do away with the inequities, not the inequalities of life; do away once and for all with the notion that Universal Brotherhood depends on some kind of a shifting of circumstances, some kind of a rearrangement of environment, some kind of impossible Utopia, physical or metaphysical, some kind of a peace produced by violence of our own towards others or of others towards us. Rather it will be seen as the second step in its realisation that the true meaning of Universal Brotherhood is the fulfilment of one's own duty in whatever class or caste one may find himself.

THE ASTRAL SOUL

The philosophers, and especially those who were initiated into the Mysteries, held that the astral soul is the impalpable duplicate of the gross external form which we call body. It is the *perisprit* of the Kardecists and the *spirit-form* of the spiritualists. Above this internal duplicate, and illuminating it as the warm ray of sun illuminates the earth, fructifying the germ and calling out to spiritual vivification the latent qualities dormant in it, hovers the divine spirit. The astral *perisprit* is contained and confined within the physical body as ether in a bottle, or magnetism in magnetized iron. It is a centre and engine of force, fed from the universal supply of force, and moved by the same general laws which pervade all nature and produce all cosmical phenomena. Its inherent activity causes the incessant physical operations of the animal organism and ultimately results in the destruction of the latter by over-use and its own escape. It is the prisoner, not the voluntary tenant, of the body. It has an attraction so powerful to the external universal force, that after wearing out its casing it finally escapes to it. The stronger, grosser, more material its encasing body, the longer is the term of its imprisonment. Some persons are born with organizations so exceptional, that the door which shuts other people in from communication with the world of the astral light, can be easily unbarred and opened, and their souls can look into, or even pass into that world, and return again. Those who do this consciously, and at will, are termed magicians, hierophants, seers, adepts; those who are made to do it, either through the fluid of the mesmerizer or of "spirits," are "mediums." The astral soul, when the barriers are once opened, is so powerfully attracted by the universal, astral magnet, that it sometimes lifts its encasement with it and keeps it suspended in mid-air, until the gravity of matter reasserts its supremacy, and the body redescends again to earth.—H.P.B., *Isis Unveiled.*

IS THEOSOPHY FOR ALL?

OF course it is. And why? Because it is practical. It teaches children to grow and mothers to rear them and fathers to provide for them, and labourers to work and merchants to trade, and soldiers to fight and teachers to educate and rulers to reign and everyone to live in peace with himself and his neighbour.

Everyone, without exception, lives in a universe, part of which he knows. The major portion of our universe is unknown to us, but it is knowable. That which we sense is not necessarily understood—mostly it is not. The sense of understanding is not the totality of the five senses; there is a sixth sense transcending the five and which is immanent in the five in varying degree. The mind is composed of sense-activities plus something—that is, it ought to be. For many the mind is the resultant of the functions and activities of the senses and the sense-organs and the totality of this may be well described as the Lower Mind, the Slayer of the Real.

The one perpetual gift of Theosophy to its votary is the power to understand—Clear Vision, Clairvoyance, the Second Sight which enables us to see what we did not see before. The Vision of Understanding enriches life; it is the one and only never-failing source of true happiness, which is the soul of all wealth. It belongs to the Higher, which is the Soul of the Lower, *i. e.*, of the collectivity of all sense-impressions and all sense-organ-expressions. The Higher Mind is not more of the Lower, and the difference between them is not a question of quantity. It is *qualitative*. The Higher Mind is a different kind of Mind. The Lower is the flower on the tree of the senses; the Higher is a different species of growth.

Everyone has the lower mind. Its extension will not give birth to the higher, but a proper *use* of it will. Our senses and sense-organs contribute different and conflicting elements which constitute our lower minds. There is a disproportionate coordination of the elements and inharmony is the outcome. A proper coordination enables us to bring to the fore the energy of the Higher Mind, to evaluate all the objects of the senses and assign them their proper places in the scheme of things. This power to evaluate and assign place to things in the world of forms is Clairvoyance, whose father is discrimination and whose mother dispassion. Clear vision is not seeing colours but understanding them; clairaudience is not hearing sounds but understanding them.

Extension of the lower mind enables man to see more things, smell more odours, hear more sounds, taste more pungently, touch the surfaces of varying density in the four kingdoms of Nature; but alas! the understanding of them does not move with proportionate rapidity. The Higher Mind which bestows understanding through

the joint Powers of Discrimination and Dispassion produces Happiness, for which modern culture and civilization is vainly racing. The pursuit of happiness by the possession of knowledge must fail. The problem of our civilization is buried in this.

However small his quantity of brain knowledge, however restricted his store of book-learning, man can, and if at all thoughtful, will turn to a new quality of Heart-Knowledge, to a new resource whereby he can understand, appreciate and therefore enjoy himself and his sundry possessions. The faculty to enjoy is allied to our happiness. When we take into account the failure of modern science to make people happy, however great and varied its power to bestow comforts and conveniences of life, we do not find it difficult to accept the thought that there must be another way out of this never-ending extension of sense-knowledge which makes life ever more complex and in that proportion ever more competitive, therefore pain-inflicting and sorrowful.

If man's happiness depended on obtaining all the knowledge which modern science and culture has put at his disposal, it would not be possible for him to attain it. But even if by a miraculous process such a feat was possible of achievement and he did obtain all knowledge, he would find himself devoid of happiness. Who has not heard of the discontent of the greatest scientists and most learned of men? If happiness were dependent on the final triumph of Science when nothing remained for it to discover and invent, and on man gaining it all for himself then one might as well bid a lasting farewell to hope. If however, man's happiness depends, not in the increase of knowledge, but in the introduction of a new quality of examination and use of the knowledge already acquired, then it would be possible for each, whatever his station in life, to start working for it any day.

Theosophy has the power whereby a new quality of knowledge born of the Higher Mind comes to us and enables us to live and be happy. Every man possessing the senses and the sense-organs also possesses knowledge, however limited; all of us live in a universe of our own and our straight and immediate task is to examine that knowledge and its source in the light of the Higher Mind, whose first two layers deal with Discrimination and Dispassion.

Therefore Theosophy is for all. Theosophy is the soul of knowledge and therefore gives understanding to life; its light does not fail to enter the most hidden and obscure places and enlighten their very darkness. It not only explains the obscure but also provides the faculty to discover new realms of beauty, new continents and worlds, whose very existence was not suspected. Thus Theosophy makes life more useful, as well as expansive. Understanding of a visible but unappreciated world results from a contact with

Theosophy. Further, expansion of consciousness takes place revealing world after world of beauty which yields joy, of truth which grows in profundity, of good which makes all the universe kin. Whatever our knowledge, great or paltry, whatever our faculties, many or few, whatever our character and whatever the world it faces, boundless and limitless is our aspiration to be noble, to be serviceable though we may fail for a thousand times through a million causes. To be happy we must get away from the complexities and the competition of sense-life. We must turn to the one-faced simplicity which is of the soul. Its seeing sense knows the eternal right.

To put soul in our knowledge is to put love in our environment and sanctity in our work. The harvest of happiness is a certainty for any and all who do this. This can be done by any and all—why should we delay entering upon our spiritual inheritance?

PERSONAL IMMORTALITY CONDITIONAL

That which survives as an *individuality* after the death of the body is the *astral soul*. . . . The astral spirit is a faithful duplicate of the body, both in a physical and spiritual sense. The Divine, the highest and *immortal* spirit, can be neither punished nor rewarded. To maintain such a doctrine would be at the same time absurd and blasphemous, for it is not merely a flame lit at the central and inexhaustible fountain of light, but actually a portion of it, and of identical essence. It assures immortality to the individual astral being in proportion to the willingness of the latter to receive it. So long as the *double* man, i.e., the man of flesh and spirit, keeps within the limits of the law of spiritual continuity; so long as the divine spark lingers in him, however faintly, he is on the road to an immortality in the future state. But those who resign themselves to a materialistic existence, shutting out the divine radiance shed by their spirit, at the beginning of the earthly pilgrimage, and stifling the warning voice of that faithful sentry, the conscience, which serves as a focus for the light in the soul—such beings as these, having left behind conscience and spirit, and crossed the boundaries of matter, will of necessity have to follow its laws.

Matter is as indestructible and eternal as the immortal spirit itself, but only in its particles, and not as organized forms. The body of so grossly materialistic a person as above described, having been deserted by its spirit before physical death, when that event occurs, the plastic material, astral soul, following the laws of blind matter, shapes itself thoroughly into the mould which vice has been gradually preparing for it through the earth-life of the individual. Then, as Plato says, it assumes the form of that "animal to which it resembled in its evil ways" during life.—H.P.B., *Isis Unveiled*.

NEEDLESS SLAVERY

IN the moral as in the mechanical world it is true that two things cannot occupy the same place. That is why most people are not Theosophists. That organism which people call the mind is made up for them by their respective priests and politicians and social idols. This exploitation is not even suspected. The "educated" man, the "cultured" woman who is up-to-date in entertaining and being entertained thinks that he or she is free-born, living in freedom. Both are slaves and they do not know it. If they recognized their bondage they would perceive the spirit of exploitation which is rampant.

First, they are slaves to what they call their God. They have no idea that such a being is non-existent; is created by interested parties for their exploitation. If they are poor in the goods of the world or are ill in bodies, they slavishly bow down to the inscrutable will of their God who for his own purpose made them what they are. They are told, and slavishly accept it, that the way out is to propitiate through the appointed agency of the church, *their* church, that god, *their* god. The moment they ask, or question, they are bound to come upon new values of god, his will, their church, their slavery.

Next, they are slaves to the social conventions: to eat, to dress, to talk, to behave as their set do, to be proper—that is the goal and objective of almost all club-men, almost all society-women; if they think differently they must change themselves or get out of club and society. "It isn't done," is their law. Slaves that they are, they do not ask "why?" The moment they enquire and want to be different and better, a set of new values of social beings and their obligations, privileges and responsibilities arise, and with it the recognition of their erstwhile bondage.

Then there is the political slavery which is perpetrated, perpetuated and accepted under the guise of patriotism. Just as church and society exploit, so does politics. What the country is, how it came to be what it is, its place in the federation of countries, its merits and weaknesses are not enquired into. The politicians lead and the *hoi-polloi* slavishly follow. The vote itself is slavishly used. Vested interests, economic and others, exploit people in the name of patriotism. Internationalism and Cosmopolitanism—which by the way are not exactly the same thing—become tools for wars which are waged in the holy name of Brotherhood. When people begin to look at laws, enactments, policies, plans, in the light of their own inherent truth or falsity instead of as party programme to be followed, there ensues a change of political conscience. New values are given to political issues and in doing this people recognize that they have been exploited, have been in chains all unawares.

We can thus go on describing the fetters of modern science, of art, of beliefs and pseudo-knowledge, of a dozen other things. The palpable fact is that the modern "free" citizen is a slave ten times over—and knows it not.

Theosophy is the great Emancipator. It gives us the opportunity as well as the capacity to value things truly. The sense of values in itself is true and real. It is not a metaphysical notion but a mental actuality. We are given values of beings and things, of subjects and objects, of individuals and institutions from the time we are born, at home, school, college, so that when we try to use the *sense* of values which belongs to the Soul we are worsted. Its field of operation is already in occupation; our values are all there; slavishly we adopt and follow those values which parents, teachers and friends have formulated for our "benefit!" A catastrophe is required to wake us to the situation. When these values are found to be false and we go bankrupt, face to face with disaster, we are compelled to seek new values. As there are a million sets of false values we proceed from one set of them to another. A conservative in politics, by becoming a socialist thinks he has come to right values; a church-going Christian becomes an idol-worshipping Hindu or *vice versa;* a Christian Scientist becomes a New-Thoughter, and so on. This happens because, faced with our false values, we jump to the conclusion that the values of some friend or society are right ones. We lack courage to pursue the examination of new values as we contact them and before we adopt them.

Courage is required when we are offered a new set of values. Man is very slow at learning wisdom, very quick at accepting shibboleths. Two ideas are absolutely essential at this stage of human growth: (1) Courage to pursue and come upon right values; (2) the capacity to judge right values lies within and never outside. Given these two factors, every soul is bound to come to Theosophy; when, depends only on his courage to consult his own soul, the only God that there is.

The courage to consult our souls—that is the starting point. The soul being free, reveals the fact that the questioner is bound; it being wise, shows that the enquirer is ignorant; it being fearless, unveils the little suspected fact that persons stand in awe and dread of a thousand things. The Soul gives new values and they are lasting because they are true. Man has come home because he has found himself. Man knows that he *is* the Soul.

Then begins a new life. Our home is seen differently. Our office and business place, our club and recreation become different from what they were. Our fellowmen, friends and foes, acquaintances and strangers, are looked at differently. The world becomes a new place; loves and labours make a new universe. All has changed because we have.

Real values produce both understanding and peace. When people claim knowledge and are restless in the possession of it, it is not real; when they are satisfied and at peace with life which they do not understand, it is the peace of lethargy and of ignorance. The sense of values manifests understanding of all things and enables its possessor to be at peace with all. Further, because values of objects and persons are made available, that sense enables us to contact them and not shrink from them. The reality is perceived which is behind and beyond illusion.

Thus it is not difficult to observe that false valuation obtains even among those who call themselves Theosophists. People who come to Theosophy, unconverted, *i. e.*, without gaining right values, due to a partial and therefore not fully courageous consultation of their own souls, are only nominal Theosophists. Because of this the pure Movement is corrupted.

The study of Theosophy enables us to find that in us which is the Soul; that study eliminates false values and slowly comes the power to value men and things more accurately. Only as the Soul within is touched, the places of darkness in our own mind and heart exposed, does the inner conversion result.

The real inner conversion has its unmistakable sign. He who is converted and has come to recognize himself as Soul changes his habits, customs, manners, modes of life to suit the demand of new values. The environment is to be purified; not any change of location, but the inner transformation resulting in the outer, takes place. The inner courage yields the outer courage to *live* according to the dictates of the Soul—and *living* is superior to believing or knowing or doing.

The great readjuster, Theosophy, thus changes the very mode and method of existence. The purchasing power of soul-wealth manifests itself in our daily round to the markets and bazaars of the world, in our requirements, in our dealings with the slave-boys and the bond-maidens of this civilization, in our effort to live purely, to labour wisely, to love impersonally.

As persons we are born slaves in bodies, feelings, minds, we inherit weaknesses and fears from our forebears, but as Souls we have a nobler ancestry and a nobler heritage. Tainted with mortality, our senses, emotions and intelligence may be, unfortunately are, but the legacy of that sin of mortals ought not to annul and need not, the rights and privileges of our spiritual pedigree, rooted in Immortality.

ANTIQUITY OF MAN

ATLANTIS—"AND THE SEA SHALL GIVE UP ITS DEAD"

The term "Atlantean" must not mislead the reader to regard these as one race only, or even a nation. It is as though one said "Asiatics." . . . There were brown, red, yellow, white and black Atlanteans; giants and dwarfs. . . . *(Secret Doctrine,* II,433)

In the early part of the Tertiary Age, the most brilliant civilization the world has ever known flourished at a period when the Haeckelian *man-ape* is conceived to have roamed through the primeval forests. . . . The monsters bred in sin and shame by the Atlantean giants, *"blurred copies"* of their bestial sires, and hence of modern man (Huxley), now mislead and overwhelm with error the speculative Anthropologist of European Science. *(S.D.,* II,679)

" . . . The Greeks were but the dwarfed and weak remnant of that once glorious nation. . . ."

What was this nation? The secret doctrine teaches that it was the latest, seventh sub-race of the Atlanteans, already swallowed up in one of the early sub-races of the Aryan stock. . . . Descending from the high plateaux of Asia, where the two Races had sought refuge in the days of the agony of Atlantis, it had been slowly settling and colonizing the freshly emerged lands . . . Egypt and Greece, the Phoenicians, and the Northern stocks, had thus proceeded from that one sub-race. . . .

Did not the Spaniards in the Cibola expeditions *meet with* WHITE savage chiefs; and has not the presence of African negro types in Europe in the pre-historic ages been now ascertained? It is this presence of a type associated with that of the negro, and also with that of the Mongolian, which is the stumbling-block of anthropology. *(S.D.,* II,743-44)

The truth of a thesis may be directly perceived, as with the axioms of mathematics. Or it may be indirectly approached by a meticulous accumulation of facts; heaped up against the day when, perchance, some flash of direct perception—intuition—shall delineate the obscure framework.

The former is the method of Theosophy; or rather, of Those who gave it. There are other axioms in the Universe than those of mathematics. But the mind enslaved to matter—the race mind—cannot see them as such; for it, there remains the scientific approach. In Theosophy, as in mathematics which forms a part thereof, there is a subsidiary efflorescence of doctrine which proves its origin by its results demonstrable to the eye of physical man.

A snowflake is no great matter; a contradictory fact can be set aside—for a time. But enough of snowflakes break the strongest ridgepole. In 1882 Ignatius Donnelly pointed out an alarming accumulation on the scientific roof of facts regarding Atlantis. Six years later, H. P. Blavatsky, continuing her teachings instituted in 1875, quoted Donnelly amid a mass of other pertinent arguments.

Where facts cannot be denied, they can be ignored; and both Donnelly and H.P.B. were stigmatized as romancers when not liars.

Times have changed; Atlantis is now under the scientific microscope. However, there are and always will be some who test the whole field by their own acre. Prof. Bateson is agnostic regarding the whole case of evolution because biology furnishes no explanation. Dr. Osborn is indignant because he possesses facts lending themselves—when forced—to his own special interpretations. Even now, while Professors Macmillan Brown and Simmons, fully convinced, are adding to the vast Atlantean museum, Dr. Osborn and Prof. Chamberlain deny the ancient continent point-blank—Dr. Osborn, because his reputation is bound up with a Darwinian hypothesis which does not allow for it; Prof. Chamberlain, because his geological studies of continental structure seem to go against it. Yet it is well known that sedimentary rocks are found at the highest altitudes. Given such fearful upheavals, why not as great subsidences? In fact, irrespective of theory, they *must* follow.

The scientist Geoffroy, who accompanied Napoleon to Egypt, brought back sketches of a unique bat, which has not been seen by anyone else, and remains a mystery. In 1917 the American Museum of Natural History rediscovered the bat *in Porto Rico.* In 1923 a fossil Gingko leaf was found at Spokane. The former discovery proves America to have been connected with Africa; the latter, with both Asia and Africa. But these, definite as they are, are but small drops in the monsoon which is in full blast everywhere. Moreover, this evidence is all circumstantial, and if accepted, can be relegated to the ages "before man." Theosophy has use for proofs of Donnelly's remark, that "the roots of our present institutions go back to the Miocene Age." Now we have that which not only settles the question of *civilized* Atlantis, but pushes civilization at least 20,000 years nearer the Miocene times. We now have Atlantis rediscovered.

A strange Karma pursues the Schliemann family. Prof. E. Schliemann, the elder, endured the contempt of science for many years, at last to carve himself a deep niche in the hall of fame by his discovery of the real city of Troy. He had firm faith in Atlantis, from the same kind of evidence which led him to Troy. Why not, since Troy was an Atlanto-Aryan colony?

Prof. Paul Schliemann has followed in his father's footsteps to the discovery of Atlantis—or rather, its remnant, Poseidonis. His book will be published in Germany shortly.

Much of a fifteen years' course of research was passed in *submarine exploration.* There are numerous submerged mountain peaks near the African coast; his finds were made upon these. The first was a wall fragment, showing an artistic frieze which he calls "running figures"; in reality the representation of a ceremonial

dance. A mile from this was another, showing men and animals. Both are evidently from the local stone which forms the sea-bed here. In another place Prof. Schliemann walked into an ancient cave-temple of highly artistic construction; deep under water, and in the neighborhood of 200 miles off shore. Elsewhere, on another submerged peak, were found many pieces of statuary, one of which represents a sensual, semi-negroid but very intelligent face of the kind described in ancient Asiatic chronicles.

Prof. Schliemann discusses the similarity—the identity—between African and Central American art; all of which is so familiar with readers of *Atlantis* and students of the *Secret Doctrine* that we need not enlarge thereupon.

Upon the African coast he found two great forgotten highways leading to the sea; port roads, he thinks. Lehmann found the same phenomenon in Central America. Moreover, Prof. Schliemann found unrecorded and unexplained lighthouse towers on the African coast, which he thinks were built by civilized Atlantean navigators. Can one not envision the "mythical" Western race described by Homer, whose vessels "went without sails or oars"? Have we not here a picture of the surprise caused the nascent, still barbarous Greek civilization, by navigators of a decadent but high civilization? Navigators coasting the Greek shores as Magellan coasted the Philippines ages later?

Prof. Schliemann does not say why these remains were found on the highest peaks. Theosophy teaches that the broken continent had been subsiding erratically for millenniums; without doubt the inhabitants lived in terror of a cataclysm, and sought the highest peaks, possibly cultivating the lowlands, as did the Pueblos later for other reasons. The ocean bottom at the scene of Prof. Schliemann's explorations shows volcanic action, which calls to mind the description of the bursting of gas pockets in the Indian manuscripts, dating back 30,000 years, found by Col. Churchward.

Prof. Schliemann, believing the "first man" to have evolved on Atlantis, adds a fourth to the present theories of the scene of Man's genesis. Perhaps when the Arctic is fully explored, we shall have a fifth and correct one. None of the theorists at all approach the true age of man. The Bamian statues, described in the *Literary Digest*, January 10, 1925, are representations of mankind in a day when the very laws of matter were other than now. In the neighborhood of 200 feet high, they represent the stature of mankind when matter was still diffuse; when, in scientific terms, the orbits of the electrons had not been circumscribed to their present limits. The present plaster casings representing Buddha were added aeons later by Buddhist Arhats.

To what does all this tend? Perchance to that distant day when all thinkers will see in mankind that which it really is—a concourse

of indomitable, immortal spiritual entities, alternately conquering matter, alternately abusing its powers and falling into oblivion, to begin anew. Then will come an understanding that man is not an animal, but a spirit conjoined with an animal; that his true salvation, and release, from the cycles of life, lie not in the animal duty of self-preservation, but in the spiritual duty of self-sacrifice, which is preservation of ALL-SELF.

ANSWERS FROM THE SELF*

Question—Is it possible by a strong desire before sleep to receive from the Higher Self in dream an answer to questions respecting right thought and conduct?

Answer—This question is one of deep importance to those who are in earnest. My answer to it would be "yes." Bulwer Lytton says, in the "Strange Story," that man's first initiation comes in dreams. In the Book of Job it is written (c.iv, 12.13): "Now a thing was secretly brought to me, and mine ear received a little thereof. In thoughts from the visions of the night, when *deep* sleep falleth on men." And (cxxxiii, 14): "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, *when deep sleep falleth upon men,* in slumberings upon the bed." The state spoken of in Job is the same as that called *Sushupti* by the Hindus. Man has three principal states or conditions—waking, dreaming, and dreamless or deep slumber. In the last it is held that communion is enjoyed with the Spirit, and that the inner man returning or changing from that condition goes into a dream, short or long, from which he changes into the waking state. The influences of *Sushupti* are highly spiritual. They are common to all men. The greatest villain on the earth, as well as the most virtuous man, goes into Sushupti and receives benefit from it. If it were not so, wickedness would triumph in the earth through the overpowering influence of the body and its constant downward tendency. Now, if this is believed and the reality of the Higher Self admitted, it follows from what is called *the mysterious power of meditation* that a sincerely devoted man who earnestly calls upon the Higher Self for aid in right conduct will receive in the dream state that succeeds the condition of Sushupti the aid asked for. In other words, one can make the dream impressions received out of the highest—or Sushupti—state more clear and valuable than is usual with those who think nothing about it. But the questions asked and impressions desired must be high and altruistic, because the Higher Self has no concern with material things nor with any temporal affairs. This power will of course vary with each man according to his nature and the various combinations between his physical, astral, and psychical planes.

—*W. Q. J.*

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"HANDS OFF"

GENUINE students of Theosophy are necessarily students of the art of living, the art of wise and virtuous action—an art which even in the time of Confucius was deemed the highest art, while the practice of any other art whatsoever was considered as subordinate.

We are all willing to admit that the mental plane is the plane of action; we can see that this must be so. Yet in many cases we fail again and again to apply this truism to our own mental conduct; either to observe the effect of our mental attitude in its relation to events as they manifest outwardly; or, what is more important, to see the effects produced by our thoughts on the occult or hidden side of such events, prior to their appearance on the physical plane. If we could, or rather, would, do this we might be surprised—perhaps not pleasantly—to find the parts we unconsciously play.

It is said that the Masters forbid their chelas to tell under what orders they act. And knowing even a little of human nature and the laws of the mental life, we should be able to see the risks which would be incurred by the violation of this injunction. All such rules and prohibitions of the Lodge, if studied, will yield a wealth of instruction for the true student. It is, in fact, the understanding of such laws, and the regulating of one's conduct in accordance with them, that constitutes discipleship. For it has been said that one must become in heart and spirit a disciple *before* he has any existence for the Teachers of disciples. So it follows that even those who are only aspirants to chelaship must conform to some few ascetic rules. Yet this is not always taken into consideration.

When some event which we have not anticipated occurs, do we not often feel hurt and even resentful that our student friends have not informed us in advance of such contemplated action? We seldom stop to consider, that if they are wise students, they know only too well the effect such information may have upon us, and in consequence, that it might have a most disastrous effect upon that which they hope to accomplish. Mental energies are very real, and are dynamic forces even when wielded by the ordinary man; how much more must this be so in the case of one who has turned his attention in some measure to the spiritual life, and has practised even slight mental discipline.

We have learned some discretion, and gained some control over our words and external actions; therefore, we would feel considerable delicacy in discussing and dissecting the work, the affairs, or the personality of our friend in his presence, or while in the company of others. But do we feel a like hesitancy, a like delicacy in approaching those things in thought—in the hidden sanctuary of our

own minds and hearts? Or do we there, within ourselves, safe from detection (as we think) pounce unmercifully upon our neighbor and his affairs like hungry wolves, and bruise and maul, besmirch and maltreat them, unrestrained and unashamed? It is safe to say that there is not one who has not, at one time or another, been guilty of such mental malconduct. Nor do we confine such brutal mental tactics only to our fellow-men and their affairs. We maltreat and violate our own affairs in much the same manner. How many a beautiful flower which essayed to lift its head from the soil of our inner nature may not have been blackened, scorched and withered, root and all, ere its delicate petals could unfold, by the blasting effect of our own Kama Manasic action—by curiosity, or "peering about," as the sages name it.

Kama Manas is a gourmand, ever active, insatiable, ever curious and prying; a despoiler and violator of holy things. We would hardly be so lacking in discrimination that we would throw a fragile and immaculate garment into a hog-wallow, or even into a kennel full of playful dogs, and expect to retrieve it spotless and intact. How then, can we expect that those who are endeavoring to perform wise action should inform us unnecessarily of even their most ordinary plans and purposes, to say nothing of plans which might have as their object the amelioration of the condition of mankind? If these seem to be hard sayings, then let any student who dares to be honest with himself, stand aside for a single day, or a single hour, and watch the passage of the stream of thought through his mind. He may be shocked to find to what an extent those thoughts hover around personalities and their doings—around what "she said," or "the way he acted;" "the way they treated me," or "what he may do and the effect it will have," etc., etc. This is not *con*structive thought; it is *de*structive thought, accompanied as it almost invariably is by small feelings of jealousy, envy, or resentment. Do we think all this has no effect upon those of whom we think? We may at least know that it has a most decided effect upon ourselves. In all thoughts and feelings of this character precious mental and spiritual energies are being dissipated, not only uselessly, but in a positively harmful manner. Unity is not a personal thing; how then, can we ever hope to realize it by dwelling upon persons!

Such Kama Manasic action is natural to the great mass of mankind, who alas! know no better way, and have no vision of anything higher upon which to rest. But surely for a student who is sincerely determined to learn wise action, and who *wills* to give aid by every means in his power, in lifting the Buddhi and Manas of the Race, the first step lies in filling up the old ruts and channels formed by this kind of thinking. They are worn deep, it is true, by the thoughts of generations of men. But it is clearly the student's duty to effortfully lift and anchor himself above personalities as such, and their

doings, his own included. We may remember how one character in "Pilgrim's Progress" was so busy raking up muck that he could not even see a celestial crown when it was offered him. With a universal philosophy within our reach; with the vast reaches of the One Life stretching boundless, physically, mentally, and spiritually within and beyond our horizon, we dig in a mud hole. The priceless pearl within our grasp, we still seek it underfoot. With the banquet of the gods awaiting us, we seek food among the excretions of Great Nature and feed on husks; then wonder "why it is that I don't seem to get as much out of Theosophy as some others?" "And where can they possibly find that illuminating glory of hope and ever renewed enthusiasm which lights their path and the paths of so many others?"

Perhaps we might find, within ourselves, not only an answer to these questions, but something far greater, if we would take "hands off" for our motto, and apply it mentally with vigor. "Hands off" mentally, from all persons and their doings, *all* the time. "Hands off" from all affairs which do not call for our immediate action. "Hands off" mentally, from even our own inner affairs until we can approach them in a truly reverent and impersonal spirit. In that inner calm and stillness which would result from such mental discipline there must arise in the course of time, true Manasic action divorced from Kama—that same spiritual knowledge which Krishna says "springs up spontaneously within."

PANTHEISM

Who can study carefully the ancient religions and cosmogonic myths without perceiving that this striking similitude of conceptions, in their exoteric form and esoteric spirit, is the result of no mere coincidence, but manifests a concurrent design? It shows that already in those ages which are shut out from our sight by the impenetrable mist of tradition, human religious thought developed in uniform sympathy in every portion of the globe. Christians call this adoration of nature in her most concealed verities—Pantheism. But if the latter, which worships and reveals to us God in space in His only possible objective form—that of visible nature—perpetually reminds humanity of Him who created it, and a religion of theological dogmatism only serves to conceal Him the more from our sight, which is the better adapted to the needs of mankind?—H.P.B., *Isis Unveiled.*

AMONG FRIENDS

"SO Tennessee has announced itself of the Dark Ages!" said Doctor disgustedly, looking up from the newspaper he was reading in the midst of a relaxed Saturday-afternoon Family, variously engaged.

"How's that?" asked the Judge absently, without removing his attention from the *"Isis"* he was slipping. Judge has the idea that all the law and all the prophets are in *Isis Unveiled.*

"Gone on record for a 4000-year-old world," drawled Captain Blunt, who was idly watching him. "The South remains solid for Creation and Jehovah. Don't worry yourself—the Country is saved!"

"Oh, tell us, Doctor," Mother asked calmly, as she is no avid reader of newspapers, "what has Tennessee done?"

"Passed legislation against the teaching of scientific theories of Evolution in any of the schools and colleges in the State—anything that conflicts with the Bible statements in Genesis," replied Doctor. "Seems to me such action is equivalent to joining Church and State," he continued, "and if so, what becomes of the slogan of your one-hundred-per-cent-Americanism, I wonder?"

"Oh, you just don't understand, Doctor," interrupted our sardonic Captain. "The stipulation seems to be that *interpretations* to suit the highly intellectual whimsies of the various Christian sects are quite permissible; only the prudent citizenry of this brightest star in our immortal galaxy of stalwart Southrons must confine itself within the eminently conservative theorem that, so far as creation is concerned, 'God did it'—and nobody else can be blamed."

"Rather doubtful legislation, I should say," remarked the Judge thoughtfully. "If a case should ever come to trial under it, some dogma or other will be made a criterion by which all subsequent cases will be judged; or else the inanity of the law will become so completely apparent that it will be merely a dead-letter—to be used by militant sectarians as a bogey-man with which to frighten faint-hearted educators."

"Such a trial would be a farce, indeed," said Pilgrim, finishing his letter-writing. "And can't we imagine the ponderous time the sectarians would have with their 'interpreting!'"

"Why, but isn't such action absurd," Mother went on, "when you remember that not a single one of the preachers or laymen, not a single member of the legislature passing the bill, not even the Governor signing it—not one of them *knows* anything about this 'God' they talk of; not one of them *knows* anything about the 'creation' they are so anxious to shield; not one of them *knows* who wrote Genesis or any other book of the Bible—and doubtless few of them really *know* anything about Evolution, not even the scien-

tific theories concerning it: the term is just a *word* to them. Yet these grown men gravely discuss, affirm, legislate, and enforce their ignorance upon the population of an entire State. It was to be expected of priest-ridden medieval Europe, but how to account for twentieth century America!"

"Pity the boys born in the latter part of the nineteenth century!" quoted Mr. Browser.

"Well, there's another side to the question—a side to think about," said the Judge gravely. "There is something about the modern theories of Evolution that *revolts* the human soul. You can't blame a man for indignantly repudiating the idea that he is a descendant of the animal kingdom—and that is what 'Evolution' means to most minds. As students of Theosophy, we know Evolution does not imply that at all—quite the contrary, in fact. We know that scientific theories upon Evolution are *theories* and no more—woefully one-sided, utterly inadequate to account for the facts of nature, farther away from the true teachings, if possible, than current Christian sectarian ideas are. Man is a spiritual being; to consider him just a more intelligent animal *revolts* him—why wouldn't it revolt a spiritual being? But since he is ignorant of his own true nature, while awake and engaged in active life in a body, the effect of this revolt is to make him turn to other methods, to account for his presence in this mortal sphere. It isn't nearly so humiliating to blame somebody else for our condition—or so we think—as to accept our own responsibility, so men have invented 'God,' called him the responsible creator—and thereby confirmed their own weakness. But, at that," the Judge concluded, "I'll confess that to my mind the religious theories seem less degrading than the current scientific ones."

"But our best scientists are *honest,*" declared the Captain, "and they mind their own business. They don't attack religionists—it's the other way about. And they *do* admit facts, *do* try to relate them honestly, *do* study and *do* think, *do* relegate superstition and the miracle-idea to the limbo where they belong. Furthermore, they do not dogmatize."

Whereupon Pilgrim began to laugh, and when the Captain started to squirm, laughed some more. "Well, I mean the *real* scientists, of course," defended the latter, "—not the vaccinationists, vivisectionists and all the precious spawn of 'me-too scientists' who are most in evidence. Of course, if a vivisectionist were really honest he would practise on himself; and an honest vaccinationist would study his own statistics, and desist, upon his findings—and all who are experimenting on the public in the name of 'science,' and all the others who hail as a finality their latest 'discovery'—would no longer dogmatize, if they were really *honest*—or rather, honest *scientists*. But you know and I know that there are many types of sectarians who would *force* their own beliefs on scientist and sec-

tarian alike if they had the opportunity. These Tennessee legislators are a case in point."

"It's queer and almost inexplicable to me how otherwise intelligent men, seem to throw away all their intelligence in matters of religion," said Doctor, with a puzzled frown. "They don't go on *belief* in other departments of life. Just think of a hard-headed and successful business man carrying on his affairs on a basis of belief, on something set down in a book by nobody knows whom, or by prayer! He would laugh at you if you suggested it. But where the deep realities of life are concerned—just where you would expect him to call upon every resource of his experience, knowledge and intelligence—he seems to think they have no bearing. It's as irrational and un-sane as some of my patients. How to account for it!"

"Not hard at all, Doctor," said the Captain briskly, "just egotism, that's all. They don't *know* the verities of life, and they firmly believe they know as much, except for technicalities, as anybody else. They believe with all their hearts that there isn't any knowledge extant along 'religious' lines. Hence, they turn to any belief that propinquity has brought them, or to some other that pleases their fancy or promises 'results.' "

"But what are *we* going to do about it?" asked Pilgrim, who is never content to rest on merely considering an act. "We aren't prominent people; we don't belong to legislatures; we haven't any schools of our own; and certainly we don't want to dogmatize. How are we going to reach people who see the absurdities of pseudo-religionist and pseudo-scientist alike, and who are ready to consider the true teachings of Evolution which Theosophy presents: Evolution physical, intellectual and spiritual—the three lines that meet in man, and make him the complex and wonderful being that he really is?"

"We're going to keep right on with what we *are* doing," said the Judge soberly, "do as much more of the same as we can, think out better and wider ways of doing it—and keep everlastingly at it. At least, that is the best I presently see."

"Me, too," confirmed the Captain laconically.

"Yes, and we can be grateful that we are able to do as much," said Mother. "We can plant ideas in clean places as we find them—which means, to my mind, in the minds and hearts of men, women and children who are ready. If Law rules, they will find us and we will find them; then each one of them will find theirs—and so the succession will be preserved, enlarged and kept intact. We are working in the present *for the future*. Those who do that single-heartedly will themselves be present in that future. Meantime, we do what we can."

LIVING THE LIFE

DEAR COMPANIONS:

I have read your note and the enclosed letters. It is passing strange that Mr. B. could have gotten such a conception of us—that we are a "self-satisfied patronizing bunch"; that we are not "straight" in sending out unsigned letters, or hiding in any way. I would like very much to clear up their minds on these and other lines for they are fine people and need only to get rid of some prejudices to place them in that relation which will benefit them. The letters indicate much self-assertion and belligerent personality on the part of one, while the other says somewhat naively that he was so interested in the *subject itself* he never thought to inquire about the history of the U.L.T. and the persons connected with it—which was exactly the effect most desirable to be brought about!

Strange, they do not see, if some human beings know the existence of the most important message to the world in untold centuries, and bring the fact and the message to their attention, leaving it to be accepted or rejected without drawing any attention to *themselves,* that an act of self-effacement has been performed in order that the Message may be judged of on its own merits. They are evidently not aware that it was the prominence of persons and their claims of personal knowledge that drew the attention of enquirers from the Message itself. Nor does it seem to be understood by them that such "anonymity" adopted was for the very benefit of such as they and all others who desired to obtain that message at first hand with no intermediate distractions.

As persons concerned with the Message and its propagation we certainly are not "hiding," for as such we exist and can be found; but as "persons" of intelligence, character and self-sacrifice, we desire most of all to place the Message of Masters in the hands of those who wish to learn and know, without attracting any attention to ourselves or seeking any distracting notoriety. For many years this has been done at a tremendous cost of time, money, and effort; for with us it has been a constant and consistent giving and we have asked for nothing in return. Nor can it be said that we are seeking recognition or fame of any kind, since no names are presented to which fame may be attached.

How does anyone suppose the Teachings of Theosophy pure and simple as given by the Teachers of Theosophy have been carried forward intact? Blind alleys have been spread in every direction by persons who have been and are accepted by the unwary as true Theosophical exponents; the original teachings have been obscured and a flood of speculations are put forth as Theosophy, to the detriment of Theosophy and those who would learn and under-

stand. How else could such a condition be remedied save by some who knew the truth, knew the Teachers, knew the right lines, and had sufficient experience in the Movement to avoid the rocks that split the original society into a number of fragments?

The policy and methods of U.L.T. were instituted to avoid personalities altogether but make the effort dependent upon a body of students who desire no recognition for or of themselves, thus putting the Teaching directly in the hands of those who would know, to be studied and applied; hence, the "anonymity."

Another critic once said that U.L.T. was "hiding behind Theosophy." The reply was, "That is much better than standing in front of it and hiding Theosophy." The U.L.T. does not "hide" behind it; it is simply holding Theosophy up so that all can see without let or hindrance. It does not matter whether it is persons or a number of "two-by-fours" that hold Theosophy up in plain view; in either case, they could with some show of justice say that Theosophy was hiding *them* from view. But there is no complaint from that quarter nor thought of any—as you well know. Mr. B. does not appear to distinguish between anonymous communications from enemies or would-be friends, which as he justly remarks are cowardly, and an impersonal presentation of Theosophy without placing persons in the lime-light; all of it for the undiluted benefit of those who seek to know Theosophy.

The point is that we stand in our own persons *for Theosophy* and while presenting its principles, defend it against any kind of attack.

Well, in all kindness of heart we will do the best we can with anyone who desires to learn. For those who expect principles and methods to conform to their personal prejudices we can do nothing, however much we might desire to. Yet there is always hope that a little of Theosophy may work as a leaven and in time wear away or displace existing prejudices, and for this time must be allowed. Theosophy is for those who want it; it cannot be given to any others.

With best wishes to you and to all to whom you have brought the Wisdom-Religion, as ever, *R.C.*

STUDIES IN THE SECRET DOCTRINE

VII

The Law of Cycles

THE illusory nature of time is the commonest of human experiences. The man in the street is aware of the fact that some hours of his life are longer than other hours; some fortnights pass like a day, while some moments seem an eternity. Reflection on these factors will enable the student to draw two conclusions—(1) beyond the illusion of time there is a Reality; (2) the illusion of time is caused by man himself. That which underlies every passing moment and endures for ever though millennium follow millennium cannot but be the One Reality. Says the *Secret Doctrine:*

> Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced; but "lies asleep." The present is only a mathematical line which divides that part of eternal duration which we call the future, from that part which we call the past. Nothing on earth has real duration, for nothing remains without change—or the same—for the billionth part of a second; and the sensation we have of the actuality of the division of "time" known as the present, comes from the blurring of that momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals which we call the future, to the region of memories that we name the past. (I, 37)
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> Our ideas, in short, on duration and time are all derived from our sensations according to the laws of Association. Inextricably bound up with the relativity of human knowledge, they nevertheless can have no existence except in the experience of the individual ego, and perish when its evolutionary march dispels the Maya of phenomenal existence. What is Time, for instance, but the panoramic succession of our states of consciousness? In the words of a Master, "I feel irritated at having to use these three clumsy words—Past, Present, and Future—miserable concepts of the objective phases of the subjective whole, they are about as ill-adapted for the purpose as an axe for fine carving." (I,43-44)

Time like everything else in manifestation is triune. (Cf. *Secret Doctrine* I,19.) The three aspects of Time are Past, Present and Future. The present hour, day, life, manvantara, is caused by the past and itself is the cause of the future cycles. The anticipation of the future makes us work in the present in terms of the memory of the past. Memory-gnyan is of the past; anticipation-ichcha is of the future; these two are linked by the active kriya-present. We think we are living in the past, we imagine we are living in the future, we believe we are living in the present—while as a matter of fact, we are living in the Eternal Now and know it not.

For, in the words of a Sage, known only to a few Occultists: "THE PRESENT IS THE CHILD OF THE PAST; THE FUTURE, THE BEGOTTEN OF THE PRESENT. AND YET, O PRESENT MOMENT! KNOWEST THOU NOT THAT THOU HAST NO PARENT, NOR CANST THOU HAVE A CHILD; THAT THOU ART EVER BEGETTING BUT THYSELF? BEFORE THOU HAST EVEN BEGUN TO SAY 'I AM THE PROGENY OF THE DEPARTED MOMENT, THE CHILD OF THE PAST,' THOU HAST BECOME THAT PAST ITSELF. BEFORE THOU UTTEREST THE LAST SYLLABLE, BEHOLD! THOU ART NO MORE THE PRESENT BUT VERILY THAT FUTURE. THUS, ARE THE PAST, THE PRESENT, AND THE FUTURE, THE EVER-LIVING TRINITY IN ONE—THE MAHAMAYA OF THE ABSOLUTE IS." (II,446)

The illusion of time is within our own complex constitution. We ourselves are the makers of cycles—time-limits; the cycles of time run their course within ourselves; the circulation of blood in the human body is a cyclic process; the heart-beat and the pulse-beat are cyclic; cravings of the appetites and their satisfaction are cyclic; sickness and convalescence are cyclic; sleep and waking are cyclic; so are birth and death; pre-natal life is cyclic; life on earth is cyclic—the four ashrama-stages, of (1) student-brahamacharya, (2) householder-grihashta, (3) contemplator-vanaprashtha and (4) active altruist-sannyasin, were the device of the wise ancients who utilized the cyclic laws by making proper use of the four seasons of the human incarnation, which wise arrangement our civilization has set at nought. According to the teachings of the esoteric science, the commonly used definition for the age of man—"three score years and ten" bespeaks an inner truth. The seventy years from one point of view indicates the perfect cycle for the development of the mahatmic being in seven decades in every new incarnation, which at a higher phase of development produces the unfoldment of the ten-fold Dhyanic-avatara in cycles of seven years each. The same seventy year cycle works for the present stage of human evolution thus: the period is divided into halves, one of birth and growth, the other of decay and death. Each half is further divided into five periods of seven years each: (1) Birth of the human body, (2) the taking charge of his body by the Egoic consciousness at the age of seven, (3) the kamic change which matures the boy or the girl at fourteen, (4) the manasic fecundation which makes twenty-one the age of discrimination, (5) the spiritual unfoldment resulting from experience and suffering from the earlier stages at twenty-eight. Then the return of the cycle, also in five periods but in the reverse order, during which effectual maturing can take place: thus between thirty-five and forty-two the unfolded spirituality (on the corresponding cycle of the first half, *i.e.*, between twenty-eight and thirty-five) is matured and perfected, and so on till second childhood of innocence but not of ignorance, child-like but not childish, is shown forth between sixty-three and seventy. Just as the four stages of life are not observed by our civilization, just as there is

caste-confusion in this Kali-yuga, so also is there dislocation, through ignorance, of the law above referred to, in our modern days, to the grave disadvantage of the individual and therefore to the race as a whole. In the light of what is said above the student's attention is called to the extracts from the *Secret Doctrine* which now follow:

> When the Western Orientalists have mastered the real meaning of the Rig Vedic divisions of the World—the two-fold, three-fold, six and seven-fold, and especially the nine-fold division, the mystery of the cyclic divisions applied to heaven and earth, gods and men, will become clearer to them than it is now . . . more than one physician has stood aghast at the periodical *septenary* return of the cycles in the rise and fall of various complaints, and naturalists have felt themselves at an utter loss to explain this law. (II,622)
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> To demonstrate more clearly the seven in Nature, it may be added that not only does the number seven govern the periodicity of the phenomena of life, but that it is also found dominating the series of chemical elements, and equally paramount in the world of sound and in that of colour as revealed to us by the spectroscope. (II,627)

Lest there be any misunderstanding, let it be noted that these periods are not arbitrary. There are children who are born before the nine-month period assigned to gestation is over, which means that for them the functions of that period are accomplished quicker. Similarly there are egos who take charge of their bodies before seven and others after; there are boys and girls who mature before or after fourteen and so on; men and women die before or live longer than their seventieth year. What is necessary for us to understand is the fact that each human incarnation is a cycle of ten stages, five on the ascending and five on the declining arc.

All this will clearly show, let us hope, that the Law of Cycles operates *within* man. Both cause and effect are psychological processes in the consciousness of the being and the period entailed forms a cycle in itself. Thus Kalpas are divided and sub-divided to the minutest divisions on the one hand, while on the other they multiply and expand till eternity itself is embraced. "Being is an endless cycle within the one absolute eternity, wherein move numberless inner cycles finite and conditioned." (I,221)

These many cycles are interlaced, so that chemical changes in a molecule affect the physical cosmos as a whole and *vice versâ;* the movements of the heavenly bodies have their reflections on earth and on the activity of the human jiv-atmas. In *Isis Unveiled* we are given a picture of the interlaced cycles which form the Great Circle:

> An Eastern artist has attempted to give pictorial expression to the kabalistic doctrine of the cycles. The picture covers a whole inner wall of a subterranean temple in the neighborhood of a great Buddhistic pagoda, and is strikingly suggestive. Let us attempt to convey some idea of the design, as we recall it.
>
> Imagine a given point in space as the primordial one; then with compasses draw a circle around this point; where the beginning and the end

unite together, emanation and reabsorption meet. The circle itself is composed of innumerable smaller circles, like the rings of a bracelet, and each of these minor rings forms the belt of the goddess which represents that sphere. As the curve of the arc approaches the ultimate point of the semi-circle—the nadir of the grand cycle—at which is placed our planet by the mystical painter, the face of each successive goddess becomes more dark and hideous than European imagination is able to conceive. Every belt is covered with the representations of plants, animals, and human beings, belonging to the fauna, flora, and anthropology of that particular sphere. There is a certain distance between each of the spheres, purposely marked; for, after the accomplishment of the circles through various transmigrations, the soul is allowed a time of temporary nirvana, during which space of time the atma loses all remembrance of past sorrows. The intermediate ethereal space is filled with strange beings. Those between the highest ether and the earth below are the creatures of a "middle nature"; nature-spirits, or, as the kabalists term it sometimes, the elementary.

This picture is either a copy of the one described to posterity by Berosus, the priest of the temple of Belus, at Babylon, or the original. We leave it to the shrewdness of the modern archaeologist to decide. (I,348-49)

To enable us to understand the inter-relationship between man and the solar universe in which he lives and of which he is a part, let us consider—without going into particulars—the correspondence between the movements of both.

Our earth as a planet of this solar system has three movements —it rotates on its own axis, completing it in 24 hours; it revolves around the sun, completing it in 365 days; it participates in the movement of the whole solar system as it goes through the sidereal cycle of a little over 25,800 years.

The diurnal cycle may be regarded as corresponding to the daily experiences of the lower personal self. The routine of waking and sleeping is, of all of them, the most fixed for the human body, which has to be fed, exercised, cleansed periodically. Habits may vary but the sleep and waking periods are almost the same for same classes of human intelligences. The weeks of seven days, each forming the Lunar and the Solar months, affect the personality. Just as tides and ebbs of the ocean on earth are affected by the movements of the moon, so is our lunar body affected by the lunar cycle. Then there are the lunar and the solar years, with their seasons. The yearly cycle may be regarded as corresponding with one incarnation of the Individual Ego, every new birth being analogous to a new year. Lastly there is the sidereal cycle which may be regarded as corresponding to the whole cycle of evolution of the human jiv-atma. These physical cycles are reflections of psychological cycles. In this connection we might profitably extract from the *Secret Doctrine* its reference to the knowledge of the ancient Egyptians on the subject:

They had it; and it is on this "knowledge" that the programme of the MYSTERIES and of the series of Initiations was based: thence, the construc-

tion of the Pyramids, the everlasting record and the indestructible symbol of these Mysteries and Initiations on Earth, as the courses of the stars are in Heaven. The cycle of Initiation was a reproduction in miniature of that great series of Cosmic changes to which astronomers have given the name of tropical or sidereal year. Just as, at the close of the cycle of the sidereal year [25,868 years], the heavenly bodies return to the same relative positions as they occupied at its outset, so at the close of the cycle of Initiation the inner man has regained the pristine state of divine purity and knowledge from which he set out on his cycle of terrestrial incarnation.

Moses, an Initiate into the Egyptian Mystagogy, based the religious mysteries of the new nation which he created, upon the same abstract formula derived from this sidereal cycle, which he symbolised under the form and measurements of the tabernacle, that he is supposed to have constructed in the wilderness. On these data, the later Jewish High Priests constructed the allegory of Solomon's Temple—a building which never had a real existence, any more than had King Solomon himself, who is simply, and as much a solar myth as is the still later Hiram Abif, of the Masons, as Ragon has well demonstrated. Thus, if the measurements of this allegorical temple, the symbol of the cycle of Initiation, coincide with those of the Great Pyramid, it is due to the fact that the former were derived from the latter through the Tabernacle of Moses. (I,314-15)

How analogous this theory is to the law of planetary motion, which causes the individual orbs to rotate on their axes; the several systems to move around their respective suns; and the whole stellar host to follow a common path around a common centre. Life and death, light and darkness, day and night on the planet, as it turns about its axis and traverses the zodiacal circle representing the lesser and the greater cycles. Remember the Hermetic axiom: "As above, so below; as in heaven, so on earth." (*Isis Unveiled* I,294)

Humanity is made up of individual units. If the Law of Cycles operates in reference to individuals, it equally works for groups: the tribe-races, family-races, sub-races, root-races, globes-rings, rounds, planetary-chains, solar-systems, sidereal-systems, are "the innumerable small circles" which compose the one Great Circle of the Universe referred to in that wondrous picture described in the extract from *Isis Unveiled* given above. From the same great book come the following:

They divided the interminable periods of human existence on this planet into cycles, during each of which mankind gradually reached the culminating point of highest civilization and gradually relapsed into abject barbarism. (I,5) . . . *These cycles,* according to the Chaldean philosophy, *do not embrace all mankind at one and the same time.* (I,6)

Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the divine nature, he says; "but their parts," owing to a too close proximity to earth, and their commingling with the *earthly* (which is matter, and therefore the realm of evil), "are sometimes according, and sometimes contrary to (divine) nature." When those circulations . . . in the universal ether

which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. . . . But during the barren periods . . . the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. (I,247)

Applying the law of correspondence-analogy we can conceive that the Karmic Cycle of the human kingdom on earth has its rotatory, revolutionary and sidereal sub-cycles, under which *(a)* one class of self-conscious intelligences is evolving by constant reincarnations; *(b)* a second class of beings, coming only on the crest-wave of human civilizations, is the re-vivifier of the innate ideas which are to be embodied by the race as a whole, as cycles run their course; *(c)* a third class who are the great Avatara: Incarnations who strike the Key-note of an opening Cycle of Construction on the eve of earthly, intellectual or ethical cataclysms resulting from the activity of the Cycle of Destruction. The *Secret Doctrine,* Volume I, quotes and comments (pages 640-641) on the following very significant passage in *Isis Unveiled:*

As our planet revolves once every year around the sun and at the same time turns once in every twenty-four hours upon its own axis, thus traversing minor circles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced, within the Great Saros.

The revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect—the spiritual evolution of the world proceeding in cycles, like the physical one.

Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended.

The division of the history of mankind into Golden, Silver, Copper and Iron Ages, is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other.

Thus, all those great characters who tower like giants in the history of mankind, like Buddha-Siddârtha, and Jesus, in the realm of spiritual, and Alexander the Macedonian and Napoleon the Great, in the realm of physical conquests, were but reflexed images of human types which had existed ten thousand years before, in the preceding decimillennium, reproduced by the mysterious powers controlling the destinies of our world. There is no prominent character in all the annals of sacred or profane history whose prototype we cannot find in the half-fictitious and half-real traditions of bygone religions and mythologies. As the star, glimmering at an immeasurable distance above our heads, in the boundless immensity of the sky, reflects itself in the smooth waters of a lake, so does the imagery of men of the antediluvian ages reflect itself in the periods we can embrace in

an historical retrospect. *"As above, so it is below. That which has been, will return again. As in heaven, so on earth."* (I,34-35)

Two outstanding conclusions of this study on the Law of Cycles may be summed up thus: (1) We are the makers of cycles; through individual karma we draw the circle of individual reincarnations; through collective action we draw the narrowing or expanding cycles of communal and national decline or rise; through spiritual karma we slowly but steadily contact the Primal Circle—which is Nirvana when it is entered self-consciously, pralaya when entered unconsciously. (2) Each human being lives in the close embrace of Nature, moves in that Nature, and has to realize that his Being *is* Nature. Wheel within wheel, cycle within cycle, the One Life in manifestation is the Circle of Time in Abstract Space, which is Duration. Says the *Voice of the Silence:*

> Would'st thou become a Yogî of "Time's Circle"? Then, O Lanoo:
>
> Believe thou not that sitting in dark forests, in proud seclusion and apart from men; believe thou not that life on roots and plants, that thirst assuaged with snow from the great Range—believe thou not, O Devotee, that this will lead thee to the goal of final liberation.
>
> Think not that breaking bone, that rending flesh and muscle, unites thee to thy "silent Self." Think not that when the sins of thy gross form are conquered, O Victim of thy Shadows, thy duty is accomplished by nature and by man.
>
> The blessed ones have scorned to do so. The Lion of the Law, the Lord of Mercy, perceiving the true cause of human woe, immediately forsook the sweet but selfish rest of quiet wilds. From Aranyaka He became the Teacher of mankind. After Julaï had entered the Nirvana, He preached on mount and plain, and held discourses in the cities, to Devas, men, and Gods.
>
> Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin.
>
> Thus saith the Sage.
>
> Shalt thou abstain from action? Not so shall gain thy soul her freedom. To reach Nirvana one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child.
>
> Have patience, Candidate, as one who fears no failure, courts no success. Fix thy Soul's gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of ever-being, the boundless fields of the Unknown. (30-32)

ON THE LOOKOUT

"The Land of The Free"

It would seem as if the District of Columbia, governed as it is by Congress and not directly subject to the influences that sway petty municipal politics, might be the one community in the United States where the finest and truest American ideals could be tried for, and in considerable part realized. It would seem as if there, where the responsible governing board is not dependent upon the whims, prejudices and superstitions of an average constituency either for re-election or for profit in office, a large part of the smoke-screen of pretence and pompous play-acting that accompanies the enactments and methods of American "self-governing" communities might be swept away.

The following news item, which appeared in the Washington *Post,* casts a sinister light on the respect accorded the basic rights of an American citizen in his own capital city, where a paternal Congress "guards" with ever-watchful care and highly intelligent solicitude the development of the tender plant of budding and impressionable youth:

> Superintendent of Schools Frank W. Ballou yesterday, in a circular, called attention to all teachers and school officers to the manner in which Congress guards against sedition being taught in the District schools, by placing the following language in the appropriations bill for the current year:
>
> "Provided, That no part of this sum shall be available for the payment of the salary of any superintendent, assistant superintendent, director of intermediate instruction, or supervising principal who permits the teaching of partisan politics, disrespect of the Holy Bible, or that ours is an inferior form of government."

Washington vs. New York

In an editorial appearing later, the *Post* refers to those New Yorkers opposing religious instruction to school children, whether in or out of school hours, as "socialists and parlor bolshevists and their kind." It appears that meetings have been called protesting at the current effort of the religionists to engraft their teachings upon that city's youth, which some consider, says the *Post,* "as an iniquitous attempt to destroy religious freedom, establish a State church, and overthrow that Constitution of the United States to which they are so passionately devoted." Instead of paying such "passionate" and sarcastic attention to New York affairs, the *Post* might better consider the implications contained in its own news item on the educational situation in Washington.

The New York religionists are appalled, it would seem, at the large increase in the number of juvenile criminals, relating to which

the *Post* quotes many figures. Evidently neither the religionists nor the *Post* editorial writers are aware of the fact that statistics of American penal institutions show a vast majority of convicted criminals to be either communicants of, or declared believers in, one or other of the various Christian sects. If effect follows cause, why make more criminals by "religious education?" Yet, the ignorant go on writing and speaking as if a mere "Book" or an *outside* God could reform a nation! Witness Representative C. Ellis Moore, Ohio, speaking in Washington upon the ideals of Christianity:

> "It is wise that we look not only forward to what is to be," he said, in part, "but backward to what has been. Since those strong and sturdy Pilgrims vowed upon the Bible to establish a nation which should fear God, all our rulers have depended upon the Bible and its rock-ribbed truths for their inspiration. Lincoln, who said it was the rock of his faith, to Harding, who developed his administration in fear of God, and now Coolidge, who says that all America wants is the favor of God; all have gone to the great source of Christianity for their inspiration and their help. The Bible is the greatest aid to freedom; it is what we all know and believe America needs most; greater spiritual awakening and great spiritual as well as material and legal freedom."

PROGRESS IN CALIFORNIA

Efforts of Christian sectarians to make religious teaching to school children legal in California were once more defeated by the Legislature on March 30th. As the campaign *for* the Bible proceeds hand in hand with a campaign *against* the teaching of evolution, there is significance in this news dispatch appearing in an obscure position in the Los Angeles *Times* under date of April 3rd:

> The State Board of Education today went on record formally in favor of teaching evolution in the public schools of California but only as a theory, thus upholding the findings of a committee of educators which some time ago submitted a report in which the theory of the teaching of evolution was upheld.
>
> The Board, in a resolution, stated that it would be in the future its policy not to adopt or list as textbooks any but those books which teach evolution as a theory.

BIBLE READING IN SOUTH DAKOTA

A dispatch to the *Star*, Washington, D.C., reads as follows:

> The board of education at Faith, South Dakota, has authority to expel high school students who leave the school while the Bible is being read, Judge James McNenny ruled today in the case of A. Finger versus the school board. The mandamus proceedings were brought by the plaintiff, who represented Catholics at Faith, to force the school board to reinstate students who had been dismissed because they refused to remain in the classroom during the Bible reading.
>
> Thirteen students had been expelled from the school because of the Bible controversy.

While this appears to be a Catholic-Protestant controversy, some good may flow from it. Dogmatism in any direction—the attempt to enforce one's ideas willy-nilly upon another—is reprehensible. The integrity of the Soul forbids it; the mind of the Spiritual Being resists such coercion. An era of religious persecution may be at hand, but it will be followed by the inevitable reaction. Meantime if a sound basis for ethics is laid by spreading broadcast the eternal verities of Theosophy—the indwelling God, Karma and Reincarnation—the developing mind of the race will have something true, something restraining, to lay hold of. Otherwise, after the short cycle of restraint, license will take the place of the freedom that might be and social conditions will be worse than they are at present.

DR. CARREL'S DIAGNOSIS

This is the title of an editorial reprinted in full below, which appeared April 1st, in the *Post,* Washington, D.C. Here is a recognition of Cyclic Law, an understanding of the necessity among men of a sound basis for ethics, together with a realization that existing sectarian religions do not supply one. Looking over the great names mentioned by the writer, the student of Theosophy will note among them some of those who handed on the "charge and succession" of the Wisdom-Religion, now called Theosophy, down the ages, the two great Americans named, Paine and Emerson, being active agents and preparers against the time when the secret doctrine might be promulgated openly on its own merits, without wearing the garb of terms and points of view of a prevailing religion. This is a great editorial preachment, which Dr. Carrel's straightforward honesty has made possible:

> Dr. Alexis Carrel, the great specialist of the Rockefeller Foundation, is inclined to doubt whether the progress in medical science "has brought much happiness to the world" or "greatly modified the position of the average man as regards disease and death." Dr. Carrel recognizes the undoubted advance in combating infectious diseases. On the other hand, he points out that, under the economic and nervous strain of the present day, the individual is more than ever exposed to slow organic disease, especially to "suffering from nervous diseases or making himself miserable by his lack of judgment and his vices."
>
> Dr. Carrel thinks that the hope of future happiness for the race rests upon a better understanding of the brain to enable people better to cope with the circumstances of existence, yearly becoming more complicated.
>
> This is the physician's way of calling for more philosophy. Whatever the advance in science, art and general knowledge, there can be no doubt that the race is not now thinking so deeply as in former ages. Take any period, from the prime of Greek thought on, and you will find that each has been dominated by at least one great philosophy, or principle of reasoning. As the summit of rationalism and expression was left behind, the intellectual achievements of succeeding years would sink to lower and lower

levels until the bottom was reached in a dark age, and presently, the upward climb would begin again. The point is, that every century which contributed very much to progress, has been dominated or profoundly swayed, by some guiding set of principles: Plato, Aristotle, Socrates, Epicurus, Seneca, Marcus Aurelius, the Church fathers, Abelard, Luther, Voltaire, Rousseau, Paine, Emerson, and so on. What philosophy dominates thought today? A great deal is accepted; how much is reflected?

Dr. Carrel has arisen from a lifetime of study of the weaknesses of the human body to diagnose correctly, as it seems to us, the present weakness of the human mind, the nervous condition of society as a whole, leading to endless extravagances in crime and folly, are undoubtedly due to the absence in most people of reasoned, hard-won beliefs which alone can impart the calmness so necessary to permanent achievement.

Never did any age demonstrate more conclusively than this one that men can not live by bread alone.

THE HAND AND THE DIKE

Most of us remember the story of the Dutch boy who saved the Lowlands by holding his hand over a leak in the dike. Medical science visions the realm of health as an elysian enclosure protected by a dam called "pathological resistance," surrounded by a sea of malevolent germs which irrupt spasmodically through points of weakness. Many are the scientists who have rushed to block apertures, and many are the leaks said to have been blocked. Nevertheless, there seems to be something wrong; not only is the average level of happiness no higher, but physical diseases and discomforts seem rather on the increase than otherwise. In former days people were sick or well. If sick, they usually betook themselves without delay to happier realms—or got well. Nowadays, thanks to the "preservative" efforts of science, many people drag about neither quite dead nor wholly alive. A really well man is seldom seen; on the other hand, the modern invalid is often enabled to outlive the well man of old.

On the whole, the dike seems to break in one place as fast as it is mended in others. The statistics for 1922, which indicated a drop in some death rates, showed an increase for cancer, automobile accidents, diptheria, typhoid, suicide, homicide, and others. These have for the most part increased seriously since then; cancer, in 1923, increased about three per cent. In the meantime some other unexplained diseases have made their appearance, such as the form of sleeping sickness which has been devastating England and has now made its appearance in America.

BACTERIUM EST DAEMON—REDIVIVUS

Not a few medical men have stigmatized the modern habit of ascribing every ill to "germs" as a reincarnation of the theory of devil possession. In truth the ancient idea was not far wrong, since all our ills are the result of our own deviltries of this or other lives. Not long ago a very prominent biologist outlined the necessity of

looking for the source of diseases at their beginnings in the human constitution; and every competent observer knows that those who are clean in blood and habits, and free from fear, need dread no "germs." However, it seems that the germ theory will soon be put to a test; for the filter-passing "bacteriophage," described in Theosophical teachings before dreamed of by science, has developed certain breeds which destroy the strongest germ cultures.

Crystallized Sunlight

It is now admitted that "sanocrysia," the newly discovered gold salt, is a certain cure for tuberculosis, at least in the early stages. It is, of course, supposed that it destroys the very refractory tuberculosis "germ." Our own theory is otherwise, and dealt with elsewhere. Between this discovery and the "bacteriophage," there should now be complete mastery over disease. Perhaps there will be some remarkable results for a time; it will be interesting to note in what new direction the disease-karma of the race will have to erupt.

Meantime we can render no greater help than by continuously promulgating and enforcing the thesis that no ill, mental or physical, but is the result of past misdeeds, when not of the present ones; and that palliative measures must be conducted, if at all, upon a basis of true humanitarianism, and not by vivisection, an evil which endlessly swells the debt to be paid in the end.

It is both interesting and saddening to note the foolish dilemma of science, which is madly striving to preserve life on the one hand, and as madly seeking methods to avoid disaster as the result of overcrowding, on the other.

Verily, as an ancient writer said, "Men hasten to imprison others in madhouses in order to assure themselves of their own sanity." Watching from an impersonal viewpoint free of emotionalism or apprehension, there seems little warrant for believing in the present sanity of the race from any other evidence. Perhaps this condition is to be expected. Madness and irrationality are interchangeable. Manas in the present-day soul is but partly developed, and its embryo reasoning powers have not yet reached the stage of self-perception. Its chief present activity consists in throwing a delusive veil of syllogism over its essentially irrational procedures.

Christianity and Progress

"The Spectator", purveying through one of the Hearst publications, says that "we are far, indeed, away from the Eastern point of view in which religion and conduct have nothing to do with each other." Considering that in the entire known world, and covering all religions without exception from the basest to the noblest, there has never been a belief wherein conduct was as thoroughly divorced

from precept as that which obtains in the Western Nations, this is a somewhat remarkable statement.

"The Spectator" continues: "In our Western civilization, and in the development of religion among us, conduct is made a continuous check on our emotions, and any emotion that cannot be translated into conduct we are suspicious of." And justly so.

Now, it happens to be a fact that, considering Brahmans, Buddhists, Jains, Parsees, and Mohammedans together, the British government some years ago determined the relative proportion of crime among Christians and "Heathens" in its dominions; and the result was 15 to 4 in favor of the "heathen" morals. Since that time crime has increased immensely in the West—which has always predominated in that species of activity—and not at all in the East, except incidentally where directly under Western influence.

"The Spectator" justly remarks that the growth of business is changing our conceptions of conduct, because it is being discovered that "Big Business" cannot go on except upon a basis of honesty. But it seems that religion *per se*—so we gather from "Spectator's" remarks—can proceed quite satisfactorily in the absence of honesty.

CHRONICLES OF CHRISTIANITY

Bishop Wm. Montgomery Brown, on trial for heresy, said:

> Education was given the Christian churches as their task, but they kept the masses in ignorance, obstructed the creations of national education in every country and held up civilization for a thousand years. . . . There are 7000 vacant pulpits in the United States today. Nine-tenths of the young men of America shrink from churches.
>
> The reason is apparent. The doom of theology is near unless presented with freedom.

We wonder if he realizes that a "presentation of theology with freedom" would mean a death-warrant for theology.

When Madame Blavatsky predicted in 1888 that this might be the last century of the Christian era, that hope seemed faint indeed. Now its fulfillment is so close that even the militant among freethinkers find little zest in kicking the moribund invalid.

A JEREMIAD

Nicholas Murray Butler, president of Columbia University, sent the world a New Year greeting in these terms:

> Can men learn? Probably even the most cautious inquirer would be willing to assert that, as individuals, men can and do learn.
>
> But is it quite so clear that men in groups, in societies, in nations, can and do learn?
>
> If so, what is the explanation of the constant trying all over again, in the name of progress, of those forms of folly, of wrong and oppression which the scholar well knows have long since been demonstrated to be futile as aids in the development of the life of men?

> If one reads with reflection the history of those civilizations and those states which have come and gone, as well as the teachings and the preachings of those leaders of the intellectual and spiritual life who are the chief ornaments of human history, and then looks about him at the happenings of today, he will have care and not be too confident in giving an affirmative answer to the question.

Bruno Lessing, commenting corroboratively, says: "Somewhere, surely, there is something wrong with the methods of education which have thus far been tried. Ought we try a new method? Or ought we give it up as hopeless?"

This appeared in a Hearst newspaper. In a succeeding issue an editorial took Dr. Butler bitterly to task: he is "a cynic, who, having fought against practically everything progressive and forward-looking in politics and economics for a good many years, seems to have fallen upon that embittered disappointment which fate holds in store as the reactionaries' chosen reward."

Whether Dr. Butler's pessimism is "cheap" or not, it can hardly vie with an optimism based upon nothing more than gush and sentimentality. The facts, such as are within Dr. Butler's purview, are as he states. Lessing remarks that "it is only necessary to read with reflection," to see the truth of Dr. Butler's statement, but that few do so read.

Optimism vs. Pessimism

"An optimist is a man who sees a great light shining where there isn't any; a pessimist is a fellow who comes along and puts it out." Dr. Butler's view embraces only a few thousands out of the millions of years of humanity; and he fails to take into account the cyclic order of the civilizations.

There are two basic reasons for the apparent slowness. One is that the individual man learns but little in a lifetime, while that lifetime comprises but, on the average, one thirtieth part of his full cycle of reincarnation. The other is that only such knowledge and experience of the individual is viable, as is embedded in his soul as latent characteristics and traits.

Brain knowledge does not survive the destruction of the brain. Men at the point of death would fain live over their lives to rectify mistakes. But what is their definition of a mistake? Ninety-nine times in a hundred, a "mistake" seems to us whatever has unpleasantly affected our personal fortunes. If we see and know instead, that the only real mistakes are selfish deeds, then we are in possession of such knowledge as will survive, to the building of a better character and environment in a future life. Otherwise, from the wreck of phenomenal life there are no survivals other than *kamic* tendencies which are more often bad than good; and our later state is worse than our present.

The remedy for non-progress is, as hinted by Lessing: a different system of education. And that system will have to be based upon bedrock unselfishness in all relations of life, instilled from birth. That system is in the world even now, though noted by few. Its influence will grow.

CHANGING CRIMINAL AGE

There is jubilation over the decreasing rate of juvenile crime. The cause is ascribed by the *Literary Digest* to a number of social service agencies—from which the church is omitted. Such good effects as there have been, we believe, are more the unseen result of the good intentions and thinking of the reformers than of their methods, which are seen as somewhat doubtful by the New York *Sun*, which says of the past: "The social uplifter has been too sure of himself and too unsure in the results of his work."

Unfortunately, this change has gone *pari passu* with an increase, noticeable to all, in crime committed by adolescents. On the whole, this is a change for the worse. Juvenile crime is largely a matter of exuberant animality, often due to the as yet imperfect control of body and brain by an Ego which in itself may be of a high type. Some of the best and noblest of adults thought nothing, in childhood, of theft or even more violent crimes. Many children are essentially *unmoral*—a delinquency frequently outgrown.

On the other hand, adolescent crime is frequently, as in the Leopold and Loeb case, the outgrowth of a false philosophy of life. The adolescent is beginning to direct his course by reasoned thought rather than by impulse, and has not yet discovered that crime "doesn't pay"—as have many adults, who, left to themselves without envisioned consequences, would soon show themselves no better than the youthful lawbreaker.

An increase in adolescent crime is the surest of indications that public philosophy and thinking is wrong.

LESSONS FROM SING SING

In the *Literary Digest* for January 10, 1925, Father Cashin, Chaplain of Sing Sing penitentiary, has some remarks to make worthy of attention, about the various kinds of "repentance" and other matters. It seems that under prison conditions the Latin races compare more than favorably with the "Nordics." Also, a large part of the crimes committed by foreigners are the result of injuries and insults to racial pride. Furthermore, the crimes committed by immigrants are far more often of passion than of greed. But their children reverse the percentage, thus becoming truly Americanized.

Crime committed in an emotional storm betrays not a whit of the moral turpitude or potential menace to society shown by crimes

of greed deliberately planned in cold blood. In crimes of the latter kind no race or nation excels our native-born.

MENS SANA IN CORPORE—?

We have been taught for some time now that all mental and "spiritual" troubles are the result of physical disability. And so when New York court records show that 79 per cent of delinquent children are defective, as against 25 per cent of the others, this is hailed as "proof" that such children are helpless victims of body and environment; of a blind concatenation of atoms of the same nature as the handle of a shovel that we use. This notwithstanding the fact that the same figures prove at least *some* very defective children are not at all delinquent. When it is found that certain physical conformations show tendencies toward specific diseases, this is further "proof" of the same dreary and hopeless theory; whereas if the truth were seen that such conformations and the corresponding diseases are collateral and connate effects of the same ancient causes, there might be a useful and fruitful search for those causes.

