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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

THE THEOSOPHICAL MOVEMENT
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AND ARYAN LITERATURE

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(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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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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Through information, digging, and casting aside the stones, a treasure may be found, but not by calling it to come forth. —CREST-JEWEL OF WISDOM.

THEOSOPHY

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A NEW DEPARTURE

AT THE close of the first half of the centenary cycle of the Theosophical Movement, there must needs be present in the world disintegrating and disruptive forces, whatever be their guise—forces that would annihilate the Tree watered by the compassion of the Masters and the sacrifice of companions, if they could. But, powerless they are, in truth, because there have been in the last score of years the defenders of the Message—defenders of the name and works of H.P.B. and Mr. Judge; because, while those defenders have lifted their voices boldly in the world, they have at the same time silently sheltered and nurtured, away from disputes and assertions, a new growth—new learners of philosophy and ethics—defenders-yet-to-be of the Truth, of the Noble Ones of all times and climes.

And so, as the cycle moves on into the territory of new generations, this Magazine deems it fitting to open its columns to the purposes of Theosophy School, and to welcome as its readers future helpers, future doers of the task now performed by those whose help and guidance must one day cease until a new Day. That these columns aid in making better, abler servers—more worthy bearers of the Great Responsibility than the present editors, is their ardent wish.

Henceforth, then, under the caption of "Theosophy School," will appear each month the record of such talks as are given at the weekly sessions of Theosophy School. To children not enrolled, some point of contact will thus be afforded with the bands of young people who are studying together The Eternal Verities; while those in the School will find new lessons, or new ways of looking at those truths which are never old. Not by new signs and wonders does the growth of the Theosophical Movement proceed, but by its understanding, and by the ever-widening range of new applications for which the Message provides. The "old" Message must prove the new. That which is to be in the last quarter of the century will show itself again to those then on the scene as the knowledge theirs in former births.

FIFTY YEARS AGO

FIFTY years ago in November the Theosophical Movement of the century, started at the residence of H. P. Blavatsky in Irving Place, New York City, was publicly inaugurated in Mott Memorial Hall not far away. In the opening number of this our fourteenth volume it is desirable that we consider, in the light of past events and achievements, our future work. The closing of the semi-centennial cycle suggests a stock-taking, an examination of account-ledgers, and the natural outcome of such a procedure, the producing of a forecasting budget till the year 1975. If this examination is to prove useful and beneficently practical it must be undertaken in a strictly impersonal way; and what can be more practical and impersonal than the use of the very Law of Cycles in considering the past fifty years and the five decades that lie in front?

The first real expression of the Movement was *Isis Unveiled*. It affirmed that "we are at the bottom of a cycle and evidently in a transitory state"; to arrest the growth of the sickly and deformed child of "To-Day born of brutal Yesterday," the voice of the Movement was to be raised for spiritual freedom and a plea made for enfranchisement from all tyranny, whether of science or theology.

That "To-Day" is already yesterday. H.P.B.'s twenty years of unceasing labour of love *has* freed not only her true pupils and followers from the tyranny of churches and temples as well as of Royal Societies, but it also has freed in a substantial measure the mind of the race. Humanity is not so much under the dominance of bigotry as it was when she started her mission of mercy. Her prophecy that between "1888 and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow" has been fulfilled. The 19th century materialism *is* dead. She further predicted the discoveries, archeological and geological, and of the remains of ancient civilizations more advanced and glorious than ours. This too has come true. We are now at the dawn of a new era, when reaction from an over-dependence on our own boasted culture and learning is taking place and in every sphere is heard the cry—back to the ancients, to the enlightened eras of yore.

The first thing we should note is that this stupendous change in human thought is not achieved by any Theosophical organization but by Theosophists, foremost among them H.P.B. herself. Not did the T.S., which she helped in founding, produce this result; in proportion as Theosophy was utilized by the T.S. did the latter share in the grand task. The Society's failure was commensurate with its failure to spread broadcast the Message of Theosophy which the Masters gave through H.P.B. In her very life-time the struggle between the will of the philosophy to ensoul the Society and the

desire of its officers and members to interfere with that task produced more than one schism. Tenaciously sticking to the Truth H.P.B. warded off the onslaughts made on the principle that Theosophy was the Living Soul and the Society was subservient to it. Following her example certain Theosophists did the same, notably among those very few was W. Q. Judge. After H.P.B.'s death in 1891 he fought the great battle to maintain the integrity of that principle; those who had the heart to perceive followed him out of the parent T.S. which proved false to the Message and Mission of H.P.B.

If H.P.B.'s work and example afford us the lesson that the regeneration of the world in this cycle lay in Theosophy, not in any Society, Mr. Judge's labour and sacrifice teach us the mighty lesson of strictly holding to the Lines laid down by the Masters through her. Various are the organizations today which claim to be the true body brought into being by H.P.B. in 1875. The fact is that whatever the name the body assumes or arrogates is of little consequence; the nature of its soul-activity stamps on each its true name. Such activity has to be impartially examined, with malice towards none, with charity for all, but withal with courage born of honesty and knowledge born of the study of the Philosophy of the Masters as They recorded in black on white through the hand of H.P.B. That body, organization, association, society or lodge which has remained true and faithful, without the shadow of a turning, to the recorded message of H.P.B., not taking away a single jot from it, not adding a tittle to it, not altering a word of it, and whose associates, fellows and members study, practise and promulgate *its* principles and teachings in their integrity, is the true light-bearer of the Wisdom of the Masters in this era. Important as this has been in the cycle which is closing, more vital will it be in the next decades.

The influence of H.P.B. is growing. Many frauds and charlatans will trade on the stolen property of H.P.B.; more numerous persons will be the prey of their own psychic glamour who, using the name of Theosophy but more especially the knowledge of its philosophy, will twist the great impersonal and universal truths to suit their narrow personal ends. During the last thirty years, and especially during the last ten, this has been taking place. But more widespread will be this tendency in the coming cycle. Every true Theosophist will need sufficient knowledge to detect and expose the robbery of the one and the egotism of the other. If the Theosophist will need adequate knowledge to dethrone error arising out of the present, it will also be required to perceive the damage done to the Sacred Science in the past. The cycle of psychic awakening which is upon us is coincident with the cycle of unearthing of past achievements. From the sandy tombs of the past will arise the Soul of ancient Theosophy, but side by side with it will march in our midst the shells and spooks

of bigotry and of pseudo-Theosophy of old. Corrupters of Theosophy and usurpers of its authority worked their havoc in the past as they do today. The student of the next immediate cycle will have the opportunity to undo the sins of spoliation of the past and to credit the true Theosophist of old with his just due; he will be able to vindicate calumniated but glorious reputations. Will the opportunity find him ready—not only in his earnestness and devotion, but well equipped with knowledge?

As a reformer, H.P.B. endeavored to shatter the hard idols of science, theology, spiritualism, and succeeded in a great measure. That was only a minor portion of her work. She established the brotherhood of knowledge; she proved the existence of a Universal Philosophy from the remote past, and affirmed that the study and acceptance of the tenets of the Wisdom-Religion of old will make of warring humanity a united brotherhood. In place of belief she recommended knowledge, and for blind-faith she offered the Religion of Responsibility. Universal Brotherhood of humanity can be demonstrated in this yuga through a nucleus only. Such a nucleus is to be formed by students of the Wisdom-Religion, knowers of its doctrines, who *knowing* would apply and practice its tenets in their daily vocations. She warned against making Theosophy a creed to be believed in and its Masters Gods to be appealed and prayed to.

Therefore will the Theosophist need the true liberal mind at the same time that he will need to hold firmly to the Lines laid down. In the coming cycle we will need the strength to fight blind-belief in our own midst, the tendency to believe in, rather than know, the philosophy; the tendency to get help from the Masters rather than render help in Their work. The coming cycle will suffer from the Karma of the closing one in which the manufacturing of "chelas" and "initiates" has been so much to the fore. While the existence of the Lodge of Masters and the Path thereto are facts, the necessity, more in the future than in the past, for the service of humanity is greater. The wide and persistent propaganda on behalf of the Teachings of Theosophy, pure and unadulterated, has to be carried on. Efforts have to be made to wipe away the filth heaped on the very name of Theosophy; also to popularize its tenets for all classes, especially the masses. Not only the doctrines of Reincarnation and Karma are to be propagated, but those of Immortality and Divinity of every human soul and *thus* of the *spiritual* brotherhood of mankind. To these must be added the teaching about the inter-relationship subsisting between the various component parts of the whole of Nature, Nature throbbing with Life which is sacred and holy. And last but not least, of the Spiritual Service of Humanity with the specific purpose of helping the true Helpers of the Race—the Masters of the Wisdom.

Amid the crash of our boasted civilization, adversity and penury will drive classes and castes to some kind of union; nations and races will endeavour to co-operate; communities and creeds will try to fraternize. Such signs are even now becoming visible. A certain danger awaits us in this. Union and harmony between two or more groups of misinformed or misguided individuals of different continents is very dangerous in its power to influence the mind of the race Thus if psycho-analyst and psychical researcher of the West join hands with the Eastern hatha-yogi; if christian-science and new thought movement make common cause with the old tantrika-worship; if spiritualists and elemental-invokers come together; if the archbishops fraternize with sankaracharyas and the popes with the caliphas;—woe to poor humanity! Who can save it from this terrible and threatening prospect if not Theosophy, the Soul-satisfying philosophy of the Aryans? But the world has never been without Theosophy; it has suffered from the lethargy of Theosophists, as from their egotism. We need students then, students who live the life and not only preach the doctrine. A few days before she laid aside her body H. P. Blavatsky wrote:

> After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, "Be Theosophists, work for Theosophy!" Theosophy first, and Theosophy last; for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can 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.

The Inner Side of Epidemics

How often have powerful clairvoyants and adepts in mesmerism described the epidemics and *physical* (though to others invisible) manifestations which science attributes to epilepsy, haemato-nervous disorders, and what not, of *somatic origin,* as their lucid vision saw them in the astral light. They affirm that the "electric waves" were in violent perturbation, and that they discerned a direct relation between this ethereal disturbance and the mental or physical epidemic then raging. But science has heeded them not, but gone on with her encyclopaedic labor of devising new names for old things.—*Isis Unveiled.*

THE NEBULAR HYPOTHESIS

THE evolutionary nature of the universal flow of things is so evident to the thinking mind of to-day, that proper appreciation of the furore created by such theories as those of Darwin in biology, and Laplace in astronomy, is difficult. Laplace's Nebular Hypothesis encountered as much enthusiasm in scientific circles as it did opposition among the clergy. It presented a plausible solution to the problem of world formation; it was in accordance with evolutionary thought, and essentially simple in principle. In those days it had the added advantage of ability to strike a serious blow at theology, scientists then being fully as eager to prove theology wrong as science right.

Laplace's hypothesis limned a picture of the progressive separation of the units of the solar system from a cooling and coalescing nebula, and pointed out the steps in the development of sun and planets from a chaotic *plenum* of blindly careering gaseous atoms. Thinkers of the Haeckelian type of mind, who thought to reduce all phenomena to a series of balances between the blind forces of matter, hailed it with joy as eliminating the necessity of a creator. "God has become a useless hypothesis," exclaimed one philosopher; and so there took form in the scientific mind, a chain of development reaching unbroken from primordial fire mist to the complexity of the human brain; an evolution propelled by unknown forces within the atom; designed and directed by blind chance. Thus intra-atomic forces superseded "creator" and "creative purpose." These forces were said by such as Haeckel to be unknown and essentially unknowable, therefore outside the scope of human interest. But fortunately for human thought, those inner potencies have obtruded themselves upon human experience, and in so doing, sent the tower of materialistic thought into the dust.

Throughout the latter part of the 19th century and the first years of the 20th, the hypothesis of Laplace reigned as supreme in astronomy, as did Darwin's theory in biology: and was one of the questions with which H. P. Blavatsky had to deal in sowing the seeds of the venerable Aryan science in the soil of Western materialism. She said:

> The nebulae exist; yet the nebular theory is wrong. A nebula exists in a state of entire elemental dissociation. It *is* gaseous and—something else besides, which can hardly be connected with gases, as known to physical science; and it *is* self-luminous. But that is all. The sixty-two "coincidences" enumerated by Professor Stephen Alexander . . . may all be explained by esoteric science; though, as this is not an astronomical work, the refutations are not attempted at present. . . .
>
> Another of the fallacies from the Occult standpoint, which are embodied in the modern theory as it now stands, is the hypothesis that the

planets were all detached from the Sun; that they are bone of his bone, and flesh of his flesh; whereas, the Sun and planets are only co-uterine brothers, having had the same nebular origin, only in a different mode from that postulated by modern astronomy. *(Secret Doctrine,* 1888, Vol. I, 588.)

While few will be found to deny "the magnificent audacity of this hypothesis," it is impossible not to recognize the insurmountable difficulties with which it is attended. Why, for instance, do we find that the satellites of Neptune and Uranus display a retrograde motion; that, in spite of its closer proximity to the Sun, Venus is less dense than the Earth? Similarly, the more distant Uranus is more dense than Saturn? How is it that so many variations in the inclination of their axes and orbits are present in the supposed progeny of the central orb; that such startling variations in the size of the planets is noticeable; that the Satellites of Jupiter are more dense by .288 than their primary; that the phenomena of meteoric and cometic systems still remain unaccounted for? To quote the words of a Master: "They (the Occultists) find that the centrifugal theory of Western birth is unable to cover *all* the ground. That, unaided, it can neither account for every oblate spheroid, nor explain away such evident difficulties as are presented by the relative density of some planets. How, indeed, can any calculation of centrifugal force explain to us, for instance, why Mercury, whose rotation is, we are told, only about one-third that of the Earth, and its density only about one-fourth greater than the Earth, should have a polar compression *more than ten times as great as the latter?* And again, why Jupiter, whose equatorial rotation is said to be 'twenty-seven times greater, and its density only about one-fifth that of the earth' should have its polar compression seventeen times greater than that of the Earth? Or why Saturn, with an equatorial velocity fifty-five times greater than Mercury for centripetal force to contend with, should have its polar compression *only three times* greater than Mercury's? To crown the above contradictions, we are asked to believe in the Central Forces, as taught by Modern Science, even when told that the equatorial matter of the Sun, with more than four times the centrifugal velocity of the Earth's equatorial surface, and only about one-fourth part of the gravitation of the equatorial matter, has not manifested any tendency to bulge at the Solar equator, nor shown the least flattening of the poles of the Solar axis. In other and clearer words, the Sun, with only one fourth of our Earth's density for the centrifugal force to work upon, has no polar compression at all! We find this objection made by more than one astronomer, yet never explained away satisfactorily so far as the 'Adepts' are aware." *(S.D.* I, 592-3.)

Laplace was a great mathematician. His doctrine was in accordance with the facts ascertainable at the time—conveniently neglecting those quoted above—and many other discoveries such as those of Helmholtz, Lane, and Ritter had begun to confirm, while elaborating it. Thus there were only a few inconsiderable and unconsidered scientific insurgents in accord with Archaic science. Nevertheless, the science of H. P. Blavatsky has rolled unchecked over a highway paved with the remains of such theories, and the Nebular Hypothesis—is dead.

It was a beautiful idea, and it made a very strong appeal to the scientific imagination during the entire nineteenth century. It was simple; even a layman could understand it; it satisfied somewhat our natural curiosity to know the origin of things; and it was sponsored by a great mathematician. What more could be asked? . . .

"But this theory of a simple decline from a fiery origin to a frigid end, from a thick blanket of warm air to a thin sheet of cold nitrogen, consonant with the current cosmogony as it was, logical under the premises postulated, pessimistically attractive in its gruesome forecast, already in possession of the stage, with a good prospect of holding it—this theory of a stupendous descensus none the less encountered some ugly facts as inquiry went on. It seemed to accord well enough with an ice age *if* the ice age came *only* in the later stages of the earth's history, but it was ill suited to explain an ice age in the earlier geological eras." (Chamberlin, *The Origin of the Earth.)*

The implications of the nebular hypothesis are out of harmony with the history of the earth as revealed by the geological record. Moulton found them to be out of harmony also with the present dynamic of the solar system. For example, the present angular momentum of the solar system is less than 1/200 part of the angular momentum which the system must have had when the ring of Neptune was formed, notwithstanding that the elementary principles of dynamics require that the angular momentum of the system shall be constant; the axis of rotation of the sun is five degrees out of its proper position; when the ring of Jupiter was formed one tenth of one per cent of the mass received 96 per cent. of the moment of momentum; some of the satellites of Jupiter have forward motion, some have backward motion; similarly, with respect to the satellites of Saturn; one of the satellites of Mars has a shorter period of revolution than Mars' period of rotation; similarly, the period of the inner ring of Saturn is shorter than Saturn's period of rotation; the high eccentricities and inclinations of the orbits of Mercury and the asteroids are unexpected. There are other objections, but these are enough. It is abundantly evident that the nebular hypothesis of Laplace does not tell the true story of how our planetary system was formed: both astronomy and geology cry out against it and demand that a new story of its birth shall be told. (Prof. W. D. MacMillan, *Science,* July 24, 1925.)

A theory is never dislodged by an accumulation of adverse facts, but accepts a forced resignation only at the hands of another and more satisfactory theory—thus showing that now, as in the days of H. P. Blavatsky, theories tend to show greater strength than facts. Thus another doctrine has little by little replaced the Nebular Hypothesis: namely, the planetesimal hypothesis of Moulton and Chamberlin, which teaches a very different origin for the solar system, though in its frame is plainly visible the vestigial characteristics of its predecessor.

As the matter stands at present, the planetesimal hypothesis of the origin of the planetary system has a clear field, since no other adequate hypothesis is in sight. *(Science,* July 24, 1925.)

Theosophists of the present day are afforded the inestimable privilege of watching the overthrow of such theories as the nebular

hypothesis, and others which contradicted Theosophical science, and have since vanished; but with us still, among others, is the planetesimal hypothesis, immensely nearer the doctrines of Archaic science than that of Laplace, but in its incomplete form unable to stand alone and fated to radical revision or destruction. What then is the *modus operandi* of the formation of the solar system?

> Everything in the Universe follows analogy. "As above, so below;" Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. *(S.D.* I, 177.)

To say that the birth of a planet follows the same steps as the birth of a human being is only to court the derision of modern science. To further add the key which makes the statement both comprehensive and scientific; namely, an enduring spiritual principle behind and within every temporary manifested form, is only to add to the impossibility of acceptance, rather than the reverse; so that for the time being, we needs must write for the Theosophical student, who will find in this teaching whatever he is entitled to, by his stage of intuitional development and self-won freedom from the bonds of conventional and materialistic thought.

ANCIENT SCIENTIFIC KNOWLEDGE

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. But who of our scientists would consent to lose his precious time over the vagaries of the ancients. Notwithstanding proofs to the contrary, they not only deny that the nations of the archaic periods, but even the ancient philosophers had any positive knowledge of the Heliocentric system. The "Venerable Bedes," the Augustines and Lactantii appear to have smothered, with their dogmatic ignorance, all faith in the more ancient theologists of the pre-Christian centuries. But now philology and a closer acquaintance with Sanskrit literature have partially enabled us to vindicate them from these unmerited imputations. In the *Vedas,* for instance, we find positive proof that so long ago as 2000 B.C., the Hindu sages and scholars must have been acquainted with the rotundity of our globe and the Heliocentric system. Hence, Pythagoras and Plato knew well this astronomical truth; for Pythagoras obtained his knowledge in India, or from men who had been there, and Plato faithfully echoed his teachings.—*Isis Unveiled.*

ANCIENT LANDMARKS

The Secret Doctrine is the common property of the countless millions of men born under various climates, in times with which History refuses to deal, and to which esoteric teachings assign dates incompatible with the theories of Geology and Anthropology. The birth and evolution of the Sacred Science of the Past are lost in the very night of Time. . . . It is only by bringing before the reader an abundance of proofs all tending to show that in every age, under every condition of civilization and knowledge, the educated classes of every nation made themselves the more or less faithful echoes of one identical system and its fundamental traditions—that he can be made to see that so many streams of the same water must have had a common source from which they started. What was this source? If coming events are said to cast their shadows before, past events cannot fail to leave their impress behind them. It is, then, by those shadows of the hoary Past and their fantastic silhouettes on the external screen of every religion and philosophy, that we can, by checking them as we go along, and comparing them, trace out finally the body that produced them. There must be truth and fact in that which every people of antiquity accepted and made the foundation of its religions and its faith. *(Secret Doctrine,* Vol. II, p. 794.)

The study of the hidden meaning in every religious and profane legend, of whatsoever nation, large or small—pre-eminently the traditions of the East—has occupied the greater portion of the present writer's life. She is one of those who feel convinced that no mythological story, no traditional event in the folk-lore of a people has ever been, at any time, pure fiction, but that every one of such narratives has an actual, historical lining to it. *(Secret Doctrine,* Vol. I, p. 303.)

IN GIVING her Message to the world H. P. Blavatsky reiterated the fact of the existence of a body of knowledge universal and ever-present. She did not stop with this assertion but proceeded to demonstrate its veracity. There is no better proof of her spiritual profundity and wisdom than the manifestation of her power to discern the true from the false; of her capacity to put together the beautiful gems in a perfect piece of jewelry, rejecting the ugly with which the world of human thought is adorned; of her faculty to show what evil is and how good can supplant it in the moral universe. Of all her phenomena this one was the most marvellous—the presentation of a practical philosophy of life, not new but old, to be found in the literature, sacred and secular, esoteric and exoteric, of every land and every era.

H.P.B. performed her varied phenomena for the edification of those who surrounded her. Most of them entertained themselves with these "psychological tricks;" very few indeed gained the instruction they conveyed. Unfortunately this is true also of the most marvellous phenomenon she ever produced. Only a limited number have concerned themselves with the presentation of Theosophy, in

different climes and ages. This is one reason why Theosophy is still called a new creed, one of the many neo-isms with which our civilization is running amuck. As students, practitioners and promulgators of the Teachings of the Great Lodge to our century many among us have over-looked our solemn duty to those Predecessors who laboured in Their days and generations as H.P.B. laboured in hers. The mission of those Mighty Theosophists often failed because Their Message got transformed into a creed, religious, philosophic or magical. The well-meaning enthusiasts among the followers of great spiritual teachers are among those responsible for the degeneration which takes shape as a church or a mosque, a creed or a religion. Such a degeneration often starts because the "faithful" followers of the Teacher narrow their examination of Truth to only one channel. Unlike their Teacher who went wide afield, with courage and vigour, seeking Truth wherever and whenever He found it, the followers, out of a sense of false loyalty to Him, refuse to do what He did. Such do not use his teachings as pick and shovel to unearth the gems of other mines and learn by comparison their relative values. The main feature of any creed is the false value it sets and the false meaning it imparts to certain truths. This arises because the power of discretion through adequate comparison, and thus of perception of real values, is not utilised. This obstacle has to be removed if H.P.B.'s Message is not to dwindle into a creed.

Generally speaking, it is among the poorer students of their Teacher's philosophy that the perpetrators of creeds are to be found. The doubters, the shallow critics, the ambitious are failures in the practice of Theosophy; this because of insufficient study. Their lower nature does not gain sufficient purity of perception; but it adopts its own limited understanding and faulty vision as truth. The capacity to weigh and judge their own conclusions and deductions in the light of their own Teacher's philosophy is absent. Thus the luke-warmness of many so-called Theosophists towards the mission and message of H.P.B., would have disappeared if they had compared her pearls with those of others. The message of H.P.B. does not suffer by comparison with that of any Teacher or Prophet; her teachings gain in value and worth when placed side by side with others; the *Secret Doctrine* proves of better content than the *Vedas,* the *Upanishads* and their commentaries; the *Voice of the Silence* can more than stand comparison with the Sermon on the Mount; *Isis Unveiled* has a profounder philosophy than the *Book of the Dead;* the *Key to Theosophy* has better practical wisdom than the *Quran* and the *Bible* put together. For a proper appreciation of the Message of H.P.B., both as to technique-form and life-inspiration, an examination of theosophies of various cycles and cultures is essential.

There is still another thought which should be reflected upon, especially by those who are endeavouring to propagate Theosophy. In our work and life we meet people seeking for an explanation of problems; many of them are honest and earnest and suffer from hastily built mental structures, from preconceptions, from false notions, and the like. Through mental laziness or intellectual narrowness such people often fail to accept Theosophy which is spoken in a language not their own. Of course it is their fault that they will not study Theosophy; but is there not something to be shared by us in that fault? Can we familiarize ourselves with their language and speak it as far as possible to arouse interest, to awaken understanding, to deepen perception? Can we who have come out from among them and become separate help others to do likewise by speaking their tongue—be it of science, of religion, of art, of letters?

If we are following in the footsteps of our Predecessors, then the forms in which They cast Their Teachings ought to be subjects of study for us; if we are to *know* and not only believe that Theosophy and Its Light-Bearers are ever in the world and that identity of doctrines subsists, a proper examination of the languages of Theosophy becomes necessary; if we are to help the masses and the classes to recognize Theosophy we have to go with our gospel of H.P.B.'s Message in their midst and help them to destroy their false gods and to worship at the inner shrine of the God within each.

In the coming cycle the task awaits us to continue that work of H.P.B., which figures so prominently in *Isis Unveiled* and the *Secret Doctrine;* and that of Mr. Judge who laboured energetically and wisely to bring to the notice of the West the Theosophy of the ancient East and to that of the East the Hidden Wisdom of the West. In the plan and the programme of the Great Masters the Second Object of the Theosophical Movement demands our thought and reflection.

INDIVIDUALISM

The civilization of today, and especially of the United States, is an attempt to accentuate and glorify the individual. The oft-repeated declaration that any born citizen may aspire to occupy the highest office in the gift of the nation is proof of this, and the Mahatmas who guard the truth through the ages while nations are decaying, assert that the reaction is sure to come in a relapse into the worst forms of anarchy. The only way to prevent such a relapse is for men to really practice the Universal Brotherhood they are willing to accept with the tongue.—*W.Q.J.*

MORAL AND INTELLECTUAL ATAVISM

BETWEEN religion and science there is as little room for choice or compromise as between the upper and the nether mill-stone. Between the urge of the past and the lure of the future the Soul cannot stand still. Because Spirit is said to be changeless it is often thought to be motionless—to stand still in the sense of being fixed, rigid, unevolving. For theosophists this is as great a misconception of Karma, cyclic progression or evolution, as the religionists fall into with their ideas of creation, or the materialists with their modified Darwinian theory. Like the modern novel both are fictions founded on facts. In the end, popular Theosophy must either reconcile religion and science or be absorbed into them.

Between revelation as understood by theologians of all time, and nature as studied by scientists in every age, there never has been, and there never can be, any true reconciliation. At best there can be the alternating supremacy of the one and the other, with transition periods of compromise, of armed truce, of violent hostility.

To fall victim to religion apart from science is illustrated by the state of Europe during the Middle or dark ages. To fall victim to materialism, the physical view of life and nature, is to reproduce the decline and fall of the Roman empire. Both are atavism. They mark the recurrence, in alternating periods of predominance, of the purely psychic and the purely animal principles in the complex constitution of the consciousness called Man.

Very evidently these cycles do not affect all mankind at one and the same time. The necessary corollaries of this truth are many. While humanity as a whole is one, it is none the less divided into great classes or races, in an intellectual and moral sense no less than in that of color and other physical characteristics. And in each race are representatives of all the others. That is to say, highly religious and highly intellectual men are to be found among savages, and the most degraded savagery among highly evolved races.

The sun, the various planets, and their moons, represent physically the differing compositions of the same essential physical elements common, in some degree, to all, but in a more complete perception they represent far more than this. They show forth visually the different and successive stages through which all must pass, or have already passed. In other words, the whole vast cycle of cosmic evolution is visually present at all times—not in any one of the heavenly bodies, but in all of them combined. And dimly shadowed in such terms as nebulae, comets, star-dust, meteoric masses, the ether of space, and the forces of nature, are indices of pregenetic

and post-genetic conditions of other cycles of which the whole evolution of our solar system forms but an episode—one of numberless universes, no two in exactly the same stage, but the most advanced of all, we are bound to believe, embodying in themselves the fruits, whatever these may be, of all the antecedent stages of all the rest.

Applying the same principle of analogy to humanity, and checking it by observation of the correspondences (or laws) of perceived facts, it becomes self-evident that the highest of any existing races embodies all the characteristics of all the lower races, as individuals in any race embody in themselves the entire evolutionary achievements of their particular race. The distinctions of the kingdoms of nature and of the races of men thus assume the aspect of mathematical formulae. The inorganic kingdom of solid matter (itself an evolution of a kind from formless elements) presents an immense variety of forms (substances), every one of which is utilized in the vegetable kingdom, *plus*. The entire characteristic qualities and attributes of the plant world are again reproduced in the animal world, *plus*. And so with the human kingdom, which is composed of the same underived material, plus the derived or acquired characters of all the evolutionary progress in the kingdoms below.

Now, what is this urge and this lure, first in nature as an universality, then in its cosmic stages, then in its kingdoms, then in more and more numerous classes as the march of evolution goes on, until, finally, in the being called man, and his cycle of existence, the whole evolution of the whole of nature is synthesized—*individualized?* For it is indisputable that there is not a process, not a function, not a form, not a power, in all nature but is present in the individual man, used by him, understandable by him, controllable by him.

This urgency, this push and pull inherent in all nature, however manifested and however named, is, theosophically, what is called Fohat, the *power* of the Spirit. In Man it is individualized, and this individualization is what is meant by Spiritual evolution. As yet this individualization of Spirit has proceeded only so far that it is embodied in humanity as a whole, so far as humanity exists within mortal, human consciousness. What will spiritual evolution appear when it is embodied in the individual man?

It has not occurred to any of our scientists that our Sun may represent the perfection of Matter as embodied in the whole physical evolution of this solar system. It has not occurred to any of our theologians that Christ may represent the perfection of intellectual and moral evolution of all humanity. Whether a physical Sun or a spiritual, both are self-luminous, radiant, prototypes of Spiritual evolution universal and individual. Every atom is on its way to be a sun, as every soul is on its way to be a Christ. Spirit and

Matter, Sun and Christ, atom and Soul, but represent potencies and actualities, stages and consummations, in the individualization or evolution of the One Life; Religion and Science but limited, partial and separative perceptions of one and the same Evolution in its spiritual, intellectual, and physical stages, aspects or phases. The individual man must gain the *universal* perception of Self, which Theosophy alone offers. Anything short of this, any attempt to compromise, is *atavism*.

MATHEMATICS OF THE SOUL

Any Kabalist well acquainted with the Pythagorean system of numerals and geometry can demonstrate that the metaphysical views of Plato were based upon the strictest mathematical principles. "True mathematics," says the *Magicon*, "is something with which all higher sciences are connected; common mathematics is but a deceitful phantasmagoria, whose much-praised infallibility only arises from this—that materials, conditions, and references are made its foundation." Scientists who believe they have adopted the Aristotelian method only because they creep when they do not run from demonstrated particulars to universals, glorify this method of inductive philosophy, and reject that of Plato, which they treat as unsubstantial. Professor Draper laments that such speculative mystics as Ammonius Saccas and Plotinus should have taken the place "of the severe geometers of the old museum." He forgets that geometry, of all sciences the only one which proceeds from universals to particulars, was precisely the method employed by Plato in his philosophy. As long as exact science confines its observations to physical conditions and proceeds Aristotle-like, it certainly cannot fail. But notwithstanding that the world of matter is boundless for us, it is still finite; and thus materialism will turn forever in this vitiated circle, unable to soar higher than the circumference will permit. The cosmological theory of numerals which Pythagoras learned from the Egyptian hierophants, is alone able to reconcile the two units, matter and spirit, and cause each to demonstrate the other mathematically.

The sacred numbers of the universe in their esoteric combination solve the great problem and explain the theory of radiation and the cycle of the emanations. The lower orders before they develop into higher ones must emanate from the higher spiritual ones, and when arrived at the turning-point, be reabsorbed again into the infinite.—*Isis Unveiled.*

"THE DUTY OF ANOTHER"

> For the love of heaven do not take any tales or informations from any person to any other. The man who brought news to the king was sometimes killed. The surest way to make trouble out of nothing is to tell about it from one to another. Construe the words of the *Gita* about one's own duty to mean that you have nothing to do in the smallest particular with other people's fancies, tales, facts, or other matters, as you will have enough to do to look out for your own duty.—*W.Q.J.*

MANY students of Theosophy have read this passage from *Letters That Have Helped Me* over and over again. Scarce one but has thrilled to its deep significance, its compelling implications. Scarce one has *advantaged himself* of it.

The mighty truth of this simple, commonplace statement of occultism, the science of human relations, arouses the Knower in every human heart. Its validity is perceived directly. But the personal nature of the student is so continually in the ascendant that this momentary conjunction of *Buddhi* and *Manas* cannot become permanent. It is, and it is not—a flash, and it is gone. Echoes linger for a longer or shorter time, depending upon the strength of the original impression; in most students the reverberation is speedily exhausted.

A Nucleus of Universal Brotherhood will never be effected, it is certain, until some few students, and at last a considerable number of them, are actual embodiments as to human relations of the high attainment implied in this passage. It presents the first essential of Unity; and unity is a greater energy than brilliancy or learning, or any other quality. Unity is a magnet, a mighty potency. It is the lever that will move the world.

> On the day when Theosophy will have accomplished its most holy and most important mission—namely, to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last eighteen centuries, and which every association has hitherto failed to accomplish. (H. P. Blavatsky, *First Message to American Theosophists.)*

Those who study the history of the earlier years of the Theosophical Movement of the Nineteenth Century, now made available through the publication of several authentic books, must perceive that absence of unity was the unvarying cause of the failure of groups, as well as individual students. What was the reason for that lack? "They were psychics," someone will answer. "They were mediumistic," says another. "They were mad for the 'mysterious.'" "They did not study and apply Theosophy." "They

followed 'teachers' instead of a teaching." Many answers can be given—all true, so far as they go.

The underlying source of the lack of unity, however, was something else: the self-same reason for many of the failures of today. The students then were just as virtuous as the students of today—just as well-meaning, just as industrious. Today's crop includes "psychics," "mediums," "mystery-mongers," followers of persons, dilettante Theosophists, literary Theosophists, Christian Theosophists, phenomena hunters, "broadminded" optimists, despairing pessimists—the entire galaxy of old—as well as a quiet, hard-working group of students to whom a Theosophical education and commonsense in Theosophy is the modulus and the goal, and who set the note and hold the lines for the true Movement of today.

The disastrous lack of unity—cause of all failures, then and now, and so apparent now as the passage of years has permitted the relativities to settle into their proper places in the historical background—was due to the fact that the students took "tales or informations" from one to another, gave currency to "other people's fancies, tales, facts."

Let the earnest student of today read over again, with the foregoing in mind, *The Mahatma Letters, The Letters of H. P. Blavatsky, The Theosophical Movement,* and the *Letters That Have Helped Me* of W. Q. Judge. External statements and internal evidence alike will drive home the conviction that it was *gossip* nine times out of ten that caused all the troubles in that troublous sea of human relations. The students apparently were unable to control their tongues, let alone their thoughts! They talked about one another to one another—in letters, in articles, in pamphlets, as well as by word of mouth. They gossiped themselves into the Society and out of it again; they gossiped the Society itself into the mire of outraged public opinion; they gossiped it into pieces—and those pieces into still other pieces. They finally *killed* it: talked it to death, all unknowing that it *was* dead. The *Kama-rupic* remnants of the old Society which still exist, with *Elementaries* for leaders and *Earthwalkers* for ghostly luminaries, are kept in motion because of this same old human tendency—to gossip.

Masters and Teachers alike warned the Members against this continual round of petty personalities to which they lent themselves. By precept, by example, as well as by actual direct interposition more than once, They pointed out the necessity of looking at fellow-students as Souls and Minds, as Units of the Race, not as personalities—and of dealing accordingly with events and the persons concerned with them. It is clear They did all that They lawfully could do—and could do no more. The human mind cannot with impunity be forced; it has to see and know for itself. Suggestion can be made, constructive lines of thought and action indicated; but

the integrity of the human being cannot be violated—"You can't prevent people doing what they can do," as Mr. Judge once phrased it. And so the addicts to the gossip-intoxicant failed to understand, being drunken with their brew. They drank themselves and their "nucleus of a universal brotherhood" to death!

History repeats itself. "The worst foes of all are those of a man's own household." To some minds this statement may appear as a terrible and unwarrantable indictment. It is not that, but a *warning*. The Theosophical Society of old was not broken by anything outside itself; the explosions, oft-repeated, and ultimately fatal, had their genesis within the ranks, as we have seen. It was the all-unconscious foes "of a man's own household" that disrupted the house; the students simply could not let one another and one another's duties alone; they could not mind their own business—sink the personal in the business proper and common to all. The vehicle of the Movement in the outer world of men thus destroyed itself.

Law is Law: like causes produce like results. This is not a new epoch, with a new and wise humanity thoughtfully engaged in making it. This is merely a new day, or phase, of the same old epoch. Human nature is just the same today as it was yesterday and the day before; so is the path of occultism. The cause of every individual student-failure now is always in the student himself—not outside him, though events and persons may appear to conspire in producing that impression. So also with groups of students, lodges, societies, associations of whatever designation.

Could a sincere student, for the moment thoughtlessly indulging his human nature in a sworl of personalities, entertain but for one instant the thought, "I am a foe of my own household": what a turn to the rightabout in thought, will and feeling would that instant take place! The tendency to gossip would at once be checked. Checked once, and it would naturally be checked again—and again and again, until the pernicious habit would be replaced by a constructive one. A new and higher line of personal thinking would be energized, and ever more and more elevated, until an egoic nature would one day replace the human nature as a basis for waking thought and action.

Is it any wonder that some groups of students are unwilling to permit their joint meetings and lodge rooms to become a centre for what are called "social" activities, which are always personal? Is it any wonder they try to preserve that environment intact, as a place to which all may come as Minds and Souls, intent on altruistic study and application? The periodic lifting of oneself to that elevation, which is above the personal, tends to establish in the student a point of view—to help him hold more firmly to it in all the relations of life. Such relations do not become cold and dead when looked at from the higher viewpoint, but glorified, rather. Life is not less

beautiful and interesting, but immensely more so—more wonderful, more purposeful, tremendously more worth while!

What shall Theosophists talk about, then? Shall they go about as ultra-superior people—a trifle cold, somewhat haughty, un-human, or perhaps negative? Or shall they remain silent when the day's Karma brings them together—afraid to speak lest their unruly tongues turn them into "foes?"

Years ago, when Mr. Judge was publishing his magazine, a brief item appeared answering this question. Here is the whole of it:

> When two or three or more Theosophists meet together socially, what should they talk about in the absence of uninterested strangers? It may be said that they should talk like any other people, but this ought not to be the case. The usual worldly custom is to bring up for conversation unimportant matters, often in regard to persons, not infrequently to their detriment, or in regard to transient events, and to discuss these without relating them to permanent and basic principles. Many people talk for the sake of talking, as others read for the sake of reading, regardless of results. But those who know that a "single word may ruin a whole city or put the spirit of a lion into a dead fox" will be more careful of their words. Apart from that aspect of the question, it should be evident that for people who profess to be interested in Theosophy to meet together without discussing it is to fritter away their time and opportunity. To babble out words does not help on the evolution of humanity or inspire any other idea but the natural one that such conversation borders on the idiotic. Nor is there any reason why conversation should not be at once interesting and instructive. It can easily be led into such channels by anyone present. No one has a right to excuse himself on the ground that "the others" would talk gossip, or about clothes or games or similar things; for a few words and, more important still, a proper attitude of mind will at once lead the conversation into the proper channel. And here again any extreme should be avoided. There is a right time and a wrong time for the discussion of games, clothes, food, and so forth, and there is a decided limit to the usefulness of such discussion. Other topics should be dealt with when fellow students are so fortunate as to meet together. They at least should never part without conversing on some ennobling and uplifting subject that will help them in their work and study. To make that a rule would not only insure much positive good; it would insure against much positive harm.

Here is a modulus for those who will receive it. This is "Western occultism"—so simple and so practical that its far-reaching effects are not understood except as one's attention is called to them. Mr. Judge's warning appeared in his old publication in the issue for the month following his passing from that pain-wracked body that had been broken—by gossip! Did the students of 1896 heed it? History gives the answer. They were interested in personalities at the time, seeking a "successor!" A few weeks later some of these "foes of a man's own household" had found one. Disintegration soon set in.

The evidence is writ large and clear. The lesson is convincing. Ignorance of the Law does not excuse the defendant, and this is just, even in spirit, when that ignorance need not have been if ordinary heed to plain suggestions—voiced in simple, unmistakable words—had been paid by those to whom they were delivered. If the students of today, of whom we are some, will but have a care for the *present*—each one clear the weeds from his own path, permitting his neighbor the privilege of unobstructedly cleaning *his* weeds from his own path—all will go well. The future, too, is not our business: the Master's hand is over all. "The Master will look after results." The words of H.P.B. in her *Third Message* are as true, and as truly applicable, today as they were when written in 1890:

> . . . there is a power behind the Society which will give us the strength we need, which will enable us to move the world, if we will but UNITE and WORK as one mind, one heart. The Masters require only that each shall do *his best,* and, above all, that each shall strive in reality to feel himself one with his fellow-workers. It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to *work* for that cause, whether or not we agree as to the exact method of carrying on that work. The only man who is absolutely wrong in his method is the one who *does nothing;* each can and should cooperate with all and all with each in a large-hearted spirit of comradeship to forward the work of bringing Theosophy home to every man and woman in the country.

THE UNKNOWN GOD

Far from us be the thought of the slightest irreverence—let alone blasphemy—toward the Divine Power which called into being all things, visible and invisible. Of its majesty and boundless perfection we dare not even think. It is enough for us to know that *It* exists and that *It* is all wise. Enough that in common with our fellow creatures we possess a spark of *Its* essence. The supreme power whom we revere is the boundless and endless one—the grand "CENTRAL SPIRITUAL SUN" by whose attributes and the visible effects of whose inaudible WILL we are surrounded—the God of the ancient and the God of modern seers. His nature can be studied only in the worlds called forth by his mighty FIAT. His revelation is traced with his own finger in imperishable figures of universal harmony upon the face of the Cosmos. It is the only INFALLIBLE gospel we recognize.—*Isis Unveiled.*

TRUE AGNOSTICISM

". . . the unknown, into which no man or mind, however high, can inquire . . ." *(Ocean of Theosophy,* 1893, Wm. Q. Judge.)

"Man, unable to form one concept except in terms of empirical phenomena, is powerless from the very constitution of his being to raise the veil that shrouds the majesty of the Absolute . . . the highest Dhyan Chohan, however, can but bow in ignorance before the awful mystery of Absolute Being; . . ." *(Secret Doctrine,* 1888, I, 51.)

AGNOSTICISM, as the word goes, usually means a flat disbelief in the ability of mankind to achieve actual knowledge in the metaphysical world—and assumes that there is a boundary between the two spheres of being. It is the outcome of a perception of the universal failure of religious systems to furnish demonstrable truths, and is acidified by rancor resulting from centuries of domination by theological ignorance.

Founded upon disillusion and reared in a denial which embodies contempt for the best aspirations of all mankind, agnosticism is self-limiting and a philosophical suicide; its true name is "nescience", and it is a stumbling block to knowledge and a shoal in the channels of progress. Its end is psychical disintegration, a mental paralysis ending in spiritual death.

Nevertheless, at the base of every true religion, every true science, and every true philosophy, is a deep-seated agnosticism of another order. It is an intuitive perception that, however comprehensive the penetrating capacities of mind, there must yet remain behind all manifestation, and therefore beyond all thought, that Causeless Cause, which is the essence of the river of Consciousness rising from our own inner being; that river whose outward-flowing power can be countered by no finite effort. It is only the daring ignorance of religion, and never true philosophy, which purveys to mankind effigies of the Ultimate. But the conceit of the race and the vanities of religion have placed human eschatology upon a false parity with the mystery of the Absolute, and so thought is self-fettered.

Theosophy brought the key to the gyves. When the agnostics in science and religion become disembarrassed of their foreshortened viewpoint and learn to know that the mystery of life and death, the subtle turns of the Karmic way, the channels of birth and rebirth, are realms falling within the scope of human search and human knowledge—as much as ever were the gyrations of the atom or stellar circlings—it will likewise be seen that they are equally far removed from the consideration of first causes.

Thus, as scientists and religionists alike, if they so will, can find in Theosophy the solution to their problems and the synthesis of

their divergences, so the sincere and open-minded agnostic will be enabled to discover that, while truly seeing that the stairway of thought must have a term, he had lost sight of the endless steps which lie between the finite and the infinite. There is no gain to be made in wrangling over the assumed characteristics of a mythical god, but man himself is at hand, and in man reside all the qualities which move all beings everywhere. Being is the dynamic of the Universe and of beings are builded its wheels endlessly rolling—of beings nave, spoke, and rim, each wheel.

MAGNETISM OF IDEAS

Is it enough for man to know that he exists? Is it enough to be formed a human being to enable him to deserve the apellation of MAN? It is our decided impression and conviction, that to become a genuine spiritual entity, which that designation implies, man must first *create* himself anew, so to speak—*i.e.*, thoroughly eliminate from his mind and spirit, not only the dominating influence of selfishness and other impurity, but also the infection of superstition and prejudice. The latter is far different from what we commonly term *antipathy* or *sympathy*. We are at first irresistibly or unwittingly drawn within its dark circle by that peculiar influence, that powerful current of magnetism which emanates from ideas as well as from physical bodies. By this we are surrounded, and finally prevented through moral cowardice—fear of public opinion—from stepping out of it. It is rare that men regard a thing in either its true or false light, accepting the conclusion by the free action of their own judgment. Quite the reverse. The conclusion is more commonly reached by blindly adopting the opinion current at the hour among those with whom they associate. A church member will not pay an absurdly high price for his pew any more than a materialist will go twice to listen to Mr. Huxley's talk on evolution, because they think that it is right to do so; but merely because Mr. and Mrs. So-and-so have done it, and these personages are THE S— AND S—'s.—*Isis Unveiled.*

ATLANTIS RENASCENT

FOR long science scoffed at the tradition of Atlantis, the lost continent of immemorial antiquity which legend placed in the Atlantic Ocean close to the shores of North America and northern South America on the west and, closer still, to southern Europe and northern Africa on the east. But of late years more and more scientists, faced by problems which could only be solved by the theory of such a land, have come to acknowledge its existence.

From the geological evidences, Professor Spence presents the following conclusions:

1. That a great continent formerly occupied the whole or major part of the North Atlantic region and a considerable portion of its southern basin.

2. That in Miocene (late Tertiary—about 500,000 years ago) it still retained its continental character, but toward the end of that period it began to disintegrate, owing to successive volcanic and other causes.

3. That this disintegration resulted in the formation of greater or lesser insular masses. Two of these, considerably larger in area than any of the others, were situated (a) at a relatively short distance from the entrance of the Mediterranean; and (b) in the region of the West Indies Islands. These may be called respectively Atlantis and Antilia. Communication between them was possible by an island chain.

4. That these two island-continents and the connecting chain of islands persisted until Pleistocene times, at which epoch (about 25,000 years ago, or the beginning of the post-glacial epoch) Atlantis seems to have experienced further disintegration. Final disaster seems to have overtaken Atlantis about 10,000 B.C. Antilia, on the other hand, seems to have survived until a much more recent period, and still persists fragmentally in the Antillean group, or West Indian Islands.

It was 25,000 years ago, Professor Spence figures, that the first Atlantean invader set foot in western Europe. Science has long known of these people, although it has refused to call them Atlanteans. It has called them, instead, the Cro-Magnons, because their bones were first discovered near a village of that name in France.

Prof. Spence presents many evidences substantiating his theory, together with details, historical and otherwise, with which we have no space to deal. Among other things, he mentions land-soil, rock, and lava brought up by cable ships, which showed unmistakable atmospheric action—in which he presents a check upon the recently reported finding of volcanic matter by the "Arcturus" Expedition. There is more than a suspicion, by the way, that the "Arcturus," which ostensibly set forth to explore the Sargasso Sea, was really looking for evidence of Atlantis.

At this date there are only a few of the principal Theosophical teachings which have not now been scientifically adopted or adapted.

Is it unreasonable to suggest that under the simplest of logic, a doctrine which becomes verified in its component parts should be accepted as a whole? At any rate, let us compare some *Secret Doctrine* remarks with the above.

> That not only the last island of Atlantis, spoken of by Plato, but a large continent, first divided, and then broken later on into seven peninsulas and islands (called *dwipas)*, preceded Europe, is sure. It covered the whole of the North and South Atlantic regions, as well as portions of the North and South Pacific, and had islands even in the Indian Ocean (relics of Lemuria). (*Secret Doctrine,* II, 405.)
>
> Suffice, then, to us the strong probability that a people, now unknown to history, lived during the Miocene period of modern science, at a time when Greenland was an almost tropical land. *(S.D.* II, 12.)
>
> . . . civilization dates still further back than the Miocene Atlanteans. "Secondary-period" man will be discovered, and with him his long forgotten civilization. *(S.D.* II, 266.)
>
> Another definite statement is this: It is during the so-called Eocene period that the continent to which the Fourth Race belonged, and on which it lived and perished, showed the first symptoms of sinking. And it was in the Miocene age, that it was finally destroyed—save the little island mentioned by Plato. It is these points that have to be checked by the scientific data. *(S.D.* II, 693.)
>
> A race which MM. de Quatrefages and Hamy regard as a branch of the *same stock* whence the *Canary Island Guanches* sprung—offshoots of the Atlaneans, in short. *(S.D.* II, 678.)

And the *Secret Doctrine* speaks of two great islands, Ruta and Daitya, the last continental relics, corresponding both as to age and location to Prof. Spence's "Atlantis" and "Antilia."

> The last serious change occurred some 12,000 years ago, and was followed by the submersion of Plato's little Atlantic island, which he calls Atlantis after its parent continent. *(S.D.* II, 8-9.)

We would give much to be able to quote Prof. Spence more fully and to show how exactly, in almost every respect—except in regard to the age he gives to the Miocene—his findings interlock with the *Secret Doctrine* teachings; but for the time being must rest content with referring readers to his book, "The Problem of Atlantis," which should soon be accessible in the United States.

Prof. Spence shows the close relationship between the cultures separated by the Atlantic Ocean. Paul le Cour, writing in the *Mercure de France,* elaborates further upon these resemblances, tracing the connection between Yucatan and the Spanish Basques, and between Greece and the Central American Mayas. He mentions, incidentally, that Pierre Termier, of the French Academy of Science, was the first scientist to admit officially the existence of Atlantis, supported by undeniable proofs. We would correct Monsieur le Cour to the extent of remarking that other scientists, notably Ignatius Donnelly, from whom H. P. Blavatsky quotes so liberally, long preceded Prof. Termier in that admission. That their courage

sufficed to deprive them of the cognomen, "scientist," is their misfortune and the fault of official science.

A few years ago we referred to a discovery by Col. Bernando de Silva Ramos, of inscribed rocks in the Amazon River, suggestive of a trans-Atlantic emigration. Col. Ramos is now about to publish a description of his findings and to embark upon a tour of the world, explaining and defending them before the various scientific bodies.

The ruins discovered at Las Vegas, Nevada, by Capt. Allan le Baron, show hieroglyphics used in ancient Egypt and Babylon. There was some excuse for Dr. Garrett P. Serviss to deny the existence of Atlantis, in 1917, as he did. In the face of accumulated evidence, little standing ground exists for the bias of Dr. Henry Fairfield Osborn, who denies Atlantis—without any reason so far as we can discover, other than that it does not fit in with his particular evolutionary theories.

In the case of Prof. R. T. Chamberlain, his denial is one of those frequent examples wherein one branch of science conflicts with another; for Prof. Chamberlain says that his studies (read theories) of continental framework, contradict such a doctrine.

The Theosophist, taking his stand with Prof. Macmillan Brown, Capt. le Baron, Prof. Paul Schliemann, Col. James Churchward, Prof. George F. Simmons, Dr. Negris, Dr. Jonathan Wright, Clement Wragge, Frank Burnett, and Dr. W. D. Harris, among others already previously mentioned, can now safely say to Dr. Osborn *et al.,* "You deny Atlantis—nevertheless there it is."

Nothing is more amazing than the manner in which hypotheses, once considered wild fairy tales, frequently need but a decade to establish themselves as orthodox. This is preëminently the case with Atlantis. Another much more startling step is yet to be taken. Obsessed by the pleasing idea of a relatively simple and recent development of the human race, science, exhuming archaic relics all over the earth, unwittingly confuses and identifies civilizations which are in reality separated by æons of time. The realization may soon dawn that Atlantis, upon the verge of acceptance, itself had an ancestor; and that in its Cimmerian background stands the shadowy form of the first human civilization, which antedates Atlantis by a whole geological era. Outside the Secret Records, the lost continent of Lemuria, the prototype of Atlantis, has left but few distinguishable traces. Yet in its day, it reached a really high state of civilization, evolving far beyond the phase in which it founded—on Madagascar—the first city on earth. Lemuria, like Atlantis, is the generic term for a whole world order of races and continents, as is shown by its Cyclopean relics all over the earth.

The French scientist, Dr. Rivet, has presented to the Academy of Inscriptions some very conclusive philological evidences of a con-

nection between the native Australians and the Patagonian and Tierra del Fuegan Indians. This adds itself to the evidence of the marsupial Caenolestes and to the discoveries made by A. C. McKay, F.R.G.S., on the Walpole Islands, and to the resemblances discovered by Prof. W. A. Bryan, of the University of Hawaii.

It is also noteworthy that a pre-historic race akin to the Melanesians and Australians has been discovered in Utah, "of a culture more antique than any heretofore recognized." It will only retard the progress of knowledge a little that scientific opinion sets this culture down as of 2,000 B.C. and considers it to have arrived from Asia by way of Siberia and Alaska. Considering the extreme utility of the topography of the Behring Straits region to those who dislike to consider unpleasant hypotheses, which call for too vast an antiquity of mankind, one is tempted to wonder what the conservatives in science would have done without that convenient conformation.

Prof. Macmillan Brown has long believed in the former existence of a great Pacific continent, a result arrived at by years of personal study, investigation and comparison. He finds evidence not only in Easter Island, but on Ponape and Oleai. He finds that Cyclopean ruins, found in many places in the Pacific, are the same as the structures of the Andes.

> The third Continent, we propose to call "Lemuria." The name is an invention, or an idea, of Mr. P. L. Sclater, who asserted, between 1850 and 1860, on zoological grounds the actual existence, in prehistoric times, of a Continent which he showed to have extended from Madagascar to Ceylon and Sumatra. It included some portions of what is now Africa; but otherwise this gigantic Continent, which stretched from the Indian ocean to Australia, has now wholly disappeared beneath the waters of the Pacific, leaving here and there only some of its highland tops which are now islands . . . *(S.D.* II, 7.)
>
> . . . the Atlanteans were *post diluvian* to the Lemurians, and Lemuria was not submerged as Atlantis was, but was *sunk* under the waves, owing to earthquakes and subterranean fires, as Great Britain and Europe will be one day. *(S.D.* II, 266.)
>
> Lemuria is said to have perished about 700,000 years before the commencement of what is now called the Tertiary age (the Eocene), and it is during this Deluge also—an actual geological deluge this time—that Vaivasvata Manu is again shown as saving mankind (allegorically it is mankind, or a portion of it, the Fourth Race, which is saved); so also he saves the Fifth Race during the destruction of the last Atlanteans, the remnants that perished 850,000 years ago. This event, the destruction of the famous island of *Ruta* and the smaller one *Daitya,* which occurred 850,000 years ago in the later Pliocene times, must not be confounded with the submersion of the main continent of Atlantis during the Miocene period. Geologists cannot place the Miocene only so short a way back as 850,000 years; whatever they do, it is several million years ago that the main Atlantis perished. *(S.D.* II, 313, 314.)

. . . it (Lemuria) stretched, during the Third Race, east and west, as far as where the two Americas now lie, and since the present Australia is but a portion of it, as are also a few surviving islands sown hither and thither on the face of the Pacific and a large bit of California, which belonged to it. *(S.D.* II, 328.)

The *Atlantic portion of Lemuria* was the geological basis of what is generally known as Atlantis. The latter, indeed, must be regarded rather as a development of the Atlantic prolongation of Lemuria, than as an entirely new mass of land upheaved to meet the special requirements of the Fourth Root-Race. Just as in the case of Race-evolution, so in that of the shifting and re-shifting of continental masses, no hard and fast line can be drawn where a new order ends and another begins. Continuity in natural processes is never broken. Thus the Fourth Race Atlanteans were developed from a nucleus of Northern Lemurian Third Race Men, centred, roughly speaking, toward a point of land in what is now the mid-Atlantic Ocean. Their continent was formed by the coalescence of many islands and peninsulas which were upheaved in the ordinary course of time *and became ultimately the true home of the great Race known as the Atlanteans. (S.D.* II, 333-4.)

Taking this prior knowledge given in the *Secret Doctrine,* together with Dr. Brown's evidences, there does not seem to be much in the contention of Dr. Rivet, who thinks that the Easter Island statues are due to the native New Zealanders, or of those scientists who ascribe all connections to trans-Behring migrations. Dr. Brown has more personal familiarity with the Pacific discoveries than any other one scientist.

Certain characteristics of Australia almost make it seem like a fragment dropped, flora and fauna intact, from another planet. Such creatures as its wingless birds, the *platypus ornithorhyncus,* which wears fur, lays eggs, and suckles its young through the pores of its skin, the prevalence of marsupial animals of widely different species, and various other anomalies, set it quite apart from the Western world. It is notable that Australia has never produced a useful plant or animal and that its native growths are so helpless and degenerate that even the earthworms are being wiped out by European forms.

Let us turn once more to the *Secret Doctrine.*

. . . some tribes of the Australian savages. Nevertheless, even these are not descended from the anthropoid apes, but from human fathers and semi-human mothers, or, to speak more correctly, from human monsters—those "failures" mentioned in the first Commentary. The real anthropoids, Haeckel's *Catarrhini* and *Platyrrhini,* came far later, in the closing times of Atlantis. The orang-outang, the gorilla, the chimpanzee and cynocephalus are the latest and purely physical evolutions from lower anthropoid mammalians. They have a spark of the purely human essence in them; man on the other hand, has not one drop of pithecoid blood in his veins. *(S.D.* II, 193.)

Of such semi-animal creatures, the sole remnants known to Ethnology were the Tasmanians, a *portion* of the Australians and a mountain tribe

in China, the men and women of which are entirely covered with hair. They were the last descendants in a *direct* line of the semi-animal latter-day Lemurians. . . . *(S.D.* II, 195.)

Now why has less change taken place in Australia than elsewhere? . . . It is simply because the nature of the environment develops *pari passu* with the race concerned. . . . The survivors of those later Lemurians, who escaped the destruction of their fellows when the main continent was submerged, became the ancestors of a portion of the present native tribes. Being a very low sub-race, begotten originally of animals, of monsters, whose very fossils are now resting miles under the sea floors, their stock has since existed in an environment strongly subjected to the *law of retardation.* Australia is one of the oldest lands now above the waters, and in the senile decrepitude of old age, its *"virgin* soil" notwithstanding. It can produce no new forms, unless helped by new and fresh races, and artificial cultivation and breeding. *(S.D.* II, 197.)

ANCIENT BELIEF IN METEMPSYCHOSIS

There was not a philosopher of any notoriety who did not hold to this doctrine of metempsychosis, as taught by the Brahmans, Buddhists, and later by the Pythagoreans, in its esoteric sense, whether he expressed it more or less intelligibly. Origen and Clemens Alexandrinus, Synesius and Chalcidius, all believed in it; and the Gnostics, who are unhesitatingly proclaimed by history as a body of the most refined, learned, and enlightened men, were all believers in metempsychosis. Socrates entertained opinions identical with those of Pythagoras; and both, as the penalty of their divine philosophy, were put to a violent death. The rabble has been the same in all ages. Materialism has been, and will ever be blind to spiritual truths. These philosophers held, with the Hindus, that God had infused into matter a portion of his own Divine Spirit, which animates and moves every particle. They taught that men have *two souls,* of separate and quite different natures: the one perishable—the Astral Soul, or the inner, fluidic body—the other incorruptible and immortal—the *Augoeides,* or portion of the Divine Spirit; that the mortal or Astral Soul perishes at each gradual change at the threshold of every new sphere, becoming with every transmigration more purified. The astral man, intangible and invisible as he might be to our mortal, earthly senses, is still constituted of matter, though sublimated. Aristotle, notwithstanding that for political reasons of his own he maintained a prudent silence as to certain estoric matters, expressed very clearly his opinion on the subject. It was his belief that human souls are emanations of God, that are finally re-absorbed into Divinity.—*Isis Unveiled.*

A DIALOGUE ON DUTY

THE YOUTH: Tell me, O Sage, why I do not know my present duty—if it may be told to me. In whatever way I look, I see no clear issue; I see no immediacy of obligation.

The Sage: It is because the ways of Karma are inscrutable to thee.

The Youth: But surely I do see that as I am now, as my relations are now, so I have made myself and them from of old-time.

The Sage: It is but speculative knowledge to thee. Thou hast not seen in thyself now the present error that ever builds anew the Karmic disability of thy next incarnation—and of how many more, Alas!

The Youth: Tell me, then, O Sage, wherein thou see'st I lag on the path of duty; wherein I leave undone that I should do.

The Sage: Dear Youth, thou look'st too far away to see thy duty. It lies at hand. Thou look'st for the great responsibilities of proven Souls, while the small plain duties which are thine own are overpassed. To do great duties is to be by natural impulse incapable of failing in the small. Thy gaze fastened on other duties than thine own in other lives hath made thee blind to those that now await thee. Hast thou asked thyself, "Whom and what do I seek to serve?"

The Youth: In my heart I have said, I would serve the Masters.

The Sage: They serve the least of men with joy, as They serve the whole of Nature.

The Youth: But I know not *how* to serve Them.

The Sage: They, be sure, can not tell thee. Thou art in thine own place, and They in Theirs, each with duties as inexorable as those of atom or of Sun. Not even They can tell another Soul its duty, save in Principle and Plan. Nor wilt thou learn, until the small plain duties have been found by thee. Doing those duties in simple faithfulness, thou doest unto Them. Only when duty is done for Duty's sake, as *owed* to the Self of all creatures, will the reward of duties, "higher" to thy mind, present themselves in due and natural order.

The Youth: Thou see'st I am born in a fortunate family where the lowly "duties" are performed for me. Shall I, then, discard these services?

The Sage: Mayst thou not have a duty by that very relation of served and server? Is thy servant treated with consideration and not with arrogance? Dost thou know him, too, as brother, whate'er the difference in caste? Dost thou expect faithful service for *his* sake? Dost thou show grateful appreciation for his ministrations, yet so wisely that presumption grows not forth in his nature? Art

thou able to perform his duties better than doth he, because the light of Manas doth more illuminate thy every act, and so bring his service to higher excellence?

The Youth: I have never thought of duties in those ways! I have taken the relation as did my father before me, as others of the world do see it, too.

The Sage: There is no relation of life and no duty in it which will not yield thee knowledge. First observe, then learn, then teach by example; by precept teach when thou hast found thy duty to all men, the humble as the great, in every duty. Only so is a beginning made to bring all the world to duty.

The Youth: O Sage, I owe thee gratitude. I go with happiness of heart to fulfil the law of Duty.

SYMBOLICAL JOURNEY OF APOLLONIUS

The greatest teachers of divinity agree that nearly all ancient books were written symbolically and in a language intelligible only to the initiated. The biographical sketch of Apollonius of Tyana affords an example. As every Kabalist knows, it embraces the whole of the Hermetic philosophy, being a counterpart in many respects of the traditions left us of King Solomon. It reads like a fairy story, but, as in the case of the latter, sometimes facts and historical events are presented to the world under the colors of a fiction. The journey to India represents allegorically the trials of a neophyte. His long discourses with the Brahmans, their sage advice, and the dialogues with the Corinthian Menippus would, if interpreted, give the esoteric catechism. His visit to the empire of the wise men, and interview with their king Hiarchas, the oracle of Amphiaraüs, explain symbolically many of the secret dogmas of Hermes. They would disclose, if understood, some of the most important secrets of nature. Eliphas Levi points out the great resemblance which exists between King Hiarchas and the fabulous Hiram, of whom Solomon procured the cedars of Lebanon and the gold of Ophir. We would like to know whether modern Masons, even "Grand Lecturers" and the most intelligent craftsmen belonging to important lodges, understand who the *Hiram* is whose death they combine together to avenge?—*Isis Unveiled.*

CHELAS AND LAY CHELAS

Theosophy and Occultism are terms with as definite meaning and applications as the nomenclature and laws of the most exact physical science. They relate to the study, understanding and control of the internal nature of the Student of the Mysteries of all life and being.

In the days preceding our modern physical sciences every community had its empirics, its charlatans and quacks, as well as its honest and well-intentioned if ignorant and misguided devotees of knowledge. More often than not the latter fell victim to the pretensions and roguery of the former. This was true in astrology, in alchemy, in medicine, as well as in religion, and in magic, through long centuries. The whole history of modern science, brief in years, immense in the number of its devoted students, is a tale of practical Occultism applied to physical nature. Not an invention, not a discovery, maleficent or beneficent, has ever been achieved by prayer, by ritual, by reliance on miracle or the offering up of sacrifice to some deity, human or otherwise, infernal or supernal. All that has been gained has been gained by work, by study, by experiment, by observation, by comparison.

Theosophical students, now as in the earlier days of the Movement, are still the victims of their own enthusiasm of ignorance, their own susceptibility to the blandishments of the short and easy path, the promise of quick results and measured progress from day to day, made to them by the thousand-and-one practitioners of the ignoble art of getting something for nothing. They are ready to rush headlong into the laboratory of Nature's arcanum, lay hold on any of her secret apparatus, swallow at a gulp any prescription offered. The price they have paid for entrance is a frightful one—the sacrifice of their common-sense. The price to be paid is still more terrible—the sacrifice and loss of the evolution of the Soul. Fools still rush in where angels fear to tread, never counting the cost, as though their refusal to count made the reckoning less.

For all such students who little know or realize the depths of "human nature," H.P.B. wrote in *The Theosophist,* Supplement for July, 1883, the changeless facts of Chelaship and Lay-Chelaship. It is a warning to the heedless and the selfish, but a benediction, an affirmation, and a promise to all who would take the first step in fitting themselves for the noblest of all pursuits, the study of the Science of Life and the Art of Living.

AS THE word *Chela* has, among others, been introduced by Theosophy into the nomenclature of Western metaphysics, and the circulation of our magazine is constantly widening, it will be as well if some more definite explanation than heretofore is given with respect to the meaning of this term and the rules of Chelaship, for the benefit of our European if not Eastern members. A "Chela" then, is one who has offered himself or herself as a pupil to learn practically the "hidden mysteries of Nature and the psychical powers latent in man." The spiritual teacher to whom he proposes his candidature is called in India a *Guru;* and the real Guru is always an Adept in the Occult Science. A man of profound knowledge,

exoteric and esoteric, especially the latter; and one who has brought his carnal nature under subjection of the WILL; who has developed in himself both the power *(Siddhi)* to control the forces of nature, and the capacity to probe her secrets by the help of the formerly latent but now active powers of his being:—this is the real Guru. To offer oneself as a candidate for Chelaship is easy enough, to develop into an Adept the most difficult task any man could possibly undertake. There are scores of "natural-born" poets, mathematicians, mechanics, statesmen, etc., but a natural born Adept is something practically impossible. For, though we do hear at very rare intervals of one who has an extraordinary innate capacity for the acquisition of occult knowledge and power, yet even he has to pass the self-same tests and probations, and go through the same self-training as any less endowed fellow aspirant. In this matter it is most true that there is no royal road by which favourites may travel.

For centuries the selection of Chelas—outside the hereditary group within the *gon-pa* (temple)—has been made by the Himalayan Mahatmas themselves from among the class—in Tibet, a considerable one as to number—of natural mystics. The only exceptions have been in the cases of Western men like Fludd, Thomas Vaughan, Paracelsus, Pico di Mirandolo, Count St. Germain, etc., whose temperamental affinity to this celestial science more or less forced the distant Adepts to come into personal relations with them, and enabled them to get such small (or large) proportion of the whole truth as was possible under their social surroundings. From Book IV of Kui-te, Chapter on "the Laws of Upasans," we learn that the qualifications expected in a Chela were:—

1. Perfect physical health;
2. Absolute mental and physical purity;
3. Unselfishness of purpose; universal charity; pity for all animate beings;
4. Truthfulness and unswerving faith in the law of Karma, independent of any power in nature that could interfere: a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies;
5. A courage undaunted in every emergency, even by peril to life;
6. An intuitional perception of one's being the vehicle of the manifested Avalokitesvara or Divine Atman (Spirit);
7. Calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions.

Such, at the least, must have been the recommendations of one aspiring to perfect Chelaship. With the sole exception of the 1st, which in rare and exceptional cases might have been modified, each

one of these points has been invariably insisted upon, and all must have been more or less developed in the inner nature by the Chela's UNHELPED EXERTIONS, before he could be actually put to the test.

When the self-evolving ascetic—whether in, or outside the active world—had placed himself, according to his natural capacity, above, hence made himself master of, his (1) *Sarira*—body; (2) *Indriya*—senses; (3) *Dosha*—faults; (4) *Dukkha*—pain; and is ready to become one with his *Manas*—mind; *Buddhi*—intellection, or spiritual intelligence; and *Atma*—highest soul, *i.e.*, spirit. When he is ready for this, and, further, to recognize in *Atma* the highest ruler in the world of perceptions, and in the will, the highest executive energy (power), then may he, under the time-honoured rules, be taken in hand by one of the Initiates. He may then be shown the mysterious path at whose thither end the Chela is taught the unerring discernment of *Phala*, or the fruits of causes produced, and given the means of reaching *Apavarga*—emancipation, from the misery of repeated births (in whose determination the ignorant has no hand), and thus of avoiding *Pretya-bhava*—transmigration.

But since the advent of the Theosophical Society, one of whose arduous tasks it was to re-awaken in the Aryan mind the dormant memory of the existence of this science and of those transcendent human capabilities, the rules of Chela selection have become slightly relaxed in one respect. Many members of the Society becoming convinced by practical proof upon the above points, and rightly enough thinking that if other men had hitherto reached the goal, they too if inherently fitted, might reach it by following the same path, pressed to be taken as candidates. And as it would be an interference with Karma to deny them the chance of at least beginning—since they were so importunate, they were given it. The results have been far from encouraging so far, and it is to show these unfortunates the cause of their failure as much as to warn others against rushing heedlessly upon a similar fate, that the writing of the present article has been ordered. The candidates in question, though plainly warned against it in advance, began wrong by selfishly looking to the future and losing sight of the past. They forgot that they had done nothing to deserve the rare honour of selection, nothing which warranted their expecting such a privilege; that they could boast of none of the above enumerated merits. As men of the selfish, sensual world, whether married or single, merchants, civilian or military employees, or members of the learned professions, they had been to a school most calculated to assimilate them to the animal nature, least so to develope their spiritual potentialities. Yet each and all had vanity enough to suppose that their case would be made an exception to the law of countless centuries' establishment as though, indeed, in their person had been born to the world a new *Avatar!* All expected to have hidden things taught,

extraordinary powers given them because—well, because they had joined the Theosophical Society. Some had sincerely resolved to amend their lives, and give up their evil courses: we must do them that justice, at all events.

All were refused at first, Col. Olcott, the President, himself, to begin with: and as to the latter gentleman there is now no harm in saying that he was not formally accepted as a Chela until he had proved by more than a year's devoted labours and by a determination which brooked no denial, that he might safely be tested. Then from all sides came complaints—from Hindus, who ought to have known better, as well as from Europeans who, of course, were not in a condition to know anything at all about the rules. The cry was that unless at least a few Theosophists were given the chance to try, the Society could not endure. Every other noble and unselfish feature of our programme was ignored—a man's duty to his neighbour, to his country, his duty to help, enlighten, encourage and elevate those weaker and less favoured than he; all were trampled out of sight in the insane rush for adeptship. The call for phenomena, phenomena, phenomena, resounded in every quarter, and the Founders were impeded in their real work and teased importunately to intercede with the Mahatmas, against whom the real grievance lay, though their poor agents had to take all the buffets. At last, the word came from the higher authorities that a few of the most urgent candidates should be taken at their word. The result of the experiment would perhaps show better than any amount of preaching what Chelaship meant, and what are the consequences of selfishness and temerity. Each candidate was warned that he must wait for years in any event, before his fitness could be proven, and that he must pass through a series of tests that would bring out all there was in him, whether bad or good. They were nearly all married men and hence were designated "Lay Chelas"—a term new in English, but having long had its equivalent in Asiatic tongues. 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. In joining the Society and binding himself to help along its work, he has pledged himself to act in some degree in concert with those Mahatmas, at whose behest the Society was organized, and under whose conditional protection it remains. The joining is then, the introduction; all the rest depends entirely upon the member himself, and he need never expect the most distant approach to the "favor" of one of our Mahatmas, or any other Mahatmas in the world—should the latter consent to be-

come known—that has not been fully earned by personal merit. The *Mahatmas are the servants, not the arbiters of the Law of Karma.* LAY-CHELASHIP CONFERS NO PRIVILEGE UPON ANY ONE EXCEPT THAT OF WORKING FOR MERIT UNDER THE OBSERVATION OF A MASTER. And whether that Master be or be not seen by the Chela makes no difference whatever as to the result: his good thought, words and deeds will bear their fruits, his evil ones, theirs. To boast of Lay Chelaship or make a parade of it, is the surest way to reduce the relationship with the Guru to a mere empty name, for it would be *primâ facie* evidence of vanity and unfitness for further progress. And for years we have been teaching everywhere the maxim "First deserve, then desire" intimacy with the Mahatmas.

Now there is a terrible law operative in nature, one which cannot be altered, and whose operation clears up the apparent mystery of the selection of certain "Chelas" who have turned out sorry specimens of morality, these few years past. Does the reader recall the old proverb, "Let sleeping dogs lie?" There is a world of occult meaning in it. No man or woman knows his or her moral strength until it is *tried.* Thousands go through life very respectably, because they were never put to the pinch. This is a truism doubtless, but it is most pertinent to the present case. One who undertakes to try for Chelaship by that very act rouses and lashes to desperation every sleeping passion of his animal nature. For this is the commencement of a struggle for the mastery in which quarter is neither to be given nor taken. It is, once for all, "To be, or Not to be;" to conquer, means ADEPTSHIP; to fail, an ignoble Martyrdom; for to fall victim to lust, pride, avarice, vanity, selfishness, cowardice, or any other of the lower propensities, is indeed ignoble, if measured by the standard of true manhood. The Chela is not only called to face all the latent evil propensities of his nature, but, in addition, the whole volume of maleficent power accumulated by the community and nation to which he belongs. For he is an integral part of those aggregates, and what affects either the individual man, or the group (town or nation) reacts upon the other. And in this instance his struggle for goodness jars upon the whole body of badness in his environment, and draws its fury upon him. If he is content to go along with his neighbours and be almost as they are—perhaps a little better or somewhat worse than the average—no one may give him a thought. But let it be known that he has been able to detect the hollow mockery of social life, its hypocrisy, selfishness, sensuality, cupidity and other bad features, and has determined to lift himself up to a higher level, at once he is hated, and every bad, or bigoted, or malicious nature sends at him a current of opposing will power. If he is innately strong he shakes it off, as the powerful swimmer dashes through the current that would bear a weaker one away. But in this moral battle, if the Chela has one single hidden

blemish—do what he may, it *shall* and *will* be brought to light. The varnish of conventionalities which "civilization" overlays us all with must come off to the last coat, and the Inner Self, naked and without the slightest veil to conceal its reality, is exposed. The habits of society which hold men to a certain degree under moral restraint, and compel them to pay tribute to virtue by seeming to be good whether they are so or not, these habits are apt to be all forgotten, these restraints to be all broken through under the strain of chelaship. He is now in an atmosphere of illusions—*Maya.* Vice puts on its most alluring face, and the tempting passions try to lure the inexperienced aspirant to the depths of psychic debasement. This is not a case like that depicted by a great artist, where Satan is seen playing a game of chess with a man upon the stake of his soul, while the latter's good angel stands beside him to counsel and assist. For the strife is in this instance between the Chela's Will and his carnal nature, and Karma forbids that any angel or Guru should interfere until the result is known. With the vividness of poetic fancy Bulwer Lytton has idealised it for us in his *Zanoni,* a work which will ever be prized by the occultist; while in his *Strange Story* he has with equal power shown the black side of occult research and its deadly perils. Chelaship was defined, the other day, by a Mahatma as a "psychic resolvent, which eats away all dross and leaves only the pure gold behind." If the candidate has the latent lust for money, or political chicanery, or materialistic scepticism, or vain display, or false speaking, or cruelty, or sensual gratification of any kind, the germ is almost sure to sprout; and so, on the other hand, as regards the noble qualities of human nature. The real man comes out. Is it not the height of folly, then, for any one to leave the smooth path of common-place life to scale the crags of chelaship without some reasonable feeling of certainty that he has the right stuff in him? Well says the Bible: "Let him that standeth take heed lest he fall"—a text that would-be Chelas should consider well before they rush headlong into the fray! It would have been well for some of our Lay-Chelas if they had thought twice before defying the tests. *We call to mind several sad failures within a twelvemonth.* One went bad in the head, recanted noble sentiments uttered but a few weeks previously, and became a member of a religion he had just scornfully and unanswerably proven false. A second became a defaulter and absconded with his employer's money—the latter also a Theosophist. A third gave himself up to gross debauchery, and confessed it with ineffectual sobs and tears, to his chosen Guru. A fourth got entangled with a person of the other sex and fell out with his dearest and truest friends. A fifth showed signs of mental aberration and was brought into Court upon charges of discreditable conduct. A sixth shot himself to escape the consequences of criminality, on the verge of detection! And so we might go on and on. All these were

apparently sincere searchers after truth, and passed in the world for respectable persons. Externally, they were fairly eligible as candidates for Chelaship, as appearances go; but "within all was rottenness and dead men's bones." The world's varnish was so thick as to hide the absence of the true gold underneath; and the "resolvent" doing its work, the candidate proved in each instance but a gilded figure of moral dross, from circumference to core. . . .