Even in psycho-analysis there is plentiful evidence that physical effects have moral causes—self-germinated conscious delinquencies whose results are carried from life to life embedded in the layers of the "subconscious." The very frequent constructive findings of science itself often add confusion rather than enlightenment because of the fallacious attitude taken. Thus when Dr. Karl Pearson (*Science,* May 30, 1924), finds after a study of 4000 school children that there is no particular relation between health and character, this has to be recorded as an enigma with the remark that it "upsets many established theories."

In science there is no explanation for these anomalies; in Theosophy there is explanation, reconciliation, and guidance. William Q. Judge wrote many years ago that physical troubles are ancient mental causes on their way *down and out;* that mental methods of healing, and some physical, are merely efficacious ways of replanting diseases for future use. At some moment in the history of an Ego working out ill karma, there thus comes a time when the transfer from moral to mental, and from mental to physical sickness is in progress, and two or all of the phases simultaneously visible. Later on the last phase only exists, and there is for the time being a healthy mind in a sick body. Conversely, a moral sickness can exist for a time in a healthy body, but not for long; the body soon takes on the color of its master. In this there is knowledge and untold hope, benefit, and guidance. In materialistic medicine there is at best but the brief joy of the animal released from a trap.

Vivisection is the inevitable outcome of the materialistic attitude; and in the nature of things the results deepen the error, knowl-

edge not being born of ignorance. Apparent temporary physical results are made the criterion of ultimate results on all planes. If the direction of true progress is spiritual evolution, then any number of merely physical salvations would be worthless in view of the fact that it is precisely spiritual qualities which are destroyed by the employment and acceptance of vivisectionist methods, through which "discoveries" are achieved; for those methods involve the infliction of suffering upon the innocent and helpless for the benefit of the guilty.

THE SUBSTANCE AND THE SHADOW

Dark as have been some of the historical chapters of physiology, pernicious as are some of its present methods and teachings, there are signs on every hand that reform is working from within. It is notable that of late nearly every foolish and unmoral theory proposed has found one or more powerful opponents within scientific ranks. At the present time another Jenner would hardly be able to inflict his pseudo-scientific theories upon medicine, to become later a curse and burden fastened upon the shoulders of suffering mankind by the chains of tradition. But the human race seems incurably and insanely optimistic regarding "short-cuts" to health, wealth, and power; vasectomy and other "black art" rites are performed in spite of numerous exposures in scientific and other periodicals.

It is a great misfortune that sincere scientists, taking a materialistic bias and setting forth as proven the inherently incomplete and stultified results of experiments so conducted, should help to keep open the doors for charlatanry and worse. But many old errors are being exposed; there is at the present time even a tendency to look for the *seeds* of disease rather than to analyze symptoms, one scientist at least having shown the necessity of study along entirely new lines. It is not impossible for the idea to gain ground that such seeds are basically mental and moral.

More respect is accruing for the natural recuperative powers of the body, and a little understanding of the fact that things which exist have a *raison d'être*. Formerly the surgeon saw fit to correct the plans of Nature, to teach their business to forms of life which have been some millions of years learning it. Of late it begins to be understood that the body is not a thing whose design can be changed with the same impunity as an automobile.

There is still a tendency, however, to treat symptoms and not diseases, although Dr. Oliver Heath now shows that fever, always a subject for attempted elimination, is but a symptom and at the same time a corrective, its function being to promote resistance.

JUN 4 1925

THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XIII—No. 8 **June, 1925**

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. —ROBERT CROSBIE.

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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.

This magazine is an Independent Journal, unconnected with any Theosophical Society or organization. It is devoted to the pure Teachings of the Founders of the Theosophical Movement, and to that Movement itself.

The Publishers assume full responsibility for all unsigned articles herein.

The Secret Doctrine

By H. P. Blavatsky, our own edition, cloth, a photographic reprint of the original edition, two volumes bound in one. Price postpaid (foreign or domestic), $7.50.

(The following is reprinted from the Publishers' Preface in the book)

As originally written THE SECRET DOCTRINE was intended to be published in four volumes, but only the first two volumes were ever issued. The remaining two volumes were withheld at the time and have never been published, the reasons therefor being clearly indicated at the close of the second volume of the Original Edition.

Besides the Original Edition of 1888, two other editions of that work have been published. One of these is the so-called "Third and Revised Edition" first published in 1893. This edition contains more than forty thousand alterations, many of which are actual corruptions of the original text. It is therefore in no way to be trusted by students who desire access to the authentic wording of H. P. Blavatsky's Great Message. The so-called Third and Revised Edition as published in recent years includes also a spurious "Third Volume" issued originally in 1897, six years after the death of H. P. Blavatsky. This spurious "Third Volume" forms no part of the genuine SECRET DOCTRINE of H. P. Blavatsky.

Still another edition of THE SECRET DOCTRINE has been issued in four volumes, and except for additional notes and extraneous sectarian matter, is virtually an accurate reproduction of the original text of the original edition of the first two volumes of that famous work. Being, however, from re-set type its exact authenticity cannot be depended upon without laborious comparison with the Original Edition.

The present Semi-centennial Edition of H. P. Blavatsky's monumental work is a photographic reproduction, word for word, line for line, page for page, of the authentic Original Edition, as written and edited by H. P. Blavatsky herself in 1888. The two volumes of the Original Edition are here bound in one volume for the convenience of students. In all other respects it is unchanged and unaltered, and can therefore be wholly relied upon as an exact *facsimile* of the Original Edition.

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Universal compassion, modesty, and mildness; patience, power, fortitude, and purity, discretion, dignity, unrevengefulness, and freedom from conceit—these are the marks of him whose virtues are of a godlike character, O son of Bharata.

—BHAGAVAD-GITA.

THEOSOPHY

Vol. XIII June, 1925 No. 8

LINKS IN A CHAIN

THE door for the Western World is through William Q. Judge just as the door for the whole World is through H. P. Blavatsky. The ones who fail to recognize this must fail in obtaining the benefits that flow from the great communication. These Two cannot be separated. They came together. They worked together, and they are together. There is a chain of being from the very highest down to us, and in that chain no one link can be missed. We cannot pass over the link immediately above us. We must reach up to and understand that link before we can pass to a still higher one. Understanding that there is no link missing in the chain of Those who work in the Cause of Theosophy constitutes the door that opens the avenue of knowledge to those who seek. To imagine that knowledge can come in any other way than through its own appropriate channels, is to make the greatest mistake imaginable. The whole misunderstanding that finally led to the disruption of the Theosophical Society lies at that point.

In the recognition of those Great Beings is found a key to the whole Movement; a key to the Philosophy they delivered. It might open many doors which to us, just now, are closed, taken not as a matter of belief, but merely as a theory. To think from that basis, to read with that idea in mind, to apply with that thought, would be to find knowledge springing spontaneously within us. The real nature, which is our inner nature, would be aroused to a finer and higher perception, and we would soon know just what we are and our place in the great work. The nature of those Beings would then be open to us, to the similar nature in ourselves; that nature which we all possess would then be in accord with those Higher Natures. Their very presence in the world was an opening to a great force, an opportunity for everyone, and the force that flows from true spiritual perception and knowledge is there for everyone who is able to open his spiritual eyes even just a little, and follow the lines these great Personages indicate. *R. C.*

"THE CYCLE MOVETH"

The Work of H.P.B.

ALL men are perceivers. The laws or principles of perception are the same for all. The phenomena of Life and Action are common to the perception of all. Yet the perception—the Intelligence—of no two beings is the same. Herein is food for contemplation for all who are trying to see Unity in the midst of diversity, diversity in the midst of Unity. Two trite sayings may help to explain the confusion of thought in all men, the contradictions and paradoxes everywhere manifest, in opinion or belief, and in consequent conduct or action.

"Seeing is believing," we say. Well, that is all it is. Seeing is not Understanding. "I go (*i.e.,* act) by what I see," we say, and go in different directions, falling foul of each other and of nature at every step, running into *cul de sacs,* constantly changing one course of thought and action for another which in turn is discarded. So there is more than one kind of seeing though all men are Seers. There is physical seeing; mental perception; spiritual insight; either one, either two, or all three possible of employment in regard to one and the same object.

Theosophy, the Theosophical Movement, the Masters who are behind both, and H. P. Blavatsky, the Messenger of all three, are consequently regarded by the world and by Theosophists from very different perspectives, with very different conclusions. The right perspective, on which depends the evolution of the Soul from man to Mahatma, is, therefore, of supreme importance to all who would see, and seeing, understand, the Work of H.P.B.

If she is of any value at all as a Teacher, and if our own Object is to fit ourselves to be the better able to help and teach others, then we stand to her in the relation of pupils to a Teacher —or of *chela* to *Guru*—in however remote or slight degree. To gain the truest progress we have then to regard not only her Teaching, but herself as our Teacher—that is, to endeavor to reconstruct our mental and moral nature in the light of her Teaching, to try to look at ourselves through her eyes. To study her Teachings in the light of our own heredity and environment of education and experience, to weigh her Work in the light of ours, to judge her by the habitual standards of human nature—all this is to see through the wrong end of the telescope, is to see in a false perspective, is to color her Impersonal message and mission with the shades of our personal bias and preconception. "To put one's own self in the very place of another"—to see through *his* eyes—is the most difficult of all tasks, yet by universal consensus it is agreed that only this mode of perception will enable us to see impartially, *i.e.,* to *under-*

stand. Only to the degree that this has been done, consciously or unconsciously, through what are called love and wisdom, does anyone have any real Understanding of anything.

Essaying then, briefly and tentatively, to take a bird's-eye view of the Work of H.P.B. through H.P.B.'s eyes, must yield astonishing and astonishingly different results from those achieved by looking through our own eyes or those of any of her other pupils. The comparison of the respective results thus amassed promotes the sought-for Object of Teacher and pupil alike—Understanding, progress in spiritual insight or Intuition—by which alone the Nucleus of Universal Brotherhood may be born in us or in any other.

Primarily, her work, or her Object, was not to show us anything new, something none of us had ever seen before, but to teach us a new way of seeing Nature and ourselves. Our senses, our physical vision, were just as good as hers; our minds just as competent and perhaps more fully stored than hers; our power of perception *the same* as hers. It is not of record that she ever disputed what anyone *saw,* physically or mentally. She did not oppose the facts of the scientist, the theologian, or the spiritualist. She saw the same facts that all men saw. Why, then, could not all men see what she saw?

They went by what they saw; with them, one and all, seeing was believing. With her seeing was not believing; it was but the first step towards understanding. She was able to look through their eyes; they, alas, refused to look through hers. Why this refusal, this obstacle to Soul Vision? Because they relied on what they *believed*—on Authority; she relied on Law—on what she *knew.*

Her first Work, therefore, was of necessity to affirm the fact of soul vision, Soul perceivers—Mahatmas; and equally the fact that all men have the same power of Soul vision, may exercise it, and by that exercise become themselves Mahatmas. Negatively, and equally of necessity, her first Work was to attack the soul-blinding tyranny of belief in Authority and to substitute for it the soul-enlightening freedom of trust in the reign of Law in every thing and in every circumstance, confidence in one's *innate* power to evolve.

Her first Work was her last, because it was the same Work, with the same great Objects, all through her Mission and her Message. The record of her Work is now complete, with two exceptions. The one is the final two volumes of her "Secret Doctrine," finished before her death, but never published because of their mysterious disappearance. The other is the text of her correspondence with William Q. Judge, which went on uninterruptedly from the end of 1878, when she departed New York for India, until her death in May, 1891. During her lifetime were published "Isis

Unveiled" in 1877; "The Secret Doctrine" in 1888; "The Key to Theosophy" in 1889; "The Voice of the Silence" in the same year; numerous magazine articles in "The Theosophist," "Lucifer," "The Path," etc.; her "Five Messages to the American Theosophists;" and besides these her private "Instructions" to the members of the "Esoteric Section" or "E.S.T.S.," and thousands of letters to Col. Olcott and other Theosophical students. Of her privately written letters only comparatively few have ever appeared in print, and those since her death. A number were published after her death in "The Path" and in "The Irish Theosophist" during the lifetime of Mr. Judge, that is, between 1891 and 1896. Her letters to Mr. Sinnett are all now in print, a few being included in "The Mahatma Letters to A. P. Sinnett," published in 1924, and the rest in "The Letters of H. P. Blavatsky to A. P. Sinnett," which also includes some miscellaneous letters written by others, and published this present year, 1925. In connection with her writings her Work included the foundation of the Parent Theosophical Society at New York City., U.S.A., in 1875, the providing of that Society with its three famous "Objects," its guidance in the direction of its Objects, its protection and defence from traitors within and enemies without the fold; and the formation of the "Esoteric Section" or "School" for the benefit of the Society, the education of its more capable Fellows, and the conservation of the Theosophical Movement after her passing from the sphere of physical perception. And after her death three important volumes were published: "A Modern Panarion," "The Theosophical Glossary," and the "Transactions of the Blavatsky Lodge." These contain, respectively, a collection of her scattered writings, a thesaurus of terms, and her Answers to Questions on the "Stanzas" of "The Secret Doctrine," as propounded by some very able students.

All this immense mass of material is now available at first hand for the perception of those who are or may become interested in her Work and her Objects. Besides this, there is now existent and accessible the Work of the principal students attracted to her Message and her Mission during her lifetime. The records of these students, as made by themselves, are not less important in their own way than the record made by H. P. Blavatsky. They all professed the same devotion to Masters, to the Wisdom-Religion, to the great Objects of the Theosophical Movement, as did H.P.B. As neither Works nor Records produce themselves, but require beings to make them, so study does not perform itself, but demands students to make use of the records and to carry on the work from day to day, from generation to generation, if the Theosophical Movement is not to die out, or be diverted from its original Objects before the next Messenger comes in 1975.

The Theosophical student or inquirer of today has a very great advantage over the pioneers of either the first or the second quarter

of the centenary cycle of the Movement from 1875 to 1975. In the first place, the Movement has made already an enormous positive and negative progress: The power of Authority in both theological dogmas and scientific hypotheses has greatly diminished, not only in "domineering over the public conscience," but even in those very departments of human endeavor. "Modernism" in religion and Psychology in science both show very plainly that the one time "Second Object" of the Parent Theosophical Society has invaded and largely conquered orthodox Christian theology, while its "Third Object" is equally evident in the writings, the theories and the pursuits of present-day scientists of the first rank. H.P.B. and her Work are being every day more and more vindicated by the discoveries in science and the liberalism of the clergy. All this in addition to the wealth of purely Theosophical material mentioned.

Negatively speaking, no one is now hated or ostracized for being a Theosophist. Attacks upon Theosophists because they are Theosophists have practically ceased; attacks upon Theosophy and upon H.P.B. are no longer popular, and excite attention, if at all, but of the ignorant, or because of their rarity. Tolerance is in the air and the right of every man to hold his own convictions and to express them is universally recognized. True, Theosophists still fight each other, in public and in private, as rival Christian sects do, but that is because they are sectarian Theosophists, in whom the dogmatic instincts of human nature still prevail. Human nature is the same now as in 1875, or nineteen centuries ago, and the difference between precept and example, profession and practice, is just as great in the theoretical Theosophist as in the theoretical Christian or any other. Professing Theosophists have bred a great number of Theosophical sects, as professing Christians have erected a vast number of Christian sects, and have spread as many corrupt doctrines and as many perversions of facts as Christian or other sectarians have done. Properly perceived, this is an advantage to the honest and unbiased inquirer. The counterfeit, the spurious and the corrupt can always be discerned by one who studies the genuine. The existence side by side of the true and the false, the good and the evil, wisdom and folly, the "pairs of opposites," is the true student's means of learning by comparison, instead of by dear experience. And if one is not a true Student, what has the Truth to do with him? Theosophy is for those who want it, and for none others. If one could acquire Truth by miracle, or at second-hand, what is the use of study? If one is content with hearsay and claims, it is a sure sign that he still wants an Authority to follow, not a Teacher and a Teaching to study. For all such, cheaply gained and dearly paid-for experience is the only school, and they will find professionals indeed ready to supply it.

As not only H.P.B. but all her pupils professed the same great principles of the Wisdom-Religion as their basis of conduct, pro-

fessed the same great Objects as the constant goal of all their endeavors, it is, for any real student, now a simple matter, first to study those Principles in themselves for their value, or lack of it, quite irrespective of who propounded them. This does not require a college education or brains above the ordinary. *Principles*, if they are principles, must be self-evident: they may require explanation, but they do not call for proselyting, argument, or Authority. This is itself a self-evident proposition, the first axiom of impersonal study. Myriads of people have studied our Christian bible, as other myriads have studied their own scriptures. No doubt they all gained something—but what? Why, merely a fortification of their own preconceptions, whatever those were. Who becomes a Christian, or a Mohammedan, or a Brahman, from studying the respective scriptures and their "evidences" *on their own inherent merits?* Unless they do that, they are not using Soul-vision and cannot gain Spiritual perception.

Second, supposing one has examined the Principles of Theosophy, and the objects of the Theosophical Movement on their merits, and has accepted them as his basis for study and conduct, then he has but to go on studying those principles and their applications to his own conduct to see and know more and more for himself—to be less and less subject to the influence of "signs," claims, proselyting, hearsay, opinion, or any other direct or indirect form of Authority. He will be prepared to "stop, look, listen," at any time, in any direction, but he will be his own authority as to what he accepts or rejects—and this rejection or acceptance will be based on Principles which he applies, not influences which he excites or which excite him. But he will soon learn, if he does not already know, that all too many men, Theosophists no less than non-Theosophists, are so influenced and do so try to influence others. He will be drawing nearer himself all the time to the Masters, to H.P.B., and will be looking through their eyes for he will have the same Principles on which they based their conduct, will have the same perspective they had, will see for himself what they saw; for he, too, will be using the same Spiritual Clairvoyance that constitutes a Mahatma, even though he himself be but the humblest of probationers.

Then, as the contradictions of teaching, of conduct, of profession and practice confront him in his Theosophical study and work, he will know what to do, how to do it, and will do it. He will study the record of each person claiming or claimed to be a Teacher or exponent of Theosophy and the Objects of the Theosophical Movement, each Society claiming to be *The* theosophical society, each "initiate," each "Occultist," each "Successor," each "Message from the Master." How will our hypothetical true Student go about this necessary task, if he is not to be deceived himself by Authority, and

thus unwittingly deceive others who may trust him? He will take each on its record as self-made, on its merits or demerits, as shown by that self-made record when examined in the light of the Principles of the Wisdom-Religion.

In course of time he will have to examine the Theosophical record of H. P. Blavatsky, of William Q. Judge, of H. S. Olcott, of A. P. Sinnett, of Annie Besant, of C. W. Leadbeater, of Katherine A. Tingley, and of scores of others, each and all on their self-made record. He will know for himself who was consistent and who inconsistent, who true in spirit and in letter, who in error, and who traitor to Theosophy, the Theosophical Movement, Masters and Their Objects.

He will come forth from that inquiry "with malice toward none, with charity for all," but with a gratitude, a reverence, a participation in the work of H.P.B., that will evermore increase and fertilize his otherwise often-failing faith in his fellow-men. He will see and know for himself why the Masters of Wisdom chose H. P. Blavatsky for Their Messenger, and why H. P. Blavatsky relied on William Q. Judge to "go on with the work" after her time was up, as she relied on him while she lived.

MEDIATORSHIP

About such men as Apollonius, Iamblichus, Plotinus, and Porphyry, there gathered this heavenly nimbus. It was evolved by the power of their own souls in close unison with their spirits; by the superhuman morality and sanctity of their lives, and aided by frequent interior ecstatic contemplation. Such holy men pure spiritual influences could approach. Radiating around an atmosphere of divine beneficence, they caused evil spirits to flee before them. Not only is it not possible for such to exist in their aura, but they cannot even remain in that of obsessed persons, if the thaumaturgist exercises his will, or even approaches them. This is MEDIATORSHIP, not *mediumship*. Such persons are temples in which dwells the spirit of the living God; but if the temple is defiled by the admission of an evil passion, thought or desire, the mediator falls into the sphere of sorcery. The door is opened; the pure spirits retire and the evil ones rush in. This is still mediatorship, evil as it is; the sorcerer, like the pure magician, forms his own aura and subjects to his will congenial inferior spirits.—*Isis Unveiled.*

FAMINE

DURING the eighth decade of the last century, to the prayers of the simple folk in a certain province of India unto the God of Rain there was no response. Famine resulted. The benevolent government using the charity of the well-to-do organized famine-camps, to these repaired emaciated men, women with their breasts withered, and children who were skeletons. To one such camp came a Forest-Dweller—*Vana-prastha,* vowed to the spiritual service of his fellows—to help the public servants and officers in the performance of their duty, and to offer consolation to the starving, to prepare them to die bravely, without the pang of despair in their souls. Food was to be distributed and this candidate for sageship desired to utilize the opportunity of giving with his own hands the bounty of the community, just as they day by day had for many seasons offered the bounty of Mother Nature to the God Shiva, the Patron Saint of yogis, the Regenerator of souls. He thought of arousing in the poor famished mortals the yearning for Spiritual food by contemplating on the hidden and latent Shiva in their hearts. He arrived on a day when train-loads of *bajri* and stuff were expected; but there was delay. Children were breaking with pointed stones the cow-dung floor and walls of the camp and eating bits to appease hunger—and thought not what they were swallowing. Now and then was heard the wail of a mother whose darling child dropped dying. Here and there escaped curses from peasant lips, to God and Government alike. It was a hard experience for the tender heart of him who had reflected on Compassion till Compassion began to reflect its radiance through him. Such are the trials on the Path of Woe. People were dying in spite of human charity and human skill which speeded the food to the area of distress.

Thus passed one whole day and more. At last was heard the distant whistle of the train that sounded to yearning ears like the veritable flute of Shri Krishna. It approached near and nearer and at last—the food was there.

In a moment human organization broke down in face of hunger. The famished folk would not wait. They fell on sacks of food. They looted. They began eating raw-stuffs, while they tried to take what they could, to cook presently. There was relief on their faces and the silence which enveloped them was strange—like unto the calm before the storm of the tropics.

A few hours and cries of agony, distress, pain—howls and shrieks! He who had come to help and save saw a strange sight. In greater numbers were people dying: men who had fought death with empty stomachs were now falling because their stomachs were

full; women who had encouraged their children to hold on, letting them suck their empty breasts, now could not help themselves nor their flesh and bones—mostly bones; children screamed of pain and rolled themselves to death. Cried the lover of the poor—"So it is. Shiva, Shiva! They did not die of hunger, but because of eating—eating wrongly. May they learn their lesson in *svarga.*"

. . . . . .

Some fifty years rolled by. The striver after perfection, which is the realization through service of the One Self, paid a visit to another land where spiritual famine prevails. Hungry people look for food and go from place to place. Mental and spiritual healing are in demand; some easy road to happiness is sought. The way to peace lies within, they are told, and they want to follow the Truth of Truths. Modes and methods are enquired after and any kind of food, cow-dung bits or uncooked *bajri,* is accepted and swallowed. Once again people are dying, not of the hunger of ignorance but because of wrong consumption of false knowledge. Sweet words that are not true; talk which is not wisdom; noise which is not *Nada;* alcohol which is not corn; drink which is not *amrita;*—through lack of discrimination, men and women are dying. How will they learn in *Naraka* what they failed to assimilate in *Svarga?*

Cries our friend, "Can I, a forest-dweller, save some of these from the woes of *Avitchi?* In the dark forest of this Psychic-land is there no hope for mortals?"

"Yes, there is," comes the answer from the Land of the Heart.

Memory and the Astral Light

It is on the indestructible tablets of the astral light that is stamped the impression of every thought we think, and every act we perform; and that future events—effects of long-forgotten causes—are already delineated as a vivid picture for the eye of the seer and prophet to follow. Memory—the despair of the materialist, the enigma of the psychologist, the sphinx of science—is to the student of old philosophies merely a name to express that power which man unconsciously exerts, and shares with many of the inferior animals—to look with inner sight into the astral light, and there behold the images of past sensations and incidents. Instead of searching the cerebral ganglia for "micrographs of the living and the dead, of scenes that we have visited, of incidents in which we have borne a part," they went to the vast repository where the records of every man's life as well as every pulsation of the visible cosmos are stored for all Eternity!—H.P.B., *Isis Unveiled.*

PRAYER

> Belief in the Bible *literally*, and in a *carnalised* Christ, will not last a quarter of a century longer. The churches will have to part with their cherished dogmas, or the 20th century will witness the downfall and ruin of all Christendom, and with it, belief even in a Christos, as pure Spirit. The very name has now become obnoxious, and theological Christianity must die out, *never to resurrect again* in its present form.

THUS H.P.B. prophesied in "Esoteric Character of the Gospels," and today fulfilment of her prophecy is shown on every hand, nowhere more than in Dean Inge's pronouncements on "Religion in the Future," to be found in that magazine, long the established organ of the cultured class in this country—*The Atlantic Monthly*, for February, 1925. The death throes of Christianity are being solicitously attended in its columns during the past six months, and the subject of "Prayer" given extreme prominence. "The Soul's Sincere Desire" is both the definition and the title of an article on prayer by Prof. Glenn Clark, published in August, 1924, wherein he testifies to his marvelous personal experience for two years during which God has blest him "with an almost continuous stream of answered prayer." The method by which its efficacy is assured consists in the denial of "the existence in Heaven of the wrong thing felt or thought," and the affirmation and realization that "in God and Heaven the opposite condition prevails." "A Lost Art of Jesus" by the same author in the *Atlantic* for March, 1925, is a sequel, which shows how much better it is to "pray for a Condition of Consciousness . . . that will enable an athlete to do his best" than to pray "just for victory"! And he applied "this truth" last spring to a team he was coaching "with amazing results"!! He assumes, therefore, that outside of man is a Heavenly Father who hears the petitions of His children and grants such as are asked "in faith, believing."

But how can God be apart from man and also "omnipresent," as He is said to be? If He is All in All, He cannot exclude anything from His nature, but must include within it the evil as well as the good. Neither can He be "infinite" and at the same time a Being, as Christians postulate. By infinite is meant that which is not limited or conditioned, while any being how great soever must be an entity existing within limits and conditions—heaven itself being a limited condition. To attribute to God the human qualities of love, goodness, health, happiness and the like, is to make Him personal, whereas the universal deity must be as impersonal as space.

Dr. Lake, of Harvard, whose article on the subject appeared in the same issue of the *Atlantic* (August, 1924), presents it merely

as a theme for intellectual consideration. He defines prayer as "petition, communion, aspiration and confession." "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." "Nevertheless 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." He prophesies that "the religion of tomorrow will have (no) more place for petition than it has for any other form of magic."

If this come true, then the prayer of confession, involving petition for forgiveness, will also fall into desuetude, for "Whatsoever a man soweth, that shall he also reap" under the laws of life. Dr. Lake believes that "if the religious life of the future contain 'public worship' as an integral part of its manifestation, it will be because many men feel that not in solitude but in the company of others who have a like necessity do they most feel the communion of a higher power . . . and light the flame of aspiration which illumines their path through the darkness of daily life." Nor does he look to the theologian but to the psychologist for an explanation of that *"consciousness of communion, which appears to be with some external power,"* but which may be *"communion really with some part of the man's own nature* which is ordinarily submerged."

But the psychologist cannot correctly answer this question until he bases his science on the actual constitution of the universe and of man, both of which are septenary. We may, however, consider man as a duad, his higher self or immortal Ego consisting of three principles—spirit, soul and mind, and his lower self composed of the mortal, temporary and perishable physical body, astral body, vitality, and passions and desires, the latter forming a principle in themselves. The body is the only ordinarily visible part of man, the remaining principles, although invisible, being constantly employed either in ignorance or in wisdom, unless we except the higher ones which are "submerged" by our personal though sincere desires. All psychic phenomena are due to the correspondence and interaction between man and nature.

In Sanscrit the word for union—or communion in the sense of union— is *yoga*. Commenting a few years ago on the method of denial and affirmation advocated by Prof. Clark, William Q. Judge said, "It is a sort of yoga without any right knowledge of method; it is blind wandering among forces so subtle and so violent that they are liable to explode at any moment. By continuing the practice a person actually arouses latent currents of the body that act and react on the astral and physical and at last bring about injury." Many cases of insanity are due wholly to these practices. The failures among the devotees of this method are not published, while

many are those who have already paid the price of this psychological adventure.

There is an ancient maxim, "Behind will stands desire." According to true psychology, will is a spiritual power, present in every part of the universe, to which no quality of goodness or badness is to be assigned, but which may be used in whatever way it is moved by desire. We think that so-called strong-willed men have control of the will; rather are they controlled by their desires, which being strong set in motion the will to the consummation of wished-for ends. "Thy will be done on earth as it is done in heaven" is not a petition to an external Father, but a command to the lower nature (man's earth) to obey the behests of the higher self. Christ said the kingdom of heaven is within, so the Father in heaven is man's inner spiritual nature. But woe to that man who uses the power of his spiritual nature for the accomplishment of personal, selfish, or sinful desires.

Christians are wont to tell about their effectual prayers, but what of the ineffectual ones? Countless prayers were offered for the recovery of young Calvin Coolidge, to mention but one recent example. The usual instances cited in proof of the efficacy of prayer are institutions supported by funds received in answer to prayer to God, but in heathen lands are institutions similarly supported where the asking is of the particular patron god. In all such cases the strong, constant faith of the petitioners carries the thought of the prayer into the receptive minds of other people, who are moved by the subconscious injected thought to act in accordance with the request. Faith is a mighty force accomplishing undeniable results, but these results are due to the faith within, not to God without. "*Thy* faith hath made thee whole," said Jesus.

Dr. Lake notes the former custom of praying for rain, which "has not been killed by any atrophy of religion, but by increased knowledge of meteorology." Nevertheless some of the American Indians pray for rain with an accompaniment of ceremonial action which produces it. So one may well ask, "What is it that hears when we pray?" In a certain sense everything in the universe *hears in its own way;* in other words, everything is sentient and responds to stimuli applied according to the law under which it operates. This is seen in the reactions of the chemical elements. The latent fire in the wood answers to the lighted torch. The essential thing is to know the nature and language of "the presiding deities," as the forces of nature are sometimes called, and to so address them that they will respond. This knowledge constituted ancient magic, for magic was and is exact science applied to nature both visible and invisible. Forces in man and forces in nature are correspondential, man being the key that unlocks the hidden powers of nature.

We are constantly evoking mysterious forces within and about us, albeit unconsciously and in ignorance.

It is written, "Ask and ye shall receive." But some ask perpetually and never receive. Why? One reason is that they *"ask with the mind only;* and the voice of the mind is only heard on that plane on which the mind acts." When Christ said, "Whatsoever ye ask in my name (Christos) that will I do," we must understand that Christos is the higher self, hence the asking cannot be for the gratification of personal desires, but for action in union with the self of all, hence for the good of all.

A few philosophers of old, through purification of body and mind, through spiritual aspiration and contemplation on the God within, sought to come into conscious at-one-ment with it; Porphyry, Plotinus, Apollonius and others thus became for the time being gods and, like St. John, saw and knew things not lawful to utter.

Quite otherwise the attempt at union with God, "yoga without any right knowledge of method," illustrated in the case of Miss Steger, whose "Leaves From a Secret Journal" were published in the January, 1925, *Atlantic.* Physically incapacitated and threatened with "the grave impairment of certain faculties," she makes public this record of her life extending over a period of several years, because "Few of us are capable of 'the flight of the alone to the Alone'; therefore it seems well occasionally to pool our hidden experiences, sharing with one another—all fellow prisoners—what reflections or small adventures of the inner life have served a little to release our own captive selves." Whether her method of yoga has served to "release" her or not we leave the reader to judge.

She writes, "Whether God sends suffering or not, I do not know, I only know that out of mine has come a larger perception of life." "Sometimes after acute suffering, when I have begun once more to creep back into normal life, taking hold of it again rather tentatively, fearful that some fresh twist of nerves may once more invite me into Hell, but with that keyed-up insight—almost inspiration—that such times occasionally bring, I have seen all life in a glory."

While one sympathizes with her suffering, it is easy to see that God has not sent it, but her own abnormal emotional nature, coupled with belief in an outside personal God and desire for union with Him. Flowers "are all intoxications to me, all gateways into something larger." "They are constantly offering me this miraculous sense of *otherwhereness,* of being rooted in two worlds, here in mine, there in His." "O utter Love, Who hast made shadows to lie at the feet of little round green thorn-bushes, and all the ecstasy of life, take my whole being, and make out of it whatsoever Thou desirest." Some lines from the poet Blake "threw me into an ecstasy of the nearness of God." "They made me want to run about and shout with joy. I said my prayers walking up and down in a

transcendent happiness. Seen through the loophole of Blake's inspiration, God seemed so close and intimate that I could tell Him everything, asking for smaller things than I have done of late. He was so close I felt He wanted all my personal desires." "Sometimes when one wakes in the night He is there." But there have been periods of "spiritual dryness" during which "I felt a kind of rage of desire to break through to Him. I wanted to cry out, to beat my head against a wall, all because I was so mad with baffled longing. I felt as though He were on one side of a wall and I on the other, and I must break through to Him." Near the close of the journal she admits the increasing frequency of her attacks and confesses that "natural human intercourse is getting very difficult."

Some consequences due to psychical frenzy combined with belief in an outside God are too fearful to contemplate. Desiring hysterically to see God, she does see Him, because each one sees what he ardently desires to see. Ignorant of true spirituality, longing to escape from this "tight little world," by attempting to break through it, she does not make a "loophole" to God, as she thinks, but, in reality, effects entry for invisible denizens of the astral world, some of which are discarnate "spirits" that live vicariously through human bodies.

To a like end lead the practices of "going into the silence," enjoined by "New Thought" cults, and sitting for the development of psychic powers—all dangerous practices in that they induce passivity and tend toward mediumship. Since prayer conduces to passivity and dependence, it is directly opposed to the achievement one should aspire to, namely, the active, conscious control of one's body, emotions, and mental faculties which may at last culminate in adeptship.

The Masters say that two-thirds of the woes of mankind are due to the belief in a personal God. We laugh at the heathen idols of wood and stone, but Christians have created a mental idol infinitely more difficult to destroy, as illustrated in the case of G. A. Johnston Ross, of Union Theological Seminary. Answering in the February, 1925, *Atlantic* Dr. Lake's "sad essay"—the requiem of a dead faith indeed—he feels "there is something wrong somewhere. . . . *He has left out thanksgiving!* . . . The gifts I daily enjoy came from *somewhere;* science cannot tell me anything about their ultimate Source. . . . The Source Whom I hypothesize when I give thanks might conceivably draw near and, as my sense of debt widened, *might take moral outline and reveal Himself* as 'most blessed, most holy and most free' . . . and I might without restraint pour out my heart before Him."

Undeniably one may conjure up such imaginations as he will. It is curious that religion should appeal to science and, receiving no answer, cling to its dying faith. There is an answer, however, to

this question. The ultimate source is the perpetual motion or force throughout space ever generating electricity, which is life. All forms are brought into perceptibility by this Force, their manifold variety resulting from the varying actions of Force. In one of the Master's letters, he says: "The difficulty of explaining the fact that 'unintelligent Forces can give rise to highly intelligent beings like ourselves' is covered by the eternal progression of cycles, and the process of evolution ever perfecting its work as it goes along." "As that process is not always perfect; and since, however many proofs it may exhibit of a guiding Intelligence behind the veil, it still shows gaps and flaws, and even very often results in evident failures—therefore, neither the collective Host (Demiurge), nor any of the working Powers individually, are proper subjects for divine honours or worship. All are entitled to the grateful reverence of humanity, however, and man ought to be ever striving to help the divine evolution of Ideas, by becoming to the best of his ability, a co-worker with Nature, in the cyclic task." For the inner man—the Christos—is the only God we can have cognizance of, and the only true "prayer" is the internal command to the lower physical man to obey its behests in acting for and as the Self of all creatures.

The agony of the loss of old ideals—the result of centuries of blind faith—can be assuaged only by replacing them with other ideals, unassailable because *universal,* indestructible because built on the rock of eternal truths instead of the shifting sands of human fancy. Only in Theosophy is the reconciliation between science and religion, and the recognition of what truth there is in both. The Wisdom-Religion can never become an out-worn creed.

THE ATTRACTION OF THOUGHT

But though during its brief sojourn on earth our soul may be assimilated to a light hidden under a bushel, it still shines more or less bright and attracts to itself the influences of kindred spirits; and when a thought of good or evil import is begotten in our brain, it draws to it *impulses* of like nature as irresistibly as the magnet attracts iron filings. This attraction is also proportionate to the intensity with which the thought-impulse makes itself felt in the ether; and so it will be understood how one man may impress himself upon his own epoch so forcibly, that the influence may be carried—through the ever-interchanging currents of energy between the two worlds, the visible and the invisible—from one succeeding age to another, until it affects a large portion of mankind.—H.P.B., *Isis Unveiled.*

ON ADVICE

A GREAT many people come to the study of Theosophy after having been educated along the lines of orthodoxy, and outgrown it, insofar as its chief creeds and dogmas go. But the ghost of a personal God rises at every turn of the Theosophical road, and the "authority" of priest and potentate which has now been rejected from *without,* begins to assume a false power from *within* the personal nature. Such new-come students are extremely apt in believing they are now the real custodians of wisdom—a wisdom which they seek to foist upon the unwary in the form of advice. Having found but a very small fragment of the pavement of the Temple of Truth, they believe they have builded a very Pyramid of everlasting strength, and are now competent to advise all with whom they come in contact.

The admonition to seek out those who know still less is avidly seized upon by these new-comers: from that moment, they feel called upon to give advice. It is seldom regarded as one of the weaknesses of human nature to wish to give advice, and herein seems to be a proper outlet for their growing knowledge. Seldom do they have a true and solid basis for their attempts to pass upon all sorts of questions, for seldom do they say: Theosophy teaches thus and so. They are glad of any opportunity to act as oracles, and hand out preachments that sound very wise indeed to themselves who have taken on the role of instructor.

With some, the fault seems to grow with the passing years, until after a while it is almost impossible for them to wait until they are called upon for advice; they are ready and willing at all times to tell anyone just how he should act, under any and all conditions. This eagerness does not have so good an effect upon others as is intended, and is generally the cause of Theosophists being considered the fools that rush in where any sensible angel, if there be such, would really fear to tread.

If we could but be more reticent, we should have a better chance of helping others. Being more sure of our ground, we would hesitate to give any suggestions, unless those suggestions were most urgently solicited. Even though we may know more than those who have ever acted as if they had no sure foundation of real knowledge, we need to remember there are those in the world who have never heard the word Theosophy, and yet are what might be called natural Yogis. They, for all of their shortcomings, are really often better exponents of Brotherhood than we who feel called upon to criticise everyone else. What is criticism, but the most subtle form of self flattery? We need to watch for this fault in ourselves, for it is there.

The Science of being Great may be reduced to the simplest of formulas: MIND YOUR OWN BUSINESS. The seeking out of those who *may* know less than we does not mean that we are called upon to tell anyone what he or she *ought* to do, but when we are asked as to any specific course of action, to try to tell these enquirers just what *Theosophy* may answer. If we cannot do this, let us be big enough to say so. We can always refer to the teachings, and as Theosophy is truly the Gospel of the rational explanation of things as they are, we are safe in doing this. We are never safe in giving advice, for we cannot possibly know what is good for anyone else. We do not know what is good for ourselves, every time. We make mistakes, and these are bad enough, but how much worse those mistakes of telling others what they should do!

Most of us are unwilling to say "I don't know." Better say that a hundred times a day, than make one mistake in advising some other soul, groping along his way. Our business is to get ourselves into line, and not admonish anyone, until we are one hundred per cent perfect in advising ourselves; from that time on, we will be even more cautious.

"LIFE EVERYWHERE"

The universal ether was not, in their eyes, simply a something stretching, tenantless, throughout the expanse of heaven; it was a boundless ocean peopled like our familiar seas with monstrous and minor creatures, and having in its every molecule the germs of life. Like the finny tribes which swarm in our oceans and smaller bodies of water, each kind having its *habitat* in some spot to which it is curiously adapted, some friendly and some inimical to man, some pleasant and some frightful to behold, some seeking the refuge of quiet nooks and land-locked harbors, and some traversing great areas of water, the various races of the *elemental* spirits were believed by them to inhabit the different portions of the great ethereal ocean, and to be exactly adapted to their respective conditions. If we will only bear in mind the fact that the rushing of planets through space must create as absolute a disturbance in this plastic and attenuated medium, as the passage of a cannon shot does in the air or that of a steamer in the water, and on a cosmic scale, we can understand that certain planetary aspects, admitting our premises to be true, may produce much more violent agitation and cause much stronger currents to flow in a given direction, than others. With the same premises conceded, we may also see why, by such various aspects of the stars, shoals of friendly or hostile "elementals" might be poured in upon our atmosphere, or some particular portion of it, and make the fact appreciable by the effects which ensue.—*Isis Unveiled.*

PRINCIPLES AND PRACTICE

A CORRESPONDENT, who is an ardent antivivisectionist, writes in criticism of a recent reference in the *Lookout* section of THEOSOPHY to Dr. Alexis Carrel. Our correspondent says:

"This man is not worthy of favorable mention by those whose teachings are recorded in the minds of many."

The criticism thus made of the mention of Dr. Carrel, probably the most noted surgeon and vivisectionist in this country, is, in fact, far more than merely personal or particular—it raises at once the whole question of morals or conduct. Theosophists, no less than their fellow men, are constantly confused in their attempts at true application of the principles which they believe in and profess. Since actual life involves an unbroken sequence of choices, each one is continually confronted by the great question, "What ought I to do?"

Every man, whether Theosophist or not, believes in and professes certain fundamental principles as the basis for all his actions. Principles, profession and practice, when in entire harmony, constitute what is meant by the word "sincerity."

Theosophical principles declare the unity of all life, therefore the brotherhood of all beings, the law of spiritual and intellectual as well as of physical evolution. Corollaries to these propositions imply respect for the rights and duties of others and the voluntary service and sacrifice of the individual to the greater good of the whole. Every Theosophist who would be true to his teachings must then of necessity be opposed to cruelty in any form, whether cruelty to animals or to any other form of life, high or low in the scale of being. If he would be true to himself, intellectually, if he would be morally true, he must himself be first and foremost in abstention from any form of cruelty in his own conduct and in a positive sense must endeavor to carry out, in thought as well as in action, the principles of charity, of kindness, of tolerance towards all his fellow beings. It is precisely in this positive attempt to practise universal brotherhood without lapsing into compromise with, or condonation of, what are, or appear to be, false principles and false practices in others, that the Theosophist, like other men, finds his greatest task. Egotism or selfishness—indifference to the rights of others—belongs to the false philosopher and to the fool for whom the Gates are forever closed. Equally, "righteous indignation," the self-righteousness which condemns other men for being true to their principles, even although we know their principles are false, is only a subtle and refined form of intolerance—that is, disregard for the rights and duties of others. It is one of the paradoxes of human

nature that a man may have false principles and be true to them, and that a man may have true principles and misapply them.

The problem is not one to be decided offhand, nor by any formula, nor is it one to be solved by any man for another. Everyone knows theoretically that there is both good and evil, both justice and injustice, brotherhood true and false in the world. Every religion is an attempt to solve these problems outright, once and for all, for all men and for all circumstances. Every creed, every sect, is based upon the assumption that it has to prescribe an infallible code of morals for its own followers, and, so far as it has the power, for all other men, even though they as sincerely believe in an altogether different creed. This is dogmatism. This is the attempt to take away the spiritual integrity and freedom of choice from all others. It at once leads to the assumption of authority over the conscience and the minds of others, thence to intolerance; from intolerance to persecution—the worst form of vivisection.

What have the sincere anti-vivisectionist and the sincere vivisectionist in common? What have the sincere believers in and practicers of two opposing religions, or principles of conduct, in common? What else but their sincerity? Their principles are antithetical, their practices, therefore, are opposed. The sincerity is the same in both cases.

Seeing only their differences in principle and in practice, seeing not at all their common sincerity, each proceeds to the extent of his power to compel the other. Thus a breach is opened, all perception of Universal Brotherhood is lost and mutual hatred takes the place of mutual consideration and discussion; force is substituted for education, and "the whole creation groans in travail because of the iniquities of man."

The sincerity which alone affords a common ground, the true principle for brotherly discussion, has been made into a weapon of destruction. Each refuses to recognize, because he has become blinded to the good faith, the sincerity of the other, and no progress, no amelioration, no morality is possible; for the supreme principle of all, the principle of brotherhood, of charity, has been disregarded by both.

We all of us continually confuse a system of thought, and the practices which necessarily flow from it, with the individual to whom that system of thought is his moral foundation, to whom it is sacred; which, therefore, he never questions and to which the more he is sincere by nature the more he is true in his conduct. Fundamentally this confusion, where it exists in any man, arises from his failure to question the foundation of his own faith. Having accepted a given code the sincere individual habitually questions only his own conduct for its conformity or non-conformity with his accepted code. Even supposing the accepted system to be in very fact the true one, it is a fundamental error for the believer in it to

fancy that to tolerate a false system is to approve of it, and to tolerate the sincere application of that false system in conduct by a brother man is to approve of his practices. "Judge the act and not the person" is a profound and far-reaching Occult precept. If our erring brother is sincere, then his weaknesses, errors and faults of conduct are due to the fallacy of his fundamental principles and not to his application of them.

Abstractly, no one would question that many vivisectionists, say, show their spiritual honesty and their moral integrity by openly preaching and publicly practicing what they profess and believe to be true principles. Such a man is to be respected, however much we may oppose his principles and condemn his practices. We have to remember also that the vivisectionists not only themselves sincerely believe their practices to be in the interest of true knowledge and for the welfare of the sick, but also that they are supported and fortified by the preponderant force of public opinion. In other words, the majority of their fellow men believe in the same principles and desire to avail themselves of the practices which flow from them. The vivisectionists inflict pain on their younger brothers, the animals, but their moral position is that they are doing evil in order that good may come from it—that "the end justifies the means." This is the identical moral position of the sincere religionist in inflicting pain upon his fellow men whose views of God differ from his own. Is there any difference in their moral position from that of the Theosophist or anti-vivisectionist who condemns his fellow man for being true to *his* convictions, will have naught to do with him, and considers him "not worthy of favorable mention?"

George Washington owned slaves, raised tobacco and traded in rum, not only as a means of livelihood but as the foundation of his fortune. Shall we, therefore, condemn George Washington, see no good in him and say that he "is not worthy of favorable mention" because we are opposed on principle to tobacco, to alcohol and to human slavery? Is not the taking of such a position as this but a first and preparatory step inevitably leading to the infliction of mental and moral slavery on others and to becoming at best ourselves mere slave owners and slave drivers of the mind and conscience of others?

What does all this flow from? Does it not flow, in the first instance, from human nature itself; from our failure to perceive the essential fallibility of human nature, a practically universal misconception of good and evil, right and wrong—a practically universal failure to recognize that good and evil are not in actions, not in laws, not in codes of any kind, but in the man himself and his fundamentally true or false perceptions of life and conduct?

In the second instance, does not all this flow in fact from a false idea of the fundamental nature of man himself? That fundamental

nature is not physical, is not mental, is not moral, is not *human;* it is divine. Who sees that? Who acts upon that basis—vivisectionist or anti-vivisectionist, Theosophist or non-Theosophist?

The personal God idea permeates human nature. It is the idea that duty consists in the regulation of the conduct of others instead of one's own; that there is any final authority outside the man himself as a spiritual being. When one comes to think about it, the God of the Bible is the eternal vivisectionist: he who permits endless pain to be inflicted on the true believer all during life on earth and who inflicts endless tortures in hell upon all immortal souls who either never heard of him or cannot honestly believe in him as well as on the rank and file of ordinary culprits.

This outside God, whose whole revelation and whose whole practice is an accepted model for human unquestioning obedience and, therefore, emulation, is the real enemy of all sincere men, Christian and non-Christian alike. An irresponsible God means man with a fundamentally false sense of responsibility and, therefore, of duty. The well-nigh universal idea of duty is to try, first, to proselyte him whose views are different from our own; then to try what is called "moral suasion," then the "appeal to reason" and, these defaulting, to resort to force. What is this but universal vivisection continually practiced by us all upon each other? With this fallacious fundamental conception what becomes of charity? It remains true today as it always has been true, in the words of Buddha, "Hatred ceases not by hatred, hatred ceases only by love." And what is love but the spiritual perception of Universal Brotherhood? Any practice, any conduct, any speech, any thought, any "principles" which do not stand the test of love, the test of brotherhood, are "not worthy of favorable mention." But seeing that there are weaknesses and defects as well as strength and virtues in human nature itself, each one of us must be on guard lest the very good in him becomes an instrument of evil, that is to say, of uncharitableness, of unbrotherliness. In the words of Mr. Judge:

> "Now having studied a good deal along Theosophical lines we ought all to begin to practically apply our studies. They teach unity and non-separateness. Not a mere general unity but a similarity and communion in every part of the nature. If there is uncharitableness, if there is harshness and unbrotherliness in the race, they exist also in us if only in the germ. Our duty, therefore, is to continually encourage in ourselves the active qualities which are the opposites of these. The Soul is aware of what it requires. It demands altruism—Universal Brotherhood and charity—without which the very highest practice turns to dust and ashes in the mouth."

ANTIQUITY OF MAN

STORIES IN STONES

. . . man, in this Round, preceded every mammalian—the anthropoids included—in the animal kingdom. (*Secret Doctrine,* 1888, II,1)

. . . he (man) and his highest faculties *cannot* be proved on any conclusive evidence to be "as much products of evolution as the humblest plant or the lowest worm." (*Isis Unveiled,* I,153)

. . . The antediluvian ancestors of the present elephant and lizard were, perhaps, the mammoth and plesiosaurus; why should not the progenitors of our present human race have been the "giants" of the *Vedas,* the *Völuspa,* and the Book of *Genesis*? (*I.U.,* I,153)

These "Men" of the Third Race—the ancestors of the Atlanteans—were just such ape-like, intellectually senseless giants as were those beings, who, during the Third Round, represented Humanity. (*S.D.,* I,190)

The claim that physical man was originally a colossal pre-tertiary giant, and that he existed 18,000,000 years ago, must of course appear preposterous to admirers of, and believers in, modern learning. (*S.D.,* II,9)

. . . The fact that the bones of the mammoth and mastodon, and, in one case, those of a gigantic salamander, have been mistaken for human bones, does not make away the difficulty that, of all the mammalians, man is the only one whom science will not allow to have dwarfed down, like all other animals, from the giant *homo diluvii* to the creature between five and six feet that he is now. (*S.D.,* II,352)

And, as the very existence of those gigantic ancestors of ours is now questioned—though in the *Himavats,* on the very territory belonging to you, we have a cave full of the skeletons of these giants—and their huge frames when found are invariably regarded as isolated freaks of nature, so the *vril* or Akás—as we call it—is looked upon as an impossibility, a myth. (*Letter from a Mahatma,* decade of 1888)

Between the methods of Theosophy and the methods of science two radical differences exist. Theosophy teaches that attempted acquisition of knowledge in the absence of a true ethical attitude within the investigator is self-obstructive; and it upholds a moral standard undreamed-of by science. Whereas science teaches that knowledge has nothing to do with ethics.

Theosophy further teaches that the Universe, proceeding from an indivisible primal Existence, can no more contain divisions between forms of knowledge than can the ocean separate its drops. To this science renders lip-service and diverges from it in practice.

True synthesis resides in Theosophy alone; but cannot be found there by scientists whose pride and prejudice prevents their study therein. Thus operates Karma.

Whosoever denies the existence of Soul, in his heart, unfeelingly and without proof, condemns to despair every man whose physical life has not been a success. If immortality be a truth, it dwarfs all other truths which are, or are to be, discovered. Scientists who

render it an *a priori* denial, without proof, by this wanton and selfish negation cut themselves off from ever determining as a fact whether it be true or false.

A noted biologist recently stated that he refused to accept the possibility of a vital principle because it would cut off hope of further knowledge through the methods of science. This attitude constitutes the sole "proof" of the soul's non-existence possessed by science—and not a word from any colleague was heard in protest against this attitude. Thus there is no scientific "proof" of the soul. Since the axiom at the base of scientific methods is its *denial,* is there any means whereby such methods can prove or disprove, whatever the facts may be? Nevertheless, there can be made visible, even to the most hardened, the numerous and ineluctable difficulties arising from this denial.

Laying aside claim and pretense, and looking at facts undefiled, upon what base is the animal ancestry of man constructed? In truth, its material is the law of analogy; and its mortar, acceptance of man as a soulless animal. It is, nevertheless logical throughout, provided we are blind to any psychic difference between man and animal.

If we admit such an immaterial factor—and its proofs are legion—then we have to postulate, in accordance with the processes of Nature, a law governing its evolution. Theosophy has that law, and in addition presents a history of man's *physical* evolution far more in accordance with analogy, with the proven modes of natural action, than any scientific theory.

Among the contradictions of the scientific theory is this: Either there is a mind, a soul in man, distinct from any possession of the animal kingdom, or there is not. If it does not exist, then everything in man is a development of a trait latent in the animal, and human mind is a sublimated animal mind. Then, since in all geological history the animal mind has undergone only such slight change as the difference between the highest and lowest animals, how could the human mind, that of—scientifically—the youngest of the animals, have undergone such vastly greater development?

If there is a soul, a psychic difference between man and animal, whence its origin? If he has always possessed it, has it not set him apart from the whole line of animal evolution; directed for him a different destiny then as now?

Theosophy, seeing no break in natural processes, solves the whole difficulty and reconciles both views logically. In truth, the human soul is latent in the animal; in truth, it is in him separate, distinct, and independent in action, and was developed by precisely the endless process, in vast and distant periods, called for by logic and analogy. Thus Man is the heir of the ages, in his physical body antedating the mammals, in his soul antedating the solar system.

On a day which will be seen by many a reader, science will be forced to recognize the *meganthropos,* the co-dweller with the giant animals.

Thirty odd years ago, a Mr. Hull was led to a remarkable discovery by Indians of the Grand Canyon, Arizona. Samuel Hubbard, Curator of the Oakland Museum, fell heir to this discovery, and for these three decades has found himself a martyr seething in the fires of scientific contempt and derision.

In the Autumn of 1924, Mr. Hubbard at last succeeded in obtaining backing, and even the company of an orthodox scientist, Dr. Charles W. Gilmore, of the United States National Museum. In the course of the expedition the discoveries described in this magazine in June, 1924, were photographed, casts were taken, moving pictures of the casting process secured, and the whole discovery amplified.

The points in the discovery now made scientifically "respectable" are the actual existence of the ibex in America—which confounds present theories; (note well that the Ibex is found associated in Europe with those cave-men who were the remnants of Atlantis); carvings of mammoths, dinosaurs, and ostriches; symbols of the Wisdom-Religion; a vast number of carvings and drawings admittedly confusing and unexplainable to science; and *dinosaur tracks in the same slab of rock with tracks of a feline animal of apparently modern type.* This last discovery upsets the whole scientific relation of the animal periods. And, as in the "Cascadia" discovery, many of the carvings are covered with "desert varnish," which betokens an age out of all relation to accepted theories as to human descent.

Dr. Gilmore acknowledges the tremendous scientific importance of these discoveries, over his own signature, in a manner which lifts Mr. Hubbard from the ranks of the charlatan to which he has so long been relegated.

Dr. Gilmore saw the sandstone tracks of giant human beings. He saw a petrified body also. But Dr. Gilmore sees in the body precisely "an isolated freak of nature." As to the tracks, after trying to explain them as the remains of some kind of peculiar shellfish—certainly an improvement on the "ground-sloth" usually advanced in such cases—he frankly threw up his hands and left them as "unexplained." However, they do not present quite so much difficulty to the Theosophist; and to him, likewise, there is no mystery in the appearance of dotted inscriptions of the kind described by H. P. Blavatsky as the written records of the earlier races. Some day the "rosetta stone" for these ancient runes, so widely distributed over the world, will be found. And then will be seen a true *Ragnarok* of the gods of science.

The times move, even though to impatient enthusiasm for truth their pace seems dream-like; and the day is not far off when, as H. P. Blavatsky predicted, Darwinism will form but a modified part of the true and all-inclusive view, which sees spiritual power and spiritual intelligence as the dominating factors behind every manifestation.

What will be the effect of such a change, whenever it may come? Visualize a state of things wherein men will know themselves to be timeless and ageless, will know that physical being is worthless except insofar as it serves the far-off aims of Soul; wherein they will know that, as the body lives by food, the Soul lives by the practice of the virtues, by altruism on the highest plane—the altruism which reckons metes of no limits, and bears in its action no taint of self-centering.

THE PRINCIPLE OF CONTINUITY

A flower blossoms; then withers and dies. It leaves a fragrance behind, which, long after its delicate petals are but a little dust, still lingers in the air. Our material sense may not be cognizant of it, but it nevertheless exists. Let a note be struck on an instrument, and the faintest sound produces an eternal echo. A disturbance is created on the invisible waves of the shoreless ocean of space, and the vibration is never wholly lost. Its energy being once carried from the world of matter into the immaterial world will live for ever. And man, we are asked to believe, man, the living, thinking, reasoning entity, the indwelling deity of our nature's crowning masterpiece, will evacuate his casket and be no more! Would the principle of continuity which exists even for the so-called *inorganic* matter, for a floating atom, be denied to the spirit, whose attributes are consciousness, memory, mind, LOVE! Really, the very idea is preposterous. The more we think and the more we learn, the more difficult it becomes for us to account for the atheism of the scientist. We may readily understand that a man ignorant of the laws of nature, unlearned in either chemistry or physics, may be fatally drawn into materialism through his very ignorance; his incapacity of understanding the philosophy of the exact sciences, or drawing any inference by analogy from the *visible* to the *invisible*. A natural born metaphysician, an ignorant dreamer, may awake abruptly and say to himself: "I dreamed it; I have no tangible proof of that which I imagined; it is all illusion," etc. But for a man of science, acquainted with the characteristics of the universal energy, to maintain that *life* is merely a phenomenon of matter, a species of energy, amounts simply to a confession of his own incapability of analyzing and properly understanding the alpha and the omega even of that—matter.—H.P.B., *Isis Unveiled*.

ON EVOLUTION

THE doctrine of Metempsychosis has been abundantly ridiculed by men of science and rejected by theologians in the West, yet if it had been properly understood in its application to the indestructibility of matter and the immortality of spirit, it would have been perceived that it is a sublime conception.

If the Pythagorean metempsychosis should be thoroughly explained and compared with the modern theory of evolution, it would be found to supply every "missing link" in the chain of the latter. For lack of comprehension of this great philosophical principle, the methods of modern science, however exact, must end in nullity. Matter is as indestructible and eternal as the immortal spirit itself, but only in its particles, and not as organized forms. The lower orders of forms, before they develop into higher ones, must emanate from the higher spiritual ones. This specialization has been in all ages the stumbling-block of metaphysicians. If there is such a thing as existence in the spiritual world after corporeal death, then it must occur in accordance with the law of evolution. It takes man from his place at the apex of the pyramid of matter, and lifts him into a sphere of existence where the same inexorable law follows him. And if it follows him, why not everything else in nature?

If, somewhere, in the line of ascent from vegetable or ascidian to the noblest man a soul was evolved, gifted with intellectual qualities, it cannot be unreasonable to infer and believe that a faculty of perception is also growing in man, enabling him to descry facts and truths even beyond our ordinary ken. Why should there be an attraction between the molecules of matter, and none between those of spirit? If, out of the material portion of the "ether," by virtue of the inherent restlessness of its particles, the forms of worlds and their species of plants and animals can be evolved, why, out of the spiritual part of the ether should not successive races of souls, from the stage of monad to that of man, be developed; each lower form unfolding a higher one until the work of evolution is completed on our earth, in the production of immortal man?

Now, will any one presume to say that out of a given number of molecules, originally and constantly homogenous, and all energized by the same principle of evolution, a certain number can be carried through to the final result of evolving immortal man, and the others not be allowed to progress? Why should not *all* these "molecules" have an equal future before them? If there is a developed immortal spirit in man, it must be in everything else, at least in a latent or germinal state, and it can only be a question of time for each of these germs to become fully developed.

Both the human spirit and soul are pre-existent. But, while the former exists as a distinct entity, an individualization, the soul exists as pre-existing matter, an unscient portion of an intelligent whole. This doctrine of God being the universal mind diffused through all things, underlies all ancient philosophies. *Annihilation* means only a dispersion of matter in whatever form or semblance of form it may be; for everything that bears a shape was created, and thus must sooner or later perish, *i.e.*, change that shape; therefore, as something temporary, though seeming to be permanent, it is but an illusion. When the spiritual *entity* breaks loose forever from every particle of matter, then only it enters upon the eternal and unchangeable Nirvana. The doctrine of a gradual refusion of the human *soul* into the essence of the primeval parent spirit, was universal at one time. But this doctrine never implied annihilation of the higher spiritual *ego*—only the dispersion of the *external forms* of man, after his terrestrial death, as well as during his abode on earth. In the ancient philosophy there was no "missing link." As by gradual progression from the star-cloudlet to the development of the physical body of man, the rule holds good, so from the universal "ether" to the incarnate human spirit, they traced one uninterrupted series of entities. These evolutions were from the world of spirit into the world of gross matter; and through that, back again to the source of all things. The "descent of species" was to them a descent from the spirit, primal source of all, to the "degradation of matter."

It is by the spirit of the teachings of both Buddha and Pythagoras, that we can so easily recognize the identity of their doctrines. The all-pervading, universal soul *is* Nirvana; and Buddha, as a generic name, is the anthropomorphized *monad* of Pythagoras. Every man may become a Buddha. The immortal spirit overshadows the mortal man. It enters into him, and pervading his whole being, makes of him a god, who descends into his earthly tabernacle. Modern science holds but to a one-sided physical evolution, avoiding and ignoring the higher or spiritual evolution. The ancient sages, ascending to the UNKNOWABLE, made their starting-point from the first manifestation. Evolution began with them from pure spirit which, descending lower and lower, assumed at last a visible and comprehensible form, and became matter—METEMPSYCHOSIS, the progress of the soul from one stage of existence to another; SPIRIT, the immortal, immaterial, and purely *divine* principle in man. MAN is a little world—a microcosm inside the great universe. Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come.—*Isis Unveiled.*

AMONG FRIENDS

A VISITOR from unwonted spheres was with us that night: Dr. Galen of the A.M.A.! Our own medical friend had met him at a professional convention, inveigled him to a Lodge meeting and then to dinner.

Anxious to diagnose the reactions of his taciturn colleague, Doctor seized upon a newspaper item as means of drawing him out.

"I see," said he, "that they have arrested several prominent residents of Washington for evading vaccination."

"Fine move," remarked Dr. Galen. "Washington is *civilized*. Wish they would extend the same system over the whole country!"

"Yes!" growled Captain Blunt, who can always be depended upon to pour oil on the troubled flames. "Unfortunately, there *are* still a few places in the country where personal rights exist!"

Dr. Galen, suddenly discovering the source of the subtle irritation which had kept his nerves on edge all evening, turned upon it as though spurred.

"Personal idiocy!" he snapped. "Any man so inconsiderate of others *ought* to lose his rights!"

Captain Blunt's craggy features became softly illumined like the glow of a hungry cat viewing an unprotected canary.

"What others?" he inquired, with suspicious gentleness. "The vaccinated?"

Dr. Galen, about to plunge recklessly into this tempting opening, saw in time the pitfall before him, and adroitly—albeit rebukingly—shifted his method of attack and its objective.

"I wonder," he said diffidently to Doctor, "if you would mind my mentioning what seems a radical inconsistency in your Theosophical philosophy?"

"My friend," said Doctor, "we would forgive *anything* to a man who could point out what we have failed to find in fifty years of fairly thorough study!"

"Well, it is this: as I understand it, the very backbone of your teachings consists of altruism; and to be frank, I have never encountered a nobler or loftier presentation of that ideal—*in the abstract*. But in the matter of practical application it seems to me that you diverge farther from precept than do any of the popular religions —or rather superstitions.

"Now, for instance, I know no class of men more whole-heartedly devoted to the cause of humanity, in a practical way, than those whom you term 'vivisectionists'; yet you refuse even to tolerate them—in spite of the fact that they have the 'goods' to show, where Theosophists, so far as I can see, do not even make a pretense of ameliorating the physical troubles of humanity. And that, as you

surely realize, is the goal of all altruism and ethics! I grant you that a certain amount of preparatory idealism and propaganda is legitimate; yet here you are, fifty years from the founding of your movement, and not yet down to 'brass tacks'!"

The Captain sat up as though stung, met Browser's eye, remained immobile for a moment; then, discovering his mouth still open, closed it carefully and sank back. His method of controversy, effective in its place, is a bit Neanderthal for the drawing room; and he knows it—when reminded!

"Some people," murmured Mr. Browser, "might not agree with you that physical ease is the goal of ethics. However, don't you think it is necessary, if one is to argue logically, to lay aside the matter of good intentions?—with which a certain region," he added, glancing at the Captain, "is said to be paved. Good intentions and self-sacrifice in themselves do not indicate wisdom. Every false and fiendish cult the world has ever seen has had its martyrs!"

"Perhaps you are right"; said Dr. Galen; "let's confine ourselves to the cold facts—they are sufficient!"

Whereupon our artilleryman, the Judge, went into action; deploying his batteries at the antipodes, as is his wont, in order to surround the enemy from all points of the horizon.

"*Are* facts sufficient?" he asked.

"Pardon me?"

"Well, if you find an automobile wheel in the road, the wheel is a *fact;* but of what use is it? Is it not quite meaningless without other facts, such as the engine, the chassis, and the axles, to set beside it? Moreover, would these facts, all of them together, be of any benefit to you without *something else?*"

"Why, no; you have to understand their use!"

"Just so; then, Doctor, how far do you understand the use of your vaccines, your serums, your therapeutic methods in general?"

Dr. Galen betrayed signs of warmth.

"At least well enough," he said crisply, "to know when and where they eliminate human misery!"

Here the Captain—who bears deep and bitter mental scars anent *some* of the effects of serums and vaccines—again showed signs of eruption, and again was unobtrusively subdued by the watchful Browser.

"That," returned the Judge, "reverts to your doctrine that physical ends are the ultimate; and enters upon the question of the *use* of a fact. A telephone wire strung in Central Africa has a certain use to the lineman, but another to the innocent savage—who cuts it into four-inch pieces to load his missionary gun with!

"Referring again to the automobile, what is necessary to the use of the parts is an understanding of the *connection* between them.

Is it not a fact, Doctor Galen, that the lines between the branches of science are breaking down; that no one can say in these days where, for instance, chemistry ends and physics begins, or where biology ends and chemistry begins, or where physiology merges into *psychology?*"

"Right; in fact, it is brought home to me in my practice that I am constantly hampered by not knowing more about the other branches."

"Then, Doctor, have you ever studied the *science of morals?*"

"Why, no! Have to leave that to the philosophers; not in my line!"

"Is cancer in your line?"

"What?"

"Is it not a fact that jealousy and malice predispose to cancer, and that mental states are often causes of catarrh, Bright's Disease, and diabetes?"

"Well, yes, to a certain extent."

"Then, is there not a plain indication of a hidden Law? Since the discoveries of every hour indicate the unity of law—since the idea that an effect can arise without a cause is an exploded superstition, then why eliminate the law of cause and effect from the only realm which interests the human being—*his own feelings?*

"If we are to accept the universality of law, then we have to recognise that no man can suffer from a cause not set up by himself; conversely, no man, finding himself suffering, can escape other than by action in the opposite direction from that which brought his troubles upon him. Then the true cure of disease, mental or physical, lies in *right action and right thought,* and *unselfishness* is the only true criterion of right. What 'self-induced and self-devised effort,' what self-discipline and self-control, what altruism, is involved in passively sitting in a chair to be injected with the remains of the agony of helpless and *unoffending* beings?"

"Your argument sounds reasonable, as far as I can follow—which I admit is not far—but how about the cures and prevention of disease by just such methods?" asked Dr. Galen.

"You can check the pain from a stomach ulcer with an opiate, Doctor; does it *cure* the patient? On the contrary, it is more likely to blind him to his condition and lead him to put off a cure. If, as is taught, benefiting by 'animal experimentation' only deepens the hidden mental and moral lesion which produced the original cause, the trouble *must and shall* break out in worse form, if not in this life, in another. A physical disease is a mental or moral trouble on its way *down and out:* to be removed by medical means, if available, and only when untainted by the infliction of misery on other beings."

"Ah, but I have you there, Judge! *Where are* all these terrible outbreaks of suppressed causes? You are still on the plane of theory, you see!"

"How about it, Doctor," said the Judge to our own medico. "I have brought the argument down from generals to particulars! It is up to you to supply the particulars!"

"If Dr. Galen will give me a half-hour at my office tomorrow," said Doctor, "I will supply him with some very particular particulars. In the meantime, I might deal with one or two general particulars. It is no secret, that medical science seems almost helpless before the increase in circulatory diseases, focal infections—some of which lead to heart trouble, which is becoming one of the serious problems—cancer, etc. Now, insofar as *physical* causes of cancer are concerned, it seems agreed that clogging of circulation, introduction of foreign matter, irritations, too rapid growth of cells, etc., tend toward cancer as well as the other conditions mentioned. Dr. Galen, *do you know any practice better calculated to produce those conditions than inoculation* of animal products?"

Dr. Galen gasped, turned red, then a little gray.

Mr. Browser fished a clipping out of a pocket which resembled a waste basket.

"Here is something along that line. Here we have a medical man who says that medical research has resulted in practically no gain; some diseases have been eliminated, only to be replaced with others slower in action but more painful; the causes of tumors, cancers, and circulatory diseases are unknown; and in general the only real hope seems to lie along new lines as yet undiscovered. Not only that, but he evidences some intuition as what those lines *really* are, when he says that knowledge of the conditions which bring about judgment, imagination, kindness, and courage, would be of immensely greater benefit than the elimination of plague, cholera, and typhus from the earth!"

"Oh, some malcontent or notoriety-seeking graduate!" said Dr. Galen impatiently.

"Perhaps a malcontent; but hardly a recent graduate; in fact, *Dr. Alexis Carrel, the noted vivisectionist!*" smiled Mr. Browser.

As the meeting broke up, a decidedly shaken Dr. Galen, after promising to go through Doctor's files, was escorted to his room by the courteous Judge.

"Well, fellow-sufferer," remarked Mr. Browser. "Do you think anything registered?"

"Possibly"; said the Captain. "If it did—who knows but it may be the beginning of the end of this vivisection nightmare?"

"And the beginning of Dr. Galen's martyrdom by his colleagues," added Mr. Browser softly.

STUDIES IN THE SECRET DOCTRINE

VIII

The Law of Sacrifice

SACRIFICE is a much misunderstood word. Its association with religious and ascetic notions has given it a wrong significance. In the East the conception has deteriorated till yagna or yajna for some is akin to animal-sacrifice at the altar of gods, for others sundry ritualistic performances. In Christendom "the sacrifice of Christ who died on the Cross for our salvation," with its attendant vicious belief in vicarious atonement, is the corrupted expression of a sublime truth known to the world centuries before the Christian era. What the significance of Yagna-Sacrifice is for the student of the esoteric philosophy can well be gathered from the Note on yajna in H. P. Blavatsky's *Theosophical Glossary*.

That Self-energized, will-full and thought-full offering which Wisdom makes for the growth of the weak and the ignorant, joyously because with a purpose, is Sacrifice or Yagna. Mother Nature bountifully emptying herself in her milliards of forms makes such a sacrifice. With full knowledge the Masters follow that Example, who draw from the Night of mortal existence Their Disciples, one by one, into the Light of Immortality. The gratitude-expression of the chela of old was this:

> Salutations to the glorious Guru. He opened, with his collyrium-stick, my sight blinded by the darkness of ignorance and restored to me the Light of Wisdom. Salutations to the glorious Guru.

The milliards of forms in and of Nature are but the expressions of her One Life. The child is formed of the mother-substance—bone of her bone and flesh of her flesh. The disciple embodies the indivisible One Wisdom of the Master—and every chela-follower has his guru-predecessor, in one Holy chain spoken of as Guru-parampara.

Because Nature is one, beings in Nature act and re-act on each other; thus circles and cycles are formed; the larger circle narrowing itself to meet and mingle with the smaller and the latter expanding and becoming one with the former, produce the phenomenon, Sacrifice. It is necessary, therefore, at the very outset of this study to examine the following in the light of what has been said:

> The Secret Doctrine points out, as a self-evident fact, that Mankind, collectively and individually, is, with all manifested nature, the vehicle *(a)* of the breath of One Universal Principle, in its primal differentiation; and *(b)* of the countless "breaths" proceeding from that One Breath in its secondary and further differentiations, as Nature with its many *mankinds* proceeds downwards toward the planes that are ever increasing in materiality. The primary Breath informs the higher Hierarchies; the secondary—the lower, on the constantly descending planes. (II,492)

Just as all human beings, however ignorant of Reincarnation and Karma, are reborn again and again to work out the effects of causes which they generated in former lives; just as all human beings suffer as well as profit from the age-yuga in which they are evolving, though most of them are not aware of the workings of the Law of Cycles; so also all human beings, however unrecognizant of the fact, benefit from the sacrifices of the hosts of higher intelligences, and also sacrifice themselves for the benefit of the hosts of lower intelligences. Says the *Secret Doctrine:*

> The AH-HI (Dhyan-Chohans) are the collective hosts of spiritual beings . . . who are the vehicle for the manifestation of the divine or universal thought and will. They are Intelligent Forces that give to and enact in Nature her "laws," while themselves acting according to laws imposed upon them in a similar manner by still higher Powers; but they are not "the personifications" of the powers of Nature, as erroneously thought. This hierarchy of spiritual Beings, through which the Universal Mind comes into action, is like an army—a "Host," truly—by means of which the fighting power of a nation manifests itself, and which is composed of army corps, divisions, brigades, regiments, and so forth, each with its separate individuality or life, and its limited freedom of action and limited responsibilities; each contained in a larger individuality, to which its own interests are subservient, and each containing lesser individualities in itself. (I,38)
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> Stanza IV shows the differentiation of the "Germ" of the Universe into the septenary hierarchy of conscious Divine Powers, who are the active manifestations of the One Supreme Energy. They are the framers, shapers, and ultimately the creators of all the manifested Universe, in the only sense in which the name "Creator" is intelligible; they inform and guide it; they are the intelligent Beings who adjust and control evolution, embodying in themselves those manifestations of the ONE LAW, which we know as "The Laws of Nature." (I,22)

The human constitution is a composite one. Man's highest or Spirit-pole is a portion of the One Life, universal and unitary. It emerges from its state of spiritual unconsciousness and migrates to the plane of mentality still intellectually unconscious and from there its inherent energizing power functions. Like the grub which becomes chrysalis and butterfly, Man, or rather that which becomes man, passes through all the forms and kingdoms and human shapes, till self-consciousness comes to birth. Then progressing onward through savagery to citizenship and beyond into the perfect sageship, the Mahatma is born. But all the time it is one and the same Being. That pole of our being which is the lower-material enjoys the sacrificial offering of the higher-spiritual. Thus Buddhi comes to be because Atma limits Itself, by its own inherent power. Body is formed because Prana sacrifices itself as a connecting, nourishing link holding in unison the countless lives who make the form-rupa. Manas sacrifices itself to redeem the Kamic nature by the same law of yagna which joins Buddhi to Manas.

Men are different but Man is one. The human principles elude enumeration, because every man differs from every other, just as there are no two leaves or blades of grass on the whole earth absolutely alike. With one man it is Buddhi that is predominant and stands as number one; with another the Lower Manas; with another Prana; and so on. But all men, without exception, are alike in this, that every principle of their natures is but a part of Nature itself. Every Jiva-atma is but a portion of the Pratyag-Atma; buddhi in man is but a part of Maha-buddhi in Nature; manas comes from Mahat; body is of the earth; its design is part of the Design of Nature; the prana which works with the corpus and its design is like a drop of water from the Ocean of Jiva; Kama, the middle principle, between the two triads of Atma-Buddhi-Manas and Prana-Linga-sharira, and Sthula-deha is but a portion of the universal Kama-Eros, which becomes the blind Cupid functioning on the plane of the lower.

Man is the small copy of Nature, and contains in himself centres through which all the great forces of Nature may be operated. Nay more—man is identical with the Absolute unmanifested, and also with the Deity as we see it manifested in Nature. Man and Nature are one. It is on the acceptance or rejection of the teaching of the *Unity of all in Nature, in its ultimate Essence* that a real comprehension of the cosmogenesis and anthropogenesis of the *Secret Doctrine* depends.

> It comes to this: Mankind in its first prototypal, shadowy form, is the offspring of the Elohim of Life (or Pitris); in its qualitative and physical aspect it is the direct progeny of the "Ancestors," the lowest Dhyanis, or Spirits of the Earth; for its moral, psychic, and spiritual nature, it is indebted to a group of divine Beings. . . . Collectively, men are the handiwork of hosts of various spirits; distributively, the tabernacles of those hosts; and occasionally and singly, the vehicles of some of them. (I,224)

The teaching about the Hierarchies of Intelligences of differing degrees has to be grasped to gain a clearer comprehension of the sacrifice made by those who possess higher forms for the benefit of those who are lower in the scale of evolution. The Law of Yagna is the foundation of manifestation itself, say the ancient scriptures. We fail to perceive the intimate connection existing between Nature and Man because we do not see that of the conflicting principles in us. Differences in Unity is the programme of manifestation and similarly, harmony in the midst of conflict is that of the human stage of evolution. Through the Law of Sacrifice man succeeds in paying his own Karmic debts; through it he learns that the cause and effect aspects of Karma are not to be separated, as they are one in reality; thus man recognizes that pleasure and pain are not to be regarded in the light of reward and punishment but both have to be taken as avenues to experience. *When action*

is performed as sacrifice its re-action is altruistic. Says the *Gita* (pp. 24-25):

> But the man who only taketh delight in the Self within, is satisfied with that and content with that alone, hath no selfish interest in action. He hath no interest either in that which is done or that which is not done; and there is not, in all things which have been created, any object on which he may place dependence. Therefore perform thou that which thou hast to do, at all times unmindful of the event; for the man who doeth that which he hath to do, without attachment to the result, obtaineth the Supreme.

Altruism and selfishness work within our constitution. The lower nature in man failing to appreciate the sacrifice made for it and on its behalf by the higher, wars with other lower natures. Our mentality sharpened in devising tactics and strategy to dodge the voice of conscience and to hide the activity of the Kamic nature competes with other mentalities by the same tricks. Failing to listen to the voice of Buddhi in him, man fails to hear the music of Nature. Permitting Kama to pollute his body of senses, he uses that body to corrupt the bodies of others. When war rages within us we cannot but see confusion abroad. The conflict of human principles pushes the individual to compete with his neighbour. Because of this war and conflict within, even man's virtues often cause him anguish—love producing jealousy, the sense of justice resulting in anger, the ardency of service causing impatience, and spiritual progress itself engendering pride.

If there are barren and fertile periods for human civilization so are there for soul culture. During the barren periods the sympathy or *rapport* existing between all Nature and man is at a low ebb. When that kinship asserts itself man tends towards soul-culture. In the emergence of such kinship the instrument of Theosophy and theosophists plays its part. But every such arousal has to be sustained by self-energization, persevered in by constant effort and heedfulness. The maintenance of the right attitude and its unbroken expression through continuous right approach to all the problems of life compel man to recognize his own individual responsibility to all beings of all kingdoms, to Nature herself. The prolific mother earth, the cleansing waters, the vitalizing fire, the health-giving air, the constructive and regenerating electrical and magnetic forces—to all these is due a great debt. The colour and fragrance of flowers on earth, the brilliance of distant orbs in heaven, the nourishment which plant life bestows on our bodies, that which the beauty and majesty of space bestow on our minds—to them we owe a mighty acknowledgement. Men recognize obligations for kindness done and service rendered by fellow-men; we have not yet begun to realize our responsibility and our duty to all the kingdoms of Nature. It is necessary for us to contemplate how invisible and visible aspects of all Nature flow into us and how from

us radiate beneficent or baneful influences to every kingdom and literally to the four quarters of space itself. "He who enjoyeth what hath been given unto him by the gods, and offereth not a portion unto them, is even as a thief," says the *Gita*.

A clear perception of the Compassion of Nature which is the energy of Sacrifice-Yagna arises from the study of the metaphysics of the *Secret Doctrine*. The impersonal principles embodying themselves in personalities, their return to those ultimate principles as Perfected Individualities results from that study. The book is for the student of Occultism. These really esoteric tenets are not for any other than the quiet contemplative student who, putting aside Kamic-excitements of the lower mind, will brood and ponder over them with the aid of Buddhi-manas or Intuitional Intelligence. Such a study alone destroys the inner conflict and the lustful propensity to live in the objects of the senses. Says the *Voice of the Silence:*

> There Klesha is destroyed for ever, Tanha's roots torn out. But stay, Disciple . . . yet one word. Canst thou destroy divine COMPASSION? Compassion is no attribute. It is the Law of LAWS—eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal.
>
> The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which Is, the more thou wilt become COMPASSION ABSOLUTE.

H.P.B. defines this Compassion as "an abstract impersonal law whose nature, being absolute Harmony, is thrown into confusion by discord, suffering and sin." In Buddhist esotericism this Compassion is the prime attribute of Adi-Buddha and is sometimes called Adi-Bodha, the former embodying in himself the latter or the latter incarnating as the former. This Compassion is the positive characteristic of Paramartha-Satya—the Spirit and Essence of philanthropy, altruism and self-less-ness. The philanthropist is known as Parmarthi, but like so many other sacred words this one also has been used somewhat loosely.

Energizing himself by this Compassion—Paramartha-Satya—the Emancipated Soul on the threshold of final Nirvana performs the supreme Sacrifice of remaining with the darkness of the world and radiating the Light of Wisdom of his own Diamond-Heart. He sacrifices himself for the sake of mankind, though but a few elect may profit by the Great Sacrifice. Not only does such an one remain with the world but incarnates among the children of men; free, He assumes the bondage of flesh; above Karma, he shoulders the responsibility of contacting causes and effects; beyond the influences of yugas and cycles, age by age He is one with their vicissitudes. Says Shri Krishna:

> I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world;

and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.

In these verses of the *Gita* (4th discourse) the student should note the triple law of compensation, cycle and sacrifice in unison. In another place Shri Krishna declares that "Adhiyajna is myself in this body, O best of embodied men."

Contemplation on such Sacrifice-Yagna kindles the Fire of Devotion in the human heart. As the child's first feeling is for its mother, so the first spiritual aspiration of the awakening inner nature is for the Man of Fire, who embodies and expresses that Devotion through his Sacrifice. At his Flame we kindle our little lamp and, protecting it against the winds of impurity, the fogs of superstition, the mists of sense-attractions, the biting snows of selfishness, we march forward to the Holy of Holies.

IMMANENCY OF DEITY

To accept the Bible as a "revelation" and nail belief to a literal translation, is worse than absurdity—it is a blasphemy against the Divine majesty of the "Unseen." If we had to judge of the Deity, and the world of spirits, by its human interpreters, now that philology proceeds with giant-strides on the fields of comparative religions, belief in God and the soul's immortality could not withstand the attacks of *reason* for one century more. That which supports the faith of man in God and a spiritual life to come is *intuition;* that divine outcome of our inner-self, which defies the mummeries of the Roman Catholic priest, and his ridiculous idols; the thousand and one ceremonies of the Brahman and his idols; and the Jeremiads of the Protestant preacher, and his desolate and arid creed, with no idols, but a boundless hell and damnation hooked on at the end. Were it not for this intuition, undying though often wavering because so clogged with matter, human life would be a parody and humanity a fraud. This ineradicable feeling of the presence of some one *outside* and *inside* ourselves is one that no dogmatic contradictions, nor external form of worship can destroy in humanity, let scientists and clergy do what they may. Moved by such thoughts of the boundlessness and impersonality of the Deity, Gautama-Buddha, the Hindu Christ, exclaimed: "As the four rivers which fall in the Ganges lose their names as soon as they mingle their waters with the holy river, so all who believe in Buddha cease to be Brahmans, Kshatriyas, Vaisyas, and Sûdras!"—*Isis Unveiled.*

"INTERFERING WITH KARMA"*

Question—Is it right to restrain the impulse to benefit another, either by teaching or by furnishing necessities for physical use, for fear of interfering with Karma?

Answer—A little more ought to be said upon this question. It has been raised in several places, and is due to a slight misconception of what karma is, and also as to our position as men in the whole natural scheme, whether as judges or as executors. If karma were something about each man which we could plainly see, as, for instance, if each one of us had written upon him what was his karma and what punishments or rewards should or should not be meted out to him, then it would be easy for one to say in any particular case what one should do in the premises. But such a state of things does not prevail. No one of us knows the karma that is coming to another or to himself, and it is only when events have arrived that we know. For each event small and great is karma, and the result of it as well as the maker of new, since this great law is action and the results of action. Hence, even if we knew the coming karma or that which was due and should then decide, "I will help this person although I know it will interfere with karma," acting accordingly, we could not interfere in the least, because it would still be karma. This is an absurdity, but it is just the absurdity of those who talk of interfering with karma. We cannot interfere with it, for it is beyond our power, and we are, indeed, the very instruments it uses to carry out the decrees we have ourselves been the means of passing. The idea of possible interference has arisen out of the statement now and then made that Adepts have not done this or that because it would interfere with karma; but this has not been understood. What was really meant by such words was that the Adepts themselves are karma just as we are, only they see what we do not, and, as some of us asked for a reason, they said they would not interfere, or, in other words, the law is strong and no being, god or devil or man, can interfere with it. Any attempt to "interfere" is merely new karma carrying out that seed of karma already sown, no matter how many ages or years ago. But, still further, it seems to me that if we assume to decide what we shall do out of fear that our brother may not be sufficiently punished, we not only lay up wrath against ourselves, but at the same time set the germs in our own character which will sprout in selfishness and pain. We need not fear that karma will not do justice. It often does it by offering to us a chance to help another, and, if we stand aside, it will at another day give us the punishment for our selfishness and arrogance.—*W. Q. J.*

**The Theosophical Forum*, February, 1891.

ON THE LOOKOUT

Are Diseases Evolutionary?

An orthodox organization, the League for the Conservation of Health, asks this question in the *San Francisco Examiner,* April 5, 1925. Presumably the writers have taken note of the recent discoveries proving the self-transformatory possibilities of bacteria; and *nota bene* that some of these organisms, harmless saprophytes, become dangerous *when journeying from one organism to another of a higher type.* This is a striking example of biological miscegenation, of which vaccines and serums are the archetype.

The League says of encephalitis ("sleeping sickness"):

> In its present form this disease is less than eight years old. In that time, it has invaded thousands of communities in practically every country in the world, and apparently is only in its infancy, either in prevalence or in the harm it may yet do to the human race. There is probably no other disease that is now receiving the serious attention of so many of the best medical research workers. In searching, searching, searching, for the cause, all sorts of hypotheses are being put forth for testing and all sorts of experiments are being planned and executed.

All sorts of hypotheses—except that of moral causation! All sorts of experiments—so long as they are in line with the orthodox materialistic bias and cling to vivisection as the method! But inference from the anciently known Law of Correspondences would seem to indicate a possibility of this disease having its real origin in the spiritual lethargy which dominates almost the whole of present-day mankind.

The same article contains more illuminating information. One-eighth of the officers of the United States Army and Marine Corps were found to be suffering from a marvelous miscellany of physical troubles, most of which show possibilities of connection with circulatory disorders, when not directly due thereto. These men are physically and mentally the pick of the nation; they have the "benefit" of inoculative medicine to an extent unknown elsewhere; their sanitary surroundings are the best available, and they are under continual medical supervision.

Small wonder the article quotes this fact as a warning to "those emotional uplifters who by their propaganda seem destined to have us all living to be a hundred within another year or two!"

The Visitation of Plagues

Many diseases seem to have been controlled—though chiefly by sanitation rather than otherwise. In the war epidemics more millions died of influenza than had ever perished of disease at one time in the history of the race. Nothing is known of the real cause of influenza, and its Protean changes baffle the ability of medicine

to keep track of them—as in the fatal outbreak in Chicago, in March, 1925.

And what was the origin of the mysterious epidemic of typhoid which raised the rate four times in 104 cities, during January?

Why was it that we had the first fearful epidemic of infantile paralysis in New York in 1916? Was there a connection between that and the outbreak thereof in military camps, *full of men newly serumized,* which was so serious and wide-spread in 1917? And why did these thousands of healthy and picked men die spontaneously of every variety of trivial ailment, just after induction and vaccination, until the soldier death rate became *hundreds of times that of the civilian population?*

Dr. I. S. Falk *(Scientific Monthly,* April, 1925) discusses the problems of epidemiology in a manner which should awaken the innocent layman who dreams that the characteristics of germs are all known. The cause of smallpox and some other serious diseases is as unknown as that of cancer. There is no light on "germ carriers" who slay others, but remain unaffected. The connection between weather and influenza is obvious, but unknown as to nature.

Incidentally, regarding the article on saprophytes, it is revealed that many harmful organisms are "morphologically identical" with harmless forms. In other words, there is no ascertainable difference except by the effect.

Dr. (Senator) Royal S. Copeland states that a healthy man with sound tissues is impregnable to disease germs. Then are disease germs causative factors, or secondary *assistants to disease,* and camp followers?

SMALLPOX

The smallpox question has always been the fiercest field of battle between vivisectionist and anti-vivisectionist. A propagandist pamphlet states that the terrible 1918-19 epidemic in the Philippines, after many years of intensive vaccination, was due to "practical abandonment of vaccination by the health authorities." *The figures show that vaccination continued unabated up to the end of 1915, and then dropped off only about 35 per cent.* What, in this case, becomes of the claim that vaccination protects over a period of from five to seven years?

A brief and misleading history of vaccination in England is given—without mentioning the fearful cases of wholesale syphilization which occurred there at times. And the case of Japan is distorted by "hand-picking" the facts. It is said that "California had tested the efficiency of vaccination . . . and learned its value. Then, in 1911, the anti-vaccination agitators prevailed and the compulsory law was repealed." If California had "learned its value," why did the "agitators" prevail?

It is said that an increase of smallpox since the war, in Mexico, Brazil, Argentina, Chile, Costa Rica, Santo Domingo, and Canada is probably due to abolition or dislocation of public health control. In which of these countries had vaccination been previously prevalent, and in which had "health control been abolished or dislocated?" It is safe to say that not one fills both conditions. Incidentally, it is remarkable how many "probablys" and "must haves" permeate vaccinationist literature.

Another instance:

> *The United States Army,* during the world war, showed a record of only 778 smallpox cases. (Why that many?) . . . It is also perhaps worth noting that the troops abroad were exposed to considerable smallpox hazard because of the prevalence of the disease among unvaccinated populations in Europe, and they were also living, for the most part, under the worst possible sanitary conditions.

It is perhaps also worth noting that nothing of the kind was the case. A scientist connected with this magazine was in France with troops from May, 1918, to May, 1919; he traveled all over the northern region of France, stayed in the chief cities, and was billeted for months with the civil population. *He did not see a pockmarked face nor hear of a case of smallpox.*

As to sanitation—the troops, except for a small percentage in the lines, were not living under insanitary conditions. They lived in sanitated camps or in billets where they were supervised by medical men; and very few lived under conditions actually worse than those of the average American farm.

The Real Evil

The real evil is the multiplication of philosophies of irresponsibility foisted upon the public by those who draw upon misunderstood and materialistically interpreted vivisection results for "proof." It is the insidious loss of moral balance by those who pursue these courses, so that often an originally altruistic and high-minded man or woman in the end finds himself or herself incapable of distinguishing between black and white—incapable of understanding a moral issue.

All this dates back to those days when our tendency to misuse lower orders of life to our own profit took a less seemly form and generated the anthropoid ape, which has become a stumbling block in our path and cut off perception of our spiritual origin. Our physical ills will disappear only when men understand that they exist merely as foci in the endless sea of spiritual life, like all other beings; and that the usefulness of anyone, his justification for living, lies in his ability to subserve the purposes of Universal Life.

It will then be seen that selfish courses, however legal, and unnatural parasitism on lower orders, however "scientific," are crimes and misdemeanors under Nature's laws.

HYSTERICAL LEGISLATION

For humanity in the mass there is but one destiny and one line of effort really worth while. The ends of the race are not physical happiness nor the mere self-indulgence of conquest over physical nature. Our ultimate port is complete conquest over the animal within us and a shedding of the physical with all its limitations and selfishness—each one by himself, with and for all mankind; for none can pass the final goal alone.

Many aeonian cycles are yet to be traversed; and the utmost effort toward the highest end of which we are capable should be our unremitting aim. Dimly knowing this, we yet sink ourselves and remain in a sodden devotion to the interests of our physical selves; and conscience continually applies the goad of formless discomfort. Thus, whenever the banner of altruism is raised before the cohorts of some crusade, men rush to join; emotionally and unthinkingly they enact legislation as a species of moral opium, and then relapse into normal slumber.

At the present time there is an outcry to mitigate crime by prohibiting the sale of firearms; as though the vicarious atonement of a lightly cast ballot could save us from the penalty of our own crimes of forgotten lives! Presumably those interested in this legislation believe in the principle of self-defence, since there is no proposal made to do away with police forces.

Certainly such a law will remove weapons from the law-abiding and leave them in the hands of the criminal. Thus, as in the case of prohibition, the law will affect only those who are willing to obey, and hence need it not. The list of foolish, sentimental, and hasty laws enacted has a long perspective. When will it dawn upon mankind that the only manner in which true reform can be achieved is, first by *self* reform, and then by the influence of example upon others?

WHAT ARE THE SENSES?

In dreams we see, hear, smell, and taste—most often without external impact on the sense organs. Call it what you will: automatic cerebration, uncontrolled bio-electric discharges. Such terms uncorrelated with *feeling,* mean nothing. But the happenings of sleep prove that senses function independently of organs, even though the objects be delusions of imagination rather than reality.

In truth, there is but one primal sense, whose name, were we to give it one, would have to be "perception." Dropping down the ladder of evolution, adjusting itself to changing planes of matter—products of the illusions of consciousness—this sense adapts itself to those modes of action known as the "five senses." (Really seven.) Scientific observation and experiment is beginning to

prove this very old teaching. The Willetta Huggins case, for instance, was quite full proof of the interchangeability of the senses.

For some months past Jules Farigoule and others (see *Scientific American,* October, 1924) have been experimenting with "paroptic vision": the development of the sense of sight in skin cells. Seemingly nearly all cells can be trained to such response. Which is the more reasonable hypothesis: a single faculty operative through various channels, or the taking on of a new function by unconscious mechanical cells? And what of the complicated apparatus which goes with normal vision? Also it is notable that taste and smell do not correlate with chemical composition. (*Scientific American,* March, 1924.)

THE THIRD EYE

In the *Secret Doctrine,* of 1888, Madame Blavatsky wrote extensively concerning the pineal gland, whose functions are so obscure to physiology, stating that it was the vestigial organ of past ages in most, if not all, of animal creation, including the human. The fact is now found, as recorded in *Popular Science Monthly* for May, 1924, that the pineal gland has much the same nerve connections and structure as the eye; and its presence in fossil lizards is noted. Madame Blavatsky herself called attention to its present survival in *Hatteras Punctata.*

However, the vision of that eye in Man was not physical; it "embraced eternity." The remnant of its function now appears as "conscience." During the course of the Leopold and Loeb trial, it was noted that in the case of Leopold, the pineal gland, normally calcified (the ancient *Commentary* uses the word "petrified") at thirty, was found in that condition at nineteen.

The "Third Eye" is indissolubly connected with Karma, says the *Secret Doctrine.* Its function was lost in the days when men began to substitute as motive the desires of the flesh for the primal spiritual purpose of existence. The connection is clear enough for those who, having eyes, also desire to see.

THE SLEEPER BEGINS TO AWAKEN

For decades the physiologist has painted the "man in the street" a queer picture: limned a violin playing without a violinist, a locomotive intelligently regulating its speed without the intervention of an engineer—in other words the human body as having no soul. By reducing to chemical complexities, by classification and correlation, it has been sought to prove that because the body is an electro-chemical machine, there is nothing more in it. Yet there is nothing clearer than that the body is under control by an indwelling intelligence.

Years ago one of the great materialist scientists said that the gap between brain phenomena and consciousness is impassable.

Further proof that the bearings of facts are in their application is furnished by Prof. G. H. Parker, who adopts as true the current mechanistic doctrines and then proves that they do not cover the ground, and that physiological fact does not oppose soul—more, *calls for* a soul, with the power of choice. (*Science*, June 13, 1924.)

AFTERMATH OF THE ECLIPSE

> "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 innumerable choirs of genii.* . . . They fulfil the will of the gods (Karma) *by means of storms, tempests, transitions of fire and earthquakes.*" *Secret Doctrine*, I,294. (Quot. from Book of Hermes)

Since that quotation is from a work of greater antiquity than any present civilization, it was and is regarded as pure superstition.

> The sun may have a hand in causing the recent cataclysmic disturbances of the earth's surface and atmosphere. . . . The disastrous tornado in the Middle West and the tremendous Peruvian flood this week may be due to sun spots or to unknown forces operating to diminish or increase the sun's heat. Dr. C. G. Abbott, astrophysicist of the Smithsonian Institution, so told the United Press to-day. (From a news clipping, March, 1925)

The first appearance of this theory in modern Science seems to have been in the person of the director of Bourge Observatory, who formulated it in 1902. Readers are referred for further details to THEOSOPHY, January, 1925, page 138; and will find therein warning of a coming war cycle which may or may not mean actual conflict, but in all likelihood will point to strong possibility thereof.

Probably it would still seem "superstition" to hint that disaster such as fire and social disturbances should bear the same relationship; but "superstition" only to those unacquainted with the close psychic and physiological relationship between the human being and the vital solar forces. It is noticeable that the present year, which is the cycle of maximum sun spots, has been noted for disasters of every kind, of which more are to be expected. Madame Blavatsky wrote in 1888:

> . . . We are assured by Archaic Scientists that all such geological cataclysms—from the upheaval of oceans, deluges, and shifting of continents, down to the present year's cyclones, hurricanes, earthquakes, volcanic eruptions, tidal waves, and even the extraordinary weather and seeming shifting of seasons which perplexes all European and American meteorologists—are due to, and depend on the moon and planets. . . . Modern Science denies any such influence; archaic Science affirms it. (*S.D.*, II,699)

SCIENTIFIC OPEN-MINDEDNESS

Almost simultaneously with Dr. Abbott's perception of the truth the Smithsonian Institution officially accepts as valid the sun spot theories of Father Ricard, of the University of Santa Clara. He for some twenty years past has patiently and good-naturedly clung to his theory under a scattering fire of scientific derision and

amusement. The Smithsonian Institution's experiments which resulted in the verification of this theory were begun in December, 1923. Thus one year's observations, which could have been made at any time during the past twenty years, would have resulted in knowledge invaluable to all whose welfare depends more or less upon the weather, and would have lifted the epithet of "crank" from an honest experimenter. So much for the so-called open-mindedness of the scientists. Father Ricard, however, may be complimented upon one point: he has made himself and his work so prominent that he will not suffer the fate of unorthodox predecessors, that of having his theories accepted and promulgated under another name. It is interesting for Theosophists, however, to speculate upon the question as to what extent Father Ricard has been assisted in his investigations by the presence of copies of the *Secret Doctrine* and *Isis Unveiled* in the library at Santa Clara.

THE ARTERIES OF THE SOLAR SYSTEM

Science has not yet ventured any explanation as to the periodic change of the solar corona, which at certain times seems evenly distributed about the sun's disk, and relatively inactive. At other times it shows gigantic streamers, seemingly ionized substances streaming into space and disappearing. Perhaps, in the course of time, some scientist will take heed of the teaching of the *Secret Doctrine,* that they follow channels traversing the solar system, and carry a regular flux and reflux of the solar forces, not only physical, but psychic, mental, and spiritual as well, to every planet of the solar system.

Fur returns, published by the Hudson's Bay Company, show that animal production varies with the eleven year sun spot cycle, which is the measure of the solar heart beat aforementioned. The Hermetic teaching says: "It is the sun who preserves and nourishes all creatures, even as the Ideal World which environs the sensible world fills this last with the plenitude of universal variety of forms, so also the sun enfolds all in his light, accomplishing everywhere the birth and development of creatures."

Out of some hundreds of unorthodox "superstitious" dicta to be found in the *Secret Doctrine,* those which remain unverified and unvindicated at this date are relatively few. In regard to the relationship between terrestrial and solar forces and the internal and mental and moral actions of mankind itself the scientific gap is not yet closed. The connecting link may be found in the fact that the bio-electric forces of the human body are controlled by the human will. For the interested, who know that these forces are not confined to the visible human form, and who have some perception of the power of mass thought and action in the human race, there is this understanding of the direction or upsetting of the processes of "external nature." When this truth has fully dawned, man, over-

taken by cataclysmic disasters, will no longer rail against Providence or fall into bewilderment; for he will know that these things are by him created and to him have inevitably returned.

A CELESTIAL LAGGARD

The moon, and the eclipse of January, 1925, arrived five seconds late. Inasmuch as five seconds are almost as important to astronomers as to that frenetic product of modern "progress," the average commuter, this lunar perturbation became a scientific one as well. Consideration of some of the facts mentioned above emboldens one to the promulgation of further scientific heresies. Behind the motion of every heavenly body is a psychic entity, each planet has a conscious *soul*—though that consciousness is not of a form or nature understandable to mankind. Furthermore, planetary courses and variations therefrom, as well as attractions and repulsions between all heavenly bodies, are governed by psychic correspondences within the natures of these entities.

> Herschell . . . remarks that there is a *will* needed to impart the circular motion and another *will* to restrain it. This shows and explains how a retarded planet is cunning enough to calculate to hit off its arrival at the fixed minute. . . . These perturbations *can be corrected.* From Newton, who found that this world needed repairing very often, down to Reynaud, all say the same. (*Secret Doctrine*)

THE HEAVISIDE LAYER

> . . . our globe has its own special laboratory on the far-away outskirts of its atmosphere, crossing which, every atom and molecule change and differentiate from their primordial nature. (*S.D.*, I,583)

This "laboratory" is becoming localized from the confusion of scientific experiment. It is now discovered that our atmosphere possesses a shell walling it off from inter-stellar space. Prof. Vegard finds a layer of frozen nitrogen there. Dr. Heaviside explains certain peculiarities and radiations by the presence of a layer of ionized gases, "the Heaviside layer," in some localities about sixty miles from the earth's surface, which distance, as the atmospheric boundary, was given in an extract from a very ancient Hindu work printed in this magazine some years ago. Within a few decades it may be discovered that science is cut off by this boundary from any true perception of the outer universe by physical means, such as telescopes, spectroscopes and interferometers, and that the elaboration of theories based upon such limited observations has been little else than a classification of illusions. Prof. Goddard, who proposes to send a repeating rocket to the moon, has conceived the idea of discovering whether radio signals can be transmitted from without the earth's atmosphere. Perhaps they can; but it appears doubtful.

A SCIENTIST AGAINST WAR

Writing in *Scientific Monthly*, April, 1925, Dr. Walter P. Taylor voices the growing conviction among the more thoughtful of

his fellows that scientific attainments should be devoted to constructive rather than to destructive ends, and the growing feeling of the immense responsibility that attaches to the attainment of knowledge.

> The ignorance and greed so obvious in the organization of modern society threaten the integrity not only of scientific work, but of civilization itself. . . . The use of the products of science in war is a monstrous perversion of the purposes of science. . . . The statement that ". . . science, mental endowments, and education are no specifics against a wicked heart" (Withrow, *Science,* June 15, 1917) is unfortunately too true, and it is a reproach to every intellectual worker. . . . A writer in *Nature* recently quoted from Galsworthy as follows: "We have made by our science a monster which will devour us yet, unless by exchanging international thought we can create a general opinion against the new powers of destruction so strong and so unanimous that no nation will care to face the force which underlies it." . . .
>
> Some years ago, just after the war, the British War Office invited a number of scientists to become members of a committee to develop to the fullest extent "both the offensive and defensive aspects of chemical warfare." . . . Dr. Frederick Soddy . . . refused indignantly . . . Dr. Leonard Barstow, F.R.S., . . . also spoke in opposition to the suggestion of the War Office that university professors would be given charge of secret laboratories working on the preparation of life-destroying chemicals. . . . "We feel that science may be so used by the governments of the world as to effectively wipe out mankind."
>
> A recent writer . . . has suggested that the scientist might well formulate his intent to refuse in times of peace to work on bombs, poison gas, and projectiles in something akin to the ancient oath of Hippocrates . . . and he goes on to suggest that if . . . the scientific group as a whole were to link itself with some international group of labor strong enough to strike effectively and at the same time keep from starvation and out of jail, there is little doubt that science could prevent the prostitutions and desecrations which today make it as much an instrument of harm as good. . . . It is science which makes war so damnably efficient; why should not scientists exert the might of their cooperative influence against war, and in behalf of a great constructive peace program in its place.

Why the Classics are Returning

In the same issue Dr. Jonathan Wright discusses the causes for the possible renascence of classicism, and in his expressions may be seen a real approach of science to Theosophy; for it is an approach along lines of self-search and a recognition of *moral issues* as paramount in scientific discovery.

> The shifts of intellectual currents, the eddies of the mind of man in the mass, are mysterious. Classicism coming back now may be one of them. One naturally asks a cause for this and the first response one hears is that it is the result of the present unsatisfactory nature of the state of our spiritual affairs, the ethical, political, and social status in which the world finds itself from following too trustingly the leadership of science.

This is entirely too radical and too simple, though there has unquestionably been a chilling in the air in the attitude of the public mind toward science within the last few years, despite a rather awkward propaganda on the part of its friends. . . . Democracy has been ultra-scientific. . . . But a short decade ago its eyes were exclusively fixed on the promise held out to it by science. In it democracy found its idols.

Has the great war disclosed their feet of clay? It is Western Europe on which the blight of war has fallen most disastrously for civilization and it is France which again leads the intellectual world on the path back to the classics. . . . We must supply our republic with the sophrosyne of the ancient philosophers of Greece which broadens and mellows the mind. . . . It is rather this, I imagine, than the chill alone which is undoubtedly in the air for science when men think of the ghastly work it did for the destruction of millions of human beings and how since the war it has shown the same tendency to hide behind locked laboratory doors. Men think of it as preparing a still greater one for the future and they shudder. They shrink from the law of the survival of the fittest to resist poison gas and dodge death dropping from the sky and lurking beneath the sea. They know very well what hatched these horrors of war. It was science. The evil in men seized upon them, but it was science which furnished them as well as the innumerable benefits with which is has blessed mankind. Happiness, however, is of the spiritual nature of man, not his material comforts and the banishment of his physical sufferings for which he alone has to thank science, and now it has turned and inflicted hitherto unthinkable agonies.

It is very probable that in a way civilized man . . . in leaning away from science, first toward a sort of despair and pessimism, is now leaning toward the classics as hope springs ever anew in his breast.

ECHOES OF THE MYSTERIES

What are the Classics? Some of them are echoes of the secret wisdom of the Orphic and Eleusinian mysteries; of Pythagoras, the "Yavanacharya"; of Plato, Plotinus, Porphyry, and Ammonius Saccas, recrudescent to the West in Theosophy, and all sprung from Primeval Knowledge, the Light of the Elohim.

Possibly in time it may dawn upon men of science that the Custodians of that Wisdom are no myths, but living men of endless knowledge and incredible power, whose existence is seemingly arcane by virtue of a more than Hippocratic oath; which forbids revelation or donation of knowledge to a world all too unfit to wield even the petty powers conferred upon itself by itself.

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THE very first step in true mysticism and true occultism is to try to apprehend the meaning of Universal Brotherhood, without which the very highest progress in the practice of magic turns to ashes in the mouth. —WILLIAM Q. JUDGE.

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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 Secret Doctrine

By H. P. Blavatsky, our own edition, cloth, a photographic reprint of the original edition, two volumes bound in one. Price postpaid (foreign or domestic), $7.50.

(The following is reprinted from the Publishers' Preface in the book)

As originally written THE SECRET DOCTRINE was intended to be published in four volumes, but only the first two volumes were ever issued. The remaining two volumes were withheld at the time and have never been published, the reasons therefor being clearly indicated at the close of the second volume of the Original Edition.

Besides the Original Edition of 1888, two other editions of that work have been published. One of these is the so-called "Third and Revised Edition" first published in 1893. This edition contains more than forty thousand alterations, many of which are actual corruptions of the original text. It is therefore in no way to be trusted by students who desire access to the authentic wording of H. P. Blavatsky's Great Message. The so-called Third and Revised Edition as published in recent years includes also a spurious "Third Volume" issued originally in 1897, six years after the death of H. P. Blavatsky. This spurious "Third Volume" forms no part of the genuine SECRET DOCTRINE of H. P. Blavatsky.

Still another edition of THE SECRET DOCTRINE has been issued in four volumes, and except for additional notes and extraneous sectarian matter, is virtually an accurate reproduction of the original text of the original edition of the first two volumes of that famous work. Being, however, from re-set type its exact authenticity cannot be depended upon without laborious comparison with the Original Edition.

The present Semi-centennial Edition of H. P. Blavatsky's monumental work is a photographic reproduction, word for word, line for line, page for page, of the authentic Original Edition, as written and edited by H. P. Blavatsky herself in 1888. The two volumes of the Original Edition are here bound in one volume for the convenience of students. In all other respects it is unchanged and unaltered, and can therefore be wholly relied upon as an exact *facsimile* of the Original Edition.

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No one who works impersonally suffers from reaction. It is wrong motive which gives rise to action in the personal and lower nature, which brings suffering, doubt, or fear. —Book of Items.

THEOSOPHY

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"THE CYCLE MOVETH"

History of Esotericism

THE student of the modern Theosophic Movement should recognize that the formation of the Theosophical Society, its construction and destruction, coming together of students, members, and workers, and their falling away, as all other visible phenomena of its history have to be studied in the light of the supreme central fact that a Theosophic organization has its Soul, which labors unknown, unrecognized, unobserved in the beginning but which functions more directly as the body evolves and grows. Modern human tendency is to ignore the invisible soul, in spite of the unmistakable signs of its existence. Many Theosophical students are prone to this tendency, and therefore fail to evaluate events correctly.

In the Theosophic Movement of our era the Incarnating Soul was H.P.B. H.P.B. knew from the beginning (1) the plan of the work—what humanity had to unlearn and what knowledge was to be given; what classes of people would reject her and her message, what attack and what accept; (2) her intimates and helpers; (3) above all the sacrifices demanded of her by the inexorable Law of Karma. Being what she was, the Agent of the Lodge in the thick of battle, which Lodge of Adepts directed the forces through her, she was not certain how and when the successive steps would be taken. She knew what was to come, but the gradual unveiling of the truths depended upon what the world was going to do with what was presented. She was sure of her mind and heart, but neither she nor her Masters could be sure of other peoples' minds and hearts—which is a very important factor to be noted. *The history of the Theosophical Movement of this age is but a chapter in the history of esotericism.* The student will be confused and will misunderstand unless he learns that all happenings, without exception, are but the results of the struggle (1) of chelas perfecting their Adeptship; (2) of students endeavoring to tread the Path of dis-

cipleship; (3) of the world trying to accept and assimilate the Message of the Great Lodge. From studentship to discipleship and then on to Adeptship involves struggle which continues through several lives.

Esoteric Knowledge, as a science and a system of thought may well be described as a mosaic of Seed-Ideas—as, therefore, a Code of Knowledge, written in cipher by perfected men to enable the striving mortal to get at the jewel which lies buried in the hearts of all, and realize for himself his own divine immortality. To preserve Their Knowledge by correct perpetuation, the Fraternity of Adepts as a body makes use of the Law of Cycles to quicken the dormant seed of Atma in the Kshetra, the body of mortals. Hence, the Great Ones seek and foster Chelas, and make organized attempts to teach and elevate the race. All this has to be understood for the appreciation in any measure of the purpose of our Theosophical Movement; of the Mission of H.P.B. and her Masters; of the methods she employed, her actions and the reactions which they drew, as well as all other kindred matters. The body and astral soul, the Ego and the over-brooding Spiritual Soul of the Movement of the 19th Century have come together by the process of reembodiment, such as the modern student understands in reference to the human individual, but which he has yet to learn to comprehend in connection with occult Movements. A lack of understanding of the factors and forces involved has ever caused serious hindrance to the work on hand. *Seeming* discrepancies in teachings gradually given out by the Adept-Custodians, or by those under Their influence; apparent inconsistencies in the conduct of H.P.B. and other occult functionaries; the confusing rise and fall in chelaship of individuals; the identification of the Masters and H.P.B. with the Society at times, and the spirit of indifference on Their part at other times; the change of venue of the Movement at times and of the workers with and through whom They worked: all caused doubt, confusion, and faithlessness, and brought innumerable vicissitudes to the holy Cause. Col. Olcott, Mr. Sinnett and others, it may be seen, erred greatly in thinking that H.P.B. was not cognisant of the Plan of the Masters; that she was a medium at one time in her life, and that she was in favor of spiritualism at another; that she did not know the elementary facts of the esoteric science, like Reincarnation; that she was inconstant in attitude to friends and colleagues, inconsistent in what she said and taught; that she lacked prevision.

We have now before us a very complete record of events, and the full message, exoteric and esoteric, which the Masters gave through H.P.B. If it reveals one fact more than any other, it is the fore-knowledge of H.P.B. Her travels and movements, the formation of the T.S., every alliance made or dissolved, every

article written was for the one single purpose of carrying out the Hidden Plan of which she knew. However inconsistent she may have *appeared* at times, in the chequered career of the Movement, she knew her goal. Once this is thoroughly grasped the student of today will possess the Master Key which will enable him to open that which is now securely locked in the body of Teachings and in the lives of Teachers.

What H.P.B. described as her "first shot" in unveiling the Esoteric Plan is the early article to the *Spiritual Scientist* on July 15th and 22nd, 1875, under the heading "A Few Questions to Hiraf, Author of the Article on Rosicrucianism"—available to the student under the heading "Occultism or Magic" on p. 38 of *A Modern Panarion*. Therein she guardedly refers to "the Kabalah, or the compound mystic text-book of the great secrets of Nature"; proceeds to describe herself as "poor, ignorant me" but desirous, nevertheless, of "telling a little of the little I picked up in my long travels throughout the length and breadth of the East—that cradle of Occultism—in the hope of correcting certain erroneous notions he seems to be labouring under, and which are calculated to confuse uninitiated sincere enquirers, who might desire to drink at his own source of knowledge." Then she goes on to deal with real and genuine Rosicrucianism, affirms her knowledge of the Oriental Kabalah—"the practical, full and *only* existing copy is carefully preserved at the headquarters of this Brotherhood in the East, and, I may safely vouch, will never come out of its possession." A few days later she follows up in the same journal other contributions, entitled in *A Modern Panarion* "The Search after Occultism" and "The Science of Magic," both of which are full of clear indications that H.P.B. knew as well in 1875 as she knew in 1891—whatever the "madness" of her method or her "serpent"-wisdom in dealing with the unknowing world.

That the esoteric side of the Movement was active even in 1875 became evident many years later. That the Masters made H.P.B. the door to the inner temple of esotericism is clearly established by such facts as the beginning of the chelaship of Col. Olcott, Mr. Judge, and others in 1875, of which no one knew then. The abnormal powers of Living Men who were adepts in Knowledge in contradistinction to the "spirits of the dead" with no knowledge or even coherency—that was what H.P.B. had set out to prove. Gradually the great fact was put before the public, while in secrecy and silence individuals were being taught of the existence of the Living Masters and the Path to Them and Their Wisdom.

"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," said H.P.B. The entrance into that organism

which is no organization, is by the treading of the strait and narrow way, according to rules and by methods which are part of Nature and which the Perfected Ones know as her Laws,—inexorable, unavoidable, persistently consistent. Those laws bring in unison all who want to learn and obey them; thus the very Fraternity of Masters is but an outcome of Nature-Laws, the function of the one and of the other being the same. In obeisance to these Laws, the Adepts desire to extend the bounds of brotherhood, and hence precipitate in the world of mortals esoteric schools. Such were and are the secret Brahmanical *mathams* hidden behind the exoteric temples; the Buddhistic pagoda is an outer court to the inner and real Sangha; the lesser and greater Mysteries of Greece, Egypt and other lands speak the same fact.

Thus it was also with H.P.B. and her Masters. One of the prime objects of the 1875-1975 Movement was the presentation of the fact that the Path to the Great Lodge was open and that its treading was welcomed by the Masters. Within four years of the establishment of the T.S. an official document (*Theosophist*, April, 1880) clearly and unequivocally indicated that the T.S. had an esoteric Soul in its second section and an energizing Spirit in its first. The Principles, Rules and By-Laws adopted at Benares on 17th December, 1879, make mention of the three sections—The Masters, the Chelas, and the members at large.

H.P.B. had tactfully prepared the ground and sown the seeds. Thus in the very first number of her *Theosophist* (October, 1879) she referred to pre-Christian Theosophists whose doctrines and methods were revived by Ammonius Saccas, and in whose footsteps their modern successors were following; how they were divided into three sections—the neophytes, the initiates, and the Masters or Hierophants. She declared that the most important object was "to revive the work of Ammonius Saccas." The reader will do well to note that when in America H.P.B. wrote of the Oriental Kabalah and of the Sages of the East, in India she wrote about Neo-Platonism and its revival. Her articles in the first volume of the *Theosophist* had an occidental colouring; in story form, as reviews of new books, as criticism of current event, as foot-notes to articles by Indians from whom she obtained and published all kinds of contributions, and in other ways H.P.B. aroused interest and produced at the last a band of genuine students ere April, 1880, while secretly (as in America) she was training for chelaship Damodar and others. The fact of the relationship of the T.S. to the hidden Brothers was made public at that date. The very next month Damodar's article "Castes in India" was published—the real import of which has not been recognized by India as yet: when she does the day of her true glory will dawn. Four months later began the correspondence between Messrs. Sinnett and Hume and their mysti-

cal and to them invisible correspondents, the transmitter in most cases being H.P.B. herself.

The publication of the Rules caused the expected commotion. The founders and officers of the T.S. were inundated with requests and applications for membership not only for the third section, but for the second, *i.e.,* for chelaship and for esoteric training. A non-understanding of the first principles of exoteric Theosophy, let alone its esoteric side, caused further trouble. From genuine and supposed members of the Second Section perfection was expected, and every mistake at headquarters assumed an exaggerated proportion. Therefore very early in 1881, Damodar, who was prominent as a member of the Second Section, under direct orders from Mahatma K.H. submitted a memorandum on the subject of the re-organization of the T.S. Was it "based upon the broad Humanitarian principle of Universal Brotherhood" or was "the whole Society devoted to Occultism"? He suggested that Occultism be "one of its several Branches" and "be an entirely secret study," and added that the plan of turning the entire Society into a secret Masonic or Rosicrucian Lodge was found inadvisable by the Masters. That memorandum, however, did not give any detailed constructive scheme; it was more in the way of a "feeler" to determine how the occidental mind (of Mr. Sinnett and his friends) would devise plans for enforcing the Rules and Principles.

The events which precipitated the Damodar Memorandum also compelled alteration in the Rules (Supplement *Theosophist,* June, 1881) and the proclamation about the Superior Sections was given less prominence. Both the alteration in rules and the drafting of the Memorandum took place in the same week. Then followed publications in the columns of the *Theosophist* of significant articles, *e.g.* "The claims of Occultism." Mr. Sinnett was appealed to by no less a personage than Mahatma K.H. in February, 1882—at the close of the first septenary cycle—to avert the evil threatening the T.S., "by the creation of another counteracting cause" and thus "save the situation." "Let the Society exist but in name till the day it can get members with whom we can work *de facto.*" Mr. Sinnett was advised to consult with T. Subba Row who communicated his own desire to help H.P.B. in the same month of February, 1882, thus:

> We can, in course of time, adopt some ritualistic system of Initiation for the IInd Section; and I do not see any reason why we should not be able in future to have a certain amount of systematic occult training for those who are admitted into the said Section. I shall lay before you hereafter my scheme for doing so. I shall be very glad to see this section in future as a section composed of *real initiates* acting under the instructions given by the Adepts of the 1st Section.

Mr. Sinnett promptly formulated a plan consisting of seven degrees, and Mahatma K.H. commented on the same:

> You will not disguise from yourself the difficulties of working out your scheme of "Degrees." Are you not drawing the lines too vaguely between the first three or four groups? What test do you apply to decide their respective mental states? How guard against mere "cramming? and copying? and substitute writing?" Many clever Jesuits might pass all your Degrees, even up to the 6th and 7th: would you, then, admit him into the second section? . . . It is quite possible . . . for one who had passed the first five stages to acquire "occult faculties" in the 6th. Nay, it can be done without the help of either—by adopting either the method of the Arhats, the Dasturs, the Yogis, or the Sufis; among each of which groups of mystics there have been many who did not even read or write. If the psychic idiosyncrasy is lacking, no culture will supply it. And the highest theoretical as also practical school of this kind, is that one in which we associates—your interested correspondents—were taught.

The prominence accorded to the Adepts rather than to Their Teachings, to H.P.B.'s phenomena rather than to the Philosophy she taught, to the Brothers rather than to the principle of Brotherhood produced a very novel situation in India. What to the Hindu heart was sacred—the Mahatmas—became the topic of small talk in Anglo-Indian circles. The growing curiosity on the part of the Europeans was met with evasions on the part of the knowing Hindus, who went so far as to weave plausible and thrilling tales to throw the curiosity-seekers off the track. The general public was watching and like the winds changed every month. Most of the Theosophists and Esotericists viewed events in the light of the day, while H.P.B. and her Masters had centuries of experience to look back to and an unerring vision into futurity.

The year 1882-83 was made the test-out year along esoteric lines. Curious as it may sound to the present day student, the most important article of the Period—"Chelas and Lay Chelas" was printed in the *Supplement* to the *Theosophist*. It outlined the rules and conditions of the Esoteric Section, explaining its basis and its working, reporting on the results of its existence for one full year. Also during this period the famous Protest by Chelas of the two Masters saw the light of publicity; their example was followed by many Indian Theosophists and helped the Masters and H.P.B. to see where they stood, as a body and as individuals. The publishing of the Protest was a sifter: it tested the Indian (native) membership, while imparting a needed lesson to Europeans.

While the esoteric work was thus progressing the Masters were not neglecting the exoteric side of the Movement. In October, 1882, the Master K.H. says—"we have a reform in hand" and asks for "a paper on the advisability of remodelling the present formation of Branches," etc., lest once again Their Esoteric work become instrumental in producing a new religious creed warring against other creeds. The Masters steadily kept in view the democratization of the exoteric body in and through which the leaven of the

Esoteric Science could work. The reverses encountered by the esoteric movement and the failures of many esotericists in 1882-83 and later were given great prominence by the Masters in Their correspondence and by H.P.B. in her articles, but only a little intuition indicates that every failure also marked progressive development in the esoteric work, albeit that aspect was kept purposely hidden. H.P.B. achieved what she was sent to achieve; in spite of the many and continuous failures, she accomplished her task—the Bridge between the Occult World of the Masters and that of the aspirants was erected, and—endures. Let us see how this happened.

"Chelas and Lay Chelas," appeared in July, 1883, and refers to failures of probationers, some of whom were Europeans; it barely mentions some attainment; it does not recount the fact that with the dawn of 1883 a new development in the esoteric movement had taken place. On 31st December, 1882, Mahatma K.H. wrote to Mr. Sinnett—"This year it will be *Societies* instead of individuals that will be tested." Nor was the fact made public "that the dead point of the revolving cycle is past: a new one begins for the T.S. on the 17th December, 1883."

In pursuance of this policy the Masters and H.P.B. took advantage of Mr. Sinnett's visit to London and there brought into existence an occidental group who could be taught the principles of esoteric philosophy. This was preparatory to what was to come. Mr. Sinnett was its interrogator and Mr. Subba Row was appointed as communicator of teachings on behalf of the Brothers. The outcome of this step was the publication in the *Theosophist* for September-November, 1883, of the *Replies* to an English F.T.S., who in fact was Mr. F. W. H. Myers.

Pari pasu other developments were taking place in London. An aspect of the Theosophical Movement not directly connected with the T.S. had been in manifestation in and around the personality of Dr. Anna Kingsford, but then incorporated with the work of the London Lodge. Conflict in the exoteric society in London was taken advantage of. Mahatma K.H. wrote a letter to the members of the London Lodge on the 7th December, 1883, in which a suggestion was made:

> It seems necessary . . . that an exclusive group composed of those members who desire to follow absolutely the teachings of the school to which we, of the Tibetan Brotherhood belong, should be formed under Mr. Sinnett's direction and *within* the "London Lodge T.S.," such is in fact the desire of the Maha-Chohan. . . . We expect, therefore, and are resolved to urge, if necessary, more caution than ever from our followers in the exposition of our secret teachings. Consequently many of the latter which Mr. Sinnett and his fellow-students may from time to time receive from us, will have to be kept entirely *secret* from the world—if they would have us give them our help in that direction.

Mr. Sinnett, forgetful of the hint given him, and others ignorant of occult methods became restive; the ferment continued, necessitating the presence of the *three* founders in Europe in the Spring and Summer of 1884. Why the Societies and not individuals were tested was indicated by Mahatma K.H.:

> Those who have been so perplexed and puzzled over our policy as regards the London Lodge, will understand its necessity better when they become better acquainted with the very occult art of drawing out the hidden capacities and propensities of beginners in occult study.

The Hermetic group of Dr. Kingsford and the Tibetan one under Mr. Sinnett could not work in harmony, the result being the withdrawal of the former from the T.S. Of course this was anticipated by the Masters who had already deputed Mr. Mohini M. Chatterji, a newly created chela, to attend to the London work in connection with the Secret Section, which was to be established. The resignation of Mr. C. C. Massey in July, 1884, was utilized to precipitate this step and an "Inner Group—the Adytum of the London Lodge"—came into existence. Under the increasing pressure Mr. Sinnett's psychic nature developed doubt and suspicion about H.P.B., and the Masters Themselves. Encouragement and hints were given him personally by Mahatma K.H. who also was gracious enough to tender sage advice to the London Lodge through its newly elected treasurer. He said to Mr. Sinnett:

> If you do desert the "Inner Circle" some other arrangement has to be made: It is out of the question for me to be corresponding with, and teaching both. Either you have to be my mouthpiece and secretary in the *Circle,* or I shall have to use somebody else as my delegate, and thus have positively *no time* to correspond with you. They have pledged themselves —(most of them) to me for *life and death*—the copy of the pledge is in the hands of the Maha-Chohan—and I am bound to them."

Mr. Sinnett continued disaffected; ensued the failure of the serious attempt to make a spot apart, "separated from the Society and consecrated to the one pure element in it, love and devotion to the truth whether abstract or concreted in the 'Masters'—a spot in which no element of individuality or selfishness would enter—a real inner group is here meant. The Oriental group has proved a *farce.*" Thus H.P.B. in 1886.

The doubt and hesitancy on the part of Mr. Sinnett gave a death blow to the inner work in the London Lodge. A few weeks later Mahatma "M." wrote the famous letter to the Inner Circle to tide over certain difficulties, but its hidden import is to be perceived in the words of His Brother to Mr. Sinnett: "your 'honour' good friend is saved—at what price—read and you shall see." This was an attempt to keep Mr. Sinnett and the London Adytum in line for a future occasion.

The outstanding successes of the esoteric movement emerge in this very period. Behind the failure of Mr. Sinnett, there was

emerging the success of H.P.B.'s Esoteric Work in the West in the person of W. Q. Judge. He was in Paris with H.P.B., and proceeded to India to meet Damodar and others ere he began his great public work. Confusion was worse confounded in India because of the visit of the notorious Mr. Hodgson of the S.P.R. A great deal has been said about failures among esotericists, disarray among Theosophists, disloyalty to H.P.B. and the Masters among officials of the T.S. But there behind the failure of several Indian probationers and chelas was the departure of Damodar to the Ashrum of the Masters—a fitting and true symbol of the becoming invisible of the Esoteric Movement in that country to which H.P.B. never returned, having left in 1885. Her Esoteric Work, however obscured, is not dead and as the cycle moves on will come into prominence in the "Motherland of my Master."

The European exile of H.P.B. in 1885-87 was used by the Masters to consolidate the successes of Their esoteric work. Time was given to Mr. Judge to lay foundations in the U.S.A.; also to Mr. Sinnett to enable him to rally 'round Their standard in a better frame of mind, chastened by the events in his London Lodge, which was not making any headway, and where serious difficulties due to esoteric failures had arisen. Time was also much in demand by H.P.B. herself who was galvanizing the inner movement, and was occupied with the writing of the *Secret Doctrine*. In May, 1887, she returned to London—the several esoteric failures in Europe, America and India were behind; the dead buried themselves; the living workers were being brought into line.

The formation of the Esoteric Section took place under circumstances accurately and lucidly detailed in the recent publication—*The Theosophical Movement*. The creation of this organism in 1888 is the positive proof of the success of the Movement of H.P.B. on the esoteric side, as the publication of the *Secret Doctrine* on the exoteric. The hints given and information conveyed in "Chelas and Lay Chelas" and "Theosophical Mahatmas" were amplified; more detailed instructions were imparted; adequate and suitable discipline for the higher life was taught; above all the prime object of the esoteric science, the service of Human Brotherhood, was pressed and the members began to attend to it. Difficulties were expected and even anticipated in the nature of things. The Esoteric Section became the Soul of the Exoteric T.S. The Message, for both arms of the Movement, was delivered and thus H.P.B.'s mission was fulfilled. No honest soul for the next fifty years and more need be at the mercy of any teacher or any organization. The Truth inherent in her Message is such that it works its own miracle, and will so continue to work. In this light of the successful achievement of her mission we must consider her statement that no Master will appear in Europe or America till 1975, as also that no new

and additional teaching will be given till then. All that is necessary for the period is before the honest seeker.

Her work, both exoteric and esoteric, lives. Both have passed through numerous vicissitudes, but the return of the cycle holds out unmistakable signs to those who have eyes to see. No true Theosophic body lives without its guiding soul of Wisdom and the energizing Spirit of Compassion. The Hierophants, Initiates and Neophytes move ever on through failures and successes, labouring by day and watching by night, as years roll by to make decades, and so will it be till 1975 when the keynote for another cycle will be struck. With courage and patience let the Theosophist of today hold fast to the lessons which the latest of the chapters in the History of Esotericism imparts. Says the *Voice of the Silence:*

If thou would't be Tathagata, follow
upon thy predecessor's steps.

"THE LOVES AND HATES OF THE GODS"

The radical element of the oldest religions was essentially *sabaistic;* and we maintain that their myths and allegories—if once correctly and thoroughly interpreted, will dovetail with the most exact astronomical notions of our day. We will say more; there is hardly a scientific law—whether pertaining to physical astronomy or physical geography—that could not be easily pointed out in the ingenious combinations of their fables. They allegorize the most important as well as the most trifling causes of the celestial motions; the nature of every phenomenon was personified; and in the mythical biographies of the Olympic gods and goddesses, one well acquainted with the latest principles of physics and chemistry can find their causes, inter-agencies, and mutual relations embodied in the deportment and course of action of the fickle deities. The atmospheric electricity in its neutral and latent states is embodied usually in the demi-gods and goddesses, whose scene of action is more limited to earth and who, in their occasional flights to the higher deific regions, display their electric tempers always *in strict proportion with the increase of distance from the earth's surface:* the weapons of Hercules and Thor were never more mortal than when the gods soared into the clouds.—*Isis Unveiled.*

PRECAUTIONS IN OCCULT STUDY

NOTHING is more common than to misunderstand and misapply the most ordinary facts of every-day life. The mental existence of each one is largely devoted to a continuous correction and readjustment of ideas previously acted upon as valid and sufficient. Not only is this to be perceived in those transitional periods when childhood is changing into adolescence, it into maturity and maturity into senescence, or in ignorant and uneducated men, but the same remarkable phenomenon is to be observed in the most enlightened of the race—those who, consciously or unconsciously, at once typify and lead the masses.

The *facts* of life do not change. They are the same to-day and tomorrow, as yesterday. But the appreciation of them, the accredited meaning, the governing interpretation, the mental and moral bias to which they are but as food or stimulus, constantly undergoes alteration in each man and in all men. Although we encounter the same physical and metaphysical factors, and employ the same terms for them as our forbears, one has but to consult the record in religion, in science, in philosophy, of even a generation ago to ascertain how widely apart is our understanding from theirs.

The Christianity of to-day is not that of yesterday, of a century ago, of the middle ages, of the days of the apostles. The same as to our science and sciences. What was "modern" to our parents—the veritable "last word"—is as out-of-date as their fashions in clothes and other things. He is as judicially unobservant and as much in the dream state who accepts opposed ideas because they have the same designation, as he who regards harmonious ideas as contradictory because they are differently clothed.

At right angles to all our "facts" and all our "ideas," whether of nature or of man, runs an Unknown factor which continually upsets all our calculations and brings us face to face once more with the problem of Three Unknown Quantities which we as continually try to solve by means of two equations. The theologians and religionists are as far from understanding this Third Factor which they name God, as our scientists are who call it Law. The doctrinaires in religion are compelled to supplement their god with a devil, as those of science are compelled to reinforce their law with chance, to piece out the deficiencies of their understanding of the First Cause. Both endeavor to attribute changelessness to that which is constantly changing despite them—even their own conceptions of the Eternal. The mere presence and prevalence of these continually changing ideas regarding the nature of the Eternal Verities is the unrebuttable evidence that none of the ideas either of religion or science are in fact Fundamental.

Theosophists are of the race the same as other men, and are in the presence of the same facts and factors. Hence it would be a still more remarkable phenomenon than that just alluded to for Theosophists to be free from racial delusions merely because they have adopted the Theosophical philosophy as their religion or their science. This was well understood by H. P. Blavatsky. Although she declared that her *Secret Doctrine* was "written for the instruction of students of Occultism," she also declared that she was "constantly obliged to bear in mind" that each one of those students "will inevitably judge the statements made from the stand-point of his own knowledge, experience and consciousness, based on what he has already learnt." This was but a polite direct application to the would-be Occultists of her general, abstract statement that the "basic conceptions on which the Secret Doctrine (not the book of that name) rests, are, in fact, contained—though too often under a misleading guise—in every system of thought or philosophy worthy of the name." Each warring Theosophist, or "student of Occultism," *has* judged her teachings as she knew he inevitably would, and hence holds them and spreads them "under a misleading guise."

Theosophists, then, no less than religionists and scientists are deceived by appearances and, left to themselves, will continue to misunderstand and misapply what was written "for their instruction." Unless this is recognized and guarded against we will in the end but saddle upon ourselves and our fellow-men the old burden of intolerable sects and dogmas under new names and forms of thought. How grievous this burden is has been summarized by one of the Masters:

> The chief cause of nearly two-thirds of the evils that pursue humanity . . . is religion under whatever form and in whatever nation. . . . 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. . . . 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.

Granting that the "student of Occultism" recognizes the nearly universal prevalence of "sacred illusions" in the race, how is he to recognize and destroy them in himself?

On this subject, too, as might be inferred, both H.P.B. and Masters have spoken with great force and clearness many times. After stating that, as we look backward, we can all see that during the stages through which we have passed we mistook shadows for realities, she formulates the general law of all illusions:

> The upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality;" but only when we shall have reached the absolute Consciousness,

and blended our own with it, shall we be free from the delusions produced by Maya (Karma personified by each Ego).

These "progressive awakenings" are *glimpses of Nirvana,* subsequently misconceived by the Ego on his return to lower states and conditions (Maya). Herein is the explanation of not only the sects and dogmas of the religionists, but of the delusions of the mediums, the psychics, the sensitives, the devoted and the impressionable. In their exalted moods there has occurred some supreme moment. They have had a glimpse of the truth, and fancied they had it all. Imbued with this idea on their return to normal existence, convinced that they have "reached 'reality,' " they have lost their moral balance, *i.e.,* reason. Henceforth they weigh all things in the light of their misunderstanding of a transcendental experience. Every sect or following, the bizarre and foolish as well as those dignified by the name of "religion," traces back in its origin to some misunderstood "personal experience in psychology."

Yet the phenomenon itself was a genuine and valid one. Only, instead of checking, verifying and relating it to a sound philosophy, it was interpreted from the stand-point of the student's "own knowledge, experience and consciousness." So such students have invariably failed to achieve the good they might have done and sought to do. Regarding their experience as unique and personal to themselves, 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. They assume an infallibility that brooks no question from nature or from man, and there follows in due course a sacerdotal caste, the priesthood and the churches of the new "revelation." Yet surely the world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. By such mistaken courses a period at last arrives when the minds of the best of men revolt against the tyranny and the bigotry set up in the name of the holiest experience possible to a human being, and fall into sheer atheism and materialism—until another "awakening" comes through a new Messenger of the Wisdom-Religion.

The same Master from whom we have quoted in reference to the woes inflicted on mankind in the name of religion, in another letter to one who was at the time a most earnest student, gave him some advice:

. . . you can do nothing better than to study the two doctrines of *Karma* and *Nirvana* as profoundly as you can. Unless you are thoroughly well acquainted with the two tenets . . . you will always find yourself at sea in trying to comprehend the rest. We have several sorts of Karma and Nirvana in their various applications. . . . Karma and Nirvana are but two of the seven great *mysteries* of Buddhist metaphysics; and but four of the seven are known to the best orientalists, and that very imperfectly.

Theosophists generally have devoted a great deal of attention to Karma, and rightly so, for H.P.B. has called it "*the* most difficult of all our tenets." Theosophical interpretations and misconceptions regarding "karma" range all the gamut from the Christian notion of the "will of God," the scientific notion of "blind law," the notions of luck, chance, predestination, to the oriental ideas of fate, destiny, nemesis and "kismet." The average conception of Karma as "cause and effect" might be likened to the upper and nether millstones between which the hapless and helpless Ego is ground to powder, unless "saved" by "initiation." What is all this but religion all over again?

If the doctrine of Karma, to which so much attention is given, is generally so largely misconceived and misapplied, it is equally true that the subject of Nirvana has been very largely ignored by students, as having no bearing on life here and now. Is not this neglect also due to prevailing notions regarding the true nature and meaning of the doctrine? Regardful of H.P.B.s prime injunction the prudent student of Occultism "must endeavor as much as possible to free his mind, while studying or trying to carry out that which is given him, from all the ideas which he may have derived by heredity, from education, from surroundings, or from other teachers." This is but a negative position, yet it is as important as sterilized instruments are to the surgeon, to say the least. It is a precaution very many fail to take, so that their ideas of Theosophy are constantly *infected.* Aside from this error of omission, perhaps the greatest positive mistake made by students is to study fundamental tenets separately. If there are a number of basic concepts then the study of any one of them in isolation from the others is but to repeat as a student of Occultism the errors of the theologian and the scientist. Whatever else he may acquire he will assuredly make naught but a theoretical progress in Occultism—the mysteries will be mysteries still for him.

PUNISHMENT AFTER DEATH

Some may suppose that the Ego should be punished after death, but such a conclusion is not logical. For *evil deeds committed here on the objective plane could not with any scientific or moral propriety be punished on a plane which is purely subjective.* And such is the reason why so many minds, both of the young and old, have rejected and rebelled against the doctrine of a hell-fire in which they would be eternally punished for commission of sin on earth. Even when unable to formulate the reason in metaphysical terms, they instinctively knew that it would be impossible to remove the scene of compensation from the very place where the sin and confusion had been done and created.—*W.Q.J.*

SPACE

FOR all we know, that which we call space may be the Knower in this body of ours. Probably it is, because the only thing that does not move is Space; the only thing that does not change 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 "I" who experience these things am the same "I" who was in a child's body, in a baby's body; and so with every man. Space, then, that is within the periphery of this frame is not separate from the Space that is within the periphery of any other frame; nor is Space disturbed by our bodies being here—our bodies growing large and growing small, growing old, or growing young, coming or going. And in the last analysis, where did these bodies of ours come from? From Space. Where do they exist now? In Space. Where will they go after they dissolve? Into Space.

That in us which lives and thinks is a part of the immemorial, indivisible, all-pervasive Spirit. The sun, as a symbol, might be taken to represent Spirit; and the moon, as a symbol, taken to represent dead matter. They are both in Space—plenty of room for both of them, and yet a colossal difference between the sun and sunlight, and the moon and moonlight. But if the sun were dissolved, it could only be dissolved into Space. When the sun came forth, it came forth out of Space; and while it exists, it exists in Space for, however long-lived the sun may be, it had a beginning; however long its life may be, it will have an ending. Where will its end be? In Space. Whatever the action of any planet, or of any mote, or of any man, where is it? In Space.

To conceive of Space as the symbol of the omnipresent Deity—it can be pictured in no other way—and to think of ourselves—our ego, our consciousness—as an indivisible portion of Space, is to get some kind of an image before the mind of the immortal, of the oneness of all Life. It is to recognize that we falsely attach reality to all the things and objects in Space, instead of attaching reality to the Space from which they all came, in which they all live and move and have their being and into which they all must return. So, instead of attaching the reality of the sense of our identity to Space, we falsely attach reality to personal forms. We have to throw away that false conception.

When we look out at the objects in Space, and see how the ample bosom of Space has room to nurse a million million progeny—all the children that wander lonesomely through her vast fields—any man, no matter how "average" his mind may be, can quickly realize that Space is not a void: Space is filled with souls. We know here

of existence only as a combination—a muddy compound of Spirit and Soul and mind and body, and the latter two obscure the light of the higher two in just the same way as the terrene emanations may obscure the noonday sun. How could a man able to wander at will through the infinitudes of Space, finding companionship and the communion of souls wherever he might go—how could such a man speak to us in any other terms than illimitable imagery, parables, and pictures, of the only realities that there were, or are, or ever shall be?

Blessed are those souls who people invisible Space in incorporeal bodies, as compared with those souls who people Space in objective forms and think themselves to be no more than a body, with no more than a mind!

THE LAIR OF SEPARATENESS

From time to time students are heard to say, "What difference does it make what I do? I am willing to take my Karma when it comes!"

Now, this may seem to be a noble independence, a declaration in line with "self-induced and self-devised effort;" and so without doubt it seems to the speaker. In reality it is a childish irresponsibility when not worse.

To begin with, it is self-delusion, in that when the speaker comes to the place where his challenge is accepted—as will surely happen—he will find his willingness to meet his fate overestimated and the power of Karma underestimated. It is all very well to laugh at Avitchi; but only those who have sojourned for a time in that state are qualified to judge—and they do not laugh.

Most important, Karma is *one*, as the Spirit of Man is one; and every delinquency darkens the whole race mind a little more. A reckless fool essaying the Path by diversions of cliff-climbing alternating with loitering on the way, endangers all the travelers and slows their progress. Some day the trifler and the dilettante Theosophist will come face to face with his course as it really is; and, thinking that his choice between Right and Left was made ages ago, will find that it has not been made and that the making will not be easy.

There is depth within depth of Karmic Law to be understood; happy he who escapes from mechanical interpretations, and twice happy the one to whom the welfare of humanity has become a real issue. Better not wait too long or go too far before we search out our true motive. Theosophy is not an idle speculation, a religion, nor a subject for social conversation and diversion.

ANTIQUITY OF MAN

A Returning Cycle

It is through these "Sons of God" that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars. (H. P. Blavatsky, *Secret Doctrine,* 1888, I, 208)

But very happily *actual* history repeats herself, for she proceeds, like everything else, in cycles; and dead facts and events deliberately drowned in the sea of modern scepticism will ascend once more and appear on the surface. . . . *(Secret Doctrine,* I, 676)

. . . one great man of science, de Quatrefages, sees no good scientific reasons why man should not have been "contemporaneous with the earliest mammalia and go back as *far as the Secondary Period." (Secret Doctrine,* II, 219)

Yet Schliemann proved that Troy had really existed. . . . How many more cities and localities called "fabulous" are on the list of future discoveries, . . . those alone can tell who read the decrees of Fate. . . . *(Secret Doctrine,* II, 236)

Future finds will justify the correctness of the present observations of such acute minds as H. A. Taine and Renan. The former shows that the civilizations of such archaic nations as the Egyptians, Aryans of India, Chaldeans, Chinese, and Assyrians are the result of preceding civilizations during *"myriads* of centuries. . . ." *(Secret Doctrine,* II, 334)

They divided the interminable periods of human existence on this planet into cycles, during each of which mankind gradually reached the culminating point of highest civilization and gradually relapsed into abject barbarism. . . .

The ancients knew more concerning certain sciences than our modern savants have yet discovered. (H.P.B. in *Isis Unveiled,* 1877, Vol. I, 5 and 25)

Professor James H. Breasted, the Egyptologist, has recently come upon a document which offers new proof of the astonishing knowledge possessed by the ancient peoples of the Nile. In a papyrus of 1600 B.C., it is revealed that Egyptian physicians were perfectly familiar with the cause of paralysis and discussed the treatment of it in terms which are far from amateur to the specialist 3600 years after them.

When one considers the fact that for nearly 3000 years the fact that a paralysis of one side of the body was caused by a brain affection on the other, was totally lost sight of, and that the malady itself was spoken of merely as a lameness, the civilization of these subjects of the Pharaoh is a reproach upon that of today. . . . With virtually every new fragment of writing turned up, some extraordinary modern practice is revealed as a common feature of Egyptian life, and the ancient writers discuss with what almost seems flippancy scientific achievements which the present day claims as its peculiar glory. Perhaps—who can tell?—it may presently be found that the Egyptians of 2000 B.C. resorted to the telegraph and telephone

and that the Nile Valley was strung with wireless stations. (Editorial, *Washington Post,* April 17, 1925)

The seeming of modern civilization is that of an onward-rushing, irresistible force growing in power and sweep by geometrical ratio. The popular belief is that a young human race, once and for all emerged from an indeterminate period of semi-animal existence, is fated to solve all problems, master forevermore the forces of nature.

Such is the power of Maya, "the Mighty Magic of Prakriti." For greater illusion never existed. We live, move, and have our being upon the powdered dust of vanished races as numerous, of civilizations as powerful, as any of our dreams. A young world, a humanity sprung from the animal a few milleniums ago? Forsooth, civilized relics are embedded in strata contemporary with the dinosaur!

To say so, means to stir up derision among the mighty. But truth and the future are Theosophy's handmaidens; not for us to withhold facts even under the seeming of fairy-tales!

Conceit denies the possible loss of such civilizations; there must be records left; progress must be continuous and imperishable! But consider the consequences should perhaps 100,000 "manasaputra" be removed from the race overnight, leaving but the dull average of the racial mind, which never grows beyond the age of fourteen; let the mighty stream of Atlanto-Egyptian-Roman Egos suddenly cease to incarnate and revanish into the Chiliocosm—what would remain in a century? A tribe of white savages, stupidly and incuriously gazing upon the crumbling works of their forefathers, loading sling-shots with shattered concrete and broken brick!