In what precedes we have, of course, dealt but with the failures among Lay-Chelas; there have been partial successes too, and these are passing gradually through the first stages of their probation. Some are making themselves useful to the Society and to the world in general by good example and precept. If they persist, well for them, well for us all: the odds are fearfully against them, but still "there is no Impossibility to him who WILLS." The difficulties in Chelaship will never be less until human nature changes and a new sort is evolved. St. Paul (Rom. vii, 18,19) might have had a Chela in mind when he said "to will is present with me; but how to perform that which is good I find not. For the good I would I do not; but the evil which I would not, that I do." And in the wise Kirátárjuniya of Bharávi it is written:—

> "The enemies which rise within the body,
> Hard to be overcome—the evil passions—
> Should manfully be fought; *who conquers these*
> *Is equal to the conqueror of worlds.*" (XI. 32.)

THE SECOND DEATH

No astral soul, even that of a pure, good, and virtuous man, is immortal in the strictest sense; "from elements it was formed—to elements it must return." Only, while the soul of the wicked vanishes, and is absorbed without redemption, that of every other person, even moderately pure, simply changes its ethereal particles for still more ethereal ones; and, while there remains in it a spark of the *Divine,* the individual man, or rather, his personal *ego,* cannot die. "After death," says Proclus, "the soul (the spirit) continueth to linger in the aërial body (astral form), till it is entirely purified from all angry and voluptuous passions . . . then doth it put off by a *second dying* the aërial body as it did the earthly one. Whereupon, the ancients say that there is a celestial body always joined with *the soul,* and which is *immortal, luminous,* and *star-like.*"—*Isis Unveiled.*

THE DEATH PENALTY*

Question—As Karma punishes all sins, is it right or desirable that human laws should punish crime by death or imprisonment?

Answer—My individual opinion upon the death penalty is that it is neither right nor desirable that human laws should punish crime by death, but this answer presupposes in the race such a knowledge of proper conduct and a constant practice of the same that every human being is a perfect law unto himself and for all, and that no laws are needed because all know and keep the laws of morality and nature. As, however, men as yet are very imperfect and are struggling to find the right rule of conduct, laws are necessary for evil-doers. Here, then, arises the question whether society is benefited by law imposing the death penalty, and as to that many able writers speak on one side and many on the other. To my mind it appears that the crime of murder has not diminished because of capital punishment, nor do I think any law will ever stamp out that offense. Indeed, I know that the majority of Theosophists regard capital punishment as a greater evil than that which it is directed against. But as Theosophists we have not much to do with such a question, since it lies in the domain of government. Our duty is to teach those ethics and that philosophy which alone will remedy the evil by raising men above the possibility of committing crime or becoming amenable to law. If we waste our energies in attempting reforms on the surface, either in law or in politics, a great opportunity will slip away before we know it. The remaining query is upon the subject of punitive law in general, and on that my view is that the question put flies wild of any point, because even these very laws enacted for the punishment of evil-doers are themselves the product of Karma. The state of the race which evinces crime is due to its Karma, hence the present system, the criminals who fill our jails, the judiciary and the executive departments administering the laws, are all products of Karma. It therefore follows that where, through man-made laws, offenders are fined or imprisoned, such punishments are those of Karma. It thus appears to me that the question is wholly one relating to reform in a mere social or political institution.—*W. Q. J.*

**The Theosophical Forum*, February, 1891.

ON THE LOOKOUT

Mrs. Grundy Adopts Father Ricard

Previously we have had occasion to mention the work of Father Ricard of Santa Clara University, who was the first among scientists to predict weather conditions by observation of solar changes. The bulletin of the American Meteorological Society, February, 1925, page 38, goes on record with the following resolution:

> Resolved, that the society is interested in the matter of long range forecasting, and desires to encourage all classes of research leading to that end, and the collection of such observations on the land and the water areas of the world as may be needed.

Since this Society is solidified chiefly by members of the U. S. Weather Bureau, it is interesting to note that that body has from the first been Father Ricard's chief opponent. Speaking of its members, a clipping says:

> Such men as Cleveland Abbe, Willis L. Moore, and Charles F. Marrin not only condemned, but ostracized long range forecasting, declaring it to be a chimera, a dream of visionary lunatics, a forlorn hope of science pursued only for the sake of filthy lucre by sharps and crooks.
>
> Among the great ones who consigned long range forecasting to a dry desert where only the devils abide, the *Scientific American* occupied a front seat. Thus, the sun spots, the planetary theory, the moon's influence and everything else that was appealed to in order to account for weather change was tabooed by the full phalanx of modern science.

This is the universal history of every valuable theory. As Buckle's *History of Civilization* states:

> *According to the ordinary course of affairs, a few generations pass away, and then there comes a period when these very truths are looked upon as commonplace facts, and a little later there comes another period in which they are declared to be necessary, and even the dullest intellect wonders how they could ever have been denied.*

Older "Heresies"

This being the case, perhaps the reader will not be amazed to learn that Father Ricard himself merely follows Ancient Wisdom, a long distance behind, as we shall show. About 1902, Abbé Moreux, Director of Bourges University, formulated a theory showing the relationship between weather conditions, earthquakes, diseases, and social crises. Among other things his theory has enabled him to foretell practically all the chief earthquake crises since that date. (*Literary Digest*, September 20, 1924; *Washington Post*, March 3, 1925.)

He states that erratic weather, crop failures, and various dangerous crises are to be looked for in one or more of the years between 1924 and 1929. Readers are already aware of the fact that

the season of 1924-5 has been, meteorologically considered, one of the wildest and most erratic known to history. How much more of the tale will be unrolled during the next four years will be interesting in the observation. Meantime, let us listen to the voice of Hermes Trismegistus, the date of whose works is lost in the night of time.

> "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 plentitude and universal variety of forms, so also the Sun, enfolding all in his light, accomplishes everywhere the birth and development of creatures." ". . . All these Genii *preside over mundane affairs,* they shake and overthrow the constitution of States and of individuals; *they imprint their likenesses on our Souls,* they are present in our nerves, our marrow, our veins, our arteries, *and our very brain-substance . . .*" *(Secret Doctrine,* I, 294.)

THE NEFARIOUS MOON

Father Ricard, in an interview, *(San Francisco Examiner,* March 25, 1925) says that the moon is largely responsible for the great tornado of March last.

> . . . 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; aye, that even modest and neglected constellations have the greatest influence on the meteorological and cosmical changes, over, and within our earth, let us give one moment's attention to our sidereal despots and rulers of our globe and men. Modern Science denies any such influence; archaic Science affirms it. (*S.D.* II, 699.)

In addition to the testimony of Abbé Moreux and Father Ricard, Dr. C. G. Abbott, of Smithsonian Institution, thinks that probably the same cyclone and the Peruvian flood of that period may have been due to sun spots and "unknown solar forces."

THE CAUSES OF EARTHQUAKES

Since Abbé Moreux, agreeably with Archaic Science, has achieved understanding of the fact that the sun has something to do with earthquakes, it will be interesting to compare what is scientifically known of their causes.

We learn from the *Washington Herald,* April 29, 1925, that there is little agreement among scientists in general as to the basic cause of earthquakes; in fact, this has long been obvious to any who have studied the various and conflicting theories thereupon. *(Engineering News-Record,* July 23, 1925.)

The science of seismology is now able to detect and map areas of strain, and to a large extent, predict earthquake possibilities in different areas. Exact time cycles and ultimate causes are still a closed book to it, and so Dr. Chester A. Reeds, seismologist of the American Museum of Natural History, seems justified in saying that little is known about such causes.

So the doctrines of ancient science find themselves vindicated even now, and on the visible plane of present-day happenings. The connection between sun and moon and earthquakes was shown by the fact that the two great Japanese earthquakes were preceded by abnormal rises and falls of tides. A clipping from the *San Francisco Examiner,* October 5, 1924, stated that earthquakes were to be expected during 1925, owing to a great increase in size and number of sun spots. Whoever may have been responsible for the speculation has found himself in the right.

THE RETURN OF THE LOST CONTINENTS

Speaking of the lost continents of Atlantis and Lemuria, a Master of Wisdom, writing about 1881, said:

> No doubt your geologists are very learned; but why not bear in mind that, under the continents explored and fathomed by them in the bowels of which they have found the "Eocene Age" and forced it to deliver them its secrets, there may be, hidden deep in the fathomless, or rather *unfathomed* ocean beds, other, and far older continents whose stratums have never been geologically explored; and that they may some day upset entirely their present theories, thus illustrating the simplicity and sublimity of truth as connected with inductive "generalization" in opposition to their visionary conjectures. Why not admit—true no one of them has ever thought of it—that our *present* continents, have—like "Lemuria" and "Atlantis"—been several times *already,* submerged and had the time to reappear again, and bear their new groups of mankind and civilization; and that, at the first great geological upheaval, at the next cataclysm—in the series of periodical cataclysms that occur from the beginning to the end of the Round—our already *autopsized* continents will go down, and the Lemurias and Atlantises come up again.

To those who regard a configuration of the earth as more or less fixed, and subject only to minor upheavals and submersions, this doctrine may seem as weird as the rest of Archaic Science; but not in all the earth's surface, even now, are land masses dependable entities. For example, in certain parts of the ocean small islands come and go with a regularity which presents a real practical problem to chart makers. Not only this, but during the last twenty-five years, the Atlantic Ocean bottom—a portion of ancient Atlantis—rose two miles, between Cape Town and St. Helena. *(Popular Mechanics,* February, 1925; *Literary Digest,* January 31, 1925.)

This is not all. Mr. E. F. Nalty, New York, has found evidence which leads him to believe that within a generation a squeezing movement in the Pacific may add a continent to the Hawaiian

Islands, while Prof. Warren D. Smith, University of Oregon, believes that owing to weak spots in the crust of the earth east of the Philippines, a submerged mountain range is rising out of the Pacific to form a new group of islands parallel to Japan.

THE AMERICAN FUTURE

It is well known that the Pacific Coast of the United States has been much lower than now, in very recent geologic periods. The Coast and Geodetic Survey, and the U. S. Geological Survey have been in the habit of making a liberal allowance for the steady submergence of the Eastern coast of the United States, though at the present moment the proper amount of the allowance is considered debatable. It seems that one of the strangest of all the *Secret Doctrine* hints is within reach of substantiation, scientifically speaking. Remarking upon Keely's discovery, H. P. Blavatsky said in 1888:

> 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 labor 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.* (*S.D.* I, 563.)

If a continent rises in the Pacific in connection with the Philippines and Hawaii, it will be an American possession—provided the word "American" is still in use.

> 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. After this, in about 25,000 years, they will launch into preparations for the seventh sub-race; until, in consequence of cataclysms—the first series of those which must one day destroy Europe, and still later the whole Aryan race (and thus affect both Americas), as also most of the lands directly connected with the confines of our continent and isles—the Sixth Root-Race will have appeared on the stage of our Round. When shall this be? Who knows save the great Masters of Wisdom, perchance, and they are as silent on the subject as the snow-capped peaks that tower above them. . . . The Fifth will overlap the Sixth Race for many hundreds of milleniums, changing with it slower than its new successor, still changing in stature, general physique, and mentality, just as the Fourth overlapped our Aryan race, and the Third had overlapped the Atlanteans . . . there will be no more Americans when the Sixth Race commences; . . . for they will have now become *a new race, and many new nations.* (*S.D.* II, 444-5.)

The beginning of that new order of civilization may be closer at hand than some might imagine.

Theosophy teaches that Consciousness, instead of being a late and fortuitous product of matter, is the primal reality of the Universe, and that the laws of geometry and of numbers, which are the framework of the material Universe, are the result of the fact that Consciousness proceeds along the most direct route into the complexities of manifestation. This Consciousness is immanent in every electron; as Plato said, "God geometrizes."

Origin of Forces

The second fundamental principle of Theosophy teaches the return of cyclic impressions. Memory is characteristic of Consciousness, and all periodic action—which is universal in nature—is the result of the mass memory of beings in manifestation, from electron to Master. "The wheel set in motion continues to revolve." The earth has its own pulse, its own life cycles, and its periodic changes of form—which are instituted at the beginning of geologic history by the tendencies set up in past evolutions.

Thus the evolution of continents goes *pari passu* with the evolution of the races and of civilizations. As Consciousness, behind the scenes, is basically a unity—little do psychologists guess how deep into the roots of the Universe their "subliminal self" goes. No alteration of consciousness but is felt everywhere; and the mass thought of the race can and does produce cataclysmic dynamical effects, the responsibility for which is least guessed by those most concerned. Terrestrial, solar, and lunar forces alike, are but the instrumentation through which our self-generated Karma returns in unfamiliar guise.

> At the intersection of the great cycles dynamic effects follow and alter the surface of the planet by reason of the shifting of the poles of the globe or other convulsion. This is not a theory generally acceptable, but we hold it to be true. Man is a great dynamo, making, storing and throwing out energy, and when masses of men composing a race thus make and distribute energy, there is a resulting dynamic effect on the material of the globe which will be powerful enough to be distinct and cataclysmic. . . .
>
> In regard to great cataclysms occurring at the beginning and ending of the great cycles, the main laws governing the effects are those of Karma and Reëmbodiment, or Reïncarnation, proceeding under cyclic rule. Not only is man ruled by these laws, but every atom of matter as well, and the mass of matter is constantly undergoing a change at the same time with man. It must therefore exhibit alterations corresponding to those through which the thinker is going. On the physical plane effects are brought out through the electrical and other fluids acting with the gases on the solids of the globe. At the change of a great cycle they reach what may be termed the exploding point and cause violent convulsions of the following classes: (a) Earthquakes, (b) Floods, (c) Fire, (d) Ice. *(Ocean of Theosophy,* 1893, pp. 122-3, Wm. Q. Judge.)

THE ORIGIN OF THE MOON

By attrition of time and gradual emergence of truth from the overlying strata of speculation, science has ceased finding itself in opposition to many of the Theosophical physical and cosmogonical doctrines. The latest instance is the theory, long advocated, which held that the moon originated by breaking away from the earth. Under Theosophical teachings this is a vital issue, because if such a theory were true, the whole Theosophical structure would be invalidated; and since even today it is probable that the mass of scientists regard the "separation" theory more or less favorably, it is of interest to learn that it must at last suffer the fate of the exploded nebular hypothesis. Before examining modern scientific deductions, however, let us refer the matter to the great text-book of Theosophy.

> . . . if our Moon is but a splash from our Earth, why can no similar inference be established for the Moons of other planets? . . . Why should Venus and Mercury have no satellites . . . ? . . . there are planets which have *several* moons—a mystery again which no Oedipus of astronomy has solved. *(Secret Doctrine,* 1888, Vol. I, pp. 155-156.)
>
> Had our wise men of science known as much of the mysteries of nature as the ancient Aryans did, they would surely never have imagined that the moon was projected from the Earth. *(S.D.* I, 398.)
>
> The Moon is far older than the Earth; and, . . . it is the latter which owes its being to the former, however astronomy and geology may explain the fact. *(S.D.* II, 64.)

It is unlikely that science will conclude at any near date that the moon is *older* than the earth, but there will be little argument against the proposition that it is at least as old, if it is released from the "separation" theory and considered as having originated along with the other planets—and the "separation," or fission theory, no longer holds good.

WEIGHED IN THE BALANCE

That theory, in brief, considered that the moon was thrown off from the earth while both were in a liquid state, gradually receding from it thereafter. There was a much wider application in regard to the binary stars, which were widely considered for a long time to be gigantic earth-moon systems. Prof. W. D. McMillan *(Science,* July 24, 1925) disposes of the fission theory, in both its terrestrial and cosmic applications. His mathematical demonstrations are very interesting, but too long to be dealt with here. Speaking of the gradual contraction of a fluid mass, with radiation of heat, he says:

> Admitting that the process goes on indefinitely, every rotating fluid mass would eventually reach the point where the MacLaurin spheroid branches into the Jacobi ellipsoid. If the earth and moon originally were a single homogeneous mass with the angular momentum of the present system this branch point would not be reached until the density of the mass was 215 times the density of water and its radius something less than one third

of the present radius of the earth. As heterogeneity of density only makes the situation worse, the demonstration is complete that the moon did not separate from the earth through rotational instability while the mass was in a liquid state.

Testing the validity of the theory in regard to other bodies, he concludes that:

It is evident from these figures, which are due to Moulton, that the fission theory finds no application in the solar system.

As one of the attractive features of the hypothesis of Laplace was that it not only could be appealed to in accounting for the planetary systems, but was also available for explaining the satellite systems, so also is it an attractive feature of the fission hypothesis, which was devised to account for the origin of the moon, that it is also available in accounting for the origin of the binary stars.

He then considers the cases of the two classes of binaries, the visual and the spectroscopic, and he concludes:

It is a fair guess, therefore, that the fission theory does not account for the spectroscopic binaries. It is not applicable to the visual binaries, and it does not fit anywhere within the solar system. I cannot, therefore, but differ from Jeans when he states: ". . . a double star must be supposed to be born as a result of cataclysmic motion," that is, by the process of fission; and agree with the opinion expressed by Moulton when he states that his results "are so uniformly contradictory to its implications as to bring it into serious question, if not to compel us to cease to consider it, even as a possibility."

Found Wanting

This theory therefore falls, as Prof. McMillan shows, in the class of others which gain great currency through their intellectual appeal as attractive explanations of problems; but unfortunately prove to be unable to get nature to agree with them. Such were the old solar "contraction" theory and the nebular hypothesis in astronomy. Prof. McMillan says:

There is no doubt that from the mathematical point of view the theory of fission, as set forth by Poincaré and Darwin, is the most attractive portion of cosmogony . . . One turns from this theory with a feeling of profound regret that the evidence seems to be fairly conclusive that, in the birth of the cosmic forms, nature has not followed this model.

It seems that timid writers upon Theosophy and science, who carefully avoid bringing to the public view any matter in which scientific theory seems to "disprove" Theosophical doctrines, can now afford to be frank, at least in respect to the relationship between the earth and the moon.

Rectified Schedules

Dr. Innes, Director of the Union Observatory of South Africa, as well as some French astronomers, *(New York Times,* August 23, 1925) have discovered that the earth alternately diminishes and increases its pace slightly, which it is believed will be found to account for many discrepancies in the movements of the moon. It

may be remembered that the moon was four seconds late at the last eclipse. This discovery, however—which strikes our modern *savants* as entirely new and somewhat disturbing—is not really new, even in science, and far from it in Theosophy. Speaking of such motions, Madame Blavatsky said:

> . . . Herschell . . . remarked that there is a *will* needed to impart a circular motion, and *another will* to restrain it. This shows and explains how a *retarded* planet is cunning enough to calculate so well its time as to hit off its arrival at the fixed minute. For, if Science sometimes succeeds with its great ingenuity in explaining some of such stoppages, retrograde motions, angles outside the orbits, &c., &c., by appearances resulting from the inequality of their progress and ours in the course of our mutual and respective orbits, we still know that there are others, and "very real and considerable deviations," according to Herschell, "which cannot be explained except by the mutual and irregular action of those planets and by the *perturbing* influence of the Sun."
>
> We understand, however, that there are, besides those little and accidental perturbations, continuous perturbations called "secular"—because of the extreme slowness with which the irregularity increases and affects the relations of the elliptic movement—and that these perturbations *can be corrected.* From Newton, who found that this world needed *repairing* very often, down to Reynaud, all say the same. (*S.D.* I, 503.)

And Prof. Jacobi, commenting on Dr. Innes' investigations, believes that the mean rate of rotation, in spite of the variation, will be found to remain constant. Herschell's theory of a *will* involved in planetary motions, with the implied intelligence, will certainly seem pure superstition to modern science—anything which is not expressed in terms of mechanical forces usually is. The difficulty, however, is that the tracing down of an explanation for any phenomenon, from planetary motion to the formation of a crystal, ultimately leads to a blank unknown, a true *terra incognita,* from the physical viewpoint.

However, everything which exists is conscious—even though that consciousness is in most cases limited solely to a perception of certain fundamental mathematical laws, its power of will to action along the lines of those laws. Were this theorem to be accepted and correlated with the internal forces of human mentation, science would be much further than it is now—but it would no longer be *physical* science.

Telepathy Under Dispute

At this day the recent controversy over telepathy between the Earl of Balfour and Prof. Murray of Oxford on the affirmative side, and Sir H. Brian Donkin and Sir E. Ray Lankester on the negative, seems a little archaic. This especially as for some years past, the standard scientific explanation of most psychic phenomena has been "telepathy." If anything in the debatable realm of psychic phenomena has been conclusively demonstrated—and that long be-

fore the first ponderous deliberations of the British S.P.R.—it is this matter of telepathy. Scientific experiments proving it have not been many—in fact, they could not be numerous, the faculty remaining undeveloped in the vast majority of the human race, so far as *conscious* use is concerned, but those few proofs have been definite enough.

Moreover, telepathy in one form or another is so frequent in human experience that it is surprising more scientists have not been convinced by personal contact therewith—and perhaps more of them have been so convinced than are ready to say so. Since the time honored reward for evidence regarding telepathy has been to be termed a fool, an impostor, or hallucinated, by the self-appointed surveyors of the boundary line between the "possible" and the "impossible," it is not surprising that witnesses exhibit reticence. But there are others besides the Earl of Balfour and Prof. Murray.

Readers who will turn to the *Wide World Magazine* for July and August, 1925, will find instances of clairvoyance on the part of the untutored savage in localities far apart geographically, which could hardly be explained away by denial.

Even in the Animal World

Donald B. MacMillan, the famous Arctic explorer, *(Portland Oregonian)* goes so far as to express himself convinced of the existence of telepathy in the animal world. The orthodox explanation for the phenomena which he thus explains is to say that they are due to scent or to sounds inaudible to other organisms. But Mr. MacMillan disposes of those arguments rather effectively. There are too many instances which cannot be explained in that way.

It is improbable that the forces active in telepathy are of a nature to be contacted by physical apparatus. So long as science adopts as a basic principle the reduction of all phenomena to physical forces, it will, by its self-imposed limitations, be unable to comprehend the nature of or the part played by Consciousness in their manipulation. It is quite natural for the physical scientist, becoming convinced that there is something in telepathy, to try to uncover its *rationale* in some obscure physical function of the brain.

Granted that Consciousness can act independently of matter, why try to trace its activities solely in the regions of that matter? But what proof, it may be asked, is there that Consciousness can act independently of matter? The proof resides in every act of human will applied to the physical body. For in every movement Consciousness not only shows itself independent of matter, but shows it is superior thereto, and capable of control thereof. Science still has many discoveries to make on the physical plane, being as yet in contact only with the lowest manifestations of the matter of that plane.

This is guessed by some; for instance, Marconi is convinced that there is some method in Nature of spreading energy which is still unknown to us.

THE UNSEEN WEB

Science has discovered one species of "rays" after another. Every living being continually gives off a multitude of emanations and influences—physical, psycho-physical, psychic, and mental, and in some few cases even spiritual. There is no dividing line between the organic and inorganic, between consciousness and unconsciousness; and the lower forms of matter, as well as the higher, have soul and spirit. To say that plants, animals and minerals affect one another and humanity by psychic emanations is still mere insanity, so far as physical science is concerned. However, it is reported in *Popular Science Monthly,* (September, 1925) that Doctors Techoueyres and Bunau-Varilla have found that the tube containing a certain antiseptic can kill germs without direct chemical action. They believe the effect is produced by ultra-violet rays given off by the drug—an easy method of cataloguing the phenomenon without explaining it.

It may be found that a vast proportion of the effects of drugs is due to their radiations or emanations, rather than to their chemical action. It is not impossible that a further truth will ultimately be discovered; namely, that a great proportion of human diseases are transferred *psychically* rather than by physical contact or transfer of germs. But these are innocent compared with the moral diseases and evils likewise transferable, and which are abundantly supplied to customers by so-called faith-healers, healing mediums, etc.

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A U M

Two birds, inseparable friends, cling to the same tree. One of them eats the sweet fruit, the other looks on without eating.

On the same tree sits man grieving, immersed, bewildered by his own impotence. But when he sees the other lord contented and knows his glory, then his grief passes away.—MUNDAKA UPANISHAD.

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ANCIENT LANDMARKS

II

THE FRATERNITY OF PERFECTED SOULS

THEOSOPHY teaches the existence of a Fraternity of Perfected Souls. From its ranks have come to mankind its Savior-Teachers; some with a more exalted mission than others, but each fulfilling the requirements of the cycle for which He undertakes that mission. Some as Divine Kings, others as Holy Mendicants, all come to impress on the whole or a portion of humanity the same sublime truths which form the ancient Wisdom-Religion. Hence we find that underlying every ancient popular religion is the same Wisdom-Doctrine, one and identical, professed and practised by the Initiates of every country. One body of Universal Teaching in the custody of one Fraternity of Cosmopolitan Philanthrophists—such is the sublime fact which our modern world has forgotten.

Among the followers of every religion there exists a genuine and sincere faith in the divine nature of their own particular prophet-savior. On what does this faith rest? On the fact that Divine Men have incarnated to energize and inspire mankind in every age and clime. But that pristine faith degenerates in its outer expression; the adherents of each religion claim a unique position for their own lawgiver, refusing divinity to other instructors of humanity. Priestly cunning has foisted on the credulous the One and Only Son of God, or the One and Only Prophet, or its equivalent. Claims which Krishna or Buddha, Jesus or Muhammed never made for Themselves or Their Teachings, the respective followers made and now make, under priestly guidance, to the debasement of Truth and the detriment of humanity.

Theosophists have the duty to deliver mankind from the clutches of organized priesthoods. The first step towards this

emancipation is the restoration of the knowledge of old that there exist no special privileges for any soul, nor are there any chosen peoples, but that Divine Instructors are Living Brothers with one aim, one purpose, one teaching, who reached Their stature of perfection by self-redeeming work and who teach all humanity without making distinctions of any kind soever. Passion blinds the fanatic to this truth; he fails to see that the life-incidents and actions of all Teachers are identical, that the story of every Savior from Vishvakarma to Christ is the same. He is taught to believe in special privileges for himself through a belief in the uniqueness of his own prophet.

There is hardly a religious institution in the modern world from the Vedic to the Buddhistic, from the Catholic to the Swedenborgian, which does not claim some kind of a unique place for its own particular savior. This erroneous notion is to be traced to the fact that in myths and legends characters like Krishna, Hercules, Pythagoras, Buddha, Jesus, Apollonius, are represented as divinely begotten Saviors. Every one of them, whether at birth or afterwards, is searched for and threatened with death (yet never killed) by an opposing power whether it be called Kansa or Herod, Maya or Mara. They are all tempted, persecuted and finally said to have been murdered at the end of the Rite of Initiation, *i. e.*, in their *physical* personalities, of which they are supposed to have been rid forever after *spiritual* birth or resurrection. Then after this allegorical violent death they all descend to the Nether World or Naraka, Hell or Hades to save the souls of the damned; on their triumphant return they have become transformed into Gods. Thus they are given the epithet of *Soter* (savior).

Let us note a few parallels out of the many in the lives of saviors and prophets of widely separated lands and eras. The early missionaries who went to China were appalled* at finding that Fo-hi was born of a virgin whose story was but a counterpart of the narrative of the virgin Mary. In India, Krishna was born of the virgin Devaki who "bore in her womb the lotus-eyed deity," and Buddha "shot through the void as a six-rayed star and entered Maya's womb upon the right." Note that "from the time of conception the Divine Lady was free from passion and full of purity"—what else is this but the doctrine of immaculate conception 600 years B. C.? In Siam, Codom was virgin-born; his mother was the Praying Lady and was impregnated by the Sun-beams. The Egyptian Horus, the Babylonian Adonis, and Bacchus or Dionysus were all born of virgins, and so were the Mexican Quetzalcoatl and the Aztec Huitzilopochtli and Bacab in Yucatan. These South American gods were born at the Winter Solstice as their types in Asia and Europe, *e.g.*, the Scandinavian Baldur, the Persian Mythra, and numerous

* Milman: *History of Christianity*, I, 397.

others. Thus is seen the significance of the following from the famous *"Decline and Fall of the Roman Empire"* by Gibbon (II, p. 383):

> The Roman Christmas, ignorant of the real date of the Christ's birth, fixed the solemn festival to the 25th December, the *Brumalia,* or Winter Solstice, when the Pagans annually celebrated the birth of Sol.

St. Chrysostom, who lived about 390 A. D., is thus quoted:

> On this day, also, the birth of Christ was *lately* fixed at Rome, in order that whilst the heathen were busy with their *profane* ceremonies, the Christians might perform their holy rites undisturbed.

And how many Sons of God have been tempted, murdered, even crucified and who resurrected themselves? How many rose from the sepulchre at the Vernal Equinox, celebrated to this day in Persia as Jamshedi-Navroz. Tammuz, Horus, Atys, Memnon, they all were put to death and rose from the dead, and descended to hell to save the sin-imprisoned souls of men.

Whence this close similarity so clearly indicative of a universal tradition in connection with the birth, work, and death of all saviors? One of the ways in which the Great Lodge taught infant humanity was to cast in myth or legend form the lives of these Sons of Light. The ancient biographies of the external personalities bearing the names of Great Souls are the mystic records of their public, and parallel therewith of their *inner* lives, in their characters as Neophytes and Initiates. Hence, the manifest sameness of the means of construction of their respective biographies. However much masked and hidden from profane gaze, the chief features of such lives are common.

Narratives of these Mystic Lives are well preserved, as they contain correct keys to several cosmic and human phenomena. The non-understanding of certain incidents of these ancient mystic biographies has been the cause of the assigning of a unique position to such teachers as Krishna in India or Jesus in Christendom. For a right reading of these Lives we have further to bear in mind that every such god has three biographies in the narrative, so to say, running parallel with each other and each connected with one of the aspects of the God-Savior—historical, astronomical and perfectly mythical, the last serving to connect the other two and smooth away the asperities and discordancies in the narrative, while gathering into one or more symbols the verities of the first two. Localities are made to correspond with astronomical and even with psychic events. Thus arose in the ancient world myths truer than history, for the latter dealt with events on the planes of action, and the former narrated the happenings in the world of Soul.

Among such myths was one about the Great Sacrifice of the Master-Soul who renounced his freedom to accept the woes of bodily birth, the self-chosen incarnation of the Lord of Compassion

for the sake of Orphan Humanity. The central fact of the mystic life, that every human Soul sacrifices himself and is crucified on the fourfold cross of matter, is but a variant of that same profound truth. This fact the Lodge impressed on the minds of many peoples by spreading in their midst allegorical stories of heroes who are supposed to have gone through experiences similar to that Master-Soul and which every human Ego should emulate. Such experiences were often purposely woven into the lives of local rulers, saints and sages. Hence the birth at winter solstice, the resurrection at spring equinox—astronomical and cosmic factors; and crucifixion on the four-fold cross, descent into hell—psychological and human aspects.

The soul of all such history-myths stands unveiled in the writings of H. P. Blavatsky. In studying the teachings of Theosophy in different eras and climes a proper comprehension of this fact provides a key which unlocks many statements which otherwise sound enigmatic—some of them, even absurd.

The language of the Soul and therefore the Soul of all languages is—symbols. That language is universal. Like the incarnating Ego in Man it embodies itself in many forms. Religions, philosophies, sciences, all branches of knowledge spring from the Wisdom-Religion, which has for its vehicle this ancient universal language.

The Wisdom-Religion or Theosophy is the drama of the unfoldment of the One Life. The springing forth of the many lives from the One Life and the orderly procession of the many as the kingdoms of Nature, till they re-become the One, form the contents of the Record of the Masters, and that is Theosophy. Every stage of that long pilgrimage is described in symbols, and among them, that of the Adept-Teacher whose compassion manifests in practical sacrifice and makes him incarnate in a body of flesh and blood. There is a long line of Divine Incarnations. All religions bear witness to the fact. The occult nature of this mighty phenomenon is so holy and sacred, and withal so difficult of comprehension by the ordinary human intellect, that the truth has ever been cast in symbolic and allegorical forms. Use is made of the law of correspondence and analogy and these Teachers named "Suns of Righteousness." In our objective universe of matter and false appearances the Sun is the most fitting emblem of the live-giving beneficent Power of the Master of Compassion, who, as a self-luminous Being enlightens humanity by the great sacrifice of incarnation.

Divine Incarnations are historical facts. In Their own personalities these Beings embody Pure Truths, They are Wisdom Incarnate, the Word made flesh. Purna-Avataras, Full Incarnations of Wisdom, *i.e.*, Beings who embody the totality of knowledge gained and retained in the Mahatmic Hierarchy, are a recognized occult phenomenon in Theosophy. They are the pure channels of Cyclic Will which finds expression in and through Their corporeal exist-

ence. Hence in Them sidereal and cosmic forces manifest on the one hand, as psychological and human on the other. All Solar myths are but different versions of the same natural Primeval Mystery on which the Wisdom-Religion was based and the development of its Adepts subsequently framed.

Evolutionary impulse manifests in a sevenfold manner in Nature and in Man: seven cosmic forces unfold seven planets; seven hierarchies of beings beget seven types of humans. On man-bearing globes of our system, Beings who have been men, out of deep compassion and the spirit of sacrifice for their fellows, incarnate to impress the imperishable centre in each man's heart with the supreme and sublime fact that he, too, can, through purity and knowledge, reach the Divine status. This happened on earth when animal-man became the human being some eighteen million years ago. In collectivity but One *Being,* such compassionate Beings constituted the Lodge of Mahatmas, to form the nursery for future human adepts on this, our earth, and from this Tree of Wisdom, the Ever-Living-Human-Banyan, sprang in due season the branches known as Kapila, Hermes, Enoch, Orpheus, etc., etc. In its constitution the Lodge is sevenfold.

In one of the obscure Sanskrit documents we come across the original of the common Theosophical expression the Great Lodge—Maha-Shala, the Great House, translated in central and western India as the Great School. It is not a place but a collectivity of Beings, whose self-conscious intelligence transcends human comprehension. In that House are lodged seven types of Men, Pure Rays of Light, each but an issue of the Seven Sacred Planets called the Seven Lords—Rishis by the Brahamanas, Ameshaspentas by the Zoroastrians, Arch-Angels by the Christians. Of these Translucent Men it is said that they can no longer err. They appear on earth but at the origin of every new human race and at the junction or close of the two ends of the small and great cycle, and are known as Avatars or Incarnations. Their stay among mortals is exactly the time required, and no more, to impress upon the plastic minds of child-humanity the eternal verities which they embody in their own being, such impress remaining vivid though latent in mankind as "innate ideas." Here is the true source of the very common belief in revelation, which is not of books read or hymns heard, but of Truths impressed in the Heart of Men. This is done so as to ensure the eternal truths from being utterly lost or forgotten by the forthcoming generations.

As a result of this Spiritual Mission, some souls, however few in number, make the supreme effort to follow the noble example set by the Great Sacrifice. In every cycle and race souls have striven to express in thought, word and deed, that Impress made within their Hearts. The successes among such strivers become the Adepts and

Initiates; they continue the example set, incarnate among men to instruct and inspire, and do for their younger brethren what was done for themselves.

In the course of the spiritual and intellectual evolution of humanity, these Master-Souls taught in parables and in symbols the Primeval Truths. Thus arose myths and sacred dramas, which in course of time degenerated into dogmas and religions. At the very dawn of intellectual humanity were laid the foundation-stones of all the faiths and creeds, of every fane and church built from first to last; and those allegorical foundations still survive. Universal myths, personifications of Powers divine and cosmic, primary and secondary, and historical personages of all the now-existing as well as of extinct religions, are to be found in the Seven Chief Deities and Their correlations. These Seven in Their spiritual collectivity constitute a Supreme Unity, to which can never be offered profane worship. That Supreme Unity casts its radiance on earth and is the Lodge of Mahatmas.

There is a principle in our complex being dormant in most men; it is the Impress referred to above. It is the real awakener of the human mind and soul. First by the study of Theosophy and then by enacting in our own lives the actions of the Great Ones, we emancipate ourselves and learn the lesson of Renunciation.

Each one of us is a "Child of God"; each one of us can develop into a "Sun of Righteousness" whose life-giving effulgence kills the terrestrial passions, which are the impediments to Self-Realization. By the help of that hidden Principle we emerge triumphant from the region of lust and iniquity, become Karma-Sakshin, Witness of the karma of men, and in all the glory of regeneration we arise as the Graha-Raja, King of the Constellations, and are addressed as Gabnashman, "re-possessed of his rays."

That which is written can be read; that which is spoken can be heard, but there is that in the expression of These Mighty Masters which can neither be seen nor heard but which can be known in the hollow of the head and fully realized in the chamber of the heart. Let us all be born again this month as the Sun starts on His journey Northward on the 21st of December. He is hidden enshrined in the heart of each one of us:

> Thou resident in the agglomeration of thy divine personages. Thou begettest us, Oh, Thou Unknown, and we greet Thee in worshipping each God Soul which descendeth from Thee and liveth in us.

THE PLANETESIMAL HYPOTHESIS

NASCENT Western speculation of the 18th and 19th centuries was signalized by the emission of a number of theories which have profoundly influenced scientific thought to the present hour. Not the least of these was the "nebular hypothesis" of Laplace. The power of that hypothesis and its unbroken former hold on the scientific mind can be well remembered by every student over thirty; a hold so complete that even at the present day the laity is in general unaware of its destruction; a destruction nevertheless complete, as shown by Prof. W. D. MacMillan (*Science,* July 24, 1925); Dr. Henry Norris Russell (*Scientific American,* June, 1924); and prophesied in the *Secret Doctrine* (I, 592).

The planetesimal hypothesis has taken its place, and as this theory is far nearer Theosophical teachings, as well as subject to radical future revisions, we venture to present its rough outlines.

Its sponsors, Professors Moulton and Chamberlin, believe that in former days a stray star passed within the periphery of the solar system, raising great tides upon the sun and tearing loose matter from it. This for some time existed in the form of gaseous masses or free molecules, later consolidating into planets, which in turn grew in girth by continued accretions of substance. Neither Professors Moulton, Chamberlin, nor MacMillan seem to be aware of the fact that the hypothesis in turn possesses several weak points, some of which may prove fatal. (Harry Fielding Reid, *American Journal of Science,* July, 1924.) Some of such difficulties were adequately dealt with by the nebular hypothesis. The weak point in both theories, as in so many others, is failure to recognize a continuous and unbroken law of causation, which rules throughout the career of every being, from the electron to the sun—from atom to angel.

The nebular hypothesis postulated a condensation of fire mist at points in space, through a fortuitous disturbance of the distribution of diffused matter. But in a Universe governed in all its parts by law, there must have been some reason for such points of collection having been in certain regions of space, rather than in others. A recognition of that fact and the following out of that recognition would have saved Laplace his errors.

The planestesimal theory, on the other hand, does not concern itself with the original causes of the passage of its hypothetical star through the sun's neighborhood. Yet without that passage, if the theory be true, all the life on all the planets of the solar system would have been compelled to a far different self expression or to none at all. Likewise the planestesimal hypothesis gives no reason, except in terms of blind force, for the relative positions and charac-

teristics of the planets. Yet the all-permeant Law requires a causative relationship between all parts of a given manifestation, from the configuration of a continent to the minds and souls of those who walk thereupon.

The intricacies of a human life, with all its complex feelings, faculties, and inter-relations, can only be the outcome of an immense past, commensurate with its present powers and capacities of experience. And the ancient ego, the everlasting bulb in which the fading flower of a human life is rooted, remains ever as the generating center of the unrolling of a chain of human births. Potential in the containment of every planetary center are the powers, faculties, and experiences of every being upon it. As a link in the eternal *nexus* of causation, how otherwise can a planetary body come into existence, other than as a human body does?—that is to say, as the periodical manifestation of a combination of conscious and semi-conscious intelligences developed in past aeons.

> It is Fohat who guides the transfer of the principles from one planet to another, from one star to another—child-star. 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 . . . When Fohat is said to produce "Seven Laya Centres," it means that for formative or creative purposes, the GREAT LAW . . . stops, or rather modifies its perpetual motion on seven invisible points within the area of the manifested Universe. *"The great Breath digs through Space seven holes into Laya to cause them to circumgyrate during Manvantara."* (*Secret Doctrine,* I, 147.)
>
> Everything in the Universe follows analogy. "As above, so below;" Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. (*S.D.* I, 177.)

If modern science could but understand that consciousness is the permanent basis in which reside all the potentialities of matter, and accept the above doctrine as a hypothesis of the primary origin of planetary centers, it would find itself thereafter marching in step with Theosophical wisdom—which in the end must prevail. In many respects the following is but a prophetic rendition of present day scientific descriptions:

> (From the Occult teachings) *"The Central Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines and finally to approach each other and aggregate" . . . "Being scattered in Space, without order or system, the world-germs come into frequent collision until their final aggregation, after which they become wanderers (Comets). Then the battles and struggles begin. The older (bodies) attract the younger, while others repel them. Many perish, devoured by their stronger companions. Those that escape become worlds."* (*S.D.* I, 201.)

There is a whole poem on the pregenetic battles fought by the growing planets before the final formation of Kosmos, thus accounting for the seemingly disturbed position of the systems of several planets, the plane of the satellites of some (of Neptune and Uranus, for instance, of which the ancients knew nothing, it is said) being tilted over, thus giving them an appearance of retrograde motion. These planets are called the warriors, the Architects, . . . (*S.D.* I, 101.)

Human life is not the chance-happening of blind phenomena of matter, nor is it what one philosopher termed it: "A mere discreditable episode on one of the more insignificant planets." There is a sentient and conscious life on every planet, for the reason that Soul is as enduring as the vital principles which from age to age give birth to the planetary bodies—and it is a component part of those principles. Earth is now what we have made it in aeons past. Earth of a million or billion years hence shall be, reincarnated, what we are making it today.

Reality and Illusion

Maya or illusion is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition. To the untrained eye of the savage, a painting is at first an unmeaning confusion of streaks and daubs of colour, while an educated eye sees instantly a face or a landscape. Nothing is permanent except the one hidden absolute existence which contains in itself the noumena of all realities. The existences belonging to every plane of being, up to the highest Dhyan-Chohans, are, in degree, of the nature of shadows cast by a magic lantern on a colourless screen; but all things are relatively real, for the cogniser is also a reflection, and the things cognised are therefore as real to him as himself. Whatever reality things possess must be looked for in them before or after they have passed like a flash through the material world; but we cannot cognise any such existence directly, so long as we have sense-instruments which bring only material existence into the field of our consciousness. Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and 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.

—*Secret Doctrine.*

FUNDAMENTAL MISCONCEPTIONS

MISCONCEPTIONS of Theosophy are as common as misconceptions of Life itself. How could it be otherwise if Theosophy is the Wisdom-Religion—the truth about Life, in all its manifestations? All perfection, and also all imperfection, inhere in Life itself, *in one form or another.*

Only the perfections already acquired survive as a Unity. Called generically Spirit, these acquired perfections manifest as the root or basis of the further evolution of each of the seven kingdoms or Hierarchies of Monads in nature—the primary centers of Spiritual Energy. The imperfections everywhere met with during manifested existence do not exist in Spirit: they have their birth, life, and death in Matter—*conditioned* existence, evolution, karma. They are non-existent in Nirvana. Otherwise Nirvana could not be, nor could that occur at each new Cycle of Manifested Existences, or Manvantara, which is taught to be the fact:

> The same monad will *re-emerge* therefrom, as a still higher being, on a far higher plane, to recommence its cycle of perfected activity.[1]

Nirvana and Karma are not studied as they should be—as "co-existent and co-eternal," that is, inseparable during manifested life. They represent perfection and imperfection *per se* as inhering in LIFE: the twin Principles of Union and Separateness: Consciousness and Unconsciousness during Nirvana, Spirit and Matter during manifestation. Says "The Secret Doctrine":

> It is on the right comprehension of the primeval Evolution of Spirit-Matter, and its real essence that the student has to depend for the further elucidation in his mind of the Occult Cosmogony, and for the only sure clue which can guide his subsequent studies.[2]

The real essence or Monad, this Spirit-Matter, this Substance-Principle, this Atma-Buddhi, and so on, are terms used for the indivisible Unity of Life itself through all forms, states and conditions, and not to be confused with the duality of all manifestation. This misconception of the nature of Life is common to all manifested existences except the Mahatmas. Hence it affects and confronts each individual being until he becomes himself a Mahatma. "All beings," says Krishna in "Bhagavad-Gita," "fall into error (*i.e.*, misconceptions) at the time of birth by reason of the delusion of the opposites"—the taking of one or the other of the dual phases of Life for the real essence. Not till Life is realized as the source of *both* Nirvana and Karma is there emancipation of the Soul, and this realization can only come about through contrast—Karma.

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[1] *The Secret Doctrine*, I, 266.
[2] Ibid., I, 277.

Misconceptions are manifested to the individual first in others, and then in himself, but they run far deeper than this, are rooted, therefore, far below the surface of our existence as human beings. Man as Monad and Man as a human being are one and the same Life, but their *ex*-istence is as far asunder as can be—as far asunder as Nirvana and Karma. Man as we experience him, and misconceive him, Man of Spirit invested with Matter, is born, acts and inter-acts with all the Hierarchies of beings; dies; enters Devachan; so much of his human life as represents an addition to the already acquired perfection of the Monad, is assimilated; and that is the *end* of that human being. It is the *Monad* which re-emerges from devachan, as a still higher Being, on a far higher plane, to recommence its cycle of perfected activity in a new incarnation as a new human being.

In the Orient misconceptions of the Wisdom-Religion have survived for ages, being perpetuated by the mass while the individual is out of incarnation. Popular Buddhism confuses the Monad with the human being, the Real Essence with its mortal manifestation. So Buddhism rejects reincarnation as taught in Theosophy, and says that the man in dying is *annihilated,* but throws off *Skandhas* which later on coalesce and form a *new* man. Popular Hinduism believes in reincarnation, but not as Theosophy teaches it. Misconceiving Karma and Nirvana, the orthodox Hindu believes that certain forms of karma will condemn him to transmigration—rebirth in animal or lower forms of life. Fearing unwittingly to perpetrate this undesirable karma, he does his utmost, if a "yogi," to "abstain utterly from action (karma)" and thus achieve Moksha, Nirvana, or emancipation. If an ordinary caste man or no-caste man, an "untouchable," he believes he can, without quite securing emancipation, assure himself of a better re-birth by submitting passively to the inequities of this existence, by abstaining from taking organized life, and by propitiating the gods, devas, demons, pitars, what not, by various ceremonies and offerings, as well as gain a far longer sojourn in Swarga, or Devachan.

Western misconceptions of the Wisdom-Religion take other forms. Theological as well as popular Christianity believes in the Real Essence, but conceives of It as being *separate* from nature and from man, and therefore worships and tries to propitiate it as God, *the* Supreme Being, so as to be happier here and go hence to an eternal Heaven. Not seeing the One Life present in everything and everywhere the Christians, quite as logically in their way as the Buddhists and Hindus in theirs, do not believe in *inherent* immortality, or Karma and Reincarnation—Spiritual Evolution—but look on it as a gift bestowed by their Supreme Being on those who have faith in Him; and as logically believe in an immortality of woe inflicted by God upon those who disbelieve in Him or who never

heard of Him. "Works," or Karma, are enjoined in Christianity as a corollary only, to make mortal existence more tolerable for one's self while waiting for the promised immortality in Heaven, as the reward of Faith. An enormous and ever-increasing number of Western minds, as a result of advancing intellectual evolution, reject orthodox Christian misconceptions and have become Spiritualists and Materialists. The Spiritualists believe in immortality hereafter, but concern themselves very little over precedent immortality. Thus they accept the idea of the One Life in themselves and others, but confuse the Real Essence with the human personality; so they believe in the endless evolution of the human being in other spheres after the death of the mortal body. They are not so logical as the Buddhists, or the Kardecist spiritualists, but since Spiritualism like Materialism, is based on phenomena, though metaphysical in place of physical, this is not surprising. Neither Spiritualist nor Materialist has any philosophy. Materialism, or the Science of our day, not believing in any other Evolution than Physical, immortal in the mass, mortal in the individual, necessarily rejects the idea of any other real essence than Matter, cannot accept Reincarnation, does not believe in the Soul as the Evolver, and yet, since Spirit *has* a real existence within and beyond matter, misconceives it and calls it "Law;" being unacquainted with its real nature, science misconceives Law as being blind and unconscious, unjust, or rather indifferent, while depending absolutely on the *inerrancy of law.* That is why one must say that materialism, no matter how scientific, has no philosophy. The theories and hypotheses of Science, to account for this, that, and the other phenomenon in nature are as mortal and perishable as the phenomena themselves, and scarcely longer-lived, for each new generation of scientists propounds new theories to account for the same old phenomena.

The Theosophical student is one who, having in the first instance seen the misconceptions in religion, science, and the phenomena of life as experienced and explained, rejects them all, and sets out to find the Truth, the whole truth, and nothing but the truth. Infallibly this perception of the false, this determination to seek the true, brings him in contact with the Wisdom-Religion. He reads it; is attracted by its vastness, its profundity; something in him wakes up and responds to the great Fundamental ideas of One Life, of Karma, of Reincarnation, of Evolution Spiritual and Intellectual as well as physical. That something tells him audibly to his mind, *"this is so,"* although that mind does not remember past lives, does not see the future, is unable to separate itself from the body and perform phenomena. Then the student sets out to achieve all these magical resultants. He is sure there are Masters and Chelas who can do all these wonderful things. At once, if not mightily on guard, the hunger for Truth, the yearning of spiritual aspiration, is

forgotten and the thirst for powers, for an enlarged and expanded existence in Matter, not Spirit, supervenes. This is the first Theosophical misconception liable to so delude the student that it becomes fundamental with him, as it has with so many others despite all warnings. With this fundamental misconception, more he studies, more he works, more he applies, the farther he goes astray, because he will listen less and less to the Voice of the Silence, and give heed only to one or another of the "Six which must be slain."

But supposing the student intellectually recognizes this danger and is constantly on guard against it, will that in itself save him from further Theosophical misconceptions? Only negatively. The fact that he is not immune to temptation in this one direction may well give him pause for reflection that he may not be immune in others. So he will study and apply, not merely to have a powerful mind, but to use it for the help of others, in all the relations of ordinary mundane existence, as well as to promulgate and disseminate the Theosophy he has already acquired. He will have his reward, but it will be one of the phenomena of Spirit and not of Matter. The lame, the halt, the blind, the *needy* in every sense, will be attracted to him as irresistibly as he is attracted to Theosophy. He is rich; they are poor. They will come to be fed, to beg, to borrow, to be ministered to. Will he give charity to these—the charity of the Spirit as well as of mind and body? Or will he grow weary of the incessant demands which absorb all his energies, which interfere with *his own* "progress"? Will he, in short, grow *un*charitable toward those poor ye have always with you? Or, perhaps, will the student forget once more and begin to pose as a *Guru,* a Teacher, to these unfortunate younger brothers; begin to play the priest, receive confessions and give penances, and absolution? Or will he "let them hear the Law," and turn them to the real Teaching and the real Teacher from which he has had his own inspiration? This second voice, the temptation to "speak as one having authority," is subtle and recondite, hidden behind the thirst for powers. If not recognized when met in one's self, *before* it is met, through the struggle with the temptation to cultivate "the mighty magic of Prakriti," the student will fall before the second Gate, and both Charity and Equanimity, both *Dana* and *Shila,* will be locked against him. Many, many, are the students in all times who have failed here. From the first class have come all the "scientists," and from the second class all the "religionists"of every age. The one are caught fast in the toils of mastery over Nature—over the elementals; the other caught faster still in the coils of mastery over the minds of men. *Mastery* over something else, over others, has enslaved their Souls. They are farther far from *self*-mastery than the humble layman, than they were themselves at "their first, their initial step."

H.P.B.'s "Voice of the Silence" is advisedly "dedicated to the Few." "Many are called," as she repeated, "but few are chosen," for those few are in every case self-chosen. The first two "Fragments" are addressed to all who are "called," *i.e.*, attracted to Theosophy. The second Fragment is addressed to those who have "slain", or truly recognized the "cruel, crafty Power" of the first fundamental Theosophical misconception in living the Theosophical life, and are struggling against it. But the third Fragment is addressed only to those who have recognized, encountered, are on guard against and fighting against the second as well as the first of the Theosophical misconceptions. To these "Few" indeed does the third Fragment say:

> Prepare *thyself,* for thou wilt have to travel on alone. The Teacher can but point the way. The Path is one for all, the means to reach the goal must vary with the Pilgrims.

At this stage the student will need large drafts of "Kshanti, Patience sweet, that naught can ruffle" if he is to take the third step successfully and plant himself on the Path. He will grow discouraged, unbalanced, uncharitable, *impatient*—with others, with himself, with the Teacher, and be tempted to "take the Law into his own hands."

"Beware of that little imp, impatience." It is the proving-ground for all his former study and training. He faces now, not so much his karma or the karma of others. He is facing the Karma of the race to which he belongs. The Theosophical misconceptions of the Fundamental Verities that he thought he had long ago disembarrassed himself of have been pushed back to their true root and basis—human nature. He has given up religion, but the religious notion has been there all the time. He has given up faith in miracles, but the miracle notion has been there all the time, undisturbed till now. He has believed in the One Life, but *universal* brotherhood has not vitalized him. He has sought for Knowledge and Powers, not to make Theosphy the living power in his life. He has been trying to save and elevate *himself*—to make a personal God out of human nature. All the time the "heresy of separateness" has lurked and profited by his work and his studies. Who can come to this point and calmly look at human nature in himself as he has all along looked at it in others, and go back once more to study and application of the Fundamental Principles, never to lose sight of them again, is the True Theosophist. He will fall into many errors and mistakes of apprehension and application, for he is working in Matter, but he has seen for Himself as Monad, as the Reincarnating Ego, and has the only sure clue which can guide his subsequent studies.

As Theosophical students come in increasing numbers during the rising half of the present centenary cycle of the Movement, they

will, each and all, have to face the fact of Theosophical misconceptions. It will be easy to do this as regards existing sectarian and scientific dogmas and theories. They will see that all these have arisen from fallacious perceptions of the Fundamental Principles of Nature, of the Wisdom-Religion, as derived from past presentations. But what will they do when they encounter Theosophical misconceptions of the present Message and Messenger? They will find many and various ideas of Masters, of H.P.B., of W.Q.J., of Evolution, of Karma and Reincarnation, of brotherhood, of service, of the Path. Will they be true enough students to *go to the Source,* to make it their prime affair to gain clean and clear apprehension of the Fundamental Principles and their Applications? If they do not, it is certain that they can but repeat the world-old failure of studying and applying the Path of Spiritual Evolution in the light of human nature. Already there are dozens of Theosophical and Occult societies, each with its devoted adherents, its contradictory and inconsistent doctrines, yet all using the same terms. How did all these come into being?

Through Theosophical misconceptions of the Fundamental Principles, and consequent misapplications, mentally, morally, and physically. Through students who were *sure of themselves,* who "too soon fancied themselves a thing apart from the mass." *Occult Failures* are the originators of every sect, of every creed, of every heresy, now the same as in all former times. It was of such that H.P.B. once wrote, in the words of an English poet:

> I found them blind; I taught them how to see,
> And now they neither know themselves nor me.

Nature of Mind

Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will, and Feeling. During deep sleep, ideation ceases on the physical plane, and memory is in abeyance; thus for the time-being "Mind is not," because the organ, through which the Ego manifests ideation and memory on the material plane, has temporarily ceased to function. A noumenon can become a phenomenon on any plane of existence only by manifesting on that plane through an appropriate basis or vehicle; and during the long night of rest called Pralaya, when all the existences are dissolved, the "Universal Mind" remains as a permanent possibility of mental action, or as that abstract absolute thought, of which mind is the concrete relative manifestation.—*Secret Doctrine.*

PERSONAL ISOLATION

THE art of living is the adjustment of human relations. Whether aware of the fact or not, all men and women are studying this art. In the school of life are many grades, and every human being is included in one or another of them; but even if in the same grade, no two pupils are alike—each has his own particular relation, to the school itself, to the grade in which he is at present enrolled, and especially to his fellow-students.

For the school, as an institution, has no validity; without the pupils it would have no existence whatever. That is why life—its purpose and meaning—is so little understood, so vague when thought about at all, to most people. Seeing merely a multitude of unorganized and undirected beings, they do not grasp the underlying fact that human existence *is* a school—*one* school—with millions of Souls—fellow-students—in attendance. Thus, living separatively, personally, they lack orientation; and quite without the faintest trace of "school spirit," the undertone of their personal meditation is *loneliness*.

The school of life itself presents no new developments. The art of living has not changed and does not change. Human nature is just the same now as it was millions of years ago; the "qualities" in Nature are permanent—hence the qualities in human nature. Every grade in the school is unvarying in its curriculum—the scope of evolution in this "day" is fixed, as a result of the accomplishment of previous "days." What is the cause, then, of the vast seeming variation in human experience?

It is due to the fact that no two pupils are alike. The units in the school are the variants: not the school, the grades, the curriculum, the opportunities for experience and growth. Every unit, because he is himself and no other, sees the common lot from his own particular angle of vision—the result of his own unique combination of qualities. So the very same spectacle, or grouping of conditions, looks different to every perceiver—peering out through his self-acquired instrument—and thus arises his feeling that his own situation and problem are unlike those of any other being.

They are not; and they are. They are the same; but *he* makes them different.

Would not his intense feeling of separativeness and isolation, and the corresponding "natural" selfishness in thought and action which it engenders, melt away if the demonstrable truth of the foregoing were even partially realized? Indeed it would! With it would depart loneliness—to be replaced by a growing sense of mutual identity, and the commonalty of the task in which all beings are engaged.

Students of Theosophy are not immune from loneliness. To whatever causes it may be attributed by the student, the genesis of his loneliness is to be found in an application of these considerations of the philosophy. Further logical applications of the same will *banish* it! Once reason it out, and nobody, under any circumstances whatever, need feel lonely any more—unless he enjoys loneliness, as some people "enjoy" poor health, or "martyrdom," or "sacrifice"—play-acting to themselves as audience, and thus securing a vicarious satisfaction and sop to their own vanity by basking in self-applause!

Somebody writes: "As a Theosophist I am all alone here; nobody in the town, so far as I know, is interested." There is a "lonely" note in this—but make the application: If this student realized that there are literally thousands of his fellow-students in similar cases, a community of interest would thereupon be set up, "school-spirit" would be felt, and loneliness would disappear. Out of this expansion of the nature, forces of attraction would arise, and fellow-students—embryo or otherwise—would inevitably be found where before none seemed to be. If this appears fanciful, let any such student try it! Fulfilling the conditions is a precedent to the observation of any experiment; results will then take care of themselves—and they will be unmistakable.

Another says: "The opposition of my family to Theosophic teachings is such that even in association with those nearest and dearest I feel that I am all alone." This is the common lot; practically every student who has taken up the study of Theosophy while still living the family life in this incarnation has met in some degree this same condition. Here again, there are thousands of them. Let the "lonely" student realize this, and he is no more alone wherever he is, or with whomsoever; and he will find that his changed attitude —his confidence, courage, at-ease-ness—will soon make itself felt among some of the opposers. They will want to know about this study which has made such a change for the better in him, and begin to investigate for themselves—as is quite often the way that families "come into Theosophy"—not as families, but first one member and then another. When conditions remain obdurate, Karma usually steps in to change them—naturally.

"I am unduly retiring, I guess, and I don't seem to get acquainted with others in the Lodge—they don't pay any attention to me." Thus another student, so blessed by Karma that he can avail himself of active association and study with a definite group of students. This *is* separative! Oh shy and modest one, there are tens of thousands of others just like you; thus, they are easy, very easy, to find—you probably sat between two of them at your Lodge meeting last evening! It is the common lot: everybody who has any sense of relativity at all feels shy and modest and retiring in the face of

the stupendous realities of Theosophy, its immense scope, its universal purpose. Students who are not "retiring" either become that way, if sincere, or are those who have forced themselves to fraternize and take an active part—not because they personally wanted to, but because they *impersonally* realized the necessity, by application of the considerations aforementioned. Thus one "promotes" himself to another grade in the school, by replacing his interest in himself with an active interest in others. *Noblesse oblige!*

In similar ways more applications can be made, by any student anywhere, to meet any condition or set of conditions. Nobody *is* alone; the conditions *are* the same everywhere. The variants are the students themselves—the beings who have made and must meet the conditions. The apparent differences are only that—a seeming.

"What room is there for sorrow and what room for doubt in him who knows that the Self is one, and that all things are the Self, only differing in degree."

RECOGNITION OF ADEPTS

Very few Christians understand, if indeed they know anything at all, of the Jewish Theology. The *Talmud* is the darkest of enigmas even for most Jews, while those Hebrew scholars who do comprehend it do not boast of their knowledge. Their kabalistic books are still less understood by them; for in our days more Christian than Jewish students are engrossed in the elimination of their great truths. How much less is definitely known of the Oriental, or the universal Kabala! Its adepts are few; but these heirs elect of the sages who first discovered "the starry truths which shone on the great Shemaïa of the Chaldean lore" have solved the "absolute" and are now resting from their grand labor. They cannot go beyond that which is given to mortals of this earth to know; and no one, not even these elect, can trespass beyond the line drawn by the finger of the Divinity itself. Travelers have met these adepts on the shores of the sacred Ganges, brushed against them in the silent ruins of Thebes, and in the mysterious deserted chambers of Luxor. Within the halls upon whose blue and golden vaults the weird signs attract attention, but whose secret meaning is never penetrated by the idle gazers, they have been seen but seldom recognized. Historical memoirs have recorded their presence in the brilliantly illuminated *salons* of European aristocracy. They have been encountered again on the arid and desolate plains of the Great Sahara, as in the caves of Elephanta. They may be found everywhere, but make themselves known only to those who have devoted their lives to unselfish study, and are not likely to turn back.—*Isis Unveiled.*

SELF-EXAMINATION

THERE are two kinds of knowledge which aid us—our own experiences and those of others. There are misunderstood experiences which when recorded bring false or semi-true philosophies and religions into being. Our own experiences cause us to formulate our own philosophy and produce our own character. In both cases, misunderstood experiences, on any plane of existence, beget pain and suffering.

Shruti, Holy Writ or Revealed Knowledge, and *Smriti,* memorized or acquired knowledge, are constantly referred to in the Vedic Theosophy. Like other spiritual concepts the true import of these is now misinterpreted. In this phenomenon the student of history will find the rise and growth of exoteric creedal religions. Revelation has its true and false aspects, just as acquired knowledge has its. False ideas memorized or right knowledge forgotten are verily wombs of pain. Thus also, revelations based on recorded personal experiences, inconsistent in themselves or inconsistent with universal and impersonal records of immemorial experiences, when followed beget disastrous results.

The strength of character and the mental integrity to examine our own experiences and those of others in an impersonal way are the very concomitants of the spiritual life. Such phrases as "to follow in the footsteps of the Predecessors," "to be willingly obedient to the behests of a guru," are misconstrued by many students of Theosophy—such alas! is the power of old habits and of the spell cast by race-beliefs.

It's always a fruitful hour to reflect on how much each one of us loses by the non-memorizing of our myriad experiences. Just as people read scores of books nowadays but fail to profit by their contents, due to inattentive perusal and indiscriminate acceptance or rejection of thoughts therein presented, so also most of us pass through marvelous experiences but most of the time are unaware of the fact. Not to speak of the experiences of the Ego during the period of bodily sleep, of which most humans are totally oblivious, the experiences of this our waking conscious life mostly sink into the abyss of forgetfulness.

If we could remember all that we experience, we would be amazed at the knowledge we possess. At present our ignorance continually strikes us as of abysmal depth. Analysis and reflection will unveil to each one of us the truth that the memory of our experiences and the knowledge we possess are related, and the measure of the one is the gauge of the other. *False memory does not wholly consist of non-remembrance but of false remembrance, i.e., experiences misunderstood to such an extent that our memory is charged*

with that misunderstanding. Here is a very potent cause of a large number of actions which unconsciously to their authors produce troubles for themselves and others. False knowledge is worse than ignorance; misunderstood experiences are of greater danger than any through which we pass and know not that we have done so. How compassionate are the laws of Mother Nature—she casts her invisible veil over the major portion of the manifested universe, giving us time to master the palpable and the revealed!

Shruti or Recorded Knowledge of fully understood experiences, *i.e.*, experiences of *all* perfected men, should be memorized—such is the ancient teaching. Nowadays only a verbal memory thereof is practised, which, of course, is better than no memory at all. The study of our Theosophical philosophy should be regarded in this light. The memorizing of its *ideas*, fundamentals and principles, not only widens our universe of discourse and makes our minds truly liberal; it also provides clues and keys to the meaning of events and occurrences in our lives which are mostly sealed for us. The right performance of congenital duties, the appreciation of their real values, the understanding of their true and inner significance depend wholly on our ability to make correct application of Theosophical doctrines. Spiritual growth is dependent on this. Books read and words memorized will be forgotten; but ideas memorized through application become faculties and add to the storehouse of power we already possess.

Our proverbial short memory is but expressive of the dearth of spirituality in our midst. Practical Theosophy teaches the examination of all our deeds—mental or moral, verbal or physical; why these were performed and how is rarely asked. Instinctual and impulsive actions greatly outnumber intellectual and reasoned ones, because the actor has not the habit of self-examination. Foreknowledge is absent in us because we have not formed the habit of considering retrospectively all our performances. It is due to the same curious aberration of the human mind which is hoping for eternal immortality in the future, without the faintest effort at recognizing the immortality of the eternal past. Also, many students of Theosophy strenuously desire to remember previous lives or dream experiences but are quaintly thoughtless of the experiences of this their waking existence.

To *understand* our daily experiences we require Theosophic Knowledge; but how many of us go through those experiences and fail to relate them to our Theosophical teachings? We have to remedy this and the prescription for the fatal spiritual disease is—*Self-examination.* Every species of spiritual disease is caused by the deadly microbe of No-Self-Examination. This results in the loss of real memory which as the *Gita* puts it is veritably "the loss of all."

The conflict of duties is caused by the conflict of memories. Our dual nature, higher and lower, is composed on the one hand of

experiences correctly memorized and on the other of those which are the bundle of false memories, *i.e.*, misunderstood experiences. That which we call the devil in us is an inchoate, unintelligent mass of experiences which repeat themselves under the law of cycles in conflict with the spiritual, *i.e.*, harmonized and purposive, experiences intelligently memorized which also repeat themselves under the self-same law. The conflict of memories or experiences repeating themselves causes conflict of duties or Karmic reactions.

Spiritual failure arises because our true memory is overpowered in any given struggle by the false. Impulse does not stop to examine the purpose, the course, the necessity of its movement toward a desired goal. Reason, reflectively and creatively, undertakes this task; intuition is always purposeful and knows the way to its objective. Self-examination is the mode which stops impulsive action and slowly makes a channel for the flow of intuition. Reason is its chief weapon—analysis ever growing minute, criticism ever becoming more watchful of the lower group of false memories.

To go over all the events of our daily life, especially those which are dubbed trivial and commonplace and examine them in the light of our philosophy, is highly necessary. Instinctual, impulsive, intelligent, intuitional manifestations—all are old memories repeating themselves—good, bad or indifferent, each has its lesson for us. Because we did not learn from an experience, it comes back to us loaded with the weight of a missed opportunity and of previous heedlessness.

The condition of consciousness through which we are expected to learn is named *Waking* Consciousness, and the qualities of wakefulness, watchfulness, attentiveness, alertness, should be its chief characteristic. Instinctual and impulsive actions are really rooted in dream consciousness—subjective and personal. Contact with the objective universe is designed to take us to the Impersonal State called the Universal Self. Therefore all spiritual progress is dependent on Waking Consciousness or earth life. Two streams migrate from beyond to make up our waking life—the spiritual perceptions, intuitive and intelligent, and the material movements, instinctual and impulsive. Our organs of sense and of action, *i.e.*, our body, becomes the playground of these dual forces. Our task is to order our waking life into a harmonious whole. Self-examination leads to purification of body and mind, waking and dream states of consciousness. Thus the two mix and mingle—the personal becomes the vehicle of the impersonal individual, while Buddhi is on the way to becoming an active agent here.

A DIALOGUE ON FAITH

HOUSEHOLDER: O reverend Sage, my way is weary, and among my burdens there is none harder to be borne than my loss of faith in human nature. In no one even of my household have I met with other than disappointment, greed, ingratitude, and betrayal of the trust I have reposed in now one, and then another, who has misunderstood the offering of my heart. Is there way I may be assured that somewhere, to someone, there may be given faith which will rest stable as yon mountain peaks?

The Sage: E'en yon mountain peaks, my Friend, will sometime pass away, dip beneath the ocean's brim, as will those persons that have dishonored thee drop from their place in the scene now limned before thine eye. But, 'tis only the foolish man who places his faith and trust in *persons,* however near or fair. Canst be thou would cherish but a mask in place of the Man himself, in place of the Soul that discards one mask but to assume another? Human nature is not to *be* trusted: this the Wise of all the ages know.

Householder: Alas, I can not live in such despair of all those who surround me! I shall go mad. Better a false faith than none at all, so long I have thought; but even this cold comfort fails me in the end.

The Sage: 'Tis not the end, but the beginning, Comrade. To gain true faith, one must renounce his old false faiths. That faith is wronged is sign and surety of its true existence and of its noble usance.

Householder: Thy words are as a blessing and as a promise unto me. Tell me more fully, that this hope which stirs in me may know fulfilment. May I, then, have true faith in thee?

The Sage: Not e'en in me, howe'er more justly than in those who have hitherto wronged thee sore. I, too, have a human nature. I, as a person, have mine own path to take—a path obscure to all others but myself—a path on which save to myself dark clouds may often seem to rest. Couldst thou rely on one, think you, now praised, and then cast off by all thy fellows?

Householder: Some mystery lies here. There *is* that in thee I could trust beyond all clouds, beyond all the evils that might encompass thee. Always would I know that thou wert true. But there is naught I have to make thee richer; no knowledge of mine could make thee wiser; no love of mine could add unto thy happiness. And so, as I fear not that thou couldst advantage thyself of what is mine, I may give freely of my love and faith to thee.

The Sage: But in that free giving, I do partake richly of all thou hast! In that free and undemanded faith, thou partakest of the

deep waters of Faith itself—that shoreless faith, which is in the heart of every being, without which no being could sustain his life. To something, higher, nobler than his human nature, every being gives his faith. Come Comrade, dost thou truly trust thine *own* human nature?

Householder: Dost ask me? No. How could I? Every day unworthy thoughts and deeds spring from it. I see. I see! I can not trust, I can not have faith in human nature, for that I too, am not trustworthy; I do not have faith in myself.

The Sage: One further step wilt, then, thou take? There is That in every human being to be trusted—That which stands behind his human nature, the Witness, the Spectator, the Knower, the Judge, the Avenger of every thought and deed—noble or ignoble, pure or vile. *That* may be trusted. In *That* all Faith resides and comes to rest. It is the Power which is exhaustless and eternal, the Power at any time to take a better course, when the old is exhausted, when the old has brought defeat, disgrace. However much my friend may betray me, I can have faith that some day, somewhere, he will repair the evil done to me and to all beings, however long ago. *That* is impartial; *That* expects nothing; *That* can not be added to nor taken from; It ever is, the Source of Faith.

Householder: That, then in thee I trust. Thou art That. Knowing That in Thee, now I can have faith to see It in my fellows.

The Sage: Yea, It is in every one. And if one uses thee despitefully another day, know through thine own human nature how a God is crucified in His. That God, that Self, is to be trusted —not the human nature which ever seeks to lure and blind. Nor shouldst thou close thine eyes as thou walkest among human pitfalls. Deal with human nature as thou findest it, and from the similitude found in thyself. The betrayals of all the world can not affect the One Reality and thy Faith supreme. Its just Law may be trusted to right every wrong in this great Universe.

Householder: The more they do betray, the more they need of this knowledge thou has disclosed to me?

The Sage: How canst thou *not* live, Comrade, till thou hast passed on this mighty Hope, till thine own Faith is full established, till thine own Compassion for sinful human nature is complete?

Householder: I give thee, O Sage, my gratitude and my life.

AMONG FRIENDS

THE long expected has happened—the mantle of the "fundamentalist" has fallen upon our shrinking shoulders! The only surprise consists in that it hath not befallen long ere this. 'Tis but the logical substitute for the epithets of "dogmatic" and "intolerant" which have been our daily food for, lo, these many years. Follows the history of the battle:

We had with us on the fated evening one Mr. Peregrine, who is by way of being an old Blavatsky student. No one recollects just how the occasion arose, but Mr. Peregrine remarked:

"I have followed and admired your work for the cause of Theosophy so long that it strikes me very painfully to see you adopting a policy which is certain to alienate just that class which you ought, in the best interests of Theosophy, to go out of your way to placate."

"Yes? Would you mind specifying?" requested Mr. Browser.

"Why this carping and critical 'fundamentalist' attitude towards science?" replied the visitor. "The day is over when scientific truth can be criticized in the name of religion; and such a course will simply drive away from you all tolerant and broad-minded people."

"Yes," growled Captain Blunt, "I know the sort—a set of doubtful-minded ego-centric sophists, forever loudly 'seeking the truth' and forever in deadly fear of finding it. They will study Theosophy—or rather read the books—and be quite patronizingly friendly towards it as long as it is trimmed down to suit their tastes. But as for doing anything about it—or for it—well, hardly!"

Now, the family, being a bit "fed up" with that large class of "students" who are constitutionally incapable of having convictions and therefore resent such in others, greeted this barrage with considerable hidden glee; but in the interests of social amenities, the Judge retired the Captain into echelon with a look, and took up the campaign on another line.

"As for instance?" said he.

"Well," remarked our somewhat ruffled guest, "the most flagrant example I can call to mind is an item in June 'Lookout.' The writer there uses the 'Heaviside Layer' as a rather flimsy peg for hanging a bald statement that scientific instruments cannot give us anything but illusions in regard to the outer universe. He says that since the Heaviside Layer is highly ionized, it affects the light rays coming from inter-stellar space, and entirely perverts the perceptions arrived at through them. Now, if that kind of statement is to be tolerated, we may just as well throw away all our scientific instruments and go back to the Middle Ages, with the *Secret Doctrine* substituting for the Holy Writ. H. P. Blavatsky was

critical enough of science, but hers was always *fair* criticism. She always had the facts to show and never fell back upon a simple denial of actual observations."

At this juncture the Doctor, who takes especial interest in "Lookout," deployed his battalions.

"Your argument," said he, "is well expressed. There is nothing wrong with it except its major and minor premises and its logic."

"I beg your pardon?" said the visitor, with frigid politeness.

"Well," said the Doctor, "in the first place, the writer of the item did not say that the Heaviside Layer in itself had anything to to with the illusionary nature of the perceptions. In the second place, he did not state his thesis as a fact, but put it forward as a possibility, or probability. Don't you think that criticism of a statement should only be undertaken as a result of a *careful* reading of it? In the third place, H. P. Blavatsky said exactly the same thing in more definite terms."

"Where did H.P.B. ever say that scientific observations were illusionary?" asked Mr. Peregrine, somewhat belligerently.

"Just a moment," said Mr. Browser, reaching into the bookcase, "I think I can settle that. If you will turn to page 530, Vol. I, of the *Secret Doctrine,* you will find that she says: 'Solar "flames" seen through telescopes are *reflections,* says Occultism.'

"On page 597 of the same volume, she says: ' *"The essence of cometary matter and of that which composes the stars is totally different from any of the chemical or physical characteristics with which Western Science is now acquainted.* While the spectroscope has shown the probable similarity (owing *to the chemical action of terrestrial light* upon the intercepted rays) of earthly and sidereal substance, the chemical actions, peculiar to the variously progressed orbs of space, have not been detected, nor proven to be identical with those observed on our own planet"—say the Teachers. Mr. Crookes says almost the same in the fragment quoted from his lecture, *"Elements and Meta-Elements."* '

"Again on page 604 of Volume I, we find: 'When, therefore, the Secret Doctrine—postulating that conditioned or limited space (location) has no real being except in this world of illusion, or, in other words, in our perceptive faculties—teaches that every one of the higher, as of the lower worlds, is interblended with our own objective world; that millions of things and beings are, in point of localization, around us and *in* us, as we are around, with, and in them; it is no metaphysical figure of speech, but a sober fact in Nature, however incomprehensible to our senses.' "

"I don't care *who* makes such statements," almost snapped Mr. Peregrine. "They are simply a denial of observed facts and a demand to throw out of court every possible means of achieving definite and provable knowledge."

"In that case," said the Judge serenely, "I suggest you take up your quarrel with the men of science themselves, Einstein in particular, whose entire theory is the mathematical demonstration—or at least supposed to be such—of the fallacy of all our physical perceptions and some of the mental. And I think there are a few others. Is your notebook handy, Captain?"

"On tap," said the addressee. "For instance, if you will look up *Science* for September the 7th, 1923, you will find that the famous scientist Painlève suspects that the movement of the earth and stars in space is pure fallacy, and Prof. Archibald Henderson asks, 'Are we *all* indeed the victim of some strange fallacy?' Then if you will look up the *Monist* for July, 1923, and study the Nichols experiments, you will find some pretty good evidence that *nothing* is likely to be what it seems, through whatever mode of perception it may arrive. If you will also delve into the *Scientific American,* for November, 1924, you will find the following: '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.'

"It seems to me, Mr. Peregrine, that your attitude, logically carried out, not only denies us the privilege of discussing scientific discoveries adversely, but forbids us repeating what men of science themselves say. That is what I call being 'more Catholic than the Pope!' Moreover and besides, if you had thought a little over the paragraph criticized and noted that the statement reads, 'it may be discovered,' you would have had to deduce that the writer gave science credit for ultimately being able to *make* the discovery and rectify its own illusions."

The critic, slightly nonplussed, backed and filled for a moment and finally said, "Well, perhaps I did go off 'half-cocked' on that particular item; but really, you will have to admit that the 'Among Friends' article which claimed that there is land at the North Pole, directly in the face of scientific discovery, went much too far!"

"Well, Mr. Peregrine," said Mr. Browser, "I am not so sure that a little of the careful reading heretofore mentioned, would not have been in order to apply to said article as well. I think you will find that no one was asked or urged to the same belief. And, if one party, while expressing a firm conviction, likewise stands up for every one else's right to his own conviction, however adverse, and another party denies the right of the party of the first part to believe as he pleases—on whose side does the 'fundamentalism' lie?"

"But—well," said Mr. Peregrine, "you can hardly expect the public to be able to understand such fine distinctions."

"Evidently not," laughed the Doctor, "when even very intelligent students have such a tendency toward—well, let us call it 'hasty reading.'"

"Well, Captain," said the Judge, "just as a matter of interest what do *you* think of this polar question?"

"You can search me," replied the man of war, for once, and for a wonder, without a prompt and uncompromising decision. "I have sometimes thought that the statements did not necessarily carry that interpretation, although they do seem pretty plain. Personally, I don't see the slightest reason for arguing over the matter until final proof comes to hand."