The works of primeval man have been denied because not apparent; but that is becoming a condition of the past. Startling relics in the midst of civilization are being seen for what they are; "natural" formations are found not so "natural" after all!

In Rockwell County, Texas, such a formation, known since 1854, is now to be unearthed. Some saw in it from the first, a human work, and were pooh-poohed in accustomed manner. The mills of science grind slowly—and they grind exceeding little!

An old Arizona lake bed produces "what may have been the biggest city in America." And its evidences of civilization set afoot speculation as to Atlantis and polygenesis of races.

From Gaviota to Rincon, California, are over sixty towns of a Mongolian race found in tradition neither of East or West; some of their relics embedded in rocks "stratified for ages." And civilized men have lived for a century atop these ruins unknowingly!

In the Muddy and Virgin River Valleys of Nevada is a settlement eight miles wide by thirty-five long; a lost civilization possessed of glazed floors, artistic pottery, jewelry, and *dice!* And here the skeletons *average* over seven feet tall. The excavator,

Curator of the Museum of the American Indian, expects work to go on "until the riddle is completely solved!" But no true solution will come in this generation—save for those who resort to the pages of the *Secret Doctrine.*

Another such is the ruin of Casa Grande, Arizona; here there were beads found so small that only a hair could be passed through the holes; the reporter naïvely remarks that this is the more remarkable, inasmuch as "these people were in the stone age and had no metal!" Most significant of all to the Theosophist, is their possession of Masonic symbols.

Dr. E. F. Greenman says that the ancient copper miners of Michigan were skilled in surgery; and some of his discoveries move the chronicle to remark that "Michigan may some day rival the Valley of the Nile as a stamping ground for archeologists."

Farther afield, Prof. Frobenius has found three extinct civilizations in Africa, which he dates at about 6000 B.C. (Strange how hard it is to escape the influence of these "B.C." and "A.D." dates!) Among these ruins he found relics of still older cultures.

"Three Thousand B.C."—again an unverifiable minimal date—Irak, in Mesopotamia, held a culture which "in many respects revolutionizes the present history of civilization and architecture." Column construction, supposedly of a much later date, was found here; and also evidence of the use of horses, another upset. Decadence had even then set in; for there were plenty of manicure sets, dishes for face paint, jeweled mirrors, etc., as in Old Carthage recently disinterred by Count Prorok.

Another researcher says that Chinese traditions go back for 100,000 years; and mentions as contrast to modern civilization the empire of Malek Shah, which in the 11th Century reached from China to the Mediterranean, and could be safely traversed from end to end by a child carrying a bag of gold.

By means of pilot balloons, it has just been found that all constituents of the air save hydrogen cease at sixty miles; but the ancient *Goladhyaya* says that "The atmosphere surrounds the earth to the height of sixty miles, and clouds, lightning and the like are all phenomena connected with it!"

In standard works the hieroglyphics on the pebbles of the "caveman" have been considered mere aimless ornamentation, in spite of their significant form (see Prof. Osborn's *Men of the Old Stone Age).* But light has dawned upon Prof. Wm. Paulcke, who recognizes their true nature, and bases upon it a theory that men began writing 50,000 to 100,000 years ago. Moreover, says he, there is a relationship between these symbols and those of the Chinese, Babylonians, Egyptians, and Mayas.

New information comes to hand about the discovery of P. Kosloff at Khara Khoto in the Gobi Desert, previously mentioned by us.

It seems that among the thousands of volumes exhumed by him from a vault, there were many in a language unknown to philology—definitely mentioned by H. P. Blavatsky as having existed in this region; she moreover describes hidden crypts of exactly the nature of that found by Kosloff.

Now it so "happened" that there was a key with those mysterious volumes; and we surmise that it is more than likely that the unknown language is Senzar. In which case, these words will have been written to some purpose:

> Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. Secrets long kept will be revealed; books long forgotten and arts long time lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies, or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. *(Isis Unveiled,* I, 38)

And now that it is generally admitted that the climate of earth has been always inhabitable, for practical purposes, and that it was never gaseous, hot, or molten—perhaps before long H.P.B.'s teaching that man in approximately his present form is over 18,000,000 years old, will be regarded with more tolerance. And what then?

Perhaps when it is found that mankind is no new evolution, but has survived æon upon æon, lived through the vicissitudes of continental upheavals and glacial epochs: that he has by turn risen to great heights and fallen into savagery—there may be an attempt to discover the *real* purpose of being. Then it will be found that the illusions of power and progress, the philosophy of glutted desires, lead only to death and the dust. Be it race or nation, or individual man, "He who attendeth to the inclinations of the senses, in them hath a concern; from this concern is created passion, from passion anger, from anger is produced delusion, from delusion a loss of the memory, from the loss of memory loss of discrimination, and from loss of discrimination loss of all!"—the spiritual condition of the bulk of mankind in this our present age of *Kali Yuga.*

LIVING THE LIFE

DEAR COMPANIONS:

Yes, many people will come to your meetings; of these few will remain. Those who really get the spirit of the Movement will not be found running here and there for any purpose of their own. They may go occasionally for general information or to do good to others. Whenever personal friction comes up—as it may—do you stick to principles; enunciate them, illustrate them, but keep away from direct reference to any trouble. So each is left to understand and apply as seems best to him. Study is the great thing. Unity, study, and work are the Trinity that will keep all together and yet leave play for individual idiosyncrasies along harmless lines while subduing them. What you say of some who come, remain away for a time and come back, may indicate that such have taken a sample away with them and compared "the goods" with those offered elsewhere. No doubt that goes on here and there with those who work from reason alone.

There are many whom we cannot help; their time has not yet come, perhaps, in that they have not arrived at that condition which permits such help as we can give. We can help those that are ready; they may not be many in number but they exist, and will come, as the way clears for them to do so. A steady outpouring of the eternal ideas will attract and hold those who need them; others will come and go as their mood determines. I do not think you are to blame for the kind of people that come to you; they are samples of the city—mixed: some good—bless them—some indifferent, some bad and some very bad. You try to serve all and to give them of your best; no one can do more. Every spiritual effort is a good action.

It is true that the "door to the Masters" lies through Their work, and in no other way. You remember that W.Q.J. wrote, "Generosity and love are the abandonment of self." The Masters love humanity and all creation; Their generosity and love are not stinted, nor tainted with selfishness. We can get rid of our hindrances only by following the Path They indicate. That Path little by little rids us of our besetting "sins." And They have said that every thought, every desire, every effort, in that direction counts. What we need to do is to forget our estimation of ourselves, be that good or bad, and just work on; we will find more strength and larger opportunities as we move along that road. The idea that we are poor miserable sinners is so ingrained in the race mind that we find ourselves holding separateness either as to goodness or as to badness all the time. This has to be overcome. It is not a question

of our goodness or our badness, but our desire and effort to follow the highest path possible for us.

If a path is one we know, we have the confidence of knowledge; but where the path is a strange one, various kinds of doubts and misgivings arise. There is only one thing to be feared, really, and that is anything that takes us off the Path we are treading. I think, too, there is sometimes a stronger reason for disquietude than mere personal fear or doubt. We do not want to stray from the Path, and examine our steps to see if they are in the right direction, especially if the steps bring us any joy. Ordinary doubt or fear would stop us, but right solicitude only makes us cautious, and that is not a bad thing at all, so long as we keep moving.

As to the friend you speak of: I hope he has found something to do, and that whatever it is he will determinedly settle down to do it as if it were the only thing to be done. I have found that doing what comes, with all my heart, mind and strength, in time brought me to another place and opportunity and always to a better advantage. I have seen in many the attitude, "I don't like this, or, I must have something better," lead to perpetual change, dissatisfaction and poor results invariably. On the other hand I have seen those whom neither sickness nor any other cause could deter, nor diminish their courage and efforts, gain success, the reason being that no opportunity was overlooked and no effort too great for them. It was really an unconscious fulfilling of Karma on their part. I think students too often regard their personal existence and predilections as one thing, and their student life as another. It is not so: both are interwoven and interblended at every point. The student should see clearly that his present existence is his opportunity to live and learn, as well as learn to live to the best advantage; it contains and presents the opportunities which, if rejected, will come before us in one form or another until we realize that a step forward can be taken in no other way than by overcoming obstacles and thus defects. How wonderfully and perfectly this works, when seen and faithfully applied, the generality of people do not credit or know, but we, as students, should be able to apply the lessons of life on the basis of the knowledge which has been imparted to us and which we recognize.

That we are living in a period of transition when everything is changing may easily be seen. We are necessarily involved in this transition which in the general case makes for betterment and, with the student, opens the door to that success which is greater than all governmental and worldly advance or betterment: true knowledge and perception, control, strength and wisdom to apply—fitting us to become leaders of men in the times to come. We should therefore go through our appointed task not only courageously but gladly, knowing what it leads to, and what the great end in view. The

lives we have lived with their joys and sorrows, pleasures and pains, are forgotten; the one we are now living will pass into the same limbo of the past, but we will be what we have made ourselves, strong or weak as the case may be and face once again what we have brought about. We have only the present in which to do what may be done, so we ought to be bold and courageous and go forth and show our strength in the face of any and all difficulties, for they are veritably our saviours.

I did not think I would say all this when I sat down, but it came and I send it for what it is worth. Love to you, as ever—*R.C.*

The Life-Principle

Left to itself, this life-principle will blindly follow the laws of nature; and, according to conditions, will produce health and an exuberance of *life,* or cause *death* and dissolution. But, guided by the will of the adept, it becomes obedient; its currents restore the equilibrium in organic bodies, they fill the waste, and produce physical and psychological miracles, well-known to mesmerizers. Infused in inorganic and inert matter, they create an appearance of life, hence motion. If to that life an individual intelligence, a personality, is wanting, then the operator must either send his *scin-lecca,* his own astral spirit, to animate it; or use his power over the region of nature-spirits to force one of them to *infuse* his entity into the marble, wood, or metal; or, again, be helped by human spirits. But the latter—except the vicious, earth-bound class—will *not* infuse their essence into these inanimate objects. They leave the lower kinds to produce the similitude of life and animation, and only send their influence through the intervening spheres like a ray of divine light, when the so-called "miracle" is required for a good purpose. The condition—and this is a law in spiritual nature—is purity of motive, purity of the surrounding magnetic atmosphere, personal purity of the operator. Thus is it, that a Pagan "miracle" may be by far holier than a Christian one.—*Isis Unveiled.*

OCCULTISM, TRUE AND HUMAN

BACK of the objective nature in which we live and act is an invisible, indwelling, energizing nature, the exact model of visible nature, which stands to visible nature as a cause to an effect. But there is something behind both of these, an unknown something, in which both objective and subjective nature reside.

Let us call physical nature that nature which we embody and which is everywhere in evidence about us; call the second the subjective and causal side of physical nature, the psychic nature or world. These two change constantly, for all physical changes are preceded, accompanied, and followed by psychic or mental changes. Let us call the third Spirit, the source of both physical and metaphysical nature—Spirit which changes not at all in the sense that intellectual or physical nature changes—itself alone eternal and indestructible. Now let us assume, fourthly, that these three—the physical, the intellectual or psychical, and the spiritual or monadic universe—are a trinity synthesized by Life, which pervades them all, permeates and sustains them all, and of which these three are but modifications, or states, or aspects. In these few statements will be found the whole basic fabric of true occultism.

We have four great branches, or arteries, for the pulsating endeavors of human life in the body corporate of this universe. They are called science, logic, religion, philosophy. All four are seriously and soberly four different ways of approaching the solution of the mysteries; so that they may very truly be considered tentative, or *human* occultism.

But take exact science: everywhere there are men of ability, of integrity, of courage, of all that constitutes what we may call character, diligently prosecuting the study of the mysteries of physical nature. We call them scientists. In fact, they are one and all would-be occultists; for the greater the student of the science of physical nature, and the more he knows, the more he is recognizant of that immense and shoreless world of which he knows nothing. The basis of all our physical science, as we understand it, is the attempt to explore and to understand the riddle of the universe by an empirical or phenomenal study of objective nature. Then inferences, deductions, and speculations, whether *a priori* or *a posteriori*, are set up, as to what lies behind effects, or "phenomenal facts"—what the causes and what the relations.

The moment a man becomes a student of objective nature, he comes bolt upright against invisible nature. Cutting square across his field of vision, bringing to him the things that he studies, holding them under his eyes while he studies them, taking them away from him, is an intangible, invisible, unknown "something" to which

scientists give indifferently the name of force, or energy. At once the objective universe places him in a mysterious contact with a non-objective universe, and yet he knows that there is an immediate relation between the world that he calls force and the world that he calls matter. His only knowledge of force is where it transects matter, or comes into conflict with matter; but learning that it does come into what might be called opposition with matter, he has tabulated and classified the forms of interference in the same way that he has classified the forms of matter. When we speak of electrical energy, mechanical energy, chemical energy, vital energy, it is but giving names, it is only classification. What is the nature of that interference which we call force? There is a connection; so our scientific student, our neophyte in the occultism of objective nature, comes in contact with the third element of the physical trinity much more truly than any Christian divine ever came in contact with any member of the theological trinity. Our scientific occultist calls that third member, Law. We know law only by its interference with matter and force; we know force only by its interference with matter; we know matter only by its interference with ourselves.

Turning now to what is called logic, some perception of the term may be gained by considering logic as that *invisible* power, principle, function, or process, by which we are able to determine the relation between cause and effect.

Another class of occultists ignore as far as possible objective nature—ignore it as much in their way as the scientist ignores metaphysical nature and spiritual nature. They are our theologians, our religionists, our teachers of the nature of soul and spirit, and of the nature of God, all this to the theologian being the invisible universe. He is wiser as an occult student than the scientist, in that he perceives all nature as an effect, a passing thing, not self-originating, not self-sustaining, not self-destroying. He knows that there must be something which stands in some kind of an efficient relation to the cosmos, to the phenomena of the cosmos, and to man; yet invariably when his basis is examined, the religionist is found to have no such excellent occult discipline or sureties from which to proceed as has the modern scientist. Ask the religionist for anything and he will promise it except for one thing—facts. Ask a scientist for facts and he will drown you in them; ask him for anything *but* facts and he will drown you in a sea of speculations. However, what the scientist does know is true, true as far as it goes, but he is very often quite wrong in the inferences which he draws. The religionist is right only in the perception that until the subjective universe becomes as cognizable, as exactly charted, as the objective universe, the scientist never can arrive at real knowledge—which is what occultism is.

Scientists depend upon experimental data. Over and over they observe nature; they try to reproduce in the laboratory what they see in nature, and then they find that they can produce in the laboratory effects not in nature. But their basis is true. There is not a scientific statement of fact that any man cannot verify for himself; but why do students repeat time-tried and time-tested experiments; why not take it for granted; why not take it on hearsay; why not take it on testimony; why not take it on authority? Because that is not knowledge, nor the way to knowledge. That only is knowledge to any man which he has verified for himself, and that only is a true teacher and a true teaching which furnishes him all possible means for verifying the formulae by which to verify the theorems advanced.

As to the religionist, his basis is faith, authority, assertion; he furnishes the formulae but says that the way to get into the subjective world is to accept the formulae without verifying them. His position is that of a dreamer; in fact, he is in the dream state in the sense that religion as believed in, as practised, as taught, is a dream. It is an intrusion of the dream state into the waking consciousness; nevertheless, the phenomena of the subjective are there. Religion, therefore, as regards its phenomena, is genuine.

Going beyond religion which neglects the facts of science and beyond science which neglects the facts of religion, we come to what may be called philosophy. Philosophy is a consideration of the principles of things. But our Western philosophy is all based upon speculation. Our philosophy is speculative, our science is practical, our religion is "dream-stuff" extruded into the waking consciousness. All show, however, that there is "something" there. Our logic is good as far as it goes, and all—philosophy, religion, logic and science—are based upon the evidence afforded by this universe, visible and invisible, through the medium of the five senses, the knowledge acquired by means of speculative theories and inferences from perceived phenomena. Many men are wrestling with the mysteries of nature through scientific formulae, experimentation; many men are wrestling with the universe theoretically as logical concepts; many men are wrestling with the mysteries hoping to arrive at a knowledge of them through the door of faith in some book, in some God, in some psychological experience of their own; but the door of Knowledge cannot be opened by any of these processes.

A man must recognize that all methods in vogue amongst mankind, from the highest to the lowest, cannot solve the real mysteries—the mystery of whence we have come, how and why we are here as we are, and what our future destiny or destinies may be. But if we turn to the sixth chapter of the *Bhagavad-Gita*, we shall find therein the scientific formulae, the logical basis, the religious direction, the philosophical modulus by which a man may find out for

himself the answer. That is *true* occultism because to the man who follows that path it becomes ever less dark, ever less mysterious, ever more lucent, until it becomes an illumination that never can perish.

In later times Jesus of Nazareth gave the only occult direction possible of understanding by the class of egos to whom he came—a simple statement, but one which taken as a formula of action and thought is the road to true occultism. He gave them a repetition of the ancient occult formula: You who are about to seek knowledge and power and happiness for yourselves, know that these three—the immortal trinity of Spirit—can never be gained save and except as ye do by all others as ye would have them do by you. But where now is the Golden Rule taken as the ethical basis of our best employers of labor, as the mental discipline of our moralists and publicists, as the working formulary of our scientists, as the spiritual equilibrizer of our divines? The scientist fails and forever must fail because he does not recognize that ethics and morality are integral factors in the four-fold equation of the mysteries; the religionist never can solve the problem of the mysteries because he does not recognize that ethics alone, morality alone, without a scientific foundation for his ethics, without a philosophical basis for his morality, is a house builded upon the sand. The man whose practice of honesty is based upon the theorem that honesty is the best policy will some day change his policy. Honesty is not a policy; it is a principle. All men who talk the Golden Rule and are willing to have it practised on them, but fail themselves to practise it in action and speech, thought, will and feeling, are violators of the primary law of occult progress.

Theosophy repeats this four-fold proclamation: there is now, and there always has been, and there always must be, One Life, One Source, One infinite, fathomless, immeasurable Principle, alike the source and the container of all that is; which holds alike all experience physical, astral, pyschic, ethical, moral, and spiritual; which holds all forms and conditions within itself as Space holds objects. In this One Life there is an infinity of modifications—universal, general, special, particular; but everything that is sprang from the One Life and by some process of modification, of sequence, of cause and effect, without gap or interlude from start to finish, has become what it is. The immortality of everything in this universe depends not upon its form, not upon its faith, belief, knowledge, but upon its identity with the One Life. If our lives were separate from the universal life, how could they endure? They could no more endure than our bodies can endure as separate formations from matter. Our bodies are made of matter, live in matter, came from matter, and shall return into matter. Body is only a name for a partial limitation of universal matter in a particular

form. So with our minds. Just as there is universal matter, there is universal mind; the mind of each one of us is but a modification, a specialization, an adaptation of form within a universal form or state. So also with our souls.

In every man, by virtue of his identity with the One Source, exists every power that is in the one source. It follows, then, that any being of perception, of action, of cognition, any spiritual being, any soul, any modification of Spirit, in order to become all-knowing, must individually acquire that knowledge and omniscience which always did and does exist in the whole. Nothing is more noble, more worthy, more wonderful for a man than, with charts in hand, comrades on the voyage ranged alongside him, to begin to explore the hidden part of his own nature. Veil after veil will lift, and with each lifting of the veil his horizon grows wider and wider; still there will be veil upon veil behind. The only danger for the neophyte in occultism is that when he has penetrated but one step beyond the mundane, has lifted but one of the veils, he shall think that he knows it all. The progress of the ego is a series of awakenings in each of which he thinks he has reached the reality; but since his perception and his cognition are only a part, however large that part may be, which he has mistaken for the whole, he is dreaming. Not until he has united his consciousness with the one eternal Self is he free from the dream called Maya—manifested existence. Then, "He, O Arjuna, who by the similitude found in himself, seeth but the one essence in all things, whether they be good or evil, is considered to be the most excellent devotee." Such is the true occultist.

INFLUENCE OF CIVILIZATION

It is especially in the countries unblessed with civilization that we should seek for an explanation of the nature, and observe the effects of that subtile power, which ancient philosophers called the "world's soul." In the East only, and on the boundless tracts of unexplored Africa, will the student of psychology find abundant food for his truth-hungering soul. The reason is obvious. The atmosphere in populous neighborhoods is badly vitiated by the smoke and fumes of manufactories, steam-engines, railroads, and steamboats, and especially by the miasmatic exhalations of the living and the dead. Nature is as dependent as a human being upon conditions before she can work, and her mighty breathing, so to say, can be as easily interfered with, impeded, and arrested, and the correlation of her forces destroyed in a given spot, as though she were a man. Not only climate, but also occult influences daily felt not only modify the physio-psychological nature of man, but even alter the constitution of so-called inorganic matter in a degree not fairly realized by European science.—H.P.B., *Isis Unveiled.*

AMONG FRIENDS

IT had been one of the last study-class sessions of the season—a warm evening after a scorching day. The students had shown no disposition to linger in the spacious but oppressively close hall after the meeting. Remained only Mr. Browser, putting the book-stock in order and covering it up, Doctor marching up and down between the rows of opera chairs, turning back the seats and picking up a bit of waste paper here and there, and Pilgrim rearranging the platform. Captain Blunt, who had conducted the class, sat huddled down in the front row taking no note of his friends' closing activities, and answering in monosyllables the remarks that the Judge, sitting near, occasionally made.

"Sometimes I just wonder what's the use," he finally remarked, with profound discouragement. "Here we dig and work and pour out our energies regardless, to make the class lively and interesting—yet there are so many who won't make the slightest effort of themselves—some who don't even read over the chapter we're studying. I guess I'm a failure as a class leader; the work itself shows that."

"Of course they read over the chapter," said the Judge, who had arrived late at the class. "What makes you so pessimistic?"

"I *asked* 'em," answered the Captain glumly, "for a show of hands on that little detail, and their answer indicated that twenty-five or thirty hadn't. They were honest about it anyway, I'll say that for them," he added with a wry grin.

"How many present tonight?" asked the Judge, turning to Browser who always keeps the count.

"Ninety-five—a rather small class," was the answer.

Whereupon the Judge turned on the Captain briskly, "Then sixty-five or seventy *had* read the chapter, and many of these had no doubt studied it. That's a fine showing. Why, just think of it," he continued, "here are many, many men and women from every walk in life—folks who hustle all day, regardless of the weather, to make a living; mothers with children and homes to care for; teachers in schools; college boys and girls with all their necessary daily study; old people who find it hard even to keep awake of an evening—yet sixty or seventy had made special preparation for this class tonight—and you entertain a grouch because the others hadn't done so. You ought to remember, my friend, that a few short years ago we would have been absurdly grateful if there had been a dozen!"

"That's right," said Captain Blunt, sitting up argumentatively, "but why don't those who aren't interested stay away?"

"They do, no doubt," interjected Pilgrim briskly. "We would be foolish to think that just because a student hasn't done a certain

amount of work, he isn't interested. You'd better believe there are many other more pleasing things to do than to listen to halting metaphysical disquisitions of a hot night!"

"Yes, and supposing the twenty-five or thirty *aren't* interested," called Doctor from an adjoining section of seats, "what business is it of ours? Sixty-five or seventy *are*, and our work is with and for them."

" 'Theosophy is for those who want it, and for none others'," quoted Mr. Browser gently, joining his friends in the front row and slipping his account book into his pocket.

"Well, it's mighty nice of you to try to cheer me up," and the Captain managed a partial smile, "but there must be something wrong with the class methods—the folks don't seem to show much progress, with a notable exception here and there. I know enough to know that when a class drags there's something wrong with the *teacher*—but I can't seem to figure it out," shaking his head lugubriously.

"Looking for results, eh?"—the Judge's tone was sympathetic, but there was a note of laughter in his voice. "So did I when I was young. But what *is* progress—did you ever think of that?"

"The Captain wants everybody to make a 'nice, smooth talk', I guess, and to cover dutifully every point in that part of the chapter assigned—why, that's Sunday-school concert business!"—this from Doctor. "Oh, yes, you do," he continued as the Captain waved a feeble dissent.

"Progress," resumed the Judge, just as if he had not been interrupted, "is a far different thing from what many think. For instance, here are some students who make very little platform showing; and so very many when they bring a tired brain to book-study after working hard all day find it difficult to understand. Yet scores of these very students, who by superficial judgment 'progress' very little, are making more real *growth* than many another whose intellectual performance is excellent. Their *hearts* are in the work and, despite their disadvantages, they cleave to it and carry on. It is among such as these that you more often find the living expression of *pure* Theosophy: in life, in brotherly service, in unselfishness, in sacrifice, in simplicity. Do you think that their dogged, persistent efforts to learn and apply count for nothing? The teaching is that the *efforts made* are just exactly what *do* count—the outer accomplishment is the very least of it."

"By Jove, you're right, Judge," said the Captain, firing up. "I know just what you mean. Anyway, there really has been a tremendous effort made by the students as a whole this season, to study in the deeper sense of gaining a real understanding of the philosophy. There is so much less dependence on phrase, on 'Mr. Judge says'

and 'H.P.B. wrote'—and so much more evidence of digestion and grasp."

"But one lady came to me after the class tonight," said Mr. Browser whimsically, "and asked if I wouldn't use my influence with you, Captain, to get you to 'teach' more. 'We would all get so much more out of the class,' she said. 'He has the students do all the work—why, if somebody asks a question he often gets several answers from the class, instead of giving the answer himself. Sometimes it's quite confusing. And he really knows so much himself that he pretends not to know'."

Captain Blunt hardly knew whether to be pleased or offended—so he looked positively foolish instead. Pilgrim laughed delightedly. "Yes, why don't you *teach* more, Captain?" he enquired. "That would be one way of covering a chapter thoroughly and overcoming the occasional superficiality that disturbs you so much."

"I *have* thought of it," said the Captain, "and tried it a little, but every time it resulted in a 'dead' class-session, I don't know why."

"One active mind in the class, projecting out and having a perfectly lovely time all by itself," said the Judge earnestly, "and all the rest trailing in its wake and being drawn along by it, without doing any traveling of their own. My goodness!" he continued crisply, "the very essence of 'teaching' is stimulating others to work, drawing many into active participation, and yourself doing, or appearing to do, as little as possible."

"Sounds like the suggestions of H.P.B. in the 'Key to Theosophy'," said Mr. Browser approvingly.

"Well, you find out who they are who are really enjoying the class, and showing the growth that the Captain spoke about: it will be those who have been stimulated into active *work,*" the Judge went on. "Let a class leader 'teach' as the lady suggested, and you'll find a great many students using 'Captain Blunt says,' as well as the 'Mr. Judge says' and 'H.P.B. wrote', to which he objected a few minutes ago. Soon you'll have another 'authority'—even a personal leader, perhaps. That's the great danger of some kinds of 'teaching'—which more than off-sets, to my mind, the advantages of the thorough covering of chapters it may permit."

"Yes, one person supplies the motive power directly, and the rest 'ride'," said Doctor, "and that's another danger. Nobody can *know* for another; each has to do his own thinking, applying and learning."

" 'Self-induced and self-devised exertions'," quoted Mr. Browser.

"Anyway, it was a good class for a hot night," said the Captain.

"They're *all* good classes, and *all* good meetings," affirmed the Judge earnestly. "Just think what we're studying—the very essence of life!"

"THE HEAVENLY MAN"

Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. —I JOHN, III,2.

THEOSOPHISTS, as Christians and sincere men of any other persuasion, read out of books, as they read out of Nature, very differing things from the same text. This is but one of the applications of the statement of H.P.B. that each Ego has his own language. Thus it is said that the same dream had by a Brahmin, a King, a Kshatrya, or member of any other caste, has a significance which varies according to circumstances, to caste, to rank, to the *dharma* and *karma* of the individual. Although Nature is one, and although any experience is, mathematically, an unvarying quantity, yet its *quality,* or meaning to the beholder, varies with each according to his intelligence and what the Greeks called the "dramatic unities." A modern writer has put all this in the phrase that a man sees, "not what he is looking at, but what he is looking for."

The dogmatist and the bigot will read a hard and fast meaning out of change itself. The sectarian and the partisan, the sadducee and pharisee of every age, sees in every question rebellion; in every advance of thought, every fresh revelation of the evolution of the Soul, a rank blasphemy; in Nature only a creation, in man only a creature, and in God alone—*their* God—a Creator. So one might say there are three general languages of the Ego, or three applications of the common and universal power to perceive: the realistic or practical; the idealistic; and the purely divine or spiritual interpretation of the phenomena of Life, external and internal to the Perceiver, or Soul.

Religion, which in any sense relates to man's life as a Soul and not a body, to immortal and not to mortal being, must of necessity bring out the qualities of soul in each sincere devotee, quite regardless of such human distinctions as race, creed, caste or color—in other words must precipitate his moral and immoral characteristics, must accentuate his virtues and his vices until one or the other set of qualities reigns supreme by extirpating the other. On the path of Spiritual evolution one cannot compromise: in the end either Compassion Absolute—*universal* Brotherhood; or supreme Spiritual Egotism—selfishness.

Throughout the literature of Theosophy there is constant reference to "the Heavenly Man." This in itself is but a phrase. What does it mean to Masters—to the great Teachers, the Custodians of the Wisdom-Religion, the real Founders of every Religion? And what does it mean to the devotees of any particular popular religion? Finally, what does it signify to Theosophists? The "second

Object" of the Theosophical Movement is the study of ancient and modern religions, philosophies, and systems of thought, in order to detect the *vital principles common to them all.* Each creed or school or system, and each of its sects, has crystallized and popularized a set meaning to common terms for common principles, processes, and experiences, so that they all drift farther and farther apart, though they all originated from a common source. Does any one imagine, for example, that the ideas behind such terms as God, Nature, Man, Spirit, Soul, Matter, Evolution, Good, and Evil—does any one fancy that Krishna, Buddha, Christ, or the Masters of H.P.B. had different and contradictory ideas on these or other subjects? No; They all rendered Life and Nature in what we have called the purely divine or spiritual sense, though They spoke, each according to the language of the Egos to whom They came, in terms of the realistic or practical and the idealistic.

The First General Epistle of John, from which we have quoted, when read according to the language of the Wisdom-Religion, refers to the heavenly man which each of us is, in germ or principle —that is, in an idealistic sense, a Potency as Simon Magus called it, or in the sense that we commonly say "the child is father of the man." How this Potency, or ideal, or "hope" as John called it, is to be realized by the "practical man" we are, is shown further on by him. He does not say the hope will ever be realized by faith or by miracle, but, by the man who, having the hope, "purifieth himself" from his sins. And what does John mean by "sin?" Let him answer: "Sin is the transgression of the Law." John allows no state of beatitude, no Heaven, on earth or elsewhere, no "folding of the hands," as a substitute for this self-purification. "It doth not yet appear what we shall be," nor can it, till the purification is complete, and "the sons of God" have grown into "the heavenly man." Then, when we have become "like him"—the "Father"—we "shall see him *as he is*"—not as we have imagined Him or ourselves to be.

Is all this any different from the iteration of the Upanishads: "That thou art?" Is it not identically the same purely divine and spiritual meaning so often voiced by Krishna: "I am the Ego which is seated in the hearts of all beings?" By Aryasangha: "That which is neither Spirit nor Matter, neither Light nor Darkness, but which is verily the container and the root of these, That thou art, O little man. Thou art this, and thou knowest it not." By Saint Paul: "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you." By Jesus: "I and my Father are one, even as you and your Father are one." By Buddha: "*Om mani padme hum*—the 'dew-drop slips into the shining Sea.' "

Why Theosophists do not make more use of the Bible in Western lands in the promulgation of the teachings of the Wisdom-

Religion, is easily seen: they know that such a realistic, *i.e., materialistic,* stamp has been put by centuries of dogmatism and bigotry upon the pure gold of the Occultism hidden in it, that it has become currency, not gold. To quote from or comment on Bible statements of Occult Truth is to run the gravest risks of fortifying popular and sectarian preconceptions and prejudices.

H.P.B.'s presentations of the Wisdom-Religion are sweet and fresh and pure. There has not yet been time for even the most dogmatic-minded Theosophists to read into them or out of them hard and fast conclusions. They still remain on the plane of idealistic thought, and hence afford to the reverent-minded student the best aid to reading for himself the purely divine and spiritual meaning of her teachings on "the Heavenly Man." The Theosophist has only to struggle against his own preconceptions and misconceptions—not those of centuries of sectarian Christian misinterpretation and misapplication.

"The heavenly man" is the whole Universe as the One Life. It is the One Law of the evolution of the Soul, the Spiritual and Intellectual as well as Physical progression of all beings of every grade. It is the First, the Second, and the Third "Fundamental Proposition" of the *Secret Doctrine.* It is "the growth into the Infinite" through the finite cycles of Karma and Reincarnation, from Monad to Man, from Man to Mahatma—the perfection of Being.

> The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform. They vary infinitely in their respective degrees of consciousness and intelligence. Each of these Beings either *was,* or prepares to become, a man, if not in the present, then in a past or a coming cycle. They are *perfected,* when not *incipient,* men. Man tends to become *a* God and then—GOD, like every other atom in the Universe. "The *Breath* becomes a stone; the stone, a plant; the plant, an animal; the animal, a man; the man, a spirit; and the spirit, a god." Every atom in the Universe has the potentiality of self-consciousness in it, and is a Universe in itself, and *for* itself.
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> Thus proceeds the cycles of the septenary evolution . . . that each atom, we say, *may reach through individual merits and efforts* that plane where it re-becomes the one unconditioned ALL. There is no such thing as a Monad other than divine, and consequently having been, or having to become, human. Every "Spirit" so-called is either a *disembodied or a future man.*

Here is the language of H.P.B., speaking for her Masters on "the Heavenly Man" in time and space, and beyond Space and Time. Who reads this in all three senses spoken of "will be like her; for he will know her as she is."

ORDER OF EVOLUTION*

Question—The most authoritative books on Theosophy teach that the monad passes up through the lower kingdoms to the animal and then to the human, and yet also teach that man appeared before the animals. If the latter is true, how can the former be?

Answer—If after the word "animal" we insert the words "in this round," then both statements will be correct and there will be no confusion. On this matter we have to accept or to reject the teachings of those Adepts who gave the system out through H. P. Blavatsky, for modern science knows nothing about the matter and believes still less. Now if anything is plainly taught and reiterated over and over again in the *Secret Doctrine,* it is that the time of the appearing here of the human form alters after the second round of the life-wave in the earth's chain.

The teaching that the monad passes through the lower kingdoms from metals up to man is right as a general statement, for it is alleged to be the fact and is also in accord with reasoning from the other premises of Theosophical doctrine. But on this chain of globes the stream of monads of all stages begins in the first two rounds—the whole number of rounds being seven—by going steadily through the lower orders up to man as the last form and stage for those rounds. In the third round the plan alters, because the first class of monads has obtained in prior rounds enough knowledge to be able to emerge into the form of man ahead of the lower classes who are yet at that time in the lower kingdoms of nature. And in the fourth round, which is the one we are in now, Man as we know him appears before the others just because the monads of that class of progress have the power, and in this round all the lower kingdoms in respect to their outer coating or materiality get all that coating from what man casts off. This is also clearly taught and not an inference of mine.

The first rounds had in them the potentiality of the rest, and as it was the fate or the law that materiality should prevail in this round, it was prepared for by the most advanced class of monads. All this does not negative the standing and general rule that the monad must (at some point in its career) go through all the kingdoms in regular order from the lowest to the highest, and must follow that line for whatever is the necessary period from the lowest first and not skip any; but when the class of monads which came into this evolution first has obtained the right knowledge and power, it will then alter its rule and come in with the fourth round as first of all. In our own life on earth as individuals we do the same thing,

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for some of us are able to skip over in some life that which others have to painfully acquire; and this is because reïncarnation and previous experience enable us to do it. The same rule holds in the greater scheme, and there by reason of reïncarnations and experience in the first two rounds the monads of that class are first as human beings, and not last in the fourth round. Meanwhile the general rule governs other and lower classes of monads, who are even now slowly creeping through lower kingdoms of nature and have been unable to emerge with man in this round ahead of the other forms. But in future rounds and manvantaras they also will come in ahead of the lower orders of nature. Let those of us who accept the statements of the Masters remember that they have certified in writing that the *Secret Doctrine* is the triple production of those two great beings and H. P. Blavatsky. Such a certificate they have given of no other book. Their certificate will not be accepted by outsiders nor by that small class of Theosophists who loudly proclaim they will accept nothing that does not accord with their reason; but one is puzzled to know how their reason can work in respect to matters such as these about which the Adepts alone know the truth. As for myself, I find the teaching quite consistent with the whole of the philosophy and explanatory of natural facts; for the rest I am willing to believe the parts I cannot yet verify and to wait a little longer.—*W.Q.J.*

FAITH AND INTUITION

Difficult, nay impossible, as it seems to science to find out the invisible, universal motor of all—*Life,* to explain its nature, or even to suggest a reasonable hypothesis for the same, the mystery is but half a mystery, not merely for the great adepts and seers, but even for true and firm believers in a spiritual world. To the simple believer, unblessed with a personal organism, the delicate, nervous sensitiveness of which would enable him—as it enables a seer—to perceive the visible universe reflected as in a clear glass in the Invisible one, and, as it were, objectively, there remains divine *faith.* The latter is firmly rooted in his inner senses; in his unerring intuition, with which cold reason has naught to do, he *feels* it cannot play him false. Let human-born, erroneous dogmas, and theological sophistry contradict each other; let one crowd off the other, and the subtile casuistry of one creed fell to the ground the crafty reasoning of another one; truth remains one, and there is not a religion, whether Christian or heathen, that is not firmly built upon the rock of ages—God and immortal spirit.—*Isis Unveiled.*

JOY-PRODUCING ACTION

THE Puritan or the reformer, albeit unknown to himself, acts upon the basis: "Whatever is pleasant is *bad*." Most of us have a hidden but solid belief that to be virtuous is to be unhappy and to help others be so—a legacy from the Jehovah-myth betraying implicit faith in the supremacy of evil. Small wonder that a rising generation, convinced of the identity of holiness and sourness, has cast aside both with a single gesture.

If one enters Theosophy with this preconception, he finds plenty of vinegar ready for the drinking. Discovering that Theosophical living calls for *real* self-sacrifice, *real* self-discipline, and an earnest attempt to live up to the noblest code on earth—as distinguished from mere intellectual appreciation of it—what more natural than that the Theosophical Path should stretch as an aching desert in our shrinking imaginations, or that by that very attitude we should therein multiply stones for the bruising of our feet?

The layers of physical, mental, and moral human nature are many; each of them is correlated with a particular variety of "pleasure." But if we calmly analyze, we shall find in it no tangible elements save two: action, and the perception of that action by That within us, which is nameless on this plane. There is no fixed rule regarding the mode of action which shall produce "pleasure."

The pleasure of the gutter drunkard would be misery to a clean man. The action of an athlete on the field of honor—to him the keenest joy—by very induction creates a weary ache in the bones of the professor-spectator; and the thought of that laboratory in which the *savant* finds the pleasure of action, gives the player a headache. To one, literature is an Elysium, a haven of rest from all woe; to another, a furrowed brow and bewilderment.

Therefore the nature of joy-producing action is determined by the nature of the individual. The whole meaning of Theosophy is the perfectibility of the individual by his own efforts. Increasing perfection means constant change of nature, and that always in the direction of the higher.

Disconnected, uncontrolled action of the subordinate lives of the body—mediumism—is made possible when the quality of darkness and inertia, *Tamas,* rules the whole. This is the case of him in the gutter.

When the body is ruled by *Rajas,* the quality of action and ambition, the coherent and centrally-directed action of the athlete becomes possible, and is ruled by a perfected physical mind.

Ruled by the quality of harmony, of desire for wisdom, *Sattva,* body and physical mind are welded together for keen perceptive

action on a higher plane: and there enters the first spreading glow of Egoic Mind, the true Manas.

Body, physical mind, and intellect welded together under the direction of Spiritual Intelligence—called into manifestation only by altruistic action, since its nature is impersonal and non-individual—this is the nature of Those who point our path.

Animal, man, sage, and Master, these are the stages of the ancient Path, each containing within it the powers of all below, purified, harmonized, and intensified. In a Universe of Law, how is it possible to conceive that the exercise of all these powers combined shall not yield, without seeking, vaster and deeper joys than any of the terrene plane, in like measure as the rapture of scientific discoverer passes beyond the delirious sensations of the drunkard?

The delusions and destructions of our mundane pleasures arise *because they are sought for self.* In past ages we have drunken deep of this forbidden and fermented juice, and waking to the morrow in this life, try anew to drown our sorrows: This is not the way. The way is to cease looking for pleasure, and look for *Duty* instead. Then under law all the joys of life necessary to our sustenance will come to us without inconvenient scores to pay.

Man works, eats, plays, sleeps; and in those actions finds pleasure and pain. The Master neither plays nor sleeps; His action is no longer falsely divided into play and work, but unified; and He suffers no pain, for He generates no evil.

So victory over the seeming pains and penalties of the Path only demands transformation of our own nature; useless to claim that we cannot change it; we made it. If work and sacrifice for Humanity seem nothing but a dreariness to which we feel unequal (and who does not go through that slough of despond?) the solution is to call forth that hidden Self to which these activities are not pain, but the very breath of life.

Some time that transformation has to be undertaken by all. Delay for "better conditions" or "another life" avails nothing. Our natures were engendered by action through the ages; only by action will they be changed. Conditions will not grow better by delay; they will grow worse—from the standpoint of Soul. And finally end in renunciation of the Path for this life and rebirth in the old darkness for another. The task of reform may seem impossible; but its beginning will never be any more possible than now.

TRY!

ON THE LOOKOUT

The Bible and the Flag

Presenting distortions of facts in order to make one's point in controversy seems to be a human failing which crops up everywhere, regardless of the creed or religious affiliations of the protestant. Dr. James S. McGraw, general secretary of the "National Reform Association"— a group evidently of Christian sectarians who are trying to force the Bible into the public schools—is quoted in the Baltimore *Evening Sun*:

> The day you banish the Bible from the public schools of the United States, that day you haul down the Stars and Stripes. . . .
>
> The Government of the United States was founded on the Bible. The Word of God was written into the Declaration of Independence, the Constitution of the United States and the Constitutions of every State in the Union. . . . Christianity has been declared the religion of the nation. . . .

Unthinking or uninformed people reading this kind of propaganda take it at face value, just as they believe temporarily in the smooth politician, the ranting evangelist, or the quondam leader of any mob playing on the psychic nature of those whom he would psychologise. The politician is often mistaken for a statesman, the profiteer for a patriot.

The Government of the United States was *not* founded on the Bible. The "Word of God" was *not* written into the Declaration, where "Nature and Nature's God" is referred to—not the Jehovistic conceptions of the warring Christian sects. Christianity has *not* been declared the religion of the nation—except by the dogmatic Christians. George Washington, to whom the religionists so frequently and feelingly refer in support of their Christian propaganda, definitely went on record in so many words, in a State Paper, that this is in no sense a Christian nation.

Vetoed by the Governor

The "Buchanan Bible Bill," passed by the recent session of the Ohio General Assembly, brought on one of the most bitter religious fights that the Middle West has witnessed in many years. Says the Washington *Star:*

> The measure, introduced by Representative Ross P. Buchanan, Carroll County farmer, sought to compel all public school teachers of the State to read 10 verses from the Bible to the pupils every school day. It also would have compelled every pupil beyond the fourth grade to memorize the ten commandments.
>
> Religious factions and other organizations took sides on the question of the passage of the measure, and throughout its stormy route, through committees and on the floors of the House and Senate, the galleries were packed with spectators interested in the outcome.

The bill was vetoed by Governor Vic. Donahey, because "it opposed the principles of civil and religious liberty which have made our Government the model for all the world." The Governor is to be congratulated for this exhibition of sound intelligence and moral courage. Quoting from the veto message:

> Let us remember that it was the hope and desire for religious freedom that inspired the settling and founding of the United States of America.
>
> The founders of our country, having in mind their own sacrifices in obtaining liberty of religious thought and seeking to hand down to their children this hard-earned freedom, unimpaired for all time, were careful to write the doctrine of separation of church and State into the Federal Constitution.
>
> The makers of the constitution of Ohio did likewise, and their action was ratified by the people. All the States of the Union are in accord on this vital principle. . . . Ohio is not ready as yet to secede, and it is to be hoped it never will, from the principles of civil and religious liberty which have made our Government the model for the world.

THOMAS JEFFERSON

The birthday of Thomas Jefferson, whose hand set down the Declaration of Independence, occurred April 13th. Writing in the New York *Times,* issue of April 12th., Edwin A. Alderman, President of the University of Virginia, which was founded by Jefferson, pays a thoughtful tribute to the great democrat who "spent forty-one years in the public service of the young nation whose bases of independence he had so nobly announced." The religious dogmatists of today, the reactionaries in education, in government—the intolerant of every stripe—might find in Thomas Jefferson's career something to ponder over, when they cite the example of "the Fathers" to bolster the validity of their own narrow-mindedness and bigotry. Writes President Alderman:

> Now, Jefferson was an intelligent radical, and no other sort of radical ought to be allowed to exist. He appeared, at the age of 37 years, in the House of Delegates in Virginia with four bills in his pocket, and he fought for ten years to have them all passed. They struck at the very root of the life of the proudest and most conservative Commonwealth in the nation.
>
> The first was a bill to abolish primogeniture, to free the land for all the people. There should be no leaving of the land to the eldest son, no beginning of an aristocracy in America.
>
> His next bill was the Statute of Virginia for Religious Freedom. Here his thought was to free the soul of man.
>
> The next was a system of free education extending from the primary schools to the university. The mind, too, should be free.
>
> The next was a bill to curb what seemed to him, and later proved to be, the greatest menace to the Republic, the institution of human slavery.
>
> The whole daring program was designed in a harmonious way to free the corporate and community spirit of a great State and to give it community genius and corporate power. . . .

The supreme foe of liberalism is intolerance. A scheme of society in which intolerance prevails, and there are some ugly instances of its appearance in American life today, a scheme of society in which men cannot deliberately seek the truth and then fearlessly and reverently proclaim it to the world, is a society branded with the deepest infamy possible to the human spirit and one that brave men should unite in crushing.

The deadliest blow ever delivered against intolerance in America was the statute of Virginia for religious freedom. . . .

I pictured it as a formal thing: "The House of Delegates of Virginia do enact" so and so; but here is what I saw before my eyes, and it thrilled me then and thrills me today:

"Whereas Almighty God hath created the mind free; that all attempts to influence it by temporal punishments or burthens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness and are a departure from the plan of the Holy Author of our religion, who being Lord both of body and mind, yet chose not to propagate it by coercions on either, as was in His Almighty power to do," and so on for another page of magnificent, eloquent and glorious defense of the principle of mental liberty, as even more important than physical freedom.

And later I found a letter that Jefferson himself had written to Madison, telling of the story of the passage of the statute, in which he said this: "An amendment was proposed, inserting the word 'Jesus Christ' before the words 'Holy Author of our religion,' so that it should read: 'To detract from the plan of Jesus Christ, the Holy Author of our religion.'" Jefferson says: "The insertion was rejected by a great majority in proof that they meant to comprehend within the mantle of the protection of this statute Jew and Gentile, Christian and Mohammedan, Hindoo and infidel of every land and of every race and of every creed."

"I never told my own religion nor scrutinized that of any other," said Jefferson. There is immense ignorance about the religious views of Thomas Jefferson. Some of our great-grandmothers and great-grandfathers thought he was an infidel. He was not at all. He was a reverent man. He was a Unitarian. "I never attempted to make a convert nor wished to change another's creed," Jefferson once said. "I have judged of others' religion by their lives, for it is from our lives and not from our words that our religion must be read. By the same test must the world judge me."

Cardiac Electricity

Space, force, and matter are the trinity of science; and a queer trinity they are—no one of them perceptible without the two others, and all three together a complete enigma *because separated.* From time immemorial Theosophy has taught that force, of whatever kind, is *substance* manifesting from another plane; or, what is the same thing, that there is no manifestation other than of force. Primordial Force differentiates Primordial Matter from its condition as a pure, inert, and unknowable abstraction into that condition known as material or atomic—electronic, rather. Force and matter are thus interchangeable terms. This is at last admitted by science, which is able to find in matter ultimately nothing other than electric

charges. Thus the ancient teaching is no longer denied—merely cheated of its lawful dues, by being ignored.

From a consideration of the many puzzles of biologic action, one tendency emerges—the tendency to reduce all vital action to one kind or another of electric function. Some biologists have even concluded that the heart contains some kind of unseen generator, giving off periodic discharges which stimulate it into muscular action.

> . . . the primordial Electric Entity—for the Eastern Occultists insist that Electricity is an Entity—electrifies into life, and separates primordial stuff or pregenetic matter into atoms, themselves the source of all life and consciousness . . . (the Astral Light is) the first Light of the primordial Elohim . . . or, (scientifically) ELECTRICITY AND LIFE. (H. P. Blavatsky, *Secret Doctrine,* in 1888, I, 76)

One wonders as to where scientific knowledge of vital phenomena would now be, had some attention been paid to these doctrines on that date; inasmuch as they are just being painfully arrived at by disdainfully proud modern science. But there is still plenty whereby to profit, buried in those volumes.

A VINDICATED "MOON SUPERSTITION"

Few ideas have been so derided by all-wise *savants* as the ancient teaching that the moon has an effect on plant growth and other vital phenomena—an "old wives' tale" up to this year.

> . . . This "Nervous Ether" is the lowest principle of the Primordial Essence which is *Life.* It is *animal vitality* diffused in all nature and acting according to the conditions it finds for its activity. It is not an "animal product," but the living animal, the living flower or plant are *its* products. The animal tissues only absorb it according to their more or less morbid or healthy state—as do *physical* materials and structures *(in their primogenial State—nota bene)*—and henceforward, from the moment of the birth of the Entity, are regulated, strengthened, and *fed* by it. It descends in a larger supply to vegetation in the *Sushumna* sun-ray which lights and feeds the moon, and it is through her beams that it pours its light upon, and penetrates man and animal, more during sleep and rest, than when they are in full activity. *(Secret Doctrine,* I, 537)

In this paragraph are more hidden depths, astronomical and biological, than will ever be revealed by the telescope or the vivisector's knife. When its meaning begins to dawn upon modern science, there may be a greater upset than was ever caused by Einstein. Meantime the Semmens experiments found that polarized light does have an effect on plant growth; and so does moonlight. Therefore the theory is brought forward by some minds that the polarized light from the moon is responsible, moonlight being "mostly composed" of it. On the other hand, others doubt whether moonlight "contains enough" polarized light to have such an effect. This is a typical case of "scientific agreement." Perhaps when more is known of the polarization process, more light will be thrown upon the "Sushumna." But this involves also some slight knowl-

edge of the true nature of light, regarding which science is admittedly in the dark—save for the quite correct idea that light is electromagnetic.

On the Border Line

A short time ago there were found certain filter-passing organisms, ultra-microscopic, known only by effects, but seemingly living creatures; and they have created a scientific controversy.

> Science, dimly perceiving the truth, may find Bacteria and other infinitesimals 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 tiniest infusoria. *(Secret Doctrine,* I, 225)
>
> One of the mysteries of physical life is hidden among these "lives." Their action forced forward by the Life energy—called *Prana* or *Jiva*—will explain active existence and physical death. They are divided into two classes, one the destroyers, the other the preservers, and these two war upon each other from birth until the destroyers win. (Wm. Q. Judge, *Ocean of Theosophy,* 1893, p. 35)
>
> . . . When a body dies it passes into the same polarity as its male energy and repels therefore the active agent, which, losing hold of the *whole,* fastens on the parts or molecules, this action being called chemical. Vishnu, the Preserver, transforms himself into Rudra-Shiva, the Destroyer—a correlation seemingly unknown to Science. *(Secret Doctrine,* I, 526)
>
> . . . Such experimenters as Pasteur are the best friends and helpers of the Destroyers and the worst enemies of the Creators—if the latter were not at the same time destroyers too. *(Secret Doctrine,* I, 262-3)
>
> It might be supposed that these "fiery lives" and the microbes of science are identical. This is not true. The "fiery lives" are the seventh and highest subdivision of the plane of matter, and correspond in the individual with the One Life of the Universe, though only on that plane. The microbes of science are the first and lowest sub-division on the second plane—that of material *prâna* (or life). *(Secret Doctrine,* I, 262)

Thirty-five years later, Prof. J. E. Graves, perceiving certain things, wrote:

> The carbohydrates and fats are systematically fragmented so that the energy is nicely liberated to meet the demand of the living organism . . . when the master of ceremonies, life, departs, each works independently of the others. They pull and tear until they destroy their very home.

The endless branches of this Theosophic correlation embrace all lines of science. In the matter of diseases, epidemics are most severe after hot and damp weather—exactly the conditions which tend, under Theosophical doctrines, to intensification of *pranic* action, with tissue destruction and weakening accompanied by extra microbic virulence. And chronic diseases become acute at the sunspot maxima—precisely the period when the outflow of *pranic* force has just reached its height.

The enzymes of the body—currents of "fiery lives," we suspect —find their action increased by red rays and decreased by green. Experiment having established the fact that emotion is increased by red and decreased by green, there is still another obvious correlation—which will promptly be turned upside down by materialists; who, perhaps fortunately, will fail to note much more which lies behind.

WHAT ARE THE BACTERIOPHAGES?

Returning to the filter-passers (the "Twort-D'Herelle Phenomenon") we note Prof. Slosson's remark that the size postulated for some of them is less than that of the hemoglobin molecule—and thus biology and physics come to blows. (*Scientific Monthly*, May, 1924) Dr. Lloyd Arnold claims that they are not living beings, since they follow well-known chemical laws in some of their action —though along with this they have the queer "chemical" property of self-reproduction and increase! Small wonder that Prof. Slosson begins to question whether there is any true dividing line between the organic and inorganic. As a matter of fact, there is none; and the stubborn clinging to an artificial and false division has been one of the chief stumbling-blocks of science to this hour: though Prof. Bose's experiments should have enlightened it years ago.

> Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings. . . . It hardly seems possible that science can disguise from itself much longer . . . the fact that things that have life are living things, whether they be atoms or planets. (*Secret Doctrine*, I, 49)
>
> . . . ALL IS LIFE, and every atom of even mineral dust is a LIFE, though beyond our comprehension and perception. . . . (*Secret Doctrine*, I, 248)

The time seems not far distant when the minutest particle of matter will be considered *a soul in embryo*. There is no element of consciousness which lacks in the mineral; the difference is in degree, not in kind. Evolution proceeds through the mass action of "inorganic" matter, to the incipient free-will of the protozoa, up to that strange compound of free-will and chemical action, man himself. And one step beyond, finds liberation from all bonds of matter—a self-conscious and self-directive god, *created by his own efforts*.

SEXUAL DIMORPHISM

The life of a scientific theory reminds one strongly of an ocean wave. While the imposing fore-front rears above the beach, a destroying undertow of conflicting discovery sets in. At a certain stage the most advanced minds have discarded the old and are hot in pursuit of the new, while pseudo-science loudly hails the bygone as "proven." So it is at this date with two major theories: that of the "animal descent" of mankind, and the "theory of heredity"—in its mechanistic form.

Following the doubts of Professors Jennings and Gates (See *Theosophy,* April, 1925), Dr. Oscar Riddle comes forward with experiments which lead him to doubt whether there is *any* "hereditary" characteristic not subject to change or reversal in later life. Among other facts, a pigeon under his observation changed its sex from female to male.

But this occurs even in human beings, as is known to those who have explored the *Kama Loka* horrors of a certain branch of psychophysiology. "Hormones," "enzymes," etc., are brought forward as explanatory factors. But so far no one has produced any satisfactory explanation as to *why* there are variations in the functioning of secretory centers. Dr. Riddle produces a fact which will be of vast interest to some who understand the law of correspondences: *The right and left sides of animals are respectively male and female.* When a change of sex occurs, there is a change in the respective tissue development of the two sides.

THE BASIS OF CHANGE

> . . . *The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical,* the former independent of the latter. *(Secret Doctrine,* II, 149)
>
> The astral body is the guiding model for the physical one, and all the other kingdoms have the same astral model. Vegetables, minerals, and animals have the ethereal double, and this theory is the only one which will answer the question how it is that the seed produces its own kind and all sentient beings bring forth their like. . . . So at the present time the model for the growing child in the womb is the astral body already perfect in shape before the child is born. It is on this the molecules arrange themselves until the child is complete . . . knife or acid will not injure the astral model, but in the first stages of its growth ideas and imagination have the power of acid and sharpened steel. *(Ocean of Theosophy,* 39)

Of course birth-marking is denied by orthodox science; and those physicians who know of its occurrence for themselves dare not speak openly; professional ridicule is a terrible weapon in the blockading of truth. "Prenatal Influence" is also considered a fairy-tale. Why? Simply because materialism can furnish no medium of transmission between maternal and embryonic consciousness. As a matter of fact, *birth itself is a scientific impossibility under any scientific theory extant.* But its happening is too frequent and obvious to be denied.

However, in a standard work it is noted that an offspring sometimes bears the likeness *of a former husband.* "No cause for this strange and remarkable phenomenon can be given." Naturally not —by materialism.

The physical body is chiefly influenced by conditions existing in the astral; the astral by conditions in the *soul, the moral self,* which is material, though on a higher plane. It is this which carries *our*

own heredity from former lives, and becomes the agent of recompense or retribution for our daily deeds in this.

SUBJECTIVE AND OBJECTIVE

It is a peculiar anomaly that physical manifestations in psychic phenomena, which logically would have been the first to be proven or disproven by scientific investigation, are still a matter of bitter debate, while on the other hand, purely subjective phenomena are proven and largely accepted. Telepathy is hardly at the present time a matter for debate. Dr. Walter Franklin Pierce is completely convinced of its reality from past experience and his own study of the experiences of others. Prof. Gilbert Murray and Lord Balfour not only accept telepathy as a reality, but go further and accept another *Secret Doctrine* teaching by claiming that it exists in animals as well as humans. Telepathy is not in the least a more obscure phenomena than ordinary communication by sight or hearing. It is simply the functioning of the same powers on another plane of matter—and science is *now* in no position to deny the reality of unseen forms of matter.

THE "MARGERY" CASE

The *Scientific American* committee on psychic phenomena has thrown out of court the mediumism of "Margery" (Mrs. Crandon). No fraud is alleged, but it is stated that the medium failed to furnish phenomena which, in the opinion of the committee, *could not* have been produced by mechanical means. Since the *Scientific American* award is offered for scientific proof of phenomena, this verdict is, from its point of view, quite fair upon the face of the facts. On the other hand, "not proven," like its Scotch relation, is equivalent to "guilty, but can't catch 'em." Therefore, in the estimation of the public, of science in general, and of at least one of the *Scientific American* committee, Mrs. Crandon is henceforth set down as a fraudulent medium.

The award was not to have been paid to her, but to have been devoted to philanthropic purposes. Mrs. Crandon is too highly placed socially and financially to have need of "awards" of any kind, and as she is not and never has been a commercial medium, her coming out into public view in this matter undoubtedly entailed considerable sacrifice. Thus one might say that the lady has received direct personal proof of H.P.B.'s remark that in the world of psychic phenomena "there is a serpent coiled under every flower." We mention these facts neither as criticism of the *Scientific American* committee, nor as a defense of Mrs. Crandon (whose mediumism is probably genuine, whether the fact is demonstrated or not); but it is a due occasion upon which to note the practical impossibility either to prove or disprove these phenomena if the problem is approached from below upward—that is to say, from a study of

surface effects only, without understanding or control of the basic *noumena* producing them.

Last century "psychic phenomena could never be proven in a court of law." The case may be different in the future years of this century; but psychic researchers would do well to consider that the very nature and *modus operandi* of these matters are such that often the most genuine phenomena are those giving the greatest surface evidence of fraud (short of the detection of actual apparatus). This conclusion, in fact, has been arrived at by some investigators. *The reality or unreality of phenomena is next to impossible of proof by physical experiment or control, and the understanding of them is absolutely impossible through such means.* We have no concern as to whether or not the reality of "spiritual" phenomena is accepted by science—we would rather not. True understanding cannot be arrived at by experiment, but black magic can. For that reason we would rather see skeptics than believers increase in number.

"CIVILIZATION"

Crime statistics for Chicago: sex crimes in 1919 were 1268; in 1924, 7165; other crimes in 1919, 38,901; in 1924, 91,362. British Government figures taken some time ago showed that in certain of its colonial territories converted Christians committed fifteen crimes to four among the Buddhists, Hindus, Parsees and Mohammedans. The tree is known by its fruits.

We have other figures interesting to those of the "civilized" races. Opium produced by Great Britain in excess of the maximum necessary for medical purposes, 1269 tons; value of annual product, $62,279,360; licensed opium dens in India under British rule, 17,000. The cost of the Opium War by which Great Britain established the opium trade in China has not been given. Without doubt it is less than the profit on the results. As years go by and the ravages of the drug habit among those civilized races which profit by the trade become more evident, it seems incredible that the obvious connection between cause and effect is not seen.

WHENCE THE MORON?

Sir William Orpen, a British painter, is quoted: "Men and women are growing more beautiful year by year." He thinks that they must be better and more spiritual than they used to be or they could not be more beautiful. This is saccharine and luminescent, but what are the facts? Partly right. Dr. James F. Cooper, Clinical Professor of Boston University, states that the white race is without doubt deteriorating because of the breeding of low class minds. Men, he thinks, being jealous of brains in women, chose brainless and pretty women for wives, hence the descending mental quality of offspring, coupled with increasing pulchritude.

Dr. Cooper is partly right. It is only necessary to compare modern journalism, modern philosophy and modern drama with those of even fifty years ago to feel an appalling conviction that the adults have passed and that the mass mind has become a vast nursery, in the clamor of which the voices of the few sane and developed minds are lost. Yet it is equally evident that Sir William Orpen is right in the matter of increasing "beauty." The world is growing full of *human* beauty, as eye-filling as that of the sleek and well-groomed animal, and more soulless. All this is not a permanent condition, but the descending of the smaller cycle within the greater, the causes of which are understandable. Nevertheless, for the time being, and in certain classes, that exact attitude, in the main described by Dr. Cooper, is calling into incarnation egos of the type which made up the mob in the days of Roman decline. Between animal beauty and beauty of soul there is no connection whatever. To have a perfect body it is necessary only not to have generated any particularly bad Karma. The moulds of nature take care of the rest. A Karma-less race is a race on a low scale of evolution. Intellectual men who link themselves with beautiful but mindless women commit the egoic miscegenation of Atlanto-Lemurian days; perchance it being themselves who united with the Dakini ("those of little minds"). There is beauty of soul, and beauty of soul in course of time generates outward beauty as well; but it is beauty of a very different order from that now sought by male animals, human or otherwise. For the time being, status of soul need not be sought for in the contours of face or form.

THE LESSON OF A SPONGE

Most people are probably aware that the sponge of commerce is the desiccated skeleton of an animal. What has not been known until recently *(Literary Digest,* March 14, 1925) is that a crushed sponge has the remarkable faculty of *reassembling* itself. When broken into fragments and the cells scattered over the bottom of the ocean, said cells creep along until they find one another and coalesce. The process is at first hap-hazard, and the cells conglomerate without regard to their original functions; but gradually skeleton cells reform into skeleton, flesh cells into flesh, etc., withdrawing from the mixture and bringing order out of chaos. What causes the reassembly?

> . . . Each particle—whether you call it organic or inorganic—*is a life.* . . . It is that mysterious LIFE, represented collectively by countless myriads of lives, that follows in its own sporadic way, the hitherto incomprehensible law of Atavism; that copies family resemblances as well as those it finds impressed in the aura of the generators of every future human being. . . . *(Secret Doctrine,* I, 261)

It copies, that is to say, the *patterns* in and of the astral body.

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THE evolution of the GOD-IDEA *proceeds apace with man's own intellectual evolution. So true it is that the noblest ideal to which the religious Spirit of one age can soar, will appear but a gross caricature to the philosophic mind in a succeeding epoch!* —H. P. BLAVATSKY.

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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 Secret Doctrine

By H. P. Blavatsky, our own edition, cloth, a photographic reprint of the original edition, two volumes bound in one. Price postpaid (foreign or domestic), $7.50.

(The following is reprinted from the Publishers' Preface in the book)

As originally written THE SECRET DOCTRINE was intended to be published in four volumes, but only the first two volumes were ever issued. The remaining two volumes were withheld at the time and have never been published, the reasons therefor being clearly indicated at the close of the second volume of the Original Edition.

Besides the Original Edition of 1888, two other editions of that work have been published. One of these is the so-called "Third and Revised Edition" first published in 1893. This edition contains more than forty thousand alterations, many of which are actual corruptions of the original text. It is therefore in no way to be trusted by students who desire access to the authentic wording of H. P. Blavatsky's Great Message. The so-called Third and Revised Edition as published in recent years includes also a spurious "Third Volume" issued originally in 1897, six years after the death of H. P. Blavatsky. This spurious "Third Volume" forms no part of the genuine SECRET DOCTRINE of H. P. Blavatsky.

Still another edition of THE SECRET DOCTRINE has been issued in four volumes, and except for additional notes and extraneous sectarian matter, is virtually an accurate reproduction of the original text of the original edition of the first two volumes of that famous work. Being, however, from re-set type its exact authenticity cannot be depended upon without laborious comparison with the Original Edition.

The present Semi-centennial Edition of H. P. Blavatsky's monumental work is a photographic reproduction, word for word, line for line, page for page, of the authentic Original Edition, as written and edited by H. P. Blavatsky herself in 1888. The two volumes of the Original Edition are here bound in one volume for the convenience of students. In all other respects it is unchanged and unaltered, and can therefore be wholly relied upon as an exact *facsimile* of the Original Edition.

A U M

The more powerful souls perceive truth through themselves, and are of a more inventive nature. Such souls are saved through their own strength, according to the oracle. —PROCLUS.

THEOSOPHY

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"THE CYCLE MOVETH"

CHELAS AND CHELASHIP

THE one characteristic of LIFE is that it unfolds. Ceaseless is that process. Consciousness reaches awareness of itself and attains self-consciousness in the human kingdom. From the state of self-consciousness man evolves into a Self-Conscious Being, the Adept retaining his individuality, untrammeled by the overpowering influence of Living Nature which produces sleep, death, pralaya. Within the conscious being are all powers of the whole of Nature. The Adept develops those latent powers by the power of his will; he subdues Nature by the self-same process which she uses to put us to sleep or to kill us, to dissolve one planet or myriads of stellar universes. Thus he attains immortality called Nirvana—the condition of profound awareness of one's own existence, not apart from but as the whole of Nature.

The one and only kingdom of Nature which is capable of perceiving and understanding the ceaseless perpetual motion of Nature's Will is the human kingdom. In it consciousness has gained senses keen enough to observe her, intelligence necessary to understand her and compassion essential to master her. When man abrogates the use of these he runs the risk of ceasing to be man. Having gained the perception of their self-conscious state and the possibility of retaining it, daring souls enter upon the great adventure of conquering Nature. Invading her secret recesses, persevering in his quest, man succeeds in wresting from the deathless Mother her mighty magic and attains Mastery even over her by serving her.

The Lodge of Adepts and aspirants to its membership are thus but natural products of evolution. In full knowledge the Lodge coöperates with Nature, its main task to enlighten the heart of every man. Wherever and whenever the grinding mill of evolution begets a living-form ready to be lighted up by the Fire of the Wisdom, there and then the Brothers of the Lodge are present in action. On our earth, the Lodge began its active operation some 18 million

years ago. By the process described in the *Secret Doctrine* It lighted up the living-forms of the human kingdom with the Light of Manas. The early frustrations of its noble efforts and the vicissitudes which followed when early humanities disregarded its guidance and directions are also narrated. It is all a matter of Record as to how the seeds of White and Black Magic were sown and how lying latent for some time they sprouted in the early period of our fifth race. The forces of Buddhic-Altruism and kamic-selfishness have fought each other in cycle after cycle, and eventful human history is but a record of that great struggle—even now in progress.

In every age Theosophists are the instruments of the Lodge for Its continuous task of lighting up the Manas of the race in ever increasing measure. They are able to do this because they have kept their own heart-fires burning, feeding them with the fuel of study, practice and service. Theosophists (not members of any particular organization) form the front ranks of the race; thence the Lodge derives its new Members. The stage in the very long trail of evolution between men and Super-Men, between slaves and Masters of Nature, is that of Discipleship, while the Lodge may be said to be composed of two classes—Gurus and Chelas, both of varying degrees. Likewise the work of the Lodge falls into two divisions—(1) that of fecundating the mind of the race, or mass movement; and (2) the gaining new adherents and chelas to be trained as future members of the Lodge, or work with individuals. This work goes on in every cycle, and the existence of the Lodge and the Path to It are truths which every civilization has been taught. The qualifications and requirements, the rules of life and conduct, however differently arranged, enumerated, or explained, are the same. The exigencies of cycles are calculated by the Lodge. Rearrangements, recodification, re-formations of Teachings and Rules are the response to human aspirations, endeavors and achievements. Thus in historic times Gautama, the man who became Buddha, the Enlightened, was the reformer and codifier of the occult system; once again Sang-Ko-Pa of Kokonor, in the fourteenth century, became the reformer of esoteric as well as of vulgar Lamaism. Among his commandments there is one that enjoins Those concerned to make an attempt to enlighten the world, including the "white barbarians" every century, at a certain specified period of the cycle. Ever since the fourteenth, every century has seen the dual attempt to change the manas of Western humanity and to draw from within its ranks those ready, however few, for the Path of Discipleship leading to Emancipation-Enlightenment. The attempts of earlier centuries were private, though their influence and the mark they have left behind are traceable by any intuitive student of history; but in pursuance of the fiat of this Tibetan World-Reformer,

the Theosophic Movement of our era, fulfilling the requirement of the cyclic law, was launched on the stormy ocean of publicity. Time had come and the Benediction of the Chiefs sent H.P.B. to our world.

By 1888, she had already accomplished the task of giving a death-blow to scientific materialism as well as to religious supernaturalism, to doubt and superstition alike. Man's mind, was opened to enquiry of the hidden—the force behind form, the spirit behind matter. Her insistent proclamation about Living Wise Men whose knowledge transcended that of Science; whose philanthropy was rooted not in feeling but in knowledge; who had emancipated Themselves from the five fetters of sex, caste, creed, nation, race, by that knowledge; whose compassion led Them to impart it to all who were ready to receive it by a proper compliance with the rules of Their Science: all this had produced in the world and especially in the Theosophic Movement individuals fired by the intense desire to obtain that knowledge and know its Masters. Also it had produced false claimants, charlatans, adventurers eager to supply the demand *her* efforts had created. The time had come to organize into a band all those who were awakened.

H.P.B. produced phenomena, talked about the Masters and the Lodge, trained individuals into Chelaship and proclaimed the fact of such training to the world,—all with a purpose. One of the prime objects of her mission was to open up communication between the world of men and that of Masters, and to create a suitable Embassy in the former domain through which the work of the Lodge could be carried on there.

Chelaship as a process of unfoldment belongs to the metaphysical world. Chelas and chelaship belong to the world of the occult, wherein speech is silent, vision clear and action free of fetters. H.P.B.'s work was to create an organism in which human egos would be drawn by a natural attraction to its principles and rules and undertake the heavy labor of self-purification, self-education and self-attainment. This organism was meant to lead the successful students to direct chelaship under the great Gurus—the position, condition, rules and pledges whereof have always remained esoteric and always will. The efforts of the Lodge in the preceding centuries had succeeded in transforming the race-mind to such an extent that now, *i.e.*, in 1888, there were sufficient people ready to receive a plan and programme of life which, carried out, would bring them to the Occult World.

The creation of such an organism had been intended from the beginning. H.P.B. clearly refers to it in that epoch-marking article "Chelas and Lay-Chelas" (*Theosophist*-Supplement, July, 1883) in which she speaks of how and why "the rules of Chela Selection have

become slightly relaxed in one respect." That memorable pronouncement contains everything in plasmic-condition: the rules, regulations, difficulties, operations of and about Chelaship. This was followed in June, 1884, by "Are Chelas Mediums?" which told what chelas are not; what they are, as also the Masters, come next in sequence in July and October of the same year.

All this was meant for those individuals who were aspiring and striving for Chelaship; they were not yet linked together in a formal way. The trials, failures and successes of neophytes followed and precipitated events which are matters of record in the *Theosophical Movement*. The churning of the ocean of discipleship led H.P.B. to write another epoch-making article—"The Theosophical Mahatmas" in *The Path* for December, 1886, wherein once again she traced the land-marks of the Ancient Path and the Narrow Way. Three other contributions from her sure pen remain to be cited. Having written for those concerned "Theosophical Mahatmas," she waited for a year and on the eve of the formation of the organism for lay-chelas in 1888 she wrote in *Lucifer* "Practical Occultism" in April, "Occultism vs. the Occult Arts," in May, and "Lodges of Magic," in October. This was followed by what may be called *a warning-article* to the newly formed E.S.T.—"Is Theosophy a Religion?" If her earlier articles were hints, suggestions, advice and instructions to individuals aspiring to be esotericists, the last named was to the corporate E.S.T; the danger of making Theosophy a cult would be the natural temptation of an organized band of would-be esotericists.

In the Western world, not even in the days of Pythagoras, had the effort been made to draw candidates for discipleship from the ranks of the *public*. Add to this the fact that the planet of occultism had been under obscuration since the first century of our era; that the persecution of knowledge had produced the reaction of disbelief in spiritual concepts of life—disbelief, the arrogant child of the fanatic mother blind-belief; that the methods of materialistic science arose out of the reversal of everything pertaining to soul-science; that the orthodox creeds of the west in rejecting Gnosis brought to birth Agnosticism—and the reader will see what H.P.B. had to deal with.

But she had proved exoteric religions to be in the wrong; modern science to be inexact, with no moral principles to guide man's life; spiritualism to be devoid of philosophy. She had awakened the questioning mind and the yearning heart of many hundreds. She could not let these return to the churches or the temples, go star-gazing in observatories or vivisecting in laboratories, or to astral grave-yards called séance-rooms; they had to be shown the upward way.

From the very beginning her philanthropic mission was misunderstood—the philanthropic basis of her phenomena; the philanthropic basis of her philosophy; the philanthropic basis of the Path to her Masters which she showed as ready for treading. Men's minds were bent on miracle-working, on intellectualism and personal growth. Western arrogance pooh-poohed the idea of tests and trials of chelaship; eastern traditional devotion relied on the goodweal of the Gurus to lift drowning souls from the ocean of *samsara*. What is there which I cannot do for myself?—said the former; what is there which a Mahatma cannot do for me?—said the latter. Neither heard the cry of H.P.B. and the Lodge—Who will sacrifice for the poor orphan humanity?

Brotherhood and Service are the roots of the tree of Chelaship —not the gaining of powers or self-growth or emancipation: these are its flowers and fruits. Each Chela is as one newly born; the gaining of psychic and spiritual strength takes time; but quick results were looked for and the travails of birth and the growing pains were not given due consideration.

H.P.B. reiterated the ancient teaching about Chelaship: the life of chelaship begins with a resolute pledge-vow; then comes the period of probation and test; and finally direct chelaship, accepted chelaship, the end of which in its turn is Initiation.

What brings a man to the approach of the Sacred Path? The whisperings of Buddhi listened to by Manas. If we encourage them they will not fade away like the dissolving mirage in the Shamo desert, but grow stronger and stronger until one's whole life becomes the expression and outward proof of the divine motive within. What brings a man to the notice of the Holy Ones? Like the light in the sombre valley seen by the mountaineer from his peaks every bright thought in mortal mind sparkles and attracts the attention of the Brothers of the Great Lodge. Thus They discover Their natural allies in the shadow-world of mortals. It is Their Law to approach every one if there be in him but the feeblest glimmer of the true Wisdom-Light.

"Every step made by one in our direction will force us to make one toward him," said a Master. When the inner development has gone far enough to bring to birth in the privacy of one's heart the Desire to Serve and therefore the Will to Know how service can be rendered, the first step is taken. Each man, being immortal and divine in his inner nature, arrives at such a stage in the progress of time. The good in him impels him to be less selfish, to practice personal sacrifices in daily living. Between a good man and a spiritual one there is a gulf, the result of self-energizing intelligence.

The Path of Chelaship is the path of *intelligent* service of human souls; but intelligent or otherwise the *motive* of service,

altruism at the cost of personal sacrifices, is the ensouling power. Men possessing the courage of their convictions and serving the Truth they feel are more apt to enter the communion of Chelaship than those who dare not pursue their convictions so that action ensues. "He who damns himself in his own estimation and agreeably to the recognized and current code of honour to save a worthy cause may some day find out that he has reached thereby his loftiest aspirations." Such self-sacrificing action rooted in altruistic motive purifies the man of his ignorance and brings him the necessary knowledge. The service of truth thus acquired by the process of life is to be rendered by the Individual life itself.

Aspirants to Chelaship are candidates for living the ordinary life in an extraordinary way—by the use of a code of rules of conduct which is based on a profound realization of the workings of the laws of nature. These preliminary requirements H.P.B. reiterated for the candidates of the first decade; but the large majority regarded her advice and warning as "grandmother's sermons." They did not see the significance of "Time enough to *discuss* the terms of Chelaship when the aspirant has digested what has already been given out, and mastered his most palpable vices and weaknesses;" or "there are rules of conduct controlling chelas which can not be departed from in the slightest degree;" they did not take the statements seriously.

If the altruistic and philanthropic basis of chelaship was not appreciated, the psychological effects of obtaining occult knowledge were likewise disregarded when H.P.B. pointed them out. One set of students wanted to study Occultism as they would study one of the modern sciences—ask, get properly tabulated answers, and proceed with experimentation. Moral requirements were somewhat of a novelty to them—a physicist need not possess a character of moral excellence, why a super-physicist? Such was the line of reasoning. Observation of heavenly bodies which struck awe to the brains of the astronomer did not precipitate any "tests"; why should contact with Stars of the Occult Magnitude? Another set of students could not fathom why earnest devotion alone was not sufficient to make the mind duly receptive and ready to absorb every species of esoteric doctrine. "As the shower cannot fructify the rock, so the occult teaching has no effect upon the unreceptive mind; and as the water develops the heat of caustic lime so does the teaching bring into fierce action every unsuspected potentiality latent in him." This puzzled and annoyed them.

H.P.B. defined what lay-chelaship meant in "Chelas and Lay-Chelas." The knowledge about the Ancient Path and its requirements were clearly portrayed by her and to the lay-aspirants she gave the broadest kind of a hint:

A Lay Chela is but a man of the world who affirms his desire to become wise in spiritual things. Virtually, every member of the Theosophical Society who subscribes to the second of our three "Declared Objects" is such; for though not of the number of true Chelas, he has yet the possibility of becoming one, for he has stepped across the boundary-line which separated him from the Mahatmas, and has brought himself, as it were, under their notice.

Why the second of the three declared objects? The conditions for the treading of the old, old way were enumerated and explained in ancient lore; further, when an individual through study of ancient traditional presentations showed the discrimination of picking the gems of Theosophy therein, he developed within himself the conviction that there does exist an immemorial Wisdom-Religion, the source and fountain head of all knowledge. Many students do not perceive the import of H.P.B.'s prolonged and trying wanderings. Why did she roam the wide earth, wild in parts, seeking knowledge *after* she met the "Master of her dreams" in London in 1851? Was she sent to gain for her Russian brain the necessary conviction that a universal science of soul-growth was in existence?

Again, the principle of self-energization was not grasped. Having come to recognize the existence of the Sacred Science and its Wise Masters, remains for the student the effort to realize in his own life those intellectual deductions. Says the Master:

To accept any man as a chela does not depend on my personal will. It can only be the result of one's personal merit and exertions in that direction. *Force* any one of the "Masters" you may happen to choose; do good works in his name and for the love of mankind; be pure and resolute in the path of righteousness (as laid out in *our* rules); be honest and unselfish; forget your self but to remember the good of other people—and you will have forced that *"Master"* to accept you.

A man puts *himself* on the probationary path and enters the circle of lay-chelaship; his own Higher Self becomes his own vital tester.

You ask me, "What rules I must observe during this time of probation, and how soon I might venture to hope that it could begin?" I answer: You have the making of your own future in your own hands, and every day you may be weaving its woof. If I were to *demand* that you should do one thing or the other, instead of simply advising, I would be responsible for every effect that might flow from the step, and you acquire but a secondary merit. Think, and you will see that this is true. So cast the lot yourself into the lap of Justice, never fearing but that its response will be absolutely true. Chelaship is an educational as well as a probationary stage, and the chela alone can determine whether it shall end in adeptship or failure. Chelas, from a mistaken idea of our system, too often watch and wait for orders, wasting precious time which should be taken up with personal effort. Our cause needs missionaries, devotees, agents, even martyrs, perhaps. But it cannot demand of any man to make himself either.

This is the first, the individualistic step. The Theosophical Movement of H.P.B. dealt with individuals during the first septenary cycle; then came the semi-esoteric group arrangement during the second cycle. Through much failure but also some success, the necessary experience accumulated and gathering force precipitated into being the E.S.T. in 1888. The candidate-members were distinctly told that its purpose was to prepare and fit the student for the study of Practical Occultism of the Kingly Science or Raja Yoga. Students in their efforts towards spiritual culture require that help which solidarity in the ranks can alone give them the right to ask—therefore they were called upon to practice brotherhood. H.P.B. assisted by Mr. Judge provided the necessary rules of daily living; admission by the taking of a Pledge aiming at self-improvement and service entitled the members to receive Instructions from H.P.B. as the mouth-piece of the Masters, and out of her heart's generosity she shouldered the grave responsibility of teaching the esoteric principles. Very quickly the immutable law in the domain of the occult demonstrated itself.

> The mass of human sin and frailty is distributed throughout the life of man who is content to remain an average mortal. It is gathered in and centred, so to say, within one period of the life of a chela—the period of probation. That, which is generally accumulating to find its legitimate issue only in the next rebirth of an ordinary man, is quickened and fanned into existence in the chela—especially in the presumptuous and selfish candidate who rushes in without having calculated his forces.

The Pledge taken and repeated in the name of the Higher Self draws forth the dormant qualities. Latent vice begets active sins; latent virtue active sacrifices. Chelaship is not a matter of years but of lives. Mistakes made and blunders committed themselves become avenues for purification and growth. "If you would recover the lost ground do two things: make the amplest, most complete reparation and to the good of mankind devote your energies. Try to fill each day's measure with pure thoughts, wise words, kindly deeds." "Like the 'true man' of Carlyle, who is not to be seduced by ease, 'difficulty, abnegation, martyrdom, death are the *allurements* that act' during the hours of trial on the heart of a true chela."

Among her several important missions H.P.B. had this task of testing the ranks of the students of the occult, of leading them on to the Path of Probation, of leaving them there armed with weapons to fight their own lower natures which the Path and Pledge brought fiercely to the front; and then—wait to welcome the triumphant souls at the Golden Gate of the Sacred City.

Her recorded philosophy and instructions are as alive and inspiring today as ever; the Path as inviting and as full of pit-falls as ever; exist the same obstacles to be removed by the same methods for this generation as the preceding ones.

LIVING THE LIFE

DEAR COMPANIONS:

As to the statement that we have to assimilate the "bliss of Devachan and the woes of Avitchi": All have to learn these states. Those who of their own free will enter bodies to help humanity, pass through them like any human being, but are not involved in them. They *feel* like any human being, and go through much more than most, so that there may be, fresh in their bodily experience, all feelings that afflict or ease humanity. Their grief—if it may be called so—is over the inability of humans to understand through the purely personal elements which prevail in mankind.

"Masters *feel* pain but are not disturbed by it." That feeling is sym-pathy—a feeling *with* the condition. They know what any one feels under the circumstances, but They also know that the so-called sufferings of others are not due to the circumstances, but to a false attitude toward them. How could They identify Their glorious knowledge and power with a mistaken conception? The pain we feel most is mental pain, not physical, and this mental pain is due to fighting against Karmic conditions—in fact, Karmic opportunities. Our inner nature compels us to go in directions that contravene our personal desires; then there is pain in the personal mentality with and because of the identifying our Self with it. The personal nature is extremely sensitive because its constitution is such that it is easily deranged, being made up of separative ideas. Usually with students the changes in ideas are simply the exchanging of one separative idea for another; the changes leave them still tied up in personal ideas. True growth comes from regarding all things that come and go—some of them pleasant and some unpleasant—as the tides in the ocean of life, of which one is the observer. Pleasure is necessary, as also is pain, for these are guide-marks and indicate the "effect" upon us by the varying tides. We are not these effects, which are simply means of measuring the value of experiences and of learning how to put them to the best use; for what is needed is freedom, and freedom comes from a resigning of all self-interest in results.

A question was asked, "Is it not very hard to rise?" It is not hard, for our Real nature is at the place we wish to rise to. In the East they catch monkeys by putting nuts in the bottom of a narrow-necked jar; the monkeys see the nuts at the bottom and at once put their arms and hands in to grab a fistful of the nuts; they do not know enough to let go the nuts and be free and so are caught. We are much like the monkeys in that we want to rise and be free, but we will not let go the "nut-ideas" that we hold. If we only would,

we should rise by our own nature. We ought to be wiser than the monkeys; to be our *self* and let *things* go.

Your friend's statement on tobacco is quite interesting to us, perhaps because we may have at one time held similar ideas and for that reason recognize the prejudice and preconception that his statement presents. Our personal habits one way or another are matters purely personal and do not affect the facts in the case, but our preconceptions may and too often do just that. Having erroneous ideas, or partially so, as to the facts in any given case, these, together with any existing prejudices, lead us to wrong conclusions. As to his remarks in regard to Masters smoking, it would be well to enquire just what his understanding of the nature of Masters is, for upon a right or wrong understanding of that nature our basis of judgment depends. It has been stated by Themselves that They are human beings, but not such as we are; They have bodies, of physical matter indeed, but of such a refined and spiritual kind as to be beyond our ordinary conception and experience. They are perfected septenary beings and present the goal to which humanity may tend. Necessarily then, control absolute over all their vehicles or instruments must have been gained before they could reach the stage of septenary perfection. It would also follow that what They do would be with knowledge and for a beneficial purpose. So even if They used tobacco it would have to be conceded that They knew what They were doing and why, and we ignorant physical beings would be judging by hearsay and appearances and considering ourselves competent to do so, which would be a grave mistake.

There is one thing certain, They have never promulgated anything about tobacco nor mentioned the weed; we should therefore be guided solely by Their message to the world of men, and leave all other matters alone, if we would understand or reach Them. It is said that H.P.B. smoked cigarettes; if she did, it did not impair her wisdom or ability. No one with any insight whatever would care what any person did as a matter of personal habit, if that person could and did present such a wonderful and complete cosmogenesis and anthropogenesis as the Secret Doctrine. It is never so much a question of what a person does as "Why does he do it?" If for self-benefit it is just as reprehensible as any other selfish procedure. It is motive and motive alone that makes an action good or bad, black or white. After all is said and done, "the purely bodily functions are of far less importance than what a man *thinks* and *feels*, what desires he encourages in his mind, and allows to take root and grow there."

"True chelaship is not a matter of diet, postures or practices of any kind; it is an *attitude of mind.*"

Well, here is my love and best wishes to all.—*R.C.*

PRACTICAL METAPHYSICS

THE mentally lazy make many excuses. "I want to live the spiritual life; but what has that to do with the three fundamental propositions of the *Secret Doctrine?* Atala and patala, planetary chains and cosmic pralayas are very interesting as speculations for the metaphysically minded; I am practical—I want to be good and serve my fellow-men." We frequently meet with such statements. As long as the philosophy of Theosophy remains a riddle, so long also will the affairs and problems of life; and what is more, in the same proportion.

The one object of every true Theosophical propagandist is the promotion of the necessary study. Lectures are delivered, classes are held and other methods are devised for the one object—to make honest enquirers of people and lead them on to study. Any intelligent man, once he begins to study our philosophy, will become a Theosophist in time, if he is honest and sincere. We have, however, come across several well-meaning and earnest individuals who do not see much good in metaphysics. They concede that such study may improve one's mentality but assume that it would not dethrone one's selfishness.

Selfishness is the sin of the age. Its cause is ignorance of the science of the Self. The ignorance arising from the possession of false knowledge is the great enemy of spiritual effort. Prejudice and pre-conception, ideas firmly held as beliefs and convictions, are harder to break than sheer nescience. Our civilization suffers from wrong notions and false standards of culture. Narrowness of mind works a greater havoc than mere ignorance. So-called liberal education imposes on the mind a peculiar restriction in the name of tolerance. The vigor to face facts and seek truth is noticeably absent in most men of liberal education. Social and religious shibboleths are tolerated by such men of "culture" who thus promote and spread abroad intellectual dishonesty.

In the affairs of daily life people feel and think and act in small ways—this is recognised on every side. Why? It is the absence of basis to think broadly and in a truly liberal fashion. As mental units they are brought up and educated restrictedly. They are accustomed and habituated to thinking in small ways. The cosmic vision, the cosmopolitan view-point, the humanitarian outlook, is foreign to them; to the growing and maturing minds in schools or colleges these were never presented. Thus arises one of the main problems of adult education. The Theosophical educator, as well as others, encounters it. Theosophy advocates self-education. Especially to the adult it advises self-inducement and self-energization.

Why do we insist on study? Because we regard it as a beneficent force, a breaker of hard moulds, a destroyer of the chains of

petty outlooks. The science of ethics defines the relationships subsisting between individuals and between classes of individuals. The self-evident facts of ethics are universally objects of approbation—but very few are they who are so consistent as not to compromise with the truths these facts represent. Such compromise, in most cases, is not even perceived as objectionable or wrong. Compromisers resent when told that underlying this attitude or action is a subtle form of intellectual dishonesty and ethical irresponsibility.

Our humanity suffers not so much from gross sins as from innumerable acts of petty or careless natures. These result from a habitual dwelling, in a desultory fashion, upon narrow ideas of life and of the world. As the Taoist philosopher teaches: "You can not speak of ocean to a well-frog—the creature of a narrower sphere. You cannot speak of ice to a summer insect—the creature of a season. You cannot speak of Tao to a pedagogue—his scope is too restricted."

What can make men's minds broad? How can people learn to be liberal? Breadth of vision and liberality of view are very often misunderstood. The virtue of such a mind is discrimination. The perception which includes good and bad in its purview without proper evaluation is not that of a truly liberal mind. Real tolerance does not permit an indiscreet acceptance of fact, fiction and falsehood —all as true. There is no virtue in vice, nor can falsehood be at any time true, neither is it possible to see purity in the impure. Tolerance and appreciation of view-points of others, which are the marks of a liberal mind, have to be accompanied by genuine discrimination in which justice and compassion play their parts.

This liberal mind with its discriminative quality does not and cannot come to birth by chance. It has to be evoked; its unfoldment must be attended to and its nurture looked after. Herein the study of Theosophical propositions plays an all important part. No mind can take a cosmic view of an isolated phenomenon when its habit is to examine bits of bits; nor can a universal perception arise from a constant dwelling on petty particulars. A statesman with a provincial outlook finds it hard to take a world-view of a national problem. When a student regularly dwells on impersonal and universal ideas his mind acquires the habit of thinking impersonally and universally.

Look at some of the great ideas of our philosophy as adjusters of human mind, widening its narrow scope, deepening its shallow basis, lengthening its range of vision, bringing a discrimination to all its perceptions. A mind which is made to dwell on the nature of the One Life, as measureless space, endless time, ceaseless motion, acquires a catholicity and an eclecticism that is not of any creed or any nation. Brotherhood is talked about but not practised, and in

its sacred name class wars and race frictions are continued, because this very principle of the One Life is not dwelt upon. How can one mind evince real tolerance or true charity when it does not recognise a common basis between itself and other minds? Altruism, pure, simple, and spiritual, can only be manifested in proportion as we grasp the truth of the first fundamental of the Secret Doctrine. Similarly, self-reliance will increase and other dependence diminish as we gain insight into the verities of the third fundamental. And insight is the result of study and reflection. Again, to overcome our limitations and eradicate our vices—both individual and national—even a slight acquaintance with the Law of Periodicity of the second fundamental will be found to be of great use. The difficult task of each one knowing himself will become less so because of the study of the seven principles and the hierarchies. Above all, the vision spiritual, that sees substance in place of matter, force in place of form, soul in place of body, universality in place of the individual "I," comes to birth when the mighty magic of prakriti reveals the ever-abiding changeless Sat, dwelling as Purusha in the heart of each. Such a vision springs from the study and contemplation of metaphysical concepts underlying commonplace phenomena of every day existence. Thus only, one

> finds tongues in trees, books in running brooks,
> sermons in stones, and good in everything.

Now, such a vision is not accidental—for there are no accidents in a universe of Law, flawless in its justice, precise in its attention to detail, majestic in both. Just as small seconds make centuries, tiny atoms lofty mountains, the commonplace, gathering force, rolls the marvellous into manifestation in the life of each. Eager students do not see their growth. They fail to perceive the marvellous hidden in the commonplace and complain of their failures. They have to learn that the synonym of such an attitude or expression is either a subtle form of egotism, or an acknowledgement that regular study and quiet contemplation of Theosophical principles has been neglected; very often it is a combination of both. Sayeth the Great Buddha:

> Let no man think lightly of good, saying in his heart, It will not come nigh unto me. Even by the falling of waterdrops a waterpot is filled; the wise man becomes full of good, even if he gathers it little by little.

Human beings cannot become good without an intelligent return to first principles. More often this is done, the goodness increases in quantity and becomes finer in quality. The mind has to be moulded. One's mere desire to be good or mere aspiration to be helpful to his fellows will not make him kindly and gentle, altruistic or serviceable. The how and the why of men and things and situations have to be understood in some measure. As the mind contacts and wrestles with cosmic ideas, it absorbs the *universal* nature of the cosmos and loses the narrowness of the personal horizon.

THE "EVOLUTION" QUARREL

IS MAN a divine creation or is he the progeny of the ape? Theologians and Scientists who hold these two views respectively have been quarrelling among themselves: a strife of little consequence as long as it did not affect the education of the young, or the freedom of the adult to believe and think as he pleased. Honest discussion is always beneficial, for it helps to establish final and definite propositions based on knowledge not mere theories. Our civilization has had enough of theories. Adverse opinions are like conflicting winds which brush from the quiet surface of a lake the scum that tends to settle upon still waters. But when debaters standing on the loose sands of mere theories lay down rules of life to be followed by others and *compel* their acceptance, discussion deteriorates into abuse and becomes an expression of blind fanaticism. Our American readers will recognize in the recent proceedings in Tennessee a strong tendency towards religious and intellectual tyranny—one of the worst signs of the return to sacerdotalism about which a clear warning was given by the Masters of Theosophy so far back as 1881.

It is to be noted that in the discussion between theologians and scientists there is not the fairness, on the part of either, to enquire into the basis and reasons for the views held by the other. Leaving alone the fanatics in both camps, if we examine the activities of the fair and honest minds, we do not find the desire on the part of the scientist to acquire the view-point of the theologian and vice-versa; further, the latter suffers greatly from an absence of scientific knowledge. The theologian is brought up to believe; the scientist is reared in the school of doubt. Honest individuals in both classes suffer from their bringing up and often are unaware of that influence.

If the scientists were to examine the theological theories of evolution, say those essayed in *Genesis,* they might discover a way out of the mire in which they find themselves. To look upon the ancient scriptures, the Hindu Puranas, the Egyptian Book of the Dead, the Judaic Pentateuch, as so much "bosh and balderdash" evinces the presence of bigotry and narrow-mindedness among scientists which they themselves deplore in the blind-believers of religion. These scriptures are as holy and sacred as *The Origin of Species* and *The Descent of Man.* The theories of evolution, unimpeachable facts, most of them, advanced in these books are the outcome of scientific investigation on the part of ancient scientists, the predecessors of Darwin and Huxley, however different their methods of research or their procedure of enquiry. (We are not forgetting that the church-theologians in the west, as temple-priests in the east, are the greatest enemies to true Religion, that of Wisdom.) Modern scientists as

often believe blindly in their own hasty deductions from partial experimentation as theologians fanatically repeat statements they do not understand and therefore cannot explain. Has not the time come for some courageous scientist to *study* critically these ancient books of knowledge and try to fathom their real meaning?

On the other hand the dogmatism of churches and theologies is crude to the point of becoming ridiculous. Their explanations of the scriptures are so absurd that no impartial mind can possibly accept them. The curse of all religions is the ignorance of its salaried priests. The greatest service science can render to humanity is to deliver it of these propagators of superstition and credulity. To prove the point—it would be of great advantage to learn how many church preachers who condemn the modern scientific theory of evolution have read, let alone studied, the books of Darwin and Russel Wallace and their successors? We trow not half-a-dozen.

Thus both classes fight each other in the name of Truth and neither has made sure of what each is trying to destroy. Negation and destruction are worse than useless when constructive and definite knowledge is not the energizing force of the iconoclast. The Buddha and the Christ, like all great spiritual reformers, *were* iconoclasts but each of them, in place of what they destroyed, had a constructive, soul-satisfying philosophy of life to offer—not mere theories unrelated to daily existence, but the Religion of Knowledge.

Theosophy is *par excellence* the Religion of Knowledge. Its facts were derived from scientific research into the essence of things. It is not a bundle of theories to be believed in but a code of Knowledge to be studied, which leads to enlightenment through the understanding of the processes taking place in Nature surrounding us on every side. The light of Theosophy radiating from H. P. Blavatsky's *Secret Doctrine* explains and justifies the obscure teachings of those ancient scriptures, which contain truths greatly mixed with the additions and interpolations of selfish priests, as well as of learned but ignorant men. Only a knowledge of Theosophy will help to sift the grain from the chaff. To modern science the monumental works of Madame Blavatsky ought to be of immense service. Therein the scientists will find information which will not only explain the true nature of their missing links, but open avenues to further research.

On the subject of evolution the *Secret Doctrine* teaches that man is not descended from the ape, but that there *is* in his constitution an animal nature, which truly is the progeny of animal evolution. The animal kingdom has yielded to the human kingdom certain factors which form a constituent of man, who himself as a self-conscious intelligence, or soul, is the controller and purifier of that animal or demoniacal nature. Man himself is divine and immortal, very truly "made in the image of God," yet made not by a, or the, God,

but by the incessant process of evolution. Man is triple: *(1)* Spiritual *(2)* Mental *(3)* Bodily. Three distinct and different lines of evolution mix and mingle to make him what he is. In one part of his being man is the progeny of the animal; in another he is the child of divinity; these two aspects are linked by the third, the intellectual line of unfoldment which yields the fruit of Self-Consciousness—absent in the animal and the angel alike. Evolution has

> . . . centered in our make such strange extremes!
> From different Natures marvellously mixed,

which Natures are but resultants of various lines of evolution of Nature—one, indivisible, impartite, living, ever-unfolding.

Theosophy has no favors to ask at the hands of conjectural science, nor does it expect from any of its votaries blind faith, its cardinal maxim being that faith should only follow enquiry. Theosophy does call all honest seekers of Truth to lay aside their prejudice, be it of religious or of scientific origin, and to examine her teachings with all the caution that science can command and all the faith that religion arouses; only let the caution be bold and the faith vigorous, to face facts wheresoever they come forth or to whatever they may lead. Thus not only scientists and theologians will learn where and how they are wrong, blindly leading blind humanity, but will effect a true reconciliation between conflicting phases of knowledge. Theosophy is the Peace-Maker between warring parties; it eschews the hush of ignorance but successfully ushers in the silence of illumination, because it makes faith intelligent and intelligence universal.

EVOLUTION AN ANCIENT TEACHING

It will be an easy task to show that the cosmogonical legends all over the world are based on a knowledge by the ancients of those sciences, which have allied themselves in our days in the support of the doctrine of evolution; and that further research may demonstrate that those ancients were far better acquainted with the fact of evolution itself, embracing both its physical and spiritual aspects, than we are now. "With the old philosophers, evolution was a universal theorem, a doctrine embracing the *whole,* and an established principle; while our modern evolutionists are enabled to present us merely with speculative theoretics; with *particular,* if not wholly *negative* theorems. It is idle for the representatives of our modern wisdom to close the debate and pretend that the question is settled, merely because the obscure phraseology of the Mosaic, far later, account clashes with the definite exegesis of 'Exact Science'" (*"Isis Unveiled"*). *Secret Doctrine.*

ANTIQUITY OF MAN

A Wilderness of Illusions

The council of the association affirms that the evidences in favor of the evolution of man are sufficient to convince every scientist of note in the world, and that these evidences are increasing in number and importance every year. (American Association for the Advancement of Science, 1922; *Science,* May 29, 1925.)

It is an indubitable historic fact that man is immediately descended from apes, and more remotely from a long line of lower vertebrates. (Prof. Ernst Haeckel.)

As far as science has discovered, there always was a man—some not so developed, but still human beings in all their functions, much as we are today. (Dr. Clark Wissler, curator-in-chief, anthropological section, American Museum of Natural History, New York.)

Paleontology tells us nothing on the subject—it knows no ancestors of man. (Prof. W. Branco, director of the Institute of Geology and Paleontology, University of Berlin.)

I know nothing of the origin of man except what I am told in the Scriptures—that God created him. I do not know any more than that, and I do not know of anyone who does. (Sir William Dawson, president of McGill University.)

The only statement consistent with her dignity that Science can make is to say that she knows nothing about the origin of man. (Prof. Reinke.)

We can not teach, nor can we regard as one of the results of scientific research, that man is descended from the ape or any other animal. (Prof. Virchow.)

It isn't certain that man ascended from the monkey, but it is the most reasonable hypothesis. Therefore I admit it and teach it in my book. (Prof. Pinard.)

To search for the "Missing Link" is useless (H. P. Blavatsky in *Secret Doctrine,* 1888, I, 184) . . . the "missing link," such as to prove the existing theory undeniably, will never be found by paleontologists. (*S.D.* II, 260.)

Thus Occultism rejects the idea that Nature developed man from the ape, or even from an ancestor common to both, but traces, on the contrary, some of the most anthropoid species to the Third Race man of the early Atlantean period . . . the "ancestor" of the present anthropoid animal, the ape, is the direct production of the yet mindless *Man,* who desecrated his human dignity by putting himself physically on the level of an animal. (*S.D.* II, 185 *et seq.*)

. . . it was these third Race "men" who, through promiscuous connection with animal species lower than themselves, created that missing link which became ages later (in the tertiary period only) the remote ancestor of the real ape as we find it now in the pithecoid family. (*S.D.* I, 190.)

The discordant voices of Speculation—and the words of Knowledge! Empirical and groping theory contrasted with the records of actual, though secret, History!

Where scientists of note can so contradict one another, there is reason to set aside "authority" and to search out *facts*. Where a "weird and bizarre" doctrine can show a consistent power of prophecy so many years in advance, while "common-sense" falls into war with itself, it is high time the bases of that "common-sense" were examined.

What is there about these "evidences" which leads to such contradictions? Fortunately for illustration, we have just had a typical example—the Taungs discovery.

Here the geological fact is that the skull of a baby ape, somewhat distorted by pressure, was found in a stratum of indeterminate age. The biological fact is that this skull, as related to man, was on a par with the present gorilla and chimpanzee, though belonging to a new *genus*. The historical and psychological fact—and let reliers upon "authority" heed well—is that Prof. Dart, the finder, led by the excitement of discovery, perchance also deluded by the sweet voice of beckoning fame, and unversed in the biologic traits of ape development, saw here a type "intermediate between the gorilla and Pithecanthropus Erectus"—thus a true "missing link"—and so published his "discovery" to the world.

Let the report speak:

"The most definite thing we can say about it as yet," said Prof. Dart, "is that the type is an ancestral one, which, as Prof. Elliott Smith has stated, is intermediate between the gorilla and pithecanthropus (the Java ape man).

"Consequently it is reasonable to assume that it lived before the pithecanthropus—and the age of that has been assessed at half a million years.

"The only way of arriving at the age of the fossil was by calculating the succession of strata. The Taungs deposit was of such nature, however, that the study of the succession of strata was extraordinarily difficult.

"We are," he said, "not positive when the actual lime cliff was formed, although it probably occurred some time in the tertiary period." [Italics ours.] (Interview by *Universal Service,* Capetown, March 21, 1925.)

Now let us examine Prof. Smith's final verdict:

Prof. Raymond Dart's discovery at Taungs, in Bechuanaland, of a fossilized anthropoid skull had been claimed as the link that hitherto had been missing. But it was not one of the significant things for which they had been searching. It was an unmistakable ape, nearly akin to those still living in Africa, the chimpanzee and gorilla, and there was no justification for the creation of a new family, though it represented a new genus.

It was unfortunate that Prof. Dart had no access to skulls of infant gorillas, chimpanzees, or orangs, of an age corresponding to that of the Taungs skull, for had such material been available he would have realized that the posture and poise of the head, the shape of the jaws, and many details of the nose, face, and cranium, upon which he relied for proof of his contention that Australopithecus was more nearly akin to man, were essentially identical with the conditions met with in the infant gorilla and chimpanzee. (London lecture reported by *A.P.,* June 13, 1925.)

And for an example of the manner in which a towering scientific theory can be erected upon a foundation of illusion, the reader is referred to Prof. Dart's own remarks. (*Literary Digest,* March 28, 1925.) With unconscious and biting irony, Prof. Dart therein disposes of the "ape-ancestor" theory *in toto!* For this fact of the inverse development of the ape skull—its growing loss of humanoid characteristics—shows the anthropoids to be a *degenerate* species, more likely to have descended from man than to have been his ancestors. And scientists of note have seen this and remarked upon it. (See THEOSOPHY, Dec., 1924, p. 79)

The truth shrieks aloud from a comparative photograph of human and gorilla skeletons in the *San Francisco Chronicle,* April 12, 1925. The unnatural engrafting is evident in every line of the bones—corroborating the awkward build and carriage of the living anthropoid, in such contrast with the graceful monkey. And the monkey, by the way, has been found by blood tests not to be on the same line of descent as man and ape. (*Science,* May 8, 1925)

More than this, there has never been a "primitive" man discovered who was an ancestor of present man; all have to be relegated to branches of an absolutely imaginary main stock. (See diagram, *Literary Digest,* March 28, 1925, and Prof. Osborn's *Men of the Old Stone Age.*)

Prof. Dart's *faux pas* is no isolated phenomenon in evolutionism; the wretched *pithecanthropus,* the sole tangible piece of direct evidence to date, was never seen by the scientists who builded thereupon, until the other day! And thus for generations the public was kept in ignorance of the fact that those who spoke so learnedly of its nature had only second-hand information, which has proven delusive! (*Science,* April 24, 1925, Aug. 17, 1923.) One day an astonished and angered public will awaken to the unforgivable manner in which these evidences have been "doctored," perverted, and manufactured. One can only hope that the reaction will not lead back into another outburst of religious superstition—for Darwinism is far closer the truth than are the creeds.

Truth moves slowly; vested error is pertinacious. Writing in the *New York Times,* Feb. 15, 1925, a scientist who is in a position to know better, sets down the *pithecanthropus* in a direct line of descent with the lemur, Old World monkey, Chimpanzee, and Neanderthal and Cro-Magnon men, as ancestors of modern man; and piles Ossa upon Pelion by denying the existence of man in America before the glacial periods, while classifying the Calaveras skull as an error!

But the cycle turns; new and startling discoveries are on the way, and a few years more will see that "revulsion of thought" predicted by H. P. Blavatsky. Recently some stone hammers,

thought to be about 12,000,000 years old, and found under 100 feet of stone, were sent to the Smithsonian—that venerable burying ground of important discoveries. One day, however, such relics will be resurrected; or, if lost, sought for like the Foxhall jawbone, now priceless, but lost since 1855—because the "science" of that day rejected it *a priori!*

With the untombing of murdered facts, the immemorial hosts of the "Sons of Fire," the *thinking principle* in mankind—will "revisit the glimpses of the moon" under their true aspect; and their history—a history of spiritual glories resigned that greater heights might be later achieved—will live once more in the annals of mankind. The nightmare of materialism dispelled, there may be room once more for a civilization founded upon an understanding of the nature and purpose of Soul.

LIGHT, THE MAGICIAN

Light—the first mentioned in *Genesis,* is termed by the kabalists, Sephira, or the Divine *Intelligence,* the mother of all the Sephiroth, while the *Concealed Wisdom* is the father. Light is the first begotten, and the first emanation of the Supreme, and Light is Life, says the evangelist. Both are electricity—the life-principle, the *anima mundi,* pervading the universe, the electric vivifier of all things. Light is the great Protean magician, and under the Divine Will of the architect, its multifarious, omnipotent waves gave birth to every form as well as to every living being. From its swelling, electric bosom, springs *matter* and *spirit.* Within its beams lie the beginnings of all physical and chemical action, and of all cosmic and spiritual phenomena; it vitalizes and disorganizes; it gives life and produces death, and from its primordial point gradually emerged into existence the myriads of worlds, visible and invisible celestial bodies. It was at the ray of this *First* mother, one in three, that God, according to Plato, "lighted a fire, which we now call the sun," and, which is *not* the cause of either light or heat, but merely the focus, or, as we might say, the lens, by which the rays of the primordial light become materialized, are concentrated upon our solar systems, and produce all the correlations of forces.—*Isis Unveiled.*

AMONG FRIENDS

FAMILY discussion of the possibilities of polar exploration has been one of the pleasurable features of an exceedingly busy summer. All of the Friends have rarely been together at any one time, so widely apart have duties and the exigencies of Theosophical work carried them; but several sessions of a united group have unexpectedly occurred under the soughing pines. At these the names of Amundsen and MacMillan, of Peary and even the luckless Cook have been mentioned. Captain Blunt having threatened to publish a series of *Causeries* under the generic title, "Cold Talks for Hot Days," it would seem no more than brotherly to seize this opportunity to steal his thunder.

"Well, Amundsen found no land at the Pole," remarked Pilgrim argumentatively.

"Amundsen didn't get to the Pole—doesn't claim to have," responded the Judge.

"But Peary got there, and found no land," returned Pilgrim.

"Yes?" queried the imperturbable Judge. "That is the claim. I wonder—."

"Now, you know very well, Judge," argued Doctor, "that his observations were scientifically made, and verified by the authorities."

"*Approved* by the authorities is doubtless more exact, Doctor; vertification is something else again. It is pretty well understood in scientific circles that his 'discovery of the Pole' is an open question."

"Pshaw, Judge, you don't mean to say that an honest man like Peary—."

"I don't mean to say that there is the slightest doubt about Peary's honesty or sincerity," interrupted the Judge. "But a man can be honestly mistaken, can't he? And the difficulties of instrumentation under the conditions—even the psychological reactions upon the observer and his single companion—must certainly be taken into account."

"Why don't you think Peary was at the Pole, Judge?" asked Captain Blunt flatly.

"Because he didn't find there what the Teacher indicates *is* there, supported by the beliefs and traditions of the entire Orient," was the answer. "Furthermore, I am just 'superstitious' enough to believe that the Pole will not be 'discovered' until Those who watch the progress of the world consider that the time is ripe for such discovery to be made—likely not in our time at all." Having thus declared himself, the Judge leaned his broad back against a convenient pine, regardless of exuding drops of pitch and an industrious procession of ants.

"But that isn't *scientific,* Judge," remonstrated Doctor.

"Indeed, it isn't!" cordially returned the Judge. "Your science has been wonderful in its accumulation of facts—and equally 'wonderful' in the theories it has erected, and then discarded, to account for those facts. Science is fairly drunk with *facts;* but how many can it accurately relate, and how many does it understand?"

"Oh dear, this is no place for a timid man like me!" murmured Captain Blunt. "How now, Browser," he continued, "just what does H.P.B. say about the North Pole?"

"Do you think I am an embodied Secret Doctrine, Captain?" asked Mr. Browser mildly. "Why, there are at least a hundred passages referring directly or indirectly to the subject, and some of them are pages long. But some *are* very definite, as the Judge has declared," he continued.

"For instance, she speaks of 'The Imperishable Sacred Land' as being the home of the First Race, a land that has never shared the fate of the other continents; 'because it is the only one whose destiny is to last from the beginning to the end of the Manvantara throughout each Round. . . . Of this mysterious and sacred land very little can be said, except, perhaps, according to a poetical expression in one of the Commentaries that the "pole-star has its watchful eye upon it, from the dawn to the close of the twilight of 'a day' of the GREAT BREATH!" ' "

"What do you make of that, Judge? That doesn't say land at the exact Pole, does it?" said Doctor triumphantly.

"Certainly not," replied His Honor, with suspicious calmness, "but won't you please drive on, Mr. Browser—what else does she say?"

"Hold on, a court ruling is hereby demanded!" cried Captain Blunt, as Mr. Browser drew a paper from his pocket and started to read. "This looks like collusion!"

"Knowing full well your exact, and exacting, nature, Captain," responded the Judge firmly, "we came into this court-room with our case prepared. Read on, Sir"—to the smiling Browser.

"Well, I've just put together a very few of the statements," said the latter, "and to my mind the Judge's position is fully supported. For instance:"

> . . . the ancients knew the topography and nature of the Arctic and Antarctic regions better than any of our modern astronomers. . . .
>
> Oriental tradition is ever referring to an unknown, glacial, gloomy sea, and to a dark region, within which, nevertheless, are situated *the Fortunate Islands,* wherein bubbles, from the beginning of life on earth, the *fountain of life.* . . . But the legend asserts, moreover, that a portion of the first *dry* island (continent), having detached itself from the main body, has remained, since then, beyond the mountains of Koh-Kaf, "the stony girdle that surrounds the world" . . .

. . . the first continent which came into existence capped over the whole North Pole like one unbroken crust, and remains so to this day, beyond that inland sea which seemed like an unreachable *mirage to the few* arctic travellers who perceived it.

It is averred in Occultism that the land or island, which crowns the North Pole like a skull-cap, is the only one which prevails during the whole Manvantara of our "Round." All the central continents and lands will emerge from the sea bottom many times in turn, but this land will never change.

Even in our day, Science suspects beyond the Polar seas, at the very circle of the Arctic Pole, the existence of a sea which never freezes and a continent which is ever green. The archaic teachings, and likewise the Purânas —for one who understands the allegories of the latter—contain the same statements.

There was a silence after Mr. Browser concluded these excerpts, broken at last by Doctor who said musingly, "Looks as if MacMillan might well be on the right track, doesn't it?"

"Well, yes—if one can rely upon the newspapers," answered Pilgrim. "An article I saw said that farther over in the Circle, between the Pole and Alaska, was an immense unknown region to which the MacMillan expedition hoped to penetrate, and in which it was expected by some that a land would be found far different climatically from that hitherto encountered by Arctic explorers—a land rich in oil and minerals—of course, they had to bring in a money-making incentive," he concluded.

"Case won, Your Honor!" said the Captain, with a sweeping bow. "But one point on which I would like elucidation is this," he continued. "Supposing MacMillan reports penetrating this region, finding no land—what would you conclude?"

The Judge laughed—"Going to press your point right home, eh? Well, I trust the *Secret Doctrine*—whatever may be 'discovered' or not discovered, whatever scientists say or don't say—and that's flat!"

" 'Flat' and 'narrow,' and 'dogmatic,' some would contend," said Pilgrim, as he nodded his head confirmingly.

"It certainly is," agreed the Judge, "to anybody who has no convictions, and who thinks that dogmatism is the holding firmly to one's convictions. But I don't ask or urge that anybody else should so hold to *Secret Doctrine* statements. *That* would be dogmatic."

"Correct," said Captain Blunt. "But why do you hold to the S. D.?"

"Because every statement in it that I have been able to confirm in my years of study and observation—and they are many—fits in with every other statement that I have been able to lay hold of mentally, even though I could not scientifically confirm it. Because the whole work, to my mind, appears consistent. And because I have never been able—try as I would—to *disprove* a single statement."

UNCONSCIOUS OCCULTISM

THE unconscious Occultism that everywhere pervades nature in the kingdoms below Man is little observed by students of Theosophy—as little as the unconscious Occultism which pervades themselves and all other men. In the midst of an imperfect world there is perfection, and it is this perfection that constitutes true Occultism.

Birth, life, death, evolution, laws physical and metaphysical which govern these mysterious and recondite operations in nature and in ourselves—these are some of the evidences of true Occultism. Many others will occur to the thoughtful man upon reflection. In fact and in truth there is no voluntary action of our consciousness which is not based upon and determined in its range by something involuntary—and this whether we call it instinct, impulse, intellection or intuition. In our own bodies this is marvelously witnessed by the two phases or aspects of our nervous system that we call voluntary and involuntary. So far have we conquered nature without and within that each being shows clearly a radius of action in which he is supreme, and this constitutes his real sphere of being. At the same time, however, since all beings occupy the same space—are in coadunition—all are subject to the friction of interferent action. The voluntary action of each is therefore always limited and conditioned, for each is, in a sense, contained in a larger individuality to which its own interests are subservient, and each contains lesser spheres within itself.

Thus, to both included and inclusive spheres other than our own our actions must often appear inscrutable, as theirs to us. Being from this aspect comes to present the symbolism of an infinite cycle within the eternity, wherein move numberless inner cycles, finite and conditioned. To understand these interwoven cycles is to extend to infinity the area of conscious, *i. e.*, voluntary, action on our own part—is to work with nature in all her moods and tenses—and not against her, as is so much the case.

Each man is, then, an unconscious occultist, and in some cases more or less clearly is at the point of awakening to conscious Occultism. Such a case is that of Honoré de Balzac, the great French writer, to whom H.P.B. refers in the *Secret Doctrine* by the term "the unconscious Occultist of French literature." Judged from the human standpoint, his vision was very great. How great, can be illustrated from his novel *Cousin Pons,* written about 1849. The prevalence of faith in the occult, albeit a blind faith, is there shown in all its persistence. The extract which follows will, therefore, be of interest to the "unconscious Occultists" of today.

Faith in the occult sciences is much more widely diffused than men of science, advocates, notaries, doctors, magistrates and philosophers imagine. Some popular instincts are indelible. Of these, that instinct which has been so stupidly termed superstition, is in the very blood of the people, just as it is in the minds of their superiors. There are in Paris several statesmen who consult fortune-tellers. To the skeptical, judicial astrology—a queer colligation of words by the bye—is nothing more or less than the taking advantage of an innate feeling, which is one of the strongest of all human feelings—curiosity. The skeptic, then, entirely denies the existence of any relation whatever between the destiny of an individual and the configuration of that destiny yielded by the seven or eight principal methods which judicial astrology comprises. But the occult sciences have shared the fate of the numerous natural phenomena that freethinkers and materialist philosophers, or, in other words, those who recognize nothing but solid and tangible facts, the outcome of the cucurbite and the scales of modern physics and modern chemistry, have refused to accept; those sciences exist and continue to be practised; though, since the study of them has, for the last two centuries, been neglected by the most highly gifted minds, those sciences have made no progress.

Now, confining our attention to what may possibly be accomplished by means of divination: To believe that the antecedent events of a man's life, the secrets known to him and to him only, can be immediately represented by cards, which he shuffles and cuts, and the fortune-teller separates, according to certain mysterious laws, into sundry packets, is absurd; but we must not forget that steam locomotion was condemned as absurd, that aerial navigation is still condemned as absurd; that gunpowder, printing, spectacles, engraving, and the last grand discovery, the daguerreotype, were all condemned as absurd. If any one had gone to Napoleon and told him that a building or a human being is perpetually, and at all times, represented by an atmospheric image; that every object in existence, has, suspended in the air, a spectral picture of itself that can be seen, that can be seized, Napoleon would have shut the man up in Charenton, just as Richelieu found a lodging in Bicetre for Solomon de Caux, when the Norman martyr submitted to him that immense discovery, steam navigation. Yet this is precisely what Daguerre has proved by his invention. Now if God has written each man's destiny, upon his physiognomy, in characters that are legible to the eyes of certain clairvoyants—the word physiognomy being taken to mean the expression of the body in its entirety—why should not the hand, which represents human action in its totality, and is the sole instrument of its manifestation, present a synopsis of the whole physiognomy? Hence the science of chiromancy. Does not society imitate God? From the aspect of a man's hand, to fore-

tell to him what the events of his life will be, is not a more extraordinary feat, on the part of him who is endowed with the faculties of the *seer,* than to tell a soldier that he will fight, an advocate that he will plead, a shoe-maker that he will make shoes or boots, or a husbandman that he will manure and cultivate the soil. Let us take a striking example. Genius manifests itself so conspicuously that the most ignorant persons, as they walk the streets of Paris, can tell a great artist when they encounter one. He is like a moral sun, whose rays illumine all they meet. Is not the man of feeble intellect recognizable by impressions exactly contrary to those produced by the man of genius? The average man, again, attracts little or no attention. Most persons who observe social life in Paris can tell a man's profession as he approaches them. Nowadays, the mysteries of the witches' Sabbath, so well depicted by the painters of the sixteenth century, are mysteries no longer. The Egyptian women or men—the progenitors of the modern gypsies—that peculiar race which emigrated from the East Indies—simply drugged their clients with hashish. The effects produced by that conserve are quite sufficient to account for the riding on broomsticks, the flying up chimneys, the *real visions,* so to speak, of old women turned into young ones, the furious dances and the delightful music which constituted the vagaries of the reputed devil-worshipers.

At the present day we stand indebted to the occult sciences for so many well-established and authenticated facts that, sooner or later, these sciences will have regular professors, just as chemistry and astronomy now have. It is strange indeed that at a time when we are establishing at Paris professorships of Slavonic and Mantchu, and professorships of literatures, so *unprofessable* as those of the north—which, instead of giving, ought to be receiving lessons, and the professors of which do nothing but repeat eternal articles on Shakespeare and the sixteenth century—it is passing strange that the study of the occult philosophy, one of the glories of the ancient university, has not been restored under the name of Anthropology. In this respect Germany, that land which is at once so mature and so infantile, has outstripped France; for in Germany this science—a science which is much more useful than the various *philosophies,* which are, after all, but one and the same thing—is regularly taught.

That certain beings should have the power of predicting future events from their germinal causes (just as the great inventor detects an industry or a science in some natural phenomenon which eludes the observation of the common herd) is no longer regarded as one of those exorbitant exceptions which set people talking; it is the effect of an unknown faculty which might, in some sort, be deemed the somnambulism of the mind.

If this proposition, on which the various methods of deciphering the future rest, be deemed absurd, the fact itself remains. Observe, that to predict the important events of the future is not a more extraordinary exhibition of power on the part of the seer than to read the past; for, according to the skeptics, the past and the future are alike beyond our ken. But if past events have left their traces behind them, it is but rational to presume that coming events must have their roots in the present. When a *fortune-teller* has once related to you, with the utmost minuteness of detail, facts in your past career which are known to yourself only, he can certainly foretell the events that existing causes will produce. The moral world is fashioned, so to speak, on the pattern of the physical world; allowing for differences of medium, we may expect to find the same phenomena in both. Accordingly, just as bodies do really project themselves into the atmosphere, and there create those specters which the daguerreotype seizes and fixes as they fly, so do ideas—which are real and operative entities—imprint themselves upon that which we are bound to call the atmosphere of the spiritual world, do there produce effects and do there *spectrally* exist—one is forced to coin phrases to describe phenomena hitherto unnamed—whence it follows that certain exceptionally gifted beings may, without any difficulty, perceive these ideal forms or traces of ideas.

As to the means employed for the production of visions, those means will not be found to enshroud any very profound mystery when it is considered that 'tis the hand of the inquirer himself that arranges the objects by aid of which he is made to represent the accidents of his existence. As a matter of fact, in the material world there is an unbroken sequence of cause and effect. *There* every movement has its corresponding cause; every cause is an integral part of the one great whole; and, consequently, that one great whole is represented by the least movement. Rabelais, the greatest intellect of modern times—Rabelais, that epitome of Pythagoras, Hippocrates, Aristotle, and Dante, said, three centuries ago: "Man is a microcosm." Three centuries later, Swedenborg, the great prophet of Sweden, said that the earth was a man. The prophet therefore concurred with the precursor of infidelity in the grandest of all formulae. As in the life of our planet, so in human life, fate is the arbiter of all things. The smallest, the most trivial, incidents are subject to it. Under its influence, then, great events, grand designs, great thoughts are reflected in the most insignificant actions, and with such fidelity that, if some conspirator shuffle and cut a pack of cards, he will write upon them the secret of his conspiracy in characters legible to the seer who is called gypsy, fortune-teller, charlatan, etc., etc. Once admit the doctrine of fatality, that is to say, the concatenation of causes, judicial astrology follows and becomes—what it formerly was—a vast science; for it involves the

possession of that deductive faculty which made Cuvier so great; though that fine genius did not exercise the faculty spontaneously as the seer does, but during studious nights spent in the seclusion of the closet.

Judicial astrology or divination reigned for seven centuries, not, as now, over the poor and the uneducated, but over the highest intellects—over sovereigns, over queens, over the wealthy. Animal magnetism, one of the greatest sciences of antiquity, is an offshoot from the occult sciences, just as chemistry sprung from the alembic of the alchemist. Craniology, physiognomy, neurology, all derive their origin from the occult sciences; and the illustrious creators of these apparently new sciences fell into one mistake only—the mistake of all inventors—that of positively systematizing isolated facts whose generating cause has not yet been discovered. One day the Catholic Church, modern philosophy, and the law united their forces, to proscribe, to persecute, and to ridicule the mysteries of the Cabala and its adepts; and the result was a deplorable lacuna of a hundred years' duration in the study and the sovereignty of the occult sciences. But be that as it may, the people and many intelligent persons, especially women, continue to pay tribute to the mysterious powers of those who can raise the veil that hides the future from our sight. To them these votaries go to purchase hope, courage, fortitude; to purchase that which only religion can give; so that this science is still practised, though not without certain risks. In these days, thanks to the toleration preached by the encyclopaedists of the eighteenth century, the sorcerer is exempt from torture; he is amenable to the tribunals of correctional police only; nor is he amenable even to them unless he have recourse to fraudulent maneuvers by frightening his customers with intent to extort money from them, which amounts to swindling. Unfortunately swindling, and even graver offenses, often accompany the exercise of this sublime faculty; for the following reasons: The admirable endowments that characterize the seer are often to be found in persons to whom the epithet brute is applied. These brutes are the chosen vessels which God fills with those elixirs which surprise humanity. From the ranks of these brutes come our prophets, such men as Saint Peter and Peter the Hermit. Whenever thought preserves its integrity, is not split up into fragments, is not dissipated in conversation, in intrigue, in literary work, in scientific fancies, in administrative labors, in efforts to invent, or in military operations, it is ready suddenly to burst forth in rays of prodigious intensity, rays that are latent as the brilliant facets of the diamond lie hid in the uncut stone. Let some particular event occur; the stored intelligence begins to kindle, finds wings to traverse space, and eyes divine that nothing can escape. Yesterday 'twas but a lump of carbon; today, transformed by the jet of mysterious fluid that permeates it, it is a

scintillating gem. Persons of superior cultivation, persons every side of whose intellect is cut and polished, are unequal (except through one of those miracles in which God sometimes indulges) to the display of this supreme force. Thus the male or female soothsayer is almost always a mendicant or uncultivated intellect, a being of coarse exterior, a stone that has been rolled in the torrents of privation and in the ruts of life, where the only drain upon the vital force has been physical suffering. In fact, the type of the prophet, of the *seer,* is Martin the labourer, who made Louis XVIII tremble by telling him a secret which only the king could know; or 'tis a Mlle. Lenormand, or (like Mme. Fontaine) a cook; an imbecile negress, a herdsman, the constant companion of horned beasts, or a fakir, seated by the side of some pagoda, and developing the mind to the utmost limits of its unknown somnambulistic powers by mortifying the body. (It is in Asia that the heroes of the occult sciences have ever been encountered.) Now such persons—who may, in a certain sense be said to fulfill the physical and chemical functions of electrical conductors, which are now inert metals, and now channels filled with mysterious fluids—such persons, in their ordinary state, retain their ordinary character, and when, the inspiration having departed, they resume that character, they frequently resort to schemes and practices which subject them to fine and imprisonment, nay, sometimes lead them even into the dock, and thence to the galleys, as in the case of the notorious Balthazar.

—HONORE DE BALZAC in *Cousin Pons.*

THE OLD TESTAMENT

The *Old Testament* was compiled and arranged from oral tradition; the masses never knew its real meaning, for Moses was ordered to impart the "hidden truths" but to his seventy elders on whom the "Lord" put of the *spirit* which was upon the legislator. Maimonides, whose authority and whose knowledge of the sacred history can hardly be rejected, says: "Whoever shall find out the true sense of *the book of Genesis* ought to take care not to divulge it. . . . If a person should discover *the true meaning of it* by himself, or by the aid of another, then he ought to be silent; or, if he speaks of it, he ought to speak of it but obscurely and in an enigmatical manner."—*Isis Unveiled.*

SUICIDES AND ACCIDENTAL DEATHS*

Question: If the victims of accidental death, like suicides, do not enter Devachan till the time when they would have died naturally, they must remain in the earth-sphere as a whole and with all their faculties. Why, then, should they not be able to communicate with the living, whether through mediums or otherwise? Is not their case an exception to the usual law?

Answer by W. Q. Judge: As I understand our philosophy, victims of accidental death and suicides do not remain out of Devachan until the time they would have died naturally shall have come. Kama-loka, where these and all others go, has its grades in the same way as human living states. The first statements of these doctrines were naturally general, but elaborations have also appeared in which specific points have been dealt with. Not all suicides are alike. Certainly a thoroughly insane person who kills himself is not like one who, while sane and cowardly, does the deed, nor is this last the same as he who from foolish philosophy or the want of it cuts off his life. They all differ one from another, and hence their stay in Kama Loka will vary. But in those general cases where the person stays in Kama Loka, the personality, consisting of astral body with the passions and desires, can and does communicate with the living, whether a medium or not. This is exactly the danger of mediumship, of suicide, and of legal murder or execution of criminals. The last is a very great danger—one of the unseen but powerful curses of the times. An executed criminal's death is the same as that of one who is accidentally killed in effect, only that it is deliberately done, and in most cases the elements of hate, revenge, and anger in the criminal are added. His fierce and angry personality—compound of astral body and Kama—is thrust suddenly out of life; his higher principles wait in upper Kama Loka in a benumbed or torpid state; but his personal life flits about the abodes of men, attempting to get revenge or to do other wicked things, and every day injects into the sensitive human natures it meets all its mass of vile and unappeasable thoughts. It thus creates picture after picture of murder and hate. Mediums are not the only ones affected by these astral personages; indeed, they are often too closely associated with other sorts of shells, and the personality of the criminal has definite attractions towards other persons. Is it any wonder, then, that the Theosophist who has worked out our doctrines of man's nature to their proper conclusions should deplore the custom of executing criminals? He knows that one legal execution may and nearly always does lead to many another sudden mur-

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* *The Theosophical Forum*, September, 1892.

der or suicide. And as the astral personalities of suicides and executed criminals are in closer touch with us than any other sort of spook, it follows that they also are more likely to come first to any Spiritualistic *séance*. All those who respect the suggestions of H.P.B. will be interested to know that the above was her own view, often given to me, and further certified as reasonable by Adepts who can see the facts behind the scenes.

Dangers of Passivity

Physical mediumship depending upon passivity, its antidote suggests itself naturally; *let the medium cease being passive.* Spirits never control persons of positive character who are determined to resist all extraneous influences. The weak and feeble-minded whom they can make their victims they drive into vice. If these miracle-making elementals and disembodied devils called elementary were indeed the guardian angels that they have passed for, these last thirty years, why have they not given their faithful mediums at least good health and domestic happiness? Why do they desert them at the most critical moments of trial when under accusations of fraud? It is notorious that the best physical mediums are either sickly or, sometimes, what is still worse, inclined to some abnormal vice or other. Why do not these healing "guides," who make their mediums play therapeutists and thaumaturgists to others, give them the boon of robust physical vigor? The ancient thaumaturgist and apostle, generally, if not invariably, enjoyed good health; their magnetism never conveyed to the sick patient any physical or moral taint; and they never were accused of VAMPIRISM, which a spiritual paper very justly charges upon some medium-healers.

—*Isis Unveiled.*

Seance Room Visitants

Nature draws no hard and fast lines though in the balance of forces very slight differences in opposing energies may produce the most divergent results. All entities shade off from one end to the other of the chain by imperceptible degrees, and it is impossible for man to gauge the exact degree of purity of the deceased at which the reappearance voluntarily of his *reliquiae* through the agency of mediumship becomes impossible, but it is absolutely true that, broadly speaking, as a law, it is only the *reliquiae* of non-spiritually-minded men, whose spiritual Egos have perished, that appear in seance-rooms and are dignified by Spiritualists with the title of "spirits of the departed."—*H.P.B.*

"MISSING LINKS"

PHILOSOPHY, religion, and science all deal with Genesis, the origin of things as we perceive them. They all start with certain fundamental assumptions—assumptions which are identical as ideas, but which differ more and more in theory and in practice as the attempt is made to connect the present with the past, to trace in unbroken sequence the *evolution* of all things from the "beginning" to the existing order and relation. All these systems either start from an assumed present moment and trace backward, or from an assumed past instant and trace forward to the present. In the one case they are *a posteriori;* in the other *a priori:* one takes the "facts" of Life as perceived or admitted, and tries to fit a theory to them; the other takes a theory and tries to fit the facts to it. In both cases it develops that there are "missing links:" new "facts" are discovered which compel a modification of the theory, or new theories are evolved which compel a changed perspective of the facts. Thus no philosophy, religion, or science is a finality, despite all efforts to make them so. In other words, Mental evolution is as much an actuality as Physical. The non-recognition of this metaphysical evolution is one of those very missing links in the long chain of Cause-and-Effect which indissolubly binds things as they are with things as they were.

The moment it is perceived that Intellectual evolution and Physical evolution are inseparable, it becomes clear that cause and effect are inseparable—are, in fact, but other terms for the same phenomena of Life; "Mind" and "Matter" cease to be regarded as separate realities, and naturally take their places as terms indicative of the two opposed phase or aspects of one and the same Reality—as "day" and "night" indicate, not two unrelated phenomena or noumena, but the two alternations or consequences of one and the same Motion—the relatively *continuous* rotation of the earth upon its axis. Day does not *cause* Night; night does not cause day: the rotation of the Earth causes both. So Mind does not cause Matter; matter does not cause mind: both are the alternations or consequences of one and the same Motion of Life, or Consciousness, or Spirit, which is continuous.

But the analogy goes further. Neither day nor night, neither Light nor Darkness, are created or produced by the Motion of the earth, or by the Earth itself, in an *absolute* sense—which is what the word Fundamental means. True, day *and* night, light *and* darkness, for us of the earth, depend upon the earth's rotation, but that relation is itself relative to something else: the relation of the earth to the Sun; of the sun to the Substance which fills all Space; and so on, till we come at last to the idea of the *interdependence* of all

phenomena, or "facts;" the interdependence of all perceptions of them—the interdependence of Mind and Matter, or of Intellectual and Physical evolution, now or at any other time, here or at any other "spot, place, or focus." The non-recognition of this *interdependence,* instead of independence, is the second of the missing links of science and theology. *Both* Mental and Physical evolution are the consequence and resultant, the Phenomena of Action; *all* actions are Interdependent, thus presenting the alternations (not alterations) to the perceiving Power which we name our Self, the Ego.

When we come to compare the perceiving Power, the Ego which each of us fundamentally *is,* with the Self in other men, we perceive the common *identity* of this Power in all men. Continuing the comparison we find the same Self, or power to perceive, in all the beings below man; going still further we find its manifestations in what we have been accustomed to call inanimate or inorganic matter; in liquids and gases as well as solid "matter;" in the so-called "chemical elements;" in the "forces of nature;" in the "laws of nature;" in "the will of God;" in "God" as well as "Angels" and "Demons." We *depend* upon them in all our actions, in every motion of our minds, for their corresponding reactions; they *depend* upon us for our actions exactly as we depend upon them for their reactions, mentally as well as physically. *All* evolution depends upon Action; *all* action is Interdependent, mentally *and* physically; this interdependence is due to the *identity* of the perceiving, acting, evolving Power everywhere, in everything. This is the third of the missing links in all religion, science, and philosophy—the attempts of Man to solve the "riddle of existence." The non-recognition of the Spiritual evolution of all Beings, as well as their Mental and Physical evolution, their *fundamental* identity as One LIFE, is the source of all failures in the attempt to understand the genesis of nature and of man. Religion separates God from nature and from man; science separates physical from mental evolution; philosophy separates the principles of things from the things themselves. One deals with Spiritual evolution as if it were a reality apart from mental and physical evolution; the second deals with physical evolution as though it were a reality apart from mental evolution; and the last deals with Evolution itself, as though it were a reality apart from the Beings which evolve. All, in their several treatments, deal with Beings as though they were separate from the One Life; or, to put it another way, they all postulate a Reality, and then deal with that Reality as though it were separate from the Phenomena of Existence, or they deal with the phenomena of Existence as though they were separate from the One Reality. The "missing links" are, of necessity, what they all *leave out* of their calculations, though each is dealing with the same phenomena and the same Reality as all the others. What

they leave out, because they do not *recognize,* is the Unity of Life; the Unity of Action; the Unity of Evolution; the three in One, the One in the trinity.

To supply the missing links in Theology and Science, H. P. Blavatsky presented the three fundamental conceptions of Occultism, and these, properly apprehended, reconcile the contradictions between them all, and between them and the facts of life. One Life, or Spirit, or Consciousness as the Absolute substratum of all; the Universe the periodical (progressive) manifestation in and of that One Life, therefore itself Life in every part; the fundamental identity of all Souls with the One Life; the Spiritual, Intellectual, and Physical evolution of every Soul from Ignorance to Individuality: physically through Reincarnation, mentally through Metempsychosis; spiritually through the perfected, therefore absolute Individualization of Soul—the *Mahatma,* or Great Soul, whose Self-consciousness is universal, not limited to any form, state, or condition of Life, but is co-extensive with LIFE itself, manifested and unmanifested. Reincarnation, as applied to the physical evolution of the Soul, means control through *all* forms from the simple to the most complex; metempsychosis, "the assimilation of the merits of manifold Existences through reincarnation," *i.e.,* the identifying with one's self of the experience of *all* Beings; Individualization, immortality in and as Spirit, the identifying of one's Self with *all* Souls. These three degrees or stages of Evolution are, separately and collectively, the consequences of Karma, the interdependent actions of all Souls.

With these ideas before the Consciousness, any religion, philosophy or system of thought can be seen to be itself an evolution of and from them; Nature and Man will be seen as Embodied Consciousness in evolution. MAHATMAS, the finished product of all evolution, can be seen to be the Elder Brothers of evolving Humanity, as Man is himself the elder brother of still lesser evolved Souls; all Souls can be seen to share in the beginningless and endless immortality of the One Life, with Individual, conscious, independent immortality, Spiritual Self-consciousness, as the end and aim of all Evolution.

CREDO

At some period in his life every thinking man must establish his own basic relations with the universe, or remain restless, discontented, and unhappy. He must get himself a genuine *belief*. A great many people do not do this, to be sure; but it must be acknowledged that a great many people go into an increasingly discontented old age.

STEWART EDWARD WHITE, whose just published book "Credo" begins with the quoted paragraph, is now past fifty. Born of well-to-do parents, sound of body and of mind, he, like Theodore Roosevelt, Gifford Pinchot, and other not rare men of our generation, had no taste either for the life of "the idle rich" or for the cultivation of predatory or acquisitive instincts. His life has been a busy and a useful one, creative and constructive. A long list of books dealing with out-of-doors, with men and women who work as men and women *do* work, has made his fiction representative—more so by far than many more pretentious writers and writings. His life and his works have been clean and wholesome and it is no bad augury that they have been popular; so much so that all of them are in circulation, as are the example and the works of Mr. Roosevelt. It is no ill compliment to both to say that Mr. White is an equally worthy representative with the late Mr. Roosevelt of the best development of the American character.

"Credo" shows that Mr. White will not go into a discontented old age, for his worthy life has given him a genuine belief, as his exposition makes clear. The book was written, says Mr. White, "to fulfill three divergent functions."

It is an attempt to aid in the orientation among the bewildering new conditions of the century: it is an attempt to admit fresh ventilation to modern thought; it is a stretching exercise. Its result I hope will be to help the average man define his own beliefs.

What Mr. White means by a "stretching exercise" is shown by repeated use of the expression "at present" throughout his book. In other words, Mr. White has not stopped growing; he has not crystallized his genuine belief into a dogma; he has nothing to impose on other minds; he expects to go on observing, studying, comparing, testing, putting to the proof all things, and trusting to the Innate of nature and himself for further food, exercise, correction and progression. The book is devoid of pedantry as of egotism, is written simply—naturally is the truer word—and out of a good heart as well as a good mind.

Not once does Mr. White refer to Theosophy, but "Credo" is none the less saturated with theosophical ideas and ideals. His analogies are all drawn from nature, his references are to books and writers that might be expected to influence the respect of the average

reader, but his ideas are made very clear, and those ideas are, almost *in toto*, restatements in common-sense popular style of the tenets of H.P.B. There can, we think, be no doubt that Mr. White has read much second-hand theosophical literature, but has been repelled by the vulgar extravagances and the pretensions with which pseudo-theosophical writers never fail to mar their presentations. Some examples of Mr. White's *credo* will illustrate how theosophical ideas have permeated him, and serve at the same time to show his method and manner of expression.

> Every formulation that has held mankind's full credence has been based upon, or contained to the extent of its capacity, certain simple fundamental truths which are invariably the same.
>
> Anything we examine, whether solar systems or animal life, whether chemical constituent or mind, has invariably started its career in simplicity and worked up through constant accretion and specialization to a present complexity. . . . As our evolution has proceeded from the extremely simple to the complex; so, *by the same law,* it may be said to be capable of evolving from the complex to the simple. . . . The original simplicity is regained; but it is a simplicity *plus* the complex.
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> *All things are alive, all things have consciousness,* of some degree or another. . . . Every characteristic of the "living" is to be found or can be reproduced in the "non-living" thing, if not in degree then in kind. The property of life is in all types of matter.
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> Within our time and space limit . . . we have found matter, however tenuous; life, however sluggish; consciousness, however simple, to be omnipresent . . . life, consciousness, matter are manifestations of a single quality . . . in essence expressible one in terms of the other.
>
> *Development is by the idea from within* . . . any manifestation whatever is both preceded by and governed by the *idea* of that manifestation . . . in infinite consciousness all qualities of consciousness must exist everywhere . . . that is, all qualities of consciousness exist potentially in every speck of consciousness.

It would be easy—and fascinating—to go on, giving quotations by the hundred—and parallel them, every one, with the identical ideas as expressed in "Isis Unveiled" and "The Secret Doctrine." But "Credo" should be read complete by every genuine working Theosophist. It will help him; it will encourage him; and if, as will be the case, the Theosophist also notes wherein Mr. White lacks, it will be clear that Mr. White will have little to *un*learn, however much he may have to learn—and so the Theosophist may be inspired to greater efforts to "spread broadcast the teachings recorded in the writings of H. P. Blavatsky and William Q. Judge."

ON THE LOOKOUT

Racial Comparisons

A race relations survey, just completed, brings forth interesting data upon the effect of our recent immigration legislation. It appears that, due to this legislation, Japanese and Chinese labor is rapidly being replaced by Mexican. This is unquestionably desirable from the point of view of the anti-Asiatic fanatic, but less so in regard to the welfare of the nation.

Asiatics never did, and probably never would intermarry with whites to any extent. Mexicans can and do, and it is incumbent to look into the nature of this new ingredient in our melting pot. In the words of the Committee:

> The Oriental has apparently been of very little expense to the American Community. Such records of relief agencies as have been studied indicate that the amount of relief given the Orientals is very small. In general the extent of poverty, delinquency, and crime, insofar as it is dealt with by American agencies, is slight.
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> The Mexican, on the other hand, according to the report, is one of the most undesirable of immigrant populations and has only the most primitive of organizations for mutual aid and protection. There is reason to believe, it is said, that the rapid increase of the Mexican population is likely to increase vastly the amount of disease, of crime and poverty and so increase the cost to the community of this immigration over and above the economic value of the Mexican population as a source of labor.
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> A study of the health of Orientals shows that only six per cent of the Chinese and Japanese population suffer from nervous diseases, compared with sixteen per cent of the white population. Orientals are rarely affected with circulatory diseases; on the other hand the Chinese and Japanese are far more susceptible to epidemic diseases than the white population. (Stanford University, March 25, 1925.)

Contingent Considerations

It was perhaps necessary to control Oriental immigration; but in our motive and spirit there was nothing of kindliness, tolerance, tact, or unselfishness; and we now seem in a fair way to reap the Karmic result of that delinquency.

Probably the Mexicans are not racially inferior to Orientals. But Chinese and Japanese are raised in Confucianist, Buddhist, or Shintoist doctrines for the most part; all of which inculcate fidelity to duty, industry, and loyalty, as well as the other virtues now fading so fast from the Western world.

Mexico, on the other hand, is just emerging from the domination of the most reactionary and backward of the Christian sects; one which has from the first kept its people in ignorance as a matter of policy, and has in addition very thoroughly divorced religious observances from moral conduct.

The absence of nervous diseases from the Oriental is largely due to his calmer and more rational philosophy of life, to which may be due also his lower blood pressure. The absence of circulatory diseases from his frame might be attributed to comparative freedom from serums and vaccines. Modern "progress" and vivisection are two of our chief Western boasts; but we pay too high a price for an empty vanity and delusion.

"PAGAN JAPAN"

An article in the *Literary Digest* remarks that "pagan Japan is far ahead of Christian America in upholding the sanctity of the marriage relation." Then, *mirabile dictu,* the social evils of modern life are attributed to the "pagan character of the family and the home life of the present!" "If we behave like pagans, it is only because we grow up in an atmosphere in which pagan traditions, such as self-interest, power and pleasure as the ends of life, are tolerated."

It is hard to say which is the more striking; the characteristic Christian irrationality of these remarks, or the calmly insulting attempt to load upon "paganism" (whatever that may be) the sins of Christianity. With the possible exception of Mohammedanism, there has never been a religion builded so firmly upon "self-interest, power and pleasure." These are the major and minor chords of Christianity, its summit and its base, ever since the day of Constantine. The "power and pleasure" in celestial regions, sought by the anchorite, was no whit better than the "power and pleasure" pursued by the Crusaders. The "power and pleasure" of the Crusaders was in no way superior to the desires of the modern business world or the "jazz palace."

The medieval world gratified its lusts and committed its murders and thieveries for the benefit of "Holy Church," which has since been expelled from partnership by the "world, the flesh, and the Devil" as being no longer useful—and so is at outs with its ancient allies.

MYSTERIES OF THE SENSES

In *Science,* April 17, 1925, appears an account of peculiar *sequelae* of a case of derangement of the facial nerves. Hearing remained normal in power, but certain sounds became unpleasant and painful. No explanation of these selective defects has been found.

The astral body has within it the real organs of sense.