"Especially," added the Doctor, "in view of the fact that the numerous 'friends' of Theosophy, who are forever preparing a retreat before the battle has joined, just on the possibility that 'some of the teachings may not be substantiated,' have never yet had occasion to put their plans into effect. I remind me of many a time in my youthful days, when statements in the *Secret Doctrine* caused me weary hours of agonized solicitude; but I lived to learn. Who knows but some of us will see the end of this polar riddle as well?"

"That, I think," said the Judge, "will depend far more than some may think on the progress of Theosophy and the loyalty of its students."

"What is the connection, Judge?" asked Mr. Browser.

"Well, just as a matter of personal opinion, I would say that the knowledge obtainable by the race—I mean *real* knowledge as distinguished from the mere massing of physical classifications—depends chiefly upon its moral condition. Things are not what they seem, and the keenest intellect, devoid of a moral basis, has infinite power to create illusions for itself, however seemingly based those illusions may be upon physical facts, so-called. Needless to say, if Theosophy is made the hand-maiden of science by its would-be friends, and trimmed and emasculated to pander to scientific—or rather pseudo-scientific, opinion, for *real* scientists are not quite as cocksure as their followers—Theosophy will gradually degenerate into a religion, without having fulfilled its mission, without having corrected the mental and moral atmosphere of the world to any effective degree."

All of which gave the Family furiously to think, as the guest departed politely—almost too politely.

LIVING THE LIFE

DEAR COMPANIONS:

You have the right attitude, I believe, and as time goes on more and more light will come and other steps appear. It is just to keep moving, with face turned in the right direction. Masters do not elect their disciples; the disciples elect to serve, and thus constitute themselves disciples to the extent of the completeness of their self-abnegation and service.

"I produce myself among creatures" has reference to voluntary and conscious incarnations of high spiritual beings—avatars, saviours of the people—including not only the incarnation itself but the influence of a spiritual kind that attends the being. What brings such? The *Gita* says that They come "whenever there is an insurrection of vice and injustice in the world." There is an analogy between this and what was hinted about earthquakes by William Q. Judge, who wrote at the time of an earthquake that some soul of use had been born. It is possible that such events conjoin. No doubt but that the energy thrown out by masses of men could produce disturbances affecting the earth itself and bringing into birth patriotic souls whose powers and knowledge will come into play in the mental and physical conditions produced. Local disturbances affect the place disturbed and the people whose karma placed them at that point; there is also a general effect which is shared in different degrees by individuals at other places in the country, by the country as a whole and by the world in general. It is probable that while a destructive earthquake may have a defined field it may be the production of a general condition, finding expression at the "corroded" point.

You ask as to the nature and mission of the one called "Jesus." There is reason to think that the mission of the one called Jesus was a minor one, being in a falling cycle, and that it was not so much to disclose as to cover up the avenues to occult knowledge, so that the following times of the decadence of spirituality should not have dangerous weapons left for selfish, unprincipled and ignorant people to use; hence He accentuated the ethics. This does not say that the being known as Jesus was any inferior to the one known as Buddha; they might have been the same being, in reality. The statement is that the "missions" or efforts, were of a different nature because of the different cycles and peoples. It is and must be necessary for "those who know" to hide away dangerous knowledge at times, as well as to give it out when the time is ripe. "It is under cyclic law, during a dark period in the history of mind that the true philosophy disappears for a time, but the same law causes it to reappear as surely as the sun rises and the human mind is present to see it." We

cannot judge of the nature of any of these great incarnations to the extent of saying that one is superior to the other. We can see something of the nature of the cycle and people of any period, and hence obtain an idea of the difference in the missions.

With regard to cycles, there are of course wheels within wheels and no doubt there are smaller "waves" which in degree correspond to the larger ones, but we have not much on that line in the way of direct information except that there are cycles of differing lengths within the greater cycle of the precession of the equinox. There are several remarkable cycles that came to a close at the end of this century: first, the 5,000 years of the Kali-Yuga cycle; again, the Messianic cycle of the Samaritan and Kabalistic Jews, of the man connected with Pisces. It is a cycle historic and not very long, but very occult, lasting about 2155 solar years, but having a true significance only when computed in lunar months. It occurred 2410 and 244 B.C. H.P.B. says, "When it enters in a few years the sign of Aquarius, psychologists will have some extra work to do, and the psychic idiosyncracies of the humanity will enter on a great change." From this it would appear that the Messianic cycle *closed* in 1897.

Allied to our period, if we consider that the quality of the cycle varies in importance, and, consequently, the degree of being needed at any time, we find the conjunction of the cycles above spoken of point to a most important period; consequently, important "beings"—which may give us a clue to what the Messengers H.P.B. and W.Q.J. really were. Other periods of less importance bring incarnations of probationary chelas who are on their trial.

There may be something in the above that will enable you to bring to expression what is as yet undefined; but, if not, it may open the door to other ideas and questions.

With best regards—*R. C.*

PSEUDO-THEOSOPHISTS

AMONG the many classes of enemies of Theosophy the most insidious belong to its own household. The risk which the Movement runs from this enemy within the camp is doubly great because he is more than often "sincere." He retains his place in the Movement through what to him are pure motives, honesty and earnestness. His is an unconscious treason.

The profound nature of the sacred Science and the Karma which has befallen its propagation; the precipitation of the Theosophical Movement according to the exact working of cycles; its power to draw within its fold different classes of individuals age after age; above all, the law of polarity whereby opposites and extremes meet and come into juxtaposition—all these attract to the Science of Theosophy and its Movement the good and the bad alike, drawing out the beneficence and the maleficence inherent in each;—all these clearly explain to the thoughtful student the true inwardness of those who calling themselves Theosophists are the insidious enemies of Theosophy and the Movement.

As the cycle runs its course the work of studying and propagating real Theosophy is becoming more complex, especially as the enemy within the camp has the advantage of the growing interest in Theosophy and Occultism on the part of a public as yet unable in its ignorance to distinguish the true from the false and erroneous.

Let us consider some of the more serious species of this class of enemy of Theosophy, defining "enemy" as one who calls himself Theosophist, but trading on the knowledge and influence of H.P.B. exploits them for his own purpose, often in amazing unconsciousness of the same.

FIRST, there are people who "correct" and "improve" on the Message of the Masters as recorded in the writings of H. P. Blavatsky. (In passing we might mention a similar treatment meted out in a recently published Spanish translation of Mr. Judge's *Ocean of Theosophy*.) They begin on the side of form—language construction, arrangement of foot-notes and paragraphs, etc., and end by altering the very soul of her writings. Ideas which sound incorrect to them because not understood, facts which puzzle them, being outside their range of perception, undergo alteration as well as subtraction.

NEXT, follow attempts to improve on the Message itself. Profound metaphysical concepts misunderstood, and others not understood at all, tempt this second class to make up a simple presentation of the philosophy, regardless of accuracy. Beginning with the laudable task of translating for popular usage the profound writings of H.P.B., in their haste to serve the public they do not give themselves

sufficient time to understand the philosophy. They fall prey to their own hereditary tendencies and judge H.P.B.'s statements from the standpoint of their own knowledge, experience and consciousness. Thus has come into existence in a great number of books, manuals, and pamphlets, teachings as different from those of H.P.B. as is night from day. In some cases this has been admitted and explained away thus: H.P.B. was chela and medium alternately; part of her writings are therefore incorrect; that part which is correct is again to be divided into two—that which came direct from the Masters, and that which she, as a chela, herself gave out. Some of these writers claim superior knowledge, to have reached *greater* spiritual elevation than H.P.B. herself. Thousands prove their lack of discrimination and judgment by a blind acceptance of these numerous books, without any comparison of their contents with those of *Isis Unveiled* or *The Secret Doctrine* or *The Key to Theosophy*.

THIRD come the so-called "teachers" of Theosophy who claim to continue the work of transmitting the message of the Masters. They affirm the greatness and the profundity of H.P.B.'s writings, but add that fifty years have so changed the thought of the world that the very Masters of H.P.B. or Their Colleagues and Brothers are giving out additional information and knowledge. Such people publish volumes over their own name but openly or privately claim close acquaintanceship with Adepts and Mahatmas, and to be inspired by them. These books are different from those in Class II, for they do not often write of the same matters and subjects treated by H.P.B. but profess to deal out information on more recondite or practical themes!

FOURTH, the notion of a "next messenger" and of a "successor" of H.P.B. goes a step further. Some even go so far as to write of a "coming Christ" and so on; others to publish additional Stanzas of Dzyan and invented articles over the signatures of H.P.B. and her Masters. They claim communication with H.P.B. and say that she is giving out through them new and additional teachings.

FIFTHLY, there are "theosophists" who believe and think and teach *differently* from H.P.B. but *in her name* without commiting themselves in public print or from public platforms. They argue that "if H.P.B. were present now and here this is how she would feel and behave—we have good reasons for saying this"—!

All these five classes are very dangerous to the Cause of Theosophy and the Masters. They flourish mostly on the devotion of their respective followers. They mis-lead the general public and especially that portion of it which is just beginning to inquire into Theosophy.

What is the remedy? It is a matter that deeply concerns every true student of the Wisdom Religion as recorded in its purity by H.P.B. THEOSOPHY invites the views and suggestions of its readers.

THEOSOPHY SCHOOL

If Sun thou canst not be, then be the humble planet. Aye, if thou art debarred from flaming like the noon-day Sun upon the snow-capped mount of purity eternal, then choose, O Neophyte, a humbler course.

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

. . . Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope, or consolation, and—let him hear the Law.

—*The Voice of the Silence.*

THIS is the great teaching that service of our fellowmen, help to those who come in our contact, is the way not only to happiness but also to progress, to growth, to evolution. The example given is that of the sun and the planets and the stars. Appearances often mislead people in trying to discover the meaning of things; for instance, if you look at the heavens, you find that certain stars are very bright, that the sun outshines all the stars. You find that the planets are brighter even than some of the stars. Yet when you begin to study astronomy you find the planets have little light of their own, that they shine by the borrowed light that comes from the sun, while less shining stars, or those that do not *appear* to shine as brightly as the planets, shine by their own light. The light is, then, inherent in them. They do not look big to us compared to the planets or sun because they are far away; because the distance between us and the sun is not so great as the distance between us and the stars.

Now the stars are like great Masters, great Spiritual teachers. They shine by their own inherent light; others shine, though they may look great, by the borrowed light of the sun and the stars. But all of us are learning to shine by our own light. Therefore if we cannot shine like the sun in all its brilliance and splendor, we have to learn to shine like planets. If we cannot shine yet by our own light, because it is obscured, obscured by the matter which we know as mind-matter, which we know as body-matter, which we know as feelings—if that light of the Spirit which we are does not show itself in us, what do we do? We try to catch hold of such spiritual light as comes from the great Stars and reflect that. And as we practise shining even by borrowed light of the Spirit, of the Philosophy, the Science of Truth, Theosophy, we gradually become clean, pure, in our mind, moral nature, in our sense and bodily nature, till presently our own spiritual, luminous, radiant, bright Self will shine, as in the case of the Masters—Spiritual Stars.

How is it that this light is to be made radiant in ourselves? This book says, why, by doing our daily duties. It is not by doing

something out of the way, something that is extraordinary; but it is the doing of the little things of life continuously, in what we call daily drudgery. Daily drudgery gives us the opportunity to make our light shine in doing all the little duties of every day work. In the following of the path of duties, as we work at all our little things of daily life, as we come in contact with men and women who are like ourselves, we begin to learn and teach, we begin to establish a friendly, a kindly, a helpful relationship with all. Following the wheel of duty, following the path of duty, we begin to see what is the wrong kind of action which we have done, what is the right kind of action which we have done. But knowledge of that does not help us unless the result of that knowledge is put into practice in the daily living. It is through the doing of duties that the spiritual light begins to shine in us.

At the present moment, in some, it is the light of the body; in some, it is the light of the mind that shines; in others it is the light of the moral goodness that shines. In the Masters it is the light of the Spiritual Nature that shines and illumines the mind, moral nature, and bodily nature. We have to get at the view—to do the things not with the help of the moral and mental nature alone, but with the help of the soul within. For the performances of *all* action we must know that we are souls, not bodies, not minds, not our moral natures and aspirations. We shine on our natures as souls. The moment we know that, all difficulties, all pain, all troubles go away, because we see pain, trouble, difficulties, as ways of learning the Great Truth, ways of helping people and things, which we come near to. We have to learn to shine by our own spiritual light within us, and by doing good action, in every day—not now and then, not once in a year, not once in six months, not once a week, but in all the daily little things of life—to remember that we are souls, and act as souls: that is the way of growth, and therefore of happiness.

Foresight and Hindsight

Sometimes, under pressure of temptation, by way of experiment, or what-not, we embark upon a course which the philosophy tells us is against the law, perhaps smothering conscience with the belief that we see the karma and are prepared to pay the price.

But we are willing to pay only such portion as we see before the bill is presented; a minor part. For in the price is contained remorse and regret, which no man can experience in advance.

Thus we lie to ourselves about our willingness to pay the price, and find ourselves out too late.

MAHATMAS AND CHELAS

Summer of 1884. The Theosophical Society in its tenth year. The work in India in its sixth. H.P.B. and Olcott in Europe, Judge new landed in India, after meeting the two Founders in Paris. In India the Coulombs just expelled from the Society by the "Council" after months of mutual animosities. The Scottish Church missionaries plotting with the Coulombs the "exposure" to wreck the Society in ruining the repute of H.P.B. for simple honesty and sincerity. Mr. Hume, still nominally within the Society's fold, stirring the bitter broth of doubt, disaffection, envies, jealousies and hatreds. In London the violence of personal rivalries for leadership, the London Lodge membership split into two factions more interested in the success of their party than in Theosophy. The Society for Psychical Research being engineered by C. C. Massey, Stainton Moses ("M.A., Oxon.") and Professor F. W. H. Myers into an ostensibly impartial and scientific investigation of "the theosophical phenomena." Mr. Sinnett and Col. Olcott, completely deceived, eager to forward the S.P.R. inquiry. Mrs. Laura C. Holloway, Miss Francesca Arundale and Mohini Chatterji, tossed about like chips on troubled waters, yet still striving to be or become "Chelas" and to "receive communications from the Masters," afterwards to be embodied in "Man—Fragments of Forgotten History." All London "Society" agog over the new nine-day's-wonder. Mr. Sinnett, full of suspicions of H.P.B., sure some of her Messages were fraudulent, yet full of faith in the "Master" and trying to get "messages" behind H.P.B.'s back through anyone and everyone he thought might be "sensitive." Stainton Moses and Mr. Massey, foiled, sore, and angered because the Messages they had been favored with through H.P.B. discountenanced Spiritualism, Mediumship, and all their works, were priming their guns to "expose" H.P.B. through the medium of the S.P.R. Scarce a soul in London interested in the *laws* of all psychic phenomena, in the study of ***philosophy,*** in the ***practice*** of Universal Brotherhood—one and all those interested in the Theosophical Society in any way, sure of themselves, their eligibility and desirability as recipients of "favors from the Mahatmas."

A year before, while the mad rush was on in India, H.P.B. had published "Chelas and Lay Chelas." Now, with India in a ferment and London in a fever as the result of indiscriminate publicity, indiscriminate lust for "Chelaship," indiscriminate efforts at forcing of the Gates which never yet have opened but from within, the time was come to sound in the pentrating clarity of Truth the simple unbending facts, so that all save the fool and the madman might hear and understand. So, in ***The Theosophist*** for July, 1884, she inserted as the opening article, "Mahatmas and Chelas," reproduced below. Names have changed since 1884, other Egos are in incarnation, other personalities now walk the boards, but human nature now is the same as in 1884—or a million years ago. Hence "Mahatmas and Chelas" is as presently and imperishably true and applicable as ever. For those who have read "The Mahatma Letters to A. P. Sinnett," "The Letters of H. P. Blavatsky to A. P. Sinnett," and "The Theosophical Movement," and for all others this brief prologue to the mighty drama now in its forty-second year, may somewhat serve in understanding and application of the past to the present.

A MAHATMA is a personage, who, by special training and education, has evolved those higher faculties and has attained that spiritual knowledge, which ordinary humanity will acquire after passing through numberless series of re-incarnations during the process of cosmic evolution, provided, of course, that they do not go, in the meanwhile, against the purposes of Nature and thus bring on their own annihilation. This process of the self-evolution of the MAHATMA extends over a number of "incarnations," although, comparatively speaking, they are very few. Now, what is it that incarnates? The occult doctrine, so far as it is given out, shows that the first three principles die more or less with what is called the physical death. The fourth principle, together with the lower portions of the fifth, in which reside the animal propensities, has *Kama Loka* for its abode, where it suffers the throes of disintegration in proportion to the intensity of those lower desires; while it is the higher *Manas, the pure man,* which is associated with the sixth and the seventh principles, that goes into *Devachan* to enjoy there the effects of its good *Karma,* and then to be reincarnated as a higher individuality. Now, an entity, that is passing through the occult training in its successive births, gradually has less and less (in each incarnation) of that lower *Manas* until there arrives a time when its *whole Manas,* being of an entirely elevated character, is centred in the higher individuality, when such a person may be said to have become a MAHATMA. At the time of his physical death, all the lower four principles perish without any suffering, for these are, in fact, to him like a piece of wearing apparel which he puts on and off at will. The real MAHATMA is then not his physical body but that higher *Manas* which is inseparably linked to the *Atma* and its vehicle (the 6th principle)—a union effected by him in a comparatively very short period by passing through the process of self-evolution laid down by the Occult Philosophy. When, therefore, people express a desire to "see a MAHATMA," they really do not seem to understand what it is they ask for. How can they, by their physical eyes, hope to see that which *transcends* that sight? Is it the body—a mere shell or mask—they crave or hunt after? And supposing they see the body of a MAHATMA, how can they know that behind that mask is concealed an exalted entity? By what standard are they to judge whether the *Maya* before them reflects the image of a true MAHATMA or not? And who will say that the physical is not a *Maya?* Higher things can be perceived only by a sense pertaining to those higher things. And whoever therefore wants to see the real MAHATMA, must use his *intellectual* sight. He must so elevate his *Manas* that its perception will be clear and all mists created by *Maya* must be dispelled. His vision will then be bright and he will see the MAHATMAS wherever he may be, for, being merged into the sixth and the seventh principles, which are ubiquitous

and omnipresent, the MAHATMAS may be said to be everywhere. But, at the same time, just as we may be standing on a mountain top and have within our sight the whole plain, and yet not be cognisant of any particular tree or spot, because from that elevated position all below is nearly identical, and as our attention may be drawn to something which may be dissimilar to its surroundings—so in the same manner, although the whole of humanity is within the mental vision of the MAHATMAS, they cannot be expected to take special note of every human being, unless that being by his special acts draws their particular attention to himself. The highest interest of humanity, as a whole, is their special concern, for they have identified themselves with that Universal Soul which runs through Humanity, and he, who would draw their attention, must do so through that Soul which pervades everywhere. This perception of the *Manas* may be called "faith" which should not be confounded with *blind belief*. "Blind faith" is an expression sometimes used to indicate belief without perception or understanding; while the true perception of the *Manas* is that enlightened belief, which is the real meaning of the word "faith." This belief should at the same time be accompanied by *knowledge, i. e.,* experience, for "true *knowledge* brings with it faith." Faith is the perception of the *Manas* (the fifth principle), while knowledge, in the true sense of the term, is the capacity of the Intellect, *i. e.,* it is spiritual perception. In short, the higher individuality of man, composed of his higher *Manas,* the sixth and the seventh principles, should work as a unity, and then only can it obtain "divine wisdom," for divine things can be sensed only by divine faculties. Thus the desire, which should prompt one to apply for *chelaship,* is to so far understand the operations of the Law of Cosmic Evolution as will enable him to work in harmonious accord with Nature, instead of going against its purposes through ignorance.

DOES ATMA INCARNATE?*

Question—Is the seventh principle, the Atma, ever incarnated, or are our bodies simply projections of that principle and formed by it, as was the statue Galataea by Pygmalion? From some Theosophical books I gather that the seven principles are all incarnated from the beginning, and that each principle is evolved in turn. From others it would seem that the higher principles are never incarnated.

Answer—The fiction of the formation of Galataea by Pygmalion is such a faint and inadequate symbol or illustration that there is nothing to be gained by its use, as it will surely mislead. The evolution of the bodily form came about in the same way as that of all other forms; as said in the *Bhagavad-Gîtâ,* "All is due to the mystic power of self-ideation, the eternal thought in the eternal mind," and only in the sense that all forms are projections from the eternal can we say that "our bodies are projections of that principle" (Atma). The second sentence of the question shows that here is another case in which the very materialistic view of the sevenfold constitution of man given in *Esoteric Buddhism* and used by so many thereafter has resulted in inducing the notion that there is a separation between the so-called "principles." This idea of seven distinct things, entities, or principles in man ought to be abandoned, and is due almost wholly to erroneous nomenclature, as was strongly urged in several papers published in the *Path.* There can only be *one* principle, and all the rest are but aspects of it, or *vehicles* for it to work and manifest through. Therefore but the one principle is involved in generation, when it takes to itself six sheaths or vehicles, or shows itself under six aspects. But as it is Theosophic doctrine that this *one* principle—call it Atma—is in essence the Supreme, then its involution in matter is but partial. In order to understand nature and to reach self-consciousness, it is necessary that the six vehicles be found to work through, and what is meant in some Theosophical books by the statement that each "principle evolves in turn" is that from the beginning of a Manvantara the six material vehicles have to be evolved one after the other in due order and in correspondence with the rest of nature, none lagging behind and none ahead. For instance, at that period in evolution when we might assume that but one vehicle had been fully evolved, then man (so-called) would not be man as we know him. So we see in the *Secret Doctrine* that man, strictly as such, is not spoken of until several races or vehicles had been first fully evolved in due order and proportion.

From these considerations the old Hindu idea that what we see of man is but the inner (or outer) hard core—the material body—

**The Theosophical Forum,* August, 1890.

and that he, in fact, in his whole nature reaches even to the moon, would seem to gain some support. And I should incline to the opinion that Atma is never incarnated, but overshadows and shines into the being called man whom it has chosen to connect itself with.—*W.Q.J.*

EVIDENCES OF IMMORTALITY

Human nature is like universal nature in its abhorrence of a vacuum. It feels an intuitional yearning for a Supreme Power. Without a God, the cosmos would seem to it but like a soulless corpse. Being forbidden to search for Him where alone His traces would be found, man filled the aching void with the personal God whom his spiritual teachers built up for him from the crumbling ruins of heathen myths and hoary philosophies of old. How otherwise explain the mushroom growth of new sects, some of them absurd beyond degree? Mankind have one innate, irrepressible craving, that *must* be satisfied in any religion that would supplant the dogmatic, undemonstrated and undemonstrable theology of our Christian ages. This is the yearning after the proofs of immortality. As Sir Thomas Browne has expressed it: . . . "it is the heaviest stone that melancholy can throw at a man, to tell him that he is at the end of his nature, or that there is no future state to come, unto which this seems progressive, and otherwise made in vain." Let any religion offer itself that can supply these proofs in the shape of scientific facts, and the established system will be driven to the alternative of fortifying its dogmas with such facts, or of passing out of the reverence and affection of Christendom. Many a Christian divine has been forced to acknowledge that there is *no authentic* source whence the assurance of a future state could have been derived by man. How could then such a belief have stood for countless ages, were it not that among all nations, whether civilized or savage, man *has been* allowed the demonstrative proof? Is not the very existence of such a belief an evidence that thinking philosopher and unreasoning savage have both been compelled to acknowledge the testimony of their senses? That if, in isolated instances, spectral illusion may have resulted from physical causes, on the other hand, in thousands of instances, apparitions of persons have held converse with several individuals at once, who saw and heard them collectively, and could not all have been diseased in mind?—*Isis Unveiled.*

ON THE LOOKOUT

The Prices of Civilization

The intellectuals of all lands in general admit that civilized humanity is in a parlous condition, and that unless evolution is to enter upon a descending stage, there must be a radical reform—somewhere. Usually the somewhere is elsewhere.

Many panaceas are offered, usually without the slightest suspicion that they are the outcome of that very state and condition of mind which produced the disease in the first place. Henry Ford, for instance (*Washington Herald,* April 30, 1925), thinks that faulty dietary is the cause of warfare. He says the trouble with the world is that it does not know how to eat, what to eat, and when to eat. Inasmuch as every possible combination of foods has been tried during human history without any particular relation to the war problem, other than that the better fed are simply the more efficient fighters, Mr. Ford appears to have overlooked a large number of pertinent facts. He thinks that the universal discontent is caused by digestive disturbances, and that these are the means of exciting strife.

It is certainly true that lack of food and improper food are the chief causes of warfare and of all other human ills, but that which lacks is nutrition for the spiritual element of man, which is the most important element in his constitution, and the dearth of that nutrition is nowhere more tragically or clearly expressed than in materialistic lucubrations of this nature.

Another Reason

Dr. Wm. Jasper Spillman, United States Department of Agriculture, has a reason for the deficiencies of civilization, which is far nearer the truth. Says he:

> Now, I believe, we are again at a standstill. Our handicap is that we are controlled almost entirely by our passions and emotions—and we probably won't advance again until we reach the point where we are guided purely by reason. (*The Washington Daily News,* June 10, 1925)

A Theosophical statement bearing upon this conclusion reads:

> At the present day *Manas* is not fully active in the race, as Desire still is uppermost. In the next cycle of the human period *Manas* will be fully active and developed in the entire race. Hence the people of the earth have not yet come to the point of making a conscious choice as to the path they will take; but when in the cycle referred to, *Manas* is active, all will then be compelled to consciously make the choice to right or left, the one leading to complete and conscious union with *Atma,* the other to the annihilation of those beings who prefer that path. (W. Q. Judge, *Ocean of Theosophy,* 1893)

There is also more truth than poetry in Dr. Spillman's suggestion that the invention of writing enabled man to put down and perpetuate untruth and thus prevented him from making any progress in the direction of truth.

CIVILIZATION OR HUMANITY?

If we listen to many of our modern medical men, it would almost seem to be a choice between relinquishing civilization and relinquishing health. A noted British dentist states that the teeth of the British people have been growing steadily worse for the last few generations; and since the teeth form a principal center of infection, this is not a hopeful prospect. Sir Thomas Horder, physician to the Prince of Wales, Dr. Chas. Mayo, and Dr. Wm. B. Peck (*Washington Post,* June 4, 1925) are agreed that health, under civilized conditions, is on the down grade and that the best and not the worst of the race are being killed off.

President Coolidge, in his Memorial Day address, pointed out the present day decline from the sterner standards of earlier days, and Ex-Secretary of State Hughes followed elsewhere in the same pessimistic vein. President Coolidge is especially concerned by the lack of individual self-control and the universal prevalence of irresponsibility. He said that the prohibition law was the most glaring example of the disintegration of self-government. Peculiarly enough, he fails to recognize that any power must grow by exercise, and that the lesson of all nature is that disuse means degeneration and atrophy.

> "Before we assume too great responsibilities in the governing of others," remarks President Coolidge, "it would be the part of wisdom very completely to discharge our responsibilities for governing ourselves. A large amount of work has to be done at home before we can start in on the neighbors." (*The Washington Post,* June 1, 1925)

CULTURE OR HUMANITY?

George Brandes, the celebrated Dane, goes so far as to say that culture is dead in Europe, while he sees symptoms of progress in Russia, Japan, and China. The Editor of the *Washington Post* (May 9, 1925) takes issue with him.

> The world war was, indeed, a great shock, and it rubbed some of the veneer off civilization, but the essential elements of progress and refinement it left untouched. To "Kultur," perhaps, it gave a deathblow, but the laboriously builded fabric of arts and sciences it was unable to knock down, and the artistic sense, as expressed in literature, painting, sculpture and music, remains and is prepared to go forward to new triumphs for the delectation and ennoblement of human kind.

This idea is another efflorescence of the deep-seated, albeit unconscious spirit of modern civilization. The philosophers of older and wiser races would pause in bewilderment before the atti-

tude of mind which considers so-called artistic progress and ennoblement as something worth while in itself, when divorced from the welfare of humanity as a whole. When confined to the delectation of the few, artistic gratification is on no higher plane than any other and the human race as a whole does not fare well. Those who find most enjoyment in culture, so-called, are often those least concerned with the condition of their suffering fellowmen.

The Mystery of Gravitation

There is a scientific delusion, obvious, but strangely persistent—namely, the idea that when a force is christened, and the mathematics of its action elucidated, that force is explained. Newton and Einstein solved no mystery—they but added new. Nevertheless, ever since the day of Newton, materialistic fanatics have proclaimed Newton's law of gravitation as an explanation of all cosmic phenomena. But even the scientific mind at length recognizes the difference between a name and a thing.

> Just because the effects of gravitation are so familiar and because Newton's law accounts so completely for the motions of the heavenly bodies, except for a few minute effects which Einstein's theory represents better than Newton's, we are apt to forget how mysterious gravitation is and how little our so-called explanations penetrate the mystery. . . .
>
> What do we mean by an explanation of physical phenomena like those of gravitation? Our so-called physical explanations are almost always mere descriptions of one sort or another and do not attempt to elucidate the "ultimate whereforeness of the thusly." . . .
>
> In some respects nature herself seems to play the paradoxer. It is doubtless this seemingly paradoxical quality that has aroused the popular interest in it. Generally the man in the street concerns himself not at all with an abstruse scientific theory, but when the air resounds with the dispute between the adherents of the older and the newer theories and paradoxical statements fly thick and fast, the man in the street looks on with a real, though puzzled, interest. . . .
>
> But, if and when that time comes, will the new "explanation" be anything more than a description, a description perhaps in terms more exact, more compact, more familiar or more comprehensive, but still only a description? (Walter D. Lambert, *Scientific Monthly,* May 1925, p. 479-482.)

The Great Paradox

This paradoxical quality in nature is an actual and fundamental fact, and one inseparable from manifestation of any and every kind. It exists because the universe is One and inseparable, while all action and all manifestation are dependent upon separateness and division. To trace any chain of causation back to its ultimate is to encounter the fundamental Essence of the Universe, which being of a nature beyond the range of thought, existing of itself, the "Causeless Cause," is at one and the same time the Ultima Thule of human

thought and speculation, and the most intimate and near reality of our own nature and being.

LAW OF ANALOGY

Nevertheless an understanding of gravitation can go much further than ever hereto, if placed on a basis entirely new to Science —the doctrine of mental and spiritual action. For attraction and repulsion in nature, weird as the doctrine may seem to the scientific mind, are only the outcome of corresponding conscious qualities of antipathy and sympathy existing in imponderable planes.

> Everything in the Universe follows analogy. "As above, so below:" Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. *Secret Doctrine,* I, 177.
>
> . . . Science finds itself absolutely compelled to accept the "hypothetical" Ether and to try to explain it on the materialistic grounds of atomo-mechanical laws. This attempt has led directly to the most fatal discrepancies and radical inconsistencies between the assumed nature of Ether and its physical actions. A second proof is found in the many contradictory statements about the atom—the most metaphysical object in creation. *S.D.* I, 485.
>
> They call Gravity a law, a *cause* in itself. We call the forces acting under that name *effects,* and very secondary effects, too. One day it will be found that the scientific hypothesis does not answer after all; and then it will follow the corpuscular theory of light and be consigned for many scientific *aeons* in the archives of all exploded speculations. *S.D.* I, 490.
>
> And now Father Æther is *re-welcomed* with open arms; and wedded to gravitation; linked to it for weal or woe, until the day when it, or both, shall be replaced by something else. *S.D.* I, 495.
>
> . . . supposing attraction or gravitation should be given up in favour of the Sun being a *huge magnet*—which is a theory already accepted by some physicists—a magnet that acts on the planets as attraction is now supposed to do, whereto, or how much farther would it lead the astronomers from where they are now? Not an inch farther. . . . That such magnetism [cosmic magnetism] exists in nature, is as certain as that gravitation does not; not at any rate, in the way in which it is taught by Science, which never took into consideration the different modes in which the dual Force—that Occultism calls attraction and repulsion—may act within our solar system, the earth's atmosphere, and *beyond* in the Kosmos. (Foot Note: . . . no *earths* or *moons* can be found—*except in appearance*—beyond, or of the same order of matter as found in our [solar] system.) *S.D.* I, 497.

The case to this day is exactly that. The sun is now known and accepted as a magnet, and conforming to H. P. Blavatsky's prediction, gravitation and magnetism alike remain insoluble mysteries. We venture to go a step farther and say mysteries insoluble from the physical standpoint, for the following reason:

> To conclude on the question of gravity. How can Science presume to know anything certain of it? How can it maintain its position and its

hypotheses against those of the Occultists, who see in gravity only sympathy and antipathy, or attraction and repulsion, caused by physical polarity on our terrestrial plane, and by spiritual causes outside of its influence? *S.D.* I, 513.

For all action, however seemingly material, has the same origin as the thought and action of humanity: and all the forces of nature act upon, and are influenced by the mental states of man.

THE ENIGMA OF THE NOVAE

In former days the sudden appearance of bright stars which soon faded out—or the flaring into first magnitude of formerly faint stars—was quite simply explained as a collision of stellar bodies, often a dark, or dead, star colliding with a bright one. But there have always been certain difficulties in the way of this theory, which did not exist for the Theosophical explanation of the so-called "novæ." Perhaps in some cases at least this phenomenon represents a solar *pralaya*—that moment wherein the preservative and formative energies resident within the matter reach a balance against the eternal tendency toward dissolution, and then, as in the twinkling of an eye, the seven classes of fiery internal energy within the star become objectivized on the physical plane and the system is destroyed. A graphic description, in the symbology of the *Vishnu Purana*, will be found on page 370, Vol. I, of the *Secret Doctrine*. Also a Master said:

> When the solar pralaya comes the whole purified humanity merges into Nirvana and from that inter-solar Nirvana will be reborn in higher systems. The string of worlds is destroyed and vanishes like a shadow from the wall in the extinguishment of light. We have every indication that at this very moment such a solar pralaya is taking place while there are two minor ones ending somewhere . . .
>
> His mistake is that he believes a long time must be devoted to the ruin of the solar system: we are told that it occurs in the twinkling of an eye but not without many preliminary warnings. Another error is the supposition that the earth will fall into the sun. The sun itself is first to disintegrate in the solar pralaya.

Writing in *Science and Invention*, (May, 1922) Isabel M. Lewis, of the Naval Observatory, stated that the true cause of novæ is probably unknown, and that the number of novæ in the past has been as large as the number of stars now visible. She has a hint of the truth in remarking that the nova involves the destruction of all its surroundings, but that the star itself comes through practically unchanged. True, the destruction of surroundings occurs, but the continued brilliancy in the star—which does not always exist—is merely the incandescent glow of the disintegrating matter. As a living star the body exists no longer. How long is required for the dispersal of this matter is unknown, but it is observed that the brightness fades rather rapidly from the time of the outburst.

In the *San Francisco Chronicle,* (September 6, 1925) Prof. Robert G. Aitken, of Lick Observatory, discusses the matter of novæ at length, and after considering several explanations, with their shortcomings, mentions the possibility that the outburst may be due to forces in the star itself. Like Miss Lewis, however, he leaves the matter as undecided. It is quite possible that it may be within the range of physical investigation to determine ultimately that a nova is produced by internal forces. If so, a greater mystery than ever will be found in the *nature* of those Forces—for those lacking the Theosophical explanation.

SURYA'S HEARTBEATS

It is not often that a *Secret Doctrine* teaching becomes an actual fad in science, but that one which bears upon the solar cycles and the influence of the sun upon the earth almost seems to have done so—as has been shown recently *ad lib.* in these pages.

Different groups of scientists have of late agreed that the year 1926 or 1927 will mean a cycle of exceptionally severe weather. Among them are H. Janvrin Browne, Abbé Gabriel, and Abbé Moreux. It is curious that in general they base their predictions upon different cycles in almost every case, and most of them point out the proof of those cycles in past meteorological history.

The agreement from different bases is probably due to the fact that there are a great number of overlapping and interlocking cycles —wheels within wheels. But their predictions, being in agreement and also corroborated by many weather signs and certain phenomena in the animal world, seem in a fair way to be verified. Much scientific interest is now awake as to the possibilities of long range forecasting, based upon the sun cycles; in this case modern astronomy seems about to hurl itself headlong into the arms of its despised ancestor, astrology—than which, by the way, no subject has been more misunderstood or more misrepresented by its own votaries as well as by orthodox science. However, the modern versions of "astrology" are hardly of a nature to cast any credit upon the ancient system, from which they borrow their name.

SUN AND EARTH

Having dealt considerably in these pages with the effect of the solar cycles upon seismological conditions of the earth, there might be added to former remarks the fact that Prof. Camille Flammarion —extensively quoted by H. P. Blavatsky—was one of the first astronomers to propound decidedly Theosophical theories regarding the influence of the sun on the earth. An article by him on this subject will be found in the Hearst newspapers for August 16, 1925. A notable sentence reads:

> A mysterious life animates our day star and is communicated to our planet by manifestations of which science has discovered only the first symptoms.

But as Prof. Flammarion was one of the first honorary members of the old Theosophical Society under H. P. Blavatsky, it would only be fair to conclude that his statement is an echo of the following:

> If ever this theory of the Sun-Force being the primal cause of all life on earth and motion in heaven is accepted, and if that other far bolder one of Herschell—about certain organisms in the Sun—is accepted even as a provisional hypothesis, then will our teachings be vindicated, and esoteric allegory shown to have anticipated Modern Science by millions of years, probably, for these are the Archaic teachings . . . It is the Sun-fluids, or Emanations that impart all motion and awaken all into life, in the Solar System. It is attraction and repulsion, but not as understood by modern physics and according to the law of gravity; but in harmony with *the laws of Manvantaric motion* designed from the early *Sandhya,* the Dawn of the rebuilding and higher *reformation* of the System. These laws are immutable; but the motion of all the bodies, which motion is diverse and alters with every *minor* Kalpa—is regulated by the *Movers,* the Intelligences within the Cosmic Soul. (*S.D* I, 529-530.)
>
> Solar "flames" seen through telescopes are *reflections,* says Occultism. (*S.D.* I, 530.)
>
> (Quoting Robert Hunt, F.R.S.) *"May the pulsing of vital matter in the central Sun of our System be the source of all that life which crowds the earth, and without doubt overspreads the other planets, to which the Sun is the mighty Minister?"*
>
> Occultism answers these queries in the affirmative; and Science will find this to be the case, one day . . .
>
> Thus, we have an important scientific corroboration for one of our fundamental dogmas—namely, that *(a)* the Sun is the store-house of Vital Force, which *is* the *Noumenon* of Electricity; and *(b)* that it is from its mysterious, never-to-be-fathomed depths, that issue those life currents which thrill through Space, as through the organisms of every living thing on Earth. (*S.D.* I, 530-531.)

Scientific students would do well to study and ponder over this. It is more important to biology and physiology than to astronomy; but is infinitely more important still to those who would like a real approach to an understanding of the whence, why, and how of mankind itself.

Concrete Evidences

The biological science of last century could almost be said to have assumed as its chief object a destruction of every vestige of the vitalistic theory. While it did not entirely succeed, it was able by mere brute force of prejudiced opinion to obscure and discredit to a large extent that doctrine, upon which hangs the whole question of the immortality of man, as well as of the validity of Theosophical teachings. Therefore when such apparently "wild" statements as the above are published, it is well to be able to show in terms of material biology that they are not pure inventions.

Dr. Robert T. Legge, of the University of California, states that extensive experiments show that light has the following effects, among others:

> Massive destruction of white blood cells.
>
> Changes in the amounts of an unidentified chemical substance hitherto unknown.
>
> Increased coagulability of clotting . . .
>
> The more surface of the body exposed to the sun's direct rays, the higher the resistance to certain diseases. *(Stockton Record,* Aug. 25, 1925.)

These effects, of course, for the time being will be ascribed to physico-chemical forces, which is really no explanation, however good as a description. Moreover, Sir Henry Gauvain has discovered *(Popular Mechanics,* September, 1925*)* that exposure to the sunlight immensely stimulates mental ability; and he has the experiments to show for it. Now there is an anomaly in this finding. His facts are correct, but it is also true that in the tropics the effects of excessive sunlight seem to be anything but stimulating to energy, either mental or physical. And if sunlight is health-producing, why is life so short under the tropical sun? The explanation—which some day will be cast into orthodox scientific phraseology as a new discovery—is as follows:

> 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. In this struggle the Life Energy itself ends the contest because it is life that kills. This may seem heterodox, but in Theosophical philosophy it is held to be the fact. (W. Q. Judge, *Ocean of Theosophy,* 1893, p. 35.)

THE OLDEST FAILURE

Mr. Rupert Hughes, in the *San Francisco Examiner* (August 9, 1925) presents some harsh facts, whose contemplation should be salutary for the thinking American mind. The frequent recent advocacy of restoration of the whipping post as a remedy for crime, brings forth from Mr. Hughes some very unpleasant and very undeniable truths.

It seems that American "humanity" is of rather recent birth. Not only did we maintain slavery, as all know, for many years after other nations had outlawed it, but in addition, sailors in the United States Navy were flogged long after the whip had vanished from the British Navy and been forbidden in British merchant marine; but it remained as usual for the religious sects to make the worst and fullest use of the lash. Our "godly" Puritan forefathers, it seems, were especially addicted to the whip as a remedy for heresies—with a special penchant for persecuting the old, weak and helpless. It is a valuable fact, unearthed by psycho-analysts though long ago taught by Theosophy—that a "persecution complex" is the outcome

of a suppressed vice of the same nature in the persecutor—a lesson which our modern reformers refuse to read. And more than one student of Colonial days has been amazed and horrified to discover the seething corruption which underlay Puritan rigidity and persecution. Mr. Hughes says:

> The marvelous effects are imaginary. The whip may quiet an unruly criminal for a time, but the influence of pain and terror can only be evil. There may be a cringing, truculent obedience for a while, but it is not sincere conviction, it simply fills the soul of the punished man with black hate and longing for revenge, and its ultimate effect is poisonous. . . .
>
> The hypocrisy of the whippers is an ugly phase of it. They proclaim themselves interested only in the protection of society and morals and reverence for the law. But consciously or unconsciously, they are longing for revenge on someone who has violated their standards. . . .
>
> And the only person I can think of who really ought to be whipped is the person who believes in whipping. . . .
>
> How can people call themselves good citizens and claim the right to punish when their stubborn souls will learn nothing from thousands of years of history? They make themselves fools and fiends and defy all the lessons of time and then expect to teach a poor criminal to love them and their wisdom by making a red network of his bleeding flesh.
>
> Reform your own souls first, ladies and gentlemen who believe in the lash. (*San Francisco Examiner,* August 9, 1925)

Mr. Hughes' words could hardly be bettered, other than to draw attention to the fact that they are susceptible of a much wider application.

The Real Cause of American Crime

Crime in the United States is becoming syndicated and organized in true "big business" style, and the time does not seem far distant when the ordinary citizen may find himself the pawn in a game between the great barons of legal and illegal big business respectively. American civilization slides fast down the incline to the condition of Italy after the fall of Rome, where "government" was carried out by great members of the nobility, without regard to the welfare of the citizen or to common humanity or decency. Many remedies are offered, practically all cut from the same material as that upon which the foundations of the underworld are placed—namely, a materialistic and selfish outlook upon life. The real reason will be found in the *Ocean of Theosophy:*

> Take, for instance, the United States and the Red Indians. The latter have been most shamefully treated by the nation. The Indian Egos will be reborn in the new and conquering people, and as members of that great family will be the means themselves of bringing on the due results for such acts as were done against them when they had red bodies. Thus it has happened before, and so it will come about again. (*Ocean of Theosophy,* 1893)

PROHIBITIONS

Referring to the Report of the Federal Council of Churches of Christ in America on the results of the first five years of Prohibition, the *Chicago Tribune* remarked:

> Besides its valuable data, the report should accomplish a much-needed public service, namely:
>
> It should remind the hundreds of thousands of well-meaning believers in Prohibition that to disagree with them is not a sin or evidence of a debauched character. One of the outstanding facts of the controversy over Prohibition or the effort to impose teetotalism by force of government, is the lack of temperance or even Christian charity among its professional champions and many of their most pious followers. The report of the council confesses that the facts are not all one way and that there is a seamy side to the great experiment, and therefore we hope it will open many ardent souls to a little more of the temperance in mental and spiritual things that they would impose in matters of carnal habit upon their neighbors.

The bitterness and unveracity exhibited by the protagonists of Prohibition, coupled with a rather general tendency nowadays of telling "the other fellow" what to do, brings us up sheer against the fact that the forward looking people of this country are being thrown willy-nilly into battle against those who would pass laws regulating the thought and action of their private lives.

Many modern reformers seem unable to distinguish between the Criminal Code, which prescribes penalties for crimes committed against persons and property, and "blue laws," which attempt to break into the personal life and regulate the habits and "morals" of the people. Such thinkers fail utterly to see that common and statute law can go only a very little way in regulating the life of the people. Real progress is a matter of slow evolution from within, and the attempt at vicarious regulation is due to incomplete knowledge of the real nature of man. This ignorance produces the somewhat callow idea that men can be made good by rules and regulations imposed from without, while all history records the failure of force, of institutionalized religion, and any and all forms of vicariousness.

Theosophy calls for individual responsibility and for an energization from within. It teaches that each man's life is the result of his former living, and the present state of mankind the "sequence of a past eternity of causes and processes"; that "the Karma of this earth and its races is the combination of the acts and thoughts of all the beings of every grade which were concerned in the preceding Manvantara or evolutionary stream from which ours flows." If we see this to be true, we will then see clearly that all efforts to reform by sumptuary or blue laws are just as futile as would be the attempt of one feeble man with one little broom to turn back the mighty Mississippi at flood-time.

A U M

As fragrance affects the mind from its proximity merely, and not from any immediate operation upon the mind itself, so the Supreme influenced the elements of creation.—VISHNU PURANA.

THEOSOPHY

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ANCIENT LANDMARKS

III

ZOROASTRIAN METAPHYSICS

THE modern world has elevated the cult of the personal to an art; so much is this the prevailing ideal that in dealing with old world documents up-to-date *savants* forget that spiritual teachers of yore labored for the impersonal; they not only advocated for their pupils, and themselves practised, the destruction of the sense of separateness, which is the soul of that cult, but also applied the principle in and to their own public and exoteric work.

In every case we find the personality of the teacher almost lost in the mass of teachings and traditions which have gathered round his name. The name itself becomes the mask that hides more than one personality. It was an universal custom in the ancient world for the Teacher to assume a Name-Title occultly indicative of his mission and those who continued His work adopted it; thus the teacher's name invariably became a generic appellation of the School he founded, *e.g.*, the name-title of the Iranian Reformer Zorathushtra—the STAR who contemplates and sacrifices to the Living SUN. Of course, in the progress of time with the rise of ambitious and unscrupulous persons within the fold, came the faithlessness to the cause for which the School itself was founded. For example, the name-title of one of the greatest of Adepts, Shankar-Acharya, has been used in India these many centuries, by the Schools (Mathams) which came into being under His influence. The official manager-expounder in each of such schools called himself Shankar-Acharya, in conformity with the practice of the old occult traditions; their duty was to preserve intact and prevent any violation of the teachings of the Adept in their respective schools. To this day, in India several Shankar-acharyas have spiritual sway over large masses of Hindus, but they are more rivals than co-operators,

and hardly any impart the pure and genuine doctrines of the original Reformer. The form has survived, but the Soul is absent.

Like all other tradition-institutions this is rooted in truth. The teaching about the Guruparampara Chain which has deteriorated into the grotesque and immoral doctrine of Apostolic Succession has an occult aspect, viz., that the office of the Teacher is never vacant and that orphan humanity is never without its Guides and Gurus. The highest title of the Buddha—and there are as many Buddhas as there are Sankaras—is Tathagata, he who is like his predecessors and successors. And what is true of Buddha, the Enlightened One, is equally true of Christ, the Anointed One.

In studying ancient Theosophies this is a factor the student has to keep well in mind. Thus in the consideration of Zoroastrian Theosophy we have to remember that the School represented by Zoroaster is very ancient. Writes H.P.B.:

> If we had to describe broadly the origin of this religion from the standpoint, and upon the authority of the Occult teachings, we would call it by its original, primitive name, that of Magianism. Locating its first development in those vast regions which would have to be described as the whole area between the Persian Gulf and the Sea of Okhotsk in its length, and that which stretches through the unexplored deserts between the Altai and the Himalayan mountains in its breadth, we would place it back at an epoch, undreamt of by modern science and, therefore, rejected by all but the most speculative and daring anthropologists. We have no right to give out in this journal the correct number of years or rather of ages upon ages, since—according to the doctrines of the Secret Science—the first seeds of Magianism were sown by the hand of the BEING to whose duty it falls to rear, nurse and guide the tottering steps of the renascent human races, that awake anew to life on every planet in its turn, after its periodical "obscuration." It goes as far back as the days of our local *Manvantara,* so that the seeds sown among the first "root-race" began sprouting in its infant brain, grew up, and commencing to bear fruit toward the latter part of the second race, developed fully during the third, into what is known among Occultists as the "Tree of Knowledge," and the "Tree of Life"—the real meaning of both having been, later on, so sadly disfigured and misinterpreted by both Zoroastrians and Christians.

Now, Occult Records claim to have the correct dates of each of the 13 Zoroasters. According to the said Records, Zoroastrianism as a distinct religio-philosophic school is of early Atlantean origin, *i.e.,* before spiritual sinfulness overtook that race. The founding of this School coincides with the beginning of the cycle of the Iranian branch of the Aryan stock; this event is marked by the physical incarnation of the first Zoroaster from whose psycho-spiritual seed sprang the builders of Iranian Mysteries and culture. In the narratives of his life-labors, mythical and astronomical events were incorporated, as said in the previous article of this series. Parts of this narrative are to be found in the *Vendidad.*

Originally the *Vendidad* was preeminently an Occult treatise; it has passed through innumerable vicissitudes and distortions during these thousands of years, as through scores of editions in the course of the evolution of languages; in its present form it is but a fragment, and a patched-up one at that—put together mostly from memory and surviving documents, some of doubtful authenticity from the occult point of view, after the exploits of the vandal Iskander, whom the West knows as Alexander and calls "Great"!

Since the days of the first Zoroaster this School (like the Sister Schools in other lands) has bent to the blows of cyclic law; it became greatly corrupted in its exoteric ranks at times and became only a surviving esoteric centre; flourished through its beneficent and influential works at others. During this ebb and flow Adept-Teachers of different ranks restored the teachings and resuscitated the work; all of Them were reformers and protestants against anti-Theosophic doctrines and practices; one of them protested and led a revolt against the Vaidic corruptions when cultured intercourse between India and Persia was close and intimate; another reformed the magic-practices of Egyptians and Chaldeans in their sub-cycles of degradation. In doing all this they always employed the name-title of the Original Founder and with good reason; for they were, one and all, but Incarnations, however limited, of the Original Influence.* The last one to do this was the builder of the Temple of Azareksh, many ages before the historical era; he was the Mage who taught the doctrines of Divine Magic which spread from Bactris to Medes and thence under the name of Magism were used by the Adept-astronomers in Chaldea which influenced considerably the Mosaic doctrines; he was the author of the Zend-Avesta which, as Darmsteter explains, is "a commentary or explanation of the Law" *i.e.,* he was the transcriber and annotator of the works on the primeval sacred Magian religion. The original Zend is a secret code of certain words and expressions agreed upon by the original compilers, and the key to which is but with the Initiates. Neither was The Avesta of Ardeshir identical with that which was brought out and given to Gushtasp, by Zara-Ishter the 13th prophet of the Desatir; nor that of the latter quite the same as the original Zend, although even this one was the exoteric version of the Zen-Zara.

While certain Persian books repeating the Occult teaching speak of 13 Zoroasters, we must not forget that there were other individuals connected with the exoteric side of the School who also claimed from time to time the name-title of Zoroaster for themselves. Such claimants distorted and disfigured the pure teachings and have left their mark and impress on the outer story of the School. Naturally, these spurious claimants do not form part of the Occult Records about the true Zoroasters.

* Cf. *Secret Doctrine*, I, 359.

The original treatises—codes of law like the *Vendidad*, or hymns like the five *Gathas*, or litanies like the *Yasna* are almost all extinct. The sparse fragments we now possess are worse than fragmentary, for interpolations have taken place. All the same they are full of high philosophy, noble ethics, and not altogether devoid of occult lore and esoteric teachings, though they are rightly called "the ruins of a religion".

The extant Zoroastrian texts and documents will not be appreciated till all this is kept in mind. What we now possess is the residue of centuries of trials and tribulations through which Iranian culture came to birth, culminated, declined and from all appearances is becoming extinct—this last is one phase of the communal karma which the modern Parsis, only some 95,000 strong, are facing today.

Highly mixed as this residue is, there is enough of Theosophy not only to interest but also instruct our readers. We will here examine some of its metaphysical propositions, then turn to its cosmo- and anthropo-genesis, and finally to its psychology, and gain inspiration from its noble ethics.

As in all true Theosophical expositions the conception of a personal God is absent. Writes H.P.B.:

> Magianism, in the days of its full maturity and practice, and long ages before the first of the 12 great religions, its direct offshoots—mentioned and feebly described by Mohsan Fani in the *Dabistan*,—ever saw light; and even much anterior to the appearance of the first devotees of the religion of Hush-ang, which, according to Sir W. Jones, "was long anterior to that of Zeratusht, the prophet of the modern Parsis," that religion, as we can undeniably prove was, "ATHEISM". At any rate, it would be so regarded now, by those who call Kapila and Spinoza, BUDDHA and our MAHATMAS, Brihaspati of the Charvack and the modern Adwaitees, all alike, *nastikas* or atheists. Assuredly no doctrine about a *personal* God, a gigantic man and no more—was ever taught by the true Magi. Hence Zoroaster—the *seventh* prophet (according to the *Desatir*, whose compilers mixed up and confused the 14 "Zaro-Ishtars," the high priests and initiates of the Chaldean worship or Magian Hierophants—the 13th)—would be regarded as an *atheist* in the modern sense of the word.

Omnipresent Deity, a Living Nature are the central truths of Zoroastrianism. The physical and visible Nature is energised by the psychical and both are ensouled and enveloped by the spiritual. Ahuramazda, the Sovereign Spirit, is the Universal Power, one with his manifestation. Of course he is personified and the latter has become an object of prayer and worship with the ignorant. The *Ahuramazda Yasht* is highly reminiscent of the 9th, 10th, and 11th discourses of the *Bhagavad Gita*. Like Shri Krishna, Ahuramazda in answer to his favorite disciple, Zoroaster, describes his own nature. He gives his own many names, characteristic of that Nature and starts with—"Ahmi—I am." The original construc-

tion (no doubt purposely employed just as Krishna plays on the word Atma in the 6th *Gita*) also leads to the translation: "I am That about which every one enquires and questions." The second name which has puzzled Orientalists and even Parsi philologists is rendered "Herd-giver" by Darmesteter among the former, and as "protector and nourishers of the Herd" by Ervad Kanga among the latter. It really refers to the character of Ahuramazda as constituting the hierarchy of beings which is immanent in the manifested universe; in his transcendent nature he is the energising ensouling Power who, like Krishna, having established this whole Universe with a fragment of himself, remains separate.* The very third name "I am the one strength in everybody," and those which follow, are clearly indicative of the all-pervasive nature of Ahuramazda—Wisdom Incarnate.

Zoroastrianism is not a monotheistic religion, however much some of its Anglicized adherents of today make that claim, imitating the unphilosophical churches of Christendom; nor is it polytheistic, though among the superstitious of the community there prevails ceremonial and other worship of the elemental, psychic and spiritual forces, personified in the Zend Avesta; nor is it even pantheistic as pantheism is conceived by the modern West. It is a philosophic hylo-zoism in which matter and life are inseparate and inseparable, the Unit made up of numberless units, each a manifestation of Wisdom Divine—Mazda Ahura—which is the container and common link of its two aspects.

On the subjective side Zoroastrianism teaches the doctrine of emanations, on the objective that of evolution. These Emanations (like the Syzigies of Simon Magus) are always in pairs, one of the pair itself an emanation of the other. Thus Ahura-Existence-Beness, and Mazda—Absolute Wisdom—are a pair; Mazda the coeval and coeternal emanation or inherent radiation of Ahura. Then Ahuramazda emanates Vohu Mano—the Good Mind, and these two labor for the spiritual unfoldment of the manifested universe. For this purpose is begotten Asha Vahishta—Divine Harmony the third of the Amesha Spentas; thus the 1st and the 2nd, the 2nd and the 3rd, the 3rd and the 4th, the 4th and the 5th, the 5th and the 6th, the 6th and the 7th, and the last Ameretat—Immortality—and the first Ahura Mazda, work for the preservation and regeneration of all. The last pair represents the end of toil—Immortal Repose, Equipoise, Nirvana. Thus the Seven Primal Builders emanate one from the other and form the Great Circle—the Circle of Everlasting Divinity knowing Its own immortal nature. The Great Dragon of Wisdom, Ahuramazda, biting his own tail, Immortality-Ameretat, remains forever and ever in limitless Dura-

* Cf. *Bhagavad-Gita*, x, 42.

tion Zrvan Akarana, and periodically casts its shadow, Zrvan Daregho-Khaodata—the Circle of Time, the Chakra-Wheel of Periodicity.† Zrvan Daregho-Khaodata is the eternity of the universe in toto as a boundless plane periodically the playground of numberless universes; Zrvan Akarana is the Vibrant Sphere of Duration, boundless and limitless, of which sphere the Zrvan Daregho-Khaodata is the plane-circle. The Cycle in motion is the emanation of the Sphere which is Motionlessness—such is the Zoroastrian mode of expression about the Absolute and the Great Breath.

Thus we have the root of cycles of differing periods in the concept of Zrvan Daregho-Khaodata—Circles of Manifested Time, each of which has a beginning and therefore an end; this latter is the second of the pair, the first being Zrvan Akarana, "Limitless Time", which is Duration beginningless and endless. Every orthodox Parsi in reciting his matin prayers repeats: *Zrvan Akarana yazmaidae, Zrvan Daregho-Khaodata yazmaidae*—"Sacrifice of praise unto the Boundless Duration, sacrifice of praise unto the sovereign Time of the Great Period."

Unfortunately, however, this primal metaphysical duality in time concept is not given (by modern students of Zoroastrianism) the consideration it deserves. There is another pair which meets with a similar fate—Ahuramazda—Absolute Wisdom which manifests itself as Ahuna Vairya—the Veracious Word.* The abstraction Mazda Ahura—the Wisdom which IS—becomes incarnate, expresses itself as the Word, as Brahman becomes Pranava.

This Word, Ahuna Vairya or Honover, is composed of three couplets and twenty-one words. From Pahlavi and Persian books we learn that these twenty-one words are the names of the twenty-one Sacred Books of the Holy Law which are mostly destroyed; fragments of fragments only are available at present. This Veracious Word is like the sacred formula of the Buddhists—*Om Mani Padme Hum*—or like the Brahmanical *Gayatri*. It is at once a *mantra* with tone effects, a colorful ideograph, an occult cipher to be deciphered according to the true science of Numbers. Metaphysically speaking, it unveils the nature of Deity and Cosmos, and from the psychological viewpoint is the Soul-Power which all true men and good use to destroy the mighty magic of Ahriman, following the example of Zoroaster himself.‡ It is called the "axe of victory" by which man hews down the Tree of Evil.

This Word was the primary manifestation and came into being before the Universe, hence, as Darmesteter points out (*Sacred*

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† Zad-Sparam., I, 24. The reference is not to Zrvan Akarana but to Zrvan Daregho-Khaodata.

* Cf. Yasna viii,1.

‡ Cf. Vendidad xix.

Books of the East,—Vol. 4, pp. 206-07) "in the boundless Time"; *i.e.,* the Word and the Cycle or Period of Time are coeval and co-eternal—two aspects of the one. This manifestation of the Word is described in some detail in Yasna XIX. The chanting of this Word has several meanings, cosmical and human; it contains the three stages, like the Three Steps of Vishnu and Jehovah Elohim by which Ahuramazda completed his task of creation;‡ it is the Note struck for his people by the first Zoroaster, a cyclic avatara; it is the knowledge about $3 \times 7 = 21$ natures of man; 7 Spiritual-monadic, 7 Intellectual-individual, and 7 Formal-personal, so that every one can employ the Word in pursuance of the injunction "Man know thyself." Of it the record stands:

"Ahunem Vairearn Tanum Payatae
The Word sustains the Body."

Transmission, Not Revelation

More than one great scholar has stated that there never was a religious founder, whether Aryan, Semitic or Turanian, who had *invented* a new religion, or revealed a new truth. These founders were all *transmitters,* not original teachers. They were the authors of new forms and interpretations, while the truths upon which the latter were based were as old as mankind. Selecting one or more of those grand verities—actualities visible only to the eye of the real Sage and Seer—out of the many orally revealed to man in the beginning, preserved and perpetuated in the *adyta* of the temples through initiation, during the Mysteries and by personal transmission—they revealed these truths to the masses. Thus every nation received in its turn some of the said truths, under the veil of its own local and special symbolism; which, as time went on, developed into a more or less philosophical cultus, a Pantheon in mythical disguise.

—*Secret Doctrine.*

‡ Cf. *Secret Doctrine,* I, 113.

RUDIMENTAL ELEMENTS

Only the progress one makes in the study of Arcane knowledge from its rudimental elements, brings him gradually to understand our meaning.—*A Mahatma's Letter.*

THEY were educated, refined people, apparently much interested in Theosophy—this man of mature years and his wife—although aside from asking occasional questions they preferred to take no active part in the study class at which so many students gathered. After a long period of regular attendance, a protracted absence was noted; then they returned for a single session, at the close of which they seemed decidedly bored. To fellow-students they remarked how unnecessary and tiresome it seemed, to give so much time and attention to the Three Fundamental Propositions of the *Secret Doctrine.* They wanted more advanced work, they said.

They never returned. When last heard of they were attending the lectures of a "very advanced" person whose photograph was much before the public eye, and whose mysterious and wonderful ways and sayings were on the tongues of more than one would-be "occultist" hovering on the fringes of the theosophical ranks. "Why, but he lectures on the *Secret Doctrine,* and sends his students to the writings of H. P. Blavatsky!" was the astonished protest of these pseudo-theosophists, when a lifted eyebrow greeted their extravagant encomiums of this New Messiah.

Many are those who do not realize that honest names are "traded in" and have been thus used by priest and personal leader down the centuries. Many are those who do not know enough Theosophy to be able to see the difference between the stern, mind-stimulating and soul-satisfying philosophy of H.P.B. and "Rosicrucianism," "New Thought," "Christian Science" and "Hatha Yoga," intermixed with glibly mouthed theosophical phrases.

Many cultivated or merely sophisticated people find it exceedingly hard and wearisome to go to school again. That is why the spread of Theosophy, as such, among the "cultured classes" has been so difficult. They are willing to examine fundamental ideas briefly, but after this passing consideration, believing they have already grasped them, such minds rebel at steady drill and concentration; they want to move on to matters that are more "advanced," more "interesting." Quick thinkers are not necessarily deep thinkers, but quick thinking is typical of the modern, "educated," agile and superficial American. He has never been trained, or trained himself, to do much more than "cerebrate"—it can hardly be called *thinking.* The result is that he really *knows* very little. He has an astonishingly wide variety of information and misinformation, and feels himself qualified to pass judgment upon anyone or anything.

He has also, as a result of this "butterfly mind," the actual dread of good, solid mental application—he "just can't do it; life is too short" and he is off with a view-halloo for something new!

It is perfectly natural, then, that the successful promulgation of genuine Theosophy, a philosophy which calls upon the noblest and highest in head and heart that human-kind can summon, has been largely confined to the "common people." Personalities, paper-thin theosophical adaptations, colorful sacerdotalism and absurd "occultism" masquerading under the generic term "theosophy" have attracted thousands of persons who suffer from the modern disease of *sophistico-educationalis*. Pure Theosophy has been pronounced "too deep" by such as these. Its learners and supporters are for the most part among the humbly-circumstanced and humble-minded who, being obliged to *dwell* on the eternal verities in order to grasp them at all, have thus been able to assimilate them to some extent and at last *discover*—for it is a real discovery—their surpassing importance and profound implications.

What student is so bold as to be willing to admit that he now knows what the Master called the "rudimental elements," and H. P. Blavatsky set forth as the "Three Fundamental Propositions of the *Secret Doctrine*"?

Many believe they know the First one, being able to repeat the words and viewing with horror the current idea of a personal god which they themselves entertained with equanimity not so long ago. Yet the attitude of personal worship they assume towards the Masters, for example, or towards H.P.B. herself or her works, or even towards some well-loved fellow-student who has helped them and whom they view as "teacher," evidences the personal god complex from which they still suffer unaware. Other students, having at last abandoned this false position, still busily engage themselves in telling their fellow-students, friends, relatives—and anybody else who will listen—what they ought to do, laying down "edicts" with all the sincerity and earnestness of a veritable Jehovah. Still others accept "authorities" in science, art, education, politics, business—another personal god illusion. Students will never *know* the First Fundamental in any realizing sense, except as the entire outlook on life in every phase as it presents itself—every hour and moment of every day—is permeated with a deep and penetrating sense of the oneness of Life, and that it *is* Life they are viewing, mirrored and expressed in every being, and in themselves.

The reign of Law in every thing and every circumstance which the Second Fundamental sets forth is admitted and asserted by every student, even by those who do no more than glance through the words in which the proposition is couched. It appears so "easy"; yet throughout the theosophical area students are seeking conditions,

inveighing against environment, complaining against the outcome of events, abandoning natural and immediate fields of duty to adopt another, trying to reap where they have not sown. Can it be affirmed that they *know* the Second Fundamental? Strange uses of the word "Karma" arise in student discussions: "good karma" and "bad karma," "my karma" and "thy karma," "past karma" and "future karma"—betraying most hazy conceptions of a universal teaching. In fact Karma is a sort of "personal god" to many students—an outside force; they would indignantly repudiate the idea were it presented to them baldly, but their point of view, unconsciously revealed, indicates unerringly their position.

Again, a true understanding of Reincarnation, an application of the Second Fundamental, is rare. Students gravely assert "the personality never reincarnates," and then go on to talk of the doctrine in such terms as imply the opposite. Practically speaking, all assertions as to memory of past lives are due, where sincere, to the false notion—usually held unaware—that the personality does reincarnate. Furthermore, very few persons indeed can be said to know correctly the Theosophical teachings in regard to Reincarnation even in an intellectual sense, not to speak of having a realizing sense of them.

And the Third Fundamental! What student fully understands the Theosophical teachings of evolution? Who feels sure of himself on Rounds and Races? What of the "lighting up of Manas"? Who grasps the implications of such phrases as "natural impulse," "the cycle of necessity," "universal over-soul," "reincarnations and metempsychoses"? All of these appear in the wonderful, synsethizing Third Fundamental—which rests upon an understanding of the Second, with both Third and Second but aspects of the First.

The glorious web of the close-knit, self-proving garment of the philosophy—every sparkling gem in its wondrous pattern, every ornament of spiritual beauty and brilliance which blazes in its lustrous folds—as well as the body of the Heavenly Man within, depends for its validity and understanding upon a grasp of the "rudimental elements." Without this, no garment or "seamless robe," no dweller therein, no "fundamental identity of every soul with the Universal Over-Soul"—and hence for the student, no "science of life," no "art of living."

The time-tested educational method of the ancient East was repetition—repetition of a single idea until its true inwardness was to some extent grasped. This is cogently expressed by a Teacher of our own day in the simple phrase, "Realization comes from dwelling upon the thing to be realized." The age-old record shows that the "educated" were many then, just as they are many today; but when one came forward and sincerely asked to be taught he was gently told, "You are conceited, vain of your learning and proud,

dear,"—and then, could he receive it, the deeper Wisdom was set forth: slowly, bit by bit—fundamentals first of all, by statement and by simple illustration out of the book of Nature. There was no hurry; for those Teachers knew that time is an illusion, and that the intutional grasp of the eternal verities, quick as light at its culmination, results only through the slow and almost imperceptible change in the character and point of view of the learner, as well as his mental content. The "spiritual knowledge" which "springs up spontaneously within" implies a gradual building up in the nature, a climbing of a great stretch of stairs before the rays of light from the beacon at the top can begin to shed uncolored illumination.

True methods of acquiring knowledge do not change, any more than the Knowledge itself does. Students of today who develop *patience,* and who will forsake the ephemeral to gradually build themselves over, in motive, in method, in heart, in character—such students may hope. "Those who desire to learn shall learn," is the promise; and such learning includes *all* learning, so the goal is worth every sacrifice.

Hidden within the "rudimental elements" of Arcane knowledge, then, is the sum of that knowledge: the order and number of unfoldment, and that which unfolds. They are the seeds from which springs the plant that develops slowly and gradually into the tree of wisdom, with its rich fruitage. This is "the Man-plant, called Saptaparna."

"Man, know thyself."

The Spiritually Dead

A high development of the intellectual faculties does not imply spiritual and true life. The presence in one of a highly developed human, intellectual soul (the fifth principle, or Manas), is quite compatible with the absence of Buddhi, or the spiritual soul. Unless the former evolves from and develops under the beneficent and vivifying rays of the latter, it will remain forever but a direct progeny of the terrestrial, lower principles, sterile in spiritual perceptions; a magnificent, luxurious sepulchre, full of the dry bones of decaying matter within. Many of our greatest scientists are but animate corpses—they have no spiritual sight because their spirits have left them, or, rather, cannot reach them. So we might go through all ages, examine all occupations, weigh all human attainments, and investigate all forms of society, and we would find these *spiritually dead* everywhere.—*H.P.B.*

GENESIS AND LIFE OF WORLDS

ASTRONOMY is usually classed with mathematics as an exact science, and indeed can predict planetary movements to a very close approximation; but it also has its speculative side, which sometimes merges imperceptibly with the mathematical. Thus many faulty hypotheses are erected upon mathematical bases, such as that of Laplace, which ruled cosmology for over a century, only to be just now discarded.

The nebular hypothesis postulated the cosmic path of evolution as a continual descent to a true Naraka—a "cold Hell"—to borrow a phrase from Buddhism. Stars and planets condensed from fiery nebulae and were steadily tending toward an ultimate frozen death, their energies radiated into distant voids of the Universe. Prof. MacMillan (*Science,* August 7, 1925) shows how completely scientific thought has revolutionized itself within the last few years; and the nebular hypothesis, with the theory of a degenerating universe, is relegated to the "limbo of innocuous desuetude"—a consummation whose necessity was pointed out by H. P. Blavatsky in 1888.

The planetesimal hypothesis came nearer still to Theosophical teachings, and Prof. MacMillan's further elaboration of it has but one missing link. In the *Secret Doctrine* (Vol. I, 588, *et. seq.*), H. P. Blavatsky showed that there was no evidence to date of stars being generated from nebulae; stating that such was the case, however, though not in exactly the manner thought by science. Prof. MacMillan outlines the history of a planet from its beginning as a rudimentary body, which, growing by the addition of meteoric and nebular material, picked up from space, becomes heated by pressure. A certain mass having been reached, the planet finally becomes white-hot, as it approaches the sun stage, but may undergo great fluctuations in mass and brightness. He believes that the planets in the solar system tend to become suns and that the ultimate stage is a binary system. One of his most remarkable intuitive passages says:

> Let us imagine that a large volume of extra galactic space has become nebulous in the course of eons by the passage of radiant energy through it. It is penetrated by wandering stars, which we recognize within the galaxy as the runaway stars, that is to say, stars within the galaxy, but, on account of their high velocities, not permanent members of it. As the star gathers in the nebulosity and adds to its own mass, its velocity relative to the nebula is reduced, so that it is unable to escape the gravitative control of the nebula. In the course of time many stars will be caught in the same way, and we have the beginnings of a star cloud.

But it is obvious that what applies to a star cloud applies also to a solar system. Therefore he could hardly find himself at serious difference with the following:

> The assertion that all the worlds (Stars, planets, etc.)—as soon as a nucleus of primordial substance in the *laya* (undifferentiated) state is informed by the freed principles, of a just *deceased* sidereal body—become first comets, and then Suns to cool down to inhabitable worlds, is a teaching as old as the Rishis. . . . It is only after losing its velocity, and hence its fiery tail, that the "Fiery Dragon" settles down into quiet and steady life as a regular respectable citizen of the sidereal family . . . what is there so impossible that a laya centre—a lump of cosmic protoplasm, homogeneous and latent, when suddenly animated or fired up—should rush from its bed in Space and whirl throughout the abysmal depths in order to strengthen its homogeneous organism by an accumulation and addition of differentiated elements? And why should not such a comet settle in life, live, and become an inhabited globe! (*Secret Doctrine,* 1888, I, 203-4.)

Note that this teaches a beginning as an uncontrolled and rudimentary planet—a growth into the Sun stage and finally a cooling and consolidation into a globe like our own. It is the same course that Prof. MacMillan thinks is followed by planetary bodies, only in slightly different order, for he says:

> At times it will decline to the point of extinction; at other times it will pass over into the giant stage.

One of those "points of extinction" is the temporary planetary stage where human life is possible, preceded and followed by the Sun stage. Prof. MacMillan only errs by failing to guess at the immensely long and complicated history of every planet.

> Behold Migmar, as in his crimson veils his "Eye" sweeps over slumbering Earth. Behold the fiery aura of the "Hand" of Lhagpa extended in protecting love over the heads of his ascetics. Both are now servants to Nyima left in his absence silent watchers in the night. Yet both in Kalpas past were bright Nyimas, and may in future "Days" again become two Suns. Such are the falls and rises of the Karmic Law in nature. *(The Voice of the Silence.)*

These rises and falls are not chance-governed. They are under law, like all other phenomena of the Universe, and follow regular cycles.

Prof. MacMillan clings to the planetismal hypothesis, which holds that the rudimentary planets originated from the Sun's mass, yet in the following passage, he almost reaches the true solution:

> It permits us to see that in our physical laboratories and in our observations of nature we are merely watching the courses of the atoms as they are tossed about by the various forces which they encounter on their journey from their birthplace in the depths of space to the place of their extinction in the interior of some star.

For he believes that atoms are born in space in some unknown way as a re-manifestation of the radiant energy given off by all the stars, as taught by Theosophy since 1888. There is no necessity for believing that the planets originated from the Sun, and there are many facts against it. (Harry Fielding Reed, *American*

Journal of Science, July, 1924.) There is far more in and behind the genesis of an atom than meets the eye.

> Spirit begat force, and force matter; and thus the latent deity manifested itself as a creative energy. (*Isis Unveiled,* 1877, I, 428.)
>
> Heat (the Breath), attraction and repulsion—the three great factors of Motion—are the conditions under which all the members of all this primitive family are born, developed, and die, to be reborn after a "Night of Brahma," during which eternal matter relapses periodically into its primary undifferentiated state. The most attenuated gases can give no idea of its nature to the modern physicist. Centres of Forces at first, the invisible sparks of primordial atoms differentiate into molecules, and become Suns—passing gradually into objectivity—gaseous, radiant, cosmic, the one "Whirlwind" (or motion) finally giving the impulse to the form, and the initial motion, regulated and sustained by the never-resting Breaths—the Dhyan Chohans. (*S.D.* I, 103.)

It is still difficult for most scientists to consider the possibility of conscious life on other planets, even in our own solar system. Therefore Prof. MacMillan places himself in advance of the body of science with this belief:

> There is a corollary to such a universe as we have postulated that has a strong human appeal. Life is not a phenomenon peculiar to the earth . . . Elsewhere in an infinite universe there are other suitable abodes, infinitely many, with races of living beings upon them. Some of these races are young, some of them are vastly older than ours, more highly developed, much wiser. Such races existed before the earth was formed or even before the sun started upon its career as a star; after the earth and even after the sun has passed out of existence, other races of living beings elsewhere will be repeating with infinite variations the experiences which we are having upon the earth at the present time.

Except for Flammarion and a few other scientific radicals, the *Secret Doctrine* teaching in that regard has found no friends to date.

> *"Every world has its parent star and sister planet. Thus Earth is the adopted child and younger brother of Venus, but its inhabitants are of their own kind. . . . All sentient complete beings* (full septenary men or higher beings) *are furnished, in their beginnings, with forms and organisms in full harmony with the nature and state of the sphere they inhabit.*
>
> *"The Spheres of Being, or centres of life, which are isolated nuclei breeding their men and their animals, are numberless; not one has any resemblance to its sister-companion or to any other in its own special progeny."* (*S.D.* II, 33.)
>
> How, then . . . can *we* hope to speculate with profit on the nature of globes which, in the economy of nature, must needs belong to states of consciousness other and quite different from *any* which man experiences here? . . .
>
> Still the fact remains that most of the planets, as the stars beyond our system, are inhabited, . . . (*S.D.* II, 701.)

It is better to rest content with the three conclusions which M. C. Flammarion . . . formulates as rigorous and exact deductions from the known *facts* and laws of science.

I. The various forces which were active in the beginning of evolution gave birth to a great variety of beings on the several worlds; both in the organic and inorganic kingdoms.

II. The animated beings were constituted from the first according to forms and organisms in correlation with the physiological state of each inhabited globe.

III. The humanities of other worlds differ from us, as much in their inner organization as in their external physical type. (*S.D.* II, 707.)

The second fundamental of the *Secret Doctrine* teaches:

The Eternity of the Universe *in toto* as a boundless plane; periodically "the playground of numberless Universes incessantly manifesting and disappearing," called "the manifesting stars," and the "sparks of Eternity." "The Eternity of the Pilgrim" is like a wink of the Eye of Self-Existence (Book of Dzyan). "The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux." (*S.D.* I, 16. Proem.)

"Atoms, living beings, stars and galaxies are permanent forms in the universe. It is the individuals only that come and go," echoes Professor MacMillan.

Forms forever come and go—Life remains. Continuity of causation is the golden thread upon which all manifestation hangs. Every event is the result of a prior and becomes in turn the parent of a later causal nexus. The complex mass of correlated energies called the "human being" can no more arise without an antecedent cause for every trait than can a stellar body appear fortuitously in space. Nothing comes from nothing. There are only transformations: transformations of matter, transformations of energy, transformations of Soul. Perceptive Power—known to us as Consciousness—is the eye of infinitude whose gaze, now clouded, now freely radiant, watches the fleeting shadow-show of the Universe throughout the circling Eternities, that Eye which sees itself reflected in the transient form of Man.