> . . . The Vedic Aryans were as familiar with the mysteries of sound and colour as our physiologists are on the physical plane, but they had mastered the secrets of both on planes inaccessible to the materialist. They knew of a double set of senses; spiritual and material. *(Secret Doctrine,* I, 534)

In the primary development of the senses, with their corresponding grades of matter and physical organs built therefrom, hearing was the first. It correlates with sound, which in its full meaning and underlying powers is the creative medium of the Universe. The next sense to be developed was *touch.* Since the nerves of hearing have been found to be everywhere in the body, and that sense is shown in Occult Science to be the proximate of touch, there does not seem so much mystery in the experience noted.

All nerves appear to be the material channels of the astral currents sometimes called "life-winds" in ancient literature. With these the "hatha yogi" works to his own and his pupil's undoing—when he is not a fraud pure and simple. Feelings and sensations are not the product of the nervous system. The nervous system is the product of the inner capacity and desire for them. The astral nerves function as freely in sleep, cut off from the material world, as through the physical organs. Though in sleep their perceptions are often confined to the pictures created by imagination, nevertheless those pictures have a real though temporary existence.

The Link Between Mind and Matter

Until the existence of the astral body is recognized, and its nature *studied,* there will be no solution of the mysteries of human powers in general. There is some medium by which immaterial and indefinable will and ideation operate upon inert matter. When a man is balanced upon a fulcrum, and asked to solve a mental problem, the body will sink at the head from the rush of blood to the head. According to Jacques Loeb and his school, the man *must have tried to solve the problem as a result of the rush of blood.* But those not "taken in" by this kind of "science" will hardly feel satisfied with that "explanation." In truth the moving lever is the astral body; its fulcrum, *faith born of experience.*

Dreams

In regard to the genesis and meaning of dreams, there are at present two schools of science—both wrong. Freudian theories hold that all dreams have a deep hidden meaning, a meaning, one might say, to be unraveled only by the trained psycho-analyst to the repletion of his purse, and usually at the expense of truth. On the other hand, the larger and more popular school holds that dreams are simply meaningless nervous reactions proceeding entirely from physical experience. There is no room for prophetic, symbolic, or clairvoyant dreams in the cosmogony of a certain type of "scientist." Nevertheless, hardly a day passes without the publication of some such experiences. We adduce some recent cases:

(1) Margaret Williamson, of Philadelphia, who at the age of thirty-two years predicted her death, and made the necessary funeral arrangements.

The prophecy was verified and there was no evidence of anything but a natural death.

(2) Detective Tom Hyland, who correctly dreamed the location of the jewels in the Gabor Kingston robbery.

(3) Mrs. Harriet Bumpus, who predicted her own death eight days later. The death took place just eight days and two hours from the hour of the prediction. Dr. Donald Parker, who reports this case, says he never heard of anything so inexplicable, and that if others had not borne out his statement, he would have considered himself to have been dreaming when he heard the prophecy. To Dr. Parker it is naturally not explainable, and had it not been a case in his own personal experience, it is quite safe to say that Dr. Parker would have set down whoever reported it as a qualified fabricator.

These three cases occurred in one month: April, 1925. It is safe to say that there must have been scores of others not reported. We do happen to know for a fact that there are multitudes of such instances which have not been, and never will be reported. It is easy to cry "fake," whenever such a newspaper account appears. It is not so easy to investigate personally the *bona fides* of the persons concerned, and it is still less easy to stand sponsor for the facts when so verified, especially "looking popular prejudice straight in the face." As usual, such occurrences will be denied until a rational explanation for them is forthcoming, and no attention will be paid to any rational explanation until the facts are proven. This insofar as orthodox science is concerned, so that in this region, as is always the case, the burden of investigation and proof will fall upon the few who are willing to break from orthodox lines and to take the Karma that comes therewith.

EXPLANATION—WHERE?

Nevertheless, in the course of time the psychic world will be fully accepted and will become, perhaps, the one subject most intensely interesting to scientific investigators, but—just how far will this promote knowledge of their *causes? Not one step.* Spiritualism has existed in the United States since about the year 1840. During that time some of the keenest scientific minds in the world, including those of Prof. Crookes and Sir Oliver Lodge, have devoted their best energies to the solution of the *rationale* thereof; but to this hour, in Theosophy, and in Theosophy only, is to be found any coherent and rational explanation. Such logical explanations as have been given, purporting to be original with other sources, can be shown to have emanated directly or indirectly from the teachings of Theosophy. The most noted example we have in mind is that of F. W. H. Myers, with his book, "Human Personality and Its Survival of Bodily Death." Prof. Myers was one of the British S.P.R.; and was one of the committee which published the infamous report on the Theosophical phenomena in the early days. Prof. Myers, after collecting an unparalleled mass of material proving

the reality of these phenomena, draws for an explanation upon the very doctrines which this report attempted to discredit and destroy.

It is needless to say that Prof. Myers, although his knowledge of Theosophical doctrines betrays much incompleteness, does nevertheless come nearer to a logical and rational explanation than any of his predecessors or successors. It is not unlikely that science will ultimately accept the Theosophical explanation as a working hypothesis, but how shall that hypothesis ever emerge from its theoretical chrysalis and take on the substantiality of law? Being beyond the range of physical experiment, it can only be seen, from the physical point of view, as purely metaphysical. Nevertheless, there are those who know for themselves what the underlying realities are, for the simple reason that they are in control of those realities. When it dawns upon science that the power of mind which collects and correlates all the visible phenomena of the universe, itself remaining invisible, is necessarily both more ancient and more powerful than any of the matter over which it exhibits control, it will no longer seem a fairy tale when the statement is seriously made that all phenomena whatsoever *can* be directed and known, from *within* and *behind*.

But no man living, scientist or otherwise, can approach the entrance to those obscure corridors without paying as the price of knowledge, his personal ambitions, his animal nature, and his desire for self gratification on all planes, whether mental, moral, or physical. Nothing in the record of science betrays on its part a possibility of producing men of this calibre. Yet those of mankind who can and *do* reach the goal, are more in number than may be suspected.

Unconscious Black Magic

E. D. Hutchinson, of Harvard University, has discovered that indolent students can be hypnotized into a great zeal for study. Now, Mr. Hutchinson's erraticisms need not greatly concern us, but their endorsement by Prof. McDougall is another matter, for Prof. McDougall has a mind and outlook fitted for far better things. Mr. Hutchinson says that hypnotism is not harmful. Mr. Hutchinson's ignorance, however, does not affect the laws of nature. No man is fitted to have control of the will of another, be his object good, bad, or indifferent. Unconscious influences are often as powerful as the conscious. What man honest with himself can say that his own inner nature is free from all elements harmful to others when injected into their psychic center? Those who understand the three fundamentals of the *Secret Doctrine*, and have learned by experience that they *work*, everywhere and all the time, know beyond peradventure that permanent good could never result from achievement without effort. Mr. Hutchinson says hypnotism is not

harmful. We say that hypnotism in any and all instances is as black as Hades, whether used for robbing a bank, or by teachers to bring up the standard of scholarship in the pupils entrusted to their care. In this development is a verified prediction from THEOSOPHY, January, 1925, page 144:

> Thus this momentous cycle of 1925, in addition to other matters of whose ultimate purport science is in darkness, hails the advent of the Higher Self into scientific realms.
>
> Like the "subconscious," it will be made the object of attempted prostitution by "psychology," "psychological salesmanship," "master keys to success," and the rest of the Pandarian tribe. Unlike its animal counterpart, it can never be reached by them; but in the attempt still undeveloped upper layers of *Kama* may be.

SEEKERS OF LIGHT

In modern youth are two opposing currents. One sets ominously in the direction of unlimited lawlessness and indulgence; the other hunts feverishly for a solution of the problems of religion, philosophy, and morals, having discovered that "man cannot live by bread alone." Dr. Mott remarks that the "student world has by no means been brought under the sway of Jesus Christ."

> The present generation of the undergraduates of the world do not yet adequately acknowledge his sway. It is keenly dissatisfied with the past in the life of mankind, and I fancy we agree with them. It is very much dissatisfied with the present, and again may we not place ourselves by their sides? They are also very critical—but is that not a much more hopeful sign than the older inertia and unresponsiveness of not many years back? They are examining all sources of authority.
>
> Are not these needed processes? They are asking questions that may lead into the greatest realities provided they have a sufficient number of wise guides and teachers. They hate sham and hypocrisy.
>
> All this affords the opportunity of the ages for the Christian religion to furnish a clear, a convincing and a satisfying apologetic. It is stimulating, as no other influence working among men today is stimulating, a study of the person and the teachings and the program of Christ.
>
> May we not thank God that we have a Gospel that will satisfy the penetrating passions that come from these multitudes of studying youth across the breadth of the world?

Dr. Mott, like others of his school, presents a very sincere, very hopeful, very complacent and self-satisfied figure, pointing out with pathetic irony the on-rolling doom of his church, his myth, and his god.

No more than the dead, can he understand that of all religions in the world, Christianity and its record furnishes a least "clear, convincing, and stimulating apologetic" to emancipated reason and a passion for truth. They hate sham and hypocrisy? Forsooth the whole edifice of Christian theology is sham and its history an incarnate hypocrisy. The undesirable past and the foreboding pres-

ent are alike the inevitable outcome of a Vicarious Atonement, the Fall of Man, a Personal God—and all that goes therewith.

RELIGION AND THE COLLEGES

A poll taken in the senior class of one of our large colleges determined that a majority approved of women smoking, smoked themselves, had a taste for liquor, and would marry for money if given a chance. It is emblematic of the hypocrisy and obliquity of Christian morals that equal rank should be given smoking and drinking, with the black corruption of a willingness to marry for money. However, the Western fashion in morals is to condemn peccadilloes and sanctify legalized prostitution.

Prof. Dill Scott, President of Northwestern University, who commented upon the result, lays the trouble to materialism in school and college. Worse, says he, future parents are not getting the right kind of training, and the next generation will be no better. So he advocates the "religious outlook" in scholasticism, as opposed to materialism.

> By religion I refer to no sect or dogma, but to the broad science of living with our fellow men and making them happier and better because of our contact with them. I do not believe in camouflaging religion under various names or creeds, and if we had not become so embroiled with dogmatic disputes over minor issues we should not have lost sight of the major issues as we have today. . . . Science started the trouble. We taught our youth the scientific history of mankind, which upset their religious trainings, and we gave them nothing to replace their old creed. We threw away the old tool before we had developed the new.

This is true, and truly Theosophic. But Prof. Scott can never find the "new tool"—save in the very old one of Theosophy, which explains both the genesis of the religions and the "scientific history of mankind." The problem is, as Prof. Scott says, mostly one of training. Egos who cannot get proper training for their vehicles will naturally incarnate elsewhere.

In olden days—in some lands to this day—one might leave the front door open for a month of absence. This was because all were taught honesty and unselfishness from birth—and had the example set. We have it in our power to regenerate modern society likewise, but so long as we prefer crime we shall have it; and every human being who sets self above the race does prefer the spirit of crime, and ever encourages and assists its physical manifestation.

"BY THEIR FRUITS YE SHALL KNOW THEM"

At Columbia University this year, twenty-five students were elected to Phi Beta Kappa, the great national honor society—the highest in the land. The resulting roll-call is a lesson to the pro-"Nordic;" for seventeen of them bore names *anathema maranatha* to him: such as Chinitz, Castka, Dantsher, Berrera, and Zablodowsky.

We add to this a finding published in the *Scientific American*, February, 1925, which states that there are no pure races; no evidence of the superiority of one race over another; that even extreme racial mixtures are beneficial, and that all great races are the products of slow and effective mixing.

Another item is thus added to proof of a rather disgraceful fact: that at the behest of a fanatical group self-styled "Nordic" we have cast overboard the humanitarian object of the founding of this nation.

> Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities and inter-marriage, almost a race *sui generis*, not only mentally, but also physically. "Every mixed race, when uniform and settled, has been able to play the part of a primary race in fresh crossings," says de Quatrefages. . . . 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, in all its new characteristics. (H. P. Blavatsky, *Secret Doctrine*, II,444)

Since the day of that writing, great changes have taken place in the American race, and it has indeed become "apart." Viewing a column of American troops in a European city during the War, "Smith," "Garavanti," "Herrera," and "Petroff" all showed an unmistakable *family* resemblance in bearing, stature, complexion, and expression; and by no means could an American of whatever stock be mistaken for a foreigner, even of his own stock. During the War an observer, encountering a unit of the Polish Army, and astonished at their resemblance to the American type, discovered that they were *Polish-Americans*, mostly born in America of immigrant parents.

Theosophic teachings about the genesis and functions of races should be carefully studied. There is not only valuable knowledge on the surface, but perhaps deeper understanding would elucidate much about the *Egoic races*.

MENCKEN AND BIRTH CONTROL

H. L. Mencken, the Modern, has shocked and astonished some of his followers by setting his foot upon birth control doctrines. He advances several arguments, based upon common-sense considerations strangely overlooked by the Sangster clique, and finally says there is really no such thing anyway—which may or may not be true.

The teaching of birth control *per se* is not as objectionable as the unconscious hypocrisy of those who advocate it upon high moral grounds, or the ignorance of those who proclaim it harmless. To

these misrepresentations is preferable the naïve ecclesiastic wrath of Father Joseph, who remarked that birth control "is a sin against humanity and high heaven itself. To take life after its inception is a horrible crime, but to prevent human life that the Creator is about to bring into being is satanic. In the first instance, the body is killed while the soul lives on; in the second not only the body but an immortal soul is denied existence in time and in eternity."

Since the Catholic Church depends for its future upon natural increase rather than evangelism, birth control is indeed a crime against "Holy Church;" and perhaps this is the real source of the good Father's wrath. It would be interesting to know how well these remarks "sat" with the fashionable part of his congregation—as also just how Father Joseph would elucidate his theory of psychogenesis. A Creator who left the existence of an "immortal soul" dependent upon the animal caprice of humanity, would appear a rather feeble species of Supreme Being.

The True Method

Real birth-control is self-control. A price must be paid for any other means, both mental and physical; a price not as great as some would have it; not so insignificant as others would teach; but still—a price.

The important factor is the vital bearing which pre-natal influence exercises upon the moral possibilities of children. The usual child is merely a small animal up to the age of seven or so, at which time it may be said to have come as far under the dominion of the Ego as is normally possible in one incarnation—lacking Theosophic knowledge and training. The "taming" may be made easy or hard for the incoming Ego according to the ideas subconsciously impressed upon the childish consciousness by the internal forces dominating the acts and thoughts of the parents; not only at the critical period, but perhaps for years before.

This is strikingly illustrated by a summary in an article in the San Francisco *Chronicle* for February, 1925. It appears that children of late marriages, insofar as mental and moral conditions are concerned, have a vast advantage over the children of younger parents, who are still dominated by youthful impulses. Physically, there is no advantage either way; but few are the children of younger parents, comparatively speaking, who have become great philosophers, discoverers, or moral leaders; while from their ranks are recruited military leaders, sporting men, and criminals. This is a fact rather puzzling to orthodox medicine, which denies pre-natal influence. But it is not so to the Theosophist who knows the *Ocean of Theosophy,* the *Secret Doctrine,* and *Isis Unveiled.* Popular modern medical and "physical culturist" ideas on the subject are

extremely pernicious; and it is time that Theosophists, and especially Theosophical parents, became better informed.

RAINDROPS BEFORE THE MONSOON

To attempt to acquire the use of the psychic powers for mere curiosity or for selfish ends is also dangerous for the same reasons as in the case of mediumship. As the civilization of the present day is selfish to the last degree and built on the personal element, the rules for the development of these powers in the right way have not been given out, but the Masters of Wisdom have said that philosophy and ethics must first be learned and practiced before any development of the other department is to be indulged in; and their condemnation of the wholesale development of mediums is supported by the history of spiritualism, which is one long story of the ruin of mediums in every direction.

Equally improper is the manner of the scientific schools which without a thought for the true nature of man indulge in experiments in hypnotism in which the subjects are injured for life, put into disgraceful attitudes, and made to do things for the satisfaction of the investigators which would never be done by men and women in their normal state. The Lodge of the Masters does not care for Science unless it aims to better man's state morally as well as physically, and no aid will be given to Science until she looks at men and life from the moral and spiritual side. For this reason those who know all about the psychical world, its denizens and laws, are proceeding with a reform in morals and philosophy before any great attention will be accorded to the strange and seductive phenomena possible for the inner powers of man. W. Q. Judge, *Ocean of Theosophy,* 1893, p. 152.

As the germ of a new race, developing in its turn altogether new psychical and physiological peculiarities, the Americans are upon the verge, and run the risk of, an era of black magic. Many times H. P. Blavatsky warned Americans of the dangers of an unbalanced psychical development which lay in the immediate future of the race, pointing out specifically the sort of experimentation which would lead to those dangers. That experimentation has been with us these many years, under other names, and warnings against its dangers have been laughed at.

May 1st, 1925, a youth of twenty-two attacked a policeman; not a very uncommon phenomenon, but in this case, with something uncommon behind it. It developed that the young man had been hypnotized by a self-styled "Master" and forced to the act. This being discovered and the "Master" summoned, a demonstration took place which convinced even the skeptical San Francisco police that the boy was only a helpless tool in the hands of this modern black magician. Halvorsen, the aforesaid "Master," promptly brought the youth out of a delirious state and to an appearance of sanity; which, however, was of short duration and soon gave place to the old irrational state, the boy's mind apparently being permanently unhinged. (San Francisco *Examiner,* May 1, 1925.)

This presented an issue in jurisprudence somewhat new in the Western world, but one which will, it is to be feared, become decidedly commonplace within a few years; namely, as to the respective responsibility of Halvorsen and his victim. Here is only one sporadic instance, but unusual in that its true nature was officially recognized. No one knows how many crimes may be daily committed under impulse seemingly from within, but in reality from without, since a hypnotic subject, or medium, is incapable of distinguishing between his own will and that of his controller. Are we to have this sort of thing running wild among the population, a fearful burden added to our already pressing problems? The answer rests chiefly with Theosophists.

WISDOM

Space permitting, it would be interesting to quote *in toto* three articles by Mr. Bruno Lessing. Mr. Lessing speaks in his perspicuity, an amount of "Theosophical common sense" rare indeed in the speech of a popular writer.

> In this new era prohibitionists and reformers will be happy—for a while.
>
> But all who love this country and worship those principles of liberty and democracy upon which it is founded will be exceedingly sad. Because they will realize that the government has changed and that "liberty" and "independence" are mere words. Their significance has departed.
>
> If you study history you will find it quite humorous. The oppressor of one day has often protested against the oppression of another day.
>
> It all depends upon who is in the saddle.
>
> And the great trouble has been for the past 5,000 years that those who were in the saddle were rarely good riders.
>
> Some enlightened day there will be a great movement in this country to reform reformers. Many reformers are dishonest. Many more are either ignorant or selfish. Sincere and clear-minded men who have devoted shrewdness to the study of humanity and governments, will never undertake to reform either weaknesses or vices by means of crusades or laws.
>
> The misguided energy which is being wasted on reform and crusades might accomplish something were it directed toward education. It is possible to educate people—particularly the young—along scientific, historical, ethical, religious and moral lines. It is impossible to reform them—which means "making them over."

But what kind of teaching—what form of knowledge—will educate simultaneously along scientific, historical, ethical, religious and moral lines in such a manner as to produce no crossing or conflict between those lines? There is only one such system, and we more than suspect that Mr. Lessing knows what it is.

> A brilliant journalist propounds this question: "What is the greatest good fortune of the United States?"

Taking advantage of the rule that whoever asks a question has the first right to answer it, this bright young man solves his riddle in this fashion.

"The great good fortune of this nation resides in the fact that it leads all others in its power to seize and develop NEW IDEAS."

Then he cites as illustrations our pre-eminence in railroads, automobiles, moving pictures, telephone, radio, the invention of the flying machines, etc.

It would be a great pity if that were the true answer to this conundrum.

Amusement, recreation, comfort, the easy life—those things have nothing whatever to do with the advancement of the human race.

Aristotle had no flivver.

Columbus had no boiler.

Shakespeare had no typewriter.

And the voice of the founder of Christianity never broadcast or talked into a telephone.

Outside of the material side of life—three meals a day and a place to sleep and something snappy to do when you're through working—new ideas these days are practically worthless. Because you cannot appreciate a new idea unless you are familiar with the old ideas.

If you know all the old ideas that were laid down by the great thinkers, from Socrates and Christ to Bacon and Kant, you have all the material you can digest in a lifetime to improve your body, your mind and your soul.

It is true that all old ideas are not necessarily true, but all true ideas are necessarily old. Cosmic mentation and its specialization in thinking beings has existed for many æons prior to the beginning of this human race. Perfected human beings have no more human knowledge to gain, and there were perfected human beings before the "strutting gamecock of modern science was hatched."

WHAT SEES?

A noted scientist, in discussing Einstein, had reference to the "curious theory" of certain Greeks that the eye, in seeing, casts out tentacles embracing objects. That theory seems to have been widespread, and is referred to in Patanjali's remarks on the "quality of luminosity," which, it is said, can be disconnected. Certainly a sleeping man is disconnected from the phenomenal world. Is the disconnection between eye and brain, or between being and externality?

It will be remembered that some time ago Dr. Charles Russ invented an apparatus showing that some species of power proceeded from the human eye. He now comes forward with amplification and elaboration of his apparatus. Perhaps some day his discovery will be investigated—with dire results to classic optics, and even physics and astronomy.

SEP 2 1925

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. XIII—No. 11 **September, 1925**

ALL the passing shows of life, whether fraught with disaster or full of fame and glory, are teachers; he who neglects them, neglects opportunities which seldom the gods repeat. And the only way to learn from them is through the heart's resignation; for when we become in heart completely poor, we at once are the treasurers and disbursers of enormous riches. —WILLIAM Q. JUDGE.

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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.

This magazine is an Independent Journal, unconnected with any Theosophical Society or organization. It is devoted to the pure Teachings of the Founders of the Theosophical Movement, and to that Movement itself.

The Publishers assume full responsibility for all unsigned articles herein.

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By H. P. Blavatsky, our own edition, cloth, a photographic reprint of the original edition, two volumes bound in one. Price postpaid (foreign or domestic), $7.50.

(The following is reprinted from the Publishers' Preface in the book)

As originally written THE SECRET DOCTRINE was intended to be published in four volumes, but only the first two volumes were ever issued. The remaining two volumes were withheld at the time and have never been published, the reasons therefor being clearly indicated at the close of the second volume of the Original Edition.

Besides the Original Edition of 1888, two other editions of that work have been published. One of these is the so-called "Third and Revised Edition" first published in 1893. This edition contains more than forty thousand alterations, many of which are actual corruptions of the original text. It is therefore in no way to be trusted by students who desire access to the authentic wording of H. P. Blavatsky's Great Message. The so-called Third and Revised Edition as published in recent years includes also a spurious "Third Volume" issued originally in 1897, six years after the death of H. P. Blavatsky. This spurious "Third Volume" forms no part of the genuine SECRET DOCTRINE of H. P. Blavatsky.

Still another edition of THE SECRET DOCTRINE has been issued in four volumes, and except for additional notes and extraneous sectarian matter, is virtually an accurate reproduction of the original text of the original edition of the first two volumes of that famous work. Being, however, from re-set type its exact authenticity cannot be depended upon without laborious comparison with the Original Edition.

The present Semi-centennial Edition of H. P. Blavatsky's monumental work is a photographic reproduction, word for word, line for line, page for page, of the authentic Original Edition, as written and edited by H. P. Blavatsky herself in 1888. The two volumes of the Original Edition are here bound in one volume for the convenience of students. In all other respects it is unchanged and unaltered, and can therefore be wholly relied upon as an exact *facsimile* of the Original Edition.

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Thou can'st not call that madness of which thou art proved to know nothing.
—TERTULLIAN.

THEOSOPHY

Vol. XIII **September, 1925** **No. 11**

"THE CYCLE MOVETH"

THEOSOPHICAL MISCONCEPTIONS

It is from this WISDOM-RELIGION that all the various individual "Religions" (erroneously 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. . . .

Hence the multi-colored dogmas of the churches. Hence also the thousand and one "philosophies," so called (some contradictory theosophical theories included); and the variegated "Sciences" and schemes, Spiritual, Mental, Christian and Secular; Sectarianism and bigotry, and especially the personal vanity and self-opinionatedness of almost every "Innovator" since the mediæval ages. These have all darkened and hidden the very existence of TRUTH—the common root of all.—H.P.B.: *Is Theosophy a Religion?**

THEOSOPHY is not the first, nor will it be the last, presentation of the Wisdom-Religion amongst mankind by one or another Messenger from the great Lodge of Masters. In the quotation given, the origin of all *sects* is shown to be in some misconceived personal experience in psychology, which the personal vanity and self-opinionatedness of the innovator led him to mold into a finality; the origin of all the so-called *Religions* is shown to be a Message from the Custodians of the Wisdom-Religion—a message which the misconceptions and misapplications of its Disciples and students led them gradually to crystallize into dogmas and ceremonies.

Few are the members of any cult or sect, theosophical or otherwise, who cannot see and point out the divergences, the errors, the falsities in the thousand and one "philosophies" unquestioningly accepted by others, but where is the individual who is continually putting to the proof, not only his own conceptions of his philosophy, but that very philosophy itself? It is in such rare and isolated individuals alone that lie both the hope of race progression and the

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possibilities of genuine Chelaship. Mankind is not bettered by religions and sciences—by misconceptions and misapplications of primeval truths—but verily by those few in every generation who work, not for their own progress nor that of their sect or party, but rather to fit themselves by study and self-correction to transmit "the same charge and succession" delivered by the Founders.

The importance of this, the highest service possible to be rendered by any human being to his fellows, is not usually dwelt upon even by the most sincere students. Yet of what avail is it for the Founder to *give* Truth to those who are in quest of it, if, having received, these latter leave it mingled with error, in themselves and before the world, out of mere faint-heartedness? One of the worst possible misconceptions of the nature of Karma is the idea that the Message needs no defence at the hands of its own sincere students—that Truth propagates itself. It is own bed-fellow of that other misconception that the Message can be separated from the Messenger, that we can accept the message and laugh at or give scorn to the Messenger. Without Masters and Messengers who acquire, preserve, and in Their universal Brotherhood *give* those truths of which mankind stands in such desperate need, what is Truth to us? As idle a word as it was to Pontius Pilate. Without students who not only imbibe, but promulgate and *defend* those Truths against enemies without, traitors within, and its corruption by "mediums and natural seers," how long will Truth abide in the world, or be retained by the students themselves? It is, in the first instance, the faint-heartedness of the students that opens wide the door for the medium and the seer to exploit both Messenger and Message, and to substitute their personal experiences in psychology for the principles and practices inculcated by the Founders. Already such innovators have muddied the stream of facts in connection with the Theosophical Movement of our times and have done their best to darken and hide the very Fountain and Source of all true Theosophical teaching and endeavor. It is not to any of these that one need look for the Preservation and Promulgation of that which was given—now, any more than in former periods.

The Preface to "Isis Unveiled" shows very clearly that H.P.B. knew at the very outset of her Mission what she, on her part, had to contend with, for she gave, *seriatim,* the category of those immense classes which would oppose her and her Message. This has all been fulfilled to the very letter. That she also knew what the "searchers for Truth" would have to face on their part, both in themselves, amongst each other, and before the world, is also very plainly set forth. She says that her message is for these only, and forewarns of the ineluctable law of the transmission of all Truth:

It is offered to such as are willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face.

She found multitudes willing to receive truth at her hands, but the record shows that she found few indeed willing to *defend* it, let alone defend its Messenger. Amongst all these the letter remained, but the spirit departed, for the Spirit of any Message is in its Messenger, as the Spirit of Wisdom is in the Masters, not in their words. H.P.B. could always defend her Mission, for the proof of the Messenger is in the Message. But she could not be *selfless* and spend her divine energy in defending her own personal *bona fides* and reputation. Here again, misconceptions by students of their Dharma, worked great havoc, for the enemies of her Work assailed, not her Theosophy but herself, the mortal, vulnerable Link between man and Masters. She could always retire behind the impregnable bulwark of her Message and say, "Follow not me or my path; follow the path I show, the Masters who are behind." Attacks upon her Teachings always failed because no one has ever disproved a fact recited by her, no one has ever been able to upset a theorem advanced by her. So it was the visible human H.P.B. who was the target for all that the malice, the fear, the self-interest of her assailants could devise. The timid, the lukewarm, the doubting and fearful among her students offered but a faint-hearted defense of her good name and of her teachings. Her enemies had an easy campaign at all times. The reaction of all this was tremendous. Those who at the outset were most anxious to learn from her, who could not keep from boasting of her "powers," her "phenomena," her "infallibility," and from the feeling that they must be favored and chosen persons because they had come closely in contact with her and her Work, were speedily infected with the virus disseminated by her enemies, and, one and all, came themselves to believe in whole or in part what was charged against her.

Judge alone, in all the host of Western Theosophists, took to *heart* what she had taught of the degradation of former Messages, of the necessity for defending the Truth found—and the bearer of it. So when whispers began among her students that H.P.B. "made mistakes;" that her messages were not always genuine; that she was a "medium" and so could not be wholly trusted; that one must pick and choose which part was genuine, what spurious—Judge declared himself in no uncertain terms. He defended publicly and privately the purity of the Messenger as well as the purity of her Message. After H.P.B.'s death these same whisperers and doubters began to speak openly and boldly their suspicions of her knowledge, of her mission, of her good faith; began to offer their own interpretations, speculations and messages in evidence that they were safer living guides than H.P.B., living or dead. Again Judge took up the

cudgels. He showed time and again the *consistency* of H.P.B.'s life and work no less than the consistency of her Message. *He* had no new message to give, no fresh revelations to make; he but repeated the words, the warnings, the example and practice of H.P.B.; he was prepared to stand or fall on the Truth of the Message, the reliability of the Messenger.

The hue and cry was on. Judge was not assailed by outsiders: it was by Theosophists, the foremost ones in the Society. He was not charged with deviating from the teachings of H.P.B., with deviating from the lines laid down by her of promulgation and practice, with different messages from hers. No; he was charged as she was charged. He was a "medium;" *his messages were in the same handwriting as hers;* he vouched for her as she had vouched for her Masters; he declared that those who were belittling her were the ones who were in error, not she; he declared there was too much hypothetical devotion to the "Brothers" and not enough to Brotherhood; that the Society and the School were not a "hall of occultism"; that Theosophists must practice what they preached; that the Society must prosper by devotion to philosophy and ethics, not phenomena; that Masters had no favorites, H.P.B. no "successor;" that the continuity of the Work depended on studying what H.P.B. had given, on the practice of brotherhood, not on fresh revelations from any source or on "cultivating psychical powers;" that not himself alone, but all the students and the Society itself must stand on H.P.B. and her Theosophy—or fall, and the ancient misconceptions of the race once more corrupt this latest transmission of the Masters of the Wisdom-Religion. All this was to the jealous confirmation strong of their long-nursed suspicions of H.P.B. They could make but one deduction: Judge had fallen victim to the "high example" of H.P.B. herself. No wonder H.P.B. had written "Judge's case is different," and had called on all true Theosophists to defend him "when the time comes"—as it did three years after her death. To get rid of H.P.B. as the guiding Spirit of the Society they *had* to get rid of Judge, her living defender. It had been easy to entertain and sow suspicions of H.P.B.: it was doubly easy to do the same with Judge, for Judge had no one to defend him, as H.P.B. had had in him a defender. So the Society split, and Judge went down to death, dishonored in life by those who should have been his brothers and defenders; dishonored after his death by his own followers, as H.P.B. had been by hers, for they speedily set up a "successor" to Judge as his and H.P.B.'s enemies had speedily set up a "successor" to her.

What portentous misconceptions were involved in all this! Misconceptions from which almost the entire Theosophical world still suffers. H.P.B. not having been defended, Judge not having

been defended, their reputation and their writings speedily fell into neglect, into disuse, into disrepute. The Theosophy of the original and creative period of the Movement, the Objects of the Parent society, the aims and purposes of the Founders—all were lost sight of, and the muddied facts, the contradictory messages of a whole host of mediums and seers, "initiates" and "successors" swiftly replaced the True, as counterfeits unchecked in their circulation speedily drive out the genuine currency of a country. Today the work begun by Robert Crosbie for the resuscitation of the pure teachings of H.P.B., the restoration of the good name of the great Messenger and her Colleague shows what the labors of one humble Defender of the Faith can accomplish. The time must come when every earnest student of Theosophy will learn the one great lesson of the past—that the Teaching cannot be preserved without defending the Teacher; that every student must not only study but emulate the Great Example as well as the great Message—if he would not fail in his Dharma, and in the world's loss himself lose all that he has labored to gain.

The multi-colored Theosophical dogmas, creeds, and sects that have sprung up in the last thirty years are now numerous. Their development is but the repetition of the past history of the Movement on its dark side, as the successive Messengers and Messages from the Masters illustrate the bright side of Spiritual Evolution. History shows that, so far as the world is concerned, the fate of every Message is decided within the first century after its original presentation. If a sufficient number of disciples of the first, second and third generation do not remain true, then the mediums, the psychics and the priests gradually impose on mankind a new religion, and *mis*conceptions of the Eternal Verities once more reign supreme and unquestioned. At the present time all three generations are represented among the living. There still survive Theosophists who knew and worked with H.P.B. and Mr. Judge; there is the generation now on the stage which has imbibed its Theosophy from these survivors and from books; and, finally, there are the children now taking their first lessons who will decide the destinies of the Movement at large from now till 1975. Misconceptions of the Movement, of Masters, of H.P.B., of the Objects of the Parent society, of the Theosophical Society, and of Theosophy itself are certainly rife, not merely in the world at large, but nowhere more than among Theosophists themselves. Surely these did not originate in the Divine nature, whether of Masters or of the Students. Where then? Where else than in human nature itself—"human nature," the synthesis of the "Three Qualities" in Man.

H.P.B. set forth unmistakably the principles and applications of the philosophy and ethics of the Wisdom-Religion, and left no

stone unturned to put her students on guard against the real foes to their spiritual evolution. "Isis Unveiled" is, constructively, a presentation of the fundamental tenets of the Wisdom-Religion. Unless she would leave those tenets to be in their turn darkened and hidden by successive misconceptions and misrepresentations, she must lay bare the sources of error as well as the Source of Truth. Many have construed this and her other works as an "attack" on religion and science. It only shows how little closely they are able to read. She wrote (page XIV of volume I) that "Isis" is an inquiry into their *assumed infallibility*, and, on the same page:

> Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of SCIENCE or THEOLOGY.

The real enemy to spiritual evolution has ever been this well-nigh universal human tendency to rely upon Authority—whether the voice of "God" or of his prophet, whether the "guide" of the medium, the visions of the seer, or the infallibility of some bible or creed or ceremony. It is the popular personal misconception of Karma and Brotherhood: that one can reap where he has not himself sown; that another can vicariously do substitute for us in study or in practice, in virtue or in knowledge; that any other Being, however high or compassionate, can avoid for us the penalties of our own ignorance, our own misconceptions, our own mistakes. This "Voice of Authority" is the key-note of human nature. It is not alone the sanction for the priest and the medium, and the cause of the corruption of all pure Religion into mere creeds and sects, but inheres in human nature universally, so that men by nature incline to it, the genuine seeker for Truth the same as others. It is as easy to regard true Teachers and true Teachings as an Authority, and be content with blind faith in them, as it is for the ordinary addicts to worship the gods and scriptures, the priests and rituals of popular religions.

H.P.B. knew that pseudo-scientists and pseudo-religionists would fight to the death to prevent a hearing of the Wisdom-Religion by the world at large. She knew her own students would have to encounter and overcome this bane of Authority in and among themselves. She never claimed any species of authority for herself or for her Masters over the mind or conscience of any one; on the contrary, rejected it absolutely. "It is above everything important to keep in mind," she wrote in "The Secret Doctrine," "that no theosophical book acquires the least additional value from pretended authority." "Let no man set up a popery instead of Theosophy," she wrote the American Theosophists at the same time, "as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at

best, a pupil-teacher—one who has no right to dogmatize." Again, at the same period, she wrote in "The Key to Theosophy:"

> . . . in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible.

Similar citations can be found by hundreds in her writings and no single case can be adduced where she ever departed from these professed principles. She neither punished nor rewarded anyone for agreeing or disagreeing with her views or conduct. She wrote what she had to say of Occult philosophy, ethics, and practice over her own signature. She fortified what she wrote by overwhelming citations, scientific, theological, historical, evidential and argumentative, so that any and every interested inquirer could verify, step by step for himself through his own study and application that what she taught was impregnably true. Inquiry was invited, encouraged, aided and assisted by every means in her power, but she neither pushed nor pulled anyone in any direction. *She* knew that what she wrote was true. *She* knew that she had acquired her own knowledge and powers through no external sanctions, no endowment, no "miracle," but through the self-development of her own mind and faculties. *She* knew that any normal human being could arrive at the same results, by the same methods—*and in no other way*. She was a Teacher of Occultism to those who might choose to become Students of Occultism. If they would not adhere to the Path she showed she used neither spur nor discipline upon truants and recalcitrants.

Students, used to the ways of Authority, wholly unused to the iron Law of Karma that Spiritual and Intellectual evolution depend absolutely upon self-induced and self-devised efforts, could seldom understand why she was not cajoling them, correcting them, reminding them of their duty, setting them tasks and problems. It was a Teaching and a Teacher, a School of Life that left it to the Students themselves to determine their own fidelity and zeal, their own obedience or disobedience to the admonitions given. In no long time, neither H.P.B. nor Judge nor Masters showing any disposition to pose as Authorities or Rulers over the minds and consciences of the students, it was inevitable either that the students would absorb the primary Occult lessons of self-reliance and responsibility or that, like the Israelites in the Wilderness, they would set up gods of their own. Names need not be given. It is enough to say that with the exception of Judge and Damodar every student who was at all prominent in the Society during the life-time of H.P.B. sooner or later began posing as an Authority—and found followers in plenty to accept his claims, his interpretations, his revelations of his

"personal experience in psychology," his "messages from the Masters," as devoutly and as gratefully as ever happened in the long history of Brahmanism, Christianity and Spiritualism.

Was H.P.B. blind to what went on during her life? Did she do nothing to save these students, leaders and followers alike, from the consequences of their own credulity, personal vanity and self-opinionatedness? Why did not she or Judge or her Masters interfere to prevent? Precisely and exactly because it would have been just that—an *interference* with Karma, with the free-will of the students. That she knew well what was going on, that she did all that could be done to provide her students with *material for study*, with warnings against the tendency to pose as Oracles or to listen to them as Authority,—all this is shown in hundreds of places in her writings. One illustration must suffice. It is contained in her article "On Pseudo-Theosophy,"* published in *Lucifer* for March, 1889, a few months after the article, "Is Theosophy a Religion?" Both these articles were written soon after the publication of "The Secret Doctrine," and that work itself was given light at the same time as the formation of the "Esoteric Section." These are all related matters. They took place thirteen years after the foundation of the Parent society, which in that time had already strayed widely from its professed Objects, and whose members were, for the most part, engaged in anything and everything but the pursuit of those Objects and the study of the Message from the Masters imparted by her in furtherance of those Objects.

She wrote:

> What adept or even a moderately-informed chela would ever risk an endless future by interfering with, and therefore *taking upon himself, the Karmic debit of all those whom he would so psychologize as to make of them merely the tools of his own sweet will!*

The great struggle is ever the same. On the one pole the Divine in Nature and in Man: The Omnipresent Deity whose *"impersonality is the fundamental conception* of the Wisdom-Religion, latent in every atom in the Universe," active in Man, perfectly embodied in the Masters; on the other pole, "the gods of the so-called monotheistic religions, *gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Ever Unknowable.*"

Such is the ancient enemy of all true Spiritual and Intellectual Evolution—the "Personal God" idea, that fundamental *mis*conception which has corrupted every great religion into a blasphemous and sorry caricature of the Wisdom-Religion, substituted mediums, seers, priests, with their miracles, revelations, prayers, dogmas and sects, for the Masters and Their teachings of the evolution of the

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Soul through individual merits and efforts. For the authority of the Man himself as a Spiritual Being, men have ever been misled in their credulity and materialism into accepting the Authority of an outside "God" and his vicars on earth vested with power to bestow or withhold favors, save or damn, according as men surrender their conscience and reason to these Authorities, or dare to stand, under Karma and Reincarnation, on their own Responsibility.

No wonder H.P.B. constantly reiterated that "nothing is more dangerous to Esoteric Truth than the garbled and distorted versions disfigured to suit the prejudices and tastes of men in general." No wonder she solemnly declared to her students "the horror and contempt with which every true Occultist regards the 'Personal God,' so-called, and the exoteric, ritualistic worship of the Churches—be they heathen, or Christian," or "theosophical." No wonder the *Mahatma* "K.H.," in writing to Mr. Hume in 1882 on this very subject of Theosophical Misconceptions, stated the unqualified and unchanging position of the Lodge of Masters:

> Think well over these few words . . . 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.

Are those who would call themselves *Theosophists* to compromise, to palliate, to keep silence while ignorance and cunning imposture inflict an added curse to those that already almost overwhelm mankind, simply because such Fetichism miscalls itself theosophical?

WHO ARE THE DEAD?

And finally, do not forget, my dear fellow, that the dead do come to life and that the coldest thing in the world may be made hot by gentle friction.—*W.Q.J.*

WHO are the "dead?" Those who are forever thinking about themselves. They may be walking about in human bodies—"living" so far as the physical eye can determine; they may be plunged in the subjective states which supervene after the dissolution of the body. In either case, "the separation of the principles" has taken place: in the first instance temporarily, with the tendency to become permanent; in the second instance permanently, until the new incarnation. The first condition is un-natural; the second, natural. Both are the effects of ignorance.

The mass of mankind represent the "living dead." In the Occident the force of the nature is expended personally, to gain precedence *during* this life; in the Orient it is expended personally, to gain precedence *after* this life—for the life to come. Both East and West, men are thinking about themselves, as separated fragments of the One Life—not as *Units in It.* The thoughts, desires, hopes, fears, anxieties of an entire lifetime centre around that evanescent and restricted congeries of elementals which constitute the personality, and which each being believes to be "myself." Thus is built a wall so heavy and so dense that the Divine Spark cannot penetrate with its vivifying fire.

Such beings are *dead.* They are not incarnate as Souls. And *Manas* not being lighted up, they are to all intents and purposes *mindless men,* hence not yet morally responsible in the true deep sense. This is the Great Orphan, Humanity, of the Sacred Books—the unenlightened majority of mankind.

Students of Theosophy have no such immunity in moral responsibility. Yet some of them are "dead." Perhaps it might be said more truly that they "go from death to death," rather; because in them is witnessed the partial "lighting up"—the flickering fire which anon flames and anon dies down to near extinguishment. When it is high, they are thinking of others—how they can be reached and helped, how aided and fortified in their struggles towards enlightenment. When it is low, they are thinking of themselves—their knowledge or lack of it, their progress or default of it, their virtues and their vices—all separative, all personal.

How grateful might all students be to all their fellow-students—those who in the exigencies of life and work supply that "gentle friction" which dissipates the coldness, and brings the dead to life! Contacts engender friction, friction engenders heat, heat flares into

flame fed with the fuel of the personality. Then the wall cracks ever so little, and the fire of the Divine Self leaps through to meet and purge away the dross of the lower fire, leaving a resultant steady and refined glow which grows or dies away, in the ups and downs of the student-life, but which at last and inevitably must attain a permanency.

But what of the Great Orphan? If the thoughts of the student are devoted to that, and thus turned away from himself, he need never fear "death."

Who must "light up *Manas*" for struggling humanity, if it is ever to be lighted up? Those who hold the flame—who else? But it is also those who hold a *little* of the flame: the present students of Theosophy in the world, and those to come—who must light up the understandings of those who know still less.

So many look to Masters to do it all. This is a phase of the "personal god idea," mixed in equal parts with the "poor, weak, miserable sinner" notion of Western Christianity. Masters have *Their* work; students have *theirs*. It is all one work, but in the building of any structure a division of labor is necessary—and does any class of workers fail in its duty, the building never becomes erected. Writes a Teacher:

> But some works can only be performed by the Master, while other works require the assistance of the companions. It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it. Once more the elder brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation.

And in another place:

> So the Masters have said this is a transition age, and he who has ears to hear will hear what has thus been said. We are working for the new cycles and centuries. What we do now in this transition age will be like what the great Dhyan Chohans did in the transition point—the midway point—in evolution at the time when all matter and all types were in a transition and fluid state. They then gave the new impulse for the new types, which resulted later in the vast varieties of nature. In the mental development we are now at the same point and what we now do in faith and hope for others and for ourselves will result similarly on the plane to which it is all directed. Thus in other centuries we will come out again and go on with it. If we neglect it now, so much the worse for us then. Hence we are not working for some definite organization of the new years to come, but for a change in the Manas and Buddhi of the Race.

These are merely other ways of saying that it is the *students* who, having received the flame from their predecessors, must light up the *Manas* of others now here, and others yet to come—who will in their turn light up still others—until the *Manas* of humanity as a whole is lighted up. Otherwise the great mass of men will go to

annihilation, and this immense period of evolution prove a failure—love's labor lost! It is a grave, a tremendous matter! "It may seem indefinite, but it is, nevertheless, very defined and very great in scope. . . . Masters could give now all the light and knowledge needed, but there is too much darkness that would swallow up all the light, except for a few bright souls, and then a greater darkness would come on."

Such is the responsibility of the student of today. Contemplating it, his thoughts inevitably turn away from self; realizing it even a little, he will cease going from death to death in this life, because every effort of his mind and heart will be directed to the amelioration of the conditions of others. Thus, fixing no phases of the passing personality by his thought, none becomes permanent; his instrument expands until it is in sympathetic contact with the race as a whole, and "the Self uses his form as its own."

THE INDWELLING GOD

Many men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God.*

The trinity of nature is the lock of magic, the trinity of man the key that fits it. Within the solemn precincts of the sanctuary the SUPREME had and has no name. It is unthinkable and unpronounceable; and yet every man finds in himself his god. "Who art thou, O fair being?" inquires the disembodied soul, in the *Khordah-Avesta,* at the gates of Paradise. "I am, O Soul, *thy good and pure thoughts,* thy works and thy *good law* . . . thy angel . . . and thy god." Then man, or the soul, is reunited with ITSELF, for this "Son of God" is one with him; it is his own mediator, the *god* of his human soul and his "Justifier." *"God not revealing himself immediately to man, the spirit is his interpreter,"* says Plato in the *Banquet.—Isis Unveiled.*

THE SIDDHIS

IF WE turn our attention to the great scriptures of the world, we shall find that every important spiritual teacher has left in his teachings definite statements regarding the existence of an immemorial record, a record of "accumulated" facts. In the Fourth Discourse of the *Bhagavad-Gita* the line of descent which the teachings have followed is clearly indicated, as also in the *Mandukya-upanishad,* where the line of descent is traced back to Brahma. It is found in the teachings of Confucius, as well as in those of Jesus, who declared that he came to fulfill the law and the prophets. The Buddha spoke in no vague terms of the race, the line, of Buddhas from which he came, as well as of their immemorial teachings, and said: "I teach what they have taught." Thus, if we are willing to accept "second-hand" proof of the existence of the record, there is abundance of it to be found.

But there is a better method by means of which we can assure ourselves of the existence of this record; it is the method advocated by the record itself, and it leads to the gaining of *first-hand* information. It may be gained by two ways, or stages.

Students of the *Secret Doctrine* are familiar with the term "Vedanta," meaning literally, "the end of the Vedas," the end of that knowledge which has been intellectually grasped, but not actually proven by the individual himself. For instance, all of us have intellectually grasped the fact that the earth is round, but few have actually proven the fact for and by themselves. When we have made the experiment, when we have made a fact a matter of personal knowledge, we are in a very different position than when we accepted the fact only as a reasonable proposition on the authority of another person. The condition of first-hand knowledge is known in the scriptures as "Siddhanta," the end of *proven* knowledge. It indicates that we ourselves have developed those "Siddhis," or faculties, whereby we may know for ourselves that certain things are true. "Vedanta," then, is knowledge, the fruit of intellectual recognition, knowledge accepted on the authority of others; "Siddhanta" is knowledge which is the fruit of spiritual realization, knowledge which is self-proven.

As *Vedanta,* other-proven knowledge, comes as the result of study, so *Siddhanta,* self-proven knowledge, comes as the result of *Yoga.* "Him, who is engaged in the performance of Yoga, who has subdued his senses and who has concentrated his mind in me (Krishna), all the *Siddhis* stand ready to serve." A million intellectually recognized facts about a thing will not give actual knowledge about that thing. It is only as we become *one* with that thing, only

as we merge our consciousness with the consciousness of that thing, that we really understand it. To do this, certain faculties, powers, "Siddhis" are needed.

Siddhis are not necessarily supernatural, abnormal powers; *Siddhis* are those powers which enable us to prove *for ourselves*. The word "Sidh" means "proof." The expert surgeon who possesses self-proven knowledge about the human body possesses *Siddhis* in reference to that body; the astronomer who can calculate the condition of the heavens five thousand years hence possesses *Siddhis* in reference to the solar-system which the ordinary man does not possess. And, just as there are *Siddhis* which enable a man to prove for himself scientific facts, there are also *Siddhis* which do not deal with the training of mental energies, but which demand the highest training of spiritual powers.

We can, then, make the record a matter of intellectual recognition, *Vedanta,* or a matter of spiritual realization, *Siddhanta.* To read about the record in the *Gita* or in the *Secret Doctrine* brings intellectual recognition of the facts contained therein, but to brood over, to assimilate the teachings, to make Yoga with them, brings *Siddhis,* powers by which we can prove those facts for ourselves. With assimilation of the teachings comes *embodiment* of the Teachings. The Masters are constantly spoken of as being embodiments of the Teachings. That is a literal fact. As assimilated food becomes part and parcel of the physical body, so do teachings which we have assimilated become part and parcel of our spiritual self. The Masters are those who have thoroughly assimilated the teachings contained in the Record, and thus are embodiments of it in a very real sense.

Where do They carry the Record? "In the volume," it is said, "of the brain." So it was transmitted, in the early races, from generation to generation, from race to race, transcribed from the tablets of memory to the tablets of memory. Only later, after being checked and verified, confirmed beyond the shadow of a doubt, was it written down. And what language would naturally be used for its transcription, to be read by those having *Siddhis*—spiritual powers? What more natural language than that of the spiritual nature, the Ego, where those *Siddhis* reside?

The language of the Ego is the language of symbols. Just as in England and America English is spoken and understood, on the plane of the Ego the language of Symbols is used. If, then, we would understand the language of the Ego, the study of Symbology is necessary. So, also, when we attempt to learn the language of the Ego, we must make use of that part of the Ego spoken of as *Manas,* and that part of the Ego which is spoken of as *Buddhi,* just

as we would use our senses of sight and hearing in attempting to learn any new foreign tongue.

Now, while it is true that every sound and every form has a symbol, these symbols must be correctly interpreted. True clairvoyance is seeing things straight, not reversed; true clairaudience is hearing things straight, not reversed; for just as impressions made upon the retina are reflected in the opposite manner, so there is a similar reflection of symbols. How, then, can we be sure that we are seeing the symbol in its true light, and not in reversed or reflected form? H.P.B., in a letter to Dr. Franz Hartmann, indicates the answer very clearly: "Every symbol," she says, "must yield *three fundamental truths* and *four implied ones.*" This test, applied, will take our interpretation of the symbol away from the field of speculation into that of exact science.

If a symbol is purely a matter of philosophical speculation, it will yield no fruit. A symbol, to be understood, must be worked out in practical daily life. The symbol of the Serpent biting its own tail, understood solely in its philosophical aspect as Space, Time, Motion, or, as Matter, Spirit, Fohat, does not yield a practical understanding of the language of the Ego; it must be translated into the language of *man* and be understood by him, as *Atma-Buddhi-Manas,* before a complete understanding of its significance is reached. How can the symbol of the Serpent with its three-fold basic meanings and its four-fold implications be understood, unless the Serpent of Human Consciousness be recognized?

The language of symbols must be learned, if we would read the Record first-hand, for all those facts which comprise the Record, those "facts which have actually occupied thousands of generations of initiated Seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of *geometrical signs and glyphs.*" The Soul of things, not the body, is recorded there, and if we would contact this Soul, we must needs develop and use the powers, the *Siddhis* of the Soul which we are. Not by trying to understand the meaning of symbols which are outside ourselves, can we ever hope to read the record. That effort can at best develop in us but the "lower Siddhis," the powers of lower psychism; it is only as we realize that the symbols are in us, that the Record is in ourselves, that those higher *Siddhis* in us will awaken, and enable us to read with comprehension, and spiritual realization the Record which is Constant, Eternal, Immemorial.

HEREDITY AND RESPONSIBILITY

I—EMBRYOGENESIS

Since we have indicated the existence of a power in the human will, which, by concentrating currents of those atoms upon an objective point, can create a child corresponding to the mother's fancy, why is it not perfectly credible that this same power put forth by the mother, can, by an intense, albeit unconscious reversal of those currents, dissipate and obliterate any portion or even the whole of the body of her unborn child? And here comes in the question of false pregnancies, which have so often completely puzzled both physician and patient. (H. P. Blavatsky, *Isis Unveiled,* 1877; I, 402.)

. . . the two chief difficulties of the science of embryology—namely, what are the forces at work in the formation of the foetus, and the *cause* of "hereditary transmission" of likenesses, physical, moral or mental—have never been properly answered; nor will they ever be solved till the day when scientists condescend to accept the Occult theories. . . .

Complete the physical plasm, . . . the "Germinal Cell" of man with all its material potentialities, with the "spiritual plasm," so to say, or the fluid that contains the five lower principles of the six-principled Dhyan—and you have the secret, if you are spiritual enough to understand it. *(Secret Doctrine,* 1888, I, 223-24.)

This habit of speech has led to conceiving heredity as something in itself, an entity, a "force," something that in itself does things—an error that has induced clouds of misconception. (Prof. H. S. Jennings, Johns Hopkins University, in *Scientific Monthly,* September, 1924.)

IN THESE our days, matter with its insatiable demands, nearly undisputed, rules the mind. Intellection is made an instrument for gratification on various planes, soul is held a blank question, a vague hope, a superstition. Nevertheless all that is material in Man is naught else than a candle in the wind. Some hours of pain and passion, and the matrix dissolves, the entity remerges into the darkness whence it came.

If there is nothing more than this, why all such painful maintenance of mastery over nature; why "progress?" For with all his attainments the man of matter has never yet reached a higher haven of bliss than enjoyed by the bird in the hedge. Yet there are no mysteries other than of our own creation; no man need wonder as to a hereafter—*if the solution is more attractive to him than the mere satisfaction of desire.*

Beyond life implies *before* life. The processes of Nature are orderly, continuous, and logical; and never yet was seen creation *ex nihilo.* A solution of the "mystery" of death involves solution of the "mystery" of birth, and both are only opposite sides of the same gate. We shall look in vain for another.

Creation may be viewed from within or from without. Within, image arises from desire; will flows into image, and proceeding

along its graven channels, flowers into the creation of act. From habit of thought comes moulding of character, flux of circumstance, alteration of bodily secretions. To some degree we all know of this creation for ourselves. Why assume that Nature divides itself, that "external" creation has not the same *rationale* behind it—the more so as no philosopher has satisfactorily drawn the line between "internal" and "external?"

Human power creates by image, will, and matter; "extra-human" power creates likewise, unto the composition of the body itself. Shall we elaborate according to modern science?

H. P. Blavatsky called Embryology "the dark mystery of Science." The words are as true now as they ever were. The multitudinous facts discovered possess little coherence except to the student of Theosophy.

"Life" begins with the fertilization of the egg. Why fertilization? Lower forms need it not. But Theosophy indicates that at this evolutionary stage all forms of organic matter are highly specialized, each class of "lives" having its own functions. The *Ocean of Theosophy* (1893) states that certain foods do not lead to reproduction. Those foods, as science finds thirty years later, are the ones which do not contain "Vitamine X."

"All experience" has to be acquired by the Life-Principle in its rise from stone to full self-consciousness. It has to be acquired by self-identification with all possible forms of matter; by learning and teaching, impressing and being impressed. Hence the universal frantic rush into generation, the thirst for sensation in wide ranges. Higher forms have overflowed the Karmic channels of the lower lives; cross-fertilization furnishes the method—the only method—by which the stream of heredity can be infused and all forms experience all influences. In the reproductive cell, the normal number of chromosomes, the "carriers" of heredity, are reduced by unknown forces to half. After union, the normal number is restored —compounded half and half of the products of each progenitor.

An unknown influence radiates from a focus in the incipient embryo, differentiating the cells as it proceeds. If part of the mass is changed in position, cells which would have become lungs become skin, and so on. *This unknown, invisible factor is absolute master of its materials and of the future form.*

> It is proved that any particular cell may become a part of any one of these structures, depending on its relation to the other cells, its relation to the pattern. (Prof. Jennings. See above.)

What is this influence, this pattern? It is precisely that which exists prior to the physical, and is not of physical matter; it is *form, idea, energy.*

It is the pattern of the "embryotectonic" process, the delineation of the embryo, described by Dr. A. Weber.

It guides the "biologic ray" discovered by Alexander Curwitsch, which radiates from the center of growth and causes cell division, yet is immaterial and non-chemical. *(Scientific American,* December, 1924.)

It is also the patterning power described by B. Haecker, and in our view is the same force which causes the stoppage of change in a species which has reached the limit outlined. *(Scientific American,* November, 1924.)

And who can deny that this faculty of Nature is the one manifesting in the imitative and copying power of Nature found working in all parts? What did Plato mean by teaching "privation, form, and matter" as the essentials to the formation of a body? What forms the "astral body" described in the *Ocean of Theosophy,* p. 38 *et seq?*

Shall it be denied that form is a product of imagination? In our hourly mental workings we see form generated by the plastic power of imagination. Whence the invisible forms of Nature?

At least one great scientist has discovered the truth:

> 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 ideo-plasticity signify? It signifies that the idea can no longer be taken to be dependent upon 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 materialistic 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. (Prof. Gustave Geley, *Scientific American,* November, 1923.)

If ideal pattern is a factor in generation, what is the force which vivifies it? Since 1875, Theosophy has repeated over and over that "Electricity is Light, and both are Life." It is now found that the line between electricity and sunlight is vanishing. More than that, the ultra-violet rays attack and influence *in excelsis* the embryonic centers, the *locus* of conditions in creation, fluidic. The first manifestation of life in the germ is an electric thrill. All life is marked by electrical action. The motion of an arm is caused by setting electrical currents in motion by *will.* Every thought in the brain is accompanied by the generation of electrical currents.

Doubtless the skeptic will refuse to concede that consciousness is the governing factor in embryology. But he cannot successfully deny it, and must perforce retreat uneasily from its power, now grown formidable.

AMONG FRIENDS

"'EGOS who have no Karmic connection with a portion of the globe where a cataclysm is coming on are kept without the latter's operation in two ways: *(a)* by repulsion acting on their inner nature, and *(b)* by being called and warned by those who watch the progress of the world.' "

It was Mr. Browser, of course, who was thus quoting—and quoting with such inevitable accuracy! The talk had turned to the earthquake at Santa Barbara, and to the experience of two students whose house there had been tumbled to the ground—said students being comfortably and naturally in San Francisco at the time, and thus able to view the remains—instead of being viewed.

"But what causes earthquakes anyway?" asked Brother Frederick in whom the near presence of disaster and sudden death had aroused a first-hand interest, instead of the usual second-hand *per* Sister Laura.

" 'Karma operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought,' " thus Mother, making a slight bow to an enthralled Mr. Browser; for she knows the useful *Aphorisms on Karma* quite as well as he does, and can quote them upon occasion.

"I just *knew* it was coming; I just felt something right *here!*" and Mrs. Crystal clasped her hands against her solar plexus, her eyes widening with a far-away look.

"Quite like the old manner, Laura," said the Judge appraisingly. "There, just hold that pose for a moment," as she looked down and dropped her hands quickly; "now tell us that you don't know how you do these things—that you've always been so from a child."

Everybody laughed, including the lady, who protested that she *did* really feel something. Whereat Captain Blunt issued remarks that sounded like "too much pie," while Brother Frederick stoutly maintained that Sister Laura was "not psychic a bit, not a bit, any more, you know."

Followed some discussion of Aphorism 30, which Mother had quoted; but Frederick wasn't satisfied. "It all sounds very technical," he remarked—"not exactly superstitious, but at any rate, mysterious. Probably I don't understand what you're trying to tell me, for I'm still in the primer class, you know."

The Judge gave him an approving look, for it was apparent that Frederick was sincere in his modest self-estimate. "Why not look at it this way?" said His Honor: "What causes an 'earthquake' in

us? We become irritated, jealous, envious—and then there is an explosion—or maybe we bottle up our feelings, without subduing them really, and then after a while they burst forth all the more malignantly. There is a personal 'earthquake' or 'volcanic eruption.' Some people even become physically sick as a result of their feelings; everybody is to some extent upset, and the bodily processes are affected.

"To understand the genesis of earthquakes, then, one merely has to make a wider application of what he already knows of himself and of his neighbors."

"But the Earth doesn't get angry and upset," objected Frederick.

"Certainly not—except as *we* do," agreed the Judge. "But every time we give way to any emotion whatever, the *effects* are felt in our bodies and psycho-physical natures. What in fact *are* these but the Earth? We take them on when we incarnate; we leave them here when we die—so it is clear that they *are,* to all intents and purposes, the Earth. The common idea seems to be that the Earth is just a ball of mud and rocks—a thing apart from man. It isn't that at all. It is a vast assemblage of sub-human beings. We clothe ourselves in them, thus acquiring bodies and 'lower' natures; and while using them we give them impulses to action—constructive or destructive, in accordance with our thoughts and feelings."

"Then that would make man responsible for earthquakes, tornadoes, and all the rest of the cataclysmic disturbances," reasoned Frederick.

"Certainly—and far more than that: all through Nature there are kingdoms representing the beneficent and maleficent poles of action; man is responsible for these—they are the effects of his ensouling of the 'lives' which constitute them. Our own instruments of earthly contact are made up of these elemental kingdoms, taken in to our human system through food, drink, breath, and in other ways. They are not morally responsible creatures, as a self-conscious entity like man is; they act according to their natures *plus the qualifying impulses we give to them* while we hold them to us. Out from our sphere of influence they go 'ensouled' by human beings who have been using them. This is one of the phases of 'natural impulse' mentioned in the Third Fundamental Proposition of the *Secret Doctrine.*"

"All too often un-natural, I opine," growled Captain Blunt.

"All too often!" agreed the Judge, shaking his head sadly.

"Why, it's like a war, isn't it?" exclaimed Frederick. "Clashings and frictions among men; clashings and frictions engendered in Nature."

"Yes, and the disturbances thus caused come to adjustment at the causal points of disturbance," said Mother. "Thus every

victim of Nature's dispensations—and we are all in some degree victims—*is* that because his share of the ensoulment of Nature has been more mixed with destructive tendencies than constructive ones."

"It puts mankind in a very responsible position—poor little us!" said Mrs. Crystal, with a shudder.

"Remember the Master's phrase, that every thought of man coalesces with (ensouls) an elemental being," remarked Mr. Browser. "It certainly is the doctrine of responsibility."

"Some of these Scientists appear to believe that the earthquakes in Montana had no connection with those in California—what do you think of that, Judge?" asked the Captain.

"Not very much," was the laconic answer. "Why, it's *one* Earth, so everything that happens in it, or on it, is connected with every other similar event. Think of our own body, for instance, if I have a boil on my left ankle, and then another behind my right ear, I'll not be so foolish as to think they have no connection—I'll go to work to clear out my system."

"That's sense," said Doctor, "every thoughtful medical man knows that any disease affecting any organ or part of the body, affects to some extent every other organ, and every other part of the body."

"Well, the Earth as a whole—call it 'Matter'—is the body of mankind as a whole—call it 'Humanity'—and the joint thoughts and feelings of the units of mankind give the tone to the Earth's nervous system, its circulation, its organs, cells, molecules and atoms —for it has them all. The Earth has its prenatal life, gets born, develops, goes through its climacterics, grows old, and ultimately dies—jŭst as any human body does," continued the Judge. "If some of our Scientists could get this true point of view of Mother Earth, they would learn things not now dreamed of in regard to her—and of man's body, too; but taking all objective nature as just that, and no more, they go on collecting facts and erecting theories to account for them—only having to tear down the theories in the light of new facts, an eternal and unproductive process. They never will *arrive* that way."

So our Friends talked on, while meantime millions of dollars in "earthquake insurance" was being written—to a threatening increase in rates! And in one American city the half-dazed citizens were bravely laying plans for wiser rebuilding, facing a difficult situation with the hope and courage which only the existence of Soul can explain. In how many other communities will similar conditions obtain within the next few years? Who can say? It is a period of disillusionment among men and of adjustments in Nature—and is not ended. But out of the pain and destruction lessons may be learned, and something finer, truer and fairer will arise.

"THE DWELLER OF THE THRESHOLD"

KARMA, or Evolution, in the teachings of Theosophy is threefold: Spiritual, Intellectual, and Physical. Monadic, or Spiritual, Karma is alone *individual* to each Soul. All other Karma is participating, is shared with all other beings in many ways, both mentally and physically. Why this is so is clear. We can and do share with others, participate with others, in scene, circumstances and environment; our very body is not our own, but is equally the habitation of "33 crores of gods;" our mind is composed of ideas, desires, feelings, gained from others, participated in by others, consciously and unconsciously to them and to us. But "my Soul is my own," for Knowledge, if it be knowledge, is by its very nature peculiar to the individual—*is* the individual, constitutes whatever of Individuality any one may have. LIFE is common to all beings, Individuality pertains to each. The consummation of all Karma or Evolution is the Individualization of Spirit—a Mahatma or Great Soul.

Karma is almost habitually regarded as external to the individual—hence as *past* karma or *future* karma, or as circumstances, or as what is happening to us, especially what is "bad." Seldom is karma regarded Spiritually: as what we *are,* and as what we are *now* thinking, saying, doing; as our point of view, as our attitude—as Human Nature. "Human nature," wrote a Mahatma, "has changed scarcely at all in a million of years." Here is a definite and direct statement. What does it mean to us?

Allowing say 1500 years as the average cycle of reincarnation it means, for one thing, that each of us has lived out 666 separate physical existences here on earth in the last million years—has suffered and enjoyed the myriads of experiences of earth life over and over again, has repeated and repeated the same physical, mental, moral and psychical round—and is none the *wiser* for it all. How many different religions, philosophies, systems of thought, have we embraced, how many civilizations have we had our share in making, marring and destroying, how many times have we encountered both Truth and Error, both good and evil, in those 666 lives on earth—and our Monadic evolution remained stationary? All our opportunities for Spiritual evolution wasted, traded for sense life and for devachanic dreams.

Here we all are again, human nature still in the saddle, still unchanged, still jouncing us up and down between the "pairs of opposites"—us and our "karma"—Karma still outside of us. Here we all are, we "theosophists," once more "in contact with the knowledge which was ours in former births," and which we lost at death (if we did not lose it earlier), as we lost our body, our mind, our memory. This time, too, as 666 times before at least, we have had

to "begin all over again"—our sole questionable advantage that each time, under the law of acceleration, we run the futile gamut over a little more rapidly; and this counterbalanced by the law of retardation, which makes it a little more difficult each time to come in contact, to hold on, to see clearly, to act resolutely, to "repair the mischiefs done so long ago." Spiritual Karma!

The bad Spiritual Karma of embodied man is manifested in his prevailing attitude and views concerning Deity, Nature, and Man: Human Nature in its contact with Divine Nature. Religion, philosophy, science, ethics, and conduct or morality, are but common denominators for what are, in fact, the individual's ideas and practices, for each particular Monad's *human* nature, which is his *Dweller of the threshold.* This Dweller has to be completely re-formed by the Soul, the enduring Individual, if he would ever become a Disciple of the Masters of Wisdom. Theosophy is not a religion, not a science, not a philosophy, not *anything* within the purview of Human Nature.

This Spiritual bad Karma runs far deeper than any of us realizes. Personal opinion and conduct, as represented by our human notions of brotherhood, of sincerity, of tolerance of virtue and unselfishness, are mere surface indications. Merely to cease rowing with the tide is not enough. The world is full of such drifters, such Dives fed on the fat of the land who give gifts to "charity," who are happy to have the Lazaruses fall to on the crumbs from their tables. Not till a man begins to row against the full current of his own deeply-channeled tendencies and predilections regarding good and evil, right and wrong, not till he begins to fight for an open mind, a pure heart, an eager intellect, not till he begins to study and discipline himself as an outsider, and a rank outsider at that, does he even faintly sense what a veritable Devil his own human nature is.

The record told in *The Theosophical Movement* is the story of the battle waged by the various "aspirants to Chelaship" against their own human nature—in the beginning. They began with "all the glory of a fresh enthusiasm," full of faith in Masters, in H.P.B., in Theosophy; very humble, very distrustful in respect of themselves, *i.e.,* their own human nature. Pretty soon, if they were dead in earnest, things began to happen—and not the things they had been expecting to happen! *Other* Probationers said and did things they did not "like;" so those other students were wrong. Next, H.P.B. said and did things they did not understand; hence *they* were "misunderstood" and "mistreated." "In no long time" they saw better, knew more, and were better conducted than their erstwhile "teacher." Did they, in their new-found "wisdom," try to correct the other students and their Teacher? They did.

No veritable Mahatma, it is entirely safe to say, was ever one-half so sure of the Good LAW, as these Candidates soon were of

their own infallibility. Nor did all this cease with the death of H.P.B., the removal of her "personality," as they loved to call it, so that all that was left was her recorded Theosophy. By that time there were many who had already "progressed" so far that they were themselves more competent "teachers," far nearer "the threshold of divinity" than ever H.P.B. or her Masters claimed to be, or than any devoted Student claimed them to be.

Human Nature! Human nature so sure of itself that it was ready to serve as Authority and Sanction to all other men, to deliver "messages," to decide all questions at issue, to act as *Guru* to the whole world. Thus arise the religions, the sects, the confusions, the failure once more to achieve any Monadic, or Spiritual evolution.

How have we understood the Divine Discipline, O Arjunas?

UNIVERSAL BELIEF IN SOUL

From the remotest antiquity *mankind* as a whole *have always been convinced of the existence of a personal spiritual entity within the personal physical man.* This inner entity was more or less divine, according to its proximity to the *crown*—Chrestos. The closer the union the more serene man's destiny, the less dangerous the external conditions. This belief is neither bigotry nor superstition, only an ever-present, instinctive feeling of the proximity of another spiritual and invisible world, which, though it be subjective to the senses of the outward man, is perfectly objective to the inner ego. Furthermore, they believed that *there are external and internal conditions which affect the determination of our will upon our actions.* They rejected fatalism, for fatalism implies a blind course of some still blinder power. But they believed in *destiny,* which from birth to death every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by that presence termed by some the guardian angel, or our more intimate astral inner man, who is but too often the evil genius of the man of flesh. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation* steps in and takes its course, following faithfully the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or like a feather carries him away in a whirlwind raised by his own actions.—*Isis Unveiled.*

LIFE'S GREATEST PROBLEM

FOR all beings and at all times there is forever the same great problem. The whole of our experience—no matter who we are, what our surroundings, what our religious ideas—is expressible in the two terms of reaction called good, or evil. The real language of the Soul is not a multiplicity of words, but in that very "yea, yea" and "nay, nay" of which Jesus spoke: all our actions in relation to others are spelled by them in terms of "yea" or "nay," that is, good or evil; all the multitudinous actions of multitudinous beings upon us are spelled by us in, "This is good; this is evil."

Every religion treats of good and evil. Our own Bible, in the Old Testament, treats of evil in terms that a child ought not to misunderstand, and would not misunderstand, did he question the statements made which invite question in the recital of "creation." It is said that after the heavens and the earth and the various creatures of the kingdoms below man were fashioned and established on this earth, the Lord God created man. (The Hebrew words read: "Male-female created he *him*," thus showing that the first of mankind was hermaphrodite.) But when the Lord put Adam and Eve in the garden—the Garden of Eden—where was everything that existed outside of Eden, He bade them beware of a certain tree in the midst of that Garden—the Tree of the Knowledge of Good and Evil. At the instigation of the Serpent, Curiosity, they ate of its fruit; but the Lord, discovering that they had thus eaten, said, "You have become as one of *us*." (On that basis Jehovah must have been one of many gods!)

Jesus approached the same problem of evil treated in the Old Testament from an altogether different point of view, although that point of view is no more popular now than when Jesus gave it, and men *know* that they have not learned to solve the problem of life from religion. The whole history of mankind has been the history of man's inhumanity to man on account of sectarian religion. No religion solves the problem of good and evil. No science solves the problem of good and evil. What man, save an isolated individual here and there, can be found to truthfully say that he *has* solved the problem of good and evil?

Everywhere—in the United States, in Europe, in Asia—men are questioning their religion, questioning their statesmen, questioning the established order of life about them, whatever it may be; but they are questioning, socially, economically, politically, religiously in terms of suspicion, of distrust, of fear. What statesman trusts any other statesman? What nation trusts any other nation? More terrible still, what religion trusts any other religion? What sect of the same religion trusts any other sect? So, the questioning

is not as a child questions its parent, the friend a friend; not even as a customer questions the merchant, and certainly not as a pupil questions the teacher. Why? Because men's most sacred illusions are fast beginning to be found to *be* illusions: the things they formerly trusted *without* a question they now begin to suspect should have been watched as a thief or a robber.