The Astral Light

The Astral Light, or *anima mundi,* is dual and bi-sexual. The male part of it is purely divine and spiritual; it is the *Wisdom;* while the female portion (the spiritus of the Nazarenes) is tainted, in one sense, with matter, and therefore is evil already. It is the life-principle of every living creature, and furnishes the astral soul, the fluidic *perisprit* to men, animals, fowls of the air, and everything living. Animals have only the germ of the highest immortal soul as a third principle. It will develop but through a series of countless evolutions; the doctrine of which evolution is contained in the kabalistic axiom: "A stone becomes a plant; a plant a beast; a beast a *man;* a man a *spirit;* and the spirit a god."—*Isis Unveiled.*

THE POWER OF ALTRUISM

TO THE student approaching the study of Theosophy, and particularly the study of the *Secret Doctrine,* for the first time, one fact stands out as unique in his experience: the *Secret Doctrine* is not as other books; he can not approach it as he has been able to approach other books. Although he may recognize at a glance that it is veritably a "mine" of information, he soon discovers that the treasures therein contained can not be possessed by the simple process of "digging" for them and bringing them to the surface. The elusive character of its information first puzzles him, then baffles him, until it is finally borne in upon him that the giving of information, as such, is not the primary purpose of the *Secret Doctrine.* He begins to realize that information on all sorts of topics may be a very dangerous thing, from the occult point of view, unless the motive for gaining that information be very clearly defined: which explains satisfactorily to him the reason for the elusive quality of the book, throws light upon its peculiar and puzzling construction, and gradually brings him to admit the self-evident fact that *information* comes from the *Secret Doctrine* as only a secondary thing.

Further, the student begins to see that the *Secret Doctrine* can not be understood unless he develops a peculiar and particular faculty, which he sets to work to develop by persistent and continuous study. But he finds that even persistent and continuous study fails to develop the faculty which he so desires and needs. Then, looking deeper for the cause of his failure, he finds that something else is necessary, a something that lies at the very root of the faculty and without which the faculty is powerless to develop. This thing he finds to be *will-force,* that motor-power by which the faculty will gain the impetus to unfold, by which the secrets of the "immemorial record" will be opened up to him. But how may this will-force be awakened; by what process may the faculty receive that impetus to sprout and bud and come to fruition?

In observing his fellow-students, he reaches the conclusion that those who come to Theosophy may be divided into two distinct classes, each actuated by different motives, each approaching the study of Theosophy from a different angle.

The first class comes to Theosophy primarily for the purpose of self-growth—to "develop," along intellectual and spiritual lines; they want certain powers for themselves. But as they advance with their study, they become aware of the fact that spiritual growth is not possible without service of the human race, and so, they come at last to serve.

The second class comes to Theosophy, not with the idea of self-development, not for the growth of their own powers and capacities, but first and foremost for the purpose of service, for the purpose of disseminating knowledge which will help the race to become better spiritually, morally, and intellectually. This class, in its turn, finds out that spiritual service of the human race is not possible without knowledge. Then they turn to study as the means whereby they may serve more efficiently.

In the second class are to be found those individuals whose work will count most to the cause of Theosophy. In them, underlying the motive that brings them to Theosophy, is to be found that motor-power of will-force which lies at the very root of the capacity for service. Will-power, as creative energizing force, *does not express itself on any plane lower than that of impersonal altruism.* Only where impersonal altruism exists as a motive, is to be found the energizing will-power. The moment Will descends from the plane of Altruism, the moment it garbs itself in the robes of intellect or emotion, it loses its impersonal characteristics and becomes something else—it may be patriotism, it may be ecstasy, it may be the creative mood of the artist or the genius, it may be the intense concentration of the philosopher, but it is not the *Spiritual Will.*

Crookes' table of vibrations affords an analogy: Our sense of sight is a matter of so many vibrations which touch human consciousness; hearing, smell, and touch are the contacts of other rates of vibration. But in this table are tremendous gaps. Certain of these gaps we might say are filled up by the creations of the emotional power; when aspirations begin to show forth, other gaps are filled up; but the very highest "sense" of all, human *Altruism,* is responded to by that vibration which we call Will-force. So, the *Secret Doctrine,* intended to draw forth in its students the higher faculty by which it may be comprehended, demands the use of Will-power along the lines of altruism, along the line of spiritual service to the race.

How does spiritual service of the race show itself? How can the ordinary man of the world begin to practise the Higher Altruism? It is expressed on this plane of action through the aspect of *Sacrifice,* that sort of sacrifice discussed in the third and fourth Discourses of the *Gita,* not only for beings in the human kingdom, but for the whole of Nature.

The marks of Sacrifice, or physical plane manifestation of the Higher Altruism, are: First and foremost, *Justice.* True Sacrifice demands a sense of justice not only to others but to ourselves. The moment that sacrifice is uncalled-for, the moment that injustice appears, then is no longer Sacrifice. The two statements that "Rigid Justice rules the world" and "At the foundation of the world is

Sacrifice" are often considered contradictory, while the truth is that they are synonomous. Without Justice, Sacrifice in the true sense is impossible.

A particular and definite mode of action necessarily accompanies a particular and definite kind of sacrifice; this action, in sacrifice for Theosophy, is the *propagation of ideas,* by the dissemination of those things which are known. The true genesis of Will-power is the plane of the purest altruism, or, to put it in another way, Will proceeds down from the plane of purest altruism to the plane of everyday action.

When we begin to propagate the Theosophical concepts with which we are already familiar, using the proper discrimination and being sure that we are just to others and to ourselves, we shall find that we are beginning to sacrifice ourselves for others. The pouring out of ourselves for our brother-man will energize us with that Will-power lying behind the faculty of comprehension, which enables us to gain for ourselves more profound knowledge, to be again propagated. The "Ever-Becoming" shows itself in still another light. *For whoever with deliberation commences to propagate Theosophical ideas begins to energize himself for the Service of the Race.* His growing energization develops in him an ever-expanding Will-power, which in its turn enables him to contact and act upon the plane of Pure Altruism, the highest plane comprehensible to man.

The failure of the man of science, of the philosopher, or of the artist to reach the plane of pure altruism is due primarily to his objective, to the purpose for which he seeks knowledge. To the scientific or philosophic student, knowledge for the sake of knowledge is his aim, to the artist "Art for Art's sake," and such knowledge as is gained is made use of for the advancement or the expansion of the senses, the emotions, and the mind. Therefore, their altruism is limited. On the other hand, the student of Theosophy seeks his knowledge not for the sake of knowledge, not for the sake of his own growth, but for the spiritual betterment of the race of which he is a part. Therefore, his altruism and its field of action is unlimited; by it, he begins to generate forces that are spiritual, and begins the destruction of human misery and suffering which H.P.B. tells us will last till:

> . . . man's spiritual intuitions are fully opened, which will not happen before we fairly cast off our thick coats of matter; until we begin acting from *within,* instead of ever following impulses from *without.* . . . *(S.D.* 1:644)

This moving from *within,*—this is the faculty which the study of Theosophy demands of us. The faculty can not come into action unless we begin to practise Altruism, unless we begin to live the truths of Theosophy and to teach only as we live.

AMONG FRIENDS

CAPTAIN BLUNT returned from a tour of duty on the correspondence at the office with a glow of amusement shining through his sombre exterior, like unto the glow cast forth on a cold winter's eve by a rusty stove heated to redness. Mr. Browser investigated the unwonted phenomenon after dinner. Said he:

"Something has stirred the gloomy Captain into unusual hilarity. What has upset you, old man?"

"The most glorious example," grinned the Captain, "of cast-iron, brass-trimmed cheek it has ever been my fortune to encounter. Here's a fellow—'secretary' to some psychic with a new 'revelation'—who takes the liberty of suggesting that we invite his principal to speak at the Lodge."

"Oh, who is he?" asked Mrs. Crystal, interestedly.

"Mr.———, a 'noted traveler and scientist,' who has another 'revelation' from some 'Central American Master.' Says he 'feels that it is above all among Theosophists that he will find true sympathy and support for his mission'."

"In other words," growled the Doctor, "he is looking for the 'pickings'."

Mrs. Crystal frowned—she is very "tolerant."

"Does he give any details, Captain?"

"Oh, the usual stage setting—a traveler 'seeking knowledge for its own sake' and 'doing good wherever he finds the opportunity', attracts the attention of a mysterious personage, who selects him for 'a spiritual mission to the civilized peoples of the world'. It is all dressed up with the usual trimmings—strange beings of lofty grandeur, trances and spiritual revelations, and all the rest of it. There is really a painful lack of originality in all these things."

"But how can you know they are all false?" asked Mrs. Crystal. "There are so many people striving after spiritual light in the world, and so many teachers and exponents of the spiritual life. How is anyone to know the true from the false? They all say the same things."

Here the Judge entered the conversation. "I should say," said he, "that the best safeguard was a little *real* clairvoyance and a working knowledge of practical occultism."

"But, Judge," gasped Mrs. Crystal, "If there is anything you have impressed upon me, it is the dangers and delusions of 'clairvoyance' and 'practical occultism'."

The Judge smiled. "Words always mean the same thing except on the occasions when they do not. True clairvoyance is *clear-seeing*. Its best manifestation is the ability to see through the

emanations which smother and stupefy our brains, and to perceive behind them the true spiritual currents of life and consciousness, which have nothing to do with human selfishness nor with human personal desires and ambitions. If these fundamental facts are seen in their true importance, the deeds, the words, and the claims of men can always be matched up with them; and if the coloring is different, then the deeds, the words, or the claims are necessarily 'off-color.' 'Practical occultism' in its truest sense means the application of these fundamental principles to the practical judgments of life."

"Simple, isn't it?" said Mother.

"Oh, very," said the Captain. "So simple that it goes over everyone's heads. The average 'shopper' who goes the rounds of 'psychology,' 'metaphysics,' 'occultism,' and the rest, is looking for knowledge deep and complex; when a self-styled 'spiritual teacher' advertises his name full page width, spreading his more or less handsome features over half the said page, and then 'teaches' modesty, self-effacement, and unselfishness, no one seems able to understand that there must be something wrong. When a so-called 'exponent' of Theosophy devotes chapter after chapter of a publication to gossip about his or her noble personality, at the same time pretending to teach a philosophy whose very keynote is *impersonality*, no one sees the contradiction."

"Captain," said Mr. Browser, "for nearly two decades I have watched the coming and the going of 'seers' and 'revelations,' and never a one of them but branded himself and his doctrine most unmistakably. How many disillusioned and disgusted mortals, how many bitter disappointments, how much financial loss, and worst of all, how many aspiring, but selfish souls turned away from the true path for this incarnation? Who knows? And yet the criterion is so infinitely simple."

"Infinitely simple?" said the Captain. "Infinitely difficult for the mass of men."

"The point I wish to make is, that while not all those who are deluded to their ultimate injury are thoroughly selfish, they do allow the purely personal and purely selfish element to crystalize their unformed spiritual aspirations into molds of selfishness. It is the appeal to *self* in every one of the frauds and charlatans which entices the victims. In every bogus revelation and its results, the same lesson can be found. But people who are eternally 'shopping'—people so 'broad-minded' that they cannot concentrate on any one line of spiritual effort, people who are forever running after new prophets—and profits—they never seem to learn the lesson."

"It seems to me," said Mother, "that there is a side of this none of you have mentioned. Most of the unstable 'seekers' take

the position that there are innumerable avenues to the truth, and innumerable 'spiritual teachers.' Is the order of nature like that? Is not the true avenue to knowledge by way of synthesis, the true road to brotherhood that of co-ordinated and concerted effort? Does not the true flow of redemptorist power into the darkness of the race mind have to be through unity of aim, purpose and teaching? Again and again we see Theosophical students led off and distracted by a momentary interest in some new psychic excitement. They confuse issues, sadly mix up the ideas of inquirers, and often drift out of altruistic work entirely. And in the meantime, even if one granted that there was 'something in' their temporary attraction, they have accomplished nothing except a waste of time and money: none of these fads has ever been known to have a permanent effect, or to produce any constructive change of direction in the minds of even a few."

"Well, Mother," concluded the Judge, "to put it all succinctly: behind the spiritual evolution of humanity and of all other beings stand the Masters of Wisdom, who have the whole of nature for Their object. If that Object is to be achieved it stands to reason They are the spiritual embodiment of the economy of nature, or the conservation of energy. All power is practicable only by compression—concentration of effort—in a single direction, through a single channel. The faith that moves mountains is the tension of fixed thought, the flow of Will in a given line. 'The Will of the Masters is *one.*' It is either that or 'the myriad desires which arise in the heart'—the multiplicity of well-meant but misguided efforts, of which human history is so full."

"I wonder now," remarked the Captain, "what would be the effect of publishing the opinion that there can be but one true line of effort in the world, and that all others, however sincere and well-intended, are at best but tangential and elliptical?"

"You would instantly be branded 'sectarian' and 'narrow' by the public and by many of your own associates, Captain," declared our Doctor.

The mild Browser ventured the familiar quotation, "The ancient, constant and eternal Doctrine," and added, on his own account, "It seems to me every Messenger of the Lodge of Masters has made plain that spiritual evolution is a 'straight and narrow' path. Those who say 'narrow' forget the 'straight'."

CIVILIZED SAVAGERY

WITH few exceptions the nations and races of Europe and the Orient are rapidly accepting the modern educational and scientific methods of the younger races as representing the very apex of progress and enlightenment. An almost unanimous belief is prevalent that the civilized man of today has attained to such a high degree of mental and moral culture that he can in no way be compared with the ignorant and cruel savage of this or former times. It would be an interesting and profitable study to try to ascertain just what the learned gentlemen and gentlewomen of the present understand by the words "civilization," "culture," and "morality." Does the word "civilization" convey only the idea of an intensive growth of material luxuries, a great variety of amusements, a great army and navy, more powerful and deadly instruments of destruction? Does "culture" mean only a veneer of courtesy and social polish? Does "education" mean a cramming of great numbers of unrelated, and therefore, undigested facts; a quickening of the lower mental faculties whereby a greater sensuous and sensual enjoyment of life may be had? Does "morality" mean only an outer appearance of virtue and upright conduct? Whatever the definitions given to these terms, if they were stripped of all high sounding embellishments, and people were to consider alone the fundamental ideas upon which they base their actions, it might be found that even the pre-historic savages, while not having attained to as high a degree of "refined animalism," yet acted habitually and naturally from a far truer moral basis.

Ideas as to what constitutes morality may, and do, vary greatly, but most people will concede that morality relates primarily to the individual's inner attitude towards the life which surrounds him, all his actions mental and physical being dictated and controlled by this inner attitude. Whether this attitude is moral or immoral, that is, selfless and beneficent, or selfish and separative, is determined by the fundamental ideas which the man holds in regard to the nature and purpose of life.

To ignore temporarily "man's inhumanity to man," and the many glaring social evils which exist on every hand, we need only consider a few of the outer evidences of man's attitude towards the lower kingdoms, in order to determine his moral status. Is it considered moral to accept an almost inestimable boon from weaker and less intelligent beings and then abuse and torture them? Is it an indication of moral integrity to inoculate ignorant victims with the deadly virus of diseases for which man is alone responsible, and which are the direct result of his vices? Is it a mark of education and knowledge on the part of our "learned men," or is it an

evidence of total ignorance of the Law of Life, that they can see no connection between all this and the many blights and diseases of plant and animal life? No sooner do scientists discover an animal which is invulnerable to human diseases, such as the goat, for instance, than they employ every means in their power to invade its immunity. They can not, or will not, see any connection between man's immoral attitude towards Life, and the many catastrophies of every description which beset him on all sides. Yet these are but the visible reactions of nature to the poisons with which man inoculates her.

Man as an embodied being is entirely dependent upon the lower kingdoms. He clothes himself with them, walks upon and devours them. Not a portion of his nature that is not composed of, and sustained by the elemental beings of various degrees of intelligence. Strange aberration of the human mind to think that man may prosper by violating the laws of their well-being! Not a pre-historic ruin, when cleared of the debris of centuries, that does not yield convincing proofs that the "poor ignorant savages" who once inhabited those long lost cities, had a truer understanding of man's duty to the life embodied in lower forms, and maintained a more moral attitude towards it than does modern man. But the "age of superstition" has passed, and the few individuals among the older races who still believe that man's welfare is contingent upon his consideration for, and propitiation of, the elemental lives in nature, are regarded as ignoramuses.

It should be clear that no true system of education or culture can exist which is not based upon, and rooted in, the highest morality. Do the present methods used in training those who will be the builders of our future civilization conform to this standard? Great are the wonders which modern education is expected to achieve. It is thought that the curse of ignorance and superstition will soon be reduced to a minimum. Schools—more schools—is the demand heard on every hand. If told that the methods being employed in the public schools and colleges are based upon the grossest ignorance and immorality, are in short conducive to "civilized savagery," the exponents of modern education would feel outraged and insulted. However, one illustration should give them food for thought. In countless public schools supposedly devoted to the training and development of the highest mental and moral qualities in the young, dissection and vivisection of the dead and living bodies of frogs, lizards, cats, etc., are regularly practised. Is this a method by means of which sympathy, consideration and reverence for all forms of life may be inculcated in the young? Is the attempt to ascertain the exact location and their reaction to pain, of muscles, nerves and organs in a bleeding, quivering little body, an

elevating and ennobling method of instruction? Is the moral tone of the youth raised or lowered by witnessing such spectacles?

We have only to look about us in order to find convincing answers to the above questions. In fact the evidences of the corrosive and coarsening effects of such training on the moral natures of the youth of today are too numerous and too self-evident to require enumeration. Can it be that the carefully planned and revolting crimes being committed by so many "highly educated" youths are some of the fruits from the much lauded tree of modern education? Does the wholesale slaughter by "our best people" of deer, birds, and many other highly organized forms of life, for no other purpose than the pleasure to be derived from such "sport," have anything to do with it? Is all this due to blood-thirsty tendencies inherited from savage ancestors, or is it due, in part at least, to the total lack of any true moral education? Is it possible that a truly cultured man or woman would derive *pleasure* from slaughtering innocent and helpless creatures? The savage kills because he must eat, and because it is his natural means of sustenance, but the big-game hunters, the owners of game-preserves and their distinguished guests, are impelled by no such necessity. Yet these same men and women coming gory from the kill are regarded as *gentle*men and *gentle*women, paragons of all the virtues, fit examples to emulate! It may be argued that it is only a small minority of the population of any country who engage in such pastimes. Granted, but do those lower in the social and financial scale refrain because of any exalted moral qualities or from lack of opportunity?

The argument is constantly being advanced by educators, scientists, and medical practitioners alike, that dissection, vivisection, inoculation, etc., are the only means by which knowledge concerning the life in lower forms may be acquired. But is this argument basically sound? Relying on such a postulate, why is it not perfectly legitimate to practise on idiots, deaf mutes, and insane people? They cannot protest, and are more helpless than are normal persons, so should be easy prey! Why not vivisect brother, sister, wife, husband or friend with the object of bringing ourselves in closer rapport with them, thereby acquiring a more intimate knowledge of their lives? Does this sound absurd? It is absurd, but no more so than to imagine we can ever obtain any useful knowledge concerning the life in the lower kingdoms by dissecting and vivisecting the forms in which it dwells. As a matter of fact, vivisection transferred to another plane, and dignified by high sounding names, *is* being practised upon great numbers of people daily. All the experiments being conducted by exponents of modern psychology, psycho-analysis, hypnotism, mental suggestion, etc., are nothing more nor less than mental, moral and emotional vivisection. However, the effects upon both practitioners and subjects are far more

injurious than would be any physical mutilation, because they reach into and affect departments of man's nature composed of finer and more sensitive states of substance.

How did the ancient Sages acquire a knowledge of the anatomy of human and animal forms down to the most minute details? In what manner and by what means did they acquire a thorough knowledge of the circulatory system centuries before it is said to have been discovered by Harvey? Was it by dissecting dead bodies or vivisecting living ones? We think not! How did they familiarize themselves with the curative or poisonous properties of every herb and plant in nature? Was it by inoculating helpless human and animal victims and observing the results? Again, we think not. By them, all such practices were regarded as either a conscious or unconscious dabbling in the black arts. Beginning, as all such methods do, with the violation of the most fundamental and sacred of nature's laws, that of Universal Brotherhood, they can lead only to the acquirement of that kind of knowledge which even St. James recognized as "earthly, sensual and devilish," a knowledge which is directly opposed to that Divine Wisdom which he further states "is from above," and "is pure, peaceable, gentle, full of mercy and good fruits." (III-15) Which of these statements more accurately describes the scientific knowledge of today?

There is a system of *true education,* by means of which an intimate knowledge of the ultimate essence of everything in nature may be acquired. It is ancient, constant, eternal and unchanging. It has been known and practised by some since man was man. It is known and taught today by the Adepts in Life and knowledge, and is pursued with reverence and deep devotion by Their pupils throughout the world. Not by violence and cruelty do They seek to force nature's secrets, knowing only too well the futility of such an approach. Seeing but One Essence in all things, and living in conscious unity and harmony with the One Life in all its disguises, there exists no veil in all nature which excludes aught from Their compassionate gaze and helping hands.

Some day proud Western science must acknowledge its own defeat, and must bow before a system that was ancient before the Sphinx and the pyramids were formed. In fact those noble edifices embody in imperishable stone the records and basic concepts of the divine and mighty art—lost to the world for a time as the cyclic wheel turns round, but now once again presented in Theosophy, and available to all who seek a remedy for the ills of a civilization which is spiritually, mentally and morally diseased.

A DIALOGUE ON SACRIFICE

THE MOTHER: O Sage, I seek enlightenment. I would know what is the law of Sacrifice.

The Sage: It is a law that fills the whole of life. But, thou needst to hear no letter of that law; thy life is formulate of sacrifice.

The Mother: Indeed, I know not sacrifice. For my children five, no denial of my own desires is deprivation unto me. No service of them, cost me time, strength, or labor what it may, but gives me joy. Still—the days go by—the children grow as the springing flowers in sweet soil and sun,—but the perfume of them lacks; they look ever for brighter sun and richer soil, and forget the labors of the cultivation. Thus, then, I ponder—does my knowledge fail. Do I know all the law of sacrifice?

The Sage: Thy knowledge hath not failed thee, for that it brings fresh question to thy soul. Wouldst thou learn the great law in its fullness, thou must needs give up thy love-to-sacrifice. Sacrifice this dearer joy to thee for the better of thy children. It is in them the sacrificial fires await the kindling.

The Mother: How, then, O Sage, to light them? They are of fortunate family wherein no need for sacrifice appears to them.

The Sage: No one so fortunate in possessions of wealth in gold, or mind, or family, but finds the way of sacrifice before him ever. But, of little merit is the sacrifice of one possession unto another, of things external with unwilling mind. Real sacrifice is undisclosed, and useless any sacrifice soever, save as urge comes from the Inner, Unrevealed—which is not child nor mother nor babe nor man, but THAT, the Altar and the Sacrifice in every being. How couldst thou constrain thy children to thy will in this? How couldst thou expect obedience to the mere precept: "Sacrifice"? The Soul demands to see its own necessity.

The Mother: Is there not some first step in holy living might clear their Soul's bright vision, then?

The Sage: The first step toward noble sacrifice, even in the household life, is the covenant of participation. Thou hast made unto thy children all the endowment hitherto; they, unknowing, have sacrificed their right to serve and share the sacrifice. Make engagement, then, together for participation—each one, a sharer in the common weal of Home, to give some time, some duty now given or performed by thee. Thou shouldst have thy just share. It is not even justice that renders less or more than justice to each one. Flinch not: each one at first may feel the irk of unaccustomed habitude, but in due establishment of the cycle, pleasure will arise, the bright face of duty will appear, the humble pride of well-assumed

responsibility. What was once a sacrifice will be to them, like yours, a joy.

The Mother: O truly, I would they might know that joy mine own unselfish selfishness has denied them. Why have I not seen before? I thought I was unselfish!

The Sage: The eyes of the virtuous are oft blinded by their very virtues. "Unselfish" is but one of opposites, while Selflessness regards not either, seeing clear between them. The selfless mother looks not to her children's wants, but to their needs. She looks not alone upon her children, but sees in hers all others for whom her sacrifice would be equal. In her own she sees members of a great universal Family, entrusted to her care, to learn through her their universal duties. And thus, her sacrifice is that of knowledge.

The Mother: O Sage, may I know more, that I may do unto the law of justice in the sacrifice!

"All Is Life"

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. 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. The idea of universal life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic theology. Science, it is true, contents itself with tracing or postulating the signs of universal life, and has not yet been bold enough even to whisper "Anima Mundi!" The idea of "crystalline life," now familiar to science, would have been scouted half a century ago. Botanists are now searching for the nerves of plants; not that they suppose that plants can feel or think as animals do, but because they believe that some structure, bearing the same relation functionally to plant life that nerves bear to animal life, is necessary to explain vegetable growth and nutrition. It hardly seems possible that science can disguise from itself much longer, by the mere use of terms such as "force" and "energy," the fact that things that have life are living things, whether they be atoms or planets.—*Secret Doctrine.*

THEOSOPHY SCHOOL

Theosophy is not a belief or dogma formulated or invented by man, but is a knowledge of the laws which govern the evolution of the physical, astral, psychical, and intellectual constituents of nature and of man.

—*The Ocean of Theosophy.*

THEOSOPHY truly is—not a man made system of knowledge, but a code of Laws which are Nature-Laws. What is inherent in Nature is Truth. What is not inherent in Nature is not Truth. Theosophy is inherent in Nature. The greatest book of Theosophy is Nature, and we, as part of Nature, have the inherent Truth in us. We, as one fragment of Nature or Truth, are able to perceive and understand every other fragment or bit of Truth in proportion as we know ourselves as bits of it.

When we see a thing, that does not mean we understand it. When we read about the thing, still that does not mean that we therefore understand it. Because we think about that particular thing, it does not mean that we have understood. But when we use that power which is our Soul's power, that bit of Truth which we ourselves are, then the light of that Truth reveals or unfolds the Truth inherent in all other bits, objects, things, beings, people. Thus only do we understand. We have two great things to do—to recognize first that all Nature is Truth in its invisible aspect, as well as in its visible aspect. That which we taste, touch, smell, see, and hear is not the whole of it. The real meaning, the real import, the real Truth can only be perceived—not by the eyes of flesh, not by the eyes of the mind, not by the eyes of the moral nature—but by the single eye of the soul.

We see all things as matter when we see them with the eyes of the flesh. When we have the eye of the soul, we see all things as conscious living organisms. To the eye of flesh the table is a piece of wood that is not alive, but when we begin to see with the eye of the soul, it is composed of millions upon millions of intelligent lives, conscious. Our body is inert, inanimate, compared to the activities of the mind; our brain is more living than our hands, just as our eyes are more living than our skin—because some lives are more developed in certain ways than the others, in certain organs of the body more than in others. The life of the human body is more organised and developed than the life of the table. Ordinary people not understanding Theosophy, divide Nature, name it "dead matter" and "living matter": people who are alive, and people who are dead. *Everything* is living. Why do we not see that everything is living? Because we do not see with the single eye of Life. What is it that makes our body and brains alive? What makes our minds alive? It is the Soul. When we see the Living Soul which we are,

all things become living to us. To the Immortal Soul all things are alive and immortal.

So all the truth of Nature is inherent in Nature. What do the books, the philosophy, the teachings do for us? They draw our attention to it. We do not invent the truth that $2 \times 2 = 4$. We learn about it and then we learn it. Truth exists in Nature, has existed for millions upon millions of years. When we go to school we only rediscover the truth about $2 \times 2 = 4$, and so with all Great Truths. All Truths are inherent in Nature. We are discovering, uncovering, unfolding, and the unfolding process is the work of the soul. The soul is invisible to the eyes of the flesh; the soul is invisible to the eyes of the mind; the soul is invisible and unknown to our moral nature, likes and dislikes, pleasures and pains. But when we begin to assert ourselves as souls we know it as the Real thing in us. It has two qualities, divinity and immortality; the soul is immortal, always existing, always is, and because it is divine it shows forth its many qualities, unfolds its many virtues, gradually, steadily, bit by bit, becoming greater and greater, better and better, grander and more glorious with every existence.

Theosophy is the Science of the Soul, the Religion of the Soul, and the scientific religion or the religious science inherent in all Nature, universal and everywhere present. That is what we try to learn with the help of Those who have studied and mastered it, of those Masters who have codified, have made a catalogue of the Truths, how They found these Truths, what are the first Truths easier to be found, and the more difficult ones to be found later on. By Their help we hasten our work to know the Great Truths: first, the simple; then from the simple we go to the difficult, as in every science. And when all Truth is known, we do not remain an individual Self, but become the Universal Self—Universal Self is Truth everywhere. Once we become the Universal Self, we know all Truth. From the Individual to the Universal Self we go from that which is personal to that which is impersonal, from that which is a part, to that which is the whole. That is reaching Mukti, Nirvana, Salvation, Redemption, or whatever you like to call it—the condition of knowing ourselves as Universal Selves.

"THE THEOSOPHICAL MAHATMAS"

Rochester Branch of the Theosophical Society was the first established in the United States after the formation of the Parent body at New York City in 1875. It was organized in 1882 through the efforts of Mrs. J. W. Cables, who two years later began the publication of "The Occult Word," an intermittent sheet devoted to mysticism and occultism, as Mrs. Cables understood those subjects. This was two years prior to "The Path." Rochester was the birth-place of modern Spiritualism, New York State the source of Mormonism, and the ancient home of the "Six Nations" of the Iroquois confederacy. Perhaps like Ireland, here was a repository and storehouse of Atlantean magic, good and bad.

Mrs. Cables, a refined, frail and emotional woman was what would be called to-day a "psychic" or "sensitive." She was accustomed to go into trances and while in that state to deliver oracular utterances, to which she and others attached much the same values as Stainton Moses ("M. A. Oxon.") did to his "Imperator." Mrs. Cables attracted a good deal of attention among Christian mystics, spiritualists. In 1885 she enlisted the services of Mr. W. T. Brown, who had also drawn the interest of many members of the theosophical society, and the two conducted a kind of Mecca to which came many pilgrims more faithful to their psychic cravings than to the injunctions contained in such articles as "Chelas and Lay Chelas," "Mahatmas and Chelas," and similar instructions from the Masters of Wisdom through H.P.B.

"Poor Brown," as he was afterwards known among theosophists in an obituary way because of the pamphlet with that title written by Richard Harte in refutation of Mr. Brown's charges against H.P.B., had published at London in 1884, "under the authority of the London Lodge," a thin pamphlet entitled "Some experiences in India," a brief autobiography of his theosophical experiences. He recites that after graduating from the University of Glasgow he traveled for his health till in London he met Madame Gebhard, pupil of Eliphas Lévi, later to become friend of H.P.B. She introduced him to Mr. Sinnett. Mr. Brown joined the London Lodge and, aflame with interest in the Mahatmas, forthwith sailed to India where he proffered his life-long services to Col. Olcott "in the cause of the Mahatmas and humanity." While at Adyar Mr. Brown saw the portraits of the Mahatmas and received messages and other "signs" from Them. He joined Col. Olcott on a lecturing tour, after some very sage advice from the Colonel, which Mr. Brown quotes. On this tour Mr. Brown was visited by one of the Mahatmas both astrally and physically and received direct messages of warning and encouragement. Mr. Brown's pamphlet concludes:

> Having intimated . . . my desire to become a Chela . . . I presented myself on the evening of the 7th of January, 1884, for acceptance on probation.
>
> On that occasion I was warned of the difficulties of the road, which I desired to tread, but was assured that by a close adherence to truth, and trust in "My Master," all must turn out well.

How freely Mr. Brown translated his experiences and the advice given him is shown by the fact that he left India early in the summer of 1884 when

the Coulombs were beginning to show the teeth in their hydra-headed devotion, returned to Europe, wandered about for a year among the various camps of psychic nomads, finally drifting to America and to alliance with Mrs. Cables. A year later, in the September-October, 1886, number of "The Occult Word" Mrs. Cables and Mr. Brown published over their joint signature a defiance and a recantation entitled "The Theosophical Mahatmas." To this "manifesto," as H.P.B. called it, she herself replied in "The Path" for December, 1886, using the same title, "The Theosophical Mahatmas." "The quiet, intelligent young gentleman, a mystic by nature," to whom H.P.B. refers in her article, was none other than "Poor Brown" himself. H.P.B.'s article is not merely historical and prophetic: it is a warning and an instruction at the crossroads of mediumship and adeptship to which must sooner or later come all inquiries and candidates for "the mysteries." On the left hand the broad and inviting road of phenomenal "progress" and "powers;" on the other the straight, steep and narrow Path of the Great Unknown. There have been many Mrs. Cables and many "Poor Browns" in the history of the race and of the Theosophical Movement of our times; many are those today within as well as outside of the numerous theosophical societies who are publishing to the ignorant and the unwary, albeit curious and interested, "the occult Word" which they no more know than did Mrs. Cables or "Poor Brown." Test these various exponents, test one's own inner motives and personal practice, by H.P.B.'s exposition and example, and none need be deceived by the enemy within or deluded by the enemy without. We reprint "The Theosophical Mahatmas" herewith.

IT IS with sincere and profound regret—though with no surprise, prepared as I am for years for such declarations—that I have read in the Rochester *Occult Word,* edited by Mrs. J. Cables, the devoted president of the T. S. of that place, her joint editorial with Mr. W. T. Brown. This sudden revulsion of feeling is perhaps quite natural in the lady, for she has never had the opportunities given her as Mr. Brown has; and her feeling when she writes that after "a great desire . . . to be put into communication with the Theosophical Mahatmas we (they) have come to the conclusion that it is useless to strain the psychical eyes toward the Himalayas . . ." is undeniably shared by many theosophists. Whether the complaints are justified, and also whether it is the "Mahatmas" or theosophists themselves who are to blame for it is a question that remains to be settled. It has been a pending case for several years and will have to be now decided, as the two complainants declare over their signatures that "we (they) need not run after Oriental Mystics, *who deny their ability to help us.*" The last sentence, in italics, has to be seriously examined. I ask the privilege to make a few remarks thereon.

To begin with, the tone of the whole article is that of a true *manifesto.* Condensed and weeded of its exuberance of Biblical expressions it comes to this paraphrastical declaration: "We have knocked at their door, and they have not answered us; we have prayed for bread, they have denied us even a stone." The charge is

quite serious; nevertheless, that it is neither just nor fair—is what I propose to show.

As I was the first in the United States to bring the existence of our Masters into publicity; and, having exposed the holy names of two members of a Brotherhood hitherto unknown to Europe and America, (save to a few mystics and Initiates of every age) yet sacred and revered throughout the East, and especially India, causing vulgar speculation and curiosity to grow around those blessed names, and finally leading to a public rebuke, I believe it my duty to contradict the fitness of the latter by explaining the whole situation, as I feel myself the chief culprit. It may do good to some, perchance, and will interest some others.

Let no one think withal, that I come out as a champion or a defender of those who most assuredly need no defense. What I intend, is to present simple *facts,* and let after this the situation be judged on its own merits. To the plain statement of our brothers and sisters that they have been "living on husks," "hunting after strange gods" without receiving admittance, I would ask in my turn, as plainly: "Are you sure of having knocked at the right door? Do you feel certain that you have not lost your way by *stopping so often on your journey at strange doors, behind which lie in wait the fiercest enemies of those you were searching for?*" Our MASTERS are not "a jealous god;" they are simply holy mortals, nevertheless, however, higher than any in this world, morally, intellectually and spiritually. However holy and advanced in the science of the Mysteries —they are still men, members of a Brotherhood, who are the first in it to show themselves subservient to its time-honored laws and rules. And one of the first rules in it demands that those who start on their journey *Eastward,* as candidates to the notice and favors of those who are the custodians of those Mysteries, should proceed by the straight road, without stopping on every sideway and path, seeking to join other "Masters" and professors often of the Left-Hand Science, that they should have confidence and show trust and patience, besides several other conditions to fulfill. Failing in all of this from first to last, what right has any man or woman to complain of the liability of the Masters to help them?

Truly " 'The Dwellers of the threshold' are within!"

Once that a theosophist would become a candidate for either *chelaship* or favours, he must be aware of the mutual pledge, tacitly, if not formally offered and accepted between the two parties, and, *that such a pledge is sacred.* It is a bond of *seven* years of probation. If during that time, notwithstanding the many human shortcomings and mistakes of the candidate (save two which it is needless to specify in print) he remains throughout every temptation *true to the chosen Master,* or Masters, (in the case of *lay* candidates), and as faithful to the Society founded at their wish and under their

orders, then the theosophist will be initiated into———thenceforward allowed to communicate with his *guru* unreservedly, all his failings, save this one, as specified, may be overlooked: they belong to his future *Karma,* but are left for the present, to the discretion and judgment of the Master. He alone has the power of judging whether even during those long seven years the *chela* will be favoured regardless of his mistakes and sins, with occasional communications with, and from the guru. The latter thoroughly posted as to the causes and motives that led the candidate into sins of omission and commission is the only one to judge of the advisability or inadvisability of bestowing encouragement; as he alone is entitled to it, seeing that he is himself under the inexorable law of Karma, which no one from the Zulu savage up to the highest archangel can avoid—and that he has to assume the great responsibility of the causes created by himself.

Thus, the chief and the only indispensable condition required in the candidate or chela on probation, is simply unswerving fidelity to the chosen Master and his purposes. This is a condition *sine qua non;* not as I have said, on account of any jealous feeling, but simply because *the magnetic rapport between the two once broken, it becomes at each time doubly difficult to re-establish it again;* and that it is neither just nor fair, that the Masters should strain their powers for those whose future course and final desertion they very often can plainly foresee. Yet, how many of those, who, expecting as I would call it "favours by anticipation," and being disappointed, instead of humbly repeating *mea culpa,* tax the Masters with selfishness and injustice. They will deliberately break the thread of connection ten times in one year, and yet expect each time to be taken back on the old lines! I know of one theosophist—let him be nameless though it is hoped he will recognize himself—a quiet, intelligent young gentleman, a mystic by nature, who, in his ill advised enthusiasm and impatience, changed *Masters* and his ideas about half a dozen times in less than three years. First he offered himself, was accepted on probation and took the vow of chelaship; about a year later, he suddenly got the idea of getting married, though he had several proofs of the corporeal presence of his Master, and had several favours bestowed upon him. Projects of marriage failing, he sought "Masters" under other climes, and became an enthusiastic Rosicrucian; then he returned to theosophy as a Christian mystic; then again sought to enliven his austerities with a wife; then gave up the idea and turned a spiritualist. And now having applied once more "to be taken back as a chela" (I have his letter) and his Master remaining silent—he renounced him altogether, to seek in the words of the above manifesto—his old "Essenian Master and *to test the spirits* in his name."

The able and respected editor of the "Occult Word" and her Secretary are right, and have chosen the only true path in which with a very small dose of blind faith, they are sure to encounter no deceptions or disappointments. "It is pleasant for some of us," they say, "to obey the call of the 'Man of Sorrows' who will not turn any away, because they are unworthy or have not scored up a certain percentage of personal merit." How *do* they know? unless they accept the cynically awful and pernicious dogma of the Protestant Church, that teaches the forgiveness of the blackest crime, provided the murderer *believes sincerely* that the blood of his "Redeemer" has saved him at the last hour—what is it but *blind* unphilosophical faith? Emotionalism is *not* philosophy; and Buddha devoted his long self-sacrificing life to tear people away precisely from that *evil breeding* superstition. Why speak of Buddha then, in the same breath? The doctrine of salvation by *personal* merit, and *self* forgetfulness is the corner-stone of the teaching of the Lord Buddha. Both the writers may have and very likely they did—"hunt after *strange* gods;" but these *were not our* MASTERS. They have "denied Him thrice" and now propose "with bleeding feet and prostrate spirit" to "pray that He (Jesus) may take us (them) once more under his wing," etc. The "Nazarene Master" is sure to oblige them so far. Still they will be "living on *husks" plus* "blind faith." But in this they are the best judges, and no one has a right to meddle with their private beliefs in our Society; and heaven grant that they should not in their fresh disappointment turn our bitterest enemies one day.

Yet, to those Theosophists, who are displeased with the Society in general, no one has ever made to you any rash promises; least of all, has either the Society or its founders ever offered their "Masters" as a *chromo-premium* to the best behaved. For years every new member has been told that *he was promised nothing,* but had everything to expect only from his own personal merit. The theosophist is left free and untrammeled in his actions. Whenever displeased—*alia tentanda via est*—no harm in trying elsewhere; unless, indeed one has offered himself and decided to win the Masters' favors. To such especially, I now address myself and ask: Have you fulfilled *your* obligations and pledges? Have you, who would fain lay all the blame on the Society and the Masters—the latter the embodiment of charity, tolerance, justice and universal love—have you *led the life* requisite, and the conditions required from one who becomes a candidate? Let him who feels in his heart and conscience that he has,—that he has never once failed seriously, never doubted his Master's wisdom, never sought *other* Master or Masters in his impatience to become an Occultist with powers; and that he has never betrayed his theosophical duty in thought or deed,—let him, I say, rise and *protest.* He can do so fearlessly; there is no penalty

attached to it, and he will not even receive a reproach, let alone be excluded from the Society—the broadest and most liberal in its views, the most Catholic of all the Societies known or unknown. I am afraid my invitation will remain unanswered. 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. No one forces any one into chelaship; no promises are uttered, none except the mutual pledge between Master and the would-be-chela. Verily, verily, many are the called but few are chosen—or rather few who have the patience of going to the bitter end, if bitter we can call simple perseverance and singleness of purpose. And what about the Society, in general, outside of India. Who among the many thousands of members does *lead the life?* shall any one say because he is a strict vegetarian—*elephants and cows are that*—or happens to lead a celibate life, after a stormy youth in the opposite direction; or because he studies the *Bhagavat-Gita* or the "Yoga philosophy" *upside down*, that he is a theosophist *according to the Masters' hearts?* As it is not the cowl that makes the monk, so, no long hair with a poetical vacancy on the brow are sufficient to make of one a faithful follower of *divine Wisdom*. Look around you, and behold our UNIVERSAL Brotherhood so called! The Society founded to remedy the glaring evils of christianity, to shun bigotry and intolerance, *cant* and superstition and to cultivate real universal love extending even to the dumb brute, what has it become in Europe and America in these eleven years of trial? In one thing only we have succeeded to be considered higher than our Christian Brothers, who, according to Lawrence Oliphant's graphic expression "Kill one another for Brotherhood's sake and fight as devils for the love of God"—and this is that we have made away *with every dogma* and are now justly and wisely trying to make away with the last vestige of even nominal authority. But in every other respect we are as bad as they are: backbiting, slander, uncharitableness, criticism, incessant war-cry and ding of mutual rebukes that Christian Hell itself might be proud of! And all this, I suppose is the Masters' fault: THEY will not help those who help others on the way of salvation and liberation from selfishness—with kicks and scandals? Truly *we are* an example to the world, and fit companions for the holy ascetics of the snowy Range!

And now a few words more before I close. I will be asked: "And who are you to find fault with us? Are you, who claim nevertheless, communion with the Masters and receive daily favors from Them; Are you so holy, faultless, and so worthy?" To this I answer: I AM NOT. Imperfect and faulty is my nature; many and glaring are my shortcomings—and for this my Karma is heavier

than that of any other Theosophist. *It is*—and must be so—since for so many years I stand set in the pillory, a target for my enemies and some friends also. Yet I accept the *trial* cheerfully. Why? Because I know that I have, all my faults notwithstanding, Master's protection extended over me. And if I have it, the reason for it is simply this: for thirty-five years and more, ever since 1851 that I saw any Master *bodily* and personally for the first time, *I have never once denied or even doubted Him,* not even in thought. Never a reproach or a murmur against Him has escaped my lips, or entered even my brain for one instant under the heaviest trials. From the first I knew what I had to expect, for I was told that, which I have never ceased repeating to others: as soon as one steps on the Path leading to the *Ashrum* of the blessed Masters—the last and only custodians of primitive Wisdom and Truth—his Karma, instead of having to be distributed throughout his long life, falls upon him in a block and crushes him with its whole weight. He who believes in what he professes and in his Master, will stand it and come out of the trial victorious; he *who doubts,* the coward who fears to receive his just dues and tries to avoid justice being done—FAILS. He will not escape Karma just the same, but he will only lose that for which he has risked its untimely visits. This is why having been so constantly, so mercilessly slashed by my Karma using my enemies as unconscious weapons, that I have stood it all. I felt sure that Master would not permit that I should perish; that he would always appear at the *eleventh* hour—*and so he did.* Three times I was saved from death by Him, the last time almost against my will; when I went again into the cold, wicked world out of love for Him, who has taught me what I know and made me what I am. Therefore, I do His work and bidding, and this is what has given me the lion's strength to support shocks—physical and mental, one of which would have killed any theosophist who would go on doubting of the mighty protection. Unswerving devotion to Him who embodies the duty traced for me, and belief in the Wisdom—collectively, of that grand, mysterious, yet actual Brotherhood of holy men—is my only merit, and the cause of my success in Occult philosophy. And now repeating after the *Paraguru*—my Master's MASTER—the words He had sent as a message to those who wanted to make of the Society a "miracle club" instead of a Brotherhood of Peace, Love and mutual assistance—"Perish rather, the Theosophical Society and its hapless Founders," I say perish their twelve years' labour and their very lives rather than that I should see what I do to-day: theosophists, outvying political "rings" in their search for personal power and authority; theosophists slandering and criticizing each other as two rival Christian sects might do; finally theosophists refusing to *lead the life* and then criticizing and throwing slurs on the grandest and noblest of men, because tied by their wise laws—hoary

with age and based on an experience of human nature milleniums old—those Masters refuse to interfere with Karma and to play second fiddle to every theosophist who calls upon Them and whether he deserves it or not.

Unless radical reforms in our American and European Societies are speedily resorted to—I fear that before long there will remain but one centre of Theosophical Societies and Theosophy in the whole world—namely, in India; on that country I call 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. —H. P. BLAVATSKY.

TRUTH FOR ITS OWN SAKE

Tell the public that now, even as of old, the genuine and sincere observer of life and its underlying phenomena, the intelligent co-worker with nature, may, by becoming an expert in her mysteries thereby become a "wise" man, in the terrestrial sense of the word, but that never will a *materialist* wrench from nature any secret on a higher plane—and you will be laughed to scorn. Add, that no "wisdom from above" descends on any one save on the *sine quâ non* condition of leaving at the threshold of the Occult every atom of selfishness, or desire for personal ends and benefit—and you will be speedily declared by your audience a candidate for the lunatic asylum. Nevertheless, this is an old, very old truism. Nature gives up her innermost secrets and imparts *true wisdom* only to him, who seeks truth for its own sake, and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality. And, as it is precisely to this *personal benefit* that nearly every candidate for adeptship and magic looks, and that few are they, who consent to learn at such a heavy price and so small a benefit for themselves in prospect—the really wise Occultists become with every century fewer and rarer. How many are there, indeed, who would not prefer the will-o'-the-wisp of even passing fame to the steady and ever-growing light of eternal, *divine* knowledge, if the latter has to remain, for all but oneself—a light under the bushel?—*H.P.B.*

LOSS OF THE SOUL*

Question—How can a soul be lost?

Answer—A great deal depends here upon the emphasis to be put on these words. If upon the word "how," then the process of loss is desired to be explained; if upon the word "can," or the rest of the question, then there is an implied doubt as to the possibility of loss of soul. I do not know which question this is intended to be.

If we consider the matter from the Buddhist side, we may briefly sum it up. The soul is a composite thing (or entity), and therefore not necessarily permanent. Hence it may be destroyed. It is that which has in it the potentiality of immortality. To put it another way: There are body, soul, spirit. Of these three, spirit alone is immortal. Body we know is quickly proved to be impermanent and destructible. Soul is that which lying between body and spirit is the connecting bond. If the course of our many lives be persistently wicked, then at last the soul no longer can remain as such but is resolved into its original elements, becomes a part of unconscious nature, to coin a phrase, and no longer acts as the connecting bond. Now the very question raised implies that it is really spirit which causes it to be asked, for it cannot be body that loses soul nor soul that loses itself. This is approaching a great mystery which I am not capable of dealing with. All one can say is that the Monad—spirit—for its own purposes selects this connecting bond called soul, giving it thereby the chance to become consciously joined with spirit. If soul refuses to so join, there occurs what is called "loss of soul."

This soul so selected by spirit—I omit the article "the," since Spirit is one and not multiple—has a so-called immortality, so considered because its term of life as such is said to last through a whole manvantara, which is a period so inconceivably long that for our minds it is eternal. But it has an end in fact, and if by the close of that immense period the soul has not effected union with spirit, then the loss or destruction of soul as such takes place. Meanwhile during the manvantara the soul migrates from body to body and world to world in the eternal struggle to reach reunion with the divine. But such union may be attained long ages before the end of the manvantara by dispassion, discipline, and effort unremittingly continued.—*W.Q.J.*

**The Theosophical Forum*, October, 1892.

ON THE LOOKOUT

The Difficulties of Civilization

For approximately the last hundred years the Western nations have lived in a feverish intoxication produced by the illusion of progress, that illusion in turn being the result of the recent and present great efflorescence of mechanical and material discovery. The first violent check to the general juvenile enthusiasm came in the form of the Great War. Since that time there has been increasing doubt and self-questioning on the part of the exponents of "civilization."

The prime difficulties of civilization consist of war, crime, and poverty. With some few exceptions there are no savage or barbarous communities which can compete with any given civilized nation in any of these three activities, either by percentage or in the absolute. Conditions are becoming so seriously obvious and obviously serious that Western moralists are awakening from the ethical slumber of two thousand years.

War

At the present time the so-called Security Pact is hailed as the inauguration of an era of peace in Europe, an ideal which has almost been despaired of; but this compact is the result of mutual fear and present exhaustion. It remains to be seen whether it will be effective in an industrially regenerated Europe and with a new generation which has forgotten the horrors of war, without having acquired any fundamental morality of *brotherhood,* as distinguished from expediency. Peace on the basis sought today cannot be permanent. The menace of the modern method of warfare is so terrible that it has its effect in the production of a really serious—one might say desperate—attempt to do away with it in self-defense. Says the *Literary Digest:* (June 6, 1925)

> Man's boast of his great achievements in science is said to blind him to the fact that some of his discoveries bear in their train more evil than beneficial results. For instance, we are told that in learning how to fight in the air, mankind has let itself in for a pretty bad thing, and altho this is not generally realized by the public at large, the Manchester *Guardian* says it is a growing conviction among the experts. Sir Hugh Trenchard, the Chief of the British Air Staff, who is described as "the strongest mind and character devoted to air fighting in the war," is quoted as saying: "The air might be more of a blessing for this Empire than for any other country in the world, but all the good it could do in civil life could not balance the harm that might be done by it in war." If he had a casting vote, he added, he would say "abolish the air." Now this Manchester publication remarks:
>
> "If one tries to imagine how much evidence it would take to make a great fighting admiral want to 'abolish the sea,' one may get some measure

of the enormity of the evil possibilities which the famous Air Chief Marshal foresees for his country in the event of another great war. He was not speaking like those pre-war orators of the Navy League and the 'National Service' League who used to try to make our flesh creep with visions of the dreadful things that would befall us if we did not adopt conscription or build eight super-dreadnoughts in a year. Whatever price we might pay, he had no safety to promise us. His point was the one which now torments the mind of every one acquainted with the nature of air warfare —the terrible extent to which the means of air attack have outdistanced the means of air defense since combatant flying began."

But precisely the same might be said in degree of the vast majority of modern inventions—which on the other hand have contributed but little to the lessening of human misery, while increasing the fever of living and the already onerous complications of mechanicalized life. From any sane point of view, knowledge of the proper use of machinery should accompany that machinery. Machines we have in superabundance; scarcely any visible symptoms of sanity in their use and application.

THE OPTIMISM OF THE OSTRICH

The blind and stubborn optimism of the shallow-minded who hail with joy every new discovery, regardless of its ultimate effect and application, is seen in a new light from events in an Eastern State. The State Highway Commission adopted the expediency of planting a white cross at the roadside at every point where a human being has been killed in an automobile accident. The number of crosses proved so appalling that it "got on the nerves" of motorists, who asked that the crosses be removed; but an editorial comment remarks that it is better to have the nerves of motorists suffer than to permit a continued increase of the condition which leads to the planting of crosses.

It is safe to say that no automobile user would care to be personally responsible for the many thousands of pitiful and tragic deaths resulting from his means of transportation every year in the United States; yet the automobile is considered one of the greatest "blessings" of civilization. If our forefathers could have foreseen the mortality figures for the year of progress, 1924, mechanical transportation would have been forbidden forthwith and forever—and from any standard putting value upon human life, rightly so. It is an acquired callousness which enables us to be indifferent to the condition—a callousness whose true nature is made evident when it is penetrated by some such ineluctable weapon as the vision of white crosses along the roads.

CRIME

Except for a few localities, all civilized nations surpass savagery and barbarism in their crime records—and the United States enjoys

an unqualified and undenied preëminence in this respect, especially in regard to crimes of violence.

In the year 1924, murders in four great cities of the world were as follows: New York, 333; Berlin, 32; Paris, 59; and London, 27. The figures speak for themselves.

Judge Kavanagh, of Chicago, believes that maladministration of the criminal laws is the chief cause of American crime. He thinks that there are too many loop-holes for criminals and that the death penalty is one of the worst features, because juries prefer letting the criminal go, to infliction of that penalty. He mentions the well-known fact that the record of murders in States which do not have the death penalty is below that in others. His argument, however, is a *non sequitur*. The real general reason was explained in the *Ocean of Theosophy*, page 108:

> But executed criminals are in general thrown out of life full of hate and revenge, smarting under a penalty they do not admit the justice of. They are ever rehearsing in *kama loka* their crime, their trial, their execution, and their revenge. And whenever they can gain touch with a sensitive living person, medium or not, they attempt to inject thoughts of murder and other crime into the brain of such unfortunate. And that they succeed in such attempts the deeper students of Theosophy full well know.

The *specific* reason for the general preponderance of crime in America was explained in the same volume on page 97:

> Take, for instance, the United States and the Red Indians. The latter have been most shamefully treated by the nation. The Indian Egos will be reborn in the new and conquering people, and as members of that great family will be the means themselves of bringing on the due results for such acts as were done against them when they had red bodies. Thus it has happened before, and so it will come about again.

Lax administration of law, lawlessness itself, and the multiplicity of impractical and oppressive laws, are all correlated symptoms of the same underlying Karmic causes. No other explanation covers the facts properly. Secretary Work discovers a fact always taught in Theosophy; namely, that education and intellect have no necessary relationship with morality. The report of his speech relates:

> "College graduates are becoming criminals in alarming numbers, either because of meager mentality, superficial schooling or lack of moral stamina, and thoughtful men seek the reasons," the Secretary declared, adding that "not long ago education was looked upon as an insurance against the vicissitudes of life," but "now university presidents consult each other to discover reasons for the failure of the educated." (*Washington Post*, June 16, 1925.)

The Opinion of a Criminologist

Arthur B. Reeve says:

> Crime is the cancer of modern society.
>
> I am told there is a new national crime commission fostered by Judge Gary and others of like prominence, with Brubee Davison as chairman, a

body of volunteer social surgeons seeking a cancer cure for American civilization.

I expect to be branded as a pessimist, or worse, but I have no hesitation in saying that the committee faces failure before it fairly starts unless it clearly realizes one fundamental. Civilization contains within itself the seeds of its own destruction . . .

Civilization is dying at the top. And it is not enough to say that it is because modern society breeds from the bottom rather than from the top. That is a symptom as much as it is a cause.

The truth of the matter is that the weight of civilization is crushing us . . .

Now, follow me. Over a million Americans have a crime record. These are only those who have been caught. But one in every hundred people you meet is a recorded law breaker . . .

The result: When there is so much law, we are failing to distinguish between what is trivial, sumptuary, reformatory, and what is heinous and fundamental. There is too much minor law, too little fundamental law . . .

Crime may be a disease, as half-baked thinkers propound it. But certainty of punishment will cure the disease. Simplification of laws and legal procedure are necessary to certainty of punishment.

Only by recognizing that modern civilization contains within itself the seeds of its own destruction can we prevent the germination of those seeds. (*Washington Daily News,* August 19, 1925.)

Mr. Reeve comes closer than most to some of the true causes, but still misses the fundamentals; especially is he right in condemning the national mania for restrictive and oppressive legislation. A few more blue law associations, W.C.T.U. organizations and censorships, and we shall have achieved triumph as the international Pecksniff of the ages.

The serious point is that the very essence of human nature and life itself resents pressure from without. A little study of the three fundamental propositions of the *Secret Doctrine,* and application thereof, would have prevented us from falling into this abyss of folly, which even the otherwise backward among trans-oceanic peoples have at least managed to avoid.

DEBS PRONOUNCES SENTENCE

Says Eugene V. Debs:

Every day's paper is a chronicle of the crimes of civilization. Two million men are out of work in America. The lives of two million children are being ground down in daily toil. Our divorces almost equal our marriages. There are more soldiers under arms in Europe than ever before, and in the laboratories of every Christian nation men are at work devising new means of wholesale human slaughter.

As Mark Twain said, it has remained to Christians to develop massacre to a science. The only reason the world isn't fighting itself to sudden death is because it's tired out from fighting.

Speaking of legal and religious intolerance, he says:

Instead of the love that Christ came to teach they will enthrone hatred and intolerance. Some would even like to bring back the Inquisition, as

they have started to do in our colleges and universities. The nation will cease to be a nation of free men and women and will become a penitentiary.

If laws and repressions are to take the place of proud morality, we must admit that our civilization is a failure. What then? A brown or a yellow civilization perhaps, as per the old biblical prophecy, will reconquer the world. To me it makes no difference. If it is civilization, I welcome it. We have never had any yet. (*Washington Daily News,* Aug. 11, 1925.)

It is a terrible picture—but every line of it glows with the colors of truth. To all these conditions the orthodox reply is intensified application of the basic cause of the disease. As a remedy for crime and immorality, aided by personal oppression, it is proposed to create further oppressions; and now we even have a mis-applied and mis-begotten form of science brought into service with the idea of invading the inner consciousness of the criminal himself.

A Texas doctor claims to be able to render prisoners incapable of lying by means of a drug. It is true that a man cannot legally be forced to bear witness against himself, but it is equally true that prisoners *are* almost universally forced to bear witness against themselves, and often untruthful witness at that. Without doubt, exponents of the "third degree" will joyfully welcome the new "discovery."

The Pueblo Indians

In *Science* for September 25, 1925, Dr. Edgar L. Hewett says:

On the question of the Indian ceremonies, also, much emotion has been wasted. They are vital in the life of the Indians. They are highly esthetic in character, and are not attended by as immoral consequences as are the social dances of the whites. Nor are the ceremonies dying out, nor are they likely to. On the contrary, ceremonies that had disappeared are being revived every year and the Indians are preserving their own self-respect by cherishing their native culture which has in it elements of nobility worthy of any race. There is no religious persecution of the Pueblos, no effort is being made to suppress their dances unless pernicious features crop out, and in such cases the Indians are more amenable to advice than are the youth of our own race.

Not a favorable comparison; and Dr. Hewett should know, for the welfare of the Pueblo Indians is his business.

Poverty

As the masses of American people, heedless, careless, and indifferent with regard to the rest of the world, enjoy their prosperity, an appalling situation is developing in the British Isles. Frank H. Simonds states that the terrible depression reigning there has causes which seem to be fundamental rather than temporary, and that there are forty-five million people in the British Isles who cannot continue to live under present conditions. How long the poverty-stricken congestion can endure is problematical. Great Britain has not yet reached the general level of poverty of India. Mr. Simonds says:

> Either there must be an enormous migration, which is hardly conceivable; a voluntary restriction of population . . . or some far-reaching change in the whole world situation, signs of which are not now discoverable anywhere. (*San Francisco Examiner,* August 2, 1925.)

THE OCEAN FLOOR RISING

Lieut. Cornet, commander of the French transport *Loiret,* has discovered a shoal off Cape Ortegal which seems to show a recent rise in the sea bottom of about three miles.

Commander Duncan, of the Pacific liner *Essequiho,* reports recent submarine upheavals along the South American coast. Edwin Fairfax Naulty, geophysicist of New York, presents a long series of soundings as evidence of widespread shoaling of the sea in the neighborhood of Hawaii. He estimates that the uprising territory would easily support a population of twenty-five million. These informations are to be found in the *Literary Digest,* for September 5, 1925.

An editorial comment on the Spanish discovery says: "We may yet be sending an expedition to explore the ruins of Plato's Atlantis." Perhaps so. H. P. Blavatsky predicted that more would be known of Atlantis than at present. The rise of any considerable new area of oceanic territory would also, by confounding certain too positive geologic theories as to the formation of continents, render considerable service to the cause of truth.

Archeological discoveries prove very plainly that there have been vast climatic changes of unexplained origin and that areas which have previously supported great populations are now deserted. Theosophy indicates that inasmuch as all the beings on earth were either directly or indirectly concerned in its formation, potent with all its future conditions and transformations, no being on it can suffer want except as a result of his own transgressions of Karmic law. It then follows that human action has a deeper and wider significance in regard to climatic and geologic changes than is allowed by any of the present theories—which are non-materialistic only by contrast with the sodden ideas of a previous scientific generation.

Pertinent to the point is the fact that heavy and unusual rains in Nevada during the summer of 1925 produced grass and flowers in the deserts for the first time in history, and the Nevadans are wondering if the summer climate is changing. The climate of California has of late also shown peculiar symptoms. Theosophically speaking, increasing masses of population in the Western States must result in climatic change.

WHAT OF SCIENCE?

H. P. Blavatsky exposed the pretensions, hypocrisy, and shallow optimism of the machine-worshipping civilization of her day and of the present. In *Lucifer* for May, 1891, she said of civilization:

Skin-deep in reality in its visible effects, in the "blessings" it is alleged to have given to the world, its roots are rotten to the core. It is to its progress that selfishness and materialism, the greatest curses of the nations, are due; and the latter will most surely lead to the annihilation of art and of the appreciation of the truly harmonious and beautiful. Hitherto, materialism has only led to a universal tendency to unification on the material plane and a corresponding diversity on that of thought and spirit. It is this universal tendency, which by propelling humanity, through its ambition and selfish greed, to an incessant chase after wealth and the obtaining *at any price* of the supposed blessings of this life, causes it to aspire or rather gravitate to one level, the lowest of all—the plane of empty appearance. Materialism and indifference to all save the selfish realization of wealth and power, and the over-feeding of national and personal vanity, have gradually led nations and men to the almost entire oblivion of spiritual ideals, of the love of nature to the correct appreciation of things. Like a hideous leprosy our Western civilization has eaten its way through all the quarters of the globe, and hardened the human heart.

Justified by Facts

All the facts of the intervening years have justified the stricture. While it is not to be expected that modern Western thinkers, children of the prevailing spirit of the age, should be able to see as clear and straight as this, nevertheless there is increasing criticism of the attainments of science by scientists themselves. President Woodrow Wilson once said:

> Science has bred in us a spirit of experiment and a contempt for the past. It made us credulous of quick improvement, hopeful of discovering panaceas, confident of success in every new thing. . . . I should fear nothing better than utter destruction from a revolution conceived and led in the scientific spirit. Science has not changed the laws of social growth or betterment. Science has not changed the nature of society, has not made history a whit easier to understand, human nature a whit easier to reform. It has won for us a great liberty in the physical world, a liberty from superstitious fear and from disease, a freedom to use nature as a familiar servant; but it has not freed us from ourselves. (*Science,* Sept. 11, 1925.)

The scientific commentator says:

> The tone is one of bitter disillusion, but we may ask why should science, as we understand it, be held responsible for the failure of hopes which it can never have authorized? Its province, as I have tried to define it is vast, but has its limits. It can have no pretensions to improve human nature; it may alter the environment, multiply the resources, widen the intellectual prospect, but it cannot fairly be asked to bear the responsibility for the use which is made of these gifts. That must be determined by other, and let us admit it, higher considerations. Medical science, for instance, has given us longer and healthier lives; it is not responsible for the use which we make of those lives. It may give increased vitality to the wicked as well as to the just, but we would not, on that account, close our hospitals or condemn our doctors.

This is a frank confession that the object of science is increased power and that it has no ethical or moral basis. The need of such

a basis is, however, recognized, which is to the credit of the writer, Sir Horace Lamb. But here again, we hear the old refrain: the supposed necessity of separating science and religion, so that they may not conflict. It is a logical necessity, so long as there is neglect of the only system of thought which synthesizes science and religion, knowledge and ethics—Theosophy.

KNOWLEDGE NEEDED

Prof. T. D. A. Cockerell comes nearer to the true connection:

> Good intentions are of little avail without it (knowledge), and the ignorant are like poor players who, doing the best they can, ruin the music of an orchestra. Thus it is impossible to be good without being wise, if we understand the word good in a pragmatic sense, as meaning good for something. Yet we must agree that science alone cannot adequately minister to human needs. If a human being is nothing more than a temporary arrangement of atoms of carbon, hydrogen, oxygen, nitrogen and some other elements, our whole conception of human values seems to have little basis in reality. Or rather, is what reality it possesses unstable, evanescent, insignificant in relation to the universe? Is human life a tragedy because a comedy, a thing so ridiculous with its serious poses and heroic gestures that the gods, if there be such, must be convulsed with laughter? Well, we do not believe that for a moment; we could not believe it and be sane.
>
> Just as we have made over our lives to suit modern invention and discovery, so must we make over our philosophy to suit modern knowledge. But in essence both the lives and the philosophy remain the same, or at least retain eternal elements. Are we to perish like some butterfly which, having attained the winged state, should insist upon trying to eat cabbage leaves instead of sucking the nectar of flowers? The matter is of enormous importance, and we must concede this virtue to the enemies of science, that they perceive it to be such. Unquestionably, the progress of the modern world, in its varied aspects, severely taxes the stability and even the sanity of the modern mind. Since we cannot go back to barbarism, and all agree on that, it only remains to make readjustments which shall create harmony rather than discord, wholesomeness rather than a chaos of disconnected and irreconcilable fragments. What does this actually involve? It seems to me that it involves on the one hand the possession of what William James called over beliefs, transcendental conceptions of value and virtue which find their main justification outside the field of science; and, on the other, a frank and full acceptance of the testimony of the human senses, not as rigid orthodoxy, but as something dynamic, ever converting reality into truth. (*Science,* Sept. 11, 1925.)

But why is it so terribly difficult for the scientific mind to grasp the idea that science—in the sense of accurate knowledge—and the truest instincts of humanity must be compatible and that any knowledge, or purported knowledge, which does not lead to and further the highest ideals comprehensible to the human consciousness, is necessarily faulty, if not actually perverted?

The *Literary Digest* for August 8, 1925, says:

> The charge of selfishness brought against the United States may be in part controverted by the work of the Rockefeller Foundation, which in

its constructive charity knows neither geography nor race, but only mankind.

A Confusion of Ideas

The material good accomplished by the Rockefeller Foundation may be great, but only the peculiar ideas of a civilization built upon materialism could apply the word "unselfishness" to its *modus operandi.*

It is a deep spiritual truth that no work is worth doing which does not require effort—no gift worth getting which does not require personal sacrifice, and this absolutely regardless of what the seeming external benefits may be. The three classes of gifts, as expressed in the *Bhagavad-Gita* are truths in the metaphysics of nature—that region where the physical world had its rise, and are not pious fancies. The ancient Jewish proverb, also, has it correcctly. "Gifts given in health are gold, given in sickness, silver, and given in death, lead." Our modern charities, like our modern religions, too often dispense their doles in leaden coin; and the perilous miseries of civilization grow no less, but only transform themselves.

The Downfall of Islam

Probably one of the most startling religious events in the modern world has been the disestablishment of the Moslem Church by Mustafa Kemal. Many writers see in it—and perhaps correctly—simply the surface appearance of a deep-seated dry rot which has left of orthodox Mohammedanism naught but a shell. In the Moslem world is arising modernism of a parallel type with that in the Christian world, and side by side with it somewhat the same form of moral degeneration. Evangelistic Christianity, of course, views the condition through its own peculiar spectacles. Rev. A. M. Chirgwin, writing in *The Contemporary Review* of London, says:

> Islam is no longer presenting a united front; it is open-doored to all kinds of influences; it is accessible as never before; and within its life forces are at work which are breaking down the intransigeance of the past. Islam is to-day at the cross-roads and for the first time is ready to give heed to whatsoever guide can win her ear and heart. From the days of the Crusades the Christian approach to Islam has been controversial and unappreciative, not to say warlike. In future, the approach must be understanding and constructive. Points of contact must be sought. The path of polemic, which has been found singularly barren, must be abandoned, and the rewarding way of fellowship followed. Writers in the vernacular, appreciative of Islamic culture, educationalists of constructive capacity, who will educate without denationalizing, and missionaries who will place themselves alongside Moslems in self-forgetting service, are the prime need of Islam today. There is abundant evidence that such an approach would liberate unsuspected forces and make the way ready for the Moslem peoples to bring their loyalty, culture and zeal into the Kingdom of our God.

"THE MOTE IN THY NEIGHBOR'S EYE"

The necessary difference in methods of approach pointed out by Rev. Chirgwin at least shows that the devotees of Christianity are capable of learning from experience which is sufficiently prolonged and sufficiently bitter, though he, like others, is strangely blind to the ironic fact that the breakdown of Islam is neither so complete nor so far reaching as the present day breakdown of Christendom, and that the conditions described by him apply with greater exactitude and scope to his own faith. "Our God" and Allah are closer than blood brothers. They are two masks upon the face of the same superstition, and just as Islam now finds its greatest strongholds in the peripheral, barbaric, and savage communities, so Christianity even today is rotting out at the center, while taking root in the "lesser breeds without the law." Perhaps the time will be measured in decades rather than in centuries, when Christianity in its former mold will be found no longer, save in strange and barbarian territory—its fitting receptacle.

MORAL EDUCATION

Many times Theosophy has pointed out that the fundamental moral teachings of all great religions are the same. In fact, the demonstration of this is the second object of the Theosophical movement. It is announced that the school children of Iowa are to be taught the universal fundamentals of morals irrespective of race, color, or creed. This reads so much like an echo of a clause in the first object of the Theosophical Movement that one's curiosity is somewhat stirred; but in any case this step is a very long one in the right direction, and Miss May E. Frances, State Superintendent of Public Instruction, may find herself in the position of having inaugurated the first generally public practical attempt at reform of the beliefs, and especially the crimes of "civilization," so-called.

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Sickness is not cured by saying "Medicine," but by drinking it. So a man is not set free by the name of the Eternal without discerning the Eternal.

—CREST-JEWEL OF WISDOM.

THEOSOPHY

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BETHLEHEM AND BEDLAM

THE work of the Anointed One is to teach the multitude in parables, and to instruct in the Mysteries those who aspire to fit themselves to become Disciples. The work of the true Disciple is to carry the Message *as given,* to the four quarters.

Who lifts a corner of the Veil of Isis courts crucifixion. That this proves moral death to the revealers who bring to light any of the old, old truths, is as certain as that it gives LIFE and REGENERATION to those who are fit to profit even by the little that is revealed to them.

Having crucified the revealer, the populace, marshaled by blind conservatism, conceit and prejudice in the garb of the priesthood of old and time-honored errors, demands and receives its reward. They are made drunken with the new wine poured from the old bottles. The chosen of evil in the new profanation of the Sacrament are the false and recreant disciples.

In Hebrew, Beth-el means of God, and Beth-lehem means of Bread. The Bread is turned into a stone, and that which was of the Spirit is turned into the letter which killeth. In the Thirteenth century the priory of St. Mary of Bethlehem in London healed the sick. Came the lame, the halt, the blind in ever-increasing numbers. The priory was turned into a hospital. Came the mental and moral incurables, and St. Mary's was turned into an insane asylum: Bethlehem had become Bedlam.

In this unsane world those are accounted inspired who recoin the ancient dross with the hallmarks of the new mintage. The *words* of Wisdom are stolen by blind leaders of the blind, the Mysteries of the Kingdom of Heaven are offered at a price to those who seek to be healed of their Unwisdom. For the Golgotha of the Christ is substituted the Golgotha of mankind. The Black Shadow of every revelation is in the ascendant when that which is of man is heralded as of God, the earthly Christ for the Spiritual one, Beth-el turned into Bedlam.

PRIESTCRAFT AND POLITICS

RELIGION and Government are sacred terms, for they represent that order which is said to be heaven's first law. Yet every great Emancipator has invariably been a Rebel against the established rule of his times, whether that rule has been deified in the name of religion or government.

Why is this?

Perhaps the answer can be found in a consideration of the Object of all existence. That object is Evolution, the orderly progression of the whole of Nature, not the special or privileged selection of a favored few. The ways and means of all true Evolution must, therefore, be Spiritual, which is to say, must rest upon the education of all men and all other beings.

Education, in a spiritual sense, is intelligently practiced love for all Life. To think that love can be forced under any sanction soever is to do irreparable violence to the essential Being in every form. There is no more intolerable Moloch than the rule of violence, whether in the world physical or the world metaphysical. *Rule* of any kind is fatal alike to the spiritual evolution whether of the governed or the governor. Whether it be called the divine right of God, the divine right of Kings, or that which has currency and favor under the title of "majority rule," it is the enforcement of the will of one being or set of beings over the mind and conscience, the free-will and actions of other beings less progressed. This is not love; this is not education; this is not evolution. It is spiritual atavism; it is tyranny on the one hand and slavery on the other, whether practiced and suffered in the name of God, or Country.

The essence of Religion is freedom of conscience. The essence of Government is freedom of thought and opinion. Therefore every great Savior, every great Teacher, every great Liberator, has urged men to consider that this is a universe of Law, not rule; has himself exemplified and has sought to inspire men to the realization that the understanding of the Law of all Life is the only path to the emancipation of the Soul, Self-discipline the only true Government, Self-knowledge the one true religion. Invariably such Appearances have been at the precise epoch when the tension of civilization has reached its strain limits and an explosion of anarchy impends as uncivilized Nature's only means of restoring her violated Law of harmony, by reducing all to the common level of universal misery.

The curse known as "the struggle for life," the increasing shadow of ours as of every other so-called civilization, can be traced to its roots in priestcraft and politics, which the ignorant mass of

mankind has ever been taught to regard as religion and government. It is not Nature or Man which is vile, but those ideas of religion and government derived from the priest and the politician which are inherently wicked, infernal in very fact.

Unrest is the order of the day—the felt presage of the coming chaos if the rule of anti-Christ prevail. It is the long-accumulated Karma of the race, in which Theosophists not less but more than other men must participate, for they alone of all mankind see, if only through a glass darkly, and would serve, if but faint-heartedly, in the amelioration of the condition of all men, irrespective of race, creed, caste, or color. Half-taught disciples though they be, it is the Theosophists who have the surpassing responsibility of knowledge, therefore the surpassing responsibility of duty, to work for the education of all men, priest or laymen, politician or voters, to truer concepts of Deity, of Nature, of Law.

How shall his knowledge be availed of? how shall his duty be fulfilled by the Theosophist of today? What shall be his inspiration to effort, his sanction for conduct?

H. P. Blavatsky and William Q. Judge knew human nature—the real *Karma* of the spiritual Man. They knew that the most sincere devotion to the study and application of the Wisdom-Religion would not obviate for any Theosophist his struggle with "the giant weed" of Self—Human Nature; knew that every student must come to that point where either he would have educated himself into true Discipleship in the ancient constant and eternal Doctrine —or would himself become victim or profiteer on the path of spiritual evolution.

Shall Theosophists become the priests and politicians of a new "religion" with its hierarchy of spiritual rulers and its concomitant, earthly precedence and privilege as the Lord's anointed?

It is the hour of the precipitation of the good and evil forces in the Theosophical Movement itself. It is that *moment of choice* for every Theosophist which shall determine the purification or the paganization of the Theosophical Movement.

Although all men everywhere are questioning their hitherto venerated sanctions, although whoever cries "lo, here," or "lo, there," is the place of refuge or the way of escape, is sure of instant audience—it is still, as of old, a city of refuge or a means of escape that ignorant mankind is seeking, not *education,* not an understanding of the Causes of all havoc in nature. As of old, men cry out for a Savior, not a Teacher. As their earth trembles, as their foundations quake, men will run as always to the temple and the forum to find salvation. Old gods or new, a past Christ or a coming one, this is ever the fetich of ignorance, the hope of a miracle, not faith in The Law. And as of old, cunning will take advantage of Opportunity. Death does not debar the ghoul. To him it is

Opportunity. The break-up of civilization, the death of venerated ideas of religion and government, of God and Country, are Opportunity for anti-Christ and false Christ, the priest and the politician. The destructive mood of Nature, the pulling down of the pillars of civilization, the woes of mankind, are Opportunity for them to prey on ignorance and fear with a new revelation and a new appeal.

Priestcraft and politics paganized Krishna and his teachings. They paganized Buddha and his Wisdom. They paganized Christ and his compassion. Shall they paganize Theosophy and the Theosophical Movement? Shall the Mahatmas be turned into Gods to be worshiped, *Rulers* of spiritual evolution? Shall Their Messengers be replaced by Successors who will act as the Agents of these Gods on earth, transmitting their Orders to the faithful? Shall The Wisdom-Religion no more be studied, applied, and promulgated, but Messages from the Masters be obeyed on the Authority of an Apostolic Succession?

Priestcraft and politics were never more alive to Opportunity than they are to-day within the ranks of the Theosophical Movement. No Theosophist can by any plea in avoidance escape his responsibility in the destiny of the Movement. It is the Opportunity of the loyal-hearted no less than of the traitor to Masters, to Their Messenger, to Their Wisdom-Religion, to the sacred Cause of the Spiritual evolution of Humanity. There is hardly a Theosophist unable to help by correcting erroneous impressions of outsiders, if not by actually propagating the ideas himself. Let him point to the Source of all true Teaching and of all true Practice in the Theosophical Movement. Although all cannot be teachers, yet each one can familiarize himself with the true Theosophical doctrines, and promulgate them to those who are enquiring. Theosophical solidarity and education, combating the counterfeit with the genuine, alone can prevent the paganization of the Theosophical Movement inaugurated by H. P. Blavatsky.

ANCIENT LANDMARKS

IV

Zoroastrian Cosmo-Genesis

IF the Orientalists, through their peculiar method of reading Zend, Pahalvi and Pazand, have disfigured the import of Zoroastrian texts, they have at least done the service of drawing to them the attention of the Western world. There are two occidental volumes which have misled western readers these many years—Nietzsche's *Thus spake Zarathustra,* and Samuel Laing's *A Modern Zoroastrian.* The former has deceived only the bourgeois mind into believing that Nietzsche's Zoroaster was anything else but an imaginary figure of the German writer. The latter has done more serious damage; the author, a materialistic rationalist of repute, but a poor philosopher and a worse metaphysician, harnessed his badly digested reading on the religion of the Parsis (reading presumably done in his capacity as a globe-trotter) to adorn his thesis on the dualism of matter-polarity. His volume is excellent reading from the standpoint of science and his remarks on Zoroastrian dualism are very interesting, but the title is a misnomer. The book has misled even Parsis, especially those unfamiliar with the real metaphysics and philosophy of their own religion. Orientalists began speaking of the religion of Zoroaster as dualism, and Laing, the scientist, confirmed the theory—so, it became canonical!

In every civilization metaphysical ideas and cosmic ultimates have undergone strange metamorphoses through their misinterpretation by minds not pure and noble enough to comprehend them. A greater confusion than ignorant identification of Brahman with Brahmà exists in reference to the Zoroastrian pair. Not centuries but aeons of evolution are traceable since the two primeval spirits became transformed as Ormazd and Ahriman. If Zoroastrian cosmogenesis is to be understood, we should once again bear in mind the fact of lengthy eras of materializing thought which has made Zoroastrianism what it is, fragmentary and anthropomorphic.

Let the following be first grasped: the functions of the good and evil forces in Zoroastrian cosmology represent definite philosophic concepts; the activities of the same powers in anthropology and mythos are also distinct ideas; their psychological and human aspects make up a story by themselves, different again from the other two. Not only the different eras in which evolution of the duality-idea took place, have to be noted, but also the fact that different teachers used the same words and names to designate distinct ideas—universal or personal, cosmic or psychological, mythical or allegorical.

In Zend tradition Ahuramazda and Angramainyu are *not* two opposing beings. They become so in their later Pahlavi transformations. Those two primeval *Spirits*—Minos—are called Spento and Angro, and they are the powers (shaktis, as the Parsi Ervad Kanga points out, p. 23 of his Gathas) of Ahuramazda. Dr. Mills says in his *Zarathustrian Gathas* (p. 84), "The Spenta-mainyu here is not identical with Ahura, but it is, as so often, His Spirit, whatever precisely this expression may mean." This word Spenta is the same as in Amesha Spenta, the seven Immortals and really means the Mainyu-Spirit which unfolds its sevenfold nature or emanates seven hierarchies of beings. Thus Spenta-mainyu is the source from which emanate Ahuramazda himself with his six satellites. The supplementing power is Angra-Mainyu, the source of evil which is the root of matter and in its personified aspect is the father-brother of seven evil demons. Great discussion has taken place as to the real origin of this conception of Angra-Mainyu which later became Ahriman, Satan. The concept which ensouls the word is derived from the same source from which Ahimanyu of the Rig Veda comes. The Zoroastrian concept was not borrowed from the Vedas but like so many others is rooted in the original parent of both the Vedic and Avestic systems; the Ah-hi of the Esoteric Doctrine is the common parent of the Avesta Angra and the Vedic Ahi. Ahi the serpent of evil, or the Cycle of Matter is really the manifested Universe, the flesh made by the Word.

The two primeval spirits, Spento and Angro, are impersonal, universal and omnipotent forces—centripetal and centrifugal. Out of them emanate the seven hierarchies of spiritual intelligence and the seven material kingdoms of nature. Spento and Angro are like the Purusha and Prakriti of Indian philosophy. Just as "Light and darkness are the world's eternal ways" (*Gita,* VIII) so do Spento and Angro-Mainyus commence, sustain, and renovate the cycle of necessity, Ahuramazda Himself being the primal expression thereof. The Gathas sing thus:

> The spirits primeval are a pair and they together communed. These two differ in thought, in word, in deed, one the enhancer of betterment, the other the fashioner of evil . . . The two spirits came together at the dawn—one the maker of life, the other to mar it, and thus they shall be unto the last. *Yasna* XXX-3, 4.
>
> I announce to you life's first two spirits of whom the Good accosted the Evil: Never our thoughts, nor creeds, nor understandings, nor beliefs, nor words, nor deeds, nor consciences, nor souls can be the same. *Yasna* XLV-2.

These two, the centripetal and centrifugal forces, are the basis of the universe. They cause manifestation and dissolution. The two are objects of worship by the Holy Sraosha, "the God Obedient to Ahura" (Yasna LVII-2). Spirit-Matter, Ideation-Substance, the One Life with its dual aspect, manifests as the Universe, the

Zrvan Daregho-Khaodata — sovereign time. This Zoroastrian expression stands for "the Great Day 'Be With Us'" which the Egyptians called "Day of Come to Us." It is the "Ring Pass Not" of the Manifested Cosmos in the *Secret Doctrine.*

This circle of Zrvan Daregho-Khaodata is guarded by four Star Chieftains—Tistrya in the East, Satavaesa in the West, Vanant in the South and Haptoiringa in the North. Students of H. P. Blavatsky's *Secret Doctrine* will recognize in them the four Maharajas connected with the Lipikas and Karma.

The Zodiac with its twelve constellations as also the seven planets are mentioned in the *Bundahis.* Says H.P.B.:

> The Sun, the moon and the stars in the *Avesta* are all emblematical representations—the Sun, especially—the latter being the concrete and most appropriate emblem of the one universal life-giving principle, while the stars are part and parcel of the Occult sciences. Yima never "prayed" but went to "meet the sun" in the vast space of heavens, and bringing down with him "the science of the stars, pressed the earth with his golden ring and forced (thereby) the 'Spenta Armaiti'—(the genius of the earth) to stretch asunder and to bear flocks and herds and men." (Farg. II, 10.)

The Sun is regarded as a focal point for the universal light. The relation between Khorshed "the undying, shining, swift-horsed Sun" and Mihir or Mithra "the Lord of wide pastures, who has a thousand ears well shapen and ten thousand eyes, high, with full knowledge, strong, sleepless, and ever awake" has been a puzzle to the students of the Avesta. Says Darmesteter: "Mithra is closely connected with the Sun, but not yet identical with it." But esoteric cosmogony and the occult teaching on the nature of the physical sun once accepted, the puzzle remains no more a puzzle. Just as in the famous verse of the *Isavasyaopanishad* (15), the Spiritual Sun behind the physical sun is invoked, so is there behind the Avesta Khorshed—Sun its Spiritual-Soul, Mihir or Mithra. Mihir in its cosmic aspect is the universal invisible light, and by the power inherent in it, produces physical stars which are its eyes and in the intervening spaces super-physical ones which cannot be seen but whose music can be heard. The dwelling place of Mihir extends over the manifested universe and he has eight friends who from watch-towers guard the faithful, and also listen to those who lie unto that Soul of Light and Lustre. This also is imagery of a teaching dealt with in the Esoteric Commentary—"Eight houses were built by Mother." (c.f. *S.D.* I, 100.) Mihir's Chariot is inlaid with stars and made of spirit-substance (Mainyu-tashtem) drawn by four immortal horses, who, like Poseidon's steeds, live on ambrosia. In that chariot Mihir drives throughout Space, and the thousand well-made maces of iron on one side of that chariot fall upon the skulls of demons. Here is to be found poetic and allegorical descriptions of the formation of the heavenly bodies—from suns to star dust.

In the prayer of praise recited every day by the orthodox Parsi, Mihir is described as present in seven directions (*Mihir Nyayis*, 11), in reference to every globe, the third of which is called "this country." The order is peculiar but the Key to it lies in the Chaldean Kabala diagram given in the *Secret Doctrine*, Vol. I, p. 200. In one of His aspects, like the bright Nyima-Sun, Mihir falls under Karmic law and becomes the fiery aura of the "Hand" of Lhagpa-Mercury; in that particular aspect he became the central figure of the Mithraic Mysteries. Surrounding and within, above and below, in front and behind the land of Mihir, Mercury (Globe "F" of the Eastern Gupta Vidya and Tephreth of the Chaldean Kabala) is the Life-Power of the Central Sun—Mihir in his solar aspect.

Several hints about the Moon being the preceding planetary chain are to be found: how the Moon was produced from Vohumano—the Good Mind, as in the Vedas it is produced from the Manas of Purusha; how the Moon is the Keeper of the Seed of Bull (Taurus) (c.f. *Isis Unveiled* II, 465), how the Ameshaspentas pour Moon's glory (Khoreno—Theosophic Aura-Augoides) on the earth, and other cognate ideas, are to be found in the Mah Yast and other fragments.

That brings us to the doctrine of the seven Karshvares—globes—of our earth planetary chain, about which H.P.B. writes:

> On Page six of his *Introduction IV*, to Part I of the Zend-Avesta—the Vendidad, Mr. J. Darmesteter has the following remark: "The Ancestors of the Indo Iranians had been led *to speak of seven worlds*, the Supreme God was often *made sevenfold, as well as the worlds over which he ruled*. . . . The seven worlds became in Persia the seven KARSHVARE of the earth: the earth is divided into seven KARSHVARE, *only one of which is known and accessible* to man, the one on which we live, namely, 'hvaniratha': *which amounts to saying that there are seven earths.*" The latter belief is attributed, of course, to ignorance and superstition. Nor do we feel quite certain that this opinion will not be shared by those of our readers who neither are Chelas nor have read the "Fragments of Occult Truth." But we leave it with the "lay chelas" and others to judge whether this seven-fold division (see Farg. XIX) is not the ABC of the Occult Doctrines.

The *Secret Doctrine* (Vol. II, pp. 757-759) treats fully of this subject and explains the mystery. Space forbids our quoting in full the important passage, with the explanatory diagram, but the subject will remain incomplete if the reader omits to peruse it at this point.

That brings us to earth and anthropogenesis.

"*Bundahis* is an old eastern work in which among other things anthropology is treated in an allegorical form," says H.P.B., and we will make use of that valuable treatise, thus:

The field of evolution, the earth planetary chain, has an age limit—9,000 years divided into three periods. During the first 3,000 years everything proceeds by the will of Ahuramazda, followed by the second 3,000 years when an intermingling of the wills

of Ahuramazda and Ahriman prevails, and then the last when the evil spirit is disabled and completely defeated. These three periods are worked by the magic of the Veracious Word of 21 words—Honovar—recited by Ahuramazda (see *Bundahis* I, 20-22). This is the poetic rendition of the stately progression of the 7 classes of Monads in the 7 Kingdoms through the 7 Rounds; the 9,000 years being a symbol—9 (made up of 4+3+2) worked with the aid of three ciphers, one each for the three periods of forthgoing, balance, and return.

We will take next the description—puzzling to the ordinary reader but graphic to the student of the *Secret Doctrine*—of that important event in evolution, the descent of the Manasa-putras, or the phenomenon of the lighting up of Manas. It is said (*Bundahis* II, 9) that Ahuramazda performed the Yazeshnai—Sacrifice Ceremony—with the help of the Ameshaspentas in the Rapitavan Gah and through that rite supplied every means necessary for overcoming adversity caused by the adversary—Ahriman. Now, Rapithavan is one of the five periods of the day—the exact middle of the day being its starting moment—which is observed during the seven summer months, but not during the remaining five winter months. Chapter XXV of this Pahalvi volume deals with cycles; days, months, and seasons are utilized to serve the purpose of defining and describing a variety of cycles. Thus Ahuramazda performing this ceremony in the middle of the day is a very pointed reference to the event in the middle of the fourth round on this earth. What does he do? He deliberates with previously made Fravashis who had "remained 3,000 years in a spiritual state, so that they were unthinking, unmoving with intangible bodies" (*Bundahis* I, 8). Fravashis are the spirit-prototypes, the inner guardian angels of all souls—sub-human, human, as well as super-human—Ahuramazda himself having a Fravashi. H.P.B. speaks of it as "the spiritual counterpart of the still more spiritual original." Each Fravashi has attached to it Bod (Theosophic Buddhi) and Ahuramazda confers with these Fravashi-Bod.

> Which seems to you the more advantageous, when I shall present you to the world? that you shall contend in a bodily form with the fiend (drug), and the fiend shall perish, and in the end I shall have you prepared again perfect and immortal, and in the end give you back to the world, and you will be wholly immortal, undecaying, and undisturbed; or that it be always necessary to provide you protection from the destroyer? *(Ibid,* II, 10.)

Then these spirit-entities "became of the same opinion" as Ahuramazda and descended to the world to fight the fiend of the lower nature and gain the knowledge of their immortality and become perfect.

In the Vendidad (Fargard II) we see the Theosophical teachings about the early races of humanity on earth. Just as Krishna

(Gita IV) speaks of his having previously communicated the Wisdom to Vivasvat, etc., so here Ahuramazda speaks to Zoroaster about the first mortal to whom the Deity taught the sacred lore. This was "the fair Yima, son of Vivanghat" whose story is narrated. H.P.B. informs us that Yima—Persian Jamshed—is "representative of the first unborn human race of our fourth round." Yima is "the good shepherd" who on being asked to be the bearer of the Good Law replies, "I was not born to be the preacher, nor was taught to be the bearer of the Law." This answer is indicative of the pure spiritual nature of that first race which was not "yet in need of the truths of the Sacred Science,—hence Ahriman is powerless over the innocence of infancy," writes H.P.B. Yima keeps disease and death away from his people. This race grows seventy times seven, and *thrice* Yima enlarges the earth by the aid of the two implements—gifts of Ahuramazda—a golden ring and a poniard inlaid with gold. All this takes *1,000 winters,* which says *Isis Unveiled* (II, 221) is a cycle known to the initiates and which has an allegorical sense. "By the power of his innate *untaught* light and knowledge, due to the absence of Angra Mainyu, he forces the earth to grow larger at his will and wish," says H.P.B. Thus Yima becomes the symbol of the three races.

Then Ahuramazda and his Ameshaspentas meet Yima with his flock in Airyana Vaego and the Deity informs Yima that fatal winters are going to befall, and that "all the three sorts of beasts shall perish"; "therefore make thee a vara, an enclosure," and thither bring the seeds of all species—"two of every kind, to be kept inexhaustible there, so long as those men stay there." The *Secret Doctrine* (Vol. II, 291 *et seq.*) throws great light on subsequent events of the narrative, to which the reader's attention is called. Our attempt has been to indicate that a rich field of research awaits those who desire to know. In the words of H.P.B.:

> Every thinking Parsee, has to help himself if he would learn more. His religion is not dead yet; and under the lifeless mask of modern Zoroastrianism the pulse of the Magi of old still beats. We have endeavoured as briefly as possible to give a correct, though a very superficial, view of the purport and spirit of true Magianism. There is not a sentence in this for which authority cannot be shown.

KARMIC DISABILITIES

Ramaswamier rushed off into Sikkhim to try and find Master, and met someone who told him to go back and *do his duty*. That is all any of us can do; often we do not know our duty, but that too is our own fault; it is a Karmic disability.—*W.Q.J.*

THE Karma of all beings is the same. This must be true if "Race Karma" is one, and all beings pass through all the Races. For a Race is but an embodiment and expression of the characteristic qualities of this, that or the other hierarchy, in which all hierarchies find a field of experience, so that *all* experience may be had by each and all.

On the other hand, the Karma of no two beings is the same. Taking the great "day" of experience as a synthesis, in the sense of "events" the Karma of all is the same; but since each hierarchy of beings is different from every other, its *relation* to events will be its own and its experience drawn from them will be unique. So also with the units, the Souls, because each has its own integrity.

Then a new "day" follows with a new grouping of hierarchies, or "rays," as a result of mass and individual acquirement. Follows also the same old Karma, in the sense of "events"—to be availed of and garnered as experience by classes of Souls, and individual Souls, each according to its previously acquired nature. Then unification again, and then separation, at the dawn of a new "day"—such is the great, eternal process. Analogues and particular applications will be found everywhere in life and nature: such as the Four Castes, the sub-human evolutionary processes, incarnation and reincarnation—and many others.

Every Soul has its own integrity. As Soul it is inviolable; as Soul it is aware of the fact. It is a *drop*, in a *wave*, in the *ocean* of Life; but even within the *wave*, or "hierarchy," each Soul has its own peculiar combination of the common qualities. In terms of numbers it is a single fractionation of that particular septenary, with others like it—but not exactly like it. To this is primarily due the intense feeling of individuality common in all units of the race. Secondarily this feeling is due, by extension, to the apparent separateness of personalities and their instruments of physical expression—bodies. They are all the same—personalities and bodies, both—yet in fact no two are alike. Thus each being in every stage of being, from the grossest and most concrete, hence most separative, to the highest and most ethereal, hence most universal, is himself and no other.

What has all this to do with Karmic disabilities? Everything. "Theosophy views the Universe as an intelligent whole, hence every motion in the Universe is an action *of that whole*, leading to

results, which themselves become causes for further results." How then can Karma be considered discriminatingly except from a universal point of view? Particulars studied by themselves lead to the same sort of *cul de sac* to which consideration of the facts of nature have led the scientists.

Students of Theosophy must see that Karma and Nirvana represent the two great states of consciousness, the latter standing as a period of rest for the Great Being, the former as its period of activity. Nirvana is the same *state* for all: hence Karma must be its great "opposite"—and the same for all. Thus, there is no "good" Karma or "bad" Karma, no "my" Karma and "thy" Karma. There is KARMA: "the Path is the same for all." There is also each unit's self-imposed relation to the common lot, thus: "the Path differs with the Pilgrim."

It is only from such considerations that the student becomes able eventually to "Kill out all sense of separateness." Only then is he able to, "Remember that the sin and shame of the world are your sin and shame; for you are a part of it; your Karma is inextricably interwoven with the great Karma. And before you can attain knowledge you must have passed through all places, foul and clean alike."

Everybody has Karmic disabilities. The first intelligent step towards their transformation into Karmic abilities is that recognition—that we all have some. Looked at in the large, one such disability is no better and no worse than another; they are all disabilities—just as a fault is a fault, no more and no less, regardless of its nature. The second great step in the transformation, once we have realized and honestly admitted to ourselves that we are not exempt, is to recognize that all these disabilities are mental and moral—not physical or personal; for these last named represent but *effect* aspects of our working instrument—the *causal* aspects have to be studied and understood so that the molds into which our energies have been poured may be re-made.

To do this implies working patiently and faithfully under present disabilities—without discouragement, without regret, alive to the situation but not cast down by it. This is a part of the constructive work required for the transformation. The other part is an adjustment of the mental and moral point of view, and effort in consonance therewith. Part one supplies the conditions under which the effects of part two can be made manifest; without it a discord is set up in the nature which makes itself felt throughout; the student is inconsistent with himself, and unhappiness and mixed results flow from it. Many students now find themselves in this position. Having seen better, they are trying to do better; but impatience and discouragement over the very Karmic disabilities

they are trying to transform destroys the conditions precedent to that transformation, and their persistent and sincere efforts are thus nullified.

"Never regret anything; never be sorry; and cut all doubts with the sword of Spiritual Knowledge." Such is the advice of that Teacher to whose surpassing capacity for saying much in little we owe the phrase, "Karmic disabilities." Another is: "What then is the panacea finally, the royal talisman? It is DUTY, Selflessness. Duty persistently followed is the highest yoga. . . . If you can do no more than duty it will bring you to the goal." And another: "A steady mind and heart stands still and quiet until the muddy stream rolls clear."

There is also this: Our own Karmic disabilities provide opportunities for other Souls to serve. In the incident referred to in the text Ramaswamier's "disability" drew "someone" to show him *where* his place was! He had to discover his own duty, as all of us; but he was given orientation and a subtle hint.

So even our Karmic disabilities can be made to serve that united spirit of life for which we labor. This is an application of the ancient admonition, to place all that we have, good and bad alike, upon the altar of service. "With thy heart, place all thy works, failures and successes alike, on me, abandoning in me the fruit of every action."

One has what he has—no more, no less. He can give *that*. The energy and courage arising from the sacrifice will consume *that*, and enable the giver to provide an ever nobler sacrifice. "Out of the furnace of man's life, winged flames arise, flames purified, that soaring onward, 'neath the karmic eye, weave in the end the fabric glorified of the three vestures of the Path."

THE SCIENTIFIC MANVANTARA

A WELL-WISHER of science could hope for no more than that its intuitive devotees, ignorant of Theosophical science, or disdainful of its name, should turn to the article by Prof. W. D. MacMillan, in *Science,* August 7, 1925. If Prof. MacMillan's theories were followed out, they would be found more than empty speculation. There is the whole of another universe in them.

When Theosophy was once more "produced among creatures" in 1875, the cosmological theory of a progressive degeneration of energy held the field supreme. This theory, under various forms, taught the genesis of stellar bodies from primordial fire mist, and their later consolidation and cooling into dead worlds; in the course of which evolution, living and life-bearing planets were but transitory episodes. It pictured the end of the cosmos as a gigantic congelation of defunct astronomical relics, hopeless, helpless and abandoned, while universal death reigned supreme. H. P. Blavatsky took issue with this theory:

> Among many other objections to the doctrine of an endless evolution and re-involution (or re-absorption) of the Kosmos, a process which, according to the Brahminical and Esoteric Doctrine, is without a beginning or an end, the Occultist is told that it cannot be, since "by all the admissions of modern scientific philosophy it is a necessity of Nature to run down." If the tendency of Nature "to run down" is to be considered so forcible an objection to Occult Cosmogony, "How," we may ask, "do your Positivists and Freethinkers and Scientists account for the phalanx around us of active stellar systems?" They had eternity to "run down" in; why, then, is not the Kosmos a huge inert mass? Even the moon is only hypothetically believed to be a dead planet, "run down," and astronomy does not seem to be acquainted with many such dead planets. The query is unanswerable. But apart from this it must be noted that the idea of the amount of "transformable energy" in our little system coming to an end is based purely on the fallacious conception of a "white-hot, incandescent Sun" perpetually radiating away his heat without compensation into Space. To this we reply that nature runs down and disappears from the objective plane, only to re-emerge after a time of rest out of the subjective and to reascend once more. *(Secret Doctrine,* 1888, I, 148-9.)

A further objection to the old scientific theory, now brought forward by Prof. MacMillan, is that if the law of radiation, upon which the hypothesis of a degenerating Universe is founded, were true, the entire sky would be as bright and hot as the disk of the sun. His answer to the problem brings him squarely across the boundary between materialistic and Occult science. He says:

> The evidence is squarely against it. Relative to such a situation the sky is very dark and cold, and we must admit that the law is not rigorously formulated. But radiation is energy, and energy cannot disappear into empty nothingness. It was this difficulty which led me some ten years ago to

make the hypothesis that radiant energy can and does disappear into the fine structure of space, and that sooner or later this energy reappears as the internal energy of an atom; the birth of an atom with its strange property of mass being a strictly astronomical affair. Indeed, with an infinite sequence of physical units, no smallest one and no largest one, each an organized system of smaller units, and none eternal, one can hardly escape the hypothesis that energy runs up and down the entire sequence, and that on the whole as much energy is ascending as is descending.

. . . Even in the apparently dense Orion Nebula it is extremely attenuated, the wonder being that it is visible at all. There is nothing, however, to suggest that these nebulae contract into stars, as was taught during the nineteenth century, and is still largely believed today.

Now by what process does this energy reappear as the internal energy of an atom? This is the next problem for scientific cosmology to consider; and its solution—if ever achieved—will signalize the ascendency of the Theosophical star in modern science.

. . . the *absolutely eternal* universal motion, or vibration, that which is called in Esoteric language "the GREAT BREATH," differentiates in the primordial, first manifested ATOM. More and more, as chemical and physical sciences progress, does this occult axiom find its corroboration in the world of knowledge: the scientific hypothesis, that even the simplest elements of matter are identical in nature and differ from each other only owing to the variety of the distributions of *atoms* in the molecule or speck of substance, or by the modes of its *atomic vibration,* gains every day more ground. *(S.D.* I, 455.)

"The absolutely eternal universal motion" is, in its purely physical manifestation, nothing more nor less than Prof. MacMillan's "eternal energy."

The old Initiates knew of no "miraculous creation," but taught the evolution of atoms (on our physical plane), and their first differentiation from *laya* into the *protyle,* as Mr. Crookes has suggestively named matter, or primordial substance *beyond* the zero-line:—there where we place *Mulaprakriti,* the "*root*-Principle" of the world stuff and of all in the world. *(S.D.* I, 522.)

Science is now the first to admit that the line cannot be drawn between matter and energy; yet energy must have a basis, in order to act or to be manifested; that basis, as every intuitive scientist must admit, is purely metaphysical, a mere abstraction when not acted upon by force. That metaphysical substance, in its ultimate essence is Mulaprakriti, which, however, is not the ether of science, as some might imagine, but far removed beyond.

. . . it must be stated that Occult Science recognizes *Seven* Cosmical Elements—four entirely physical, and the fifth (Ether) semi-material. . . . These seven elements with their numberless Sub-Elements (far more numerous than those known to Science) are simply *conditional* modifications and aspects of the ONE and only Element. This latter is not *Ether,* not even A'kâsa but the *Source* of these. *(S.D.* I, 12. Proem.)

The sub-Elements referred to are the physical elements of the periodic tables of science, very many of which have been discovered

since the *Secret Doctrine* was written; and it is not modern chemistry which will take issue with the teaching of a "one and only element." Prof. MacMillan continues:

> The hypothesis that atoms are generated by the radiant energy of space does much more than merely account for the blackness of the night sky, which suggested it. It accounts for the existence of that nebulosity with which cosmogonists have always started, and which is so striking a feature of the astronomer's photographs.

This nebulosity seems to be nothing less than the "bright space, son of dark space" referred to in the ancient *Stanzas of Dzyan,* upon which the *Secret Doctrine* is based.

> Bear in mind that Fohat, the constructive Force of Cosmic Electricity, is said, metaphorically, to have sprung like Rudra from Brahmâ "from the brain of the Father and the bosom of the Mother," and then to have metamorphosed himself into a male and a female, *i.e.,* polarity, into positive and negative electricity. *(S.D.* I, 145.)

The atom, according to modern science, is composed of a nucleus, a positive electric charge about which circle a number of negative electrons.

> It is one of the fundamental dogmas of Esoteric Cosmogony, that during the Kalpas (or aeons) of life, MOTION, which, during the periods of Rest "pulsates and thrills through every slumbering atom" . . . assumes an evergrowing tendency . . . to circular movement. . . .
>
> This law of vortical movement in primordial matter, is one of the oldest conceptions of Greek philosophy, whose first historical Sages were nearly all Initiates of the Mysteries. *(S.D.* I, 116-7.)

Prof. MacMillan is, from the physical point of view, but one step short of an understanding of the nature of Manvantara and Pralaya. His continuous radiation of energy into space—it is nothing else than the Nitya Pralaya spoken of by H. P. Blavatsky.

> It is the constant and imperceptible changes undergone by the atoms which last as long as a Mahâmanvantara, a whole age of Brahmâ, which takes fifteen figures to sum up. A stage of chronic change and dissolution, the stages of growth and decay. It is the duration of "Seven Eternities". (See *Secret Doctrine,* I, 371; II, 69, 310.) There are four kinds of Pralayas, or states of changelessness. The Naimittika, when Brahmâ slumbers; the Prakritika, a partial Pralaya of anything during Manvantara; Atyantika, when man has identified himself with the One Absolute—a synonym of Nirvâna; and Nitya, for physical things especially, as a state of profound and dreamless sleep. (*Theosophical Glossary,* p. 216.)

And its evolution of atoms from fathomless space is the corresponding "Nitya Sarga":

> The state of constant creation or evolution, as opposed to *Nitya Pralaya* —the state of perpetual incessant dissolution (or change of atoms) disintegration of molecules, hence change of forms. (*Theosophical Glossary,* p. 216.)

Science, *nota bene,* knew nothing of radio-activity in those days —and H. P. Blavatsky's "molecule", as explained by her, is the

"atom" of science. But there is a certain point in the roll of the evolutionary wheel where Nitya Pralaya reaches a climax and becomes the *bona fide* dissolution of a system into its primordial abstract basis of Mulaprakriti. And there is another point where Nitya Sarga reaches its zenith and the fervor of life runs high in every atom of the system. This universal law holds good with every entity in all the profundity of space, from electron to sun, on the so-called "inorganic" plane, and from protozoa to man on the so-called "living."

Science is very evidently within sight of an understanding of this eternal law of evolution and dissolution, but to find and understand the real power which lies behind both, it must disembarrass itself of the convention which demands a materialistic mould for scientific speculation. Perhaps since Prof. Menzies has gone so far as to speak respectfully of the Brahminical "Breath of Brahma"—the periodic creation and destruction of the world—others may follow suit, learning that Brahma, Vishnu, and Shiva, the "creator, preserver and destroyer," are not a trinity of personal gods; but the three facets of that very indwelling power, potentially conscious and intelligent, whose urge to manifestation thrills through every particle of space in the Universe.

> Upon inaugurating an active period, says the Secret Doctrine, an expansion of this Divine essence from without inwardly and from within outwardly, occurs in obedience to eternal and immutable law, and the phenomenal or visible universe is the ultimate result of the long chain of cosmical forces thus progressively set in motion. In like manner, when the passive condition is resumed, a contraction of the Divine essence takes place, and the previous work of creation is gradually and progressively undone. (*S.D.* I, 4, Proem.)

Since the motion of a human muscle rises from an act of will, directed by intelligence, what else than slavery to matter can hinder acceptance of the hypothesis that every force in nature has behind it a consciousness?—a consciousness not of an order conceivable in human terms; yet assimilable and understandable by whosoever will enter upon that path which leads to self-identification with All-Consciousness by long and arduous travel over the road of impersonality—the first step upon which is Altruism, without regard to race, caste, creed, sex or condition—an altruism viable only from a truly impersonal and self-forgetful basis.

WHAT INDIA NEEDS

THE problem which India as a Community is trying to solve at present is the same which confronts every human soul in this age. Many think that political emancipation would free India's soul. This conjecture is of the stuff of which fancy is made. It is true that the Soul of India is enchained and that political fetters disable her from expressing her nature and delivering her message to the world. But political bondage is the least of India's troubles. That great country of a glorious past has failed to express her nature or speak her message centuries before 1857 when India passed under the direct rule of the British crown, or even before 31st December, 1600, when Queen Elizabeth granted the Charter for trading purposes to the English East India Company.

The story of the ebb and flow of the genuine soul-science in that land charged with religious fervor and emotion, provides a striking commentary in the study of the Karma which India faces today; it also contains a clue to the remedy. How so priceless a scripture as the *Bhagavad-Gita* became obscured and well-nigh forgotten for centuries is a romance in itself. How the philosophy and the followers of the great Buddha perished in the land of His birth and labors is a poignant tragedy. How the true teachings of Buddha's colleague, the real Sankara-Acharya, mysteriously disappeared leaving a powerful priesthood to continue its craft, would perhaps make the most thrilling story of the religious underworld.

India lost the power of soul-expression through her own errors—sacerdotal and psychic; through her own sins of omission—non-attention to and non-application of the true teachings of Shri Krishna, of the Buddha, of Shankara-Acharya. India's intellectual degradation followed and brought in its wake the loss of her foreign trade and prestige, and finally her physical and political downfall. India did not lose her spirituality because Clive stood victorious at Plassey. India's political doom invited that "mischievous boy" to her Eastern shore, and that doom was but the natural resultant from the degradation of her inner self.

In the night of time, some 10,000 years ago, the pride of the Brahamana caste sowed the seed of untouchability. If the Aryan forefathers migrated from beyond the Hindu-Kush and built the awe-inspiring Arya-Varta, Motherland of Avataras and Mahatmas, there have also been hordes of emigrants who went to western lands to live and multiply; they settled in many places—from the borders of adjoining Afghanistan to the distant shores of the Dead Sea in Judea. That fascinating tale remains to be told. Those who were persecuted and who fled from the land of the Aryas took with them the ore of hatred to return with the sword fashioned therefrom.

Looters like Alexander and Nadir-shah, conquerors like Muhammad of Ghazni and Baber the Mogul, were but instruments of Karma which divided the people who tried to maintain their unity by a policy of exclusion. The foreign traders, Portuguese, Dutch, French, and British, came to get back the gold which Indian merchants made in western lands—for trade resorted to questionable ways of acquiring wealth then as now. Pliny's complaint about Roman matrons is on record—they brought in all the silks of Ind and sent out all the gold of Rome.

Here is nemesis: The true unsectarian spiritual doctrines were rejected *(e.g.* the caste institution as depicted in the *Gita;* the noble truths of the Buddha, the Protestant, of Sankara, the Reformer, of Thiruvalluvar, Himself born an untouchable Pariah, and others like him), and that neglect brought to India padres and missionaries. Fratricidal wars within her own borders drew as by the power of a magnet invaders to her frontiers. Vaishya-dharma, its method of honesty and its mission of mercy and charity, was neglected by the trader through greediness, and corrupted vaishya attracted to itself its like.

The spirit slumbers in the weak body of the modern Indian. Caste Hindu or Untouchable, Muslim or Christian, Parsi or Buddhist, all eat the produce of the ancient soil and absorb the virya-energy of Aryavarta—different mentality, personal ambitions, separative tendencies, notwithstanding. These latter have not succeeded in killing the hidden strength of that wonderful peninsula. In this, India is unlike Iran or Egypt.

Sva-Suddhi, self-purification—in this lies India's future. Her political emancipation will not wash clean her soul corruption. Industrial revolution will but smother her ancient spirituality. Western culture can only turn her into another Egypt. Therefore we have great sympathy with the ideas and ideals of India's famous leader, M. K. Gandhi. More and more, we see from his *Young India* how he is making the political issues subservient to moral and spiritual ones. Hindu-Muslim unity, the removal of untouchability, are mass movements which will take long in producing satisfactory results. We do not believe that that unity will emerge nor that untouchability will disappear unless individualistic work is pursued. If Mr. Gandhi's movement, which has produced thousands of believers, will now produce a few hundred intelligent men and women who will break the thread of belief and wear the robe of enlightened Faith, the Shraddha of the 17th *Gita,* men and women who will cease to obey the call of any other muezzin than the divine immortal silent speaker in the heart of each, then India will take the first step towards emancipation.

The world is in sore need of the example of a nation which would emancipate itself by a bloodless revolution. Nations like

men in fetters often fail to notice the cause and the meaning of their sorry condition and their ill lot. To turn the seeming evil to good we require knowledge to understand and courage to act. All spiritual masters of India taught the doctrine of meeting evil and hatred by loving justice, which implies knowledge. The greatest of all wars is that of our Divine Self against our demoniacal self; that war is the root of all wars, the source of all strife. Kurukshetra is called Dharma-kshetra—the battlefield of righteous law and duty. The performance of Dharma by one's self is to bring the whole world to duty—such is the spirit of the *Gita* teaching. The method advocated by Shri Krishna is to purify our own sense of duty, *i.e.*, purify the senses of knowledge-gnayan-indriyas, and the organs of action-karma-indriyas. The purifier is the SELF-Knowledge, Atma-Gnayan.

India sorely needs the practice of Atma-Gnayan as Krishna, Buddha, Sankara taught it. India's great books from the Vedas down are obscured. Sacerdotalism veils the soul; mantrams have become mummeries; pranayama has degenerated into lung breathing; today dhyana is attention to worldly objects, dharana is attachment to Kama-passion, and samadhi is vacuity. True Knowledge gone, false teachers rule. Corrupt philosophy has emasculated soul and therefore the body.

Back to the first principles of Atma-Gnayan, say we to all Indians, if they want to restore the glory of their ancient land.

What are those principles?

First, that Atma, the Soul, is sex-less, casteless, color-less, nationless, the same and identical in sage and savage alike; and that the Brahamana is no nearer to Ishvara than a Chandala. Says Krishna in the *Gita* (X-20): "I am the Ego which is seated in the hearts of *all* beings"—muslims, parsis, and mlechhas included. "Of what caste is He who speaks in the Pariah," asks the poet-saint Vemana, "what caste is He who pervades the Pariah as well as other men?"

Second, that Buddhi, the Soul's discriminating power and faculty unfolds through the process of life and death, waking and sleeping, labor and repose, eating and assimilation, action and meditation. This difference of man's unfolding Buddhi or discriminative power colors the mind and produces caste-varna. A Brahamana is not one by the virtue of physical birth but by his Buddhi showing the virtues of tranquility-shamma, self-control-damma, etc., enumerated in the *Gita* (XVIII-42). Therefore, are there Brahamas among the pariahs and the Parsis.

Third, the purification of Manas, the thinking principle, has to be undertaken, so that it may acquire the aid of its consort, Buddhi, and unveil the real nature of the universe. Manas enables the discriminative faculty to become an active evaluator of the objects of illusion and brings Atma to recognize the maya of separateness, to realize its own Universality, its own impartite Reality.

The sense of separateness dwelling in the lower nature of every Hindu, Muslim, Parsi, Jain, Sikh, envelops the manas as smoke surrounds fire; this kama-passion with its separative tendency darkens the vision of Manas-Intelligence and forces Buddhi to remain inactive; thus the sovereign lord of the body, Atma, becomes deluded. The real enemy of India is this kama-passion that enthralls the bodies of its sons and daughters. Indians need not a religion to believe in but a philosophy to practise, not the strength to kill or to defeat their opponents but the will and the virility to purify each his own passion-kama, his own egotism-ahankara.

Many religious beliefs, numerous languages, hundreds of castes and classes at present cause conflict; these are symptomatic of the sway which kama exercises over India's sons and daughters. The withdrawal of the British Army and administration will not abolish this sway. The demolishing of this ancient enemy within will compel all seeming fetters like alien dominance, to fall away. India's rise to her ancient status consists in Sva-suddhi, in self-purification—not necessarily by all the millions but certainly by a few noble hundreds among them. This is the task that awaits the real patriotic Indian.

THE IN-DWELLING GOD

"There is a *personal* God, and there is a *personal* Devil!" thunders the Christian preacher. "Let him be anathema who dares say nay!" "There is no personal God, except the gray matter in our brain," contemptuously replies the materialist. "And there is no Devil. Let him be considered thrice an idiot who says aye." Meanwhile the occultists and *true* philosophers heed neither of the two combatants, but keep perseveringly at their work. None of them believe in the absurd, passionate, and fickle God of superstition, but all of them believe in good and evil. Our human reason, the emanation of our finite mind, is certainly incapable of comprehending a divine intelligence, an endless and infinite entity; and, according to strict logic, that which transcends our understanding and would remain thoroughly incomprehensible to our senses cannot exist for us; hence, it does *not* exist. So far finite reason agrees with science, and says: "There is no God." But, on the other hand, our *Ego*, that which lives and thinks and feels independently of us in our mortal casket, does more than believe. It *knows* that there exists a God in nature, for the sole and invincible Artificer of all lives in us as we live in Him. No dogmatic faith or exact science is able to uproot that intuitional feeling inherent in man, when he has once fully realized in it himself.—*Isis Unveiled.*

COMPROMISERS OF THEOSOPHY

PSEUDO-THEOSOPHISTS* are the enemy within the camp; but there is a class of really earnest students who are so "brotherly" to non-theosophical institutions and so "tolerant" to non-theosophical ideas and ideals that the Goddess of Wisdom has to exclaim—"Save me from my friends." Wrong attitude springs from the misunderstanding of the first object of the Movement: To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Because Theosophy is the root-source of all religious philosophies and systems these students infer that the creeds as they are preached and promulgated are Theosophy. "All religions are true at the bottom," they quote, but forget to add that all are false on the surface. Similarly without discrimination some conclude it to be their theosophical duty to support and sustain what *appears* good work—social service, socialistic clubs, charity organizations, etc. Some students even think it a good thing for Theosophy to be actively represented in such well-known and popular public institutions. Then there are others who think it highly necessary that men of Science recognize Theosophy and so dislike emphasizing our tenets that go flatly counter to scientific theories.

All these are earnest in their own way but fail to appreciate that Theosophical Brotherhood does not mean compromises, and that true tolerance does not consist in swallowing whatever tastes fair.

First then, the tolerance to creedal religions: the soul of ancient religions *is* Theosophy, but what is preached as religion in the many churches and temples and synagogues and mosques is quite untheosophical; also, the ceremonials performed there and the rituals gone through are highly objectionable from the occult point of view. Therefore H.P.B. wrote:

> We have to lay things bare and are ready to suffer for it—as usual. It is vain to promise to *give* Truth, and then leave it mingled with error out of mere faintheartedness.

It is asked: "Are there not saintly men in the Churches? Are there not good and sincere individuals in every sect?"

In Christian history are to be found pious men and martyrs, philanthropists and heroes; such have ennobled their respective churches but would have shed the same lustre upon any other faith they might have professed. They were higher than their creed. Humanity needs no sectarian church; two-thirds of its woes and sufferings are due to orthodox religions; the worst enemy of Theosophy is the salaried priest-hood of those very religions. We have to rend asunder the usurped authority of the priests, denude them

* (See page 78, *Theosophy*, December, 1925.)

of their borrowed robes, and expose their true color. There can be no reconciliation between orthodox creeds and Theosophy.

Let us turn to the next class: Attention to social service in slums and clubs. Theosophy believes in relieving the starvation of the soul, as much if not more than the emptiness of the stomach. It recognizes that the most fertile source of all crime and immorality lies in false beliefs about God, Nature, Soul, and the fate which awaits the latter after death. Once teach mankind the greatest of all laws, Reincarnation and Karma, that as immortal souls all of us are the makers of our own destiny, and the sum of human misery will begin to diminish. Theosophists cannot support all kinds of organized charity and remain true to their philosophy. Further, even in reference to individual work of this nature, the thoughtful student will soon find that it takes a very wise man to do good works without danger of doing incalculable harm. The poor and wretched themselves will tell any one who is able to win their confidence what disastrous mistakes are made by those who come from a different class and endeavor to help them. The ignorant doing of good works may be vitally injurious, as all but those who are blind in their love of benevolence are compelled to acknowledge. Therefore, the thoughtful student of the Wisdom should think twice ere going on the path of *actional* philanthropy. We are "a body of learners merely, pledged to help each other and all the rest of humanity, so far as in them lies, to a better understanding of the mystery of life, and to a better knowledge of the peace which lies beyond it." Thus H.P.B., who further says:

> Schemes for universal Brotherhood, and the redemption of mankind, might be given out plentifully by the great adepts of life, and would be mere dead-letter utterances while individuals remain ignorant, and unable to grasp the great meaning of their teachers. To Theosophists we say, let us carry out the rules given us for our society before we ask for any further schemes or laws. To the public and our critics we say, try to understand the value of good works before you demand them of others, or enter upon them rashly yourselves. Yet it is an absolute fact that without good works the spirit of brotherhood would die in the world; and this can never be. Therefore is the double activity of learning and doing most necessary; we have to do good, and we have to do it *rightly,* with knowledge.

Then about the class of friends anxious that Theosophy and Science should be hand maidens of each other. Because modern science calls itself "exact," albeit its exactness varies almost every week now; because it has enhanced the comfort of physical living (occultism questions its beneficence) to a considerable extent; because it has, rightly and deservedly to its credit, the good work of having demolished in some measure the rule of blind belief and introduced the idea of a universe governed by Law (in which science is our ally)—because of all this, there exists in the mind of the race an exaggerated idea of the value of Science. Once again H.P.B.

herself has dealt with this question. To the *Secret Doctrine,* Vol. I, p. 477 *et seq.,* the reader is invited to turn. There is no reason whatever why modern science need be a bugbear for any among our ranks, causing us to hide our real opinions for fear they should conflict with science. The latter is an unstable quantity, always shifting its ground, although hardly ever devoid of an overbearing assurance, even when it takes back what it had previously asserted. The Masters of Theosophy are *Scientists,* not only analysers, dissectors and knowers of forms of matter, from cosmos to atom, but of Matter itself, and the Soul-Force inherent in it which causes differentiation in homogeneity and builds the heterogeneous forms—from that of the exquisite crystal to the Living Temple of immortal man. Their knowledge is based on the patient researches of aeons. True Theosophists have faith in their Teachers, based on their own knowledge. We have yet to find scientific inaccuracies in the *Gita,* the *Vedas* or the *Secret Doctrine;* and in the *Puranas,* the *Vendidad* and our own Theosophical books we have knowledge available that is not to be found in the latest tomes of modern science. "All this sounds very dogmatic, even fanatical," we shall be told. We answer "Orthodoxy in Theosophy is a thing neither possible nor desirable. We do avoid dogmatism in Theosophy as much as in anything else. But as the great body of philosophy, science and ethics offered by H.P.B. and her Teachers has upon it the seal of research, of reasonableness, of antiquity, and of wisdom, it demands our first and best consideration."

In this new cycle it is given to true students of the Wisdom-Religion not to whittle away from the Message recorded by H.P.B. for the sake of propitiating churches or temples, materialistic science or organized social service. Steadfastly and without fear we all must stand by the Message which H.P.B. left; let them all climb to it, it will not descend to them. In this we have the sure words of the Mahatma K. H. Himself:

> *If the public do not want the whole truth and nothing but the truth, they are welcome. But never will they find us compromising with and pandering to public prejudices.*

AMONG FRIENDS

"HE NEVER, never said it," declared Mrs. Crystal, as positive for once as the most perfect exemplar of positivity could be—and perhaps more so!

"Of course he didn't," agreed the Judge quietly, "but just what *did* he say? Something said, or left unsaid, must have given rise to this misinterpretation," looking again at the letter in his hand—an unsigned communication of some length whose writer objected to a purported statement of Pilgrim's in a recent lecture, making out an excellent case against the speaker—provided, of course, that he was quoted accurately.

Pilgrim himself had merely smiled while reading the letter, which Mr. Browser had brought, along with others, from the office. And then he had asked Captain Blunt to read it aloud to the assembled Family—which that delighted gentleman had done, with special emphasis here and there and a somewhat meretricious brightness of manner for the scathing parts.

"Well, he didn't say that," answered Mrs. Crystal slowly—and then more uncertainly, "why, he said that . . . well, I can't quite repeat it, but I feel sure it wasn't *that.*"

"Very helpful!" observed Doctor crisply—to lower his crest materially as the Judge hopefully catechised him for information, only to discover that our medico, though present at the lecture, was quite as vague in memory as Mrs. Crystal. "But I didn't expect to take an examination on the subject," he protested, noting the general smile; for Doctor cannot bear to be laughed at.

"Nobody ever does—that's what's the matter," grumbled the Captain. "Lucky for me I wasn't there, so I'm safe this time—what *did* he say, Mother?"

"The exact opposite," affirmed that lady—at which Pilgrim nodded.

"Quite the usual thing, then," remarked the Judge. "The objector puts words into your mouth that you never uttered, and proceeds to object to them."

"A common fault; now if people would only pay attention and remember accurately . . ." began Doctor aggressively—to lose once more his crispness, and also the rest of his sentence, in the shout of laughter that went up.

"I guess that letter is some good after all," remarked the Captain a few minutes later, handing it back to Mr. Browser. "If only the writer had signed it we could send her a vote of thanks."

"Yes, one can get a lesson out of anything," agreed the Judge. "But this fault of inaccuracy and lack of attention is quite as common among older students as beginners—one of the reasons why

so many, many otherwise worthy Theosophists remain for years within the Theosophical area and yet have such vague conceptions of Theosophical teachings. For it extends to reading and study. Very few students read a passage in one of the books, for instance, to get what the Teacher *says;* they are interested only in finding out what he *means*—and how can one discover that until he has noted with exactitude what the statement itself is?"

"Why, I never thought of that," exclaimed Mrs. Crystal, "of course, of course—and when I listen to a talk I'm usually thinking of what it means to me, instead of trying to find out what the speaker means—that's what must have ailed this anonymous letter-writer, don't you think?"

"Without doubt," agreed the Judge gravely. "And then there is always the factor of 'like and dislike' which enters in to our attitude if we are not careful—some people can't consider a statement fairly if they do not like it—"

"And some can't bear to hear a speaker unless he parts his hair in the middle and says *'eye-ther',"* broke in the irrepressible Captain. "He might speak with the tongues of angels, for all they care—they want their Theosophy off a certain dish-pattern, otherwise it's not appetizing!"

" 'Truth is not dependent upon the one who utters it,' " quoted Mr. Browser, " 'but upon its own self-evident nature, and whether spoken by the wicked man or one who is esteemed as righteous, it is neither debased by the one nor enhanced by the other.' "

"Exactly!" boomed the Judge. "But don't you think that this incident and all of this discussion simmers down at last to emphasize the desirability, and *necessity,* of perceiving things *as they are?* That is the kind of true clairvoyance that as students we are really trying for—the soul's point of view: to see the *net* values and then judge and act accordingly, to eliminate the personality's additions, subtractions and multiplications, and deal only with the prime figures."

"The task of a lifetime," sighed Doctor.

"Well, it's no job for despondent Arjunas," admitted the Judge, with a smile that was good to see, "but we aren't that kind of soldiers, and we are already on our way to victory, once we have seen the object of battle—and have engaged. It's all very simple after all; *we* make the complexities—just as this lady did, to whom we owe so much for her erroneous but well-meant letter."

"File it in the archives, Browser," said Doctor, "since you can't answer it."

"Lady, I thank you!" said the Captain, bowing stiffly, and waving a knightly hand towards the plenitudes of space.

A DIALOGUE ON PATIENCE

THE SAGE: O little man, how is it thou dost hurl thy book upon the floor and stamp upon its covers? In what hath it offended thee?

The Child: I will not study it! I hate these lessons! I cannot learn; I do not want to learn them! See, it is a book of numbers.

The Sage: But when I hold it in my hand, I see within its pages not enemies—but friends, friends true of many years. Hast ever thought a world without the numbers in it? A week today thou startest on thy journey. Without the number seven, how shalt thou know thy time? Thy father takes thee upon the ship when he hath given recompense for thy passage—a number of the coins men have agreed is righteous for the service. How canst thou indicate e'en thy name but by number of the letters in it? The colors of the rainbow, the strings of the lute, the members of thy body—how wouldst thy speech confuse them all but for the numbers that mark their place and part? Watch thy speech and thought just for one day, and see what use are numbers to thee! They are thy friends, and to be better known and understood. But so, even as I saw thee now, wouldst thou use thine enemies?

The Child: Enemies are for killing and destroying as they do on battlefields!

The Sage: Those who know say otherwise. Enemies are to be subdued, guided, used. Of old, the greatest triumph was the number of the prisoners taken in lawful war.

The Child: But then they chained and tortured them sometimes.

The Sage: There is a kind of enemy in each one needs torturing and chains! And few are those whom the arch-fiend Impatience fails to assail. For thee—I would have seen thee hurt me more quickly than the book, in thine impatience.

The Child: Dost thou think I really harmed the book by those few scars?

The Sage: Nay, not by the scars we see; but by thine anger. Its impress is a scar invisible on every sleeping life of that form called the book. Released and wakened in ages yet to be, they will confront thee and demand their reckoning. Nor are the book lives all that the destructive power of thine impatience stirred with responsive thrill. One blow of hammer upon steel resounds to the confines of space. One pebble thrown into a quiet pond disturbs its every drop. Dost think the air is empty, Lad? Where'er thine eye fell in thy wrath, where'er thy voice sent its discordant notes, myriads of beings caught the message and passed it on throughout the universe!

The Child: But people are angry and impatient every day.

The Sage: Not the wise, not the just, not the mighty! And thou wilt see the fairest plans of the fortunate shattered by one word on the lip that bespoke impatience of another's frailty or of ignorance; that shot forth heat of condemnation for the carelessness or stupidity in another. In one such word have congregated all the hosts of misused lives from of old-time.

The Child: Father, I thought not of all these things.

The Sage: Then think, my Son, and learn, and Try. Then, when the time comes again and oft—as come it will till the enemy is fast enchained—when vexation and impatience seek to rend thy soul in twain, the calmness of thy reason shall be stronger, and allay. Within the chalice of thine heart a magic Essence is: it rests immovable and calm though it pour forth to all the universe of balm and healing. It is the source of Patience, the source of Love, the source of that Compassion which would not harm the smallest of the small more than the greatest of the great; which would bestow on enemy e'en greater care than that upon a friend; it remains immovable in Calm and Patience whatever storms may rage or enemies from without seek to invade.

The Child: O, now I see, that thou wouldst have received mine anger for all the rest! Father, may I come to be like unto thee!

"MAN, KNOW THYSELF"

In every age there have been Sages who had mastered the absolute and yet could teach but relative truths. For none yet, born of mortal woman in *our* race, has, or could have given out, the whole and the final truth to another man, for every one of us has to find that (to him) final knowledge *in* himself. As no two minds can be absolutely alike, each has to receive the supreme illumination *through* itself, according to its capacity, and from no *human* light. The greatest adept living can reveal of the Universal Truth only so much as the mind he is impressing it upon can assimilate, and no more. *Tot homines, quot sententiae*—is an immortal truism. The sun is one, but its beams are numberless; and the effects produced are beneficent or maleficent, according to the nature and constitution of the objects they shine upon. Polarity is universal, but the polariser lies in our own consciousness. In proportion as our consciousness is elevated towards absolute truth, so do we men assimilate it more or less absolutely. But man's consciousness again, is only the sunflower of the earth. Longing for the warm ray, the plant can only turn to the sun, and move round and round in following the course of the unreachable luminary: its roots keep it fast to the soil, and half its life is passed in the shadow.—*H.P.B.*

THEOSOPHY SCHOOL

He who, unattached to the fruit of his actions, performeth such actions as should be done is both a renouncer of action and a devotee of right action; not he who liveth without kindling the sacrificial fire and without ceremonies. Know, O son of Pandu, that what they call *Sannyas* or a forsaking of action is the same as *Yoga* or the practice of devotion. No one without having previously renounced all intentions can be devoted. He should raise the self by the Self; let him not suffer the Self to be lowered; for Self is the friend of self, and, in like manner, self is its own enemy. Self is the friend of the man who is self-conquered; so self like a foe hath enmity to him who is not self-conquered. The Self of the man who is self-subdued and free from desire and anger is intent on the Supreme Self in heat and cold, in pain and pleasure, in honor and ignominy. The man who hath spiritual knowledge and discernment, who standeth upon the pinnacle, and hath subdued the senses, to whom gold and stone are the same, is said to be devoted. And he is esteemed among all who, whether amongst his friends and companions, in the midst of enemies or those who stand aloof or remain neutral, with those who love and those who hate, and in the company of sinners or the righteous, is of equal mind."—*Bhagavad-Gita,* VI, 44-45.

NOW in this passage there is the phrase "to raise the self by the Self," which means to raise the lower self, which is troublesome and mischievous, with the help of that which is good, that which is the Higher, that which is the nobler. "Raise the self by the Self"—it does not say that you can raise the self with the help of mere books, or of teachers, or with the help of some religion or philosophy, but that you can raise the lower self with the help of the Higher Self. It is a process within ourselves, something that we have to do, each one of us, with the help of our own Soul.

Now what is the lower self? What is that which we call the Higher Self or the Soul? The lower self is that which acts because of and with our likes and dislikes. That which is known as the Higher Self does action which has to be done, *i.e., Dharma,* which means lawful and true Duty. Asking the reason for the doing of the action, and finding the right method of doing that particular action, the Higher Self acts. Take any action; eating is an action; walking is an action; speaking is an action. All these are generally done because we like it, or not done because we don't like it. That is the lower. People do things. Why? They say, "I like it." What has that to do with it? That is the action of the lower. Can you give a reason, can you point a way that is right according to true knowledge; that is Theosophy? Then it does not become an action of the lower, but an action of the Higher Nature—the Soul.

All the actions of life which are done from the point of view of reason and discrimination, of giving the right value to a thing, that is the action of the Higher Self; through that the lower self is raised. How? We eat food, that affects the body; we walk, walking affects

our body; we speak, speech affects our moral nature; we think a thought, that affects our mental nature. You can eat, but if your thought, reasoning and discrimination is not used, the food affects in a lower way for it is the action of the lower self. If your discrimination is used in eating, then your Higher Nature is affected also. Therefore Krishna says whatever you do—eat or walk or sleep, all simple things—do it for and as the Self. We are all Souls, and to act as Souls means that. That is the real and only religious ceremony each one of us can perform.

"He who kindles the fire, he is considered a spiritual man." What is the fire? The fire of knowledge, and that is the only kind of right sacrament that exists; all others are false. Right ceremony, the right ritual is the ritual or ceremony where the Soul is the actor. The Soul reasoning out, discriminating, performs the little duties of life, and thereby purifies the lives that make up the physical body, the moral nature, the thoughts, and that way the lower nature is raised and takes on the character of the Higher Nature, then—there is only one Nature. The Masters have a body, a mind and moral nature, but that nature of mind, emotions, body, senses, is all purified, is raised to a very high position. Therefore there is no lower, mischievous, harmful, injurious nature in the Perfected Men. It does not mean They have no body, it does not mean They have no mind, it does not mean They do not feel and love, for They do; but it does mean that everything They do is done from the point of view of the Universal Self, from the point of view of the All. When we act as the Soul, we do not act for ourselves alone; when we speak as a Soul we take into account how other Souls are affected. To act as the Soul, is then, to reason and discriminate. What is discrimination? To give right value to things. We have to value them rightly. To value them rightly, we want to take note of the fact that this does not only affect us, but all people. Not a single thing we do fails to affect all people.

Living as the Self, raising the lower self by the help of the Higher Self is the task, the ritual, the ceremony that all of us have to perform, which many of us, most of us, thousands upon thousands do not perform. Who is a religious man? He who performs the ceremony every day, every hour, in every thing he does. The religious man is not the man who goes to church on Sundays, but he who is religious in every thing he does. He thinks as the Soul, of all subjects; he loves as the Soul, all humanity; he acts as the Soul, discharging duty everywhere and all the time. Thus the lower self is raised by the Higher Self.

MOTIVE IN ESOTERIC SCIENCE

OCCULT science has its own methods of research and teaching as fixed and arbitrary as the methods of its antithesis, Physical science. This is because both are mathematical in principle and experimental in practice. What, then, is the difference between the two? As slight (and as profound) as the difference between black and white; between theories and exact acquired knowledge. It is the difference in motive and in modulus.

The gulf in modulus may be illustrated by a phrase drawn from modern Physical science itself:

> *Modulus,* in physics, means the measure of an effect under conditions whose measure is unity.

Western science and Western civilization are, in practice, based upon the theory that *motive* has nothing whatever to do with the acquisition of knowledge; Occult Science on the principle that Absolute Altruism is its *sine qua non* condition precedent. Modern science proceeds with its experiments on the theory that *causes* can be determined by an observation, classification and study of effects (phenomena). Occult Science explores the same Nature on the principle that there is but One *Law* (Karma), "whose measure is Unity," which can be *verified* by observation of any and all effects, and which can be applied by man in any and all of its ramifications.

Putting it synthetically as well as antithetically, the Method of Modern Science aims at the cultivation of the Intellect as the supreme factor in human evolution, while Ancient Science holds unvaryingly to the doctrine of the Spiritual Will as the governing agent in every department of Nature, visible and invisible. Stupendous as are the achievements of modern science when contrasted with what passes for religion, it, like religion, surely forges for itself —because it contains within itself—the elements of its own destruction. From savagery to civilization is a wonderful evolution. From civilization to savagery is a terrible dissolution. Yet the whole history and tradition of mankind points to this alternation as the measure of the effects flowing from conditions set up by man, whether in the name of science or religion, in attempted violation of the measure of Unity.

The course of The Theosophical Movement is a measurable series of effects which may be surveyed either from the standpoint of the method and modulus of modern science or of Esoteric Science. With only two or three exceptions every human being drawn within the sphere of attraction of the mission and message of H. P. Blavatsky approached her teaching and her practice, her method and her modulus, from the standpoint of modern religion or modern science. Those two or three exceptions succeeded where all the

others failed in the Occult sense. All those "Occult failures" who began as "probationary Chelas" *might* have succeeded, but in the end they "advanced no further than the knowledge *already* gained" through their contact with H.P.B. and her Masters.

Why?

Must it not have been because, initially, they failed to perceive the difference between the Motive and the Modulus of Esoteric Science and its modern Western shadow, the religion, science and philosophy of the day? The battle-ground of evolution is not in this or that religion or science, this or that Teacher or Reformer, whatever their similarities or dissimilarities. It is a fundamental apothegm of Occultism that all true Religion, all true Science, all true Teachers and all true Teachings are but expressions and applications of one and the same Wisdom. They are the effects, in a world of effects, of Divine causation "whose measure is Unity." If any or all of them are studied and applied from the basis of *human* nature, the result must ever be failure, for human nature is not a measure, but an effect, of Unity; it is a mixture, a contradiction, a "pair of opposites," in and of itself.

Many have been the Theosophists of the past and of the present who have been fired with the aspiration or the ambition for "practical instruction in Occultism"—that is to say, in the mysteries of Esoteric *Science,* a study and experimental research in the most powerful forces and agencies in all nature. They wish to be practical *magicians* before becoming practical Theosophists; to venture into unknown regions which are the battle-field of contending forces of good and evil, unable as yet to distinguish the one from the other, the Divine from the Infernal in themselves, let alone in nature's invisible realms.

"But this is only human nature," we say. Quite true—but human nature is the same in the Theosophical student as in any other man. "Human nature," as we view it, and human nature from the standpoint of Occultism, are as differently regarded, as far asunder, as the question of motive and modulus in physical as contrasted with esoteric science—precisely. Here are the words of a veritable *Mahatma* on the subject:

> Human nature is the same now as it was a million of years ago: Prejudice based upon selfishness; pride and stubborn resistance to Truth if it but upsets previous notions of things. Perhaps you will better appreciate our meaning when told that in our view the highest aspirations for the welfare of humanity become tainted with selfishness if, in the mind of the philanthropist there lurks the shadow of desire for self-benefit or a tendency to do injustice, even when these exist unconsciously to himself.

PRACTICAL OCCULTISM

When H.P.B. removed to London in the early summer of 1887, she went in response to the human love and sacrifices of a number of devoted students of Theosophy—students undismayed by all the furies of the storms raging around her. They overwhelmed her with the gifts of their devotion. With her in their midst, recipient of their ministrations, Masters seemed very near to them, Occultism a Jordan in which they might bathe forthwith and forthwith become accepted Chelas. They besought her for Instruction. Surely she could make their path easy, and open for them at a gesture the forbidding Gates. *Lucifer* was established in September of 1887, and in the first volume were published the "Comments" on "Light on the Path," "Some Words on Daily Life," and other articles freighted with the method and modulus of Occultism. As it appeared, each number was devoured like a meal at table; discussion, questioning, theorizing followed, and before the month was up each hungry aspirant was ready for another "course." In volume II appeared successively "Practical Occultism," "Occultism Versus the Occult Arts," "Theosophy or Jesuitism," "Karmic Visions," "Star Angel Worship," "From a Lamrin Compendium," "The Theosophical Society: Its Mission and Its Future," and many other Instructions indeed.

Who profited by this wealth? Not one of those who sat at meat with her, if we judge the measure of the effects by the measure of Unity in the forty years that have elapsed since the argosy of occultism visited the shores of Britain. Yet the golden treasure remains and whosoever will may still partake with H.P.B. We reprint this month "Practical Occultism," as it originally appeared in *Lucifer* for April, 1888, Volume II, page 150, together with the Note with the same title in *Lucifer* for May, 1888, pages 257-8, and the Reply to the question "Is There No Hope?" on pages 259-260 of the same number. And in *Lucifer* for June, 1888, Volume IV, page 348, is an important foot-note referring to "Practical Occultism," the bearing of which on pseudo-theosophical practices cannot be over-estimated, which also we include in the reprint.

IMPORTANT TO STUDENTS

AS SOME of the letters in the CORRESPONDENCE of this month show, there are many people who are looking for practical instruction in Occultism. It becomes necessary, therefore, to state once for all:—

(a). The essential difference between theoretical and practical Occultism; or what is generally known as Theosophy on the one hand, and Occult science on the other hand, and:—

(b). The nature of the difficulties involved in the study of the latter.

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the meta-physical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Good-

ness and Wisdom for their own sake, not for the benefit they may confer—is a Theosophist.

But it is quite another matter to put oneself upon the path which leads to the knowledge of what is good to do, as to the right discrimination of good from evil; a path which also leads a man to that power through which he can do the good he desires, often without even apparently lifting a finger.

Moreover, there is one important fact with which the student should be made acquainted. Namely, the enormous, almost limitless, responsibility assumed by the teacher for the sake of the pupil. From the Gurus of the East who teach openly or secretly, down to the few Kabalists in Western lands who undertake to teach the rudiments of the Sacred Science to their disciples—those western Hierophants being often themselves ignorant of the danger they incur—one and all of the "Teachers" are subject to the same inviolable law. From the moment they begin *really* to teach, from the instant they confer *any* power—whether psychic, mental or physical—on their pupils, they take upon themselves *all* the sins of that pupil, in connection with the Occult Sciences, whether of omission or commission, until the moment when initiation makes the pupil a Master and responsible in his turn. There is a weird and mystic religious law, greatly reverenced and acted upon in the Greek, half-forgotten in the Roman Catholic, and absolutely extinct in the Protestant Church. It dates from the earliest days of Christianity and has its basis in the law just stated, of which it was a symbol and an expression. This is the dogma of the absolute sacredness of the relation between the god-parents who stand sponsors for a child.* These tacitly take upon themselves all the sins of the newly baptised child—(anointed, as at the initiation, a mystery truly!)—until the day when the child becomes a responsible unit, knowing good and evil. Thus it is clear why the "Teachers" are so reticent, and why "Chelas" are required to serve a seven years probation to prove their fitness, and develop the qualities necessary to the security of both Master and pupil.

Occultism is not magic. It is *comparatively* easy to learn the trick of spells and the methods of using the subtler, but still material, forces of physical nature; the powers of the animal soul in man are soon awakened; the forces which his love, his hate, his passion, can call into operation, are readily developed. But this is Black Magic —*Sorcery*. For it is the motive, *and the motive alone,* which makes any exercise of power become black, malignant, or white, beneficent Magic. 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

* So holy is the connection thus formed deemed in the Greek Church, that a marriage between god-parents of the same child is regarded as the worst kind of incest, is considered illegal and is dissolved by law; and this absolute prohibition extends even to the children of one of the sponsors as regards those of the other.

into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can equally be used by the selfish and revengeful, as by the unselfish and the all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart—and this is DIVINE MAGIC.

What are then the conditions required to become a student of the "Divina Sapientia"? For let it be known that no such instruction can possibly be given unless these certain conditions are complied with, and rigorously carried out during the years of study. This is a *sine quâ non*. No man can swim unless he enters deep water. No bird can fly unless its wings are grown, and it has space before it and courage to trust itself to the air. A man who will wield a two-edged sword, must be a thorough master of the blunt weapon, if he would not injure himself—or what is worse—others, at the first attempt.

To give an approximate idea of the conditions under which alone the study of Divine Wisdom can be pursued with safety, that is without danger that Divine will give place to Black Magic, a page is given from the "private rules," with which every instructor in the East is furnished. The few passages which follow are chosen from a great number and explained in brackets.

1. The place selected for receiving instruction must be a spot calculated not to distract the mind, and filled with "influence-evolving" (magnetic) objects. The five sacred colours gathered in a circle must be there among other things. The place must be free from any malignant influences hanging about in the air.

[The place must be set apart, and used for no other purpose. The five "sacred colours" are the prismatic hues arranged in a certain way, as these colours are very magnetic. By "malignant influences" are meant any disturbances through strifes, quarrels, bad feelings, etc., as these are said to impress themselves immediately on the astral light, *i.e.*, in the atmosphere of the place, and to hang "about in the air." This first condition seems easy enough to accomplish, yet—on further consideration, it is one of the most difficult ones to obtain.]

2. Before the disciple shall be permitted to study "face to face," he has to acquire preliminary understanding in a select company of other lay *upasaka* (disciples), the number of whom must be odd.

["Face to face," means in this instance a study independent or apart from others, when the disciple gets his instruction *face to face* either with himself (his higher, Divine Self) or—his guru. It is then only that each receives *his due* of information, according to the use he has made of his knowledge. This can happen only toward the end of the cycle of instruction.]

3. Before thou (the teacher) shalt impart to thy *Lanoo* (disciple) the good (holy) words of LAMRIN, or shall permit him "to make ready" for *Dubjed*, thou shalt take care that his mind is thoroughly purified and at peace with all, especially *with his other Selves*. Otherwise the words of Wisdom and of the good Law, shall scatter and be picked up by the winds.

["Lamrin" is a work of practical instructions, by Tson-kha-pa, in two portions, one for ecclesiastical and exoteric purposes, the other for esoteric use. "To make ready" for *Dubjed,* is to prepare the vessels used for seership, such as mirrors and crystals. The "other selves," refers to the fellow students. Unless the greatest harmony reigns among the learners, *no* success is possible. It is the teacher who makes the selections according to the magnetic and electric natures of the students, bringing together and adjusting most carefully the positive and the negative elements.]

4. The *upasaka* while studying must take care to be united as the fingers on one hand. Thou shalt impress upon their minds that whatever hurts one should hurt the others, and if the rejoicing of one finds no echo in the breasts of the others, then the required conditions are absent, and it is useless to proceed.

[This can hardly happen if the preliminary choice made was consistent with the magnetic requirements. It is known that chelas otherwise promising and fit for the reception of truth, had to wait for years on account of their temper and the impossibility they felt to put themselves *in tune* with their companions. For—]

5. The co-disciples must be tuned by the guru as the strings of a lute *(vina)* each different from the others, yet each emitting sounds in harmony with all. Collectively they must form a key-board answering in all its parts to thy lightest touch (the touch of the Master). Thus their minds shall open for the harmonies of Wisdom, to vibrate as knowledge through each and all, resulting in effects pleasing to the presiding gods (tutelary or patron-angels) and useful to the Lanoo. So shall Wisdom be impressed for ever on their hearts and the harmony of the law shall never be broken.

6. Those who desire to acquire the knowledge leading to the *Siddhis* (occult powers) have to renounce all the vanities of life and of the world (here follows enumeration of the Siddhis).

7. None can feel the difference between himself and his fellow-students, such as "I am the wisest," "I am more holy and pleasing to the teacher, or in my community, than my brother," etc.,—and remain an upasaka. His thoughts must be predominantly fixed upon his heart, chasing therefrom every hostile thought to any living being. It (the heart) must be full of the feeling of its non-separateness from the rest of beings as from all in Nature; otherwise no success can follow.

8. A *Lanoo* (disciple) has to dread external living influence alone (magnetic emanations from living creatures). For this reason while at one with all, in his *inner nature,* he must take care to separate his outer (external) body from every foreign influence: none must drink out of, or eat in his cup but himself. He must avoid bodily contact *(i.e.* being touched or touch) with human, as with animal being.

[No pet animals are permitted and it is forbidden even to touch certain trees and plants. A disciple has to live, so to say, in his own atmosphere in order to individualize it for occult purposes.]

9. The mind must remain blunt to all but the universal truths in nature, lest the "Doctrine of the Heart" should become only the "Doctrine of the Eye," *(i.e.,* empty exoteric ritualism).

10. No animal food of whatever kind, nothing that has life in it, should be taken by the disciple. No wine, no spirits, or opium should be used; for these are like the *Lhamayin* (evil spirits), who fasten upon the unwary, they devour the understanding.

[Wine and Spirits are supposed to contain and preserve the bad magnetism of all the men who helped in their fabrication; the meat of each animal, to preserve the psychic characteristics of its kind.]

11. Meditation, abstinence in all, the observation of moral duties, gentle thoughts, good deeds and kind words, as good will to all and entire oblivion of Self, are the most efficacious means of obtaining knowledge and preparing for the reception of higher wisdom.

12. It is only by virtue of a strict observance of the foregoing rules that a Lanoo can hope to acquire in good time the Siddhis of the Arhats, the growth which makes him become gradually One with the UNIVERSAL ALL.

These 12 extracts are taken from among some 73 rules, to enumerate which would be useless as they would be meaningless in Europe. But even these few are enough to show the immensity of the difficulties which beset the path of the would-be "Upasaka," who has been born and bred in Western lands.*

All western, and especially English, education is instinct with the principle of emulation and strife; each boy is urged to learn more quickly, to outstrip his companions, and to surpass them in every possible way. What is mis-called "friendly rivalry" is assiduously cultivated, and the same spirit is fostered and strengthened in every detail of life.

With such ideas "educated into" him from his childhood, how can a Western bring himself to feel towards his co-students "as the fingers on one hand"? Those co-students, too, are not of his *own selection,* or chosen by himself from personal sympathy and appreciation. They are chosen by his teacher on far other grounds, and he who would be a student must *first* be strong enough to kill out in his heart all feelings of dislike and antipathy to others. How many Westerns are ready even to attempt this in earnest?

And then the details of daily life, the command not to touch even the hand of one's nearest and dearest. How contrary to

* Be it remembered that *all* "Chelas," even lay disciples, are called Upasaka until after their first initiation, when they become lanoo-Upasaka. To that day, even those who belong to Lamaseries and are *set apart,* are considered as "laymen."

Western notions of affection and good feeling! How cold and hard it seems. Egotistical too, people would say, to abstain from giving pleasure to others for the sake of one's own development. Well, let those who think so defer till another lifetime the attempt to enter the path in real earnest. But let them not glory in their own fancied unselfishness. For, in reality, it is only the seeming appearances which they allow to deceive them, the conventional notions, based on emotionalism and gush, or so-called courtesy, things of the unreal life, not the dictates of Truth.

But even putting aside these difficulties, which may be considered "external," though their importance is none the less great, how are students in the West to "attune themselves" to harmony as here required of them? So strong has personality grown in Europe and America, that there is no school of artists even whose members do not hate and are not jealous of each other. "Professional" hatred and envy have become proverbial; men seek each to benefit himself at all costs, and even the so-called courtesies of life are but a hollow mask covering these demons of hatred and jealousy.

In the East the spirit of "non-separateness" is inculcated as steadily from childhood up, as in the West the spirit of rivalry. Personal ambition, personal feelings and desires, are not encouraged to grow so rampant there. When the soil is naturally good, it is cultivated in the right way, and the child grows into a man in whom the habit of subordination of one's lower to one's higher Self is strong and powerful. In the West men think that their own likes and dislikes of other men and things are guiding principles for them to act upon, even when they do not make of them the law of their lives and seek to impose them upon others.

Let those who complain that they have learned little in the Theosophical Society lay to heart the words written in an article in the *Path* for last February:—"The key in each degree is the *aspirant himself.*" It is not "the fear of God" which is "the beginning of Wisdom," but the knowledge of SELF which is WISDOM ITSELF.

How grand and true appears, thus, to the student of Occultism who has commenced to realise some of the foregoing truths, the answer given by the Delphic Oracle to all who came seeking after Occult Wisdom—words repeated and enforced again and again by the wise Socrates:—MAN KNOW THYSELF . . .

PRACTICAL OCCULTISM

"In a very interesting article in last month's number entitled 'Practical Occultism' it is stated that from the moment a 'Master' begins to teach a 'chela' he takes on himself all the sins of that chela in connection with the occult sciences until the moment when initiation makes the chela a master and responsible in his turn.

"For the Western mind, steeped as it has been for generations in

'Individualism,' it is very difficult to recognise the justice and consequently the truth of this statement, and it is very much to be desired that some further explanation should be given for a fact which some few may feel intuitively but for which they are quite unable to give any logical reason." —S. E.

EDITORS' REPLY. The best logical reason for it is the fact that even in common daily life, parents, nurses, tutors and instructors are generally held responsible for the habits and future ethics of a child. The little unfortunate wretch who is trained by his parents to pick pockets in the streets is not responsible for the sin, but the effects of it fall heavily on those who have impressed on his mind that it was the right thing to do. Let us hope that the Western Mind, although being "steeped in Individualism," has not become so dulled thereby as not to perceive that there would be neither logic nor justice were it otherwise. And if the moulders of the plastic mind of the yet unreasoning child must be held responsible, in this world of effects, for his sins of omission and commission during his childhood and for the effects produced by their early training in after life, how much more the "Spiritual Guru"? The latter taking the student by the hand leads him into, and introduces him to a world entirely unknown to the pupil. For this world is that of the invisible but ever potent CAUSALITY, the subtle, yet never-breaking thread that is the action, agent and power of Karma, and Karma itself in the field of divine mind. Once acquainted with this no adept can any longer plead ignorance in the event of even an action, good and meritorious in its *motive*, producing evil as its result; since acquaintance with this mysterious realm gives the means to the Occultist of foreseeing the two paths opening before every premeditated as unpremeditated action, and thus puts him in a position to know with certainty what will be the results in one or the other case. So long then, as the pupil acts upon this principle, but is too ignorant to be sure of his vision and powers of discrimination, is it not natural that it is the *guide* who should be responsible for the sins of him whom he has led into those dangerous regions?

IS THERE NO HOPE?

I think, after reading the conditions necessary for Occult study given in the April number of LUCIFER, that it would be as well for the readers of this magazine to give up all hopes of becoming Occultists. In Britain, except inside a monastery, I hardly think it possible that such conditions could ever be realised. In my future capacity of medical doctor (if the gods are so benign) the eighth condition would be quite exclusive; this is most unfortunate, as it seems to me that the study of Occultism is peculiarly essential for a successful practice of the medical profession.*

* By "successful practice" I mean, successful to everybody concerned.

I have the following question to ask you, and will be glad to be favoured with a reply through the medium of LUCIFER. Is it possible to study Occultism in Britain?

Before concluding, I feel compelled to inform you that, I admire your magazine as a scientific production, and that I really and truly classify it along with the "Imitation of Christ" among my text books of religion.

Marischall College, Aberdeen.

Yours, DAVID CRICHTON.

[EDITORS' REPLY.—This is a too pessimistic view to entertain. One may study with profit the Occult Sciences without rushing into the higher Occultism. In the case of our correspondent especially, and in his future capacity of medical doctor, "the Occult knowledge of simples and minerals, and the curative powers of certain things in Nature," is far more important and useful than metaphysical and psychological Occultism or *Theophany*. And this he can do better by studying and trying to understand Paracelsus and the two Van Helmonts, than by assimilating Patanjali and the methods of Taraka Raja Yoga.

It *is* possible to study "Occultism" (the Occult sciencies or arts is more correct) in Britain, as on any other point of the globe; though owing to the tremendously adverse conditions created by the intense selfishness that prevails in the country, and a magnetism which is repellant to a free manifestation of Spirituality—solitude is the best condition for study.]

FOOT NOTE

Chelaship has nothing *whatever* to do with means of subsistence or anything of the kind, for a man can isolate his mind entirely from his body and its surroundings. Chelaship is a *state of mind*, rather than a life according to hard and fast rules on the physical plane. This applies especially to the earlier, probationary period, while the rules given in *Lucifer* for April last pertain properly to a later stage, that of actual occult training and the development of occult powers and insight. These rules indicate, however, the mode of life which ought to be followed by all aspirants *so far as practicable*, since it is the most helpful to them in their aspirations.

It should never be forgotten that Occultism is concerned with the *inner man* who must be strengthened and freed from the dominion of the physical body and its surroundings, which must become his servants. Hence the *first* and chief necessity of Chelaship is a spirit of absolute unselfishness and devotion to Truth; then follow self-knowledge and self-mastery. These are all-important; while outward observance of fixed rules of life is a matter of secondary moment.