Theosophy shows that it is in precisely those illusions men have cherished as the most holy and sacred they must look for the actual source of all their miseries. From the Theosophical standpoint, it is the prime duty of every being to *know,* not just to believe. There is nothing in this universe that it is forbidden for a man to know; there is no question that it is forbidden any man to ask. Theosophy is, in fact, a system of education whereby and wherein any man can know for himself, physically, astrally, psychically, intellectually, morally, and spiritually, that all the terrible problems of life which confront mankind, which constantly destroy civilizations in great cycles as they destroy nations in smaller cycles and untold millions in still lesser cycles—all these are caused by ignorance. They need not be.

Theosophy holds that the road to the solution of our troubles is not difficult, if we will realize in the first place that the good by which we benefit from moment to moment is not given us by any God; that the woes from which we suffer are not inflicted on us by any Devil; that we need not act on the basis that we are poor miserable sinners, incapable of doing anything for ourselves, blind pawns in a terrible game played back and forth between God and Satan—stakes alternately won and lost in the sardonic gamble. We are called on to examine what is *behind* our physical nature, our mental, our moral, or spiritual, nature.

As soon as *we* realize that *we* are Life, fundamentally and absolutely, we know that we are not a "creation." No man can imagine a time when Life was not; no man can imagine a time when it will cease to be. Life antedates, underlies, pervades, and will succeed any and every form of conditioned existence. No matter what kingdoms of nature we may be thinking about, or what we may imagine existence to be like for other beings in this or any world, first, we have to postulate Life. Whether our God is a good God or bad God, he is Life; whether our Devil is a weak Devil or powerful Devil, he is Life. To realize, then, that there is but One Life, and that we are Life, is also to unavoidably perceive that the Life which is in us, the Life which *is* ourselves, is no more different from the One Life than a drop of water is different from the ocean. This is to see that every religion is simply the attempt of other men, some more wise and some more foolish, to solve the immense problem of the One Life and of the beings in it. One who thus sees does not

despise religionists any more than he despises his neighbor or his child; but he ceases to shut his eyes and "swallow" whatever is handed him in the name of "God."

We *are* immortal, but we have imagined ourselves to be mortal, because our body is mortal. Therefore, we think *as* mortals, even when we think of the immortal; we think *as* physical beings even when we think of the metaphysical; we think *as* animals even when we think of the moral and immoral; we think as if we and we alone were the center of the whole universe when we think of good and evil. In an actual, concrete and working sense, we do not think of good and evil as related to the One Life: we think of good and evil, not as related to France, Japan, and Germany; not as related to the generations to come; not even as related to the beings round about us in the supreme intimacy of our own heart's circle. In plain terms, good and evil means to most of us, "What do *I* want?" "What can *I* have?" "What will become of *me,* O God?" Hence, we are like a blind man—drunk, at that—sitting at the steering wheel of a high-powered automobile: the wrecks, collisions, the infinite havoc he creates to the rest of traffic on the same highway of life, the woes and sorrows he himself suffers are nothing whatever to him, because he is persuaded he is the only one sober, the only one who can see clearly. He will blame God, Nature and man —anyone and everything but himself for the havoc he causes and the havoc he suffers. Why? Because he has never really questioned what Nature means by constantly saying, "nay, nay," when what he desires is "yea, yea."

Behind all the vast array of nomenclatures and relations, we need to see that the whole of our contact with Nature is expressible in the two words, "good" and "evil;" that our experience with it always has been and always will be expressible in terms of justice and injustice, good and evil. Then we are prepared to consider the Life behind the good and evil experiences, prepared to see that everything else in the universe is Life and "lives," all under the law of unity, all under the law of continuity, all under the law of contact with all others, *all under the law of good and evil*—Karma.

We constantly discuss other people in terms of their virtues and their vices; in terms of their strength and of their weakness. We constantly discuss the universe in terms of form, of physical appearance, in terms of notions as to this, that, or the other thing; whereas, what we are contacting all the time in all these phases is the One Divine Reality—Life. Here is Life in this form; this is Life in another form. I myself am Life in still another form. All are going to school, and Life itself is the Teacher. Realizing this, a man begins to get something beside good and evil, something beside pleasure and pain, something beside all those things we fight and

hew and hack each other over—he begins to get acquainted with Life—with the Life in the dust, with the Life in the air, with the Life in the fire, with the Life in the vegetable, with the Life in the animal kingdom, with the Life in his fellow human beings, with the Life in the Invisible.

It is the assumption of our divinity to take on our own responsibility for what we shall think and for what we shall do; to accept as our own reaping of what we sowed in whatever befalls; to determine, when evil befalls, that we shall sow differently; not from the basis of, "What do *I* want?" "What can *I* have?" "What will become of *me?*" but in wisdom, in compassion, in service. Until we have dared become Columbuses of the Soul, we shall never gain that Freedom of Soul for which we long—the freedom of the Great Soul—the Mahatma, for whom Nature holds no secret in all her kingdoms. Such Great Souls say to those seeking to solve the Great Problem: "To live to benefit mankind is the first step; to practise the Beatitudes is the second."

THE COMING RELIGION

Be this as it may, *the religion of the ancients is the religion of the future.* A few centuries more, and there will linger no sectarian beliefs in either of the great religions of humanity. Brahmanism and Buddhism, Christianity and Mahometanism will all disappear before the mighty rush of *facts.* "I will pour out my spirit upon all flesh," writes the prophet Joel. "Verily I say unto you . . . greater works than these shall you do," promises Jesus. But this can only come to pass when the world returns to the grand religion of the past; the *knowledge* of those majestic systems which preceded, by far, Brahmanism, and even the primitive monotheism of the ancient Chaldeans. Meanwhile, we must remember the direct effects of the revealed mystery. The only means by which the wise priests of old could impress upon the grosser senses of the multitudes the idea of the Omnipotency of the Creative *will* or FIRST CAUSE; namely, the divine animation of inert matter, the soul infused into it by the potential will of man, the microcosmic image of the great Architect, and the transportation of ponderous objects through space and material obstacles.—*Isis Unveiled.*

UNIVERSAL APPLICATIONS OF DOCTRINE*

DURING the last few years in which so much writing has been done in the theosophical field of effort, a failure to make broad or universal applications of the doctrines brought forward can be noticed. With the exception of H. P. Blavatsky, our writers have confined themselves to narrow views, chiefly as to the state of man after death or how Karma affects him in life. As to the latter law, the greatest consideration has been devoted to deciding how it modifies our pleasure or our pain, and then as to whether in Devachan there will be compensation for failures of Karma; while others write upon reincarnation as if only mankind were subject to that law. And the same limited treatment is adopted in treating of or practising many other theories and doctrines of the Wisdom Religion. After fourteen years of activity it is now time that the members of our society should make universal the application of each and every admitted doctrine or precept, and not confine them to their own selfish selves.

In order to make my meaning clear I purpose in this paper to attempt an outline of how such universal applications of some of our doctrines should be made.

Before taking up any of these I would draw the attention of those who believe in the Upanishads to the constant insistence throughout those sacred books upon the identity of man with Brahma, or God, or nature, and to the universal application of all doctrines or laws.

In *Brihadaranyaka Upanishad* it is said:[1]

"Tell me the Brahman which is visible, not invisible, the *atman* who is within all?

"This, thy Self who is within all. . . . He who breathes in the up-breathing, he is thy Self and within all. He who breathes in the down-breathing, he is thy Self and within all. He who breathes in the on-breathing, he is thy Self and within all. This is thy Self who is within all."

The 6th Brahmana is devoted to showing that all the worlds are woven in and within each other; and in the 7th the teacher declares that "the puller" or mover in all things whatsoever is the same Self which is in each man.

The questioners then proceed and draw forth the statement that "what is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, that is woven, like warp and

*This article by William Q. Judge is reprinted from *The Path*, October, 1889.
[1]III Adh., 4th Brah.

woof, in the ether," and that the ether is "woven like warp and woof in the Imperishable." If this be so, then any law that affects man must govern every portion of the universe in which he lives.

And we find these sturdy men of old applying their doctrines in every direction. They use the laws of analogy and correspondences to solve deep questions. Why need we be behind them? If the entire great Self dwells in man, the body in all its parts must symbolize the greater world about. So we discover that space having sound as its distinguishing characteristic is figured in the human frame by the ear, as fire is by the eye, and, again, the eye showing forth the soul, for the soul alone conquers death, and that which in the *Upanishads* conquers death is fire.

It is possible in this manner to proceed steadily toward the acquirement of a knowledge of the laws of nature, not only those that are recondite, but also the more easily perceived. If we grant that the human body and organs are a figure, in little, of the universe, then let us ask the question, "By what is the astral light symbolized?" By the eye, and specially by the retina and its mode of action. On the astral light are received the pictures of all events and things, and on the retina are received the images of objects passing before the man. We find that these images on the retina remain for a specific period, capable of measurement, going through certain changes before fading completely away. Let us extend the result of this observation to the astral light, and we assume that it also goes through similar changes in respect to the pictures. From this it follows that the mass or totality of pictures made during any cycle must, in this great retina, have a period at the end of which they will have faded away. Such we find is the law as stated by those who know the Secret Doctrine. In order to arrive at the figures with which to represent this period, we have to calculate the proportion thus: as the time of fading from the human retina is to the healthy man's actual due of life, so is the time of fading from the astral light. The missing term may be discovered by working upon the doctrine of the four yugas or ages and the length of one life of Brahma.

Now these theosophical doctrines which we have been at such pains to elaborate during all the years of our history are either capable of universal application or they are not. If they are not, then they are hardly worth the trouble we have bestowed upon them; and it would then have been much better for us had we devoted ourselves to some special departments of science.

But the great allurement that theosophy holds for those who follow it is that its doctrines are universal, solving all questions and applying to every department of nature so far as we know it. And advanced students declare that the same universal application prevails in regions far beyond the grasp of present science or of the

average man's mind. So that, if a supposed law or application is formulated to us, either by ourselves or by some other person, we are at once able to prove it; for unless it can be applied in every direction—by correspondence, or is found to be one of the phases of some previously-admitted doctrine, we know that it is false doctrine or inaccurately stated. Thus all our doctrines can be proved and checked at every step. It is not necessary for us to have constant communications with the Adepts in order to make sure of our ground; all that we have to do is to see if any position we assume agrees with well-known principles already formulated and understood.

Bearing this in mind, we can confidently proceed to examine the great ideas in which so many of us believe, with a view of seeing how they may be applied in every direction. For if, instead of selfishly considering these laws in their effect upon our miserable selves, we ask how they apply everywhere, a means is furnished for the broadening of our horizon and the elimination of selfishness. And when also we apply the doctrines to all our acts and to all parts of the human being, we may begin to wake ourselves up to the real task set before us.

Let us look at Karma. It must be applied not only to the man but also to the Cosmos, to the globe upon which he lives. You know that, for the want of an English word, the period of one great day of evolution is called a Manwantara, or the reign of one Manu. These eternally succeed each other. In other words, each one of us is a unit, or a cell, if you please, in the great body or being of Manu, and just as we see ourselves making Karma and reincarnating for the purpose of carrying off Karma, so the great being Manu dies at the end of a Manwantara, and after the period of rest reincarnates once more, the sum total of all that we have made him—or it. And when I say "we," I mean all the beings on whatever plane or planet who are included in that Manwantara. Therefore this Manwantara is just exactly what the last Manwantara made it, and so the next Manwantara after this—millions of years off—will be the sum or result of this one, plus all that have preceded it.

How much have you thought upon the effect of Karma upon the animals, the plants, the minerals, the elemental beings? Have you been so selfish as to suppose that they are not affected by you? Is it true that man himself has no responsibility upon him for the vast numbers of ferocious and noxious animals, for the deadly serpents and scorpions, the devastating lions and tigers, that make a howling wilderness of some corners of the earth and terrorize the people of India and elsewhere? It cannot be true. But as the Apostle of the Christians said, it is true that the whole of creation waits upon man and groans that he keeps back the enlightenment of all. What

happens when, with intention, you crush out the life of a common croton bug? Well, it is destroyed and you forget it. But you brought it to an untimely end, short though its life would have been. Imagine this being done at hundreds of thousands of places in the State. Each of these little creatures had life and energy; each some degree of intelligence. The sum total of the effects of all these deaths of small things must be appreciable. If not, then our doctrines are wrong and there is no wrong in putting out the life of a human being.

Let us go a little higher, to the bird kingdom and that of four-footed beasts. Every day in the shooting season in England vast quantities of birds are killed for sport, and in other places such intelligent and inoffensive animals as deer. These have a higher intelligence than insects, a wider scope of feeling. Is there no effect under Karma for all these deaths? And what is the difference between wantonly killing a deer and murdering an idiot? Very little to my mind. Why is it, then, that even delicate ladies will enjoy the recital of a bird or deer hunt? It is their Karma that they are the descendants of long generations of Europeans who some centuries ago, with the aid of the church, decided that animals had no souls and therefore could be wantonly slaughtered. The same Karma permits the grandson of the Queen of England who calls herself the defender of the faith—of Jesus—to have great preparations made for his forth-coming visit to India to the end that he shall enjoy several weeks of tiger-hunting, pig-sticking, and the destruction of any and every bird that may fly in his way.

We therefore find ourselves ground down by the Karma of our national stem, so that we are really almost unable to tell what thoughts are the counterfeit presentments of the thoughts of our forefathers, and what self-born in our own minds.

Let us now look at Reincarnation, Devachan, and Karma.

It has been the custom of theosophists to think upon these subjects in respect only to the whole man—that is to say, respecting the ego.

But what of its hourly and daily application? If we believe in the doctrine of the One Life, then every cell in these material bodies must be governed by the same laws. Each cell must be *a life* and have its karma, devachan, and reincarnation. Every one of these cells upon incarnating among the others in our frame must be affected by the character of those it meets; and we make that character. Every thought upon reaching its period dies. It is soon reborn, and coming back from its devachan it finds either bad or good companions provided for it. Therefore every hour of life is fraught with danger or with help. How can it be possible that a few hours a week devoted to theosophic thought and action can

counteract—even in the gross material cells—the effect of nearly a whole week spent in indifference, frivolity, or selfishness? This mass of poor or bad thought will form a resistless tide that shall sweep away all your good resolves at the first opportunity.

This will explain why devoted students often fail. They have waited for a particular hour or day to try their strength, and when the hour came they had none. If it was anger they had resolved to conquer, instead of trying to conquer it at an offered opportunity they ran away from the chance so as to escape the trial; or they did not meet the hourly small trials that would, if successfully passed, have given them a great reserve of strength, so that no time of greater trial would have been able to overcome them.

Now as to the theory of the evolution of the macrocosm in its application to the microcosm, man.

The hermetic philosophy held that man is a copy of the greater universe; that he is a little universe in himself, governed by the same laws as the great one, and in the small proportions of a human being showing all those greater laws in operation, only reduced in time or sweep. This is the rule to which H. P. Blavatsky adheres, and which is found running through all the ancient mysteries and initiations.

It is said that our universe is a collection of atoms or molecules—called also *"lives"*; living together and through each the spirit struggles to reach consciousness, and that this struggle is governed by a law compelling it to go on in or between periods. In any period of such struggle some of these atoms or collections of molecules are left over, as it were, to renew the battle in the next period, and hence the state of the universe at any time of manifestation—or the state of each newly-manifested universe—must be the result of what was done in the preceding period.

Coming down to the man, we find that he is a collection of molecules or *lives* or cells, each striving with the other, and all affected for either good or bad results by the spiritual aspirations or want of them in the man who is the guide or god, so to say, of his little universe. When he is born, the molecules or cells or lives that are to compose his physical and astral forms are from that moment under his reign, and during the period of his smaller life they pass through a small manvantara just as the lives in the universe do, and when he dies he leaves them all impressed with the force and color of his thoughts and aspirations, ready to be used in composing the houses of other egos.

Now here is a great responsibility revealed to us of a double character.

The first is for effects produced on and left in what we call matter in the molecules, when they come to be used by other egos, for they must act upon the latter for benefit or the reverse.

The second is for the effect on the molecules themselves in this, that there are lives or entities in all—or rather they are all lives—who are either aided or retarded in their evolution by reason of the proper or improper use man made of this matter that was placed in his charge.

Without stopping to argue about what matter is, it will be sufficient to state that it is held to be co-eternal with what is called "spirit." That is, as it is put in the *Bhagavad-Gita*: "He who is spirit is also matter." Or, in other words, spirit is the opposite pole to matter of the Absolute. But of course this matter we speak of is not what we see about us, for the latter is only in fact phenomena of matter: even science holds that we do not really see matter.

Now during a manvantara or period of manifestation, the egos incarnating must use over and over again in any world upon which they are incarnating the matter that belongs to it.

So, therefore, we are now using in our incarnations matter that has been used by ourselves and other egos over and over again, and are affected by the various tendencies impressed in it. And, similarly, we are leaving behind us for future races that which will help or embarrass them in their future lives.

This is a highly important matter, whether reincarnation be a true doctrine or not. For if each new nation is only a mass of new egos or souls, it must be much affected by the matter-environment left behind by nations and races that have disappeared forever.

But for us who believe in reincarnation it has additional force, showing us one strong reason why universal brotherhood should be believed in and practised.

The other branch of the responsibility is just as serious. The doctrine that removes death from the universe and declares that all is composed of innumerable lives, constantly changing places with each other, contains in it of necessity the theory that man himself is full of these lives and that all are traveling up the long road of evolution.

The secret doctrine holds that we are full of kingdoms of entities who depend upon us, so to say, for salvation.

How enormous, then, is this responsibility, that we not only are to be judged for what we do with ourselves as a whole, but also for what we do for those unseen beings who are dependent upon us for light.—*W.Q.J.*

LIVING THE LIFE

DEAR COMPANIONS:

The letter you send is very interesting. The writer asks only one question: "Why do all religions look upon the cheerless side of life only as if the other side did not exist?" We presume that the only answer to this question would be that the religionists and theologians are ignorant—and ignorance, as we know, is the parent of fear. The *Founders* of the world religions, however, did not present merely "the cheerless side." They one and all enunciated the doctrine of *hope,* for almost without exception their teachings cannot be understood except on the basis of *reincarnation*—in fact, many of them directly taught it—and reincarnation is the "doctrine of hope."

We think the questioner must have been weary and world-worn when he wrote that letter, for truly Theosophy does not over-emphasize "the cheerless side" of life at all. It supplies a logical common-sense explanation of existing things; and once a man understands what life is for and what it truly means, together with its great possibilities, he can no longer dwell on the "cheerless side" but feels the greatest confidence, hope and cheerfulness—and has a true basis for the feeling.

The fact that Law rules in everything and every circumstance (Karma) is evidence that exact justice is the rule of life. As soon as one sees that there is no "God" to condemn or punish him and that he can only get that which belongs to him—and will surely get everything that *does* belong to him in a Universe of Law—then he has no reason for being "cheerless" but feels satisfied, responsible, and confident. And no matter how much we may have transgressed or how little we may have known in the past, as soon as we sense the truth of Reincarnation (as the process by which Law rules) we realize we can set up better causes and make the future what we wish.

The longer anyone studies along Theosophical lines and the more he makes the Philosophy a basis for thought and action, the more fully, we believe, he will see the beauty and possibilities of life, and the tremendous opportunities it affords those who are willing to serve.

Yes, as the questioner says, the vast mass of people do suffer; but the law (inherent in themselves) brings them the suffering because they earned it. All of them experience *some* joy as well as suffering; the law brings them that because they earned it. Many of them who now suffer most pay the penalty for their transgression against the rest. But in time the compensation will come. Further-

more, we always have the power of choice—if only in the attitude we take toward the circumstances of life.

He speaks of the tremendous task Theosophy has. That is true but we, as students, need not worry about that. We can only do what we can do—and remember that the Master's hand is over all. They know when the times are ripe for beginning a work; They know what to expect; otherwise They would not be "Masters of Wisdom." It is pioneer work for those now in the world, and by doing what we can now we make ourselves a place in the future into which we will come under law. Perhaps he has not thought of that.

Well, these are a few of the thoughts that the letter aroused—perhaps you can find something in them of use. And now must close, as it is late. With best love, as ever—*R.C.*

WITHOUT MONEY AND WITHOUT PRICE

"The tree is known by its fruits." Side by side with passive mediums in the progress of the world's history, appear active mediators. We designate them by this name for lack of a better one. The ancient witches and wizards, and those who had a "familiar spirit," generally made of their gifts a trade; and the Obeah woman of En-Dor, so well defined by Henry More, though she may have killed her calf for Saul, accepted hire from other visitors. In India, the jugglers, who by the way are less so than many a modern medium, and the *Essaoua* or sorcerers and serpent-charmers of Asia and Africa, all exercise their gifts for money. Not so with the mediators, or hierophants. Buddha was a mendicant and refused his father's throne. The "Son of Man had not where to lay his head;" the chosen apostles provided "neither gold, nor silver, nor brass in their purses." Apollonius gave one half of his fortune to his relatives, the other half to the poor; Iamblichus and Plotinus were renowned for charity and self-denial; the fakirs, or holy mendicants, of India are fairly described by Jacolliot; the Pythagorean Essenes and Therapeutæ believed their hands defiled by the contact of money. When the apostles were offered money to impart their spiritual powers, Peter, notwithstanding that the Bible shows him a coward and thrice a renegade, still indignantly spurned the offer, saying: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." These men were mediators, guided merely by their own personal spirit, or divine soul, and availing themselves of the help of spirits but so far as these remain in the right path.—*Isis Unveiled.*

HEALING, FOR PAY*

Question—Is it intended to be conveyed, in answer to Question LXVIII, that true Occultists and sincere Theosophists would countenance or practice any lawful arts of White Magic for pay?

Answer—My reply to this would be that the taking of pay for any act of "White Magic" is untheosophical and injurious to the taker. The example of all great men known to history or Scripture is against the taking of pay in such cases. Jesus would not take it, nor Apollonius, nor Buddha, although, if persons insisted, they were allowed to donate food or for food. Buddha depended upon voluntary contributions of food, and accepted the gift of a garden or park from a rich man for the use of the disciples, but not for himself. A "right means of livelihood" does not permit the practice of powers belonging to another plane than this for pay. If we have to starve unless we take pay for what the querist calls "arts of White Magic," then, I say, starve, and you will be the better off.

The accepting of pay at once takes away the character of White Magic from the act and makes it Black, for there is a selfish purpose in receiving the pay which no amount of argument or self-cheating can remove. There are many degrees of "Black Magic," running all the way from effort to get money for food up to deliberate, conscious work for self alone. If one has the natural gift of healing and then takes pay for its use, he is cheating. This is wide apart from the practice of medicine, which you have to give effort, time, and money to acquire.

But if a natural healer or a "spiritual healer"—to use a most absurd term now in vogue in America—practises healing, and takes of alms only enough for sustenance, there is no Black Magic. But all such healers can ask themselves if they have made money, saved money, bought property, lived in luxury on the proceeds of their art or practice—or whatever they call it—and, if they have, then certainly they have "robbed the gods," who gave freely a power and compelled no pay. The "gods" see these things, and have a time and place when and where the stolen property has to be accounted for.—*W.Q.J.*

**The Theosophical Forum*, September, 1890.

ON THE LOOKOUT

The Woe of India

India under alien conquerors, India subject to vast famines, ravaged by outbreaks of cholera and the bubonic plague, steeped in the opium habit, India with child marriage, with two out of every three babies dying before the age of childish speech, with more than 90 per cent illiteracy—this is the India pictured in Western imagination. Nor is this a mirage, but unspeakably true, representable only in statistics which report but do not remedy. But the real woe of India is not any or all of these miseries. It is "untouchability"—Sixty Millions of her inhabitants, believed by other Two Hundred Millions, and by these Sixty Millions themselves, to be so damned by incurable "Karma" that their touch, their approach, their very shadow even, is defilement and pollution worse than pestilence to their fellow Hindus. Yet this is *Aryavarta,* country of the Vedas, of the Upanishads, of the Vedanta, of the Rishis of old, "Mother of Religions." What hath wrought this woe? "Religion," sectarianism, man's inhumanity to man in the name of all that is held most sacred by the heart of human beings. No Westerner, above all no Christian, need pity from the lofty summit of superior virtue this resultancy of an infernal faith. What is the Christian concept of hell but an endless and unendurable Untouchability after physical death?

Writing in the Manchester (England) *Guardian* of June 26, C. F. Andrews tells something of the great and almost silent struggle now going on in India to remove by moral force this hereditary curse—struggle that is the real mission of the heroic M. K. Gandhi. Mr. Andrews was originally an Anglican Missionary who went out to "save" Indians by converting them to Christianity. Coming in contact with this hell itself before his eyes, finding no explanation in his own faith, he found it in the very scriptures of this forsaken land. His humanity rose above sectarianism, he embraced "the Religion of Duty," joined forces, first with Rabindranath Tagore and then with Mr. Gandhi, and is working without cease to teach the Spiritual causes of these physical and moral woes. The great Objects of Masters and of the Theosophical Movement have thus awakened the souls of two men, physically, representatives of conqueror and conquered, spiritually, embodied exponents of Universal Brotherhood. We can quote but a few sentences from Mr. Andrews' article:

> More than once I have tried to approach them (the "untouchables") in order to show pity and sympathy, but they have fled at my approach. . . .
>
> Since the national movement . . . these inhuman barriers between man and man have been rapidly breaking down. . . .

> The current of Indian life moves surely forward to-day on the tide of progress. . . .
>
> Just as the curse of untouchability must be abolished, so also must this curse of opium. What the Government (of India) failed to do in sixty years in reducing consumption Mahatma Gandhi's visit (to Assam) accomplished in a single month.

THREE VIEWS OF EVOLUTION

The "Bible in the public schools," "true morality," "Prohibition," "heresy," and "evolution" are all issues prominently before the popular mind. They all relate to one and the same basic conception, no matter how the various protagonists and antagonists wage war with each other and among themselves. Fundamentalist, Modernist, and Scientist are but terms to represent three views of Nature and of conduct. The "average man"—the vast lay majority —is neither the one nor the other; has neither knowledge nor convictions of his own, but is rocked back and forth in a narrow arc of action, as the fortunes of war alternately favor one or another of the contending forces. Mr. Average Man is precisely like the water of the ocean piled into waves which seem to move steadily forward in resistless phalanxes, but in fact merely bends back and forth the same as a shaken tree, without ever leaving its anchorage. That is why one of the *Mahatmas* once wrote that "human nature" *(i.e.,* the "average mind") "has changed scarcely at all in a million of years." "Motion" or "Karma" is, in this sense, *the transmission of an impulse.* It is the *impetus* that travels, not the tree, or the water, or the "average mind." The moment the impetus has passed, these relapse into their original inertia, till once more stirred by some fresh stimulus, in the same or a new direction. Mankind at large is religious, is scientific, is liberal, is bigoted, is equally capable of sacrifice or self-indulgence, of vice or virtue, according as it is moved. In itself it is none of these things. Spiritually it is asleep. Mentally and morally it is lethargic when not uneasily dreaming. Just now it is dreaming once again the old dreams. A few will be awakened. The most will slumber once more as soon as "the tumult and the shouting dies." Meantime the issues as understood by the fighters have been very clearly set forth by champions of each.

FUNDAMENTALISM

Writing in *The New York Times* of June 21, J. Gresham Machen, Assistant Professor of New Testament Literature and Exegesis in Princeton Theological Seminary, submits "What Fundamentalism stands for Now, defined by a Leading Exponent of Conservative Reading of the Bible as the Word of God." This is the heading given by *The Times* to Professor Machen's article, and will itself bear close study. Professor Machen himself cannot

be charged with vagueness or evasion. He is definite, even if his definition be not acceptable. He says:

> The term fundamentalism is distasteful to the present writer and to many persons who hold views similar to his. It seems to suggest that we are adherents of some strange new sect; whereas in point of fact we are conscious simply of maintaining the historic Christian faith and of moving in the great central current of Christian life.

Of course mere sectarians of other denominations than the Presbyterian would deny that Dr. Machen and his co-members are moving in the great central current of Christian life, and Dr. Machen would be compelled to deny that Catholics, say, are in that "central" current, but the orthodox of all the sects would declare for "the *historic* Christian faith." Omitting his strictures on his opponents and his arguments in support of his views, this is Fundamentalism, as defined by Dr. Machen:

> God is, indeed, according to the Christian view, immanent in the world; but He is also personally distinct from the world and from the finite creatures that He has made. . . .
>
> According to historic Christianity, all mankind are under the just condemnation of God, and are utterly helpless because of the guilt and power of sin. . . .
>
> God enveloped in a terrible righteousness, man an offender against His law and under His just wrath—these are the two great presuppositions of the historic Christian gospel. . . .
>
> We deserved eternal death, but the Son of God, who was Himself God, came into this world for our redemption, took upon Himself the just punishment of our sins, died in our stead on the cross, and finally completed His redeeming work by rising from the tomb in a glorious resurrection. There and there alone is found the Christian gospel; the piece of "good news" upon which all our hope is based.
>
> The redeeming facts upon which the Christian hope is based were things done by the Lord Jesus Christ, and those facts involve the entrance into the course of this world of the creative power of God; in other words, they involve the supernatural.

SCIENCE

The same number of *The Times* carries an article by Professor Vernon Kellogg, one of the best known scientists of the day. *The Times* introduces this article thus: "What Evolution stands for Now—the changes accepted since Darwin's time are presented by a Recognized Authority on the Subject." Professor Kellogg is equally clear and precise in his statements. He says:

> Evolution is defined in a score of ways. There is no accepted usage by which to define it in just one way. It is used in the titles of hundreds of books, and each book covers what it will. We need a general treaty of understanding. How can there be evolutionists and anti-evolutionists when there is no agreement between them as to what is meant by evolution?
>
> Evolution means to me, first, something of an explanation of why and how there are so many kinds of living creatures with all their varied

forms and manners, yet all striving for similar ends and with much commonness of methods. . . . And finally . . . it means to me something of an explanation of the likenesses and differences and the relationships between myself and all these other living things.

But evolution means to me only a part and not all of an explanation of these things. It is no ultimate explanation of these things; that is, of life itself and the final cause of the variety and yet identity of all life, including my own life. Evolution can be only a more or less immediate or detailed explanation of how, granted life, granted matter, granted energy, granted any existence of anything at all, and granted an ultimate cause or causes, the form and behavior of living can be and are as they are. It is an explanation of process, not of primitive cause. Evolution means outrolling, unfolding. It means a reasonable, satisfying, ennobling conception of life, a conception that gives life infinite promise . . . it runs naturally and logically from simple to complex, from the general to the special, from the lowly to the high, from amoeba—and simpler—to man.

Evolution means continuity, means transmutation, the origin of the new from the old; means change, continuous movement, gradatory development. It means genetic relationship, blood-cousinship, an all-embracing genealogy of life. It means the fundamental unity of all life, however varied the appearance and the manner of it in different living kinds and individuals. It means a continuous living stream varying in appearance in its different parts, but never really broken or with its parts really separated.

Modernism

Lastly, an Associated Press despatch of July 12 gives an interview with the Rev. George Craig Stewart, rector of St. Luke's Episcopal Church in Evanston, the fashionable Chicago suburb, on the subject matter of his recent booklet, "Evolution a Witness for God." Dr. Stewart's views may be fairly taken as representative of that extensive—perhaps preponderant—sentiment (or compromise) among Protestant clergymen just now designated as Modernism. Dr. Stewart is reported as saying:

I hold no static conception of the Bible, as I hold no static conception of life. The Bible is itself conspicuous evidence of the law of evolution. It was not created in a day, as the world was not created in a day. It has upon it the marks of the lower forms of man's primitive ideals, just as man bears upon him the physical marks of the lower forms from which this organism was evolved. . . .

The universe is immediately larger, and God is immediately larger and greater than any Hebrew prophet ever dreamed, and we have to thank modern science for stretching out the heavens, enlarging the horizons of creation and crowning God as the creator with many and more manifold crowns.

Evolution is not a thing. It is not a God. It is not a substitute for God. It never did anything. It never created anything. It has not added a featherweight of probability or reasonableness to materialism or atheism. There is nothing irreligious about evolution. It does not answer the 'who'

or the 'what' of creation; it does, however, throw light upon the 'how' of creation.

Truth from whatever horizon it comes must be welcomed, for truth in any and every form is of God, is a revelation of God, is a word of God. . . .

I am not ashamed to have a monkey for my ancestor, but I would be ashamed to claim kinship with a man who used his great gifts to obscure the truth.

Now, I do not say, nor does any anthropologist say that man sprang from any of the species of monkeys that are on earth to-day; no one claims he did.

The question, after all, is not where did man's body come from, but whence comes this difference between man and animal.

After all, the question is not one of origins but one of goals. What is the man reaching toward? What is his manifest destiny? He feels within him the struggle going on. . . . Every real man feels it. A warfare between the flesh and the spirit. . . .

And God is not away back yonder . . . he is within man. He is within all life, compelling life, moving it upward and ever upward and compelling and moving man to realize within himself ever more and more that divine life of which he is aware.

THE TRIPLE EVOLUTION

Students of the Wisdom-Religion, as recorded in the *Secret Doctrine* of H. P. Blavatsky, know that the only possible basis for reconciliation of the three prevailing views of God, of Nature, and of Man, as typified in Fundamentalism, Science, and Modernism, lies in a study and apprehension of the Triple Evolutionary Scheme whose philosophical, moral, and intellectual outlines are given, and whose applicability are enforced logically and scientifically as well as historically in the immense scope of her writings. She gives more facts than Darwin, more history than the theologians, more reasons than the modernists, more philosophy than all their ranks combined.

What is needed in the world today, by all the combatants, is precisely what is expressed in the noble sentence quoted from Professor Kellogg: *A Treaty of Understanding.* Were the genuine, the enlightened, the tolerant-minded of the exponents of all three views to meet upon the neutral but common ground of an attempt by each to understand the others, to grant as the first fundamental article of that treaty a mutual respect for each other's sincerity—all the rest would be easy. For in each, as the Theosophist knows, there are the same basic conceptions. The differences, and hence the antagonisms, are all derived from ignorance, from misunderstanding, from consequent exclusions and antagonisms.

What has been quoted will serve to indicate two things: (a) the permeation of the "fundamental propositions" of Theosophy in all ranks of thinking minds during the last generation; (b) the uni-

versal opportunity and duty of all Theosophists to continue the work of "spreading broadcast those fundamental ideas of the Wisdom-Religion, as recorded in the writings of H. P. Blavatsky and William Q. Judge."

Biblical Plagiarism

In strong contrast with the general Western belief that the only religion is the Mosaic-Christian sect, is the provable fact that most of the teachings of that sect are not only erroneous, morally and historically, but are wrong at second-hand as well. It can hardly now be disputed that practically all the teachings of the Old Testament were plagiarized from previous religions. The latest clause in the indictment is written by Marion H. Dunsmore, of the department of biblical literature at the University of Chicago, who shows the identity of Proverbs 20:17, 18, and Chapter I of the admonitions of Amenemopet, the Egyptian.

Bigotry Versus Bigotry

The Tennessee Scope's trial will have been decided by the time this appears in print. Whatever the decision, it is evident that the arguments on both sides form a strange maze of intolerance and delusions.

> Science cannot be studied without knowledge of evolution. Every important book in the last thirty years presents it, and, if not fully, accepts the theory. No one is bound to believe it: he is told of the theory to accept or reject as he pleases. No theological school of to-day would fail to teach "comparative religion." Even though the teachers may believe fully that the Christian religion is true and all others are false, the student must be informed on the main religions that have influenced man.
>
> If the teacher is left free, the pupil may be trusted to find the truth for himself. If he is to be fettered, there is no chance to get the truth. There are numerous and powerful agencies and organizations to see that all creeds, all political and social views, shall have a hearing. Must it be forbidden only in the schools? If it is forbidden in the school, how long will it be until the censor shall attack public and private libraries? How soon will we sort out the books and burn the dangerous ones with their authors as in the good old days? (Mr. Clarence Darrow.)

It will be of interest to compare Mr. Darrow's statement with the actual facts, inasmuch as Mr. Darrow accurately expresses the orthodox evolutionist view. In the first place, evolution, where taught, is seldom taught as theory, but is taught as fact, and woe unto the student who openly rejects or criticizes it.

As to "comparative religion" in theological schools of today, who will be ignorant enough or hypocritical enough to claim that Buddhism or Taoism, for instance, are presented to the Christian Theological student from an unbiased viewpoint, and with the object of giving him a foundation for choice between the two beliefs? And

"if the teacher is left free" that freedom will be used to teach what the teacher pleases and not to present comparative views.

UNFAIRNESS CEASETH NOT BY UNFAIRNESS

Mr. Darrow's demand that evolution have a hearing in schools has no justice behind it, for the simple reason that no other creed, to date at least, "has a hearing in the schools:" and it is a mere subterfuge to claim that evolution does not in every respect take the place and perform the function of a religion. The evolutionist's bias is all too clearly shown by the intention, concealed by some, avowed by others, but held by all, to "put evolution in the schools and keep the Bible out." If one is taught, the other should be. Until Theosophical doctrines dominate the race thinking, there will be no true religion and no *complete* evolution taught in schools. Until that time the only possible palliative for ignorance and prejudice would be to have religion taught as comparative religion, without distinction of creeds, and evolution taught as it is not now anywhere taught—as an unproven but probable theory. The student mind would thus be left with at least a modicum of free choice in its beliefs, and an approach to knowledge via the second and third objects of the Theosophical movement might be achieved.

A "REINCARNATION"

It is reported that almost immediately after the death of the priest, Father Ortiguera, Senorita Fraga, of Spain, underwent a complete transformation of personality, identifying herself with the deceased priest, of whose existence it appears she had had no previous knowledge. This is hailed as a "reincarnation" of the priest in the Senorita's body.

As evidence of reincarnation, this is on a par with the many "previous" personalities exhumed from the subconsciousness of hypnotic subjects by Col. Rochas and other experimenters. Senorita Fraga is perhaps unfortunate enough to have become a medium and to be victimized by a personality which objects to being reft from the flesh-pots of this mundane sphere, even though attachment thereto can be maintained only by vicarious gratification and potential mutual destruction.

REINCARNATION AND SCIENCE

Let any man deal with fixed ideas all his life, and he will inevitably suggest himself into a condition where, no matter what puzzles arise in his mind, any solution outside those fixed ideas will be contemptuously rejected; not because fallacies are found in it by rational processes, but because it is repugnant to what to him *seems* real.

What scientist has ever dealt with reincarnation by accepting it as a working hypothesis, and applying the test of the greatest

range of *explanations?* There is *evidence* in plenty; evidence physiological, psychological; evidence mental and moral. Science insists upon explaining all characteristics by heredity, deliberately blinking the fact that of all things in this world, heredity and all its mechanism of "genes" and the rest, is in direst need of explanation. The abnormalities in the law of heredity *must* be the result of obscure mendelian characteristics in the eye of science, even as the christian god, in the eyes of the believer, *must* exist, though all nature denies him.

But in the light of reincarnation, heredity ceases to be a puzzle, and also the deviations from it: the child geniuses like Robert Garcia, Helen Adam, Nathalia Crane, and Hilda Conkling; the psychological curiosities like mathematical geniuses, Blind Tom, John Lillie, and Henri Fabre. Any deviation from the average is the inevitable result of concentration on certain lines in previous lives. and this applies to intellectual monstrosities, as well as to Buddhas and Christs.

Gland Theories and Crime

A noted scientist has just stated, no less truly than tersely, that in the realm of gland experimentation what is needed is "more skepticism and less confidence." The modern school of alienists, who are fortunately losing ground as a result of egregious follies too much for even the capacious stomach of the modern public, teaches that a human being is a helpless and automatic machine, being exactly what the relationship between his glandular secretions makes him; and that a crime is therefore purely a chemical phenomenon. It is needless to say that this is welcome in the extreme to criminals and to would-be criminals. Like all such theories, approximately two-thirds of the pertinent facts have to be ignored, and in this case the whole existence of such a thing as a Soul in man has to be denied, along with all the evidence pointing to its presence.

Nevertheless, a recent survey of Texas prisons showed that two-thirds of the prisoners were mentally normal. A committee of investigation, in reporting, disagreed with the eugenists who consider criminality to be the result of incurable brain defects. As a matter of fact, however, the percentage of disease in criminals is much higher than that in normal citizens. With our usual method of regarding facts—that is to say, up-side-down and backwards—this is considered evidence that criminality results from disease and not the converse. However, a single well authenticated incident of a disease induced by mental suggestion or cured thereby would throw the whole case out of court, and set up as a most plausible and possible theory that disease results from a mental condition. Such instances are not few but legion. They are to be found in the annals of the S.P.R., in the phenomena of faith healing of all varieties, in

religious stigmata, hypnotic lesions and the entire *tutti quanti* of like phenomena. Stigmata are generally denied in spite of many historical cases, the latest known being that of Elena Ajello, of Italy, a religious enthusiast, who fell into a trance and forthwith developed the bloody stigmata of the crucifixion. (San Francisco *Examiner,* April 16, 1925.) This is probably the most common form of stigma and the entire mechanism of its operation is clear to the student of the *Secret Doctrine* and *Isis Unveiled.* It is plain evidence of a power within man superior to his physical mechanism.

It has been discovered, (*Science,* March 20, 1925) that while the physiological effect of drugs is the same on humans and animals, the lower animals are free from drug addiction of the type which seizes upon human beings. "The lower animal counterpart of the human cocaine psychosis has so far never been discovered;" but since science denies *in toto* the very existence of the basis in which such psychosis inheres, namely, the non-material soul, there is nothing surprising about this hiatus in its knowledge.

WHENCE?

If brain lesions and physical peculiarities, good and bad, are the product of conditions within the internal basis of consciousness, the existence of "hereditary" characteristics must also be dependent thereon—which brings us straight back to the heart of the doctrine of reincarnation. While the *sincere* skeptic will admit that there is much indirect evidence for reincarnation, he refuses to be convinced by the usual logical sequences. Nevertheless, upon occasion certain happenings occur which admit of no other explanation.

> Napoleon the First came in a family wholly unlike him in power and force. Nothing in his heredity will explain his character. He said himself, as told in the Memoirs of Prince Talleyrand, that he was Charlemagne. Only by assuming for him a long series of lives giving the right line of evolution or cause for his mind and nature and force to be brought out, can we have the slightest idea why he or any other great genius appeared at all. Mozart when an infant could compose orchestral score. This was not due to heredity, for such a score is not natural, but is forced, mechanical, and wholly conventional, yet he understood it without schooling. How? Because he was a musician reincarnated, with a musical brain furnished by his family and thus not impeded in his endeavors to show forth his musical knowledge. But stronger yet is the case of Blind Tom, a negro whose family could not by any possibility have a knowledge of the piano, a modern instrument, so as to transmit that knowledge to the atoms of his body, yet he had great musical power and knew the present mechanical musical scale on the piano. There are hundreds of examples like these among the many prodigies who have appeared to the world's astonishment. W. Q. Judge, *Ocean of Theosophy,* p. 86.

The Washington *Post,* March 25, 1925, adds another to the "hundreds." Mrs. C. D. Mallory, wife of the president of the Mallory steamship lines, encountered an eleven-year-old negro girl

who had never seen a piano, but at the first attempt was able to play with real talent. We defy all the cohorts of materialism to explain this except in one of two ways: either reincarnation is true or the story was fabricated. But there are too many of these stories, and too many of them verifiable by any man who has the open-mindedness and the courage to investigate. The time will come when it will be admitted, at least as a plausible hypothesis, that the soul of man is as old as the present constitution of matter and that its evolution has proceeded *pari passu* with the evolution thereof. An intuitional professor in *Science,* March 21, 1924, refers to a state in which "ages ago when chaos was becoming cosmos, most of the twin and triplet elements or isotopes were very intimately mixed."

> Neither Water, Air, Earth, (synonym for solids generally) existed in their present form, representing the three states of matter alone recognized by Science; for all these are the productions already recombined by the atmospheres of globes completely formed—even to fire—so that in the first periods of the earth's formation they were something quite *sui generis.* Now that the conditions and laws ruling our solar system are fully developed; and that the atmosphere of our earth, as of every other globe, has become, so to say, a crucible of its own, Occult Science teaches that there is perpetual exchange taking place in space of molecules, or of atoms rather, correlating, and thus changing their combining equivalents on every planet. Some men of Science . . . begin to suspect this fact, which has been known for ages to the Occultists. *S.D.* I, 142.

What is the cause of the forces behind this evolution of matter?

> It is through Fohat that the ideas of the Universal Mind are impressed upon matter. Some faint idea of the nature of Fohat may be gathered from the appellation "Cosmic Electricity" sometimes applied to it; but to the commonly known properties of electricity must, in this case, be added others, including intelligence. It is of interest to note that modern science has come to the conclusion, that all cerebration and brain-activity are attended by electrical phenomena. *S.D.* I, 85.

The entire history of the human soul is explained in these two extracts for those who, having eyes, are willing to see.

A Scientific Roll of Honor

Subtle indeed, but all important, is the distinction between the "heart doctrine" and the "eye doctrine." In the eyes of the world similar acts are of equal value. In the eyes of nature, and of Theosophy, the worth of an act is gauged by the motive behind.

If their own views be accepted, the ranks of modern science are composed almost solely of heroic, unpretending, and unrecognized devotees to the truth and to the service of humanity. Unfortunately, figures and facts show that the life of the average scientist is more pleasant and more sheltered than even that of the well-to-do portion of humanity, and that such martyrdom as is found in science is largely confined, first, to thousands of helpless animals offered up in

yearly holocausts upon the altars of vivisection, and to the masses of unthinking and trusting humanity who are led to participate in these sacrifices and in so doing often unknowingly pollute not only their own life streams but those of generations unborn.

However, if the motive be right and self-sacrifice but the measure of its power, then error itself becomes the pathway to wisdom. For the man, who, seeking to do right, falls into the wrong, will in this or other incarnations, find himself with eyes at length opened. And there are scientists worthy of any Theosophical roll of honor. Among these are Dr. Kohler, Prof. Bergonie, and Prof. Demenitroux, all of whom suffered death from mutilation foreknowingly and willingly through experimentation with X-rays. Dr. Baerg allowed the most deadly insects to bite him in order to observe the effects of their poison, instead of contenting himself with hypothetical conclusions arrived at from observations of "experimental animals." The self-sacrifice resulting in the elimination of yellow fever from Cuba is well known; and there are others.

In these days of superstition masquerading as religion, and materialism masquerading as science, any fruitful connection between Theosophy and the thinking of the race might well be despaired of, were there not such men as these in science, and were there not some few clerics both able and honest among the churches. Where motives and deeds are Theosophical, lack of Theosophical knowledge will never be fatal.

Atomic Dreams

As a result of experiments performed at the University of California, a hopeful newspaper promises an "industrial revolution" through extraction of atomic power, and further claims that "the nature of electricity is now known."

It is safe to say that no responsible scientist would sponsor the latter statement. As to the former, all such hopes were classified and disposed of in the course of H. P. Blavatsky's remarks upon Keely's "dynaspheric force."

> The discovery in its completeness is by several thousand—or shall we say hundred thousand?—years *too premature*. It will be at its appointed place and time only when the great roaring flood of starvation, misery, and underpaid labour ebbs back again—as it will when happily at last the just demands of the many are attended to; when the proletariat exists but in name, and the pitiful cry for bread, that rings throughout the world unheeded, has died away. This may be hastened by the spread of learning, and by new openings for work and emigration, with better prospects than exist now, *and on some new continent that may appear*. Then only will "Keely's Motor and Force," as *originally contemplated* by himself and friends, be in demand, because *it will be more needed by the poor than by the wealthy*.—*Secret Doctrine*, I, 563-4.

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. XIII—No. 12 **October, 1925**

OUR duty is to never consider our ability, but to do what comes to be done in whatever way we can, no matter how inadequate the work appears to others. When we stop to consider our weakness, we think, by comparison, of how another would do it. Our ONLY RIGHT IS IN THE ACT ITSELF. *The consequences are in the great Brahm.*

—WILLIAM Q. JUDGE.

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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.

This magazine is an Independent Journal, unconnected with any Theosophical Society or organization. It is devoted to the pure Teachings of the Founders of the Theosophical Movement, and to that Movement itself.

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The Secret Doctrine

By H. P. Blavatsky, our own edition, cloth, a photographic reprint of the original edition, two volumes bound in one. Price postpaid (foreign or domestic), $7.50.

(The following is reprinted from the Publishers' Preface in the book)

As originally written THE SECRET DOCTRINE was intended to be published in four volumes, but only the first two volumes were ever issued. The remaining two volumes were withheld at the time and have never been published, the reasons therefor being clearly indicated at the close of the second volume of the Original Edition.

Besides the Original Edition of 1888, two other editions of that work have been published. One of these is the so-called "Third and Revised Edition" first published in 1893. This edition contains more than forty thousand alterations, many of which are actual corruptions of the original text. It is therefore in no way to be trusted by students who desire access to the authentic wording of H. P. Blavatsky's Great Message. The so-called Third and Revised Edition as published in recent years includes also a spurious "Third Volume" issued originally in 1897, six years after the death of H. P. Blavatsky. This spurious "Third Volume" forms no part of the genuine SECRET DOCTRINE of H. P. Blavatsky.

Still another edition of THE SECRET DOCTRINE has been issued in four volumes, and except for additional notes and extraneous sectarian matter, is virtually an accurate reproduction of the original text of the original edition of the first two volumes of that famous work. Being, however, from re-set type its exact authenticity cannot be depended upon without laborious comparison with the Original Edition.

The present Semi-centennial Edition of H. P. Blavatsky's monumental work is a photographic reproduction, word for word, line for line, page for page, of the authentic Original Edition, as written and edited by H. P. Blavatsky herself in 1888. The two volumes of the Original Edition are here bound in one volume for the convenience of students. In all other respects it is unchanged and unaltered, and can therefore be wholly relied upon as an exact *facsimile* of the Original Edition.

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God is not a mind, but the cause that the mind is; *not a spirit,* but the cause that the Spirit is; not light, but the cause that the Light is.—DIVINE PYMANDER.

THEOSOPHY

Vol. XIII **October, 1925** **No. 12**

"THE CYCLE MOVETH"

THE FUTURE OF THEOSOPHY

UPON what does the future of Theosophy depend?

The question at once compels us to consider more than the present outlook, and carries us on to the plane of causes produced and forces awakened by all those beings of every grade who have actively participated in the Theosophical Movement. This must include Lords of Power and Holy Men, as well as weak and wicked ones. The law of occult dynamics has been stated to be that "a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence." Remembering that all men are spiritual and psychical as well as physical in nature, it behooves in such an inquiry to weigh as well the internal as the external conditions which affect the determination of our will upon our actions. The *Buddhi* and *Manas* of the race are concerned in the Movement, as well as the Lower Mind, the personal nature of each. Both these lead on the outward man, but one of them must prevail.

Who were concerned in the beginning of the centenary cycle of the Movement in 1875? What causes did they set up? Have any of those causes (good or bad) been suppressed in whole or in part, or are they still relatively the same as in the beginning? Have either external or internal conditions reached such a point that their balance as sum-totals is decisive in determining the course of the Movement until 1975, or that their future operations may be partly predicated?

While the Law of Cycles is, in its essential nature, unknowable to any but the Adepts, it is distinctly taught that its *operation* may be known by calculation from cause to effect, "because the effect is wrapped up in and is not succedent to the cause." The suppression of one single bad *cause* will suppress not one, but a variety of bad effects. From this we may reason that to the extent any man

knows the causes set up and the effects so far precipitated, he may read the future. Certainly the role of "prophet" is almost inextricably confused with the idea of miracles on the one hand and, on the other, with the utterances of numerous "inspired" oracles. But prognostication of the future on the authority of the cyclic recurrence of effects flowing from known causes, is quite other than *psychic* prevision, or prophecy; it is simply *knowledge* and mathematically correct computations. Such prognostications are numerous in the writings of H. P. Blavatsky, and many of them have already been fulfilled. As a matter of fact all men are constantly making similar calculations, for the most part unconsciously to themselves and, all too commonly, from misconceptions both of the facts and of the principles involved. The process is best described as neither deduction nor induction, but both—*pure* reason, devoid of selfish motives or unworthy objects. A number of examples of this kind of prophecies will be found in the section of the first volume of "The Secret Doctrine" entitled "Cyclic Evolution and Karma." That any man may cultivate the same power, and the conditions precedent to such cultivation, are distinctly set forth in the same Section:

> To make the working of Karma . . . more evident and intelligible to the student . . . he has . . . to examine . . . the esoteric bearing of the Karmic Cycles upon Universal Ethics. . . .
>
> Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of those ways . . . would surely disappear, if we would but attribute all these to their correct cause.

The great factors in the inauguration of the Movement in 1875 were (a) the existence of Masters and their Wisdom-Religion; (b) Their knowledge that "the day of domineering over men with dogmas has reached its gloaming." Neither of these factors was admitted or even dreamed of by the theological and scientific Authorities. Between theology and science were the millions of spiritualists, as abjectly the slaves of "phenomena" as science, as devoutly credulous of their mediums' "revelations" as the theologians of theirs.

"Isis Unveiled" presented to both Theology and Science the idea of Masters as the true Missing Link which, once grasped, would reconcile all contradictions by giving to the religious, Understanding, to the scientific, Faith. With the idea of Masters before them, the religious of every creed and of every race could acquire rational understanding of the Mysteries in which their faith was enveloped. With the theory of Masters as a working hypothesis the students of science could pursue their investigations into the Mysteries of nature with mathematical exactitude.

Whether as regards the theologian or the scientist, in the best sense of those terms, "Isis Unveiled" was and is what its title-page affirms, "A *Master*-Key," the only possible key to the Absolute, for it is based upon the fundamental postulate that there are *no* phenomena in nature or in man which transcend the scope and capacity of the human mind. Masters are a living witness and proof that one common vital principle pervades all things and is controllable by the perfected human will. Their philosophy is the accumulated Wisdom of the ages. They, as Elder Brothers of evolving man, continually work for the intellectual and spiritual progress of the race in every department of nature.

Inseparable from the idea of Masters and Their Wisdom, is the corollary that knowledge may be gained or lost, and the process by which either resultant comes about—the Law of Cycles, or Karma, and its working basis, physical Reincarnation, Metempsychosis, and Spiritual progression: the beginningless and endless Perfectibility of the Soul, the Immortal Pilgrim; latent in every atom, dreaming in the lower organisms, active in man, Conscious Divinity in the Mahatmas, the Great Souls. Evolution is thus seen to be triple, and to begin and end in Spirit, not Matter.

Such were the ideas once more injected into the active consciousness of the race mind. After fifty years of the Theosophical Movement what are the visible signs in the world at large of the effects of the causes set in motion by the invisible Masters, and of the accuracy of Their prognostication?

One familiar with the predominant ideas of the religious Western mind a half century ago, can but note to-day an immense disintegration and change for the better. Taking the clergy of the various Christian sects as typifying both the natural opposition to Theosophical conceptions and the only door through which to reach the countless millions of Church memberships, it is clear that among theologians themselves, the philosophy of faith, the ethics of actual practice, far transcend in importance to-day the sanctions of any creed however unquestioned hitherto. Certainly this does not mean that the so-called religious world has or will become Theosophical formally or informally. Those who derive this inference have as little understood the workings of Karma, or the teachings of Theosophy, as Christians understand the nature of the forces transforming the "Faith" before their eyes. All alike, they are beneficiaries, unconscious agencies, rather being used by than using the current of the great stream of the Theosophical Movement, which current is steadily carrying the religious mind farther and farther from sight of the ancient landmarks, into new and (theologically) uncharted seas, hence a hopeful augury, positively as well as negatively.

Transferring the inquiry to that very large class of minds to whom Science stands in the same relative position as Religion occupies with the devout, the change is easily seen to be not less marked, the drift of thought to be in the same general direction. The leading scientists of a half century ago were as dogmatic, as bigoted, as fixed in the inviolability of their sanctions as the leading theologians in theirs. After fifty years, it is but to repeat a truism to say that the scientific, no less than the theological, mind has been humbled. One would have to search far indeed to find a Tyndall or a Haeckel, in authority or in tendency, amongst students of science of to-day. More and more the theory of Unitary nature gains currency, more and more widely is it recognized that there is no dividing line between organic and inorganic, between the physical and the metaphysical. The bases provided by the "Darwinian Theory," the mechanistic theory of law, the old theory of "force and matter," are totally inadequate to explain amassed facts. Here, once more, while the signs are hopeful, it is all too easy to draw inferences unwarranted by the facts—and thus fall into the very pitfalls which have so often tripped the scientists themselves. The *ideas* of Theosophy have permeated science, but no more than the theologian has the scientist adopted Theosophy. One has to remember that there are "vested interests" no less than vested sanctions, for science and theology as much as in government or business. He who is so enamored in the pursuit of what is called Truth as to cast aside his authority, his possessions, his sanctions of all kinds, if these threaten to impede in the slightest his aspirations for Truth, is as rare now as ever. Nicodemus, Dives, and the "rich young man" are still incarnate. The great consideration is that the Occult ideas of nature and of man once persecuted as satanic or derided as charlatanry are now to be met with in the most orthodox of the sects, the most respectable scientific circles. Distorted, disfigured, and adapted as they are to the exigencies of the company in which they are found, these ideas are none the less there, are accounted valuable and their possession and enlargement constantly striven for by an ever increasing section of the authorities to whom mankind at large looks for guidance.

Observing the spiritual and intellectual derelicts, it is encouraging in the first instance to note the multitude of new sects, theories and theorists in the fields pre-empted by science and theology. Any great war, more especially any great internecine war, has always been productive of immense numbers of homeless and outlawed elements which survive and thrive by beggary and pillage. Intellectually and spiritually, the great war of the Soul inaugurated by the Theosophical Movement is attested by the prevalence of the same phenomena metaphysically. Spiritualism is dead—drowned in the superabundance of its own phenomena. Psychic Research

now investigates on the theory that many other forces are involved in metaphysical phenomena than the so-called "spirits of the dead;" the "astral body" of Theosophical teachings is a familiar phrase among investigators of borderland occurrences, who quite generally agree that the living have more to do with them than the disembodied. Certainly the Theosophical ideas are mixed and twisted —but they are there. New Thought, Christian Science, numerous other forms of "spiritual healing," "occultism," and so on, all testify to various degrees and forms of the psychic awakening which H. P. B. foretold and with which she dealt in many of her writings.

All in all, no one who is at all familiar with existing literature and other activities having to do with the purely psychic nature, can doubt that a great change has come over the mind of the race in its attitude toward hitherto tabooed subjects. There is more freedom as well as more lawlessness, more liberty of conscience if more license, more inquiry, if more confusion. Spiritual apathy, intellectual bigotry, mental intolerance, are of the past in a greater degree and to a wider extent than has ever been known. In every field, men are questioning as never before the validity of old standards, are ready and eager to try out anything and everything offered. True, they are still looking for panaceas and the man with a shibboleth commands the quickest and the largest audience—and loses it as swiftly. It is the hour of spiritual and intellectual, as well as economic and political, quackery, socialism, and anarchy. But these are substitutes for the "divine right of God," the "divine right of Kings," the "divine institution" of the church, of slavery, and so on, which reigned unquestioned during many centuries. Rightly regarded, there is distinct hope for the future in all these mental and moral earthquakes, upheavals, subsidences. They are the true phenomenal accompaniments and presages of the emergence before our eyes of a new and more habitable continent of thought.

Finally, looking over the same fifty years to survey the portents amongst those who since 1875 have called themselves Theosophists, the same sigils are in evidence, only, as is natural, more intensified. Misconceptions of Masters, of Their nature and powers; misconceptions of Their Objects; misconceptions of the principles of the Wisdom-Religion; misconceptions of the phenomena of consciousness occurring in themselves and in the Movement—all these were abundant and unavoidable, even during the life-time of H.P.B. and Mr. Judge.

Repression of what is hidden in the nature forms no part of Masters' program; quite the reverse. Had H.P.B.'s mission been in the nature of a religious movement, the human nature of her disciples, students, and followers would have been quickly var-

nished over with the familiar glosses. She warned them that Theosophy is a *system of education,* and would surely draw out all the hidden qualities, bad as well as good, latent in human nature, which no religion ever reaches; that every sincere student would have to do his own fighting, and have to fight a hundred times harder than ever before, if he would pierce through the *persona* to the Man. She offered them "not peace, but a sword." What wonder if many cut themselves and others? What wonder if the external phenomena of the Movement faithfully reflect the internal warfare set up in the Soul, and reflect it with ever-increasing severity?

The point is that in the first quarter, 1875-1900, the students were, almost without exception, blissfully unconscious that Theosophy is a *living power,* and so looked anywhere and everywhere but in themselves and their philosophy for the explanation and the cure for their individual ills and the fratricidal struggles that went on continuously in their "universal brotherhood." They cultivated the Second Object, but saw no relation between the sectarian furies that rived them and the hatreds that have been the distinguishing characteristic of religions in all time. When the "psychical powers latent in man" *woke up* in them and, in place of giving them mental and moral equilibrium, upset it, they, like any other ecstatic or medium or religious visionary, never suspected that they had a *disease.* They thought they were initiated! The Second Object became purely academic as the Third Object was purely empirical. Each psychic's "communications" were the law and the gospel to him—and to those who were impressed by him. They did not *compare* their experiences one with another; did not observe that what was going on amongst them was exactly what had been going on amongst the Spiritualists; that they were on the road to *mediumship,* not Adeptship. So, when the Teachers died, where was the Link with the Masters? Where the Theosophical *education,* the *solidarity* that might have been and should have been? Driven hither and yon by mistaken devotion to the Third and Second Objects, the First Object lost, Masters were lost, and "Successors" set up their shops in every city in the land. The genuine student of Theosophy knows that there is not a society, sect, cult or group, "theosophical," "mystical," "occult" and "esoteric" arisen during the past thirty years in Europe and America that does not trace back to and originate from some erstwhile Theosophist and his "personal experiences in psychology." Will they last? Will any of them endure? They have no more vitality, no more spiritual or intellectual power in them than Spiritualism. Their literature shows it. In the thirty years since the death of Judge not one book, not one article, has originated from any of these sources that possesses any original merit, reflects any but borrowed (or pilfered) light. One and all they are sectarian and polemical where

not merely phenomenal. Each new and much heralded publication falls fluttering into the second-hand bookstores and is immediately succeeded by others. They trade on H.P.B., on Masters, on "successorship," on the ideas of Karma and Reincarnation, on the great unrest. Their more and more extravagant and absurd claims for their writers do not nearly so much betray their readers as they betray themselves, while the trail of the Serpent is littered with the shed skins of numberless books no longer read, of claims made and discarded. In twenty years, Mrs. Besant's Society has enrolled some 100,000 new members—*and lost almost as many!* This in spite of incessant proselyting, countless lectures, hundreds of books, one high-sounding "Order" after another, the "Coming Christ" and all the rest of it. Very truly the "Lord Maitreya" will have to hurry if he finds any membership left at all to "welcome" his "coming"!

What has become of the thousands—of the hundreds of thousands—who have been drawn into these various theosophical and occult societies? Did they lose interest in the great ideas of Reincarnation and Karma, of Masters and the Wisdom-Religion, when they found out that they had been deceived by false claims and pretences? Inquiry will show that these are real if silent, genuine if unheard of members of the invisible "Third Section" of the Theosophical Movement. The whole educated world is far more nearly *theosophical* than any or all of the bogus initiates, successors and pseudo-theosophical societies. Stewart Edward White's just published *Credo* is a thousand times more notable theosophical contribution, and will have a thousand-fold more theosophical influence, than all the publications of all the pseudo-theosophists. And *Credo* is but one of many books by serious and well-known men quite outside the ranks called theosophical by name—books which all show unmistakably the influence of pure Theosophical ideas.

In the first quarter of the Movement it was very difficult for the ordinary mind, all untrained or mistrained in philosophy and ethics, to discern lines of cleavage or divergence in theory and in practice. So Mr. Sinnett, Mrs. Besant, Mr. Leadbeater and many others gained their reputation and their vogue, theosophically, by their *professed* loyalty to the Objects of the T.S., to Masters, to H.P.B., to her Theosophy. Had they written, spoken, and practiced *during the life-time of H.P.B.* as they did after her death, even a tyro in knowledge of Theosophical teachings and history knows they would have been exposed. As it is, they have had abundant opportunity to expose themselves. The whole life of the charlatan and the fakir depends on parasitism—on keeping people from the knowledge of the True, even while trading on it. As soon as any open-minded inquirer begins to use his own powers of reason and observation, the psychical as well as medical charlatans have to

seek new victims. The loss of membership in the numerous pseudo-theosophical societies is a good and wholesome indication for the future of the Movement.

Finally, there were, even during the darkest days of the first and second quarters of the Movement, students here and there who were not deceived. These wasted little time or energy in mere iconoclasm. They worked to acquire a Theosophical education for themselves, to promote solidarity amongst Theosophists to the extent possible, but most of all to keep alive and to spread broadcast the great Ideas of Theosophy. Few in number at all times, widely scattered, working always in alien and often in extremely circumscribed environments, protected by their worldly obscurity, these rare true students and disciples are the ones upon whom depend the direction and continuity of the Movement. One and all they are imbued with the idea of *universal* brotherhood as Masters exemplify it, as the Wisdom-Religion inculcates it. They are members of no sect or cult, yet are to be found in every kind of association known among men, working in secrecy and silence often, but always with one single aim, one single purpose, one single teaching. They cannot, therefore, be identified with any race, any creed, any caste, or organization. True to their colors through good repute, and ill, they still fight the battle of Truth against the powers of Darkness.

The Cycle has half-way run its course. All the antagonistic forces, all the corruptive influences, all the disintegrating tendencies within and without the Theosophical Movement, lashed to full violence during the first quarter, *paganizing* it during the second quarter, have failed to break the coherence of the invisible Third Section. The Movement did not perish with the dissolution of the bodies known as H. P. Blavatsky and William Q. Judge, nor with the dissolution of the body known as the Parent theosophical society. If it were merely what is called a "natural development of thought," based on human self-interest and subject to human strains, with no more cohering power than that provided by the best in human nature—then, indeed, the friend and well-wisher of the Theosophical Movement might despair. But the True Theosophist knows that behind the designs laid down on the trestle-board there stand, and still remain, those Elder Brothers who, above the clatter and the din of our battle, ever see the end and direct the forces distributed in array for the salvation of "that great orphan—Humanity." They have written that so long as there remain three men true to Them, the Theosophical Movement cannot perish from human knowledge and human inspiration. H.P.B. worked to find and educate a few who, appreciating the majesty of the Secret Science, and devoted to "the great Orphan," could carry on her work with zeal and wisdom; who would continue the great task of injecting into the thought of the day the ideas, the doctrines, the

nomenclature of the Wisdom-Religion, pure and undefiled, as she delivered them.

The future depends on the few who adhere to the program of the Masters, who remain true to themselves, who maintain the Solidarity of true Brotherhood in the great Cause, who go on perfecting their own Theosophical Education, and pointing others to the Way. The ranks will of necessity see many changing quantities, but if the few continue the same charge and succession, it will always find and hold those who will provide their fellow-men with a secure basis on which to reconstruct their crumbling faith. The call is to *work*—to work for the race and not for self, to bring to the west and east the doctrines that have most effect on human conduct, on the relations of man to man, and hence the greatest possibility of forming at last a true universal Brotherhood.

> If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the minds of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. . . .
>
> But if not, then the storm will burst, and our boasted western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded.
>
> H.P.B.: *Our Cycle and the Next.**

Blessed Are the Pure-Hearted

There are traitors, conscious and *unconscious*. There is falsity and there is injudiciousness. . . . Pray do not imagine that because *I hold my tongue as bound by my oath and duty* I do not know who is who. . . . I must say nothing, however much I may be disgusted. But as the ranks thin around us, and one after the other our best intellectual forces depart, to turn into bitter enemies, I say—Blessed are the pure-hearted who have only intuition—for intuition is better than intellect.—*H.P.B.*

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ASSOCIATIONS

The great struggle must be to open up my outer self, that my higher being may shine through, for I know that in my heart the God sits patient, and that his pure rays are merely veiled from me by the many strivings and illusions that I bring on outwardly. This being so, I can only look at the Society and its work (under my lights) as the best available channel for my actions in the effort to help others. Its methods, then, as far as I am concerned, will be only mine, and thus I cannot attach to it the methods of any other person.—*W.Q.J.*

EVERY sincere student of Theosophy seeks associations. Many have already done so; in time all others will. For service to one's fellows is a necessary step in the pathway of knowledge and power; the teaching indicates with the utmost clearness that nobody ever reached the terrace of enlightenment alone, nor climbed those toilsome steps all by himself. Natural avenues of service of the kind to which a disciple dedicates himself and his energies are found in the company of others similarly engaged. Thus, sooner or later, all seek associations.

Every Theosophical organization, whether called a "Lodge," a "Society," a "Brotherhood"—or whatever called—is a machine for conserving energy and putting it to use—nothing more. No particular "sanctity" attaches to it, as such. Its platform and ideals may be true and high—they are, if genuinely Theosophical—but its fruits may be the reverse, or may accord with its declared purposes. As a rule, its general tone is consonant with the average intelligence of the units which compose it, and no higher.

No organization whatever will appeal to every student. No organization in *all* its aims and functionings will satisfy any student. Each human being has his own idiosyncrasies, as well as a constant urge within himself to build better. He brings these with him into whatever association he enters, and as that association is found to accord with his ideals, so will he become more or less satisfied with its general aims and methods.

Under the conditions, then, what course is the thoughtful student to pursue? He needs associations, has recognized his requirement, and sincerely desires to fulfill it. Willing and anxious to go to work with others, in order to grow and help others grow, he sees no "order of perfection," perfectly functioning, in which to find a hall of refuge, an Arcadia for lofty souls. What shall he do?

Many students have faced this question—some of them after years of service and heart's devotion within associations whose influence they have ultimately found to be destructive, and whose fancied sanctity they have at last discovered to be a sham. Others, joining a group of their fellows and rejoicing in the first flush of

enthusiasm at having found companions working under a high ideal, later become not so enthusiastic but very much more critical—here is no soulful brotherhood, but a collection of human beings, some of whom are very human. In the cool dawn of a more intelligent psychic and mental motion they are seeking orientation: "Am I or am I not in the right place? In these do I recognize my Companions?" This is a cross-roads in the path of every student who is beginning in some degree to replace the merely personal with impersonal thought and motive. "In giving myself full-heartedly to this joint work, just where am I going? What is my own responsibility individually; what my responsibility for the work as a whole?"

Considerable advance in intelligence, some balance in the nature, and a development of the moral sense is indicated in the student in whom questions like these well up; for they are not "cautious" in a personal way at all, but relate to a wider field. The rank and file in any association do not ask them, for their time is not yet; they "go with the crowd", and are always those upon whose "loyalty" leaders can depend for support for any change in direction. Metaphysically North, South, East or West, to the crowd it makes no difference so long as there is motion; it will stand still if strong leadership so wills it, although such absence of motion is hazardous to leaders. This is one of the reasons why "new activities" are being continually launched.

The answer to this question of associations must be found by each student for himself. Nobody can give him an answer; otherwise it is not *his* answer. If he would depend upon friends, fellow-students, or some particular one in whom he has confidence, he will receive but a counterfeit decision. Nor will anyone else who truly understands Theosophical teachings and their applications tell him what he ought to do. "The duty of another is full of danger." "The true Teacher is one's own seventh principle seated in the sixth." So much for "orders," "directions," "advice!" Those who give them do not know Theosophy; those who take them are equally at sea.

What is the criterion, then? Theosophy itself—the *teaching*—what else?

In the teaching and its clear applications are *direction* for every student at every step and in every circumstance of his student life. By the *teaching* he will learn what associations to make or unmake, what to maintain or relinquish, his own responsibility to himself, his fellows and their joint work.

This implies a knowledge of the teaching: a sound working assimilation of its basic statements, the capacity to reason out for oneself their compelling validity, and the ability to apply them in

life and thus prove and re-prove their truth. To which must be added a general familiarity with the teachings as a whole, their scope and purpose, and some little scholarship in the use of the literature in general. Especially has the student to become so imbued with the genuine teachings that he has acquired a basis for discrimination, which will enable him to detect counterfeits with precision, and point out clearly their mis-statements and mis-directions. All this is necessary; for how can he employ a criterion unless he has it?

At once the question arises in some minds: "What *is* the teaching? Where is it to be found?" The answer is simple: "Go to the Source—the writings of H. P. Blavatsky." There, and there only, will a synthetic philosophy of life be found, according in trend and teaching with the statements of the Wisdom-Religion as set forth by all its transmitters and practitioners down the ages. To accept this on belief, is to have a counterfeit faith. The student has to energize himself—to study, to weigh, compare—it is a task that in itself tests out one's sincerity; but it has to be done sooner or later, and is better done sooner than later. The results will repay the effort many times over—and they are *convincing*. If the student be an American, let him go to the writings of William Q. Judge, who was said by H.P.B. to be "the Antaskarana (the bridge) between the two Manas(es)—the American thought, and the Indian—or rather, the trans-Himalayan Esoteric knowledge." If She was indeed the Transmitter, the validity of H.P.B.—Message and Messenger both—is established; then her direction to Western students is valid—and W.Q.J.'s writings must contain something of particular value for Westerners. They do, as has been discovered by thousands of students who have recognized the position of H.P.B. and have possessed the wise humility to take Her direction.