ON THE LOOKOUT

TELEPATHY

John B. Platts, Mining Engineer of Boise, Idaho, writes to *Science and Invention* a circumstantial account of experiments with the wielder of a divining rod, which he explains on the grounds of telepathy. Now, "telepathy" is not going to be admitted into the scientific vocabulary if the Editor of *Science and Invention* can prevent it—hardly. So he repels Mr. Platts with the hackneyed explanation of "muscle-reading." Although Mr. Platts stood out of sight of the "diviner" in some of the trials, this presents no difficulty to the erudite Editor, Mr. Gernsback. Says he:

> The great error you made was in being in the same room with the prospector. Had you been out of the room the object would not have been located. If one hides an object it is difficult for them to conceal a slight facial change or to prevent a slight gasp of breath or even to stop a twitch of the eyes, which would immediately give away the presence of the concealed object. Inasmuch as you were standing behind the prospector, there was very little possibility that he could see the movement of your eyes, but it is simple for him to notice a change in your walk, to hear a slight change in your breathing, or to note any other seemingly trivial effect. *(Science and Invention,* November, 1925.)

The evidence given by Mr. Platts means nothing at all to this editor. Whatever fits his theory is so. Whatever does not, isn't—and that's that! Many weird explanations of telepathic phenomena have been offered, but nothing quite so weird and unreasonable as Mr. Gernsback's.

ANOTHER INSTANCE

In the following number, C. J. Christianson, a Baptist Minister, presents the account of a telepathic vision of his own, whose nature is almost undeniable—and along with it gives practically the Theosophical explanation thereof. In such cases as this, and they are legion, there is only one way to eliminate the evidence—to call the witness a liar. That Mr. Gernsback does it politely, softens but does not obscure the crude fact. To men of his type the hundreds of instances collected by various bodies for psychic investigation, and the subtle mysteries inherent in all mental action, simply do not exist. Yet a long acquaintance with Mr. Gernsback's interesting periodical betrays the fact that there is no theory too wild or too impractical to be glady received and promulgated by him, just so long as its impossibilities are confined strictly to the material plane. But, says he: "Radioactivity as we know the terms, is a recognized fact—telepathy is not." Perhaps Mr. Gernsback would play a more modest role by not using his own approval as synonymous with "recognized."

SOME EVIDENCES

In the *Washington Post,* September 26, 1925, is recounted the example of a negro who was saved from disaster by a warning dream the night before; while during September, 1925, at Tracy, California, a prophetic dream led to the discovery of the body of a murdered child. This was generally published in the press of that date, and a reader of this magazine in that vicinity has personal knowledge of the case.

The standard pseudo-scientific explanation of all such instances would be that the persons concerned are merely liars. That type of "science" may be left to those who prefer it; others should study the explanation of the various classes of dreams, which is to be found in *The Transactions of the Blavatsky Lodge.*

August, 1925, Prof. Ferdinando Cazzamali, of the University of Milan, reported that hypnotized subjects were able to affect radio apparatus by super-physical action, while the month following, Prof. Charles Henry, of the Sorbonne, France, stated that he had proven the existence of unclassified radiations in the human constitution, which he considered to be proof of a surviving and pre-existent non-physical principle—in short, of the theory of reincarnation.

In *Science,* September 4, 1925, the Editor contemptuously attacked the newspapers publishing these reports, and inferred that Professors Cazzamali and Henry had no existence. It has been since ascertained by direct correspondence that Prof. Cazzamali does exist and has a position in connection with the said University, and quite possibly the like is true of Prof. Henry.

Meantime, Prof. Lazerev, the Russian academician, has come to the conclusion that the human brain gives off waves somewhat according to the Hertzian theory, which is substantially in accord with Prof. Cazzamali's conclusions.

THE WISDOM OF THE EAST

Rev. Christianson, so crushingly suppressed by the Editor of *Science and Invention,* remarks that, "those in the East possess that faculty of transmitting thought waves, whereas those in the new world have seemingly lost it or are insensible to the vibrations."

For many generations the educated people of the Western world have been steeped in materialistic thought, and have been taught from birth that telepathy and other super-normal powers are fictitious, mere superstition. Suggestion is one of the most powerful engines in the human economy. Many a man has suffered from paralysis, deafness, or blindness, whose sole difficulty was a conviction that he could not walk, hear, or see, as the case might be. Granted that the human mind and will have powers apart from those functioning through the sense organs, what effect would such a negative suggestion have upon the possibility of their exercise?

In point of fact, in the Orient, where ideas in these respects are diametrically opposite to those held in the West, the exercise of what seem to us supernatural powers, while a great achievement and reserved for the favored few, is taken as a matter of fact. Not least remarkable are "animal-charming" feats, such as have been observed by travelers through the East. Many such have been reported, and perhaps ten times as many suppressed for fear of ridicule. Proponents of the materialistic theory of life are invited to turn to the *Wide World Magazine,* October, 1925, and study the account therein found of the operations of the Javanese crocodile charmers. There is no answer to such instances, other than the ancient and easy charge of mendacity.

The East Invades the West

At the present writing, one Tahra Bey is reported to be astonishing Parisian audiences with the well-known phenomena of Oriental fakirs, including burial alive, self-transfixion, etc., etc. Tahra Bey's powers may or may not be facts, but it should be clear that spiritual teachings and the metaphysical nature of the Universe are not successfully demonstrated by running pen-knives into the body, nor by cessation of breathing. The danger, however, is that the West, with its foreshortened viewpoint, seems unable to shake off the delusion that any unusual phenomenon is "proof" of the "soul."

Tahra Bey is reported to be on a mission to convince the Western World of the "reality of the soul." He is more likely to convince it of the possibilities in Black Magic, and since he is reported to be now performing his feats in New York City, it is a good time to emphasize once more the statement made by the Masters that they would neither appear themselves nor send a Messenger publicly to the Western world prior to 1975.

Jesuit Yoga

> What inclines me to accept their statements (The Yogis) are the enormous, scarcely credible changes which are brought about in men who energetically practise the spiritual exercises of St. Ignatius of Loyola. These practices—invented by a psychologist of the first rank—concern themselves exclusively with the power of imagination. The disciple must experience in imagination what he would experience in reality in case he reached his goal. And eventually he really does become transformed in accordance with his imagined ideal . . . and . . . will inevitably develop into a human being with capacities which have always been considered as peculiar to members of the Jesuit Order, and which have also justifiably made the laity regard the Jesuits as uncanny; they become virtuosos in will-power, acrobats of versatility, and connoisseurs and influencers of men without parallel. They are Yogis, they have become the masters of their souls, in the same sense as athletes have become masters of their body, and they are proportionately strong. *(The Travel Diary of a Philosopher,* Count Hermann Keyserling.)

To repeat what was said in this magazine for November, 1925:

> Thus, if psycho-analyst and psychical reseacher of the West join hands with the Eastern hatha-yogi; if christian-science and new thought movements make common cause with the old tantrika-worship; if spiritualists and elemental-invokers come together;—if the archbishops fraternize with sankaracharyas and popes with the caliphas;—woe to poor humanity!

SLEEP AND THE BRAIN

The uselessness of mere phenomena, however weird, to convince humanity that it has an existence apart from the body, is well shown by a simple fact: that humanity from the beginning has undergone a personal psychic phenomenon every twenty-four hours without recognizing it; that is to say, except among the so-called "primitive peoples." We refer to sleep, which is to the present hour an impenetrable mystery, as said by Dr. H. M. Johnson, who is about to conduct a series of experiments to extend over a period of years. (*Washington Post*, November 2, 1925.)

There is no practical physiological difference between a sleeping mind and a waking mind. The difference is all psychological. What is the factor in a human being which changes its mode of function so radically? It is the same factor which uses the brain as an instrument.

It is becoming somewhat less the fashion to call "thought" a product of the brain than formerly but the materialistic viewpoint is still with us. There is a ray of light, however, in the statement made by Sir Arthur Keith, who declares there is no such thing as brain fatigue. That organ needs very little nourishment in order to perform the hardest of work, and that form of weariness commonly called "brain-fag" appertains to the body, and not to the brain. The brain acts as a switch by means of which, and through the exercise of an infinitesimal amount of physical energy, the tremendous mass of power and material comprised within the scope of human activity can be turned this way or that at the behest of an immaterial breath—a psychic whisper, a feeling, or a thought. What is the nature of the operator of this switch? Not spirit, for spirit is the underlying basis of consciousness which forever perceives but acts not. "In my Father's house are many mansions," and modern psychological science, so-called, has hardly penetrated the anteroom.

Dreamless sleep is one of the seven states of consciousness known in Oriental esotericism. In each of these states a different portion of the mind comes into action; or, as a Vendantin would express it, the individual is conscious in a different plane of his being. (*Secret Doctrine*, 1888, I, 47.)

> *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. (*S.D.* II, 149.)

THE NEW RELIGION

In a single issue of the *Illustrated Daily Herald,* San Francisco, October 12, 1925, at least five sermons are printed, which could have originated only from Theosophical literature.

Rev. James L. Gordon of the First Congregational Church of San Francisco, the ecclesiastical Barnum, who has long since ceased to trouble himself about Christian creeds, having found more effective and entertaining attractions for the population, delivers himself of some pertinent sentiments to the following effect:

> Character is control. All control is thought control. The climax of all control is sex control—control of the imagination, control of the appetites, control of the passions, control of the nerves, control of the affections, and control of the entire personality.

But then Dr. Gordon, who as said, troubles himself but little about Christianity as such, upon occasion preaches approvingly about Theosophy, and even recommends it to his audience.

Carl B. Wetherill, of the American Unitarian Association, speaking in a church at Berkeley, says:

> The real consuming interest of any church should be to help humanity through cooperation, by sincere encouragement, by being actors in the arena of life. I say "help," not "uplifters"—the world is weary of "uplifters." . . .
>
> There are many objectives, of course. . . . In regard to the first objective, a church must possess a marked sense of awareness. Individuals should most certainly also cultivate this sense. Think what a sense of awareness Buddha and Jesus and all the great religious teachers of the world have had! It was Buddha who said unawareness is the biggest sin. With this knowledge of one's capacities must go a vast amount of self-control, for knowledge without control is futile. To make our first objective complete we must include self-denial. Jesus' plea, "Deny thyself," sums up all of social religion. More "selflessness" and less "selfishness" in this world today could accomplish much more than endless conferences, treaties, sermons or generous philanthropies."

Rev. Frank M. Silsley remarks that:

> If a man yields to the temptation of unclean thinking 40 miracles cannot prevent him from becoming a drab and dirty man. If the outward acts and the questionable stories are the true criterion, some men's and women's minds today must be a cage of unclean birds. The fall of mind from cleanliness and undefilement is very serious for it affects living and character. . . .
>
> Christ's code is to be a peacemaker, not at any price, but in harmony with truth and righteousness. To say that the peacemaker's mission is to surrender every conviction, and have his ideals shoved about like stage property is to belie all righteousness. The peacemaker's business is not to promote compromise, but Christ's eternal will. Peace between nations is on a false basis of security for it is on the basis of fear and expediency, rather than right, truth, and brotherhood.

SCIENTIFIC RELIGION

Then, as though to deliver a last kick to the departing creeds of supernaturalism, Rev. Clarence Reed, of the First Unitarian Church, Oakland, comes forth with an emphatic denial of miracle, of supernaturalism in general. Says he:

> Everywhere in the inorganic world is the presence of law. An atom of hydrogen acts the same on our earth as on Saturn. There is not one particle of first hand evidence that there has ever been a single instance of supernatural interference in the universality of natural law. Truth is verifiable experience, not something final that was miraculously revealed in ancient times. It is a way to understand the universe and interpret life. Truth may be achieved by fearless experimentation.

Rev. Reed is largely right; but clergymen who substitute scientific experiment for "revealed religion" run considerable risk of falling into the scientific limitation which consists of denying those laws of nature which do not yet happen to have been discovered. The miracles of tradition and history—most of them—were facts, and their analogues are still possible today; but they are no more miracles in the sense of interference with natural law than is wireless telegraphy. The time is not far distant when that fact will be understood.

Ministerial thought and speech of the kind noted above show a high degree of self-consciousness, and a perception of things as they are, as well as a high standard of morals. Reasoning from the point of view of the modernist minister, doctrines of this description should have far greater effect for redemption than the ancient creeds. So they will—but not enough.

Modernist ministers—some of them—will achieve greater and better results but this will be due to personal force and personal conviction, not to the modern creed, which varies with each individual. That in itself has but little driving power. A moral teaching in the modern world cannot make headway by mere appeal of moral maxims. True motive power is found in Theosophy; and Theosophy in its complete form only, rather than in the dessicated, disconnected and unlabeled variety being increasingly heard from the pulpits.

BY WAY OF CONTRAST

In the same journal which reports the above sermons is found an oration by the Rev. Robert McFarlane, of the Church of Holy Innocents, the tenor and intellectual calibre of which is indicated by the following extract:

> Before the earth was created the angel hosts participated in what may be termed the social life of heaven, where they have ever bowed down before God in perpetual acts of adoration. There they offer to him the unending sacrifice of praise and worship. "They rest not day and night saying Holy, Holy, Holy, Lord God Almighty, which was and is and is to come." In the splendor of celestial music and with voices attuned to a wondrous harmony they lift up eternal acclaim to the triune God!

For some reason known only to himself, the church reporter gives more space to this outpouring than to any of the aforesaid—sufficient comment upon the relative importance of reason in relation to the public idea of "religion."

CHRIST AS A BUSINESS BOOSTER

Going to the opposite extreme from the Rev. McFarlane is a recent book by Bruce Barton, which—Heaven help us—has received much sympathy from some ecclesiastics. *The Literary Digest* says, quoting a reviewer:

> Revolting against an early Sunday-school "sissified" portraiture, Mr. Barton paints a bookful of vivid word-pictures of Jesus as "executive," "outdoor man," "sociable man," and "Master," along with special studies of Jesus' successful method, advertisements, and ideals of business. "A failure!" we read in the preface to the book; "He picked up twelve men from the bottom ranks of business and forged them into an organization that conquered the world . . ."
>
> "The advertisement of an automobile company, one of the greatest in the world; manufacturers of building equipment, of clothes, of food; presidents of railroads and steamship companies; the heads of banks and investment houses—*all* of them tell the same story. 'Service is what we are here for,' they exclaim. They call it the 'spirit of modern business'; they suppose, most of them, that it is something very new. But Jesus preached it more than nineteen hundred years ago."
>
> No one will consider that reverence is lacking, according to this eulogist, when he says that "every one of the 'principles of modern salesmanship' on which business men so much pride themselves, are (sic) brilliantly exemplified in Jesus' talk and work."
>
> From the standpoint of a professional advertising man, Mr. Barton presents detailed studies of Jesus' manly qualities, personal magnetism, tactful leadership, teaching methods and use of simple parables; thus he finds that Jesus was "the greatest of all advertisers." (*Literary Digest,* Sept. 12, 1925.)

Mr. Barton merely carries into cold print a combination of Billy Sunday mountebankery and business Babbittry. And other extracts from his book, notably the following, are to the same general effect:

PALSIED MAN HEALED
JESUS OF NAZARETH CLAIMS RIGHT TO
FORGIVE SINS
PROMINENT SCRIBES OBJECT
"BLASPHEMOUS," SAYS LEADING CITIZEN.
"BUT ANYWAY I CAN WALK," HEALED MAN
RETORTS.

Words failing, to characterize properly a performance of this kind, we turn with relief and welcome to an editorial in *The Christian Century:*

> "If you don't think that Jesus is practical, trace the lives of men like George W. Perkins, Theodore Vail, Henry Ford and the Morgan partners and see what they accomplished by obeying his precepts. 'Whosoever

would be greatest among you, let him be the servant of all,' said Jesus. Exactly so. Look at modern business again. Every department store and every hotel has made 'service' its motto, and that is how it succeeds."

It is at this point, perhaps, that the moral obfuscation of the modern business world is most clearly revealed in Mr. Barton's book. There is something almost pathetic in the naive delight of the author in his discovery of a certain kinship between Jesus' ideals of service and the sadly diluted idealism of modern business enterprise. The great discovery of the modern business man is that a certain measure of service pays. It pays to treat a customer with consideration because he will come again. It pays to deal with workingmen with some generosity, for that increases their working capacity. It pays to do a good turn to a fellow businessman, for he will send business your way. That is what all the businessmen's noonday clubs mean by "mutual helpfulness." But where is the businessman who is willing to listen to the Gospel of Jesus when it makes demands upon him which will decrease his dividends and imperil his obvious success?

BUSINESS CHRISTIANITY

There is not a page in Mr. Barton's book, concludes the writer, that "betrays any appreciation of the really important moral problems of modern economic life":

> Not by a word does he reveal a suspicion of the sincerity and integrity of modern business morality. It is this moral blindness, so typical of the whole business world, which makes the task of preaching the gospel difficult in our day. The frank scorn of the nineteenth-century business man for religious principles and Christian ethics is preferable to the unconscious insincerity—for it is only rarely conscious—of the modern captain of industry who veils the most predatory practises of industrial and commercial life with phrases of moral idealism. In the task of Christianizing business we have still to take the first step, as Mr. Barton's book proves. We have not yet come to a consciousness of guilt. Without the experience of repentance every profession of moral idealism smacks of insincerity and sentimentality and is bound to produce those reactions of cynicism which are so characteristic of labor opinion throughout the world.

Exactly; but the critic seems to name incorrectly his objection to the business attitude. Some years ago a popular Y.M.C.A. dignitary addressing a group of budding hopefuls, declared:

"The thing which marks a successful Y.M.C.A. worker is the ability to look a man in the eye and make him dig down into his pocket and bring up money he wants to keep himself, and give it to you!" (Business of banging fist on table, followed by loud applause from the assemblage.)

It would appear that the *de-Christianization* of business is the proper end to hold in view.

A U M

Am I to stand for myself, while the few strong hands of Blessed Masters and Their friends hold back the awful cloud? Such a vow I registered ages ago to help them, and I must. Would to great Karma I could do more! And you! do what you can.—W.Q.J.

THEOSOPHY

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THE OCCULTISM OF W. Q. JUDGE

WHAT was the real status of William Q. Judge in the nineteenth century Theosophical Movement? Is the question one of vital concern to Theosophists of to-day, since he and most of those who trusted or distrusted him are dead and gone?

He was one of the three most active participants in the foundation of the Parent Theosophical Society. He was the head and heart of the Movement in America until his death, March 21, 1896. At that time there were more Theosophists in America than in all the rest of the world. Three-fourths of the membership of the Esoteric Section were in his care and had been from the beginning. Whether as a worker, an organizer, a speaker, a writer, he was indefatigable.

Outside of the United States he was equally industrious. His correspondence was, next to that of H.P.B. herself, the most extensive and widespread. He was in South America, in India, on the Continent, and often in England. He was constantly promoting that circulation of contributory factors which might best conduce to the cohesion of the far-flung and heterogeneous elements which made up the Theosophical Society. To this end he was continually inviting speakers and writers from other lands to address the American Theosophists from the platform and through the pages of *The Path*. Equally he was solicitous that the most promising American members should form ties with the work and workers throughout the world. He labored as assiduously for *The Theosophist* and *Lucifer* as for the circulation of *The Path*, and each of those magazines had more readers in the United States than in its own country. He made all the standard Theosophical books accessible and more copies of all of them were distributed in America than in all other countries combined. At his instance the contributions from America to the support of the Headquarters at Adyar

were continuously more than those of the Indian Section itself. He insisted on genuine democracy in the conduct of the Society's affairs and the first and only semblance of democracy—autonomous Sections—was due to him. He, more than any and all others save H.P.B., made constant efforts to promote the Second and Third Objects of the Parent society on lines strictly in accord with the suggestions of the Masters. His consistent devotion to the First Object—the formation of a nucleus of Universal Brotherhood—drew from H.P.B. writing for the Masters, the recorded statements that the *life* of the Society was due to him and that his work was *"pure Buddhi."*

Mr. Judge was 24 years of age when the Parent society was established. He was not yet 46 at his death. Throughout those 21 years he worked, in season and out and without any distinctions of race, creed, caste, or color, to foster *Solidarity* and a *Theosophical Education* amongst all who might come into contact with the Theosophical Movement. If "by their fruits shall ye know them," then none can dispute or deny that his works establish William Q. Judge as a true Theosophist. They will be found true throughout to the Three Objects of the Parent Theosophical Society, and to the recorded Teachings of H.P.B. and her Masters. What was the secret of this consistency between profession and practice—a secret possessed by few others, then or now?

Around William Q. Judge, as around H.P.B. herself—around both while she was living, around him alone and solitary after her death—raged the fiercest, the most prolonged as the most momentous of the unending series of controversies which from the beginning marked every phase of the exoteric course of the Theosophical Society. The issues involved have been clouded and confused from the very first and this, be it noted well, not by either H.P.B. or by Mr. Judge. From the beginning they well knew these issues to be unavoidable, and labored at all times to make them clear to the humblest mind which might be seeking Truth in all things. No; these issues have been clouded by the open and professed enemies of the Movement, as was to be expected; most of all by pseudo-theosophists, pretended occultists, failures and traitors in the very Cause they professed to serve. For the well-meaning but misinformed average student—the great lay majority of Theosophists—the issues were and are confused, not only because of failure to gain an education in Theosophical fact and philosophy, but through the activities of foes and false friends of the Movement, and the supineness of those who have been content to leave Truth and the Teachers of truth without a defender, rather than disturb the cowardly pacifism of their own repose by taking up arms in the holiest of causes—that of the Teachers who brought them sweet waters. What wonder if one by one such luke-warm Theosophists drift little

by little into the company and companionship of those who defile both Teacher and Teaching?

We cannot distinguish between true and false Occultists till we have learned to discriminate between true and false Occultism. The brief facts above recited identify Mr. Judge exoterically as one of the two vital factors in the genesis, the development, the preservation of the Theosophical Movement during the first generation of Theosophical students. Nor will anyone dispute that the Movement is now split up into many fragments, discordant, dissevered, belligerent, having little in common save their mutual rancors, their mutual departures from the principles and practice of H.P.B. and Mr. Judge, their mutual differences in regard to the true status of both—and yet, withal, their mutual claims to be the *successors* of the Parent theosophical society, of H.P.B. and W.Q.J.

It is not difficult for anyone to find out that all these disputes and assertions, all these divisions, jealousies, recriminations on every side, trace back to, as they originate from, three things inextricably bound together: *(a)* lack of *genuine* devotion to the great First Object professed by all alike; *(b)* failure to acquire a *Theosophical* education as the *sine qua non* condition precedent to the attainment of that First Object; *(c)* consequent failure to discern the *real* nature of H.P.B. and W.Q.J.

Certainly, if we go by the testimony of the professed enemies of the Movement, neither Theosophy nor its two chief exponents are worthy of consideration. The one is represented by them all as a mere hodge-podge or invention by H.P.B.; she herself a bogus practitioner of spurious Occultism, a medium, a Russian political spy, a charlatan, and so on; her associates and followers mere fanatics, dupes, where not conscious participants in her career of deceptions. This is the testimony accepted by the world at large. Presumably every Theosophist knows this to be the case and, if he is not to be affected by it, he must have weighed the philosophy on its merits, must have examined the charges made against H.P.B. and have reached a clear and settled conviction as the result of weighing the evidences pro and con—must be a Theosophist on knowledge, not on faith or opinion.

Equally, when we enter the field of purely Theosophical controversy, the same situation obtains. If we are to go by the teachings given out as Theosophy by the various conflicting later exponents, if we are to accept in good faith their conflicting statements as to the true status of H.P.B. and W.Q.J., then both Madame Blavatsky and Mr. Judge are very poor Occultists and their knowledge in no way dependable, save as these later-day exponents may confirm or correct their teachings and their practices. It is here that confusion reigns nearly supreme in the Theosophical world, for average students have not gone into the case of Theosophical

Teachers and Teachings as they have gone into the case of the World *versus* Theosophy and the Theosophical Movement. Yet this has to be done by each student for himself if he is not to be affected by charges and counter-charges, claims and counter-claims —all in the name of Theosophy, all under the slogan "there is no religion higher than Truth." It must be done if Theosophical students are not to be misled and betrayed, and consequently the Movement itself be misled and betrayed, as has occurred so many times before in the history of the race.

One does not go far in such an investigation of Theosophical philosophy and Theosophical history before he encounters the truly Occult side of the Theosophical Movement— unfolded in the controversies over teachers and teachings. It will be speedily seen that Judge was, Theosophically, one with H.P.B. Identical in teaching, consistent in practice, with never the shadow of disagreement, dispute, or misunderstanding between them, they stand or fall together. To reject or belittle either, in whole or in part, is equally to reject and belittle the other. The issue is unavoidable. Judge was charged with ambition to rule or ruin by those who afterwards both ruled and ruined the Movement; so was H.P.B. Judge was charged with the delivery of bogus messages from the Masters; so was H.P.B., and by the same prominent associates in the Society. Judge was charged with being a medium and with consequent irresponsibility and delinquency, by those who themselves frequented séances and got their messages from Masters through psychics and sensitives. So was H.P.B. charged. Judge was charged with producing spurious messages in the script of the Mahatmas. So was H.P.B., and by "Occultists" who have given out multitudes of messages as "direct from the Master" which they obtained by word of mouth through mediums. These same "Occultists" said some of Judge's messages were genuine, some mixed, some false. They said the same of H.P.B., thus, in both cases, identifying the Masters with the genuine messages, and in the same breath making Masters accessories to the frauds of H.P.B. and Judge by continuing to send genuine messages through them despite their forgeries and fraudulent messages. If *Masters* would do that, what kind of frauds must those Masters Themselves be? Would They not, at best and at worst, be Adepts of *Black* Magic?

The defense made on behalf of W. Q. Judge was the same defense made on behalf of H.P.B.: the defense of a consistent philosophy and a consistent life. What other defense could be made to those—the great majority—who neither were nor pretended to be Occultists? If their philosophy is not studied, if their life is not examined, if their consistency is not seen because not compared, upon what must the Theosophists rely in reaching their verdict as to the true status of W. Q. Judge and H.P.B. in the Theo-

sophical Movement? They must of necessity rely on the claims and assertions of those who made and repeat the charges against H.P.B. and Judge, and whose teachings vitiate the Theosophy of H.P.B. and Judge.

Have Theosophists examined the teachings and the lives of those whose testimony and whose expositions of Theosophy they have accepted? Have they tested and compared these later-day "Occultists" for consistency in precept and in practice? If not, how are Theosophists of no matter what ilk or persuasion to know for themselves what is true and what is false, who are true and who false, in Theosophical teachings and in the Theosophical life? If Theosophists are to believe and not know, if they are by consequence to rely on the claimed knowledge and authority of others, what becomes of the Movement?

We are all of us the heirs—the *Karmic* inheritors—of the first generation of Theosophists. We are inheritors of their failures as well as their successes, their encumbrances as well as their estate. The confusions are the same now as then. The issues between true and false Occultism, true and false Occultists, are still *sub judice* and must remain as much in dispute as ever until Theosophists at large repair the mischief of the past by locating the *cause* of our joint and several confusions. That cause is our own failure to take the very first step in true Occultism—our failure to acquire a *Theosophical education,* without which that Solidarity, that Brotherhood which all aspire to, must forever remain in the region of inaccessible ideals. One great fact and factor is in our favor as the result of fifty years gone by: The issue is more sharply defined, the available evidence far more complete, than in the earlier generation. Then the issues and the evidences were in the making; now they are made, and the case complete is before the court of last resort—Theosophists themselves. Let Theosophists be themselves true to the motto "There is no religion higher than Truth." Let them *test* each witness, each claimant, each "spirit" with a "message", for his and its consistency or inconsistency in philosophy and fact, in profession and conduct. This is the law, in Occultism no less than in human life, whereby the Truth in all things may be ascertained.

To provide a consistent philosophy for contrast and comparison with the religion and science of the day, to testify to it by the consistency of their own lives, to make the issues and the evidences clear, so that each student might be enabled to verify them for himself—this was and is the Occultism of Masters, of H.P.B., of William Q. Judge.

A DIALOGUE ON SUCCESS

THE *Merchant:* O reverend Sage, wilt come unto mine house and bless it? For then I feel prosperity at home and in the mart would follow ever after.

The Sage: Nay. Better were it that I stay here where I am, where all men may seek my counsel. My obligation is to bless no one man or merchant, but all men the whole world through.

The Merchant: I asked not to be blessed as merchant, for I have prospered mightily. Houses and ships are mine, and far-flung fields; but in my household there are discords and discontents which trouble me. Indeed, of late, they so harass my soul, that it is cause for the last turn of the cycle showing my profits in abatement and other merchants reaping where I have sown.

The Sage: Thou wilt go on to ruin, if thou dost not hold thy mind serene. Canst thou know under what auspices to purchase, with mind divided between the duty of thy business and thy personal hurts or anxieties or fears? Canst thou see clear the problems of thy business when thy mind clears not in the problems of thine own soul?

The Merchant: Ah, but would I could have that success within my household, ever I have had in the mart!

The Sage: And why not so? Success of one and of the other are both alike in principle. Dost know just how thou camest by this success?

The Merchant: Assuredly. The chiefest cause of my success is that I have used justly all who served me equally in justice, nor have I tolerated those of sour face, harsh manner, and fault-finding of their fellows, to stand in my place, as all subordinates do, before the general public which every merchant undertakes to serve.

The Sage: Thou hast named first the human factors in thy business. And wisely thou hast done so. I may then take for granted thou dealest honestly and justly with those who seek thy wares.

The Merchant: But I can not dismiss my wife, nor son, nor mother from the household for those things done I could not in my business tolerate!

The Sage: When thou hast dismissed a subordinate, didst thou do it in wounded pride and anger, or in justice, according to agreements made? In regret for him dismissed, or to impress upon him thine own most high importance, and thy most severe condemnation that he has used the place provided by thee without its due responsibility?

The Merchant: No one hath ever said I was not fair in all my business dealings. But my feelings were not involved, as in the quarrels of mine household!

The Sage: Thou hast said truly. How, then, canst thou be fair at home, save thou first restrain all thy feelings, and have only justice, with wisdom, in their stead?

The Merchant: That I can understand. But couldst thou know the things they do, and what they say—indeed, I could not in shame tell them unto thee!

The Sage: Thou hast no need to do so. But this I know: that when a man hath put all desires for himself away from his heart; when he hath ceased to expect and demand save that is freely given; when he hath ceased suspicions and complaints, as well as refutation of any criticism given of himself: he then comes to know the principles of harmony in his own soul, from which there runs to all an accord and a symphony. Others may not hear; but he has concern only that the right word be spoken by him. Others may not feel in response to the generous love that thrills his own soul; others may not see the signs of one who is free from desire and anger and self-defense; but his clear unfaltering purpose will bless them none the less; his steadfast benevolence, though it chafe the worser part of them, will some day stir their better part, and a better course be taken for that his true life gave assurance of it.

The Merchant: Success like that is difficult and slow to come by, I well perceive, while unsensed failures crowd the doors of life.

The Sage: The Wise think not in terms of high success nor of dire failure. The Wise think not in terms of Time, but of the Soul. It is the Soul engaged in household or in mart—its needs met in one as in the other place. And who shall say just what each Soul needs for its experience? A calm and tranquil mind can meet all needs of others and all experiences, as blessings given and as knowledge gained.

The Merchant: I go to meditate, O Sage, on what thou hast revealed me of myself. In blessing me this day, thou hast blessed many. My gratitude is thine.

THE PLAINS OF SPACE

THE "liberation of the Soul from the body" is the consummation sought by every mystic in all time, for only so can any man receive the final assurance and confirmation of his own immortality.

The time will come when men will look with favor on the method of education which will enable them to realize this most spiritual knowledge. Countless men have endeavored to reach the goal through the practice of religion. Although the embodied Soul loses its hold on spiritual knowledge by the act of incarnation, knowledge does not thereby cease, any more than the sun ceases to shine because a man becomes blind, or because of the diurnal revolution of the earth. The blind man still receives the warmth of the ever-shining sun, and may regain his sight, or those in darkness once more enter the light of day. The religious man's faith in immortality is only a blind belief, but it proceeds none the less from the universal radiance of spiritual knowledge. The embodied Soul, being thus gifted with faith only, the utmost the religious man can attain is to become of the same nature as that ideal of spiritual existence on which his faith is fixed. His spiritual existence is dependent and for that reason cannot endure permanently any more than any other dependent existence. The attrition of hard experience in evil as well as good fortune finally wears away his faith in his god and he becomes a believer in the power of evil rather than in the power of good. This is materialism. His Supreme Being is now power over nature, so that he may compel for himself the ideal status longed for. Out of the disillusionment of religious faith and practice proceeds by natural alternation the soulless embellishment now worshipped by so many as science. If religion is faith without knowledge, science is knowledge without faith. Of the two there are few who would not choose tropical night to polar light. And this in fact is the case, for the lowest and most degraded of men have a religion of some kind in which they seek, and from which they derive consolation in the ebb-tide of life, while the man has not yet been found to speak of the "consolations of science" when he has lost all that to him is dear.

The natural mystic is one who has not lost faith and who has not yet gained knowledge. The alternations of religion and materialism have left him high and dry on the plains of space, tenantless alike of heaven and hell. The keenest enjoyment, the bitterest pain, the anguish of loss and despair, have all been brought to bear on the trembling Soul, which has not yet found light in the darkness, which is helpless as a blind man is. Yet he still *is*, and in that fact, and the recognition of it, he is saved from that lethargy which

is the precursor of the death of the Soul—the loss of all that has been gained in the long pilgrimage of spiritual evolution, with its countless series of birth and life and death in matter. Of all that hath been, naught remains but himself—the Soul. What then has he gained?

The opportunity of spiritual renaissance. He is disembodied, but not yet free. He is dead, but not yet alive. Will he be reborn viable in the world of spiritual existence? Or will he, still hovering o'er the stormy sea of human life, exhausted, bleeding, broken-winged, drop on the swelling waves and disappear within the first great vortex of a new evolution of primordial matter?

It depends on himself, for naught remains but himself. His God is gone. His powers are gone. All that upon which he placed dependence is gone. He is as helpless, as unprotected, as a new-born child. That, indeed, is what he is, and of himself alone he must recognize the fact—and act upon it; not, indeed, as the child does, unconsciously, but consciously: He must inbreathe the air of space, he must cry out, as the child does. Then, and not till then, will he find out for himself that space is not a void, but a higher plane of Life.

At some time the first swimming creatures must have left the sea for land, must have exchanged the oxygen in water for the richer and more intense ozone of the air. That transit could never have been at the tick of some miraculous clock, but a process, a long-drawn series of intermediate existences between water and earth. So with him who dreams of exchanging the physical, psychical and mental existence we call life for the free spaces of the spiritual Life. All that men call real, all that men esteem to be finalities, all that men declare to be the standard of life here and hereafter, and by which they seek to measure the Eternal Verity itself—all these must be themselves weighed in the balance and cast aside by him who would live and move and have his being in the plains of space. For all these are but the atmosphere of matter, the breath of human life. Only he who has already assimilated the merit of manifold existences on the plane of matter, and to whom the sacrifice of the God of Matter is no deprivation, but the privation of mortal existence—only he will ever find within himself the courage to lift up the Voice of the Silence, and in reply hear the voices of the Immortals welcoming him Home from the world of form to the world of the formless.

It is not the grim terrors of dreadful shapes and infernal powers that hurl back the untoward aspirant, the hopeless incurable in the Mysteries, to his cubicle of clay. Nor yet is it, as so many mystics still think, any encasement in mere flesh and matter which withholds the Soul. For many are those who have incarnated bodily

on this earth and who still exist, for all that, as independently as they did before on the plains of Space.

What, then, is the real obstacle, the rampart, whether of religion or science, whether of superstition or materialism, which must be overpassed? Many ask, but few, so few, realize that though it may be told in words it cannot be so realized. Let us essay once more to consider the problem whose solution is the "end of toils" for the weary Traveler—the end, because the transit is complete; the beating wings have pause because they have come to rest; the "mortal has become the Immortal;" the Soul has *realized* its Self-dependence, and therefore its eternal independence of Form and Matter. This is Nirvana—*nir vahana,* existence without a vehicle, for "Life precedes form, and Life shall survive the last atom of form." Evidently, on this reflection, what is before us is not a climb but a leap—a jump into what, from the viewpoint of both religion and science, is a void. It is not that we recognize the passing illusion of space, time and causality. It is that we *depend* on them, that is to say, our whole idea of Life rests upon these three human concepts as a bridge upon its piers. Our unrecognized fundamental conception of Space is that of a formless *emptiness.* Formless it is, but the plenum of Life itself, knowing but Unknowable. Our conception of Time is that of endless silence in an endless blank black Space. Like children the child-Soul fears the silence and fears the dark. And, plumbed to the bottom, causality, our sense of the Source of things, is always of something external to Life, something external to our Self, whether an outside God or an outside Force. Face it, and the mystic may see that our basic ideas of creation, preservation or destruction, depend upon fear—fear of the Unknown. Who depends on fear can never find rest, neither in this world, nor the world which was, and from which we entered into this, nor in any world to come, into which we go from here. Fearlessness, say all the Teachers, is the prime necessity of the Soul which seeks knowledge of the eternal. The Infinite is the friend of the finite, not its enemy. "Self is the friend of Soul," but "Soul is the enemy of Soul," because the Soul fears to trust the Self, the finite fears the Infinite lest the mortal be lost in the Immortal—and this despite the continual admonition, "Give up thy life if thou wouldst live." And what is life to us, if it is not our most cherished illusions of time, space, and causality, upon whose abutments we rear our house of life and enshrine therein our possessions physical and metaphysical?

It is long before we are even able to contemplate from afar off "the boundless fields of the Unknown." We fear the Unknown because in our ignorance (for fear is the child of Spiritual ignorance) the Unknown is nihilism. Who seeks power, does so because he fears and would be armed—not against the Unknown, but

against his fears. Who seeks the consolation of religion, does so because he fears and would be protected by the armed hand of his God. Possessions of any kind, whether of faith or fortune, are the insignia of fear.

How shall this fear be dominated? How shall knowledge of the Unknown be gained? Knowledge does not lie in the instructions given but in the course pursued by the mystic. Of old time and of all time the direction is immediately at hand. How cryptic, chill and barren are the words of the Voice of the Silence to him who would retain his hold of Earth yet gain access to the plains of space.

Yet consider the divine analogy translated into terms of earthly existence. Who would be born a child of earth must give up *all* as the price of entrance into a body here. Once here, he is not dead, but only and very truly one new-born. There is here no nihilism, but Life in form. So, then, who would be born into the plains of space must give up *all* that is here. There is there no Nihilism, but Nirvana—*unconditioned* Life. From the life of Karma to the Life of Nirvana is not a journey in time, in action, in form. Once we dwelt apart from form; then we enveloped all forms, then were enveloped in them. Now we struggle mightily to rid ourselves of the illusions of Matter—form in any guise—while yet holding desperately to the very essence of Form, which we call our religion or our science.

Close but our physical senses, and we are off the plane of earthly forms. Close but our memories and we are off the plane of metaphysical forms. Close but our creative power and we are off the plane of forms altogether. Our imagination brought to rest, the Divine Eye opens of itself, and we are on the plains of Space whence, as in the Eleventh Chapter of the *Gita*, we are Perceiver of the pageant of mortal evolution, the never-ending stream of conditioned existence.

THE DISCIPLINE OF WORK

WHO are those to whom life is a bore? Those who do not work. Who are those from whom complaints as to the hardships of their lot most often come? Those who do not work. Who are those most often at outs with their fellows, those most "sensitive" to slights, those most informative as to their own aches and pains, physical and metaphysical, those most critical of others? One and all their ranks are largely gathered from those who do not work. They may follow many avocations, busy themselves with any number of duties; but when their hearts and minds are really not in these, their Will is not energized and engaged. Nothing above the personal ever issues in the absence of self-forgetting, will-directed, disciplinary manasic action. It might seem a harsh statement that those who do not *work* at something form "useless portion of mankind."

Even among students of Theosophy there are many such. One sees them at lectures, and finds them very critical. To be sure they crowd around the speaker after he has finished, to tell him "just how much the lecture has meant to me;" but when he is not present they comment on him to other students, compare him with other speakers, discuss his language, dress and the way he parts his hair; speaking with assurance as to the exact stage of his spiritual development, as compared with that of others whom they "like" or do not "like." No earnest Theosophic worker but has tried to energize these barnacles on the sides of the Theosophic ship, but to no purpose, for each student has to energize himself. Each has to *work* if he is to advantage himself of the *current of work* which joint endeavors set in motion and sustain, if he is to partake of the stimulus of fellow-workers.

Some students are curiously interested in who and what H.P.B. was—though not in her Mission, in who and what that being is! They speculate about her; they retail incidents they have read or heard from others; they question about the Third and Fourth Volume of the *Secret Doctrine*—"who has them," "where are they," "when will they appear?" If such students *worked,* if they studied and brooded over the accessible writings of H.P.B.—steadily, persistently, will-fully, regardless of what anybody says or has said—they would soon *know* something about her, and in helping others to gain some understanding of the teachings would in time become aware of the present existence of that Great Being—otherwise the whole teaching is a lie! But will they do it? Oh no, it means too much work, self-discipline, sacrifice!

Other students still gossip about Mr. Judge. "The Greatest of the Exiles" laid down his body in 1896, but they are still gossip-

ing about him! Was he "initiated?" Did he pass under malign influences? Did he appoint a "successor?" And so on *ad infinitum*—they don't like his English, they object to his punctuation; one tells this story and another that. If they would read and apply what W.Q.J. wrote—his living, bona-fide message—they would find themselves able to answer their own questions. If they would absorb the teaching he gave, and enter into the spirit and genius of the living fire which flames in its every word, they would come to know the real W.Q.J. Will they do it? No, it means *work*—study, discipline, a *life*. So they continue talking, speculating, criticising, while all the time the days flash by accumulating the regrets that one day they will feel for an opportunity overlooked.

Still other students, not *knowing* anything of themselves, are continually wondering if anybody really knows anything. They have listened to enough lectures and "dipped into" the books enough to realize that there is a promise of knowledge if one pursues a Path. They wonder if anybody has it: "Do you suppose Mr. ——, or Mrs. ——, really knows anything about these things? Or is it all just talk?" If such students would energize themselves, still their own talk and forget their curiosity—replacing these lures of human nature with solid efforts along the well-known lines, they would soon *know* whether any of their fellow-students possessed any knowledge or not; they would have tested for themselves whether the Theosophic life is a reality or a farce. They will never know about the others until they have some basis of discrimination in themselves. Then they will know—and know the shams, too. Will they do it? Some may become weary of counterfeiting, and become genuine; others will seek some other path.

What of other fellow-pilgrims who were treading the way beside you pleasantly, but one day as you looked up to catch their glance and exchange a smile you found were no longer there? They were those who could not forget themselves in the common *work*. It was all in the books they had studied: the difficulties, obstacles, sacrifices, lures and disappointments, the self-abnegation, discipline, firmness—all those presences in the small old Path. Early enthusiasm having evaporated, changes having inevitably arrived in the *entourage*, weariness came on and suspicions arose—suspicions of the good faith of this or that one, gossip listened to concerning others, doubt arising as to knowledge in those quarters where a short time before they themselves had perceived it to be—disillusionment, self-imposed, followed. Strange as it may seem, here is another result of a failure to *work*—differing in degree from the other failures mentioned, but the same in kind. All those difficulties in the Pilgrim's pathway were *in the books*. They had not been transferred to the mind and heart—become realities to be watched for, guarded against, *recognized in themselves*. So desertion be-

came the lesser of two evils—desertion well-veneered by self-righteousness. The pity of it!

Work is the great discipliner; work is the great harmonizer; work is the great destroyer of pettiness, personality and selfishness—work, honest, self-directed, will-ful *work!* To do, to dare, to know and to keep silent—these are the fruits of work. Never to drift, never to become passive, never to relax from the main line of purposive endeavor! To walk oneself up to the firing-line of work, and once there—stay there! This is the *dharma* of the warrior Theosophist.

It can be made a habit, the "natural" thing—a pleasure and a joy—quite as easily as its opposite. How? By patience and by persistence—by work!

MISCHIEVOUS ALLEGORY

In ancient days it was all very well for mystics to write figuratively so as to keep sacred things from the profane. Then symbolism was rife in the air with mysticism, and all the allegories were understood at once by those for whom they were intended. But times have changed. In this materialistic age it is known that the wildest misconceptions exist in the minds of many who are mystically and spiritually inclined. The generality of mystics and their followers are not free from the superstitions and prejudices which have in church and science their counterpart. Therefore in my humble opinion there can be no justification for writing allegorically on mysticism, and, by publication, placing such writings within reach of all. To do so is positively mischievous. If allegorical writings and misleading novels are intended to popularize mysticism by removing existing prejudices, then the writers ought to express their motives. It is an open question whether the benefit resulting from such popularization is not more than counterbalanced by the injury worked to helpless votaries of mysticism, who are misled. And there is less justification for our present allegorical writers than there was for those of Lytton's time. Moreover, in the present quarter of our century, veils are thrown by symbolical or misleading utterances over much that can be safely given out in plain words.—*W.Q.J.*

TRAILS OF DOUBT

IT is conceivable that a being from other spheres—perhaps the conventional Martian—might arrive in the midst of our civilization, skeptical of all our religions, philosophies, and sciences; skeptical, but open-minded to their consideration as avenues to knowledge. In what spirit would such a being approach, for instance, the study of chemistry? There would be two possible attitudes: one to test out the accessible portions of the new system, and by that judge whether or not the rest were good; the other, to proceed step by step with endless skepticism, convinced by force, as it were, at every stage; and unbelieving of everything which lay beyond the range of personal experiment. In course of time, he who followed the latter path would find himself at the end of life, within a small lighted area of personally proven certainties—a lighted area rendering only more opaque the darkness of the unknown beyond; unknown, because the investigator has feared to step outside the narrow circle embraced by the reach of his own arms. To the earth-born practitioner of the science, this attitude would be ludicrously cramped and timid; fruitless likewise. The comparison is hypothetical in form, but eminently practical in bearing, for with regard to the ancient Theosophic Science, the Occidental stands in precisely the position of our visitor from Mars.

Many understand that there is something more in Theosophy than a "new religion"; that it has, in short, a visible and comprehensive relation to the facts of life and of nature; and that it covers, in some of its phases, much of the ground investigated by modern science. Martian-like, they place Theosophy on trial, not at the bar of their own experience—usually of small range—but before that of "modern science" as a whole. They balance its doctrines against the theories of scientists—and forget that more is at stake than *theory*. There is the relative validity of two totally different methods of obtaining knowledge. A hypothesis cannot stand alone. It is the lineal descendent of the method used in elucidating it. Obsessed by the modern scientific method of *analysis* and *separation*, they endeavor to apply it to the teachings of Theosophy, which have but little meaning except in their complete form. A piece-meal Theosophy can no more be considered Theosophy than can a series of disconnected links be regarded as a chain. It is Theosophy as a coherent body of knowledge which has to be tried, and any lesser process is about as judicial as trying the right hand of a thief for larceny. Yet the scientific—rather, pseudo-scientific—method is exactly to dismember the philosophy and test it piece-meal. True, every segment meets the test if time enough be given; but in the very nature of things, if scientific doctrines are to be made the

criterion of the Theosophical, the utmost which can be gained in Knowledge is at best simply the limit of verification attainable by those sciences. All else must remain a pale hypothesis which would move no sensible man to a change of course. What self-centered man ever made himself a martyr for truth and humanity as a result of reading Einstein's equations or the putative genealogy of *Homo Neanderthalensis?*

The metaphysics of Theosophy are infinitely more important than its physics; but these metaphysics are beyond the reach of intellectual proof; and by no possible process can a hopeful aspirant find himself upon a verified spiritual path through material correlation and experiment. He has to test in making, and make in testing, that path for himself, guided only by the transcendental light which shines through the deep embrasures of the half-revealed doctrine.

It is inevitable that those who timorously rely upon the scientific way walk forever on shifting sands. Physical science is wholly experimental, therefore essentially changeable. Making it the test of a doctrine which never changes, one can but find himself bound on an ever-rolling wheel—believing this, rejecting that—believing that, rejecting this by turns; and future cycles will bring no greater certainty. The tendency set up will only react with the environment of every successive reincarnation, and the knowledge attained in each will be but that of the masses, ruled by times and cycles—a knowledge ranging from voodooism to the most refined intellectuality, and back again, with the ebb and flow of the human tide.

Fear of "authority," fear of public opinion, fear of risking belief in something which may be found untrue, instinctive dread of acquiring too positive convictions which may call for self-sacrificing action: such are the *tamasic* snares which bind the feet of men in this path. It is not the path of certainty in the doctrine; it is not the path which leads to action both wise and devoted; it is not the "small old path which leads far away." That path may be approached by this, but the leap from one to the other is not made by any amount of treading on the circle of doubt.

The way of the true student is to test philosophy against philosophy, method against method, with patience and care and obedience to the best ethical light within his own soul; to compare *as systems,* the methods of science, religion, Theosophy. The weights for the balance are all there. It is merely a matter of labor to determine which system tips the beam against the greatest weight of visible fact; and then sooner or later must come the time for the neophyte to "put fortune to the test, to win or lose it all." Risk? Yes, from the standpoint of the timid skeptic, risk of all, indeed; not only risk of believing in a doctrine which may not stand the test of time—so the skeptic thinks—but also risk of standing under the

mocking jeers of vindicated orthodoxies, if the doctrine be wrong; not risk, but certainty, of long periods of misunderstanding, laughter, and contempt, from those orthodoxies whose fallacies have not yet become apparent; risk, if the doctrine be wrong, of staking material happiness and worldly welfare upon a "diseased imagination"; risk, if the doctrine be wrong, of substituting for the solid lures of physical enjoyment, a spiritual future which may prove but an empty hope.

What motive, therefore, can lead men to abandon all the seeming securities of conventional thought, in order to plunge into a subterranean river, upon the off-chance of emerging at some undetermined point in the midst of greener fields under a brighter sun? The continued and eternal reassurances of the Masters of Wisdom, Those who fearlessly took that plunge in ages past, are conducive factors, but not moving causes.

The true cause is the presence of That within, whose hidden knowledge and buried memories forever gravitate towards another state of ideals than that which rules human action; toward a destiny hidden from the masses of mankind. It is useless to speak to those in whom the leaven of the Hidden Self has not yet worked to the surface of diurnal life. To do so is to court laughter as a foolish dreamer and sentimentalist, or a devotee of blind faith, if not worse.

How shall the man of doubtful mind be known from the determined aspirant to knowledge? The doubtful man argues, the determined asks; the doubtful man reads, the determined studies; the doubtful compares theories, the determined compares *facts;* the doubtful man sinks shallow prospect holes in every accessible location, while the determined mines for the hidden ore in a single shaft; the doubtful man talks, endlessly, the determined acts, continuously. The doubtful man seeks the solution of intellectual puzzles, while the determined is intent on the problem of helping others.

FORM AND PRINCIPLE

FORM of any kind implies limitations. The limitations may be self-imposed or imposed from without; the form may be large or small, simple or complex, but form of any kind soever means limitation. A "principle" is a *universal* form, more often called a "state," or condition. Theosophically speaking, a principle is the basis by virtue of which alone any particular form is possible. It follows, then, that every form of every kind—spiritual, intellectual, and physical—originated in a principle of formation, or, in what the Hindus call *Prakriti,* "Matter."

The principle of formation called "Matter" applies metaphysically as well as physically. There are forms mental and spiritual, as there are forms physical. Behind every mind is the principle from which all minds are derived, that principle being called in Theosophical terminology, *Mahat,* Intelligence, Universal Ideation, or simply, Mind in the abstract: it is the principle of Perception.

Now, behind any and all kinds of beings, there is a principle of Being, called Spirit, or the Monad. Just as all forms physical may be reduced to their source in matter, and all minds to their source in the principle of perception, so, all beings may be traced to their source in the principle of being named Spirit.

What is it that gives expression to the principle of formation? What is it that lies behind every physical shape? Intelligence: the principle of perception as embodied in any mind underlies and controls every physical form assumed. What is it that limits the mind of any man or that of any other being? The range of his perception. What limits any being? The range of his choice. Every physical body is limited by its power or range of expression; every mind is limited by its power of impression, by the range of the power of perception; every being is limited by the range of his power of choice.

In principle, then, the whole universe of forms physical may be reduced to a universe of mental or metaphysical forms, called Minds. In principle, all minds may be reduced to a spiritual form called the Being. The whole universe, visible and invisible, past, present, and to come, with all its infinite variety, resolves itself into the three principles of Formation, Perception, Choice, and these three principles are none else than the three periodical forms or manifestations of one and the same eternal Life.

We are Spirit, we are Mind, and we are Matter: that is, we are a partial individualization of these three universal principles, which are, in their turn, but the triune manifestation of one Absolute Life, or Spirit, or Consciousness. Hence, whether we think of Man or of any other being, what is it fundamentally but Life—

Life inseparable, Life beginningless, Life endless? In us, in every atom of our body, in every portion of our mind, in every phase of our consciousness, everywhere and in everything, visible and invisible, there is fundamentally this One Life; there is its universal triune basis of evolution—the basis or principle, Spirit, the basis or principle, Mind, and the basis or principle, Matter: a trinity which is not three separate realities but three phases or aspects of the One Life. It is the continuous interrelations and interactions of these three principles everywhere and in everything which may be synthesized in the single term, Karma; it is from the interactions and interrelations of these three universal principles of all evolution that Individualization of the One Life becomes a possibility,—and that is the perfection of evolution. It is not that these three separate principles work in three separate forms, but that there are three distinct manifestations of the One Life in one and the same form. So that, from this standpoint, physical evolution means the first stage in the individualization of the Supreme or Universal Spirit; intellectual evolution means the summation or consummation of the power of perception; monadic, or Spiritual, means the consummation or perfection of being, in that the individual life is able to control the principle of formation, able to control the principle of perception, able to control the principle of choice. Such a being is called a Mahatma—a Great Soul.

"Mechanical" Theosophy

Our philosophy of life is one grand whole, every part necessary and fitting into every other part. Every one of its doctrines can and must be carried to its ultimate conclusion. Its ethical application must proceed similarly. If it conflict with old opinions those must be cast off. It can never conflict with true morality. But it will with many views touching our dealings with one another. The spirit of Theosophy must be sought for; a sincere application of its principles to life and act should be made. Thus mechanical Theosophy, which inevitably leads—as in may cases it already has —to a negation of brotherhood, will be impossible, and instead there will be a living, actual Theosophy. This will then raise in our hearts the hope that at least a small nucleus of Universal Brotherhood may be formed before we of this generation are all dead.—*W.Q.J.*

ANCIENT LANDMARKS

V

ZOROASTRIAN PSYCHOLOGY

WESTERN scholars may say "the Key to the Avesta is not the Pahlavi but the Vedas"; the Occultist's answer is "aye, but the Key to the Vedas is the Secret Doctrine." The former assert correctly enough that "the Vedas come from the same source as the Avesta"; the students of Occultism ask, "do you know even the a.b.c. of that source?"—thus wrote H.P.B.

Praiseworthy efforts have been made by some Orientalists to study comparatively Sanscrit-Pali and Zend-Pahlavi lore. Serious and important as that philological study is, the student of the esoteric philosophy looks on it as but the forerunner to the more important study of the real import and the true meaning of the fables, legends, myths, symbols of the teachings of Buddhas and Zoroasters alike. Students of Theosophy have to endeavor to arouse genuine and sincere interest in the message of the Ancients, so that the world will demand more than mere word translations of hoary texts and Mss. Presently the cyclic return will show its effects and the western world will have to be satisfied with the tenets of the Soul unfolding philosophy-ethics of the Aryans. Many hundreds of words and expressions, Sanskrit, Zend, Pahlavi, Pali, Pazand, are not understood because philology is divorced from philosophy, words from ideas. The true Theosophist must be ready with the correct comprehension of universal ideas which are the basis of all particular creeds and popular philosophies. If there are dangers lurking in this cycle along the line of the third object of the Theosophical Movement there also exist certain dangers in connection with the second object.

Lack of philosophical knowledge on the part of western philologists and even their eastern pupils and companions have led most of them to confound and confuse teachings which with even a little knowledge of Theosophy and the esoteric doctrines become clear and explicit. While in matters of metaphysics and cosmology one may not see the danger and the pity of this neglect, in matters of psychology and practical ethics the case is otherwise. What a difference it would make, for instance, to the modern educated Parsi, if he could understand and apply the tenets about man's constitution to be found in his Yasna 26 and 55 (54 of Spiegel, which translation is a better rendering than that of Dr. L. H. Mills in the *Sacred Books of the East),* in Farvardin Yasht and in other texts.

We will outline here two schemes of human constitution to be found in the Avesta:

I. An eight-fold being composed of (1) Fravarshi—the triple Atma, the Individual Ray of the Impersonal Deity; (2) Urvan—*the* Soul, the Buddhi and Manas, the Discriminator and Thinker, the dual Powers-Shaktis of Atma-Ishvara or Fravarshi; (3) Bodhas, the faculty of the Urvan whereby he chooses, selects and devises ways and means of his own growth; (4) Tevishes, the Desire-Kama which inclines towards Bodhas or gravitates towards (5) Keherpas, which is Persian Kaleb Aerial form or mould, Linga Sharira; (6) Ushtanas is the Vital-heat or prana; (7) and (8) are Bony structure and the Body, symbolic representatives of the immortal and mortal constituents of the body whose true import the esotericist is familiar with.

II. A five-fold being composed of (1) Ahu—the Self, the Personality in incarnation, the lower-self with its quarternary principles; (2) Daena, Its ever-present and watchful holy insight, its pure and wise spouse who stores away all that is worthy in the myriad experiences of the first, and who alone can enable it to understand the tenets of the True Faith (Din); she forms the link between the first and the higher triad and after the death of the personality appears to it—objectivized form of its own experiences as we see below; (3) Bodhas (4) Urvan (5) Fravarshi are the same as in the first classification.

In another place two different names are used: instead of the third Bodhas, in the above, the word Manah, which is the same as in Sanskrit is given, and for the first Ahu—the Personal Self—the word Asna is inserted. Asna is the aspiring-desiring nature, the primal constituent and the very basis of the Personal Self; by that power it moves upward or downward.

A beautiful as well as instructive picture of after death states is to be found in the following condensed rendition of a Yast fragment:

> Zarathushtra asked Ahura Mazda: Thou Pure Spirit, the unfolder of all that is beneficent, when one of the pure dies where does his soul abide?
>
> Ahura Mazda answered: Zarathushtra, that Soul, engaged in his ideation sings the Ustavaiti Gatha: "Prosperity to him through whom prosperity comes to all" on the first night, and on the second, and on the third; he enjoys the peace which comes to all mortals through his chanting.
>
> At the end of the third night as the dawn rises that Soul wends its way southward, inhaling the fragrance of orchards and the scent of flowering shrubs and he contemplates—"Whence that fragrance, the sweetest ever breathed?"
>
> And he sees, approaching him, a Virgin pure, of fifteen summers, as fair as the fairest thing of earth, handsome, radiant, heroic, stately, of appearance that attracts, of divine lineage, of the ancient seed of the Spirit; and the good soul questions her: "Who art thou, the fairest maid I have ever seen?"
>
> "I am thine own Daena (thine Inner Spirit-Self)," answers the Maid, "thou youth of good thoughts, good words, good deeds, good faith, I am

thyself. Clad in those virtues bright thou appeared to others on earth, as now and here I appear to thee. When some derided the teachings about the Inner Self and prayed to idols, and some shut their door against the poverty-stricken, and some were engaged in destroying growing plants and trees, thou sat singing the Gathas praising the waters of life and the Fire which is the Soul, the Son of Ahura Mazda and made happy the righteous from near and afar. Oh, radiant youth, I was lovely and thou madest me lovelier; I was fair and now I am fairer; I was desirable and thou madest me still more desirable; I used to sit in a forward place and now thou madest me sit in the foremost place; henceforth mortals will worship me for thee having sacrificed long in converse with Ahura Mazda."

Then first through the paradise of good Thought, and then of good Word, and then of good Deed, the Soul found himself, in the Heaven of Light.

And one of the faithful who had arrived there previously asked him, "How didst thou depart the life, O, holy man, from the material world into the spiritual, from the decaying unto this the undecaying one?"

Ahura Mazda interposed, "Ask him not, who has just finished the dreary way, the life of the body." Then the Good Soul and his spirit spouse (Daena) feasted of the food of experience like unto the butter skimmed from the fresh milk of spring.

Then Zarathushtra asked Ahura Mazda: Thou Pure Spirit, the unfolder of all that is beneficent, when one of the impure dies where does his soul abide? Ahura Mazda answered: Zarathushtra, that Soul desiring his desires, wailing dirge of despondency cries—"To what land shall I turn? To whom shall I go?" and this on the first night, and the second and the third and through it all, suffering in his, the suffering he caused to all.

At the end of the third night as the dawn rises that Soul wends its way northward, inhaling the stench of impure corpses and contemplates—"Whence that stench, the worst I ever inhaled?" And he sees a hag approaching, foul, loathsome, gaping, of demoniacal lineage, of the seed of passion; and the unfortunate soul questions her, "Who art thou, O ugly witch?"

"I am thou, thy lower Self," answered the hag, "thou man of evil thoughts, evil words, evil deeds, and evil faith, I am thyself. Clad in hideous vice thou showed thyself to mortals down on earth as I now show myself to thee. Thou derided the teaching about the Inner Self and prayed to idols of greed and passion and pelf, strewing poverty all around, destroyer of beings on their upward way, causing consternation to the good and despair to the righteous. I was not beautiful and thou madest me ugly; I was not fair and thou madest me hideous; I had not a forward seat and now I am fallen backwards. Henceforth mortals will remember me with fear and dishonour."

Then first through the hell of bad thought, and then of bad word, and then of bad deed, the soul plunged himself in the gloom of darkness.

And one of the wicked who had arrived there previously asked him, "How didst thou depart the life, O, wicked man, from the material world into the spiritual, from the decaying unto this the undecaying one?"

Angra Mainyu interposed, "Ask him not, who has just finished the

dreary way, the life of the body." Then the bad soul and his passion spouse feasted on experience like unto the poison and of poisonous stench.

Zoroastrianism is widely known as the religion of fire-worship. Fire, however, is a symbol, certain phases of which only are commonly accepted. It is not grasped that in Zoroastrianism Fire as a symbol-emblem is intended to show the identity of nature between the macrocosm and the microcosm. The variety of fires mentioned; the mode of building up fire (1) in home, (2) in small temples, and (3) in big temples; the custom of never allowing these fires to be extinguished or polluted; and other matters have to be understood as parable-tenets of the science of esoteric psychology.

In numerous places Fire is named the "Son of Ahuramazda," whose Sanskrit equivalent is manasa-putra—the mind-born son of Brahma. The Fire is the reincarnating ego and has two aspects, one stationary, immovable, the other changing and growing. The non-moving is the Divine Ego whose ray is the other. The former sits, the watching spectator, saying "What does he who comes and goes bring to him who is motionless?" But this motionless Fire is "the purifier," "the maker of prosperity," is "strong and immortal" and is named "the warrior." He is also designated "the cook who cooks the day and night meals of mortals," *i.e.,* he is the supplier of experiences in waking and sleeping conditions, as also in life and death. It is further narrated that when a passerby brings him the essence of purity in the shape of Asem, Barsem and Hadhanaepita tree (these are symbolic representations) then the Warrior-Son of Ahuramazda becomes well pleased with that person, and fed as required, that Fire blesses him thus: "May there be increase of cows for thee *(i.e.,* the organisms which yield the milk of sweet and health-giving experiences); may there be increase of heroes for thee (same as above, but note that the former is of the animal kingdom, the latter of the human); may thy mind be master of its vow; may thy soul be master of its vow; may thou live on in the joy of the Soul all the nights of thy life *(i.e.,* in sleep and after-death states)." Such is the blessing given by the Fire-Soul to anyone who brings to him "dry wood" *(i.e.,* deeds free from the moisture of passion), well cleansed with godly intent, well examined by the light of day *(i.e.,* performed from pure motive during day and life, sleep and death being subjective conditions). It is further said that this Fire assists him who feeds him as above described, but fails not to handle those who are inimical to him—which is the doctrine of Karma working from within without.

Though Reincarnation as a doctrine is not clearly and explicitly taught in the fragments now extant, there are numerous passages, such as the above, which clearly indicate that it was well-known.

The doctrine of Fravarshi is of special interest to the student of Theosophy. Every creature, whatever the body may happen to

be, has its spiritual counterpart which is Fravarshi. To begin with, Ahuramazda himself has his Fravarshi and he recommends Zoroaster to invoke his Fravarshi and not himself, *i. e.* the impersonal and true essence of Deity, one with Zoroaster's own atman (or Christos), not the false and personal appearance. The seven Amesha-spentas, all the religious teachers like Zoroaster, all warrior-souls, all evil-doers, animals, plants, minerals, everything has a Fravarshi. The coming into manifestation of these Fravarshis, their evolution and ultimate destiny are all described in Zend, Pahalvi and Persian books. As H. P. B. points out, this doctrine influenced Church-Christianity, and Ferouer is but a corrupted concept-word of the Zend Fravarshi.

The Chinvant Bridge over which the soul passes after death to the state of light or darkness, is significant as the teaching about Anthaskarana; the noose around the neck of the man when he dies, which falls away be he righteous, and drags him into hell if wicked, is the teaching about the Kama-rupic shell of the after-death condition. Numerous powers and faculties of the human consciousness, and the nature of super-physical and spiritual hierarchies, of which man is a compound, are described in metaphorical language. As a clue to the chief symbol of Zoroastrianism H.P.B. gave the following in *Isis Unveiled.*

> Fire, in the ancient philosophy of all times and countries, including our own, has been regarded as a triple principle. As water comprises a visible fluid with invisible gases lurking within, and behind all the spiritual principle of nature, which gives them their dynamic energy, so, in fire, they recognized: 1st. Visible flame; 2nd. Invisible, or astral fire—invisible when inert, but when active producing heat, light, chemical force, and electricity, the molecular powers; 3rd. Spirit. They applied the same rule to each of the elements; and everything evolved from their combinations and correlations, man included, was held by them to be triune.

RESPONSIBILITY OF POWER

EVOLUTION of soul is the ultimate aim of all human activity. The physical and mental activities of mankind are indirect stages in that progress. Whoever becomes a "practical occultist" has stepped over the line dividing the indirect from the direct—the physical from the metaphysical; and where his concern has formerly been with the intricacies of matter and the living of life on the human plane, he is now directly concerned with the mysteries of Soul itself.

From the first there has been a "rush for Adeptship." Men and women by hundreds have thought to attain hidden knowledge and powers by virtue of a short period of "high thinking" and book study, or by the payment of fees to this, that, or the other "spiritual teacher." All such have confused Occultism with religion, and have thought that the illusionary royal roads to salvation, pointed out by the latter, were realities in practical matters of Spirit.

A locomotive driver or a bridge builder has to undergo years of study and discipline, and much tuition under his elders before being entrusted with the physical lives of others. The endurance of a physical body is to the endurance of the soul as a passing day to endless eternity. Material matters are to the metaphysical world as a day's journey upon the earth to the spaces of the starry universe. Whoever holds in his hands even a little of "Occult power" bears upon his shoulders heavier responsibilities than ever dreamed of by emperor or statesman.

Many who would fain be practical Occultists are even helpless to understand the speculative theories of modern science. But for the true Adept there can be no speculation, no guessing, and no uncertainty. He deals with an infinite mystery—the human being—whose roots enmesh the heart of the Universe. An Adept must know how to stand alone under the scorn and misunderstanding of every being within his range of consciousness, if necessary, while there are those desiring Adeptship who can be rendered miserable by mere physical loneliness, mental misunderstanding, or even a falling off in that sweet hypocrisy of admirers which makes up the sustenance of every would-be "leader" or "teacher."

An Adept must be able to stand serene and unshaken, unmoving and unconcerned before an approaching calamity which he knows will wipe out millions of human beings. He must be able to speak the word which will cut to the quick a friend or a loved one, if necessary to turn him from a road of destruction. Yet often would-be "adepts" arise in arms against any plain statement of fact which pricks the sensitive vanity of the multitudes of self-seekers. Most seekers for Occult knowledge are hypersensitive

and cannot endure criticism or correction, yet if their path be successful, at a certain stage, they will come under the tuition of Those who speak unsparing truth and know nothing of subterfuge and indirectness. And they will come while still possessed of natures full of faults and failings removable only by lance and acid.

To become an accepted chela and to receive "practical instructions" means not only to enter upon a complete change of every physical particle and habit of thought, to perish for rebirth into a new and strange world, but it means the self-propelled undertaking of a moral reform no less than that which would change a Judas into a Christ. What then has Adeptship or "Siddhis" to do with the life and constitution of the ordinary seeker for arcane wisdom?

A man fit for Occultism will find his feet well set in that path as he enters upon the stage of this incarnation. Such training and such attainment are a matter of lives and not of a few months or years. Shall all hope of hidden wisdom then be abandoned? No, for there is a vast difference between spiritual wisdom and its practical application in that semi-physical, semi-metaphysical region where Adept powers hold sway; and the latter follows the former. There is an ever-present lien between the human world of matter and the world of Masters. It is a ladder made up of human beings of every grade, from those who just begin to raise their heads above the mass of corruption called modern life, up to the Masters Themselves. Nowhere at any time is that connecting link as full or strong as could be. Its strength throughout is compounded from the unceasing efforts of human beings, ridding themselves of their own faults while trying to help the rest of humanity to better ways of thought. Wherever there is one to be found still faulty, there is also one who has it in his power to become an invaluable link in the work—if it is his will to cast out to a definite degree the common human faults from his own being, and thus raise the average of the race.

Every man having the desire and seeing the need can make himself a Christ-like character, and this without waiting for seven incarnations. The problem centers upon the question whether it is our ambition to help the world become better and happier by becoming better ourselves, even at the cost of personal unhappiness; or whether our vision is enthralled by a self-created spectacle of reward in some far spiritual realm, with possible endowment of romantic power and knowledge.

PRACTICAL COMMON SENSE

AN impression is abroad in the world that altruism, spirituality, and self-sacrifice necessarily go hand in hand with an unworldly impracticability which the nearer approaches imbecility as the heights of self-abnegation are scaled. Now, in a world where every action has its equal and opposite reaction, where everything has a purpose, and where the powers of nature flow freely only through channels well used, there could not be a more erroneous viewpoint.

The true man is he who has all the departments of his being fully developed, under control and working in the proper direction. It is only such a man who is capable of putting spiritual precepts into action, as well as of understanding them. "Spirituality" is an empty word, when applied to an idealism which never flowers into action.

The genesis of the perverted view mentioned is plainly to be discerned in the history of the world's religions—or rather theologies. This because in the major portion of them, the sacrifice of intellect and common sense has been demanded as the price of the soul's salvation. With such a habit of thought, what more natural than to imagine that to become wise in spiritual things is to be a fool in the ways of the world?

But the Theosophist should know better. He should understand that Karma is not a personal deity which will look after one as a reward of good thought and benevolent intentions. He should know that the spiritual universe is not a species of divine milch cow to be soothed into full flow by the utterance of harmonious mantrams. Becoming a Theosophist in name does not entitle any one to a begging bowl and the sustaining reverence of the rest of the world. To be a Theosophist in the true sense means to live for humanity, as self-sacrificing men sometimes live for family, for nation, or for an ideal. And withal, to use everywhere and at all times the same practical common sense and cool discrimination which worldly success demands of its seekers.

There are too many impractical Theosophists; there are too many passive and fatalistic Theosophists, who lay all misfortunes and failures to Karma, forgetting that they themselves are Karma, and that their troubles may be constantly self-created; there are too many Theosophists who seem to feel that ineptitude, awkwardness, and carelessness in practical affairs is a form of distinction and expresses a philosophical detachment from material things. But in truth such an attitude is an unconscious hypocrisy; an apotheosis of the failings which take other men to prison or workhouse, justly unsuspected of any "spiritual" or "occult" distinction.

THEOSOPHY SCHOOL

FEARLESSNESS, sincerity, assiduity in devotion, generosity, self-restraint, piety, and alms-giving, study, mortification, and rectitude; harmlessness, veracity, and freedom from anger, resignation, equanimity, and not speaking of the faults of others, 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.*

Thus the words of the Teacher of 5000 years ago describe the Teacher who left his mortal body thirty years ago today—March 21, 1896—him we call William Q. Judge, whom H.P.B. called her "only friend." "Judge *knows,*" she said. And no one ever "knows" in the sense H.P.B. meant, who does not have those marks of a godlike character. She knew that in Mr. Judge were lacking the presumption, pride, conceit, and hypocrisy which turned many men of worldly fame into her enemies and persecutors; that in his own veracity, purity, and universal compassion, he alone was able to read the mystic marks, indelibly though invisibly to impure souls, imprinted on her own great nature.

Now, there is a strange thing about all these "marks," or virtues, as we call them: the perfection of any one of them implies all the others, and also, there is not one of them the seed of which, or the very bud of which, is not present in ourselves, even as small boys or girls. They were present in the small William Q. Judge, and no more inspiring anecdote is told of him than that which bespeaks the first-named of the virtues—his absolute fearlessness. Not knowing how to swim, the little lad was taunted one day by his playmates on the other bank of a narrow stream. Suddenly, he made up his mind, plunged boldly into the stream, and when he got beyond his depth, simply sank, walked on the bottom, rose again, struggled on, sank and rose, until exhausted, he reached the other shore!

That was the Judge of whom they later said, "He would walk over hot plough-shares to India to do his duty." If there were something of hurt pride and sense of injustice done that moved the lad, it yet evoked in him the will to dare and do, to carry through—even though he might die for it. That is the perfect Fearlessness. Such fearlessness evades not, shirks not any blame for blameworthy actions, shields no wish to appear more worthy than one is, looks for no rewards which are not due, hesitates not to test every act and thought in the light of the Higher Self.

If we would make Mr. Judge an ideal to us just in this—just in Fearlessness, wherever, whenever, and however we may find our

ways to go—thinking of him, and realizing that as he was,—a Fearless Defender of Great Ideals, a Fearless Defender of the Noble in all men of the race, both great and small—so may we become: then, we may not be long in discovering that such as he, who have reached "the other Shore" in very truth, have not really died. They are alive, and working still to help just such as we are, to become what we should be—more patient and understanding fathers, more wise mothers, more thoughtful and more modest sisters, more brave and pure brothers, more generous and unrevengeful friends, and more assiduously dutiful citizens in that Republic of Brotherhood which Mr. Judge and every true Theosophist has ever longed to see and labored to realize.

To truly love such Great Ones is to labor for the Cause they loved. And whosoever labors without self-interest in that Cause loved by William Q. Judge will not long be able to deny him, but come at last to reverence him and know him for what he was and is. He worked for that Future which is our Present, a Present permeated by his influence in this Lodge because one man saw Judge as Judge saw H.P.B. with the light of Great Presences upon him, and the lines of a Great Plan carried steadfastly through every phase of his days and years. Shall we, then, all carry into a glorious Future that Light and that Plan? We could. What was a fearing world has now become a lawless one. It needs our Fearlessness.

Do What You Can

I have been re-reading the life of Buddha, and it fills me with a longing desire to give myself for humanity, to devote myself to a fierce, determined effort to plant myself nearer the altar of sacrifice. As I do not always know just what ought to be done, I must stand on what Master says: "Do what you *can*, if you ever expect to see Them." This being true, and another Adept saying, "Follow the Path They and I show, but do not follow *my* path," why then, all we can do, whether great or small, is to do just what we can, each in his proper place. It is sure that if we have an immense devotion and do our best, the result will be right for Them and us, even though we would have done otherwise had we known more when we were standing on a course of action. A devoted Chela once said: "I do not mind all these efforts at explanation and all this trouble, for I always have found that that which was done in Master's name was right and came out right." What is done in those names is done without thought of self, and motive is the essential test.

—*W. Q. J.*

LODGES OF MAGIC

Between the publication of "Practical Occultism" (reprinted last month) and "Lodges of Magic" which follows this Note, intervened "Occultism Versus the Occult Arts," made public by H.P.B. in *Lucifer* for May, 1888. This latter article was republished in THEOSOPHY for September, 1924. All three articles were reprinted in Volume I of THEOSOPHY, after having been out of print for many years, and therefore unknown to Theosophists of the present generation.

The Law of Cycles, of birth, life, death, appearance and disappearance, gain or loss, governs in the world metaphysical as in the world physical. "A fool and his money are soon parted" applies just as certainly to the heirs of the Occultism of H.P.B. as to the prodigal sons of any other treasure. She could give us Wisdom, but we have to make use of it if it is not to be lost to us. She could not make us wise.

"Lodges of Magic" was published in *Lucifer* for October, 1888. This was on the eve of the fourteenth year of the Theosophical Society, the repetition of the seven year cycle with its spiral progression up or *down*. Seven years earlier the Society had been weighed in the balance, as the *Mahatma Letters* show. Its progress had been a retrogression. Followed the corruption of the "London Lodge"; the "Coulomb Case"; the Society for Psychical Research "exposure" of H.P.B.; the case of Mrs. Cables and Mr. W. T. Brown, dealt with in "The Theosophical Mahatmas"; a host of defections by the lukewarm; an inlet of psychics and sensitives with a dozen and one aberrant "inspired" teachings of Theosophy; an all but open rebellion by Col. Olcott against the "interferences" by H.P.B. with his autocratic control of the Society; a strong, a very strong cabal against H.P.B. by the most prominent members of the Society in India and England, coupled with the renewed fury of outside assaults upon her integrity; finally the desertion and open battle waged against her by Professor Elliott Coues and Mabel Collins. Over against this trend Judge had established *The Path,* H.P.B. had removed to London, the "Blavatsky Lodge" had been formed, *Lucifer* had been founded, the autonomous "American Section" had been created. Like caste men and "untouchables" at a Hindu meeting, the sheep had been separated from the goats in the Theosophical Society. It was the hour of precipitation and a clear line of demarcation existed within the Society. In that hour of life or death for the Theosophical *Movement* was "Lodges of Magic" placed before the members. Olcott, Judge, and H.P.B. were together at London to "fight out the field." The issue was clear: H.P.B. and Judge would hold true to the lines laid, with or without Olcott, Sinnett, Subba Row, or the others. On his way to London Olcott had received in mid-ocean a "precipitated" Letter from the *Mahatma* "K.H.", which told him in unmistakable terms that he had come to the parting of the ways. If he was to be true to Them he must be true to H.P.B., Their *"direct Agent"*.

H.P.B. told Olcott that his "Theosophical Society" was a *"sham"*, a *"dead failure"* from Masters' point of view and hers: she was going to start a *new Movement* with or without him and his Society. Olcott yielded; the new work was undertaken *within* instead of *outside* the Theosophical Society. It was called "The Esoteric Section," but absolutely independent of the

Society, dependent solely on H.P.B. and Judge, who had suggested it, and who was to have full charge of it in America. *Lucifer,* in the same number which contained "Lodges of Magic", contained also the announcement of the "Esoteric Section", and a long extract from the *Mahatma's* Letter to Olcott.

The day was saved, a new lease of life for *another seven years* made possible for the Theosophical Society—lease that terminated finally in 1895—and a new era of work began exoterically. Esoterically, H.P.B. no more minced matters than she had with Olcott: the *Preliminary Memorandum* to the pledged members of the new-formed "Esoteric Section" told them in unvarnished terms of the corruption of the Theosophical Society and that the *future of the Movement* depended on their fidelity to their pledges.

What H.P.B. has to say, in such circumstances as outlined, has crucial significance for all those who think they can carry water on both shoulders, can accept in part and in part reject her Mission and her Message, can accept her and reject Judge, can accept MASTERS and reject Those for whom those MASTERS vouched—for as MASTERS vouched for H.P.B. as Their "direct agent", so H.P.B. vouched for Judge. Teachers or Teachings, "no man can serve two MASTERS." "Lodges of Magic" makes this clear—and makes clear the question of "Messages from the Masters." Which will Theosophists elect, the Theosophy and Occultism of H.P.B. and Judge, or that of those who belied and belie both?

"When fiction rises pleasing to the eye,
Men will believe, because they love the lie;
But Truth herself, if clouded with a frown,
Must have some solemn proofs to pass her down."
—CHURCHILL.

ONE of the most esteemed of our friends in occult research, propounds the question of the formation of "working Lodges" of the Theosophical Society, for the development of adeptship. If the practical impossibility of forcing this process has been shown once, in the course of the theosophical movement, it has scores of times. It is hard to check one's natural impatience to tear aside the veil of the Temple. To gain the divine knowledge, like the prize in a classical tripos, by a system of coaching and cramming, is the ideal of the average beginner in occult study. The refusal of the originators of the Theosophical Society to encourage such false hopes, has led to the formation of bogus Brotherhoods of *Luxor* (and Armley Jail?) as speculations on human credulity. How enticing the bait for gudgeons in the following specimen prospectus, which a few years ago caught some of our most earnest friends and Theosophists.

"Students of the Occult Science, searchers after truth, and The-
"osophists who may have been disappointed in their expectations of
"Sublime Wisdom being freely dispensed by HINDU MAHATMAS,
"are cordially invited to send in their names to . . ., when, if found
"suitable, they can be admitted, after a short probationary term, as

"Members of an Occult Brotherhood, who do not boast of their "knowledge or attainments, but teach freely" (at £1 to £5 *per* letter?), "and without reserve (the nastiest portions of P. B. Randolph's "Eulis"), "all they find worthy "to receive" (read: teachings on a commercial basis; the cash going to the teachers, and the extracts from Randolph and other "love-philter" sellers to the pupils!)*

If rumour be true, some of the English rural districts, especially Yorkshire, are over-run with fraudulent astrologers and fortune-tellers, who pretend to be Theosophists, the better to swindle a higher class of credulous patrons than their legitimate prey, the servant-maid and callow youth. If the "lodges of magic," suggested in the following letter to the Editors of this Magazine, were founded, without having taken the greatest precautions to admit only the best candidates to membership, we should see these vile exploitations of sacred names and things increased an hundredfold. And in this connection, and before giving place to our friend's letter, the senior Editor of LUCIFER begs to inform her friends that she has never had the remotest connection with the so-called "H (ermetic) B (rotherhood) of L (uxor)," and that all representations to the contrary are false and dishonest. There is a secret body—whose diploma, or Certificate of Membership, is held by Colonel Olcott alone among modern men of white blood—to which that name was given by the author of "Isis Unveiled" for convenience of designation,† but which is known among initiates by quite another one, just as the personage known to the public under the pseudonym of "Koot Hoomi," is called by a totally different name among his acquaintance. What the real name of that society is, it would puzzle the "Eulian" phallicists of the "H. B. of L." to tell. The real names of Master Adepts and Occult Schools are never, *under any circumstances,* revealed to the profane; and the

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*Documents on view at LUCIFER Office, viz., Secret Mss. written in the handwriting of————(name suppressed for past considerations), "Provincial Grand Master of the Northern Section." One of these documents bears the heading, "A brief Key to the Eulian Mysteries," *i.e. Tantric* black magic on a phallic basis. No; the members of *this* Occult Brotherhood "do not boast of their knowledge." Very sensible on their part: least said soonest mended.

†In "Isis Unveiled," vol. ii. p. 308. It may be added that the "Brotherhood of Luxor," mentioned by Kenneth Mackenzie *(vide* his *Royal Masonic Cyclopædia)* as having its seat in America, had, after all, nothing to do with the Brotherhood mentioned by, and known to us, as was ascertained after the publication of "Isis" from a letter written by this late Masonic author to a friend in New York. The Brotherhood Mackenzie knew of was simply a Masonic Society on a rather more secret basis, and, as he stated in the letter, he had *heard of, but knew nothing of our* Brotherhood, which, having had a branch at Luxor (Egypt), was thus purposely referred to by us under this name alone. This led some schemers to infer that there was a regular Lodge of Adepts of that name, and to assure some credulous friends and Theosophists that the "H. B. of L." was either identical or a branch of the same, supposed to be near Lahore!! —which was the most flagrant untruth.

names of the personages who have been talked about in connection with modern Theosophy, are in the possession only of the two chief founders of the Theosophical Society. And now, having said so much by way of preface, let us pass on to our correspondent's letter. He writes:

"A friend of mine, a natural mystic, had intended to form, with others, "a Branch T. S. in his town. Surprised at his delay, I wrote to ask the "reason. His reply was that he had heard that the T. S. only met and "talked, and did nothing practical. I always did think the T. S. ought to "have Lodges in which something practical should be done. Cagliostro "understood well this craving of humans for something before their eyes, "when he instituted the Egyptian Rite, and put it in practice in various "Freemason lodges. There are many readers of LUCIFER in ———shire. "Perhaps in it there might be a suggestion for students to form such lodges "for themselves, and to try, by their united wills, to develop certain powers "in one of the number, and then through the whole of them in succession. "I feel sure numbers would enter such lodges, and create a great interest for "Theosophy." "A."

In the above note of our venerable and learned friend is the echo of the voices of ninety-nine hundredths of the members of the Theosophical Society: one-hundredth only have the correct idea of the function and scope of our Branches. The glaring mistake generally made is in the conception of adeptship and the path thereunto. Of all thinkable undertakings that of trying for adeptship is the most difficult. Instead of being obtainable within a few years or one lifetime, it exacts the unremittent struggles of a series of lives, save in cases so rare as to be hardly worth regarding as exceptions to the general rule. The records certainly show that a number of the most revered Indian adepts became so despite their births in the lowest, and seemingly most unlikely, castes. Yet it is well understood that they had been progressing in the upward direction throughout many previous incarnations, and, when they took birth for the last time, there was left but the merest trifle of spiritual evolution to be accomplished, before they became great living adepts. Of course, no one can say that one or all of the possible members of our friend A.'s ideal Cagliostrian lodge might not also be ready for adeptship, but the chance is not good enough to speculate upon: Western civilization seems to develop fighters rather than philosophers, military butchers rather than Buddhas. The plan "A." proposes would be far more likely to end in mediumship than adeptship. Two to one there would not be a member of the lodge who was chaste from boyhood and altogether untainted by the use of intoxicants. This is to say nothing of the candidates' freedom from the polluting effects of the evil influences of the average social environment. Among the indispensable pre-requisites for psychic development, noted in the mystical Manuals of all Eastern religious

systems, are a pure place, pure diet, pure companionship, and a pure mind. Could "A." guarantee these? It is certainly desirable that there should be some school of instruction for members of our Society; and had the purely exoteric work and duties of the Founders been less absorbing, probably one such would have been established long ago. Yet not for practical instruction, on the plan of Cagliostro, which, by-the-bye, brought direful suffering upon his head, and has left no marked traces behind to encourage a repetition in our days. "When the pupil is ready, the teacher will be found waiting," says an Eastern maxim. The Masters do not have to hunt up recruits in special ————shire lodges, nor drill them through mystical non-commissioned officers: time and space are no barriers between them and the aspirant; where thought can pass they can come. Why did an old and learned Kabalist like "A." forget this fact? And let him also remember that the potential adept may exist in the Whitechapels and the Five Points of Europe and America, as well as in the cleaner and more "cultured" quarters; that some poor ragged wretch, begging a crust, may be "whiter-souled" and more attractive to the adept than the average bishop in his robe, or a cultured citizen in his costly dress. For the extension of the theosophical movement, a useful channel for the irrigation of the dry fields of contemporary thought with the water of life, Branches are needed everywhere; not mere groups of passive sympathisers, such as the slumbering army of church-goers, whose eyes are shut while the "devil" sweeps the field; no, not such. Active, wide-awake, earnest, unselfish Branches are needed, whose members shall not be constantly unmasking their selfishness by asking, "What will it profit us to join the Theosophical Society, and how much will it harm us?" but be putting to themselves the question, "Can we not do substantial good to mankind by working in this good cause with all our hearts, our minds, and our strength?" If "A." would only bring his ————shire friends, who pretend to occult leanings, to view the question from this side, he would be doing them a real kindness. The Society can get on without them, but they cannot afford to let it do so.

Is it profitable, moreover, to discuss the question of a Lodge receiving even theoretical instruction, until we can be sure that all the members will accept the teachings as coming from the alleged source? Occult truth cannot be absorbed by a mind that is filled with preconception, prejudice, or suspicion. It is something to be perceived by the intuition rather than by the reason; being by nature spiritual, not material. Some are so constituted as to be incapable of acquiring knowledge by the exercise of the spiritual faculty; *e.g.* the great majority of physicists. Such are slow, if not wholly incapable of grasping the ultimate truths behind the phenomena of existence. There are many such in the Society; and the body of the

discontented are recruited from their ranks. Such persons readily persuade themselves that later teachings, received from exactly the same source as earlier ones, are either false or have been tampered with by chelas, or even third parties. Suspicion and inharmony are the natural result, the psychic atmosphere, so to say, is thrown into confusion, and the reaction, even upon the stauncher students, is very harmful. Sometimes vanity blinds what was at first strong intuition, the mind is effectually closed against the admission of new truth, and the aspiring student is thrown back to the point where he began. Having jumped at some particular conclusion of his own without full study of the subject, and before the teaching had been fully expounded, his tendency, when proved wrong, is to listen only to the voice of his self-adulation, and cling to his views, whether right or wrong. The Lord Buddha particularly warned his hearers against forming beliefs upon tradition or authority, and before having thoroughly inquired into the subject.

An instance. We have been asked by a correspondent why he should not "be free to suspect some of the so-called 'precipitated' letters as being forgeries," giving as his reason for it that while some of them bear the stamp of (to him) undeniable genuineness, others seem from their contents and style, to be imitations. This is equivalent to saying that he has such an unerring spiritual insight as to be able to detect the false from the true, though he has never met a Master, nor been given any key by which to test his alleged communications. The inevitable consequence of applying his untrained judgment in such cases, would be to make him as likely as not to declare false what was genuine, and genuine what was false. Thus what *criterion* has any one to decide between one "precipitated" letter, or another such letter? Who except their authors, or those whom they employ as their *amanuenses* (the *chelas* and disciples), can tell? For it is hardly one out of a hundred "occult" letters that is ever written by the hand of the Master, in whose name and on whose behalf they are sent, as the Masters have neither need nor leisure to write them; and that when a Master says, "*I* wrote that letter," it means only that every word in it was dictated by him and impressed under his direct supervision. Generally they make their chela, whether near or far away, write (or precipitate) them, by impressing upon his mind the ideas they wish expressed, and if necessary aiding him in the picture-printing process of precipitation. It depends entirely upon the *chela's* state of development, how accurately the ideas may be transmitted and the writing-model imitated. Thus the *non-adept* recipient is left in the dilemma of uncertainty, whether, if one letter is false, all may not be; for, as far as intrinsic evidence goes, all come from the same source, and all are brought by the same mysterious means. But there is another, and a far worse condition implied. For all that the recipient of "occult"

letters can possibly know, and on the simple grounds of probability and common honesty, the unseen correspondent who would tolerate one *single fraudulent line in his name,* would wink at an unlimited repetition of the deception. And this leads directly to the following. All the so-called *occult* letters being supported by identical proofs, *they have all to stand or fall together.* If one is to be doubted, then all have, and the series of letters in the "Occult World," "Esoteric Buddhism," etc., etc., may be, and there is no reason why they should not be in such a case—*frauds,* "clever impostures," and "forgeries," such as the ingenuous though stupid agent of the "S. P. R." has made them out to be, in order to raise in the public estimation the "scientific" acumen and standard of his "Principals."

Hence, not a step in advance would be made by a group of students given over to such an unimpressible state of mind, and without any guide *from the occult side* to open their eyes to the esoteric pitfalls. And where are such guides, so far, in our Society? "They be blind leaders of the blind," both falling into the ditch of vanity and self-sufficiency. The whole difficulty springs from the common tendency to draw conclusions from insufficient premises, and play the oracle before ridding oneself of that most stupefying of all psychic anæsthetics—IGNORANCE.

THEOSOPHICAL SINCERITY

No true Theosophist, in fact, would consent to become the fetish of a fashionable doctrine, any more than he would make himself the slave of a decaying dead-letter system, the spirit from which has disappeared forever. Neither would he pander to anyone or anything, and therefore would always decline to show belief in that in which he does not, nor can he believe, which is lying to his own soul. Therefore there, where others see "the beauty and graces of modern culture," the Theosophist sees only moral ugliness and the somersaults of the clowns of the so-called cultured centres. For him nothing applies better to modern fashionable society than Sydney Smith's description of Popish ritualism: "Posture and imposture, flections and genuflections, bowing to the right, curtsying to the left, and an immense amount of male (and especially female) millinery." There may be, no doubt, for some worldly minds, a great charm in modern civilization; but for the Theosophist all its bounties can hardly repay for the evils it has brought on the world.—*H.P.B.*

THEOSOPHICAL CLASSICS

"ALL perishes, Art alone endures." The representative objects in Art, Literature and Music are those which stand all tests and whose appeal is to that within us which responds to the touch of Genius. The response of our finite senses to that appeal is an attempt to translate, into terms we may to some extent understand, the message of the Higher Self to the Lower.

"The infinite cannot be sensed by the finite." Useless it is to strain the physical ear to catch something beyond the range used by mere sound. We may hear the sound, as of the singing tones of a violin, which sound is to us a mere melody, not reaching beyond our illusory senses. If the melody is produced by an artist, inspired by genius, something of the qualities of his true self is reflected in the objective tones and we are conscious of our sympathetic relation to that which gives to his music its meaning. Whether the player reproduces his own composition or that of another the true message will identify itself.

The same music, adapted to other uses, loses its message and its vitality. As an instance, we have heard Massenet's "Elegie" played as a fox-trot with the usual brazen cacophonics. The melody may still be identified but that which made it the "Elegie" is gone.

So with literature, and, by analogy, the literature of Theosophy. The Message of the Masters, transmitted by artists whom they have trained or inspired, will always have its appeal to those who will lift themselves up to receive it. Theosophical Classics will always identify themselves to those having the discriminating taste, whether natural or cultivated. Reduced to vulgar or "practical" uses, writings such as those of H. P. Blavatsky and William Q. Judge may still be recognized by their wording, but that which made them the Message of the Masters is no longer in them. Who among students has not seen the writings of H.P.B. quoted to give a spurious authority to inferior works, or her productions plagiarized and parodied for sectarian purposes?

Students who have learned to discriminate between theosophical classics and "jazz-theosophy" will never find themselves tempted by the temporary appeal of the latter, and others will find the true teachings existing, as always, when the proper contact is made. From that point we progress in proportion as we enter into sympathetic relation to that which gives to the teachings their authority.

INFLUENCING THE "LIVES"*

Question—Is it possible that our lower nature is composed of groups of elementary beings (sub-human) which under the higher tutelage can be welded into a force for good, rather than a something evil that has to be cast off? If so, ought not the Higher Ego to be considered a trainer and teacher of the Lower Manas rather than as a foe, even as a parent restrains his children from wrongdoing, and would not this view make the conflict between the animal and spiritual nature easier to most people?

Answer—The editor is right in saying the lower nature cannot be cast off, but must be subjugated. We might as well say we can annihilate universal mind as to say we can "cast off" anything that is a part of nature and going to make us what we are. The lower nature must be discovered in all its ramifications and carefully subdued, as thus it is transformed and not cast off. But I cannot agree with him in respect to "sub-human elementals" composing us and which he calls "fanciful." They are not fanciful, even though the questioner views them in the wrong light and the editor in no light at all. If there is any point strongly made in occultism it is that we are a compound of lives, that every part of us is so made, and hence it follows that our lower nature is made of these lives. There is no vacuum in the universe void of a life. But while this is so, these lives, in so far as they go to make up man, are not to be considered as separate beings from himself whom he can "educate," as inferred in the question, from a position as man which is apart from them. They exist in him, and as he lives and thinks so he impresses on them his thoughts and acts, and as they are leaving him every moment of time it follows that a stream of these lives of many grades and sorts is continually being projected from him into space and forming his own karma. For they are unintelligent and only act in their own way, just as water acts when it runs down hill. If we regard them as beings that we are educating we will fall into superstition, but if, on the other hand, we say they do not exist and have no place in us, as the editor infers, we will never come to right knowledge of the universe as it is.

They are matter, in fact, and a certain quantity of it comes into the charge, so to say, of every man, and every one is therefore responsible for the impressions he gives to the atoms that make him up, and if he does not live aright he will have to suffer the consequences sooner or later. For these very elementals are the means whereby karma operates, for without them—considering atoms as points of sensitiveness—there would be a break and no way

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**The Theosophical Forum*, April, 1892.

for karma to have effect. If they do not exist, then there is no way to make the connection between matter and mind and thought and circumstance.

The conflict between the higher and the lower can be made easy only by the old rule "to look on all parts of the universe as containing spiritual beings, the same in kind and only differing from each other in degree."—*W.Q.J.*

Occultism: White and Black

Occultism is colorless, and only when used by man for the one side or the other is it good or bad. Bad Occultism, or that which is used for selfish ends, is not false, for it is the same as that which is for good ends. Nature is two-sided, negative and positive, good and bad, light and dark, hot and cold, spirit and matter. The Black magician is as powerful in the matter of phenomena as the White, but in the end all the trend of Nature will go to destroy the black and save the white. But what you should understand is that the false man and the true can both be occultists. The words of the Christian teacher Jesus will give the rule for judgment: "By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles?" Occultism is the general, all-inclusive term, the differentiating terms are White and Black; the same forces are used by both, and similar laws, for there are no special laws in this universe for any special set of workers in Nature's secrets. But the path of the untruthful and the wicked, while seemingly easy at first, is hard at last, for the black workers are the friends of no one, they are each against the other as soon as interest demands, and that may be anytime. It is said that final annihilation of the personal soul awaits those who deal in the destructive side of Nature's hall of experience.—*W.Q.J.*

ON THE LOOKOUT

THE GREAT COSMIC PARADOX

In 1888 H. P. Blavatsky wrote as follows:

> . . . Science finds itself absolutely compelled to accept the "hypothetical" Ether and to try to explain it on the materialistic grounds of atomo-mechanical laws. This attempt has led directly to the most fatal discrepancies and radical inconsistencies between the assumed nature of Ether and its physical actions. A second proof is found in the many contradictory statements about the atom—the most metaphysical object in creation. *(Secret Doctrine,* I, 485.)
>
> Official Science ***knows nothing to this day of the constitution of ether.*** . . . It is MATTER on quite another plane of perception and being, and it can neither be analyzed by scientific apparatus, appreciated, nor even conceived by "scientific imagination," unless the possessors thereof study the Occult Sciences. *(S.D.,* I, 487.)
>
> They call Gravity a law, a *cause* in itself. We call the forces acting under that name *effects,* and very secondary effects, too. One day it will be found that the scientific hypothesis does not answer after all; and then it will follow the corpuscular theory of light and be consigned to rest for many scientific *aeons* in the archives of all exploded speculations. *(S.D.,* I, 490.)

These have proven to be prophecies as well as statements of fact. The contradictions pointed out remained unnoticed for decades, perhaps due to the common delusion that to name a thing is to explain it. The rise of the less materialistic science of the 20th century brought a wider vision, within whose purview the craggy reefs of the paradoxes became visible, as they emerged from the receding sea of narrow-minded materialism. This clearer perception formed the inducement for Einstein's entry upon his work, and at the same time made possible the general and favorable hearing for his theories.

The difference between Einstein and the classic theory of gravitation is fairly simple. The classic theory held that space—by which one really means the geometrical relationships between the things contained in space—was precisely what it seemed to the eye; that the power of gravitation, which held together planetary bodies, was transmitted through some medium—invisible, paradoxical in nature, undiscovered, but an intellectual necessity—to which was given the name of "ether." Einstein, making certain assumptions, building up a mathematical theory thereupon, and applying it to visible phenomena, stated that space is not what it seems, but is instead a psychological phenomenon; that ether, as such, is not the agent of gravitation, but that the presence of a body in space warps it in a curvature of the unknown fourth dimension. The apparent gravitational effect of a body in space is due to the fact that other bodies passing near it are compelled to follow the easiest path through space, which in that case, is the curved one.

THE LINE OF LEAST RESISTANCE

Cosmological science seized upon Einstein's theory with eagerness—almost unquestioningly. It is only recently that any substantial opposition has emerged. Regardless of whether or not the Einstein theory is closer to truth than the classical, though it probably is so as it brings closer a metaphysical conception of the Cosmos, what has apparently gone almost unnoticed is the fact that "space", which is capable of being "warped", is only the old enigma of a self-contradictory ether under a new guise. But it is true that Einstein's ideas about "time" find much support in the *Secret Doctrine,* while the following has a bearing upon his space concept:

> Locke's idea that "pure Space is capable of neither resistance nor Motion"—is incorrect. Space is neither a "limitless void," nor a "conditioned fulness," but both. . . . *(S.D.,* I, 8. Proem.)

Of late Prof. Miller has discovered some facts contradicting the Einstein theory; while Dr. W. S. Adams, Prof. A. A. Michelson, and Dr. Chas. E. St. John of the Mt. Wilson Observatory, support him.

SEE AGAINST EINSTEIN

Among the few scientific men of importance who have risen in open opposition to the theory is Capt. T. J. J. See, Government Astronomer at the Mare Island Navy Yard, who claims to have made many experiments confirming the old classic theory, which he elaborates somewhat by adding "ether waves" as a proximate cause of gravitation. Capt. See's presentation is also one of the best possible presentations of the hopeless contradictions in it. According to him, the ether has the following characteristics:

It is 47 billion times less dense than hydrogen—the lightest known gas.

It is 689,321,600,000 times more elastic than air in proportion to its density.

For the rest we prefer to quote the eminent astronomer direct:

> Exact calculation shows that if we had five trillion cables of steel, each a foot in diameter, and the steel capable of lifting 30 tons to the square inch of the cross-section, this whole giant forest of steel cables would be stretched to the breaking point to hold the moon in its orbit about the earth. To hold the earth in its orbit about the sun would require an 11-inch cable of such steel on each square foot of hemispherical cross-section of our globe, which practically would cover the earth's surface with such a forest of steel cables, each stretched to the limit of its tensile strength. *(The Washington Post,* October 3, 1925.)

Now if any human being can conceive of a substance of such incredible elasticity and lightness, which is at the same time able to exert a power on the surface of the earth equivalent to the limiting stress of an eleven-inch cable of steel attached to every square foot of it, we will concede the possibility of practically any miracle. Capt.

See's idea is that "there is so much ether that its weight and its waves serve to hold in space the countless suns and planets throughout the Universe." But, unfortunately, his idea of gravitational action produced by wave motion is several degrees more incomprehensible than Einstein's theory itself.

THE GREAT DIFFICULTY

What does not yet seem to have been glimpsed by science is the fact that these problems are insoluble by physical means, or by thought directed along materialistic lines. The "Space-Force-Matter" conception of the Universe is inherently paradoxical and contradictory, whether under the aegis of Einstein or of See, for the simple reason that it is a psychological fiction under whatever guise.

> The expansion "from within without" of the Mother, called elsewhere the "Waters of Space," "Universal Matrix," etc., does not allude to an expansion from a small center or focus, but, without reference to size or limitation or area, means the development of limitless subjectivity into as limitless objectivity. . . . It implies that this expansion, not being an increase in size—for infinite extension admits of no enlargement—was a change of condition. *(S.D.,* I, 62-63.)
>
> In this "Infinity" of the full Initiate there is neither height, breadth nor thickness, but all is fathomless profundity, reaching down from the physical to the "para-para-metaphysical." In using the word "down," essential depth—"nowhere and everywhere"—is meant, not depth of physical matter. *(S.D.,* I, 131.)
>
> It (gravity) is attraction and repulsion, but not as understood by modern physics and according to the law of gravity; but in harmony with *the laws of Manvantaric motion*. . . . These laws are immutable; but the motion of all the bodies . . . is regulated by the *Movers,* the Intelligences within the Cosmic Soul. *(S.D.,* I, 529-30.)
>
> To conclude on the question of gravity. How can Science presume to know anything certain of it? How can it maintain its position and its hypotheses against those of the Occultists, who see in gravity only sympathy and antipathy, or attraction and repulsion, caused by physical polarity on our terrestrial plane, and by spiritual causes outside of its influence? *(S.D.,* I, 513.)

CORPUSCULAR OR UNDULATORY THEORY

The Einstein theory, interlocking as it does with practically all of physics, has been the cause of the revision of the old ideas of light and other motions of the supposed "luminiferous ether." We learn from *Science,* May 8, 1925, that Prof. A. H. Compton is against the prevailing undulatory theory of light, and thinks it will be necessary to revive the corpuscular in some form or other. Prof. Compton is not alone in his misgivings; in fact, the whole "Quantum theory" leans rather towards the corpuscular idea than towards that of wave motion. Some scientists, in fact, admit that in the very nature of things, they are forced to use both theories.

Undulatory or corpuscular theory—it is all one. *(S.D.,* I, 528.)

Science only errs in believing that, because it has detected in vibratory waves the *proximate* cause of phenomena, it has, therefore, revealed ALL that lies beyond the threshold of Sense . . . those etheric tremors, are not, as asserted by Science, set up by the vibrations of the molecules of *known* bodies. . . . Light and heat are the ghost or shadow of matter in motion. *(S.D.,* I, 515.)

For the physical light is but the reflection of metaphysical light.

But the question is, *whether the latter* (the undulatory theory) *is so firmly established as not to be liable to be dethroned as was its predecessor?* *(S. D.,* I, 579.)

Light, in one sense, is certainly as material as electricity itself is. *(S.D.,* I, 580.)

. . . 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). *(S.D.,* I, 587.)

Not that we would deny the ether—or any of the *many* ethers—for:

ETHER is the Astral Light . . . COSMIC SUBSTANCE, Matter. *(S.D.,* I, 326.)

The septenary gradation, and the innumerable subdivisions and differences, made by the ancients between the powers of *Ether* collectively, from its outward fringe of effects, with which our Science is so familiar, up to the "Imponderable Substance," once admitted as the "Ether of Space," now about to be rejected, has been ever a vexing riddle for every branch of knowledge. *(S.D.,* I, 331.)

It is a strange narrowness which is unable to conceive the necessity of a series of super-physical substances, to any of which the word "ether," as used in modern science, might apply.

ENERGY AND MATTER

The problems of gravitation, time, and space, are closely interlinked with the relationship between matter and energy. Thoughtful Theosophists should very carefully study "The Inertia of Energy," by Dr. Paul R. Heyl, in the *Scientific Monthly,* October, 1925, from which we quote:

The eighteenth century, like all its predecessors, was materialistic in its attitude toward natural phenomena. The modern concept of energy was not recognized; forces of all kinds were regarded as properties of matter, just as gravitational force was regarded until Einstein declared it to be not a material property at all, but a space property. By the introduction of the concept of energy and its elevation to a rank coequal with matter the nineteenth century made a notable departure from this traditional materialism. At the close of the century the two concepts, matter and energy, divided the province of physical science equally between them. . . .

This state of mind was rudely disturbed when Einstein announced that henceforth the tail was to wag the dog; that matter must be regarded merely as another aspect of that protean concept, energy; that there was a definite numerical equivalent relation between them. Just as 4.2×10^7 ergs of

energy equal one calory of heat, so one gram of matter may disappear as such, giving rise to 9 x 10^{20} ergs of energy.

But how can matter disappear? What then becomes of the law of conservation of matter, established over a century ago by Lavoisier, and long regarded as a great and permanent contribution to science? And how can energy appear without a corresponding disappearance of energy elsewhere? What of the law of conservation of energy, which has, since its foundation, enjoyed an esteem equal to that accorded the law of conservation of matter?

The doctrine of inertia of energy declares unflinchingly that both laws are wrong; that matter may actually disappear as such and energy in equivalent quantity appear in its stead. In place of the two former laws we have one broader principle—the conservation of matter—energy.

MATTER, GRAVITY, SPACE

After going into more details and explaining why this fact so long remained undiscovered, Dr. Heyl further says:

So it appears that our sun and all the other stars in the heavens are slowly dissolving into light. . . .

Perhaps the only distinction to be drawn between eighteenth and twentieth century ideas regarding the decay of the sun's mass is that the eighteenth century idea was thoroughly materialistic, while that of the twentieth century is just the opposite.

Incidentally, we find in his comments a significant admission: that Einstein's theory calls for gravitational action in contact—essentially a *Secret Doctrine* teaching—as opposed to *actio in distans*.

Einstein's theory of gravitation stands apart from all other attempts to explain this mystifying phenomenon in that he begins by denying that there is any force of attraction between two gravitating bodies. His strategy is excellent; having denied the existence of such a force he does not have to set up machinery to account for it. He replaces action at a distance by action in contact, of a transcendental nature, perhaps, but one of which a fair analogy can be given. It is like the deflection of a moving object by a surface of constraint.

But "action in contact of a transcendental nature" is exactly expressed by the *Secret Doctrine*, which says:

Space is the real world, while our world is an artificial one. It is the One Unity throughout its infinitude; in its bottomless depths as on its illusive surface; a surface studded with countless phenomenal Universes, systems and mirage-like worlds. Nevertheless, to the Eastern Occultist, who is an objective Idealist at the bottom, in the *real* world, which is a Unity of Forces, there is "a connection of all matter in the *plenum*," as Leibnitz would say. (I, 615.)

Dr. Heyl goes on:

In the later development of Einstein's theory there is to be found a tendency to say not that a particle of matter has a space-cusp surrounding it, but that the cusp itself constitutes what we call a material particle. On this view the equivalence of matter and energy follows easily. Matter is static, an initial distortion in "space;" energy is kinetic, the spreading ripple into which the initial distortion is converted when whatever is holding it lets

go. On this view there is little to choose between the old concept of an ether and Einstein's concept of space. If space can be bent it may be straightened, and if this process be repeated frequently enough the space may be said to vibrate. Endow Einstein's "space" with resiliency as well as deformability, and we have something which strangely resembles the old-fashioned "ether."

NE PLUS ULTRA

In other words, matter is a distortion of space, and energy, a conversion of the distortion. Science has thus arrived at its *ultima thule* in the direction of Theosophical doctrine, as confined to the physical plane.

"Force and Matter, as Potencies of Space, inseparable, and the Unknown revealers of the Unknown." . . . As *Mulaprakriti,* it (matter) is undifferentiated and eternal; as Vyakta, it becomes differentiated and conditioned. *(S.D.,* I, 10, *Proem.)*

. . . Motion, is one of the three aspects of the Absolute—Abstract Space and Duration being the other two. *(S.D.,* I, 43.)

The tendency of modern thought is to recur to the archaic idea of a homogeneous basis for apparently widely different things. . . . Biologists are now searching for their homogeneous protoplasm and chemists for their protyle, while science is looking for the force of which electricity, magnetism, heat, and so forth, are the differentiations. The Secret Doctrine carries this idea into the region of metaphysics and postulates a "One Form of Existence" as the basis and source of all things. *(S.D.,* I, 46.)

Spirit (or Consciousness) and Matter are, however, to be regarded, not as independent realities, but as the two facets or aspects of the Absolute . . . which constitute the basis of conditioned Being whether subjective or objective. *(Proem.,* I, 15.)

For spirit is the origin of forces.

To occult Science, *force* and *matter* are *only two* sides of the same SUBSTANCE. *(S.D.,* I, 623.)

. . . To Leibnitz's penetrating mind everything is living activity and active energy. . . . His discovery that *an active energy forms the essence of Substance* is a principle that *places him in direct relationship to the Seers of the East. (S.D.,* I, 630.)

Shall we say that Force is "moving matter," or "matter in motion," and a manifestation of energy; or that matter and force are the phenomenal differentiated aspects of the one primary, undifferentiated Cosmic Substance? *(S.D.,* I, 554.)

. . . that, which is called "energy" or "force" in Science and has been explained as a *dual* Force by Metcalfe, is never, in fact, and cannot be *energy* alone; for it is the substance of the world, its soul, the *all-permeant* "Sarvaga," in conjunction with *Kâla* "time." The three are the trinity in one, during Manvantara, the all-potential Unity, which acts on the plane of illusion (Maya) as three distinct things. *(S.D.,* I, 582.)

The above extracts contain practically every rung for the making of a ladder out of the present scientific *cul de sac.* Yet they cannot be effectively used without recourse to the very first fundamental of the *Secret Doctrine;* for taken all together, they are but ramifications of the central truth that:

> . . . Absolute, Divine Spirit is one with absolute Divine Substance: Parabrahm and Mulaprakriti are one in essence. Therefore, Cosmic Ideation and Cosmic Substance in their primal character are one also. *(S.D.,* I, 337.)

"MILK FOR BABES"

George Brandes, the Danish critic, has published a treatise purporting to show that Jesus Christ was merely a legendary figure. The superfluity of this proof at the present day, we surmise, draws Karmic punishment in the form of the following wrathful remarks from the publisher, Cornelius Vanderbilt, Jr.:

> Poor Brandes! A pity that God bestows great intellects on such as he. Brandes stands before the world as one of the foremost literary critics of our time. All the more reason why he should be ashamed to devote his talents to spreading such a story about Jesus Christ.
>
> Unfortunately George Brandes is an illustrious member of a large company . . . There are some groups in the United States who sit in high places who subscribe to the same belief, but happily they are in the great minority.
>
> Our Redeemer liveth in the minds and the hearts of millions of us. If not, to whom shall we turn for guidance and for solace? God grant that in these tempestuous and energy-sapping days there shall be a Jesus Christ. We shall not thank any savant or group of scholars to prove to us that our Master never existed . . .
>
> And what, if it is conclusively proven that Jesus Christ never existed, is to be gained? Will these learned men who seek to destroy the name of Jesus propose a substitute, something "just as good?" No, we have the horrible example of Red Russia to prove that there is no substitute for Jesus Christ. So let us forget George Brandes and his superminded body of intellectuals who depreciate the name of Jesus and smile at the story of our Lord. They may not need the comfort and the consolation which the belief in Christ inspires in most of us. But let us hope that the cult of Brandes will not gain many followers, for we repeat that the name of Jesus is the sweetest name that we have ever known. *(Illustrated Daily Herald,* Nov. 20, 1925.)

TRUE MORALITY FROM SELF-DECEIT?

Mr. Vanderbilt's viewpoint is that of millions of our fellow citizens, who are unable to understand that sweet belief in a spiritual "Santa Claus" myth cannot furnish sufficient weapons with which to battle the elemental powers of evil within our own natures. In a Universe of law, there is no possibility by which truth can be arrived at from a basis of myth, or true morality result from sweet falsehoods. Those who happen to be good, would be good anyhow, and better, under some more truthful creed.

Mr. Vanderbilt's naive attempt to show that there is no substitute for Jesus Christ needs to be set off against the many millions of Buddhists, Parsees, Brahmans, Zoroastrians, and Confucians, whose standards and conduct of morality average higher than those of Christendom. Likewise, opposite to it stands Theosophy, which

has no need of delicately preserved mythical sentimentalities as a basis; but, on the other hand, teaches the highest ideals comprehensible to the human mind. It must be said that the kind of reasoning involved in stigmatizing as "a pity" any act of "God," by a believer in that "God," is not of a kind to impress the wayward that there is "anything in" Christianity.

Mr. Vanderbilt, like other earnest publishers, is much concerned over the prevalence of crime in modern days. He and those like-minded might seriously consider whether their type of religion may not be one of the principal contributing factors to that excess of crime.

DAWNING PERCEPTIONS

It is a matter of history that the out-worn and superstitious creed—and what creed is not superstitious and will not be out-worn? —first begins to disappear from the intellectual members of a community and then loses apace among the masses, who always follow "what the great man doeth."

For many years individual voices have been lifted against the folly and hypocrisy of evangelism. Now the tide is running full. Everywhere the mask of hypocrisy is being drawn from the face of commercial exploitation of the "inferior" races, and voices in the very sanctum are rebellious. Chester H. Rowell, the California writer, says:

> Does the Christian world understand that the whole Orient is challenging, if not Christianity, at least Christendom, to justify its claims of moral leadership? The Christianity of Christ, the Orient understands and might accept. But it denies that this is the Christianity of Christendom, and it arraigns Christendom on the charge that it is not Christian. Was the war in Europe, between Christian nations, a Christian war?
>
> Was the God to whom each side prayed to destroy the other the Heavenly Father of Christ? Is the fierce greed of the white man to exploit the yellow and brown and black man of the Occident, to dominate the Orient, a reflection of the Sermon on the Mount? And by what title shall the Occident send missionaries to Christianize the Orient until it becomes Christian itself?

A writer to the *Washington Post*, June 17, 1925, says regarding the recent Chinese uprising:

> The suggestion that this trouble originated with the bolshevists looks like a mere pretense to cover another and more sinister responsibility. The real meaning of the Shanghai outbreak is that the Chinese poeple are tired of being pillaged, plundered, robbed, insulted and kicked in the face by the Christian nations.
>
> There is one thing upon which we should insist unwaveringly. No matter who seeks to involve us, keep the United States out of this mess. It is no part of our mission to shoot Chinamen because they don't happen to like to be robbed.

An Editor in the same paper for September 3, 1925, says sarcastically:

> When the mandate system was invented by Gen. Smuts to enable the allies to make their secret treaties effective, it was unctuously stated in the league covenant that the great powers were taking over backward regions reluctantly, but with conscientious regard to their duty toward civilization. Now Turkey and Great Britain are quarreling over the right to perform that sacred duty in behalf of Mosul, which is a barbarous oil-bearing region. The white man's burden is heavy, but it must be borne with fortitude.

OTHER OPINIONS

As though such rebels—and they are becoming legion—were not enough, Dr. W. J. Sherman says in a sermon:

> Cyrus Wood, former ambassador to Japan, said, "The exclusion act was an international disaster of the first magnitude. A disaster to American diplomacy, to American business and to effective work of the American church in Japan." A newspaper in the Orient commented upon the act by saying, "If Christ were to come again, he could not and would not be admitted to America or Australia."
>
> Tagore, the Indian mystic, said caustically, "The people of the west came and put in their trade and their philosophy and there came out—Calcutta." Stanley Jones, a brilliant young evangelist in India, said recently, "When I went out to India I thought I had to defend the whole western cause. I soon found it could not be defended."
>
> The day of the old fashioned missionary is gone. David Livingstone is superseded by Francis McConnell, who plunges, not into the jungles of Africa, but into the jungles of Pittsburg. . . .
>
> Our Christianity is not enough for us to export. The east is broadcasting this startling news, "Your Jesus is hopelessly handicapped by his connections with the west." We can no longer hope to Christianize the world with the philosophy and the methods of Mars. The church has gone from Jerusalem to Jericho and has fallen among efficiency experts! They have robbed her and stripped her and left her bleeding.
>
> We have lost immeasurably when we count on material. Every single material thing we list in our missionary reports was lacking at Pentecost. (*San Francisco Illustrated Daily Herald,* October 12, 1925.)

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This is the truth. As from a blazing fire sparks, being like unto fire, fly forth a thousandfold, thus are various beings brought forth from the Imperishable, my friend, and return thither also. —MUNDAKA UPANISHAD.

THEOSOPHY

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THE MESSIAH CRAZE

THEOSOPHY has received many communications on the subject of Mrs. Annie Besant's revelation of a "coming Christ" and a "world religion," and has noted with interest the news propagandum and immense variety of press comments on the same subject. They constitute in their entirety, no less than does Mrs. Besant's revelation itself, a remarkable psychological phenomenon, for they are a manifestation of the most deep-rooted characteristic of human nature—that human nature which, said a Master of Wisdom, "has changed scarcely at all in a million of years."

As a particular exhibition of "the Messiah craze" there is nothing especially spectacular in Mrs. Besant's revelations. They have been long incubating and long advertised, for Mrs. Besant, Mr. Leadbeater, and their fellow "Arhats," "Initiates" and "Disciples" belong to that variety of "occultists" to whom "secrecy and silence" are unknown terms. All unwittingly to themselves their conduct and career is the real revelation to all who are not "hopeless incurables in the Mysteries."

The true student of those Mysteries of life and being will, therefore, be interested chiefly in the historical, philosophical and psychological aspects of the Messiah craze itself, rather than in Mrs. Besant's delusion, notable as this latter is because it is a collective hallucination hatched within the largest of the theosophical societies, and sponsored by one who has for many years proclaimed herself the "Successor" of H. P. Blavatsky.

The historical aspect of the Messianic craze is one on which anyone may and on which every sincere inquirer ought to inform himself. It is not a difficult task. Whether under such titles as Adventism, Avatar, Messiah, Millerism, Redeemer, Savior, Sosiosh, the more common terms of Apostle, Prophet, and Reformer, or the numberless individuals with a "mission," a "message" or a "revelation," the history of every people and of every time, as of every

religion and every sect, abounds with manifestations of the Messiah craze. Not merely cults and sects, but all popular religions trace back to and originate from one or another phase of the messianic delusion. It is sporadic only as regards its manifestations; it is endemic as regards human nature itself; is, therefore, cyclic in nature and becomes epidemic in due and orderly periodicity, like any other contagion.

We are all of us too apt to forget that sanity and insanity, true and false Messiahs, are all under the same Law in their appearance or disappearance. The good and the bad, the wise and the foolish, the White and the Black, are all, *all,* Agents of Karma, knowing or unknowing to themselves, each according to his own acquired nature. Periods of mental and moral light and darkness succeed each other as day does night, and, like that familiar phenomenon, these cycles do not affect all mankind at one and the same time.

Granting that the Great Lodge of the Masters of Wisdom is itself a reality and not an hallucination, and that They also are Agents of Karma, and take an active part in the government of the natural order of things, it necessarily follows by logical inference that They are aware of the Law of Cycles, are acquainted with human as well as with Divine nature, and deal with mankind, Their younger brothers, in full knowledge of all the principles of action, or Karma.

It is so obvious as to be self-evident that if They know History as well even as an ordinarily well-educated man, They must know that when a genuine Messenger or Messiah appears few are those able to recognize Him, His real nature and mission; must know that the very necessity for such an Appearance is due to the fact that humanity has been for ages under the sway of false prophets, scribes and pharisees. Masters must know, and Their Messenger must know, that each succeeding Mission and Message opens the doors to a fresh horde of delusions, of deceivers and deceived, thus repeating History.

Masters must know what every thoughtful man knows, that the only true panacea for the ills and evils of mankind is Knowledge, and the Wisdom to use it properly. They must know that it is from the misuse and abuse of human knowledge and relations that spring our woes, not from any extraneous malign source or agency. They must know, what every reflective man intuitively feels, that man has a spiritual and psychic nature as well as a physical one, and that it is in respect of these two elements of human existence and action that men are most profoundly ignorant and mistaken, hence subject to illusions.

The Masters of Wisdom must, then of necessity labor for the spiritual and psychological *education* of mankind—to teach men Self-reliance and Self-knowledge. Is it not precisely this Self-

identifying characteristic which must distinguish all true Messengers from their numerous "successors," adulterators and counterfeits? Contrast Krishna and the *Bhagavad-Gita* with the hundred generations of Brahmin sects and idols, their priests and followers. Compare Buddha, His life and His sayings as those have come down to us, with the twenty-five centuries of slow corruption which has gone on in His name, till every Tibetan monastery claims its "living Buddha" incarnate in its chief priest. Have the ills of India and the Orient generally grown less in the long interval? Or, again, regard the life and sayings of Jesus in contrast with what His followers have understood, believed, and taught since His death. We have had fifty generations of prophets, priests, and "messiahs" since then—all claiming to speak in "His name" and to deliver fresh "revelations." Is the Brotherhood of Man any further advanced by it all? Are men any more Christlike because of the "Christian religion?" Are men any the wiser spiritually and psychologically? Or is humanity *en masse* as ignorant, as misguided, as ready to listen as ever to the "Lo, here," and "Lo, there," of the false Messiahs?

Those who claim to speak with the authority of great names will always command an audience and a following. The more absurd their pretensions and promises, the more the unwary are impressed. How much more inviting the prospect in the field of religion, with its lure of spiritual preferment and pre-eminence to those whose unregulated psychic tendencies are aroused and thirsty. The cultus of psychism has always been rife in every religion and is the source of every sect.

Is the straight and narrow Path so easily to be found, so unmistakably to be recognized, so lightly to be trod, as these Messiahs and their Apostles would have the world believe? What have these abusers of Sacred Names, these profaners of the Mysteries, not wrought of evil upon the masses of ignorant, misguided and deluded Humanity—and always in the name of the Most High.

The victims are those who will not learn from History, from Philosophy, from what they witness daily on every hand. They must needs learn from the bitter cup of experience. They forget that religious, philosophical and spiritual terms and teachings are not copyrighted. The fanatic, the seer and the fraud can employ, corrupt, pervert and degrade them without let or hindrance in every land, as priest, prophet or layman can get drunken on the sacramental wine and call their sacrilege ecstasy and illumination.

There are to-day a thousand psychic "messiahs," each with his "revelation," speaking as Mrs. Besant speaks "in the name of the Master," and all with materials largely stolen from the writings of H. P. Blavatsky, corrupted to suit the needs and occasion of the self-styled revealer. Mrs. Besant is not alone with her revela-

tions, nor has she hesitated to adapt the revelations of her competitors—as in the present case. For her "Lord Matreya" and her "coming Christ" were anticipated by two years by the late Mrs. Francia A. LaDue, "Blue Star"—that is to say in 1906; while Mrs. Besant's "World University" is but an adaptation of Madame Tingley's "School for the Revival of the Lost Mysteries of Antiquity," first "revealed" by that "Successor" in 1896.

Still, when one considers Mormonism and Christian Science, both "revelations" made on the ostensible authority of God, Christ, and the Bible, not to mention the hundreds of "orthodox" Christian sects, all claiming the same sanctions for their existence, one can be thankful that these pseudo-theosophical "revelations" have done so little damage. H. P. B. saw to it that no one need be deceived, for with a prescient eye upon her students and "successors," she placed of record those indications by which in later years the renegades to her Mission might be known. In July, 1890, over the significant signature of "Spectator," she published "Modern Apostles and Pseudo-Messiahs," whch we reprint herewith.

MODERN APOSTLES AND PSEUDO-MESSIAHS*

THERE has probably never been a period within our recollection more given to the production of "great missions" and missionaries than the present. The movement began, apparently, about a hundred years ago. Before that, it would have been unsafe to make such claims as are common in the present day. But the revelators of that earlier time were few and far between compared to those who are to be found now, for they are legion. The influence of one or two was powerful; of others, whose beliefs were dangerously akin to a common form of lunacy — next to nothing. All will recognize a wide difference between Anne Lee, whose followers flourish at the present time, and Joanna Southcote, whose hallucination long ago, and in her own day, excited smiles from rational people. The venerable Shaker lady, the "Woman" of Revelation XII, taught some truths amid confused ideas as to their practical working. At least, in a rather loose age, she held up an ideal of pure living which must always appeal to the spiritual nature and aspirations of man.

Then followed a period of moral decadence in the messianic perceptions and works. The polygamy taught and practised by Joseph Smith and Brigham Young has been one of the strangest features of any modern revelation or so-called religion. Zeal and martyrdom were both illustrated in these leaders of the blind—the one without knowledge, and the other worse than useless. It was a

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*This article was first published by H. P. Blavatsky in *Lucifer* for July, 1890.

prophecy of more lawless prophets, and more disastrous followings.

With the spread of the spiritualistic cult, the Messiah craze has vastly increased, and men and women alike have been involved in its whirlpools. Given, a strong desire to reform somehow the religious or social aspect of the world, a personal hatred of certain of its aspects, and a belief in visions and messages, and the result was sure; the "Messiah" arose with a universal panacea for the ills of mankind. If he (very often she) did not make the claim, it was made for him. Carried away by the magnetic force, the eloquence, the courage, the single idea of the apostle *pro tem*, numbers, for very varied reasons, accepted him or her as the revelator of the hour and of all time.

With burning indignation at the enthralment of womanhood in marriage, Victoria Woodhull arose to proclaim freedom. The concentrated forces within and around her withstood insult, calumny, and threats. What her exact utterances were, or what she meant herself, it is not easy now to discover. If she indeed preached free love, she only preached woman's damnation. If she merely tore down social veils, and rifled whited sepulchres, she did the human race a service. Man has fallen to so material a level that it is impossible to suppress sexual passion—but its exaltation is manifestly his ruin. Some saw in her teachings a way of liberty dear to their own sympathies and desires, and their weaknesses and follies have for ever dealt a death-blow to any real or imagined doctrine of free love, upheld no matter by whom. Victoria Woodhull grew silent, and the latest interpretations of the Garden of Eden and the fall of man, with which she has broken the silence, do not approach anywhere near in truth and lucidity to Laurence Oliphant's inspirational catches at the meaning of some of those ancient allegories in the book of Genesis. Blind as he was to the key of human life in the philosophy of reincarnation, with its impregnable logic, he gave some vivid side-glimpses of truth in his *Scientific Religion*.

Yet Victoria Woodhull should have her due. She was a power in the land, and after her appearance, which stirred up thought in the sluggish, it became more possible to speak and write on the social question, and its vast issues. So much plain-spoken and acted folly created a hearing for a little wisdom.

After this, in the spiritualistic field, many lesser lights stood forth. Some openly advocated sexual freedom, and were surrounded by influences of the most dangerous order. The peace and happiness of many a home have been wrecked by these teachings, never more to return. They wrecked the weak and unwary, who reaped hours of agony, and whom the world falsely regarded as wicked. The crusade at last against these more open dangers of spiritualism became fierce, but although publicly denounced—an

Oneida Creek never could become popular!—the disguised poison creeps about in underhand channels, and is one of the first snares the mediumistic inquirer into Spiritualism has to beware of. "Affinities" were to redeem the world; meanwhile they have become a bye-word. There is an unwritten history in Spiritualism which none of its clever advocates will ever record. Some of its latest Messiahs and their claims are ignored, and their names hardly mentioned, but we hear nothing of the hothouse process by which their abnormal condition was produced. Certain of these have been, verily, the victims of their belief—persons whose courage and faith in a more righteous cause would have won them lasting victory. And certain of these are mad vortices in which the inexperienced are at last engulfed. The apotheosis of passion, from the bitter fruit of which man has everlasting need to be redeemed, is the surest sign of moral degradation. Liberty to love according to the impulse of the senses, is the most profound slavery. From the beginning nature has hedged that pathway with disease and death. Wretched as are countless marriages, vile as are the man-made laws which place marriage on the lowest plane, the salvation of free-love is the whisper of the snake anew in the ear of the modern Eve.

No one denies that there are aspects of Spiritualism which have been useful in some ways. With this, however, we have nothing to do. We are pointing now to the way in which it has accentuated a common illusion.

The claims to final appropriation of the prophesied year 1881, the two witnesses, and the woman clothed with the sun, are so varied and diverse that there is safety in numbers. A true understanding of Kabbalistic allegory, and the symbolic galleries and chambers of the Great Pyramid, would at once disperse these ideas, and enlighten these illuminations. To distinguish the white rays of truth from influx from the astral sphere, requires a training which ordinary sensitives, whether avowed spiritualists or not, do not possess. Ignorance emboldens, and the weak will always worship the bold.

Some of these apostles denounce alike Spiritualism and Theosophy; some accept the latter, but weave it anew into a version of their own; and some have apparently arisen, independently of any other cult, through the force of their own or somebody else's conviction.

No one can doubt the poetical nature of the inspiration of Thomas Lake Harris. He had an intellectual head and a heart for poetry. Had he kept clear of great claims, he would have ranked at least as a man of literary ability, and a reformer with whom other reformers would wish to shake hands. His poem on *Womanhood* must echo in every thoughtful heart. But the assumption of personal privilege and authority over others, and "affinity" theories, have stranded him on a barren shore.

There is an avowed re-incarnation of Buddha in the United States, and an avowed re-incarnation of Christ. Both have followers; both have been interviewed and said their best. They and others like unto them have had signs, illuminations, knowledge not common to men, and events pointing in a marked way to this their final destiny. There has even been a whisper here and there of supernatural births. But they lacked the clear-seeing eye which could reduce these facts to their right order, and interpret them aright. Kings and potentates appear, and dreamers of dreams, but there is never a prophet or Daniel in their midst. And the result is sorry to behold, for each seems to be putting the crown upon his own head.

If Theosophy had done nothing else, it would have made a demand on human gratitude in placing the truth and falsehood of these psychic experiences, unfoldments, or delusions as the case might be, plainly before the people, and explaining their *rationale*. It showed a plane of manhood, and proved it unassailably to a number of persons, which transcends any powers or capacities of the inspirational psychic who may imagine himself or herself to be a messenger to the world at large. It placed personal purity on a level which barred out nine-tenths of these claimants from all thought of their presumed inheritance, and showed that such a condition of purity, far transcending any popular ideal of such virtue, was the absolute and all-essential basis of spiritual insight and attainment. It swept the ground from under the feet of those poor men and women who had been listening to the so-called messages from the angels, that they were the chosen of heaven, and were to accomplish world-wide missions. The Joan of Arcs, the Christs, the Buddhas, the Michaels, were fain to see truths they had not dreamed of, and gifts they had never possessed, exercised in silence and with potent force by men whose names were unknown even to history, and recognised only by hidden disciples, or their peers. Something higher was placed before the sight of these eager reformers than fame: it was truth. Something higher than the most purified union between even one man and one woman in the most spiritual of sympathies, was shown; it was the immortal union of the soul of man with God. Wherever Theosophy spreads, there it is impossible for the deluded to mislead, or the deluded to follow. It opens a new path, a forgotten philosophy which has lived through the ages, a knowledge of the psychic nature of man, which reveals alike the true status of the Catholic saint, and the spiritualistic medium the Church condemns. It gathers reformers together, throws light on their way, and teaches them how to work towards a desirable end with most effect, but forbids any to assume a crown or sceptre, and no less delivers from a futile crown of thorns. Mesmerisms and astral influences fall back, and the sky grows clear

enough for higher light. It hushes the "Lo here! and lo there!" and declares the Christ, like the kingdom of heaven, to be within. It guards and applies every aspiration and capacity to serve humanity in any man, and shows him how. It overthrows the giddy pedestal, and safely cares for the human being on solid ground. Hence, in this way, and in all other ways, it is the truest deliverer and saviour of our time.

To enumerate the various "Messiahs" and their beliefs and works would fill volumes. It is needless. When claims conflict, all, on the face of it, cannot be true. Some have taught less error than others. It is almost the only distinction. And some have had fine powers imperilled and paralysed by leadings they did not understand.

Of one thing, rationally-minded people, apart from Theosophists, may be sure. And that is, service for humanity is its all-sufficient reward; and that empty jars are the most resonant of sound. To know a very little of the philosophy of life, of man's power to redeem wrongs and to teach others, to perceive how to thread the tangled maze of existence on this globe, and to accomplish aught of lasting and *spiritual* benefit, is to annihilate all desire or thought of posing as a heaven-sent saviour of the people. For a very little self-knowledge is a leveller indeed, and more democratic than the most ultra-radical can desire. The best practical reformers of the outside abuses we have known, such as slavery, deprivation of the rights of woman, legal tyrannies, oppressions of the poor, have never dreamed of posing as Messiahs. Honor, worthless as it is, followed them unsought, for a tree is known by its fruits, and to this day "their works do follow them." To the soul spending itself for others those grand words of the poet may be addressed evermore:—

> "Take comfort—thou hast left behind
> Powers that will work for thee; air, earth, and skies;
> There's not a breathing of the common wind
> That will forget thee—thou hast great allies;
> Thy friends are exultations, agonies,
> And love, and man's unconquerable mind!"

With the advent of Theosophy, the Messiah-craze surely has had its day, and sees its doom. For if it teaches, or has taught, one thing more plainly than another, it is that the "first shall be last, and the last first." And in the face of genuine spiritual growth, and true illumination, the Theosophist grows in power to most truly befriend and help his fellows, while he becomes the most humble, the most silent, the most guarded of men.

Saviours to their race, in a sense, have lived and will live. Rarely has one been known. Rare has been the occasion when thus to be known has been either expedient or possible. Therefore, fools alone will rush in "where angels fear to tread." SPECTATOR.

A DIALOGUE ON FREEDOM

THE *Servant:* Humbly I do crave audience of thee, O Sage, who hast declared in the assembly-place that all men—caste or color as it may be—are thy brothers.

The Sage: Humbly do I grant this hearing to thee. May my wisdom be sufficient to thy needs.

The Servant: O Wise One, it is strange, and I know not of how great sin, that I feel I am more rich, more free than those I serve. But so, I am not angered at a harsh command, nor at the blame for blameless deeds, nor at the scorn for my humility, nor for poor food and airless shelter such as is my lot.

The Sage: Who came a Prince may wander earth in rags, one more turning of the wheel. But he may yet regain his kingdom, having found the free spaces of the Soul. Dost think the Soul may e'er be fettered, which is bright, bodiless, and free? Soul's knowledge o'er-spans all circumstance, and it is that hidden lore which stays thine anger at contumely and injustice.

The Servant: O Sage, still deeper goes my hardihood: in my heart a pity reigns that they, so rich in worldly things should be so small; that they so schooled in every art should be so ignorant of gentle usance; that they—with all to bless and benefit, are yet unhappy, restless, flitting from one pleasure to another that never satisfies.

The Sage: I see thee seldom now at the assembly-place, while once thou camest always, sure as the sun in its rising on a clear atmosphere.

The Servant: The dwelling where I serve is far away. There is not time when I am through my duties to compass the hour on foot. And—my fault it is, I can not ask for the recompense of my service when it is forgot. In four moon's time it is my wage has not come to me.

The Sage: But, how then will it be when thou goest hence, and some other follows thee at the post whose needs are greater? His suffering thou wilt have prepared for him by such uncertain course. See'st thou not thy freedom is far from full, so long as thou dost hesitate to ask for justice e'en to thyself. In asking that, thou askest for all—for those as well whose duty is in the payment to thee. Full well I know before thou served a master to the end, unrecompensed. And that was well. He had in time of plenty been fair and just to thee, and then he came to need. Dost think ever to be a servant-man?

The Servant: Such is my Karma, and I rest content with Fate.

The Sage: Never dost thou complain at thy lot, nor wish a wider circle of thine energies?

The Servant: Never, O Sage.

The Sage: Thou knowest fully the duties of thy calling, and none may teach thee more in this?

The Servant: So has it been said by thee, O Sage.

The Sage: Alas, thou art content with thy perfections, while yet is imperfect service in the world; while yet masters do impose on those of weaker fibre. Thou art content to be at peace with those who scorn thee and thy caste, while thou mightst help the little band at the assembly-place only with thy presence—the sign of promise unto brotherhood of all mankind. The loveliest plant in all this verdant vegetation is lesser in its knowledge than yon ugly crawling worm that with effort gains its aim. The Lords of Light are Will-Born Lords. For Them it never were enough to gain Their own Soul's peace: They would bring all men to strive unto perfection. Not acting for Themselves, They yet do act for weaker, helpless, ignorant brothers. Perfect in Their service, They would help all men to better serve—both served and servers; perfect in Their duty, They would bring all mankind to see clear-eyed their duty, and arouse their Will, the better to fulfil it.

The Servant: O Sage, I see I am a son of passive Yoga. Where may I begin to better serve the world?

The Sage: The duties unfulfilled by thee to mankind and thyself must first be met in thy present station. Then, thy chains will break asunder. The Good Law will out-fling its gates to the road ahead, whereon thou wilt meet thy destiny—new duties, new relations, which will demand thy Will and Effort. One lesson learned means but higher striving; one fault surmounted shows undreamed virtues yet to be. He only is a slave who serves not all the rest; he alone is bound who stagnates in his own content and satisfaction. The Ever-Striving are the Ever-Free!

The Servant: O Sage, thou hast shown to me a higher world while yet in this. No less shall I be uncomplaining of my lot, for that I shall see in whatever injustice may be dwelling there, injustice to my kind which I may mitigate. Not less well shall I perform the tasks allotted to me, for that I do them unto all. Each one may be a fair exemplar of right service. So may I serve the world!

The Sage: Blessings on thee. Go forth in happiness of heart, for thou hast seen a vision of the Law.

WHERE IS THE NORTH POLE?

THE "LOST LAND"

"The Imperishable Sacred Land."

. . . This "Sacred Land" . . . is stated never to have shared the fate of the other continents; because it is the only one whose destiny it is to last from the beginning to the end of the Manvantara throughout each Round. It is the cradle of the first man and the dwelling of the last *divine* mortal, chosen as a *Sishta* for the future seed of humanity. 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." (*Secret Doctrine,* 1888, II, 6.)

" . . . *Divine Kings descended and taught men sciences and arts, for man could live no longer in the first land* (Adi-Varsha, the Eden of the first Races), *which had turned into a white frozen corpse.*"

The above is suggestive . . . Some may incline to think that there is more in it than is apparent at first sight. (*S.D.* II, 201.)

. . . the Occult teaching . . . shows the (now) polar regions as the earliest of the seven cradles of Humanity, and as the tomb of the bulk of the mankind of that region during the Third Race, when the gigantic continent of Lemuria began separating into smaller continents. (*S.D.* II, 324.)

The first continent, or island, if so preferred, "the cap of the North Pole," has never perished; nor will it to the end of the Seven Races. (*S.D.* II, 372.)

WAS Peary then mistaken in reporting 12,000 feet of water at the North Pole? Peary's discovery of the Pole and his reports thereof were almost unanimously accepted by the scientific world. To date we have encountered but one article (by Wm. E. Shea, in *The Independent,* Aug. 22, 1925) which raises any question over it. At first sight Shea's article is a rather serious indictment; but comparison with Commander Peary's book shows that it is—perhaps unconsciously—misrepresented by the article. Shea's objections are explained in advance by Peary himself, whose account is circumstantial and without false notes, or any trace of hollowness. His observations were carefully carried out and correct in method. Moreover, there is nothing in the record or character of Peary to substantiate a suspicion that he would, even to himself, stultify the results of a score of years of hardship by putting forth a false claim.

There are but two points which give any coloring to the suspicion of fraud on Peary's part. This voyage was to be his last. If the object of his life's work was to be gained, it must be now or never. Also with him was no companion capable of checking his observations. Therefore, both the opportunity and the temptation were present. But the consistent record of his life justifies the opinion

that Peary's character was not susceptible to this form of temptation.

Did H. P. Blavatsky then mean something else by the "North Pole" than the present geographic pole? There is every evidence that she did. It is indicated that the unknown land was the polar continent at the time of the *first* race of the *Fourth* Round. Since, under Theosophical doctrines, the poles of the earth are continually perambulating, it is incompatible with logic that the polar land of that day should be at the *present* pole. On page 401, volume II, of the *Secret Doctrine,* there is a fairly plain indication that the *second* continent separated from the first at a point above Spitzbergen, or, in other words, very close to the present geographical pole, which would thus be near the boundary of the "Lost Land" of that *first* continent, and that land between the pole and Behring Straits—exactly the sole remaining unexplored area of the Arctic regions. On page 398 of the same volume, is more information indicating the same conclusion.

How much evidence, then, is there of the existence of such a land in such a location? More than sufficient. In an appendix to Peary's book, R. A. Harris, of the Coast and Geodetic Survey, gives a summary of the evidence for some unknown obstruction in the Arctic Ocean, having an area of about half a million square miles.

It is said that wild geese fly from that location in the spring, indicating the existence of warm springs or open water. In 1850, Capt. McClure, on the northern coast of Alaska, saw indications of land. In the 70's, Capt. John Kienan, of the Bark "Stamboul," actually saw the land. In 1906, Peary himself saw a distant country to the northwest of Axel Heiberg Land, and Crocker Land is often considered to be a portion of the actual coast thereof. The explorer, MacMillan, is firmly convinced of its existence. As for tradition, it is very complete and convincing. Some Eskimo tribes report that members have visited the region, but that Torngak, the evil spirit, reserves it for his own, barring all intruders with the glittering ramparts of the "Paleocrystic Sea."

There is much more in this polar question than meets the eye. Regard these quotations from *The Secret Doctrine:*

> *"It flows around and animates her* (mother earth's) *body. Its one end issues from her head; it becomes foul at her feet* (the Southern Pole). *It gets purified* (on its return) *to her heart—which beats under the foot of the sacred Shambalah, which then* (in the beginnings) *was not yet born. For it is in the belt of man's dwelling* (the earth) *that lies concealed the life and health of all that lives and breathes. During the first and second* (races) *the belt was covered with the great waters.* (But) *the great mother travailed under the waves and a new land was joined to the first one which our wise men call the head-gear* (the cap). *She travailed harder for the third* (race) *and her waist and navel appeared above the water. It was the belt, the sacred Himavat, which stretches around the world. She broke*

toward the setting sun from her neck downward (to the south west), *into many lands and islands, but the eternal land* (the cap) *broke not asunder. Dry lands covered the face of the silent waters to the four sides of the world. All these perished* (in their turn). *Then appeared the abode of the wicked* (the Atlantis). *The eternal land was now hid, for the waters became solid* (frozen) *under the breath of her nostrils and the evil winds from the Dragon's mouth."*

The two poles are called the right and left ends of our globe—the right being the North Pole—or the head and feet of the earth. Every beneficent (astral and cosmic) action comes from the North; every lethal influence from the South Pole. They are much connected with and influence *"right" and "left" hand magic.*

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.

This "water" is the blood or fluid of life which animates the earth, compared here to a living body.

Occult teaching corroborates the popular tradition which asserts the existence of a fountain of life in the bowels of the earth and in the North Pole. It is the blood of the earth, the electro-magnetic current, which circulates through all the arteries; and which is said to be found stored in the "navel" of the earth.

Occultism points to the Himalayan chain as that "belt," and maintains that whether under the water or above, it encircles the globe.

This shows that Northern Asia is as old as the Second Race. One may even say that Asia is contemporary with man, since from the very beginnings of human life its *root*-continent, so to speak, already existed; that part of the world now known as Asia being only cut off from it in a later age, and divided by the glacial waters. . . .

During the Second Race more land emerged from under the waters as a continuation of the "head" from the neck. Beginning on both hemispheres, on the line above the most northern part of Spitzbergen on Mercator's Projection, on our side, it may have included, on the American side, the localities that are now occupied by Baffin's Bay and the neighbouring islands and promontories. *There* it hardly reached, southward, the 70th degree of latitude; *here*—it formed the horse-shoe continent of which the commentary speaks; of the two ends of which, one included Greenland with a prolongation which crossed the 50th degree a little south west, and the other Kamschatka, the two ends being united by what is now the northern fringe of the coasts of Eastern and Western Siberia.

Upon the North Polar map of the globe, a projection of the axis joining the north and south magnetic poles is seen to extend from Boothia Felix on the north coast of Canada to a point north of Siberia, passing several hundred miles from the pole, through the unknown area. The area of greatest magnetic intensity extending between the magnetic poles runs from Boothia Felix (the north magnetic pole) very close to the geographical north pole, and flows

southward therefrom through eastern and central Asia. On page 404, volume II, of the *Secret Doctrine,* we find:

> Now Meru, we are told, which is the *Swar*-loka, the abode of Brahmâ, of Vishnu, and the Olympus of Indian exoteric religions, is described geographically as "passing through the middle of the earth-globe, and protruding on either side" (*Sûrya Siddhanta,* v. 5, *Whitney's trans.*) On its upper station are the gods, on the nether (or South Pole) is the abode of demons (hells).

Is there a primordial axis of force, magnetic, physio-psychological, and spiritual, whose center lies beneath the Gobi desert in the neighborhood of the earth's center, but whose two ends swing with the Yugas? If the northern end of this axis once lay in the land of Meru and has moved to its present position, then its motion is toward the heart of the United States, while the south magnetic pole is moving upward through the Pacific. There may be a hidden relation between the movements of this axis and continental movements in all their phases. France and the British Isles, says the *Secret Doctrine,* are to be the first to disappear at the next shifting of races; and they are nearly on the opposite side of the globe from the regions through which the poles are moving, under this hypothesis.

Another significant fact is that the magnetic needle is attracted *between* the unknown area and the Magnetic Pole, rather than directly to the latter.

What might be developed from a study of the meanings of the name *Meru* and the teachings concerning it in Theosophical works, may be nearly limitless; but such learning is for the intuitive and earnest student, rather than for the casual reader.

Meantime, shall we expect to see the lost land rediscovered next year, agreeably to the projects of various explorers? Perhaps so; perhaps not. If so, will it be found wholly "a white frozen corpse," or partly green and fertile in agreement with the legends? Only time will tell. Possibly that land is not fated to be reached by men of our generation. Perhaps—who knows—it is not for pollution by the present world.

ATMA-BUDDHI-MANAS

STUDENTS often think that Buddhi is something different from Manas. The two blend into each other: the higher aspect of Manas and the lower of Buddhi are identical. Buddhi is called the discriminative principle, but that is also the higher quality of Manas; it is said to be ethical in nature, but ethics without the higher mental quality becomes merely emotion, Kama, however beautiful. And for purposes of true concentration the union of both Buddhi and Manas are essential.

Students complain that they have not the power of concentration. This is because they have not begun with the negative stage of elimination. In the lower mind and nature there are numbers of "mental deposits" of which the mind has to be emptied before any true concentration can take place. Sense impressions are the great obstacle to meditation, whether those that proceed from without, or those which come from the inner deposits of which we have not yet rid ourselves. It is very easy to lose oneself in all these inner impressions, and possibly through it be able to write a book or a poem, but this is not the clear perception of the Ego, much less the activity of Buddhi-Manas.

The first consideration must be the method of elimination. Elimination must take place gradually, by an introspective process. The mind full of unnecessary deposits must be given new material on which to work, material that is in harmony with Buddhi. That is why the student is told to meditate on the Masters, or on some great problem, no matter what the subject, so long as he keeps to it, and it does not evoke the old deposits already there. Krishna, in the *Gita,* thus adjusts the mind of Arjuna by putting before him thoughts that were unfamiliar, those problems which are the great metaphysical truths.

People often complain that they have not large views of life, or liberal minds. It is for this reason: the modifications of the mind in the past have been along petty lines evolved through contact with the objects of sense. The mind has played with these things and become active, but on these lines alone. The profound teachings of the Three Fundamentals, of the rounds and races, of cycles, etc., will elevate and free the mind from these lower desires and incline it naturally toward the great, the noble, the deep, and thus modify it on a universal basis. The practical value of these metaphysical truths will be found when the mind in lifting the burden of everyday existence is able to view the small things of life in a large way because it has been trained to take the enduring point of view. Thus appear the two great characteristics of Buddhi, impersonality and

universality, in contradistinction to the personal point of view that moves in a narrow circle of likes and dislikes.

By taking the universal outlook the student is able to destroy hundreds of lower desires. Says the *Secret Doctrine:* "The suppression of one single bad *cause* will suppress not one, but a variety of bad effects." Not only do spiritual ideas modify the mind in the direction of all that is universal and impersonal, but they help to get rid of its kamic environment of likes and dislikes. Then arises the higher reasoning faculty by which one is able to evaluate all things at their true worth, to criticize in terms of the good, the true and the beautiful, to understand how it is that their reverse forms part of the Circle of Necessity. This is the higher criticism, founded on dispassion—Vairagya.

The injunctions to choose, to induce ourselves, to act by self-devised ways and means, often confuse people who are desirous of practising this teaching because they do not ask *who* chooses, who induces, who is the particular Self which devises ways, means and methods. Some have desires for self—Kama-atman—; some let their minds be ensouled by Kama, *i.e.,* they are Kama-Manasic; some are encrusted with materialistic ideas and rarely use their discrimination or true judgment. The Self who devises, who judges, who discriminates and finally who acts *is* Atma-Buddhi-Manas. The "awakening of the Self" within this body of sensations depends on the study and practice of universal and impersonal truths.

"THE FUNDAMENTAL IDENTITY"

He who would be an occultist must not separate either himself or anything else from the rest of creation or *non-creation.* For, the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind. As illusions, we are separate distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. There is a series of vehicles becoming more and more gross, from spirit to the densest matter, so that with each step downward and outward we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way.—*H.P.B.*

DEFILED ABODES

"The Amanasa have defiled our future abodes. This is Karma. Let us dwell in the others. Let us teach them better, lest worse should happen. . . . Then all men became endowed with Manas." — The Slokas of "Dzyan," *Secret Doctrine,* II.

ARCANE SCIENCE teaches that the abandonment of the living body by the soul frequently occurs, and that we encounter every day, in every condition of life, such living corpses. Various causes, among them overpowering fright, grief, despair, a violent attack of sickness, or excessive sensuality may bring this about. The vacant carcass may be entered and inhabited by the astral form of an adept sorcerer, or an elementary (an earth-bound disembodied human soul), or, very rarely, an elemental. *Of course, an adept of white magic has the same power, but unless some very exceptional and great object is to be accomplished, he will never consent to pollute himself by occupying the body of an impure person.* In insanity, the patient's astral being is either semi-paralyzed, bewildered, and subject to the influence of every passing spirit of any sort, or it has departed forever, and the body is taken possession of by some vampirish entity near its own disintegration, and clinging desperately to earth, whose sensual pleasures it may enjoy for a brief season longer by this expedient.

During the middle ages there was, for several hundred years, such an excessive reversal of Nature's currents, such an inflow into human life of the muddy torrents of Kama Loka, that the period has been many times called the age of demonology and witchcraft. Such exhibitions of the possibilities of a change in the polarity or "temperature" of human consciousness, affecting vast masses of men, can be recognized by the student in the history and traditions of every people and of every race. The fact has often been recited and pondered, but outside the teachings of Occultism there is no understanding or explanation of this phenomenon of Atavism in the vast unknown and unexplored metaphysical region loosely characterized as metaphysical, as psychological, as astral, as spiritual.

Wars are bred in periods of profound peace and civil progress. So, also, these immense incursions from the invisible world into the domain of human life and action must have their genesis in the continual and unnoticed accumulation of mental deposits in the mind of the race during long periods of apparent religious and intellectual advancement. Some few have noted the contemporaneous prevalence of the deepest religious convictions and the extreme of intolerance and persecution, of the most brilliant intellectual flowering coupled at the same time, racially and individually, with

the worst forms of vice. The erraticities of genius, whether in prophet, poet or artist, in the military or industrial Napoleons, are well known and often commented on. But, one and all, they are as obscure as the nature of genius or of insanity itself. Like the mystery of the poppy plant, in whose flower cup are distilled by the laboratory of the plant itself a score of alkaloids, all perilous or deadly to man, yet all alike essential to the production of the seed of the plant, the efflorescence of all that we call most wonderful in human nature contains within itself the deadliest destructive elements. Whoever thinks of the Borgias, father, son, or daughter, has before his mind's eye the embodiment in comparatively recent times of what exists, takes place, continually goes on in varying degrees in every man and in all men.

Not till human life, the rise and fall of civilizations, the mental and moral ebb and flow in the individual man, are studied in the light of the seven principles in nature and in man, will these portentous facts be understood in their true nature, as the inevitable catastrophic sequence of what men regard as religion and science.

Superstition and materialism are more polite terms than diabolism and vice, but what follower of what sect in religion, or devotee of progress finds them tolerable as applied to his own science or his own religion? Yet superstition in religion and materialism in science are inexorable so long as both our religion and our science are founded on the doctrine of ethical irresponsibility in the individual man, in the human race, in nature as a whole. Who sees Spiritual Law universally prevailing in the natural world?

Our religion and our science alike proceed immediately from the psychical elements or principles in man, and only indirectly from our spiritual nature. Man is still subject, even in what he esteems to be holiest and highest, to his sensations, to his emotions, his desires—to the principle of Kama—not to his sense of justice and his reason—the principles called Buddhi and Manas in Theosophical teachings. Spiritual selfishness is the key-note in every religion, intellectual selfishness the key-note in all our systems of philosophy, physical selfishness the key-note of all our science. "Evolution" in all three schemes of life as we live it, is for the sake of the favored devotee, "progress" sought by the individual for his own sake and the sake of those he favors.

Human nature is held, in the teachings of the Wisdom-Religion, to be the temporary combination of the Divine with the Infernal in Nature—the SELF of Spirit involved in and wrestling with the Self of Matter—enlightened or unenlightened Unselfishness in a death-struggle with enlightened and unenlightened Selfishness. "Human nature" is Kama-Manas, the personal or psychic nature, the midway-point of Spiritual Evolution, whence the ways go up or down to the Emancipation of the Soul from the *bonds* of Karma,

or to the "loss of the soul"—the dissolution in the crucible of Nature of the structure, whether called a "civilization" or a "genius," built up by the Self of Matter at the expense of the SELF of Spirit.

Our bodies are defiled abodes, defiled not only by our actions in this life, but by our conduct in countless former lives on earth—the Karma of Atlantis, and, before that, in former solar systems, during which we robbed Nature in the form of our younger Brothers in all the kingdoms below man.

Our minds are defiled abodes—far more defiled than our bodies, for those younger Brothers of the elemental kingdoms of nature which constitute our psychic principles are infinitely more responsive to our Will or Desires than any form of Matter known to us. We have prostituted Nature, visible and invisible, in the accomplishment of our Desires. Is it any wonder, then, that in that form of Karma called Atavism we are the spent victims of prostitute religion and prostitute science?

Yet every EGO, or spiritual man, is precisely an adept, whether of White or of Black magic who has many times entered, by the only one of the "four modes of birth" known now to us, the body of an "Amanasa," or astral human animal. It is that cup of Karma which we, "returning Nirvanees of past preceding Manvantaras," must now drain to the bitter dregs. Or, if we would repair the mischief done so long ago, we must work, and work ceaselessly, to effect a change in the *Buddhi* and *Manas* of the race, by making the psychic elements in our nature subordinate to, not the masters of, our conscience and our reason. As this process of SELF-purification proceeds, the *Mahatmas,* the Masters of Wisdom, will, perhaps, cease to be far-off ideals; may, perhaps, consent to pollute Themselves in the accomplishment of the exceptional and great Object, by entering in some mystic manner, our still defiled inner abode—that Union of Soul or Communion of Saints which is declared by every great Founder to be the secret of Re-generation.