It will be found—again by study, by weighing, by comparison—that H.P.B. and W.Q.J. are always in agreement: in teaching, in direction, in example and precept. Her work was to bring the teaching itself; his to show the Western mind how to lay hold of and use it. Their work was supplementary, and forms a complete whole.

In making associations, then, on the basis of the *teaching* the seeking student's course is clear. He will align himself with those who respect that teaching, who study it, promulgate it, and try to follow it. He will not permit the personal idiosyncrasies of himself or any other student among those with whom he would ally himself to throw him off the line—he will follow a *Line*, and pour forth his energies full-heartedly and unstintingly to uphold and promulgate it. It is within the influence of that Line, working ungrudgingly and impersonally among his Companions, that he will

find the discipline and gain the experience and fortitude to engage in the "great struggle to open up his outer self, that his higher being may shine through . . . .This being so, he can only look at the Society (his associations) as the best available channel for his actions in the effort to help others. Its methods, then, as far as he is concerned, will be only his, and thus he cannot attach to it the methods of any other person."

Here is a modulus upon which any honest student can seek associations, and retain them, as also his own integrity. What difference the particular activities of a group of students or their joint methods or ways of doing things, provided the true *principles* are maintained? What do the minor matters of small personal "likes" or "dislikes" amount to, if the Line is upheld and Theosophy itself promulgated and practised? All these particularities are but eddys and swirls in the waters of group life, and are merged into and absorbed by the deep, resistless undercurrent of the great onsweeping river of Amrita—the Line of Knowledge and Knowers. "Let the ripples and the foam go on coming and going; the old river and the bed of the river do not move for all that is on the top." The very un-agreement in particulars will result in bringing about some better methods, and even honest mistakes can be made use of; for where the Line is upheld and followed, the Master's hand is over all, and *energies* can be used towards good ends by Them, even though initially they may be somewhat misdirected.

Let the earnest student, then, seek associations. Let him not be willing to "seek nor receive private, individual salvation;" for he cannot have it if he would. In working with others, for others, on the basis of the teaching, the Self is approached, the great mystery revealed. The God that sits patient, whose pure rays are merely veiled by the many strivings and illusions that are brought on outwardly, *will* shine through—the Higher come compellingly to the aid of the lower self.

What else can be gathered from the Scripture, where it saith: "I am the origin of all; all things proceed from me; believing me to be thus, the wise gifted with spiritual wisdom worship me; their very hearts and minds are in me; enlightening one another and constantly speaking of me, they are full of enjoyment and satisfaction. To them thus always devoted to me, who worship me with love, I give that mental devotion by which they come to me. For them do I out of my compassion, standing within their hearts, destroy the darkness which springs from ignorance by the brilliant lamp of spiritual discernment."

This is the assurance of the Line, voiced by one of Them.

"He who understandeth it, O son of Bharata, will be a wise man and the performer of all that is to be done."

THE ARYAN BROTHERHOOD

THEOSOPHISTS are interested in India and her problems for both historical and humanitarian reasons. As students of the Law of Cycles, which slowly but unmistakably weaves the splendid pattern of the ever expanding human brotherhood, Theosophists are aware of the place India occupies in world hegemony. For them Aryavarta of old is not dead. Obscured by the superstitions of her own vast population, depleted of strength because her very mind is attacked by the mind of the West, over-run by the civilization born of the medieval dark age of Europe, India still lives. The fate which has already overtaken Khem of yore or which is threatening ancient China is not likely to befall the Land of the Nobles—Rama, Krishna, Buddha, Sankaracharya.

Occult ethnology and anthropology tell us the reason why. Students of the *Secret Doctrine* are familiar with the theme. As progenitor and forerunner of this our Aryan race, India is the mother of Celts and Teutons alike.

The highest minds of the European as of the American world have been fecundated by the early Greeks, as the western heart has been stirred by Jesus and his chelas. Pythagoras was the father of western culture, whose spiritual son Plato struck the keynote in philosophy and politics alike for Europe and for America. Jesus who followed them applied their metaphysical concepts to daily living and gave a superb code of ethics for the West to adopt. Whatever there is of substantial value in the entire Western Knowledge, in philosophy, in science, in art, in ethics is easily traceable to these three master-minds.

The western world has made true progress when it took to heart the teachings of this trinity of adepts. Its woes and failures are invariably due to its rejection of Plato for Aristotelians, of the Sermon on the Mount for the doctrine of retaliation—an eye for an eye and a tooth for a tooth.

Now, both Pythagoras and Jesus and therefore Plato and his colleagues, as Paul, Peter, Simon and Apollonius were not only influenced by the Indian thought, but were directly inspired by the ancient schools of mysticism and metaphysics which grew out of the Seeds of Wisdom sown by Rama, Krishna and Buddha-Sankaracharya. Plato's *Republic* studied in the light of the *Ramayana* and the *Mahabharata;* Pythagorean philosophy of numbers studied in comparison to the original Sankya school; the doctrine of Christ—Christos examined as a western rendition of the omnipresent Krishna of the *Gita;* the tenet of "resist not evil" which Jesus repeated after the Buddha who taught Ahimsa;—all such study will convince the reader that the Soul-satisfying philosophy of the

Aryans is neither eastern nor western but truly universal. But the western world has so far rejected its mighty teachers, has accepted Pythagoras, Plato and Jesus only *nominally,* and their influence is as indirect as it is limited.

In India, the case is different. However obscured, however twisted out of their original shape, however misinterpreted by priest-craft and misunderstood by the untutored millions, the spiritual teachings of the *Vedas,* the *Upanishads,* the *Gita,* the *Dhammapada* and the *Khuddaka Paka* are alive in the hearts of the populace. The west intellectually understands Pythagoras, Plato and Jesus better than Hindus grasp their Shastras and Scriptures. But the latter *live* when the West and Christendom talk. Reverence and devotion are the energizing factors and they have kept the ancient Life-Current flowing in India. In the West Plato has been read, Jesus has been preached but neither have been made the basis for every day practice in life. To give but one example—while the doctrines of Reincarnation and Karma are badly distorted for the people of modern India, they are done away with so completely that their very existence is not suspected by the millions of every western land.

It is this energizing life-principle of the true teachings, however obscured and distorted, which has kept India alive, and will, as long as the millions of that ancient continent are faithful to it. This life-principle constitutes the Soul of India, that which the Indian Nationalists of today worship and salute as "The Mother" —Vaude Matram.

On Indian soil live not only the original Dravidians who have assimilated the Wisdom-Teachings of Rama-Krishna-Buddha-Sankaracharya, and the Aryan-Hindus who emigrated and settled there in the night of time, but also some seventy millions of Muhammedans, some ninety-five thousand Zoroastrians, Parsis,—and others who have not fully assimilated that Ancient-Avataric-Influence. One of the grave problems which confront the British in India and the Indian statesmen and political patriots is the cleavage which persists between heterogeneous peoples of this vast territory of India. India is no more Hindusthan—the land of the Hindus; it is the home of Muslims, Parsis, and even Christians. The many languages spoken from Peshawar in the North to Rameshwaram in the South is but emblematic of the different cultural currents and no more. These heterogeneous peoples have to combine into one homogeneous mass, either by rejecting every ancient mooring and accepting in its place a new western force which will bind them together; or, these numerous communities must be galvanized into a harmonious whole by the power of that which we have above designated as the Soul of India—the Life-Principle which has kept her alive all these hundreds of centuries.

This is the core of the Indian problem. When social reformers denounce the caste-system, and the evil and wickedness of untouchability and toil to elevate the submerged sixth out of three hundred twenty-five millions of the population; when politicians and statesmen endeavor to bring the Hindus and the Muslims together in amity and friendship; when patriots appeal to and sacrifice their possessions on the altar of "Our Mother";—all are attempting to solve this problem. Many see the remedy of this ill in political emancipation—in freedom from British foreign control. On the principle of "set a thief to catch a thief" many among the politically minded people have adopted British modes and methods of political propaganda and agitation; similarly, social reformers fighting the evils and the superstitions of eastern traditions adopt western viewpoints and standards. In short, a very large number of the leaders of India are endeavoring like the modern medicos to work with effects, not perceiving the cause. The presence of a foreign bureaucracy is not the cause of India's economic poverty, or political enslavement; it is but an effect.

"The fault, dear Brutus, is in ourselves
Not in our stars, that we are underlings."

He who conquers by the sword perishes by the sword; he who enslaves becomes a slave; he who suffers the ignominy of soul through the creation of such an institution as untouchability faces the danger of alien conquest and foreign dominance; but—also, he who humbled and impoverished holds fast to his spiritual heritage has retained a weapon stronger than the sword, which frees the slave and ushers in the era of human brotherhood.

Let not India make the mistake of the West. Its culture and civilization has been tried and found wanting. If *it* desires to live and not perish it will have to destroy the evil called church and adopt the ethics of Jesus, to reject the Aristotelian concept—that man is a social animal, to accept the teaching of Plato that man is an unfolding God, to cease praying to a tribal deity named Jehovah and to invoke in the silence of the heart the light of Christos. So also, if India desires to live her ancient life and fulfill her mission, let her seek that which is hidden in her occult soil—the Crown of Ramachandra, the Divine King, the Conch Panchajanya of Shri Krishna, the Lord of all men, the Begging Bowl of Buddha the Teacher of compassion, the Crest-Jewel of Sankara, the silent expounder of the Secret Word.

The history of India is in a real sense the epitome of world-history. If India destroys herself, the world will perish for the want of spiritual Wisdom. Just as the *Gita* is the Song of *every* soul and the Buddha the promise of perfection for *every* man, so also the example of India living through political conquests, intellectual upheavals, spiritual degradation—but *living* all the same,

is the model for every land of the Aryan Race. Whether we be Celts or Teutons, Latin or Norsemen, European or American, we are all Aryans. India coming into her own is the promise of the Aryan Race coming into its own. When by the Wisdom-Power of her Incarnated Heroes India lives and serves the world, Europe and America will naturally return to the philosophy of Pythagoras, the sociology of Plato, the ethics of Jesus. Humanity is one—the story of the Parent-Soul is the story of all souls and the history of the Seed-Race is that of the whole Aryan brotherhood. Thus our destiny here in America, or that of our brothers in Europe, is knit with India—the Mother. Therefore did H.P.B. call for that land "all the blessings of my heart. All my love and aspirations belong to my beloved brothers, the Sons of old Aryavarta—the Mother-land of my Master."

THE ANCIENT UNIVERSAL RELIGION

No one can study ancient philosophies seriously without perceiving that the striking similitude of conception between all—in their exoteric form very often, in their hidden spirit invariably—is the result of no mere coincidence, but of a concurrent design: and that there was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And, if it is shown that already in those ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then, it becomes evident that, born under whatever latitude, in the cold North or the burning South, in the East or West, that thought was inspired by the same revelations, and man was nurtured under the protecting shadow of the same TREE OF KNOWLEDGE.

—*Secret Doctrine.*

HEREDITY AND RESPONSIBILITY

II. The Power of Self-Determination

The Darwinian theory . . . of the transmission of acquired faculties, is neither taught nor accepted in Occultism. Evolution, in it, proceeds on quite other lines; the physical, according to esoteric teaching, evolving gradually from the spiritual, mental, and psychic. This inner soul of the physical cell—this "spiritual plasm" that dominates the germinal plasm—is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology. (H. P. Blavatsky, *Secret Doctrine,* 1888, I, 219)

It is to this (present) doctrine that the prevailing ideas as to the relation between heredity and environment, as to the relative powerlessness of environment, are due. But it has turned out to be a completely mistaken one. This fact has not come to general consciousness: the doctrine continues to be a source of mystification and error. . . . This doctrine of the all-might of inheritance is still proclaimed by the popularizers of biological science. . . . Advance in the knowledge of genetics has demonstrated its falsity. . . . The idea of representative hereditary units, each standing for a single characteristic, is exploded; it should be cleared completely out of the mind. (Professor H. S. Jennings, Johns Hopkins University, *Scientific Monthly,* September, 1924)

ACCEPTING as an *a priori* postulate that all characters are physical, all parentally transmitted, the materialist compounds a narcotic, a most deadly narcotic, for the Soul of Man.

Certain words and phrases possess a magical effect. Used without meaning, without recourse to logic or fact, uttered with an air of authority, they leave the impression in careless minds that something has been explained, some opponent crushed. Usually they are in the form of many-jointed Graeco-Latin words for very common facts which thus assume an alien form in the mind of the glamoured listener.

Point out the action of mind when the bonds of matter are loosened, and you are met with "telepathy!" But no one knows what telepathy is. Speak of telepathy to the disbeliever, and "hyperesthesia" meets the case; but hyperesthesia is the greater mystery of the two. Ask the origin of human characteristics, and "heredity" is advanced. But "heredity" has no explanation and cannot even be defined. Propound free will and individual responsibility, and be destroyed by glandular determinants. Yet no man of science can claim the slightest knowledge of the ultimate nature of these secretions.

No man and no nation can live as a mechanically propelled organism. A doctrine which invariably brings destruction in the train of its practice is false on the face of it. At no distant date the "glandular" theories—reared in consummate ignorance, buttressed by desire for notoriety on one side and moral weakness on

the other—will rot of their own iniquities. But for every day they prevail with ignorant minds, the race pays too heavy a price.

Man, says the Bhagavad-Gita, is moved to action by the Three Qualities of Nature. Born a bundle of inherent traits, he and his relationships react upon one another from the first. But what is "He?" Many times science has tried to define the relation of the Egoic center to the outer world—and so far can draw no line between environment and the inner content. The will can put matter into motion in the raising of an arm. That will can change the bodily conditions by habit of thought. Conversely, the consciousness is affected by impressions from without; it is stimulated toward action by them. *But consciousness chooses whether or not to act under that stimulus;* the organs do not have that power if conditions are normal. Then, which is the higher?

At least one scientist, Dr. Walter, of Brown University, has completed the trinity of heredity, environment, and *response.* Consider what this means. Response must be a faculty precedent to the physical constitution, not produced by it. The word has no other meaning.

Once admit such a factor, and the circumstances of heredity and environment become obstacles or stepping stones, but never rulers.

Dr. Walter's insight is corroborated by the experience of every man who conscientiously studies human nature in its own sphere; for he has seen innumerable cases of inheritance and training transcended, or transformed into unlooked-for effects. He has seen men who were perambulating contradictions of every theory of heredity and environment.

What is this unknown factor of response? What is this thing which emerges from the melange of genetive forces with traits unpredictable? We have shown good grounds for belief, on scientific evidence, that the pattern of the embryo is of a pre-existent and mental nature. (THEOSOPHY, September, 1925).

Response is a matter of thought, will, and feeling. What relation has it to the thought, will, and feeling of the family stream?

> It is not true that what an organism shall become is determined, foreordained, when he gets his supply of chemicals or genes in the germ cells, as popular writers on eugenics would have us believe. (Prof. Jennings)
>
> A certain egg is compelled by a force within to produce an individual of predetermined characteristics—that concept of heredity is outworn and discarded. . . . A certain frog egg is not predestined to become a frog of definite characteristics and markings, and a second egg to become an equally definite but slightly different frog. Simply, neither will ever become a canary—or even a hop toad. The main force is in negation. (Prof. Ezra Bowen, *Scientific Monthly,* February, 1925)

Such is the opinion also of Prof. Ruggles Gates and many others. In definite regard to the glandular theories, there is a period in the development of the embryo where their functions are

undetermined, and emerge from an interplay of forces not understood. What are the forces determining this future equipment of the entity? Parentage must assume a new alignment. The question is no longer why there is divergence from parentage. The question is now, why there *is* resemblance. Offspring follow the general family pattern—but differences are universal and often startling. Children are affected by prenatal influence—but numbers possess traits the opposite of what the nature of that influence would lead us to suspect. Difficulties arise whenever it is attempted to outline a rule. If the pattern is a fixed one in Nature, there is no explanation of variation. If there is no fixed pattern, there is no explanation of species. If maternal influence determines, there is no explanation of the process in protozoa. If bodily characters determine the mental condition, there is no explanation of happy minds in sick bodies, and vice versa. If mind determines, there is no explanation of the conflict between body and mind.

Thus in an edifice of mysteries and contradictions, the materialist rushes through doors where angels fear to tread, or scribbles a misshapen picture of the Universe upon the inside of his own besmeared window.

Yet the clarifying light is like sunshine on the snowy heights of the Himalayas; it delineates for us a picture of grandeur, one whose pigments are drawn from the founts of Nature herself. It shows us the Reincarnating Ego—the Ego with nature compounded of the experiences and responses of a million years—the Ego who, drawn by his affinities, carrying in the hidden layers of consciousness the pictures of the Past, which become the patterns of the Future, enters the environment most akin, with those of nature most like.

Karma subsists from life to life as mental deposits. When the Egoic pattern seeks corporification, it is modified by parental thought, by race thought, by the action of the blind lives rushing into union with the ancient affinity to form a new, yet old, personal nature. Thus the Skandhas collect. Thus there is release from them only by effort and inner self-conscious change—the gate to release from rebirth. However limited, however determined our actions may be by circumstance, we ourselves have created conditions; there is hope for release until the moment we cease to strive. Materialism would kill that strife; Theosophy will kill materialism, already moribund with its own putrefaction.

Man is no helpless machine, no creation of blind force, to be taught irresponsibility and used as a laboratory animal to the Soul's degradation. He is a submerged and blind god, engaged in a desperate enterprise from long ago. He is a god to be helped to his self-appointed end, which is the mastery of matter and its desires and the realization of full self-consciousness in Spiritual Existence.

SOME MISSING LINKS

THE "missing link" for religion is the non-recognition of the Omnipresent Life or Spirit, everywhere, in every principle and in every form, ever evolving in that principle and in that form under the rule of Law inherent in the whole; that all Nature is alive; that Life is sacred and every form its temple. But why can never the Theosophical doctrine of threefold evolution be popular in any religion? Because it does away with the idea of a God or Supreme Being in a form, however, vast or exalted. The greatest being in the universe, evolving through all eternity is a *being,* limited in form. He can not hear all things at once; he can not see all things at once; he can not do all things at once. No being can. That gigantic idol called a "Personal God" now filling the minds of men must be replaced by the Life, the Spirit, the Soul, the Law *within* all beings and everything, everywhere.

The "missing link" in Science is: the non-recognition of the principle of Intelligence in matter. It does not see that there is a principle of choice in matter, and that both these principles, of choice and perception, are active all the time in every contact made with organic matter, and also with "inorganic" matter, with chemical elements, with molecules, with atoms, with forces. It is the principle of Intelligence, for instance, by which electricity knows the difference between glass and copper. When scientists see that the primordial matter they are searching for is a principle and not a form of any kind, then science will have made a great step. When science recognizes that what it calls "the reactions of matter" are the expressions of its intelligence, the power of choice, it will also see that "matter" is alive and conscious, no matter how greatly its range and form of life and consciousness may differ from human intelligence and perception. When scientists see that all matter is life, is intelligence, is the power of choice, they will see in matter what they see in themselves; they will see in themselves what they see in matter. Then they will see the One Life as the only explanation of everything that is, identical in all things and beings.

But for both religion and science exists the "missing link" of metempsychosis. They fail to see that the interaction of the principles of beings means transformation, spiritual, intellectual, and physical. Physically, that transformation is called "reincarnation;" metaphysically, it is called "metempsychosis." Spiritually, that transformation is the evolution of the divine out of the human, the universal out of the particular, the God out of the mortal. The efforts of modern scientists to solve the problems of matter, said H. P. Blavatsky, must end in nullity until they recognize the trans-

formation of matter. The efforts of every theologian must end in nullity until metempsychosis is recognized, the doctrine of the evolution of the Soul. Then, men can *understand* Christ, not just worship Him or believe in Him. Then, they can understand themselves, and why it is that all of us are not Christs. Then, they can understand the lower kingdoms, and see why it is they were not "created" man. They can look at "inorganic" matter and understand why it was not "created" organic. They can understand how elemental, inorganic, vegetal, animal, human and divine are but six stages of evolution, their consummation in a Christ, in a Mahatma—a being as much superior to man as we know him, as man is superior to a black beetle.

THE UNITY OF TRUTH

True philosophy and divine truth are convertible terms. A religion which dreads the light cannot be a religion based on either truth or philosophy—hence, it must be false. The ancient Mysteries were mysteries to the profane only, whom the hierophant never sought nor would accept as proselytes; to the initiates the Mysteries became explained as soon as the final veil was withdrawn. No mind like that of Pythagoras or Plato would have contented itself with an unfathomable and incomprehensible mystery, like that of the Christian dogma. There can be but one truth, for two small truths on the same subject can but constitute one great error. Among thousands of exoteric or popular conflicting religions which have been propagated since the days when the first men were enabled to interchange their ideas, not a nation, not a people, nor the most abject tribe, but after their own fashion has believed in an Unseen God, the First Cause of unerring and immutable laws, and in the immortality of our spirit. No creed, no false philosophy, no religious exaggerations, could ever destroy that feeling. It must, therefore, be based upon an absolute truth. On the other hand, every one of the numberless religions and religious sects views the Deity after its own fashion; and, fathering on the unknown its own speculations, it enforces these purely human outgrowths of overheated imagination on the ignorant masses, and calls them "revelation." As the dogmas of every religion and sect often differ radically, they cannot be *true*. And if untrue, what are they?—*Isis Unveiled*.

AMONG FRIENDS

"IN the beginning, Elohim, the gods, created the heavens and the earth,' I wonder just what things did look like in the beginning!" Thus Mrs. Crystal musing aloud as she looked out from the clifftop over a vast expanse of ocean into which a darkly red, round sun was sinking, and over which a restless, hovering darkness was beginning to droop.

It really *was* time to break the silence into which the Friends had fallen as this tremendous, elemental scene projected itself, and one immense change merged into another. The Judge kindled a cheerful flame in the pile of driftwood that Captain Blunt and Frederick had so toilsomely dragged up from the beach. "What's all this about beginnings, Laura?" he inquired.

"That's what they all want to know—how did it all begin," said Mother, seating herself to the leeward of the blaze.

"Well, we can talk of beginnings, but not of an ultimate beginning," and the Judge looked up thoughtfully after a nice adjustment of certain well-bleached logs. "Just as we can consider the beginning of this particular campfire, but not of the beginning of fire itself, nor of the building of fires, for that matter. This earth and solar system had a beginning, of course, but there must have been others before it; else what could this one have come from? And the stuff of which it is made: Souls of every degree of intelligence and condition of embodiment, must essentially have always been. Beginnings and endings can be applied to *transformations* only, not to that which is undergoing transformation—which is itself beginningless and endless."

"Oh dear, it is so vast that it fairly overwhelms me!" Mrs. Crystal shuddered and drew nearer to the blaze. "It's too cosmic, too tremendous!"

"Yes, Judge. Come down among us and inhabit the earth! It's enough to begin with our globe," the Captain's voice issued from the shadows.

"But he has to speak of the earth that preceded this one, and the rest period that intervened before this evolution began," suggested Mother.

"Very well, then. During the period of inactivity and assimilation which preceded the beginning of our earth," the Judge began placidly, "the most advanced entities connected with the life-stream of souls mark out the limits within which the new evolution shall unfold, and——"

"But that intervening period of rest was a Nirvana; how could any entities, whether advanced or not, be *active* during Nirvana?" objected Doctor.

"Well, Doctor, many students seem to have the Buddhistic idea that Nirvana is a period of extinction. Nirvana is a *state,* in which 'every entity is absorbed'—absorbed in his own reflections. What else? If it is a *state,* 'inactivity' is not absolute. The phrase can only mean that the activity is subjective, not objective and subjective *both* as during manvantara; when he emerges, he retains whatever of the fruits of the state his intelligence enabled him to assimilate. But can you not perceive that a Great Soul has so emancipated himself that he is superior to all *states*—his is a *conscious* Nirvana? Elsewhere this spoken of as Para-Nirvana; while during manvantara such a Being is said to be 'in and out of Nirvana at the same time'."

"Where do you get that in the teachings?" Blunt, of course.

The Judge looked at Browser and smiled. " 'Many are those who have incarnated bodily on this earth and for all that still exist as independently as before in the infinitudes of space'."

"Thank you, both," said Captain Blunt. "Do you know that strange as it may seem, such a universal application never occurred to me."

"Nirvanic existence," resumed the Judge, "is in *principle,* not in form and action."

"Why, of course, man is no principle, and not even all of the principles put together, but the one who has developed them and is using them in order to get into touch with all Nature." This from Mr. Browser, so interested that his retiring usual self was for once forgotten.

"Certainly," confirmed the Judge. "There must be those whose intelligence lies at the very base of what we denominate 'Nature's laws'. They marked out 'limits'—a 'privation', an *ideal* form, an ideal *attainment,* possible of development by the whole within a certain cycle of manifestation. That is determined by the mass Intelligence and mass Karma which were operative on previous earths; but only the inclusive sight of a cosmic being could grasp it, and only the enunciation of a cosmic hierarchy could make it operative."

"Why, that is symbolized by the 'Heavenly Man' of the *Secret Doctrine,* isn't it?" added Mother.

"Now why didn't I see that long ago?" lamented the Captain. "Of course, of course. It is Karma, prevision, and a basic knowledge of the Akasa—all rolled into one—the grasp and use of the cosmic perpetual motion machine."

"Eh, what—what's that?" stammered Frederick.

"Exactly!" boomed the Judge. "Now rationalize it for yourself, my dear fellow, while we proceed with evolution. To continue:

"Then the less progressed entities of the old world-chain move forward by efflux to the new centre thus established, and begin their work on this new plan. Every atom in manifested space strives to follow the model set by the Heavenly Man. First, the three elemental kingdoms: then the three objective physical kingdoms. These 'lives,' 'monads,' 'souls' (the name does not matter) have worked in prior worlds, represent certain grades of intelligence, have memory of their own; they work 'automatically' as habituated, once their 'natural impulse' has the direction given by the higher Intelligences."

"But where are *we* all this time?" asked Doctor. "I thought man was present from the first."

"Present, but not directly active, yet," was the answer. "The process could not go on without us, yet we are not *directly* engaged in it. Remember, *we* are spiritual intelligences, not physical; and this is the physical earth that is being prepared. We act as a sort of *Sun,* sustaining and energizing all."

"When forms have evolved to a point corresponding to that reached similarly on the previous earth; when the 'mindless man' of the *Secret Doctrine* has reached his apex, then *we, becoming directly active,* incarnate in those forms. Then, and then only, is there Man—self-conscious human beings. The earth has been etheric, gaseous, airy, watery; it becomes our concrete physical earth *when* we spiritual beings lay hold of those animal forms—not before."

"Surely that's what Mr. Judge must mean when he speaks in the *Ocean of Theosophy* about the first moment: 'at the first moments of the solidification of this globe the mass of matter involved attained a certain and definite rate of vibration which will hold through all variations in any part of it until its hour for dissolution comes.' " Thus again, the interested Browser.

"Why not?" agreed the Judge. "Just think of the intense acceleration of the whole that would be given when a vast hierarchy of Sons of Fire entered the upcoming stream of non-self-conscious units! Catalytic agents, precipitants! Remember H.P.B. says that all up to the third round was 'formless as matter, and senseless, as consciousness.' "

"Why, Judge, you're talking 'Rounds and Races', without giving us any warning," said Mrs. Crystal anxiously. "Why, I'd be ashamed . . . ." but what the fair Laura would be "ashamed" of was lost in the shout of laughter that went up, in which she herself had the grace to join.

"There, there, Laura," said the Judge kindly, "did you think I was trying to 'improve on the Ocean?' " For Mrs. Crystal is to talk in the "Ocean" class on the much-dreaded Third Chapter, and has worried so much about it and "given up" so many times after "talking the whole thing over" that a mere mention of

"Rounds and Races" just now is *taboo,* until after the next Wednesday class.

"What an interesting way to look at Rounds and Races," mused Doctor. "A total period of seven-sevenths; three-sevenths devoted to *preparation;* one-seventh devoted to enlarging the common stock of observation and experience; three-sevenths devoted to the assimilation of this gain. So the active day—the Iron Age of the Soul—is short indeed."

"Yes, it is that," agreed the Judge. "A perfect reason why nobody should kick against the pricks of the little relativities of life. Looked at in the round, the whole series of incarnations is brief and passing. As to the petty ups and downs of a single incarnation, they are as nothing in the eyes of the Soul."

"LEARNING BY HEART"

One Teacher wrote out of the ripeness of more than thirty active years of trying to get Theosophy before students in a *living way:* "Well, some do get their spiritual eyes opened little by little; they are not the ones who are either bored or complain." The "same old things" which now and then seem wearisome are the very things that most we need to think of and apply; because we do neither, it is that they are wearisome.

Some of those "same old things" are to be found in *The Bhagavad-Gita,* which Masters themselves study, over and over; in *The Book of the Golden Precepts,* which H.P.B. studied over and over —"of these I learned thirty-nine by heart, years ago," she writes. And we excuse ourselves, perhaps, from learning by heart the short and simply expressed Three Fundamental Propositions of *The Secret Doctrine,* by saying we prefer not to "parrot" anything! Writes the Teacher:

> " . . . These basic ideas are few in number, and on their clear apprehension depends the understanding of all that follows; therefore no apology is required for asking the reader to make himself familiar with them first, before entering on the perusal of the work itself."

How can we get a clear "apprehension" of them except as we learn *by heart* the living and dynamic words of One who did know them *by heart,* the only true knowing? As they are learned *by heart,* and therein rest, we can dwell upon them, and little by little gain that "understanding" she mentioned, by the application of which the whole teaching opens itself out to us. And this does not mean that we need to "parrot" what we have learned. Far from it!

"THE RUBBISH OF THE AGES"

IN closing the first two volumes of her "Secret Doctrine," H.P.B. said that they constituted only a "commencement," a "prelude" for the assistance of the "True Theosophists" to whom her great work is dedicated. "Until," she wrote, "the rubbish of the ages is cleared away from the minds of the Theosophists, it is impossible that the more practical teaching should be understood." She claimed only to have made a start at felling and uprooting "the deadly upas trees of superstition, prejudice, and conceited ignorance" in the mind of the race at large, by providing and massing the facts, the theories, the dogmas, the practices and their fruits of our modern civilization, and examining, contrasting, comparing them, one with another, in the light of history, of reason, of logic, of experience, for their respective success or failure in solving "the riddle of existence"—in ameliorating the conditions of mankind by satisfactorily explaining the problems of life here and now, as they incessantly confront and overwhelm each and all of us. In doing all this, she did not go outside the ordinary intelligence and the ordinary experience of the average man: she called in no "evidence *aleunde*," as the lawyers term it.

From this point of view both "Isis Unveiled" and "The Secret Doctrine" are monumental treatises on the theory and practice of jurisprudence—not that "law and equity" which constitutes the theory and practice of Courts in determining moot and disputed civil and criminal cases, but that actual and inescapable jurisprudence which requires and compels every man to be his own plaintiff and defendant, his own witness, his own judge and jury, his own Court of Last Resort, the enforcer of his own Decrees, in all the business of Life—his conduct towards himself, his fellows and nature.

In modern times Gibbon, Macaulay, Milman, Buckle, Lecky, many men of science, many theologians, many publicists and statesmen, many economists, many jurists and philosophers as well as philanthropists, have deeply studied and pondered the problems of human life, have delved with immense labor, patience and erudition into the past experience of the race. They have applied the fruits of their research in writings on the religions, sciences, arts, as developed by our ancestors in the individual, family and communal relations which make up a civilization. They are all stories of failures to achieve and maintain an ideal. "Magnificent, though in ruins" might epitomize the practical results accomplished. Nations and civilizations, like individuals, are born, grow, develop, put forth mighty efforts—and perish. Humanity fails and falls, falls and fails. This is the history of Man. The various races now

existent, from the extreme of aboriginal savagery or decadence to the full and slackly held petals of the flower of our own civilization, do but present in living flesh before our eyes the story of the whole past. The best that the noblest minds of the race, those who in every epoch have seen that within that civilization itself was contained the elements of its own destruction—these lofty and philanthropic men today, no less than in all the past, who see the handwriting on the wall, see, alas, no better or other course than to point out the staring facts, to repeat the ancient and futile shibboleths which have not saved former civilizations, which have not prevented the poisoning of our present one, which possess no power other than of mere expedience and palliation.

Vast as are her two chief works in contents, H.P.B. has summarized all this in such form that the common mind as well as the elect of our age can grasp the sufficiency of the evidence, the certainty that "the law in the case," as understood and applied by high and low, does not accord with the Constitution of Nature and of Man, and that what is required, if we are not to add one more to the long list of failures, is an altogether new conception of the Fundamental Principles of Life and Action than are embodied in the philosophy, science and religion of mankind. It is in the fundamental *views* of life—views which are unquestioningly accepted by the votaries of each—that she finds "the rubbish of the ages," and which Theosophists must clear away from their minds. That which men dignify and revere as Philosophy, Religion, and Science is what she means. Their mental deposits, their moral influence, their effect on conduct in all men and in each man she calls "superstition, prejudice, and conceited ignorance." Whether in the form of established unquestioned Codes, or in the subtler form of individual and racial preconception and bias, they operate as an external Authority and an internal Sanction, to which each devotee submits and which each seeks to impose on others.

The extent to which any student of "Isis" and "The Secret Doctrine" has accomplished for himself the clearance from his mind of this "rubbish of the ages" is undeniably evident within and without. To what extent have

> "science, theology, every human hypothesis and conception born of imperfect knowledge, lost forever their authoritative character in his sight"

as they had in hers and in her Masters? To what extent have the principles, the teachings, the examples and the applications of Theosophy cleared away from the minds of Theosophists the "superstition, prejudice, and conceited ignorance" inherent in human nature—the mental and moral fruitage of reliance on and obedience to false fundamental views of Life and duty?

Totally differing from any other Philanthropist since the days of Krishna, of Buddha, and of Christ, H.P.B. did precisely as those

great Predecessors and Teachers did—she swept aside the "law and the prophets"—the Authorities and the false Fundamental views—of all the sectarians, and redirected the mind of the race to the Eternal Verities.

Necessarily her work was both destructive and creative, and such must be the work of the Theosophist in clearing his own mind. There is that in the nature of man which cannot tolerate Falsehood, once it is seen to be falsehood; which reveres as an ideal and emulates in conduct what it esteems to be Truth. It is not too much to affirm that no man can deliberately adopt as a canon of faith, a criterion of morals, a code of ethics, a fundamental basis for thought and action, what he sees and knows to be fundamentally imperfect; or abstain from efforts to clear his mind of rubbish, his nature from bias, once he sees these in himself for what they are.

Masters know what "rubbish of the ages" affects us all, overlays, blinds, stupefies, the inner man, and prevents the God Within from accomplishing his undying task, his immortal destiny through no matter what eons of suffering and defeats. They have become what They are by clearing Their own minds of this rubbish. They know there is *no* compromise possible between the human and the divine views of the Eternal Verities; They know that "the self of matter and the Self of spirit can never meet. One of the twain must disappear; there is no place for both" in the mind and heart of the True Theosophist.

The Christians thought H.P.B.'s quarrel was with religion. The Scientists thought that her quarrel was with Science. The Spiritualists thought that her quarrel was with their Communications. Not so. She taught true Religion, true Science, true Psychology in one—Theosophy—and exemplified all three in her own Person and Work.

Theosophists think they can compromise, in themselves and in their work, by adopting and applying the methods of modern religion, modern science, modern spiritualism, in their Theosophical study and work. They can, and do in all too many instances. This is but to gild and harden the "rubbish of the ages" in themselves and in others—is but to repeat history, as other Students of other Teachers have done, till human nature prevailed and divine nature was lost to sight.

OCCULTISM: WHAT IS IT?*

NOT only in the Theosophical Society, but out of it, are tyros in Occultism. They are dabblers in a fine art, a mighty science, an almost impenetrable mystery. The motives that bring them to the study are as various as the number of individuals engaged in it, and as hidden from even themselves as is the center of the earth from the eye of science. Yet the *motive* is more important than any other factor.

These dilletanti in this science have always been abroad. No age or country has been without them, and they have left after them many books—of no particular value. Those of to-day are making them now, for the irresistible impulse of vanity drives them to collate the more or less unsound hypotheses of their predecessors, which, seasoned with a proper dash of mystery, are put forth to the crowd of those who would fain acquire wisdom at the cost-price of a book. Meanwhile the world of real occultists smiles silently, and goes on with the 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 pretension will go for nothing.

But the persons now writing about occultism and competent to do any more than repeat unproved formulæ and assertions left over from mediæval days, are few in number. It is very easy to construct a book full of so-called occultism taken from French or German books, and then to every now and then stop the reader short by telling him that it is not wise to reveal any more. The writings of Christian in France give much detail about initiations into occultism, but he honestly goes no further than to tell what he has gained from Greek and Latin fragments. Others, however, have followed him, repeated his words without credit, and as usual halted at the explanation.

There are, again, others who, while asserting that there is magic science called occultism, merely advise the student to cultivate purity and spiritual aspirations, leaving it to be assumed that powers and knowledge will follow. Between these two, theosophists of the self-seeking or the unselfish type are completely puzzled. Those who are selfish may learn by bitter disappointment and sad experience; but the unselfish and the earnest need encouragement on the one hand and warning on the other. As an Adept wrote years ago to London Theosophists: "He who does not feel equal to the work need not undertake a task too heavy for him." This is applicable to all, for every one should be informed of the nature and heaviness of the task. Speaking of this tremendous thing —Occultism—Krishna

*This article by Wm. Q. Judge first appeared in *The Path*, May, 1890.

in the *Bhagavad-Gita* says: "During a considerable period of time this doctrine has been lost in the world. . . . This mystery is very important." We do not think that the doctrine has yet been restored to the world, albeit that it is in the keeping of living men—the Adepts. And in warning those who strive after occultism with a selfish motive he declares: "Confused by many worldly thoughts, surrounded by the meshes of bewilderment, devoted to the enjoyment of their desires, they descend to foul Naraka . . . and hence they proceed to the lowest plane of being."

In what, then, does the heaviness of the Occultist's task consist? In the immensity of its sweep as well as the infinitude of its detail. Mere sweet and delightful longing after God will not of itself accomplish it, nor is progress found in *aspiring* to self-knowledge, even when as a result of that is found partial illumination. These are excellent; but we are talking of a problem whose implacable front yields to nothing but *force,* and that force must be directed by *knowledge.*

The field is not emotional, for the play of the emotions destroys the equilibrium essential to the art. Work done calling for reward avails not unless it has produced knowledge.

A few examples will show that in Occult Science there is a vastness and also a multiplicity of division not suspected by theosophical Occultists in embryo.

The element of which fire is a visible effect is full of centres of force. Each one is ruled by its own law. The aggregate of centres and the laws governing them which produce certain physical results are classed by science as laws in physics, and are absolutely ignored by the book-making Occultist because he has no knowledge of them. No dreamer or even a philanthropist will ever as such know those laws. And so on with all the other elements.

The Masters of Occultism state that a law of "transmutation among forces" prevails forever. It will baffle any one who has not the power to calculate the value of even the smallest tremble of a vibration, not only in itself but instantly upon its collision with another, whether that other be similar to it or different. Modern science admits the existence of this law as the correlation of forces. It is felt in the moral sphere of our being as well as in the physical world, and causes remarkable changes in a man's character and circumstances quite beyond us at present and altogether unknown to science and metaphysics.

It is said that each person has a distinct mathematical value expressed by one number. This is a compound or resultant of numberless smaller values. When it is known, extraordinary effects may be produced not only in the mind of the person but also in his feelings, and this number may be discovered by certain calculations more recondite than those of our higher mathematics. By its use the

person may be made angry without cause, and even insane or full of happiness, just as the operator desires.

There is a world of beings known to the Indians as that of the Devas, whose inhabitants can produce illusions of a character the description of which would throw our wildest romances into the shade. They may last five minutes and seem as a thousand years, or they may extend over ten thousand actual years. Into this world the purest theosophist, the most spiritual man or woman, may go without consent, unless the knowledge and power are possessed which prevent it.

On the threshold of all these laws and states of being linger forces and beings of an awful and determined character. No one can avoid them, as they are on the road that leads to knowledge, and they are every now and then awakened or perceived by those who, while completely ignorant on these subjects, still persist in dabbling with charms and necromantic practices.

It is wiser for theosophists to study the doctrine of brotherhood and its application, to purify their motives and actions, so that after patient work for many lives, if necessary, in the great cause of humanity, they may at last reach that point where all knowledge and all power will be theirs by right.

EUSEBIO URBAN.

OCCULT PROPERTIES OF PLANTS AND MINERALS

The unexplained mysteries of nature are many and of those presumably explained hardly one may be said to have become absolutely intelligible. There is not a plant or mineral which has disclosed the last of its properties to the scientists. What do the naturalists know of the intimate nature of the vegetable and mineral kingdoms? How can they feel confident that for every one of the discovered properties there may not be many powers concealed in the *inner* nature of the plant or stone? And that they are only waiting to be brought in relation with some other plant, mineral, or force of nature to manifest themselves in what is termed a "supernatural manner." Wherever Pliny, the naturalist, Ælian, and even Diodorus, who sought with such a laudable perseverance to extricate historical truth from its medley of exaggerations and fables, have attributed to some plant or mineral an occult property unknown to our modern botanists and physicists, their assertions have been laid aside without further ceremony as absurd, and no more referred to.—*Isis Unveiled.*

LIVING THE LIFE

DEAR COMPANIONS:

Your note and questions were handed to me last evening and I am glad to reply.

From your statement I should say that you brought forward from a previous life that extension of sight and hearing which you possess; it is not a "gift," it was acquired by you while in a body before.

The strong tie between yourself and your mother does not come, in my opinion, from the fact of your physical relation in this life, but is a soul bond in other lives, and not necessarily in the same relation as in this life, although that could very well be. The fact remains that there is a strong bond between your soul and hers—a bond of unselfish love, the strongest power in the world.

As all human beings are primarily spiritual beings, the earth is not their permanent abiding place; they are born into bodies, live, form their relations as physical, psychic, and spiritual beings, and again return to their own more real and abiding states.

As you may be aware, the universe exists for the purposes of soul, and our entrance into earthly existence is but one phase of our continuous conscious existence. When we sleep, whether our consciousness be in the dream state or in inner and deeper ones, our real (subjective) relations with other human beings continue. So also, at death, when we leave the body, in like manner as to dream we pass into a state like to the dream state for awhile, and then enter into the fullest enjoyment of a self-conscious existence which creates for itself its own surroundings and all those loved during the life last lived. The state is called Devachan—or the state of the "gods." When one whom we have loved has left his body, he carries with him whatever he had felt, loved, or despised. As he, as well as those he had left in bodies, have the interior states and forms, that which is felt by the departed is felt inwardly by those in bodies, and carries the impress of the feeling of the departed, so as to be fully recognized as such. The feeling of nearness, the sense of receiving words, admonitions or encouragement is due to the inner relation and love of the departed, who are not actually near, nor are they aware of our daily earthly experiences, but their love ever operates as a protection and as a help, for they are connected with us in our inner and higher nature. In our inner natures we see, feel, and understand and translate that connection into terms of everyday life.

You can understand that there could be no happiness for our departed loved ones if they were aware of our trials and troubles

of earthly existence; the Soul's need for the undisturbed assimilation of the highest and best of its last life's experiences requires that only the inner contact shall be held, and *that* is above the exigencies of the physical embodiment.

The "dim vapor" which you saw in the death hour was the withdrawal of the "astral form" from the physical one; the senses, faculties and feelings of the departed were in that astral "body;" it represented his physical form, for it was that into which the purely physical elements had been drawn and which was now discarding them.

You did exactly the right thing to have allowed the body to rest and to have remained quiet until the process of separation from the body had been completed; this must have come from inner understanding, as you do not seem to be acquainted with the rationale of the process. You had an inner and truer perception than those who thought you had "lost your mind." The fact was that they had not found theirs, being bound up in their physical perceptions and senses.

What you feel and understand to be of "his busy life over there and of friends he has met," are representative of his "thoughts and feelings" and are not actual *actions* on his part, for he is in a subjective state and is not in contact with other beings, except in a subjective way—that is, he is thinking of *them* in various ways and relations, and you perceive the subjects of his thoughts and actions.

I do not know whether you have read the "Ocean of Theosophy." It gives a great deal about post-mortem states, as also does the "Key to Theosophy." A reading and re-reading of them would be of help to you in understanding that the real contact that we have with others is in Thought, Will, and Feeling, which is not dependent upon bodily relations or contact.

If the writer can further help you in understanding, he will be glad.

Yours fraternally,—*R. C.*

NATURE'S "INTENTIONS"*

Question—Was the "fall into generation" on the physical plane a normal feature of human evolution, as stated in some Theosophical books; or was it abnormal and not intended by nature, as said in other Theosophical books?

Answer—It would be well if every one were to quote when they say, "as said in some Theosophical books," giving name of writer and of book, for it is very unfair to the *Forum* and any writer in it to be compelled to answer to the purport merely of a statement in some volume. The context of such statement might put the whole matter in a different light, or we might find that there was a misquotation.

It cannot be said by a well informed Theosophist that nature has any "intentions," nor should any man have the temerity to claim an acquaintance with those if they existed. If in the writings of some Theosophist a reference can be found to "nature's intentions," the context will certainly show that the words were used figuratively in describing apparently settled natural laws.

It seems to me that the "fall into generation," when explained Theosophically, is not abnormal. Since things are as they are under Karmic Law, according to law and not by chance, there can be no step in it that is abnormal. Besides this, the word "abnormal" is one that is used by us to designate that which appears to be out of the usual course solely because we do not know all the facts and the factors. As in the case of the eccentric movements of certain planets, which led to the discovery of another one which had caused the eccentricity. Before the last one was found the movements of the others were certainly abnormal, but ceased to be so considered when the discovery was made. Hence "abnormal" is a word that describes a thing only relatively and not absolutely.

But H. P. Blavatsky, who is, we suppose, a good Theosophical authority, speaks clearly enough upon our question. In Vol 2, *Secret Doctrine,* p. 62, line 19, she says: "Moreover, there are two 'Falls' in Theology: the rebellion of the Archangels and their 'Fall,' and the 'Fall' of Adam and Eve. Thus the lower as well as the higher Hierarchies are charged with a supposed crime. The word 'supposed' is the true and correct term, for in both cases it is founded *on misconception.* Both are considered in Occultism as Karmic effects, and *both belong to the law of Evolution*: intellectual and spiritual on the one hand, physical and psychic on the other. The 'Fall' is a universal allegory." And on p. 228 of the same book she gives a more detailed view of the fall of certain of the Dhyanis

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"whose turn it was to incarnate as the *Egos* of the immortal, but *on this plane senseless*, monads," stating in the second paragraph on the same page: "The 'fall of *man*' was no fall, *for he was irresponsible.*"

Then as if to furnish forth the answer for the question as to the "intentions" of nature, the same author heads her explanation of Stanza II (in the 2d Vol., p. 52) "Nature unaided fails," and on p. 56, second paragraph, she says: "Thus physical nature, when left to herself in the creation of animal and man, is shown to have failed." If the second volume of the *Secret Doctrine* proves anything about "intentions" in the matter of evolution, it is that nature had none whatever, and, if she had, failure would follow attempt at realization. This subject is interesting and, studied with the help of Madame Blavatsky's book, will be of benefit to the student.

—*W.Q.J.*

"MEDIUMSHIP THE OPPOSITE OF ADEPTSHIP"

It is erroneous to speak of a medium having *powers* developed. A passive medium has no power. He has a certain moral and physical condition which induces emanations, or an aura, in which his controlling intelligences can live, and by which they manifest themselves. He is only the vehicle through which *they* display their power. This aura varies day by day, and, as would appear from Mr. Crookes' experiments, even hour by hour. It is an external effect resulting from interior causes. The medium's moral state determines the kind of spirits that come; and the spirits that come reciprocally influence the medium, intellectually, physically, and morally. The perfection of his mediumship is in ratio to his passivity, and the danger he incurs is in equal degree. When he is fully "developed"—perfectly passive—his own astral spirit may be benumbed, and even crowded out of his body, which is then occupied by an elemental, or, what is worse, by a human fiend of the eighth sphere, who proceeds to use it as his own. But too often the cause of the most celebrated crime is to be sought in such possessions.

—*Isis Unveiled.*

ON THE LOOKOUT

The Dayton Issue

The Dayton trial was only a passing phase, interesting chiefly because of the manner in which it has brought to a head and made clear the issue between science and that which has been known as "Christian religion." But it may be that a conflagration has been lighted by the careless hand of science, unschooled and unskilled in the condition and working of human consciousness in the mass—a conflagration which may sadly damage both houses.

A campaign of religious persecution would be the death of the Christian church; in the meantime, however, not many scientists would be able to escape with skin as lightly singed as Mr. Scopes. And it must be said in justice, that whereas "fundamentalists" are the stuff of which martyrs are made, the scientific mind has no taste for stake and rack. Even Galileo, of a sterner generation than the present, was glad to recant when physical danger threatened. Mere empirical knowledge, gained through human curiosity as to the workings of the universe, never yet carried with it that deep moral power which made such martyrs as Giordano Bruno, an agent, like H. P. Blavatsky, of the only group which holds knowledge in trust solely for the benefit of humanity.

The Fate of Modernism

We may be facing a period of religious intolerance, and although it can endure but a few years at most, it is interesting to speculate upon the condition into which the contending forces will equilibrate within the course of a few decades. Without doubt "fundamentalism," as a power, is now on its death-bed and in the course of time will be relegated to some such position as held by the "Holy Rollers" of the present day. "Modernism" is in the ascendent.

"Modernism," whose Christ, as Mr. Bryan said, "has no mission and no message," will become popular because it satisfies the vague but powerful human desire for some kind of religion, while at the same time traversing no prejudices and calling for no sacrifice upon the part of its adherents. It will, in course of time, develop —or degenerate—into a somewhat chaotic species of naturalism, basing its morals more upon the empirical findings of modern science than upon "revelation." It will become broadly tolerant; and by attrition of time the discernible barriers between itself and the various other cults and religions will become worn thin.

It is not too much to expect that in course of time we shall see, in "Modernism," Christ relegated to a compeerage with Krishna, Buddha, Zoroaster, and the other "world saviors," as "Modernism" becomes transformed into a species of well-intentioned transcen-

dental agnosticism, whose method and doctrines vary with the individual exponent. It may become, at one end of the scale, a bastard Theosophy—perhaps often approaching the real thing—and at the other end, in coalescence with "healing cults" and "psychology," a very efficient black magic.

WHAT OF THEOSOPHY?

With the disappearance of Christianity, active religious opposition to Theosophical doctrines will fade, and will be replaced by the lower Kamic, purely selfish forces in human nature, operating through the desire for power, for riches, and for self-indulgence. There will be no difficulty in obtaining wide hearing for the Ancient Wisdom, but the Rajasic enmity of today—and far more of last century—will be replaced by the Tamasic inertia of agnosticism, and of the agnostic-materialistic cults which are burgeoning. Then as now, the public will dream in spiritual torpor, satisfied with its self-appointed ministers of selfishness, and the voice of wisdom will continue to fall upon deaf ears.

On the other hand, since the general makeup of the forces active in human nature does not change greatly from decade to decade, there will be a goodly percentage of strong souls refusing to be satisfied with adulterated food—who will continue to be dissatisfied with relative truth as contrasted with the *aparoksha* of certain knowledge and positive spiritual action. Thus in course of time, if enough Theosophists remain true to their immemorial banner, the Theosophical ranks may find included within themselves the bulk of the positive wills and active intelligences remaining within the philosophico-religious world; in which case, as H. P. Blavatsky said last century, "in the twentieth century the world may become a Heaven to what it is now."

SCIENTIFIC INTOLERANCE

While science raises the cry of intolerance against the "fundamentalists," representatives of science, so-called, are exemplifying an intolerance which has an even more personal and direct bearing upon the citizenry of the country.

During a recent "epidemic" of smallpox in Washington, D. C., an attempt was made by the district health officer, Dr. Wm. C. Fowler, to stop the sale of a paper which contained an attack upon vaccination. It was discovered that this could not be legally carried out, but in lieu thereof, newsboys were prevented from calling that item in the paper, in pursuit of sales.

We have very seldom, even in "fundamentalism," seen anything to approach the bitter intolerance and hatred manifested by orthodox medical men in their publications toward any who venture to disagree with their time-honored theories. There is a considerable

difference noticeable between the reasonably courteous and tolerant attitude of the evolutionist towards the "fundamentalist," and the attitude of the orthodox vivisectionist against those who question his practices—an attitude manifested both in public and in private. (Ref. Dr. Wm. C. Fowler, *Washington Post,* May 2, 1925.)

It has frequently been noticed that those whose beliefs are most baseless manifest the greatest intolerance in forcing them upon others.

THOUGHT?

Mr. Brisbane, in a Hearst paper, remarks regarding the Dayton trial that:

> Good comes out of ANYTHING that makes men THINK. Foolish, fanatic enemies of free discussion that forced the monkey trial on public attention have started an amount of thinking that would worry them were they not mercifully ignorant as to what thinking means and its power.

Mr. Brisbane, however, is unnecessarily concerned. Thought is operative only in the minds of those who think. The persistence of "fundamentalism" to the present day, and the holding of the "animal descent" theory by men having every opportunity for acquaintance with the lack of facts supporting it, indicate that the foundations of the country will not yet be rocked by any undue exercise of the power of thought.

EVOLUTION—PRESENT STATUS OF THEORY

The Tennessee case seems to have served a certain purpose: it has brought into the open the real beliefs of the opposing forces. While we are not particularly concerned with the group of superstitions called "fundamentalism," the evolutionary theories are in a different category; first, because their errors are chiefly by way of being incomplete truths, and secondly, because there is hope for any system of belief which maintains room in its cosmos for the exercise of reason.

Dr. Osborn *(New York Times,* July 12, 1925) explains the present beliefs held by the evolutionists, and betrays unconsciously the chaos which reigns in scientific opinion. For, while almost at the same time, we are regaled on every hand with the ancient cant about man's "ape ancestry," Dr. Osborn states that during the last few years such ancestry has been relegated to the limbo of too hasty hypotheses.

Dr. Osborn evidently concerns himself with an attempt to allay the prejudice of that large part of the public whose pride leads it to disdain any possible animal strain in its blood. His argument is a marked example of special pleading, for while he admits that none of the ape family are anywhere near the line of human heredity, he clings to the belief that man and ape possess a common descent.

Owing to the very type of his development man *cannot descend* from either an ape or an ancestor common to both, but shows his origin from a type far superior to himself. (*Secret Doctrine,* 1888, II, 683.)

It is evident, especially after the most fundamental principles of Darwinism, that an organized being cannot be a descendant of another whose development is in an inverse order to his own. . . . Consequently, in accordance with these principles, *man cannot be considered as the descendant of any simian type whatever.*" (De Quatrefages, *The Human Species.*)

The drawing of a line between the ape and any other form of animal is a mere pandering to irrational prejudice, so far as the effect upon pride is concerned. So long as evolutionists cling to an animal descent of *any* kind, the separation of the ape from the direct line of human heredity is a matter of propaganda, rather than of science.

THE REAL QUESTION

In the eye of Theosophy, which teaches a single life principle as the origin of all existences, and the Brotherhood of all beings as the basic principle of life, the point at issue is that so long as this "ape ancestry" doctrine is held, it blinds the mind to the possibility of another origin for mankind, and bars the way to the correct solution of the entire problem of anthropology—a problem which is not physical, as the evolutionists would have it, but metaphysical.

The mistaken theories of mono-genesis, and the descent of man from the mammals instead of the reverse, are fatal to the completeness of evolution as taught in modern schools on Darwinian lines, and they will have to be abandoned in view of the insuperable difficulties which they encounter. (*S.D.* II, 118.)

Dr. Osborn says:

Every great anthropologic and paleontologic discovery fits into its proper place, enabling us gradually to fill out one after another the great branching lines of human ascent and to connect with these branches definite phases of industry and of art. This gives us a double means of interpretation, archaeological and anatomical. While many branches and links in the chain remain to be discovered, we are now in a position to predict with great confidence not only what these various branches will be like but where they are most likely to be found. (*New York Times,* July 12, 1925.)

A close examination of the family tree shown in Dr. Osborn's article, of the diagrammatic representation in his *Men of the Old Stone Age,* is rather illuminating as to Dr. Osborn's definition of "fitting into its proper place." The cold fact is that discoveries are assigned to geological periods according to their primitiveness relative to previous finds; and that archæological data are assigned dates, and in general made to fit in with previously developed philological and cultural hypotheses.

. . . the Scientists in their anti-clerical enthusiasm and despair of any alternative theory to Darwinism, except that of "special creation," are unconsciously insincere in "forcing" a hypothesis the elasticity of which is

inadequate, and which resents the severe strain to which it is now subjected. *(S.D.* II, 645.)

A detailed proof of this fact would require volumes and be labor lost, since few of those with the training necessary to approach technical details would ever embark upon a serious study of facts as presented by the hands of the profane laity. It is significant, however, that the various diagrams of human descent show not a single link in the direct human heredity, in spite of the endless latitude allowed themselves by archæologists and paleontologists, in giving ages and dates to their discoveries.

Strangely enough, Dr. Osborn, even while admitting the recent destruction of a theory once held as bedrock truth by evolutionists, is quite as positive as of yore in affirming his present theories of human descent to be absolute fact. Seemingly he is quite impervious to any premonition that, just as the "ape ancestry" theory was forced out of court by an accumulation of evidence, so the entire doctrine of an animal descent will be extinguished by a continued accretion along the same line.

WHICH?

Dr. Osborn, along with many other evolutionists, is untiring in affirming that there is no conflict between science and religion. We leave it confidently to the reader to say whether or not the existence of soul in mankind and an individual immortality is not the very basis of all religion—the common denominator of all religions, in fact. This being the case, it is rather amazing to discover (*Science,* May 8, 1925) that Dr. Osborn's theory of evolution contradicts the vitalistic doctrine and that his idea of "creative evolution" is thus really mechanistic. Evidently Dr. Osborn and his fellows believe in a soul in the human body, and in a human body devoid of soul at one and the same time, or they are dishonest with the public. In the former case, this demonstration of the continued existence of "watertight compartments" in the scientific mind, throws no creditable light upon the ability of scientific thought to rationalize mental processes. In the later case the moral basis of action of scientific investigators and propagandists is not a pleasing one. We leave these gentlemen to select their own horn of the dilemma.

UNDERLYING CAUSES

Readers will remember Prof. Bateson's famous confession of agnosticism in regard to the cause of evolution, coupled with faith in the *fact* of evolution. The fact of evolution is generally admitted by thinking people and is taught by Theosophy.

> This is a point on which the teachings and modern biological speculation are in perfect accord. The missing links representing this transition process between reptile and bird are apparent to the veriest bigot, especially in the *ornithoscelidae, hesperornis,* and the archaeopteryx of Vogt. *(S.D.* II, 183.)

A view of the theories seeking to explain the cause of evolution is a picture of pandemonium, with no agreement anywhere. Even a few years ago, when science was far more positive regarding these causes than now, a critical examination would show that each distinct theory maintained stance only by virtue of interminable transmutation, being bolstered up by subsidiary theories until its very roots were lost to view. But the *facts*—within certain regions—are more solidly established day by day. At the present time Dr. Jennings, of Johns Hopkins, *(Washington Post,* July 8, 1925) claims to have been able to study evolution actually taking place under the microscope, and in fact, many transmutations of bacterial forms have been observed by others, but strangely enough, the more positive become the proofs of the fact, the more shadowy and confusing become the problems of cause. Biology finds itself watching a panorama of motion whose substantive energies are more and more *terra incognita.*

> Those 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 come into operation after the *physicalization of the primeval animal root-types out of the astral.* 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 subconscious intelligence pervading matter, ultimately traceable to a REFLECTION of the Divine and Dhyan-Chohanic wisdom . . . Hartmann . . . regards evolution as intelligently guided by the UNCONSCIOUS (the Cosmic *Logos* of Occultism). But the latter acts only mediately through FOHAT, or Dhyan-Chohanic energy, and not quite in the direct manner which the great pessimist describes. *(S.D.* II, 648.)

CONFLICTING EXPERIMENTS

Thus while "natural selection" is an admittedly exploded fallacy, "inheritance of acquired characteristics" is now the crucial point upon which scientific disagreement hangs. The experiments of Prof. Kammerer *(Popular Science,* February, 1924) and Prof. Pavlov (London *Times)* seem to show that such characteristics are inheritable. On the other hand, Prof. Boas, Columbia University, recounts Dr. Weissman's failure to achieve any results along that line, while E. C. McDowell of the Carnegie Institute, and E. M. Vicari, Columbia University *(Science,* March 28, 1924) also find negative results. In this they agree with the results obtained by Dr. Lashley and Prof. Sigerfoos. There have been many other experimenters attempting to settle this question with an equal confusion in results.

Much hope was placed upon the obliging *Drosophilia* fly which came forward with seeming proofs of the mutation doctrine *in actu,* but it now develops that conclusions from experiments upon this fly are very "lop-sided indeed"—besides being contradictory, and it is now beginning to be suspected that the *Drosophilia* was a hybrid species in the beginning, which practically nullifies all the conclusions drawn from observations upon it. This, among other things, leads Prof. Edward C. Jeffrey *(Science,* July 3, 1925) to a rather natural conclusion that the entire theory of mutation is an illusion.

Other peculiarities of mutation have added rather than subtracted mystery, as for instance, a mutative factor in rats dealt with in *Science,* September 28, 1923.

Lack of Continuity

From the beginning it has been impossible to apply any simple and comprehensive material explanation to the problem of evolution. The whole process, as given by paleontologists, shows precisely the peculiarities which would be expected as the result of "cut and try" methods applied by powerful but imperfect intelligence. Thus we learn from Prof. J. E. Duerden *(Scientific American,* November, 1924) that there has been no such gradual development as would be expected from the working of simple, positively acting and continuous physical and chemical process. On the contrary, evolutionary processes seem to arrive at a stage of finality and in that particular line no further change takes place. This is often the case, even with physical developments which are detrimental to their possessor. And, by the way, the possession of such organs has never been satisfactorily explained from any mechanistic viewpoint which we have studied.

> Nor do we find that which ought to be found, if the now orthodox theory of Evolution were *quite* correct, namely, a constant, ever-flowing progress in every species of being. Instead of that, what does one see? While the intermediate groups of animal being all tend toward a higher type, and while specializations, now of one type and now of another, develop through the geological ages, change forms, assume new shapes, appear and disappear with a kaleidoscopic rapidity in the description of palaeontologists from one period to another, the two solitary exceptions to the general rule are those at the two opposite poles of life and type, namely, Man *and the lower genera of being! (S.D.* II, 256.)

The Obstacle

The whole difficulty with which science confronts itself is compounded of a materialistic bend of mind and an inherited fear. To admit intelligence as the moving power behind evolution is naturally repugnant both to the materialist, and to the scientist who subconsciously fears that such an admission would open the gates to the dying superstitions of last generation, with which his predecessors

and preceptors waged such bitter warfare. H. P. Blavatsky, in a single paragraph presented a now verified prophecy and stated the present problem of science.

> It is . . . a mere device of rhetoric to credit "Natural Selection" with the power of *originating* species. "Natural Selection" is no Entity; but a convenient phrase for describing the mode in which the survival of the fit . . . is brought about in the struggle for existence. . . . But Natural Selection . . . "Selection, *as a Power,*" is in reality a pure myth; especially when resorted to as an explanation of the origin of species. It is merely a representative term expressive of the manner in which "useful variations" are stereotyped when produced. . . . The real question at issue is: what CAUSE—combined with other secondary causes—produces the "variations" in the organisms themselves. *(S.D.* II, 648.)

Her solution of that problem as given above will one day be vindicated. So science will discover, whenever it can bring itself to consider the hypothesis that all forms are illusionary, and that the only reality is the indwelling consciousness, which is of the same essence in the electron and in the highest being known to man. When it is admitted that life and its processes are endless and unbroken, and that nothing else in reality exists, some glimpse will be obtained of the infinite possibilities of that life, and it will be understood that the human race is only a link in a chain which reaches into the infinitudes of Universal Consciousness by unbroken contact between links existing from the very inanimate matter under foot to certain Beings unknown to or scorned by Science. But the proof of these Beings is obtainable *intellectually* by whosoever can bring himself to study Their work with unprejudiced mind; and is obtainable *practically* by anyone willing to follow the path pointed out by Them, and to follow it without deviation or shadow of turning.

THE WISDOM OF IGNORANCE

A correspondent to the *Washington Post,* (G.R.T.) says that "Morality can be taught without any reference to heaven or hell, or a retributory deity. It may be based on common sense and duty. Anything superior to that is all guesswork; nobody knows, and one man's guess is as good as another's, and all are equally valueless."

It is one of the paradoxes of human nature that while agnosticism is usually the product of rationalism, the agnostic mind often glides into the most irrational of attitudes. It is safe to say that "G.R.T." has only a rather sketchy knowledge of the actual history of Christian theology, whose follies, it is equally safe to say, had much to do with his present state of mind. Far less, one would venture, has he ever studied Buddhism, Zoroastrianism, Brahminism, or any one of the world's other important religions. He admits he does not know. Because he does not know, no one else knows, and thus his own ignorance is made the basis for judging the wisdom of the world's sages.

Were he to embark upon an intelligent study of comparative religion, along the lines laid down by H. P. Blavatsky last century, he would discover that a single doctrine was promulgated by the founders of *all* the world's religions and that the irrationalities and self-confessed nescience of theology were in every case later added by interested parties. For "Ignorance created gods, and cunning took advantage of opportunity." From this perception he might arrive at a certain curiosity regarding such invariance of doctrine among great geniuses, separated by vast gulfs of time, space, and race. From that it would be only a step to a speculation as to whether this ancient doctrine might not be founded on ***knowledge***, and not on faith—especially as it is the only one which ***works***.

Agnosticism of the prevailing type is a more inveterate foe to spiritual advance than is the most abysmal bigotry, for at least the bigot acts, while the agnostic only drifts; and the man who does evil, thus placing himself beneath the blows of a retributive fate, achieves a certain stimulation of the mind and soul within him. The case-hardened agnostic is a devotee of stagnation and a disciple of destruction by inertia.

THE UPRISING IN TRIPOLI

The success of Turkey under Kemal Pasha has strengthened the Pan-Islamic movement. This is chiefly evidenced in the war Abdl Karim is waging against the French, and at last comes the news of the rising of 700,000 Sennusis in Tripoli against Italy. This was fully expected by all real students of the true problem of the Near East and of Islam. The story of the birth and growth of the Order of Sennusis is of great interest to the student of Theosophy, who has an equal interest in the important problem of the relationship subsisting between Islam and Christendom. The uprising in Tripoli and the events likely to follow should be studied from the world, not only from the European point of view. We therefore recommend our readers to peruse the article entitled "The Woes of Turkey," printed in this Magazine for January, 1923, together with the Turkish Effendi's noble letter which follows it, the former article making mention of the Order of Sennusis and their work and plans.

THE HOUSING PROBLEM

A few weeks ago Mr. Ramsay MacDonald, the premier of the late Labor Government in Britain, speaking of the housing problem said that, however successful they might be in political and industrial conflicts, riches without beauty is poverty and possessions without spiritual content is starvation; that it is not man's body that requires a habitation but man's mind and soul; that architects should put beauty into their streets and inspiration into their houses, their duty not being done by providing merely shelter.

While it is fully recognized that outer environment affects substantially our well-being, we doubt if our culture and civilization

recognize the power of feeling and thought, of soul-energy which through ignorance, and especially false knowledge, deranges the harmony of Nature, making the beautiful ugly and transforming rhythm into discordant notes. The law of demand and supply is not merely an economic operation; it works also in the moral world, an aspect of the fundamental law of Karma. If our houses are deficient so are our bodies, and for the same reason—lack of knowledge of the nature of the Dweller in the body. It is not a fantastic conclusion to draw that the deficiency and the insufficiency of houses will be finally and fully remedied only when the problem of the soul's home, the living temple of the body, is in process of being solved. Today men and women worship in temples of stone and iron, while they desecrate the temple of the human body, only one of its reactions being the phenomenon of badly housed populations.

GOLF AND RELIGION

The First Congregational Church, of Flushing, New York, now provides a "golfers' special" service three hours before the regular service, and there was a surprisingly large attendance at the innovation thereof; which leads to a prediction that this system will prove popular and lead to similar services in other cities.

A commentator remarks that "Golf is admittedly a pastime that makes for health. It stimulates the mind and makes one better able to understand and accept the teachings of religion. The 'golfers' special' services ought to be a good thing for both the golfers and the church."

One is tempted to inquire as to how a stimulation of the mind could result in a tendency to accept religion of the church variety. In fact, the best move toward such acceptance would seem to be complete removal of the mind; and seldom has anything particularly ecclesiastical been observable about the language usually spoken upon the golf course.

Persiflage aside, it would seem that the church mentioned has solved a problem which has been the bugbear of Christian clergy and laity alike for nearly 2,000 years; namely, how to enjoy the "benefits" of religion without having one's pleasures interfered with.

LEGAL IRONY

The Oregon School law, eliminating sectarian schools, and enforcing secular education for all children, has been destroyed by the Supreme Court. Approval of this, according to the *Literary Digest*, is practically unanimous. "A new Magna Charta for the integrity of family life," "a decision against tyranny," "a triumph for the rights of minorities," "a victory for freedom of education," "a crushing defeat for bigotry," "a bulwark against the tyranny of the majority."

Justice McReynolds, in writing the decision, says: "the child is not the mere creature of the State." Implicit and explicit in his decision is the doctrine that the child *is* the mere creature of the parent, a small animal with no more rights against parental ownership than any kitten or puppy.

Whatever State shortcomings may be—and they are legion—they can never equal the shortcomings of a vast percentage of the parents, nor can any disaster accruing to the child mind equal the poisonous delusions with which that mind can be and is stuffed in sectarian religious schools.

Anent this law there has been from the beginning much prating about the rights of parents. We have yet to hear many voices raised for the only rights which count in the matter—the rights of children to grow up with minds as free as possible from the manifold erraticities of their parents. We have yet to see anyone, outside of the Theosophical area, advocate a system of education whereby a child shall be taught to regard all creeds with an equal and impersonal mind and to choose among them as seems to him fit, when his mental majority is reached.

The Mills of the Gods

The Theosophical Movement was founded primarily to further the Universal Brotherhood of Mankind. This object was and is regarded with patronizing approval by the world at large, as an ideal for sentimental souls to dream upon. But who considers it either necessary or practicable in application? Nevertheless that object is not a catch-word nor is it an idle dream—unless the world's ultimate salvation is to be considered a dream.

Not only its practical value, but its absolute necessity, are shown at this writing by the situation in China. The "yellow peril" seems in a fair way to objectivize itself at last, and if it becomes a reality, upon whom rests the blame? Upon Western greed, Western pride, and Western brutality. But an unexpectedly hopeful feature is visible in the turmoil: the fact that Western writers and thinkers recognize the true cause of the trouble, a phenomenon undreamable ten years ago.

A writer in the San Francisco *Chronicle,* June 14th, says:

> The cause that really produced the present situation in Shanghai was the same cause that produced the Boxer movement in 1900. The blame for the present trouble in Shanghai is laid on the Chinese people by foreigners, as the blame for the Boxer movement was laid on the Chinese government by the Western nations. . . .
>
> The foreign nations have laid the wind in their treatment of China and are now beginning to reap the whirlwind. The agitations in China to-day against the foreign nations are but a foretaste of what is in store for the future. . . .

They are vividly awakened to the injustice China has suffered from the very beginning in her relations with the outside world: they have studied the history of these relations and the more they study the more indignant they become and the hotter their blood boils. They realize that the foundation upon which the Western nations carry on their intercourse with China is "might makes right," and that "the weak have no right in their relation with the strong."

MEA CULPA

David Lloyd George, the Briton, is in a position to know the cause of Chinese conditions, since his nation has played a premier part in bringing them about. He says:

The Chinese are the most pacific nation in the world. Their religion is as pacifist as the Christian religion—with this difference, that the Buddhists believe in and practice the doctrines of their faith. The Buddhist faith, whose chief commandment is "Thou shalt not take life," is holding back the Chinese even now from a resort to arms, but just as the Christians broke away from the teachings of the early Church, so the Chinese may break away from Buddha, if the provocation and temptation become too great. . . .

So, the Chinese, being, for all their culture and profound wisdom, but human beings, are now being scourged by events in the same direction. That great mysterious race of the East may move more slowly than the West but they move in spite of what the complacent priests of modern civilization may say. The modern Chinese has been vitiated, too, by the West. To state frankly, his ideals and his outlook have not gained by what he has learned of Western civilization. When Europe goes East, she has a habit of taking with her the worst elements and introducing them insolently into Eastern life. . . .

If China has been driven into warlike methods, who is responsible but the West? Britain and France, first of all, bullied the Chinese and bombarded their ports, because they refused to take opium. Poor China is now threatened because it is taking too much. . . .

She may be forgiven for believing that the foreigner has no more right to take part of her territory, whether it be Shantung or Wei-Hai-Wei, or Hongkong, than she has to claim California or British Columbia.

Mr. Lloyd George's remarks are all the more pertinent, because that very missionary insolence, which has done so much to antagonize the friendly and pacific East, is founded on a claim for the superiority of Christianity: a claim neatly, if perhaps unconsciously, disposed of by Mr. George's words. The plain fact is that Buddhism and the other peaceful creeds of the East have been the safeguard of the Western despoilers from the very beginning. That safeguard is being slowly but surely broken down by Occidentals. The Occidental weapons are two: continual religious propaganda and the setting of a brutal example little short of barbarism. Heaven help the Western world when the missionary objective, demolition of the Eastern faiths, shall have become a reality!

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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