"LOST SOULS"

AS TO "lost souls," it should be remembered that it is the Higher Ego that reincarnates, and that each incarnation is a conditioned aspect of that same ego, during which Karma is worked out and experience gained. At the death of the body, the consciousness is still involved in the ties, tendencies and relations of the life last lived, and it works out the most personal and physical ones in the Kama Rupa. These lower thoughts and feelings fade out sooner or later according to the hold they had on the entity, and then the higher phases of the earth life are experienced in the Devachanic condition.

In the case of the "lost soul", however, many lives of evil have so intensified this Kamic body that *during some lifetime* it breaks away from the Higher Ego, and the latter loses his harvest of experience, or that portion of it which brought nothing that could be added to his store of experience. He then had to begin a new series of incarnations out of his vast previous experiences.

The physical personality, broken away from its parent and guided only by selfishness, passion and desire, goes rapidly from bad to worse, and from the moment of the "break" is a "lost soul." When the body dies, the entity as a Kama Rupa may persist in Kama Loka and attach itself to wicked living persons, inciting to evil, and obtaining a vicarious experience through them; or, if strong enough in evil, may become embodied in some family of evil persons and become a scourge to humanity. The time must come when such Kama Rupas disintegrate as entities and their component elements re-enter the lower kingdoms, characterized, of course, by their association with the entity in question. *It is only in this sense that there is a descent into the animal world.* The synthetic consciousness of the Kama Rupa is not the egoic consciousness; it is composed of the sum total of its elements and tendencies, whose established power of cohesion was drawn from its incarnating ego from which it had broken away by its own weight, so to speak.

After the break, and during the remainder of bodily existence, the "person" will exist as a cyclic return of impressions of brain and body, and will outwardly seem to be like other men, but will have lost all moral sense of responsibility and can but go from bad to worse. A lost soul is a congeries of perceptions and elements concerned wholly with matter, and as such can have no permanent existence. Its gradual disintegration is a cause of suffering to it, for the means of action and expression fade out before the desires and feelings do. The desires being rationalised, it is too high for the animal kingdom, and being so wholly material, it is too low for the human kingdom. It, therefore, is doomed to disintegration and extinction in what has been called the "eighth sphere."—*R.C.*

THEOSOPHICAL INFLUENZA*

THIS malign indisposition is periodic in nature. The highest curve of its cyclic return in the larger cities of the United States appears towards the spring of the year, though sporadic outbreaks may and do occur at any time—more especially in the congested areas of Theosophic habitation where masses of students congregate with "monotonous" regularity, and foci of infection are provided with those conditions precedent which enable them to communicate with consummate ease the *microbus pessimisticus disaffectus* which appears to be a contributing cause of the disease.

Its specific germ has not yet been actually isolated, but specialists have discovered it by induction. Apparently there is a nexus, or centre, from which secondary microbic growths radiate. These latter are well-known, but experiment has disclosed that they cannot exist alone; therefore the primary is a scientific necessity. It has been named *Kama-specialis*, to distinguish it from the familiar *Kama-ordinaris* group, to which it is apparently related—a tribute to Prof. John Kammermanners Doe, to whose indefatigable industry the recent inductive, if not profoundly practical, discovery of Vitamine Q is due.

Primary symptoms of the influenza are observable in the facial expression of the incipient patient: a wrinkled forehead; eyes dulled, beady or wild, depending upon karmic heredity; strained appearance of the nostrils and concavic curvature of the lips.

Dr. Lot Morerest, of the Universal Lying-down Hospital, who has operated so interestingly in many of these cases has named this peculiar facial characteristic "the martyred look." It appeared in 96 per cent of his subjects upon whom operative treatment has proved so successful, but who later passed away. This nomenclature was readily agreed to by Dr. I. Will Hustle, of the Mounting Hope Clinic, to whose active ministrations so many sufferers have owed their sudden recovery.

Said Dr. Hustle, "Characteristic of patients treated at the Clinic are a significant depression and a tendency to babble. As treatment of the disease is psychological rather than physical, preliminary steps were necessary to secure an accurate record of a vast stream of babblings, classify them, collate the similarities, and thus

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* Having received advance proof sheets from *The Lancem*, London, with permission to print, of a profound scientific article by "Doctor," it appears timely to place it before the readers of THEOSOPHY, in place of an "Among Friends," in the present issue. We are advised that neatly printed copies of the Charts referred to in the article are to be issued shortly by *The Lancem*. London students will be more quickly served by applying directly to *The Lancem's* office, enclosing postage, and asking for "Influenza Charts of Dr. I. Will Hustle." Students in Washington, New York, San Francisco and way points will be served by this office, from which Los Angeles students have already been amply supplied.—SUB-EDITORS.

by combination develop a chart. This work was capably performed by my Chief Nurse, Miss Lotta Sense—I have often remarked that my cures are due quite as much to intelligent nursing as to the actual treatment itself. Perhaps you would like to see the resulting chart,"—and the breezy Doctor produced the following:

SYNTHETIC BABBLING CHART

(Theosophical Influenza)

1—"If I only had more time."
2—"Not a very lively meeting."
3—"A big city is no place for a white man (refined woman) to live in."
4—"What awful weather."
5—"I'd like to hear something new once in a while."
6—"Everybody I know is about half sick."
7—"A fellow (girl or person) sometimes feels as if it wouldn't be so bad to take the long rest."
8—"Of course I didn't know what I was getting into."
9—"She (he) ought to do well, but when you have to work for your living every day—"
10—"So free—no family responsibilities."
11—"Well, I'm going to take a good rest next summer."
12—"Terribly uninteresting part of the book."
13—"The room was so close I could hardly keep awake."
14—"Why don't they have a little heat turned on once in a while?"
15—"I do wish he wouldn't say that so often."
16—"Same old chapter."
17—"In my old Lodge they used to—."
18—"I never want to see another book."
19—"Why not do something practical?"
20—"Oh dear!"

"The treatment is obviously homeopathic," said Doctor Hustle, "—and we don't allow patients to moon about the clinic," he added vigorously, "for the simple reason that it would soon clog traffic. Oh yes, it is self-administered," he declared, "much better taken in the privacy of the home. We recommend it the last thing before retiring, so that the average patient will wake up the following morning cured and ready for a constructive day—the small hours of the night afford the best time for the treatment to work.

"What *is* the treatment?" he repeated, in answer to the direct question. "Why, homeopathic, as I suggested: babbling for babbling. But babbling of a different kind, of course, and not strictly 'babbling.' Just turn the chart over, and see what appears on the other side; my Chief Nurse worked that out."

This is the way it read:

REMEDIAL NIGHT THOUGHTS

(For Theosophical Influenza Patients—to be Self-administered)

1—What do you do with what you have?
2—Not in spots—what spot?

3—The world is wide.
4—It has been worse.
5—Have you really heard this?
6—Meet some strangers.
7—And sometimes he (she) doesn't.
8—You don't yet.
9—Gives you less time to think about yourself, too.
10—Nor treasured ties, either.
11—By letting others look after the summer meetings?
12—To whom?
13-14—Remove (put on) your wrap (coat).
15—Why do you suppose he does?
16—*Ripe* with age.
17—Why did you leave it?
18—The blind never *will*.
19—Nobody is detaining you.
20—Use it in another sense—with discretion, of course.

GEO. REGARDUS BUSTED, M.D., F.L.A.T., D.V., *etc., etc.*

TRUE OCCULTISM

Begin by trying to conquer the habit, almost universal, of pushing yourself forward. This arises from personality. Do not monopolise the conversation. Keep in the background. If someone begins to tell you about himself and his doings, do not take first chance to tell him about yourself, but listen to him and talk solely to bring him out. And when he has finished suppress in yourself the desire to tell about yourself, your opinions and experiences. Do not ask a question unless you intend to listen to the answer and inquire into its value. Try to recollect that you are a very small affair in the world, and that the people around do not value you at all and grieve not when you are absent. Your only true greatness lies in your inner true self and it is not desirous of obtaining the applause of others. If you will follow these directions for one week you will find they will take considerable effort, and you will begin to discover a part of the meaning of the saying, "Man, know thyself."—*W.Q.J.*

ANCIENT LANDMARKS

VI

Zoroastrian Ethics

IF the spirit of Vedanta singing through the *Gita* endeavors to bring the world to *Dharma*-Duty, the theme which Zoroastrianism recites for humanity is of *Ashoi*-Purity. The very words with which Ahuramazda rejoiced Zoroaster as given in the Vendidad (V-21) are: "For man purity is the greatest good even from his birth." This code of purity contains an exhortation profound in its simplicity (IX-19).

> Make thyself pure, O righteous man! Anyone in the world here below can win purity for himself, namely when he cleanses himself with good thoughts, words and deeds.

The first, the shortest, but regarded as the most efficacious of prayers is Ashem-Vohu which translated is:

> Purity is the noblest blessing. Happiness it is—happiness to him who is pure for the sake of noblest purity itself.

The metaphysical and cosmical aspects of the twin-spirits, good and evil, Ormazd and Ahriman, have already been considered. Just as the great war of Kurukshetra was used by occult teachers in India to instruct humanity in the metaphysical source of all wars (the dual principle of spirit-matter) and its precipitation in man of the greatest of all wars, so also "the whole struggle of Ahura-mazda and Ahriman is but the allegory of the great religious and political war between Brahmanism and Zoroastrianism." (*Isis Unveiled*, II, p. 237.) Elsewhere H. P. Blavatsky writes:

> Ahriman is matter, the begetter of all Evil, and the Destroyer, since matter—eternal *per se* and indestructible—having to ever change form *destroys* its units, while Ormuzd or Spirit remains immutable in its abstract Unity and as a whole.

It was neither the metaphysical nor the historical aspect which perpetuated the teaching about Ormuzd-Ahriman in old Iran; it was the personal—the strife of mind and heart in man, the struggle between his own members. They were a practical people, the Iranians, and what appealed to them was the truth that Mazda's Law of Purity was the weapon to destroy the impure being of their own passion-nature. Their veneration for the great elements, in fact the whole of Nature, sprang from the idea that it was the religious duty of man not only to refrain from polluting but to raise and elevate all the kingdoms of the manifested universe. The aspect of the dual powers which persist with such tenacity in Zoroastrianism is the psychologic-human one, and while Ahriman has been personified and has become, like Satan, a living entity for the superstitious, for the cultured he is but a force within man, his own lower nature.

Zoroastrian ethics is based on *Ashoi*-Purity. It has two aspects —(1) Purity of the Inner Man, and (2) Purity for the great without. The former is triple—of thoughts, of words, of deeds; the latter is four-fold—of Fire, of Air, of Water, of Earth. The Law of Purity is the Law of Wisdom. Dadistani-Dinik says:

> As through Wisdom is created the world of righteousness, through wisdom is subjugated every evil, and through wisdom is perfected every good.

The Law of Mazda, the Wise, is the Law of Purity—(1) of matter—force—consciousness, (2) of elements—energies—beings, (3) of body—mind—soul, (4) of deed—word—thought.

Every Zoroastrian wears next to his skin the Sudarah, the shirt of white material, symbol of purity, of a prescribed cut with symbolic mark thereon, and ties the sacred thread, Kusti, made up of seventy-two interwoven filaments, round his waist over that shirt. Each of the seventy-two filaments represents one of the seventy-two parts of the Izashne—the Yagna-Sacrifice ritual. The thread circumvents the waist three times; in tying it a particular knot is made in the front and another with loose ends at the back. It is thus done: the middle of the thread is applied to the waist in front, and the loose ends go round behind where they change hands, what was in the left hand being taken up by the right and the end in the right hand is picked up by the left; then these are brought back to the front so that the thread has gone round twice; then are made two knots—a right hand and a left hand, and the loose ends for the last time passed behind and tied there with a similar knot. This way in which it is tied, the chanting which accompanies it, in fact its whole symbology centers round the fundamental idea—Humata, Hukhata, Huaresta, good thought, good word, good deed. Several times a day the pious or orthodox Parsi in untying and retying the thread repeats short prayers to affirm the joyous victory of Ahuramazda, and the contempt he feels for Ahriman, and to repent the error of his ways, thus:

> I repent for all the evil thoughts, the evil words, the evil deeds, deliberate or unintentional, which I started on their nefarious journey, related to my body or soul, connected with the material or the spiritual world—I repent with the power of the Triple Word.

He reminds himself of the fact that the Law of Ahuramazda is the only true protector and its benediction comes from the Soul-Fire, the Son of Ahura whose intelligence is divine and good.

This Law of Ahuramazda is clear to the wise and the discriminating who by its aid acquire the power of righteous thought and deed and obtain control over the tongue (yasna xxxi—19 and 22) Manasni—Gavasni—Kunasni—Good Thoughts, Good Words, Good Deeds, according to the righteous law of Ahura is reiterated in numerous places in the Avesta. It is insisted that man should

consult the righteous Law of Wisdom. His own good inclinations or noble aspirations are not all sufficient, his mental and verbal expressions and especially his deeds should be in conformity with the Code of Wisdom. The Renunciation of Sin (a definite magic-rite now forgotten) has to be performed for the preservation of the Soul, in a deliberate manner. Says *Dina-i Maninog-i-Khirad* (LII):

> Every disaster which springs up he is to trace to the violence of Ahriman and his host, and he is not to seek his own welfare and advantages through the injury of any one else; thus he becomes compassionate as regards all the creatures of Ahuramazda. In duty and good works he is diligent and persistent. . . . . For the performance of Renunciation of Sin the special thing is this, that one commits no sin voluntarily; and if through folly, or weakness and ignorance, a sin occurs, he should then renounce that sin by approaching the high-priest who is his good soul; and after that when he refrains from that sin, having learnt its lesson, that sin is swept away from him, just as the wind, fast and strong sweeping over the plain carries away every single blade of grass and anything that is not rooted in the soil.

Vendidad (XVIII-17) advocates that one should never be slack in good thoughts, words, and deeds, but let a man ever be slack in the three opposing abominations. When a man thinks, speaks, and acts righteously according to the Good Law he obtains from Spenta-Mainyu, the good spirit of Mazda, blissful immortality which is universal harmony of Wisdom (yasna—XLVII—1-2). There is no trace of any vicarious method of gaining happiness and spiritual insight—the man himself has to fight the evil and refrain from it, to befriend the good and practise it. The struggle which rages within man is long and protracted but through the Soul-Fire the faithful purified of his sins comes to immortality.

The Avesta enjoins the faithful to maintain and increase the purity of the four great elements. It is indicated that these elements are contacted by the man through his own constitution and that an intimate kinship between man and the elemental worlds exists. Thus the tilling of the earth is not only a physical but a psychological process; the water is not only a material element but a psycho-spiritual force; the radiant fire is but a substantial manifestation of divine intelligence; air is not only gaseous matter but a magnetic healer and a purifier of *druj*-sin, whose nature is psychic.

Thus in the *Vendidad* the earth rejoices when the faithful digs out corpses of man and beast (*i.e.* throws out of his being the dead things of lust and passion); the earth feels happy and rejoices when the faithful steps on it on his way to the performance of religious rites (*i.e.* resolves to begin the spiritual life); when the faithful clears the ground to erect his house (*i.e.* creates by the power of thought and deed the temple as the soul's habitat); when the faithful cultivates corn, grass and fruit (*i.e.* reaps his good Karma); and when the faithful brings increase of flocks and herds (*i.e.* increases

his spiritual faculties for the feeding of his fellow-men). Therefore it is said in the *Vendidad* (III-24):

> Unhappy is the land that has long lain unsown with the seed of the sower and wants a good husbandman. He who would till the earth, O Spitama Zarathustra! with the left arm and the right, with the right arm and the left, the earth will bring forth plenty of fruit. Unto the tiller says the Earth: "O thou man! who dost till me with the left arm and the right, with the right arm and the left, hither shall people ever come and beg for bread, here shall I ever go on bearing, bringing forth all manner of food, bringing forth profusion of corn." But to the non-tiller says the Earth: "O thou man! who dost not till me with the left arm and the right, with the right arm and the left, ever shalt thou stand at the door of the stranger, among those who beg for bread; ever shalt thou wait there for the refuse that is brought unto thee, brought by those who have profusion of wealth."

This is not only a reference to the farming process, but the metaphor is used as in the 13th *Gita* for the immortal Farmer-Soul who sows and reaps thoughts and words and deeds. Therefore it is said:

> O Maker of the material world, thou Holy One! What is the food that fills the law of Mazda, what is the stomach of the Law? Ahura Mazda answered: "It is sowing corn again and again, O Spitama Zarathustra! He who sows corn, sows holiness; he makes the law of Mazda grow higher and higher; he makes the law of Mazda as fat as he can with a hundred acts of adoration, a thousand oblations, ten thousand sacrifices.
>
> And so it is sung:
>
> 'When barley occurs, then the demons hiss;
> When thrashing occurs, then the demons whine;
> When grinding occurs, then the demons roar;
> When flour occurs, then the demons flee.'
>
> Then let the people learn this holy saying: 'No one who does not eat, has strength to do works of holiness, strength to do works of husbandry, strength to beget children. By eating every material creature lives; by not eating it dies away.' "

All this is reference to the doing of good action and the living of the life of holiness. The growth of courageous resolve to live is sowing and its first fruit is barley; the working with that fruit with discrimination is thrashing; when the knowledge is applied the corn is being ground and the evil in man roars, and when the spiritual insight as the result of good living comes to fruition (flour) the evil dies.

Next let us see the element of water. The following is from Aban-Yast (10-13):

> Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sura Anahita, the wide-expanding and health-giving, who hates the Demons and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing and holy, the herd-increasing and holy, the fold-increasing and holy, the wealth-increasing and holy, the country-increasing and holy;

Who drives forwards on her chariot, holding the reins of the chariot. She goes, driving, on this chariot, longing for the worship of men and thinking thus in her heart: "Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts upon me, and is of good will unto me?"

Whom four horses carry, all white, of one and the same colour, of the same blood, tall, crushing down the hates of all haters, the hates of Demons and men, of evil spirits and goblins, of the oppressors, of the blind and of the deaf.

This goddess of water is, as H.P.B. points out, the Zoroastrian-Minerva: "Begging the pardon of our European Sanskritists and Zend scholars, we would ask them to tell, if they know, who was the Mazdean goddess Ardvi-Sura Anahita? We maintain and can prove what we say, that the said personage implored by Ahura, and Saraswati (the Brahminical goddess of Secret or Occult wisdom) are identical."

In the previous article we have already dealt with the fire intelligence, the Soul in man, the Son of Ahura-Mazda. In the above passage from *Dina-i-Maninog-i-Khirad* and in other places the righteous and purifying power of air, its might to destroy and sweep away evil, etc., are mentioned.

Rich in metaphor, profusely symbolic, but to the student of Theosophy and esotericism very clear, are all the Avesta fragments. There is enough of the ancient Wisdom extant in them to make them more than interesting; they provide important proofs of the existence of the Universal Wisdom Religion from which all religions and philosophies sprang. Says H.P.B.:

The origin of the Brahmans and Magi in the night of time is one, the secret doctrine teaches us. First, there were a hierarchy of adepts, of men profoundly versed in physical and spiritual sciences and occult knowledge, of various nationalities, all celibates, and enlarging their numbers by the transmission of their knowledge to voluntary neophytes. Then when their numbers became too large to be contained in the "Airyanam Vaejo," the adepts scattered far and wide, and we can trace them establishing other hierarchies on the model of the first in every part of the globe.

Such Adept-Messengers to the four corners of the Globe were the incarnated Ameshaspentas—"who were all of One Thought, who were all of One Speech, who were all of One Deed, whose thought is the same, whose word is the same, whose deed is the same, who see from afar one another's soul thinking of good thoughts, thinking of good words, thinking of good deeds, thinking of the World of Light. Radiant are their Paths, shining Their ways as They go down to the Libations."

TWO POLES OF BEING

ALL who are familiar with Theosophic truths know that the Adept and the medium are said to represent two poles, the positive and negative poles of being. Most learners, knowing they are not Adepts, and feeling equally sure they are not yet mediums in the commonly accepted sense of that term, rest content with the above information without trying to see its direct and important bearing on their own lives and actions. However, it is a fact which must sooner or later be faced, that each individual is daily and hourly traveling on one of two paths, the path which leads to the shining heights of Adeptship, or that easier path which descends at last to the murky depths of mediumship. One may hope, and even believe he is treading the higher path, but that is not enough. He must *know*. He must learn to discern clearly between the two paths, between positivity and passivity, or he is as helpless as a blind man who *hopes* that luck or chance, his good intentions, or some passer-by may direct him aright.

To tread the path towards Adeptship means war, struggle, grim unrelenting battle, waged every step of the way. Let us have no doubt as to this. Most do not like fighting, not daily and hourly fighting, at any rate; so the ranks of true soldiers are never overcrowded. Nevertheless, could we but catch one glimpse of the actual condition of the majority of men and the goal towards which they are unconsciously heading, we would be far more ready to wage the desperate age-old struggle with every ounce of determination and energy at our command.

As each is a copy of the whole, every condition or mode of action experienced by any being is depicted in ourselves; so it is the daily phenomena of our own internal processes which must be ardently studied, and thoroughly understood, if we are ever to reach discernment.

All mental activity is electrical in its nature, and by a process almost identical with physical-plane photography, every mental action is photographed on the surrounding and permeating medium, the Astral Light, there to remain indefinitely. Furthermore, we have to remember that these pictures are not dead things; they are composed of elemental lives or forces energized and qualified by man. The spiritualistic medium is one who has become, through passivity, a helpless prey to these pictures and forces existing in the lowest strata of the Astral Light. The difference between the condition of such an one, and that of the average man is one of degree only—a fact that can be soon determined by anyone who will scrutinize his own mental processes and ascertain their nature.

Just as the physical man is surrounded and influenced by the atmospheric conditions and changes of the physical plane, as well as by innumerable other contacts, just so is the inner psychic man environed by the astral-*kama-manasic* atmosphere. Until one understands this and begins, at least in some measure, to disentangle himself from its influence, there is no possibility of positive, creative, *self*-induced thought and action from within outward. To the extent that we allow these vagrant influences, which appear to us as *our* thoughts and feelings, to determine the nature or course of our action, to that extent are we passive and mediumistic—in a state directly opposed to spirituality. Spiritual action is action based on the direct perception of principles, and is entirely independent of any feelings.

Practically every action of the ordinary human being is psychic action, induced by the identical forces which more completely dominate the spiritualistic medium. During the waking state the mind of the average man is engaged in a kind of mechanical motion. It is either reviewing those pictures which relate to its experiences of the past, or is darting forward with hopes, plans, or fears, making new pictures for the future. Men call this motion, thought, and the sensations derived therefrom is all they know of life. Such mental action is not thought; it is but the natural motion of the lower manasic lives allowed to follow their own tendency undirected by the will. If the pictures presented to the eyes of the astral man are pleasing, we feel happy; if gloomy, we feel depressed. Can we not see that this is but a state of waking-dreaming in which nightmares harass and torment, or sweet dreams soothe?

All the hopes, fears, loves, hates, joys, plans and purposes of human nature belong to this psychic realm of nature. It includes even the highest human loves and emotions. They but represent one of its higher layers or strata; for while these higher human qualities can and should be encouraged, developed and used, it must be understood that they are no more the real man than are the lower energies. The spiritual man has naught to do with this psychic realm other than to observe, understand and control it.

The very fact that the psychic nature and its actions are objects of perception to the Perceiver should be sufficient to convince man that he exists apart from it. As the pictures are thrown up before the eyes of the Soul, each gives rise to an idea and a feeling, which are but three modes of perception of the same thing; the manasic, or idea side; the astral, or form side, and the feeling, or kamic side. When these are seen as they are and for what they are, the spiritual man takes his first step towards emancipation.

THE MYSTERIES OF MATTER

A science has reached its last stage when it has achieved the power of prophecy. *(A Scientific Opinion.)*

The exact extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern esoteric sciences. So vast and so profound are these that hardly a few, a very few of the highest Initiates—those *whose very existence is known but to a small number of Adepts*—are capable of assimilating the knowledge. Yet it is all there, and one by one facts and processes in Nature's workshops are permitted to find their way into the exact Sciences, while mysterious help is given to rare individuals in unravelling its arcana. It is at the close of great Cycles, in connection with racial development, that such events generally take place. We are at the very close of the cycle of 5,000 years of the present Aryan Kaliyuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow. (H. P. Blavatsky, *Secret Doctrine,* 1888, I, 611-612.)

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. (*Secret Doctrine,* I, 520.)

Take, for example, the discovery of radioactivity by Becquerel, which was the result of a combination of plausible but false reasoning and fortunate accident. . . .

Becquerel's original reasoning was entirely wrong. His results were due to the fact that rays similar to X-rays, but different, were being given out by the uranium all the time. He followed up the lead which this accident had given him, investigated the properties of these new rays, and suggested to Madame Curie the experiments which led to the discovery of radium and gave to us the best means yet known of combatting cancer. The whole subject of radioactivity started from this accident. But it did so because Becquerel had the mental alertness to take advantage of the accident. . . .

The discovery of X-rays by Roentgen is another illustration of the important part that accident plays in scientific discovery. Roentgen was repeating some interesting experiments that had been made by another physicist with a special form of Crookes' tube. . . .

It would have been easy to fail to notice this dim light or to dismiss it as of no importance. But Roentgen *did* notice it and recognized that he had to do with something new and important. In consequence the X-ray is now available for the surgeon, the dentist, and the physician, and has contributed to scientific progress in a dozen different fields.

Roentgen's discovery could not have been made except by accident, for the existence of such things as X-rays was not even suspected. This is true with most really great discoveries. It is the business of the scientific man to keep always in mind the fact that such altogether unexpected things exist in nature. . . . (Prof. Ernest Merritt, *Scientific Monthly,* June, 1925.*)

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*Roentgen's discovery was made in 1895, and Becquerel's discovery about the same period.—EDITORS.

In 1898 a new metal was discovered in Paris by Professor and Madame Curie. Because it was found to give out certain kinds of rays continuously they called it radium. In fact, it was by means of these rays that the discovery was made. No other chemical element has ever attracted so much popular and scientific attention. . . .

Scientifically its discovery represented much more than finding merely another new element. Radium is an entirely new kind of matter. Before its discovery it was thought that the chemical elements, about ninety in number, of which all substances are composed, were immutable. The alchemists spent a century of vain endeavor to transmute the metals. Their failure resulted in the belief that the elements could neither be destroyed nor changed one into another.

The early studies of radium disclosed apparent contradictions to this and other natural laws. . . .

These new phenomena remained unexplained until 1903, when two British scientists, Rutherford and Soddy, proposed the theory of atomic disintegration. This theory has been proved correct. . . . (Dr. S. C. Lind, *Scientific Monthly,* June, 1925.)

A generation ago physics underwent a similar expansion but it was based wholly on new facts. Henry Adams has described the consternation caused by Roentgen's almost accidental discovery of X-rays and the subsequent revelations of radium in the hands of the Curies. Physics had been placid, its vitality spent, its problems apparently solved except for refinements of measurements. Suddenly quite unreasonable, if not impossible, forms of energy and of matter appeared close at hand. At once it was apparent that the ages of learning had taught next to nothing compared with what remained unknown. The race was again adrift on a rudderless raft in a chaotic sea. A hundred years previous Faraday's work in electricity had had the same effect. Such a stroke would now seem impossible. Millikan has said that physics has advanced more in the past twenty years than it had in the previous two hundred. The pace is being maintained. The raft is growing, but, more than that, the chaos on which we float is apparent to the merest Ph. D. (Prof. Gerald L. Wendt, *The New Republic,* Feb. 4, 1925.*)

The scientific man is, in no invidious sense of the word, a phenomenalist; that is, one who seeks to explain things-in-themselves by their visible effects. The phenomenalist mind, if untrained in science, clamors for wonders and miracles. The phenomenalist mind in the scientific world, insists even more loudly that fundamental principles shall show forth their form and essence through the medium of practical proofs; "practical proofs," to his mind, being that category of existences which lend themselves to observation under the microscope or to precipitation in the test tube. Direct perception of principles or of fundamental truths—that is to say, intuition—is a rarity and almost an impossibility in this race at this epoch. Those who have it do not need phenomena except as aids to teaching. They are masters of phenomena, for they know what lies behind,

*Prof. Paul R. Heyl, *Science,* Feb. 27, 1925, considers that the discovery of Roentgen rays closed that scientific epoch.—EDITORS.

even as man is master of his bodily movements because his knowledge of the controlling mental forces thereof is intimate.

But the phenomenalist is so wedded to his path of approach to truth that the very existence of intuitional perception, the very reality of Perceivers of abstract principles, can only seem a dream or fairy tale. He can escape from the blind alley of matter only under the impulsion of an intrusion of the unexplainable and incredible into his realm of "cold fact."

Now, the basic doctrines of Theosophy and the self-contained history of its origin are, *prima facie,* incredibilities to the scientific mind. But they have the capacity of extending into mundane realms certain manifestations which force the observer to revise his distinction between the believable and the unbelievable, or become insane. It rests with the individual, however, whether he shall become an observer or remain a dutifully blindfolded follower of the path of orthodoxy, in science as in religion.

The simple quotations from the *Secret Doctrine* are only two prophecies out of scores. From the scientific viewpoint, there is absolutely no explanation for them. From the Theosophic viewpoint, there is explanation of those paragraphs and of the scientific mind as well. Here is a phenomenon—a phenomenon which from every criterion of reason deserves, demands, and requires investigation. Here is *prior knowledge.* Knowledge must have source in a Knower or Knowers. The nature and origin of those Knowers is in every respect a subject for scientific investigation. Shall we then demand that science at one fell swoop resign its proud position as harbinger of all possible knowledge, that it shall admit the existence in this world of beings intellectually and by virtue of experience superior to all scientists?

Such a demand unbacked by power would only be a creator of scornful laughter. Such a demand with any semblance of pressure behind it would soon make of the ranks of science an embattled "fundamentalism" falling back upon the ramparts of enraged prejudice, in as utter a sense as the religionist sects.

But here and there is a student trained in the scientific method, yet willing to accept the truth wherever found, "even looking popular prejudice straight in the face." For these we write, with no object of proselyting, but in duty bound to shed light on the path of those who dare to scale the "unattainable," and to dream that the "unknowable" can be known. Among scientific students there are more such than one realizes.

THE UNEXPECTING

THE world is full of people who believe that something is "due" them. They do not get it; therefore they are unhappy. For what appear to be the best of reasons—or for none at all—they expect consideration. The world wags on, unknowing and unimpressed, and the unrecognized claimant of credit calls it a heartless world.

Men believe special consideration is due them because they are English, or French, or American—even the prosaic Hottentot expects it because—he is a Hottentot! "I am a teacher; I am a doctor . . . a clergyman, banker, sportsman, property-owner, catholic, protestant, laborer, convict, parent, slender, stout, short, tall, invalid, healthy" . . . anything whatever that the mind of man can describe or imagine serves as a flag-staff upon which he can fly his colors for others to salute!

Not recognizing the reign of Law in every thing and every circumstance, men do not realize that if anything were "due" them, *they would already have it.* The fact that they have it not is proof positive of the sad absurdity of the expectant position. The Book of Life is automatic, self-balancing; credits and debits are entered then and there with flawless precision. Every moment, every being is making his entries, whether aware of it or not. Their sum-total *is* the being, together with his environment, both inner and outer. A wholesome humility would follow a general recognition of this indubitable fact.

Students of Theosophy, partaking of the human nature, are no different from other people save that they have a nobler ideal, a sounder basis for action; and because they are certain that humanity has never been without a friend they have the assurance of help and hope. Yet many believe that something more is "due" them.

Some have given freely of time, money and work, even for years—yet remain "unrecognized," as they think. Some have studied and memorized and collated and prepared, to fit themselves to be better able to help and teach others—and tried their utmost to do so—without substantial "appreciation," they believe. Some have made Theosophy *first* in their lives, as they think, begrudging nothing, sparing themselves not at all—without reaping "fruits," so far as they are aware. All these, whether voicing the fact or not, feel that something *more* is "due" them.

They already have what is due them. As long as anybody whosoever or whatsoever feels his lack of it, he will never receive full "recognition," or "appreciation," or "fruits." In the sense of the *Bhagavad-Gita* he is not "unexpecting"; he is "finding fault." This attitude qualifies all he has done and is doing; for true service is a

matter of *motive,* as well as acts. Let each one search out his motives: "Has my object been that others shall be helped, or that *I* shall help others?" An honest answer to this question will bring illumination: "My motives have been *mixed,*" will be an almost universal admission. But motives can be clarified, purified, freed at last from the taint of personality. Throughout the process the student may know he will receive *everything* that is due.

Some students expect praise from fellow-students; some have arrived at that elevation where they expect especial attention paid to every wish they voice and every word they utter; some expect social consideration; some want to be consulted about every smallest detail. As students they abhor the idea of a "personal god," yet they long to lay down a few "edicts" of their own.

The praise-expecters get—their true due, and are disconsolate; the elevated announcers of the law sometimes surprise a smile upon the faces of their hearers, and are annoyed; the social-requirers find their group atmosphere "cold"; the would-be consultants discover that the joint work is going forward with ease, in spite of the methods used, so full of fault in their opinions.

Nothing is "due" anybody, save what he has. The thoughtful student will recognize sooner or later that he himself is of no especial importance, but that *the work itself is.* The glory of a great accomplishment is that it gets done—not in any of those concerned in doing it.

"It must be the eternal that draws forth your strength and beauty, not desire of growth. For in the one case you develop in the luxuriance of purity, in the other you harden by the forcible passion for personal stature."

Is Life Hard?

There are times when life becomes so complicated, so urgently pressing from every direction, that it seems conspiring to defeat the ends of Soul. No time for studying, none for even thinking, and least of all for brooding on the great universal ideas! We despair, "I'll never accomplish anything!" But, suppose we never do accomplish anything, life can't make one stop trying. And it can't make one begrudge his services and do them uncheerfully and unwillingly. And it can't make one discouraged. And it can't make one depressed. It can't really defeat us, *unless we let it.*

THEOSOPHY SCHOOL

The illuminated sage regards with equal mind an illuminated, selfless Brahmin, a cow, an elephant, a dog, and even an outcast who eats the flesh of dogs. Those who thus preserve an equal mind gain heaven even in this life, for the Supreme is free from sin and equal minded; therefore they rest in the Supreme Spirit. The man who knoweth the Supreme Spirit, who is not deluded, and who is fixed on him, doth not rejoice at obtaining what is pleasant, nor grieve when meeting what is unpleasant. He whose heart is not attached to objects of sense finds pleasure within himself, and, through devotion, united with the Supreme, enjoys imperishable bliss. For those enjoyments which arise through the contact of the senses with external objects are wombs of pain, since they have a beginning and an end; O son of Kunti, the wise man delighteth not in these. He who, while living in this world and before the liberation of the soul from the body, can resist the impulse arising from desire and anger is a devotee and blessed. The man who is happy within himself, who is illuminated within, is a devotee, and partaking of the nature of the Supreme Spirit, he is merged in it. Such illuminated sages whose sins are exhausted, who are free from delusion, who have their senses and organs under control, and devoted to the good of all creatures, obtain assimilation with the Supreme Spirit. Assimilation with the Supreme Spirit is on both sides of death for those who are free from desire and anger, temperate, of thoughts restrained; and who are acquainted with the true Self.—*The Bhagavad Gita.*

HERE you find the phrase "the assimilation of the Supreme Spirit," which is the Universal Self, which is everywhere. It is also said that things come to us, whether we wish or do not wish for them. Things come to us which are good, and which we do wish; other things come to us which are bad, and which we do not wish for. All those things take place continuously—expected good things and unexpected good things—expected bad things and unexpected bad things. These four kinds of experiences always come to us. We, as the Soul, as part of the Universal Self, try to make our response, our answer to all those things that come—good, bad, or indifferent—learning from each, learning thereby our real nature.

It is said that the Soul is the great Enjoyer. Now when we enjoy, some enjoy by the help of the body, of the senses; some by the help of the feelings; some enjoy by the help of their thoughts; but very few people really enjoy with the help of the Soul. When there is Soul enjoyment, then there is not only sense and feeling enjoyment, mental and intellectual enjoyment, but there is spiritual enjoyment. Because we see the spiritual view of all thoughts, feelings, experiences when they come to us—that is, when experiencing as the Soul, the assimilation of the Supreme Spirit takes place.

We know ourselves as the Soul now, when we are learning Theosophy; as the body when we eat. We think it is the body that

eats and none of us think it is the Soul in the body, who keeps the body going! Therefore even nourishment for the body has to be thought about from the point of view of the soul. When we read, our minds enjoy the reading, but very few of us think whether the Soul is getting any experience or enjoyment, and so when on occasions we begin to live as the Soul, then we begin to see how Deity, God, the Universal Self, everywhere present in all things, is present in that which we call good and that which we call bad. We look upon all things as the School for the Soul and not as good, bad or indifferent. All things bring us certain lessons. That is what we want to learn—to begin and live as the Soul, and towards all good, bad and indifferent experiences we remain the same—calm, contented, happy. Just like the bees who go to the flowers and suck the juice and make it into honey without destroying the flowers, so do we move in the garden of this world, where there are apple trees and also poison oak; and from all we learn. Let us learn by enjoying our experiences, as well as by suffering them. Happiness is not in experiences; it is in us, and so is it with sorrow.

The Supreme Self is in all things, in the good and in the evil; we do not see It, because we have not seen It in ourselves. This glimpse of the God within is the only true vision. Through it we gain the inner strength which gives all kinds of strength: spiritual strength brings intellectual and moral strength. It is the fixity of the mind on lower things which produces pain, misery, ignorance; which produces that worse than ignorance—false knowledge. True knowledge comes by dwelling on the Supreme Spirit, the Ego within. In all actions, whether thinking or speaking or feeling, we may invoke, and call to birth, the Supreme Spirit. He who finds in good and evil, then, One Essence—the Immortal and Divine Self—and finds it because he has it within himself, is an excellent devotee. Each one of us will find other people divine in proportion as we find ourselves divine; we shall find other people immortal as we find ourselves immortal: knowing ourselves as divine and immortal, we begin to know Nature as divine and immortal. The highest of truths comes to be recognized by us, if we take the position that we are the Supreme Self. Directing the mind constantly to the Supreme, the One Self, we find by the power of that One Self, the Divine Nature of all things and beings.

CONFUSION LESS CONFOUNDED

WHEN one really has a point to prove, incidents to be cited in support are usually forthcoming. It hardly seems necessary to prove that confusion has existed in the minds of many students relative to some theosophical teachings. Before we learned to go to the source for our information some of us were puzzled to read that the reincarnating Ego alternately occupies male and female bodies, when in other books it is said that the Ego uses an envelope of the same sex for seven successive incarnations, and still others claimed that the sex persists throughout entire manvantaras. Similar conflicting statements regarding the translation of the Egos occupying bodies of the lower animals to human forms have been given.

It has been suggested that the differences are not actually in the teachings but in the interpretations thereof. The teachings require *study*, not interpretation. They were given to the western world less than fifty years ago, *in English*, and in clear and concise terms. Painting the lily and perfuming the rose are less futile tasks than interpreting that which needs no clarifying, and it is the "interpretation" of the points mentioned above, and of others more vital, which has caused confusion.

Such confusion need not exist. Students, when confronted by conflicting statements relative to any item of doctrine need not make a choice. If the application of the teaching means anything to the student he *must know*, if the truth is available. As an aid to learning let the student ask himself: "Is this statement from the teachings? Is it an interpretation? Is it an interpretation of an interpretation? Will any individual, group or organization benefit more than others if this statement is true and others false? Is it made on authority? Whose? Does it agree with the statements of the original recorders of the teachings, H.P.B. and Wm. Q. Judge? Do the statements of others agree with them? Do the statements of these two agree with each other? Do the statements of others agree with each other? Will this statement vitiate the teachings of any system because it will not fit in?"

It is not intended that answers be supplied to the inquirer. To presume to do so would be to admit having an axe to grind. Having proved the truth to himself the seeker will be independent of the claims of any school or teacher. The proper amount of caution, zeal and intelligent effort will enable the student to avoid confusion and find the one body of teachings where no confusion exists. The entire truth has not been given out. That which has is not the property of any individual or body.

ON THE LOOKOUT

The Cause of Continental Upheavals

In the days of H. P. Blavatsky, and until very recent years, mountains and continents were supposed to have been formed by shrinkage of the earth's crust during the course of cooling, much as wrinkles are formed upon an apple which withers. As Theosophy squarely denies such a theory, it is interesting to note that of late the hypothesis has been breaking down on several counts. There is now no particular certainty that the earth ever was molten or radically different in climate as a whole, however much it may have varied from the mean during various cycles. (See Dr. David White, *Science,* January 9, 1925; Prof. A. P. Coleman, *Science,* August 15, 1924; Prof. T. C. Chamberlain, *Science,* February 8, 1924.) In the second place, the fact has been determined that the underlying substance of the earth is plastic and not rigid, as would necessarily be the case under the "contraction" theory. At the present date, two new hypotheses are contending for the honors.

The Isostatic Theory

A large school of scientists believes that every square mile of the earth's crust weighs as much as any other square mile. Elevations are accounted for by the theory that the crust in certain portions is lighter per unit than in others, the whole floating upon a plastic homogeneous mass underneath. This is a well rounded and intellectually satisfying idea, but an examination of the hypothetical mechanism of such a system, described in the *New York Times,* September 20, 1925, discloses serious difficulties.

Dr. Wm. Bowie, President Geodetic Section, International Geodetic and Geophysical Union, believes that the action of rain forms great sedimentary beds, the lower parts of which sink, as material is added to the top. Reaching a certain depth where a high temperature obtains, the whole mass becomes heated and expands, forming a new continent in the same manner as that in which frozen water forms an iceberg extending above the surface.

The temperature explanation of such an expansion, however, is not merely difficult—it is seemingly impossible. The possible thickness of a sedimentary bed formed by land denudation, for areas of continental size, could hardly be over ten miles thick, and even this as an extreme case requires geological conditions not now known anywhere on the earth's surface.

Let us suppose such a mass deposited, and later heated to such an extent as to rise a mile above the denuded mass which gave it birth. This would be a very moderate assumption, but for a mass of stone to increase 10 per cent in volume as a result of heating

would require a rise of temperature of some 20,000 degrees—several times as much as is required to melt practically any known substance on the earth. But Dr. Bowie gives only 200 degrees as the change in temperature for a four-mile depth. He does not, however, attribute the entire change to heat, saying that "a greater amount takes place as the result of some chemical or physical reaction." The difficulty is that no "chemical or physical reaction" familiar to us could possibly produce such an effect. Dr. Bowie, in fact, says so himself in so many words in the *Scientific Monthly*, October, 1925. Moreover he doubts whether the question will ever be solved. Theosophy differs so far as to say that it has already been solved.

THE WEGENER THEORY

Professor Alfred Wegener, from 1912 onward, developed the idea that all the continents of the earth were originally fragments of a primordial continent which broke asunder, and that they have drifted into their present positions in the intervening time. Prof. Wegener adopts the basic elements of the Isostatic theory, but he differs radically from Dr. Bowie's presentation. Obviously, he thinks that continents remain more or less permanent in their identity. Moreover, he believes that when a continent is denuded, this is the part which rises, instead of *vice versa*, as Dr. Bowie holds. In this case, it remains for Prof. Wegener to explain why sedimentary rocks are found on the highest known mountains. There are other objections which Dr. Bowie terms "grave and manifold." (*New York Times*, September 6, 1925.) In fact, it may be sooner or later found that the Isostatic theory, within its own sphere, is correct, merely lacking the true explanation of the unknown force of upheaval, but that Prof. Wegener's development of it is pure dream.

The Isostatic theory, *per se*, does not cover all the ground, since it does not explain that which actually occurs from time to time: the upheaval of an ocean bed far out of reach of sedimentary deposition. This occurrence is taught as a fact in Theosophy, though not yet recognized by science, in spite of the numerous recent changes in the level of sea bottoms. Dr. Bowie and the Coast and Geodetic Survey are probably on the right track.

THEOSOPHICAL GEOLOGY

> . . . it is absolutely *false*, and but an additional demonstration of the great conceit of our age, to assert . . . that all the great geological changes and terrible convulsions have been produced *by ordinary and known physical forces*. (*Secret Doctrine*, 1888, I, 640.)
>
> Earthquakes may be brought on according to this philosophy by two general causes; *first*, subsidence or elevation under the earth-crust due to heat and steam; *second*, electrical and magnetic changes which affect water and earth at the same time. These last have the power to instantaneously

make the earth fluidic without melting it, thus causing immense and violent displacements in large or small waves. And this effect is sometimes seen now in earthquake districts when similar electrical causes are at work in a smaller measure. (*Ocean of Theosophy,* 1893, p. 123.)

The Moon and Planets

The source of some of such forces can be deduced from the following:

As 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; aye, that even modest and neglected constellations have the greatest influence on the meteorological and cosmical changes, over, and within our earth, let us give one moment's attention to our sidereal despots and rulers of our globe and men. Modern Science denies any such influence; archaic Science affirms it. (*S.D.* II, 699.)

The correlations of such forces with the shifting of the poles, and the connection between their local catastrophic deviations and human psychological actions, are subjects as yet obscure, but upon which volumes could perhaps be written.

"The Breath of Brahma" in Science

Prof. Joly theorizes to the effect that accumulated heat, produced in depths by continued radioactivity, results in a melting of the earth every thirty million years or so. Prof. Alan W. C. Menzies anticipated him in the *Scientific Monthly* (August, 1922).

Eventually, therefore, if no compensating heat-absorbing process is taking place within, an unstable state will be reached when the underlying incandescent material will perforce exert itself to the exterior, and there disburden itself of its accumulated heat by radiation into space at a very rapid rate proportional to the fourth power of the temperature. This is the earth's incandescent epoch.

When the crust has cooled sufficiently, a new geological epoch of perhaps 200,000,000 years may begin, to be followed in turn by another incandescent epoch, and so on, alternately, but more and more slowly, until the radio-active materials, if not regenerated, have by disintegration lost their available energy. This alternation the Brahmans have symbolized in their cosmogony as the indrawing and outbreathing of the breath of Brahma.

We are moved to wonder just how far Prof. Menzies dares to go in logically following out the imputation inherent in crediting ancient India with geophysical knowledge just now discovered by modern science.

Prof. Joly thinks that the floor of the Pacific Ocean is steadily sinking, as does Prof. Paul Goode of the University of Chicago. What evidence for this Prof. Joly possesses is not known to us. Prof. Goode brings in the existence of ancient beach lines in the mountains as evidence, though it would probably be difficult to ex-

plain how a raised beach line could be considered evidence of anything other than upheaval. Meantime, Prof. Joly is in disagreement with Mr. Nalty, of New York, previously referred to, who has collected a mass of data showing a consistent rise of the Pacific sea bottom in the neighborhood of Hawaii.

THE PRALAYAS

Professors Joly and Menzies are somewhat on the right track. There is a periodic incandescence of the earth, and it is caused by the culmination of something which might be called radioactivity. The period, however, between fire pralayas such as this is tremendously greater than postulated by Prof. Joly, as indeed the findings of some of his colleagues indicate. By some it is considered that the earth has never been molten. (*Scientific Monthly,* May, 1925.) Prof. J. W. Gregory (*Edinburgh Review,* July, 1923) thinks the temperature of the earth was about the same one hundred million or a thousand million years ago, upon evidence which he calls indisputable; and others have been quoted above. Moreover, a lump of petrified seaweed, estimated to be sixty million years old, was found in the Medina sandstone of Pennsylvania. (*Popular Science Monthly,* October, 1925.) It has been reiterated so many times lately that the earth's age is a billion to a billion and a half years (more than covering the formerly unacceptable period demanded by Theosophy) that to find a statement that the earth is fourteen million years old seems decidedly bizarre. (*Washington Daily News,* August 5, 1925.) But this idea appears in connection with another equally out of date, *i.e.,* that the moon was formerly torn from the earth, forming the Pacific Ocean. The latter theory is thoroughly disposed of by Prof. W. D. McMillan. (*Science,* July 24, 1925.) Theosophy teaches that the moon is much older than the earth.

THE CAUSE OF GLACIATION

Probably of all geological phenomena, none has been "explained" more often or in more different ways than that of glaciation. At the present time, as demonstrated by Dr. Marsden Manson (*Science,* September 4, 1925), science is completely at loggerheads with itself upon this question. Reviewing a "Text Book of Geology," by Professors Pirsson and Schuchert, he says:

> In this latest authoritative text we find the following unsatisfactory conclusion, which fully expresses the general concensus of opinion on the subject, both as to separate and combined causes:
>
> GLACIAL CLIMATES
>
> As yet there is no accepted explanation of why the earth from time to time undergoes glacial climates, but it is becoming clearer that they are due rather to a combination of causes than to a single cause. Probably the greatest single factor is the high altitude of continents, with great chains of new mountains (the hypsometric causes) which disturb the general direction and constitution of the air currents as well.

It is permissible to state, however, that the glacial climates are irregular in their geologic appearance, are variable latitudinally, as seen in the geographic distribution of the tillites between the poles and the equatorial region, and finally that they appear in geologic time as if suddenly introduced.

Doctors Disagree

Covering in general most of the explanations so far advanced, and showing their inadequacy, Prof. Manson concludes:

A distribution of glaciation latitudinally ranging between the poles and the equatorial region appears to be contradictory of solar control and manifestly indicates that some essential factors have been overlooked or omitted in the consideration and presentation of the problems of paleo-climats; and that "other factors" must be utilized in place of those which have been strained beyond their limits of elasticity.

This is the great outstanding problem of geologic history. It is of more importance and more far-reaching than any other, and geologists have turned their attention to the minor problems of mineralogy and paleobiology and have let the great problems of the causes and conditions of paleoclimatology fall by the wayside.

The Secret Doctrine

The real causes of glaciation are several, and some of them have not yet been glimpsed scientifically. Says H. P. Blavatsky:

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. Of such great cataclysms there have already been four. And we may expect a fifth for ourselves in due course of time.

The first occurred when what is now the North Pole was separated from the later Continents. (*S.D.* II, 138.)

Stockwell and Croll enumerate some half dozen Glacial Periods and subsequent Deluges—the earliest of all being dated by them 850,000, and the last about 100,000 years ago. But which was *our* Deluge? Assuredly the former, the one which to this date remains recorded in the traditions of all the peoples, from the remotest antiquity; the one that finally swept away the last peninsulas of Atlantis, beginning with Ruta and Daitya and ending with the (comparatively) small island mentioned by Plato. (*S.D.* II, 141.)

In general, major glacial periods are caused by shifts of the poles, accompanied with great continental convulsions, while minor convulsions also go hand in hand with glaciation, partly for reasons following logically along physical lines from the geological changes themselves, and partly for other reasons.

Ice cataclysms come on not only from the sudden alteration of the poles but also from lowered temperature due to the alteration of the warm fluid currents in the sea and the hot magnetic currents in the earth, the first being known to science, the latter not. The lower stratum of moisture is suddenly frozen, and vast tracts of land covered in a night with many feet of ice. This can easily happen to the British Isles if the warm currents of the ocean are diverted from its shores. (*Ocean of Theosophy*, 124.)

THE LESSONS OF AN ECLIPSE

At the time of the eclipse of January, 1925, there was much interest in the question as to whether the action of radio would be affected. It was. This might to a certain extent be expected, because observations covering eighty years show that the atmospheric electricity of the earth is affected by sun-spot cycles. One of the prime mysteries—a principal difficulty—of radio-engineering, is the existence of so-called "blind spots." An interesting exposition of them is given in *Literary Digest,* May 19, 1924. Certain channels, as yet unknown to science, are followed by equally unknown forces in traversing the spaces of the solar system between the sun and planets. Perhaps these blind spots, and the effect of the eclipse upon radio action, are intimately connected. The intuitive and open-minded may find a valuable clue in the following extract:

> Thus, we have an important scientific corroboration for one of our fundamental dogmas—namely, that (*a*) the Sun is the storehouse of Vital Force, which *is* the *Noumenon* of Electricity; and (*b*) that it is from its mysterious, never-to-be-fathomed depths, that issue those life currents which thrill through Space, as through the organisms of every living thing on Earth. (*Secret Doctrine,* 1888, I, 531.)

THE HIDDEN SUN

Pythagoras taught a doctrine as old as Occultism, but strange indeed to modern eyes: that the *real sun* is invisible. In the teachings of Theosophy are many hints which indicate that the visible seeming of things cosmic is otherwise than the verity. One day science may awake to an understanding of planetary and stellar relationships, as revolutionary as was that of Galileo. In fact, Einstein's discoveries would almost seem to have paved the way to such a change of thought. During the eclipse of January, 1925, a number of strange, and as yet unexplained, phenomena were observed. One of the most interesting: a spot of light appearing to be a reflection, but without a known physical source, was observed upon the waters of Long Island Sound. (*Literary Digest,* February 14, 1925.) There may be a connection between this phenomenon and the following:

> . . . Occult philosophy denies that the Sun is a globe in combustion, but defines it simply as a world, a glowing sphere, the *real* Sun being hidden behind, and the visible being only its reflection, its *shell.* The Nasmyth willow leaves . . . are the reservoirs of solar vital energy, "the vital electricity that feeds the whole system . . . The Sun *in abscondito* being thus the storehouse of our little Kosmos, self-generating its vital fluid, and ever receiving as much as it gives out," and the *visible* Sun only a *window cut into the real* Solar palace and presence, which reflects, however, faithfully the interior work. (*S.D.* I, 451.)

Astronomy, in the person of Prof. Eddington, came a step nearer to Theosophical doctrines, with the theory that the light of

a star depends, not upon size and temperature, but—at least under certain conditions—upon weight only. Theosophy has always taught, that light, magnetism, and energy are connate, and that in the case of stellar bodies, light does not depend upon heat. It has been discovered that the star Sirius has a satellite 60,000 times as dense as water—a density incredible and unimaginable to the denizens of earth. The reason assigned for this has a very definite bearing upon a certain Theosophical teaching. Scientifically it is supposed that, under the temperatures prevailing in such a body, the atoms of matter are stripped of their electrons. This implies matter of altogether different nature and function from that known on earth, with the corresponding possibility—nay, certainty—that cosmic deductions made from the light effects of sidereal bodies are in error, when based upon analogies with earth material.

Comte's Pessimism

August Comte's pessimism with respect to the impossibility of knowing some day the chemical composition of the sun, has not been belied thirty years later by Kirchoff, as claimed. The spectroscope has helped us to see that the elements, with which the modern chemist is familiar, *must in all probability* be present in the sun's outward robes—*not in the sun itself;* and, taking these "robes," the solar cosmic veil, for the sun itself, the physicists have declared its luminosity to be due to *combustion* and *flame,* and have mistaken the vital principle of that luminary for a purely *material* thing, and called it "chromosphere." (*S.D.* I, 528.)

The spectroscope only shows the probable similarity (on external evidence) of terrestrial and sidereal substance; it is unable to go any farther, or to show whether atoms gravitate toward one another in the same way and under the same conditions as they are supposed to do on our planet, physically and chemically. The scale of temperature, from the highest degree to the lowest that can be conceived of, may be imagined to be one and the same in and for the whole Universe; nevertheless, its properties, other than those of dissociation and re-association, differ on every planet; and thus atoms enter into new forms of existence, undreamt of, and incognizable to, physical Science . . . the essence of Cometary matter, for instance, "is totally different from any of the chemical or physical characteristics with which the greatest chemists and physicists of the earth are acquainted." And even that matter, during rapid passage through our atmosphere, undergoes a certain change in its nature. Thus not alone the elements of our planets, but even those of all its sisters in the Solar System, differ as widely from each other in their combinations, as from the Cosmic elements beyond our Solar limits. (*S.D.* I, 142.)

"The essence of cometary matter and of that which composes the stars is totally different from any of the chemical or physical characteristics with which Western Science is now acquainted. While the spectroscope has shown the probable similarity (owing *to the chemical action of terrestrial light* upon the intercepted rays) of earthly and sidereal substance, the chemical actions, peculiar to the variously progressed orbs of space, have not been detected, nor proven to be identical with those observed on our own

planet"—say the Teachers. Mr. Crookes says almost the same in . . . his lecture *"Elements and Meta-Elements."* (*S.D.* I, 597.)

THE EINSTEIN PUZZLE

The reception of Einstein's theory shows to what an *impasse* science had arrived in the pursuit of classical doctrines concerning light, ether characteristics, and gravitation. While almost every previous revolutionary physical theory has had a long battle to fight against general prejudice, the acceptance of Einstein's ideas was immediate and almost unanimous. Only a few of the old school, such as Capt. T. J. J. See, hold out against it; and a study of Capt. See's arguments seem to us to show that his basis is chiefly a lack of the mental elements necessary to grasp and understand the meaning of words as used by Prof. Einstein and his followers. Certain features are, none the less, still debatable. It will be recollected that the entire discussion originally hinged upon the question whether the ether remained stationary while the earth moved through it, whether the earth dragged the ether with it in its course, or whether there was such a thing as ether. Einstein, rather than solving the problem, threw the whole discussion out of court by producing a theory of cosmogony to which the ether question was more or less irrelevant.

The problem is not yet settled. Prof. Dayton C. Miller (*Science,* June 19, 1925) has performed a series of experiments which, in contradiction to the original Michelson-Morley experiment, seem to indicate an ether drift with a drag decreasing with increasing altitude. Precisely what would be expected if the ether were a species of metaphysical gas filling space, in accordance with the old theory. On the other hand, the finding in regard to the satellite of Sirius, as well as the findings of Dr. W. S. Adams and new Michelson experiments (*Science,* May 8, 1925) add to a long string of Einsteinian confirmations.

THE MISSING FACTOR

What scientists in general seem to miss is the possibility, taught as certainty in Theosophy, that there are many gradations of matter and many elemental combinations as yet metaphysical, so far as science is concerned. What is more, the entire set of theories, so full of irreconcilable contradictions, is mere speculation by a very limited form of consciousness, in the face of realities whose roots lie entirely out of time and space, even as guessed by Prof. Archibald Henderson (*Science,* September 7, 1923) and Prof. Wm. S. Franklin, (*Science,* September 19, 1924) to say nothing of an editorial in the *Scientific American* (November, 1924). Not the least of the difficulties is that at the present time neither the corpuscular nor the undulatory theory of light can be upheld *in toto.*

The popular mind thinks that as science proceeds in the investigation of the atom, more and more is understood of its constitution.

Not only is this entirely untrue in regard to its noumenal essence, but it does not even hold in the mechanical region itself. (Prof. W. F. D. Swann, *Science,* April 24, 1925.)

THE WALL

The septenary gradation, and the innumerable sub-divisions and differences, made by the ancients between the powers of *Ether* collectively, from its outward fringe of effects, with which our Science is so familiar, up to the "Imponderable Substance," once admitted as the "Ether of Space," now about to be rejected, has been ever a vexing riddle for every branch of knowledge. (*S.D.* I, 331.)

. . . Science finds itself absolutely compelled to accept the "hypothetical" Ether and to try to explain it on the materialistic grounds of atomo-mechanical laws. This attempt has led directly to the most fatal discrepancies and radical inconsistencies between the assumed nature of Ether and its physical actions. A second proof is found in the many contradictory statements about the atom—the most metaphysical object in creation. (*S.D.* I, 485.)

Official Science knows *nothing to this day of the constitution of ether* . . . It is MATTER on quite another plane of perception and being, and it can neither be analyzed by scientific apparatus, appreciated, nor even conceived by "scientific imagination," unless the possessors thereof study the Occult Sciences. (*S.D.* I, 487.)

They call Gravity a law, a *cause* in itself. We call the forces acting under that name *effects,* and very secondary effects, too. One day it will be found that the scientific hypothesis does not answer after all; and then it will follow the corpuscular theory of light and be consigned to rest for many scientific *aeons* in the archives of all exploded speculations. (*S.D.* I, 490.)

And now Father Æther is *re-welcomed* with open arms; and wedded to gravitation; linked to it for weal or woe, until the day when it, or both, shall be replaced by something else. (*S.D.* I, 495.)

Undulatory or corpuscular theory (of light)—it is all one. It is speculation from the aspects of phenomena, not from the knowledge of the essential nature of the *cause* and *causes* . . . . (*S.D.* I, 528.)

"CAUSE AND CAUSES"

What is the essential nature of the "cause and causes"? To the student of Theosophy it is evident and obvious that sooner or later physical science, delving into the nature of things, must absolutely encounter a *cul-de-sac,* and this for a very simple reason. The underlying essence of every form of existence, electron, radiation, atom, or what-not, investigated by science, is that identical consciousness which filters somewhat cloudily through the scientists' own minds. Scientific investigation depends entirely upon the separateness of things, a separateness which exists only as a creation of imagination. Therefore, any real approach to the essence of "things-in-themselves" will necessarily be signalized by a discovery of paradoxes, rather than of explanations. Consciousness turned forever outwards—as it is in scientific experiment—must thus per-

ceive only a multiplication of contradictions unto the end of time.

An understanding of the creations of Consciousness is to be grasped only by a study of the workings of that Consciousness. The scientist who denies Consciousness as a universal existence in all matter, who denies the identity of his own consciousness with It, and who scoffs at the possibility of achieving cosmic knowledge by study of human consciousness, will forever find his footsteps held by a veritable "ring pass not." This until seekers after knowledge accept and follow the path thus pointed out:

> Metaphysically and esoterically there is but One ELEMENT in nature, and at the root of it is the Deity; and the so-called *seven* elements, of which five have already manifested and asserted their existence, are the garment, *the veil, of that deity;* direct from the essence whereof comes MAN, whether physically, psychically, mentally, or spiritually considered. (*S.D.* I, 460.)

THE AIM OF EVOLUTION

All factions in the evolution controversy find themselves able to agree upon at least one point: that the human being is the noblest product of "evolution"—whatever that may be. Since there is little ascertainable basis in history, past or contemporary, for such a concensus of opinion, its existence has been somewhat of a puzzle. We are indebted to the Rev. James L. Gordon, in company with Albert Edward Wiggam, "biologist," for the enlightenment of our ignorance.

> Science has demonstrated that the greatest law within our reach is the law of heredity, which is the law of transmission. We have applied the law of heredity in the production of better seeds, better plants, better birds, better fishes, better dogs, better horses. Why not, then, apply this law to the production of better human beings? . . . We must depend on the law of heredity for the production of commanding personalities. Great minds are born, not made. Good heredity means revitalized intelligence.
>
> Evolution ends with man, because man, through the law of heredity, becomes a co-creator with God. There is a higher evolution—the improveability of human nature through improved families. (*Illustrated Daily Herald,* October 19, 1925.)

THE OTHER EXTREME

Opposite the above revelation of the spiritual nakedness and apotheosis of the animal to which the church, divorced from supernaturalism, can descend, we may set certain other news items, to-wit:

Three governors of States proclaiming days of prayer for rain —one of them *at the suggestion of a weather forecaster.* It is said that results followed the prayers in one State. This is of course conclusive evidence of the efficacy of prayer. A single instance of apparent answer invariably relegates to oblivion a thousand failures; for the praying church-goer in truth possesses that faith which can remove mountains—of undesirable facts.

𝔄 𝔘 𝔐

Fear not, wise one, there is no danger for thee. There is a way to cross over the ocean of the world, and by this path the sages have reached the shore.
—CREST-JEWEL OF WISDOM.

THEOSOPHY

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THE CREDENTIAL OF H. P. BLAVATSKY

H. P. BLAVATSKY died May 8, 1891. As a person she ceased to be on that date. All that survives is a name, a memory, one of countless other names and memories, the remains of a generation almost extinguished and fast fading into the indistinguishable monument we call the past. She is now a mere episode in written and unwritten History—the occidental term for the *Skandhas* of the human race and the personal human being. As a body, as a mind, as an actor, she has played her part, passed from the stage and been replaced.

But the play goes on. The great drama of life and death, of good and evil fortune, is not of yesterday and to-day only but of all time, and each new person, each incoming generation must perforce become both spectator and actor in the Mysteries. Like many another, H. P. Blavatsky was one who purported to speak from behind the screen of time, to bear witness and to teach of things hidden from mortal sight, even that of the wisest among us. What are the credentials of H. P. Blavatsky, Messenger of the Masters of Wisdom, Elder Brothers of the human race, to us Their younger brothers in the School of Life?

Nearest to us of all such Messengers, the claims or credentials of H. P. Blavatsky are of vital moment to all searchers for truth and are more readily and searchingly possible of examination. To determine between claims and credentials is the prime necessity of the student of life and action. As matters stand from generation to generation the average searcher for truth is bewildered by the cloud of witnesses, by the apparently hopeless contradictions in their testimony, by his own inability to distinguish the true from the false in witnesses and in their testimony. The experience of the race is that of a continual alteration and alternation of opinion. We reach a decision one day, one generation, only to reverse it the next,

though all men are aware that the essential facts of life never vary, that Truth must be in its own nature changeless.

Unless we are prepared to admit, and to ourselves act upon the admission, not only that Truth exists but that we are capable of discerning the Truth in all things, we but stultify our Self in giving any attention at all to the search for Truth as reflected in such mighty subjects as philosophy, religion, ethics, science. If we contradict the terms of our own inmost Being, if we render our Self foolish, incompetent to prove all things and to hold fast to that which is true, if we allege our Self insane and incapable of determining Truth, who or what can validate the Truth to us, can make us *reasonable?*

But, granting that we are "open to reason," it must follow that we are bewildered, that we err and wander in our search for Truth, not because credentials and evidences are lacking to us, but because we do not examine them in the light of reason and experience.

The all-inclusive credential of H.P.B. as messenger and witness is that she addressed herself exclusively to the *intelligence* of mankind—that is to say, to the universal experience, the common sense, the innate reason of all men, therefore of every man. Her teachings were put forward as *in no sense a revelation.* She appealed to the Truth *in us,* to the truth as known to us, to our capacity to assimilate additional truth— to what the Masters have in common with us, to what all men have in common with the Masters, as the bridge of progress, the *Antaskarana* of spiritual, as of all other evolution.

What she knew that is to us unknown, she put forward as a theory, as a *working* hypothesis which every man is invited to examine, test, verify for himself, step by step, proceeding from the known to the unknown.

Compare and contrast this credential with those submitted by the revealers, the prophets, the priests of every religion and of every sect. Always it is a revelation of one sort or another from a higher to a lower being—a revelation which demands belief, which in its very nature is impossible of proof or disproof by the ones to whom it is offered, and which promises rewards or threatens penalties to those who do or do not accept it out of hand on the *ipse dixit* of the revealer.

Compare and contrast the credential of H.P.B. with the "working hypotheses" so freely offered and accepted in modern "exact" science—working hypotheses which do not "work," and of which there is not a single one submitted by any scientist that other equally eminent scientists have not exposed as faulty, incomplete, contradicted by known facts. Not a theory or hypothesis propounded by H. P. Blavatsky has ever been upset philosophically, logically, his-

torically or evidentially. Hundreds and thousands have tried it, as invited first and foremost by H.P.B. herself. The most that any have achieved has been a "Scotch verdict": "Not proven." This is an admission of her impregnability; a confession of their own inability to impeach her testimony after rigid cross-examination.

Invariably the religious or scientific investigator of the credential of H.P.B. has tested her theories in the light of his own. If her propositions agreed with his, well and good; if not, they must be false or erroneous, "not proved,"—that is, "not *approved.*" Assume for one moment that her theories are true, and the inverted logic of these investigators is instantly self-evident. They did not, and they do not, compare and contrast theory with theory, hypothesis with hypothesis, for relative consistency and synthesis, for relative accord with known facts. It stands to-day as it has stood from the beginning: no *known fact* conflicts with or discredits a single theorem advanced by H.P.B., while her propositions do shed the light of reason on all the problems of life, all the missing links in science and religion; do bring into order and relation, into ethical and moral purposiveness, all the otherwise bewildering and confused mass of the facts which constitute the experience of the race and the individual; do point out the causes of those failures and miseries which our religions and our sciences seek in vain to explain or alleviate.

The individual and personal credential of H. P. Blavatsky to every sincere searcher for truth is the spiritual fact that her mission is *educative.* She was and is a Teacher of truth. It is through the Hall of Learning alone that we can hope to arrive at Wisdom on our own account. Not miracle, not prayer, not revelation, not even the devotion of implicit faith can ever bring any of us one step nearer to the Masters of Wisdom, to real Knowledge. Her life, her labor, her writings, constitute a School of Life, into which may enter whosoever will to acquire instruction in the mysteries of Self; instruction in Self-knowledge, Self-discipline, Self-control — and prove out to himself and for himself the same credential of The Wisdom.

THE ECHOING PAST

There are some who partly understand the words and the sign, but they are not sure of themselves; they know that they partake of the nature, but are still held back.—*W.Q.J.*

TO BELIEVE that one who finds himself genuinely interested in Theosophy in this life is thus awakened to its mighty import for the first time, is to overlook an application of the Law of Cycles. Every student sees the basic law of periodicity manifesting its sway in all departments of nature; but few realize that the true field of application of all these universal theorems is in that territory with which we are most familiar: human nature, our own nature. If they are self-evident in the large, they are equally evident in the self of each one; and as all proving of them has to be done, if done at all, by each student for himself, within and by himself, where else to do it than by those evidences on the screen of time caught as it passes fragmentarily through "those square feet contained within the superficial boundaries of our elementary frame? We *must* do so, for it is a copy of the greater, of the universal form. For we otherwise will never be able to understand the greater picture."

Effects do in their turn become causes; and he is a superficial observer who can mistake for an initial impression that response which he feels within himself to the compelling aphorisms of fundamental Theosophy when first he hears them voiced. It is a return of impression. It is a bugle blast echoed from the significant and mighty past. That concatenation of circumstance which makes this note so moving now is not the result of gradual growth and development in the present incarnation; it is an evidence of the partial clearing away, rather, of the self-made obstructions erected in the past, until those conditions precedent fall into place like the tumblers of a lock—and he who hath ears to hear is once again able to distinguish the ever-present sound which opens to his understanding the old, old truths about the Soul, to which his head and heart alike respond.

To know that sudden understanding, to feel that fire, is an awakening—a re-awakening. To some it comes in one way, to others in some other. Just as an echo can be caused by some configuration in hill or mountain, or by the walls of some long corridor, or by passing objects temporarily related—or in a dozen ways—so this re-awakening to long known truths may result from contact with some person, or from certain words heard, or from a tone of voice, a significant expression on somebody's face, a phrase in a book, the glance of an eye. In this system of education and initiation there are only general rules, the laws of nature. The applications of these general rules are particular in every case, as each

candidate is himself and no other. Nature provides that all waters shall ultimately reach the sea—and all water is *water*—but each stream meets its own obstacles, makes its own channel, and establishes its own rate of flow. Any contact whatever may dam the current, or so direct it that freer and swifter movement is possible. So karmic affinities — themselves echoes — may obstruct, delay, or awaken and set free.

Once awake, what to do about it? Many there are today in this very quandary. They have at least "partly understood the words and the sign, but they are not sure of themselves." Prudence counsels them to go slow, to try to read the forecast and to stay or go according. O bitter world and evil times that have so obscured the Soul of Man that worldly caution has the power to check the noble will-to-move when head and heart agree! But for some there is another check. The echo from the past that has aroused them carries with it an undertone of warning, a note of something not yet fully understood. It is uncanny—this trembling on the brink! There is a sense of the inevitable; there is also the shrinking as from sacrifice. The Soul urges advance—the plunge, regardless of what befalls. The personality hesitates.

It is Chapter II of *The Bhagavad-Gita* all over again, in this century the twentieth. The karmic disabilities of the re-awakened disciple arise in their places and march in sad parade before his downcast eyes. The "friends" present themselves: well-loved ways, pleasant indulgences, the many persons and personal attachments that perchance must be turned aside from; even the "duties" put on false faces, trying to appear other than they really are. All this gaunt procession of old time, another echo of the past, moves grimly by the hesitating student when he begins to perceive that to boldly take the plunge means that the principles of his nature will compel him to make Theosophy *first*. He is "still held back," not by any other but by barriers within, erected by himself. That many of them are imaginary—no barriers at all, but merely the limits of his own present perceptions—cannot be known until after the plunge is made, the stream re-entered; so their threatening ramparts are not perceived to be only an effect of a fog. What to do! What to do!

> The leaders of the world are always trying to aid us. May we pass the clouds and see them ever. All our obstructions are of our own making. All our power is the storage of the past. That store we all must have; who in this life feels it near is he who has in this life directed his thoughts to the proper channel. That others do not feel it is because they have lived but blindly. That you do not feel and see it more is because you have not yet directed all your mental energies to it. This great root of Karmic energy can be drawn upon by directing the fire of our minds in that direction. Towards Love of course is the right way; the Love of the Divine and of all beings.

"Love of the Divine and of all beings" assuredly never counseled any student to withhold himself upon the brink of sacrifice. Love of self alone does this. That undertone of warning, half perceived, comes from the fragments of self-love not burned out of the nature in former lives; they cling and are re-energized life after life, unless and until the heat of sacrifice breaks down their moulds and sets them free, to find their own abiding-place in nature, to follow their own attractions. But warnings are matters to be noted and understood; to "heed" a warning does not mean to refrain from action one way or another, but rather, to act advisedly. When the lower nature warns, it is the Higher Nature which perceives the warning and evaluates it.

Some minds will utilize the fire to reason thus—applying reason to a matter that is beyond and above reason: "This is a dark age, a terrible civilization. Being incarnate in it, I must necessarily be of it. A race body and race psychic nature—these I have, and they are no fitting instruments with which in this environment to carve an altruistic life. The time is not propitious; better wait for some future life. One would be snuffed out—and then what good would be done. Safer and saner to tread some lowlier path this time." Thus does the race mind fortify itself prudently, seeking to continue turning the weary wheel of things as they are.

But even the voice of reason can be used to validate this divine unreason. It can continue; "Is this a dark age for me? Far from it! Out of the countless millions of souls now busy, without understanding, in this weary school of life, some perception of its meaning and purpose has been aroused in me. That fact is of the utmost significance to this personality—it is a Golden Age for me! Hard Karma that I was born into this terrible civilization? Not hard for me. An unpropitious time? Not for me. Shall I throw away these fruits, hard won from mighty efforts in the immense past? If I do, having seen even the little that I have now seen, things will never be the same for me again; the old loved ways will no longer satisfy, the indulgences will satiate, duties will appear the 'same old duties,' not vitally interesting lessons to be learned."

Thus reason: in the one case *using,* in the other—being used.

It is better to take the nobler path, and fail, than to trudge safely and prudently—and comfortably—along the lower levels. Nobody is a hero all of the time, but to have heard the bugle note but once is to have risen to the ashrum of that band of Sacred Heroes, is to recognize in oneself that he "partakes of the nature." There are tides in the affairs of man which, taken at their flood, lead on to fortune. Take the position! Summon the attitude! Trust thyself, O Great Heart! All that thou hast and all that thou art is in the Self, *is* the Self. Relinquish thyself and thy all, then. Nothing will be lost.

THE PROBLEM IN INDIA

SIX hundred years before the Christian era the great Buddha succeeded in welding the divided people of India into a spiritual whole. The renaissance which sprang up after him was a spiritual one. He taught responsibility as against privilege—responsibility of soul to body, of the high to the low caste, of the wise to the ignorant, of the elder to the younger. In His renunciation He copied the way of Nature where Spirit sacrifices itself for Matter, and involution takes place for the sake of evolution; He gave up the Peace of Nirvana to participate in the war against flesh.

The task which awaits the Indian reformers of today is a similar one. The tyranny of religious and social institutions has to be broken and the Spirit set free. It will then build for Itself a new body to express its Old Wisdom. Thus renovated, Old India will once again serve the new world.

The struggles of collective humanity are the struggles of the individuals who make it. The fight between the sense organisms leads to disease and death of the body; its health depends on their co-ordinated action. Above struggles and strifes are men; classes and communities are but men united for a common purpose. Karma, the great Law, brings warriors together so that composing their differences they may quit like Nature, the mighty harmonizer. The philosophical problem of the One in the Many becomes in sociology and politics the problem of the individuals in a corporate body and of small groups in a larger unit. Slow is the growth but certain is the aim that Nature pursues—from One Unit Ray to countless reflected images and on to the Image which reproduces in perfection the Primal Unity.

Political democracy has made way for social democracy. The power of the vote has led to claims of social prestige. One man, one vote, has made the man cognizant of his individuality not only as a voter at political elections but otherwise. The educative value of the vote, unconscious and indirect, and above all non-political, is not small. The very word Socialism which prevails today is really evolved from Liberalism which was to the fore in the last century. Considering the franchise reforms a great British Liberal once spoke of educating "our masters"—the voters; they have been educated, but not along the lines he expected. The nobility and the vision of those English Liberals saw the enfranchised masses shouldering their responsibility to themselves and to the state. While to a partial extent this has been achieved, greater numbers in a greater measure grasped the privilege of the vote. Thus came to birth in every European country the movement to the left, till today

we hear such cries as "Workers of the world!—unite," "The reign of the Proletariat," "Down with the Bourgeoisie!"

It was fancied that with the advent of the vote slavery would depart. Nations are finding out that the vote did not free them. Widespread and even universal franchise did not stop the coming of war, and could not check the secret diplomacy which made war. The war made the world more democratic—politically speaking; there are more countries with universal franchise since the war; there are more countries with an electorate where none existed before; there are more Republics than Monarchies; but nowhere has real democracy arisen. It is not likely to, if we go by the lessons of history.

Bodily slavery is abolished, but exploitation of the body? Those who owned slaves treated their property with a greater sense of responsibility than the masters who hire hands for factory and mine, on land or sea. We must not be taken to be unfavourable to the abolition of slavery. Wilberforce and his friends did yeoman Theosophical service when they fought the battles of the slaves and freed them. What we are trying to indicate is the existence, the persistent existence, of privilege and responsibility as opposing forces. When reformers seek to usher in a sense of responsibility, invariably they but succeed in giving birth to that of privilege. This happens in every sphere of life. Even in Theosophical circles we hear vociferous notions in connection with the noble and grand teaching of self-devised ways by a self-induced soul. What the philosophy seeks to do is to sow the seed of responsibility, but ere it is sown, from the weeds of human passion sprout the poison of privilege. Often students claim from our Philosophy and the Masters rare privileges before thinking of their duties and responsibilities to either and to both.

Though everywhere present, this war between Privilege and Responsibility is obscured. At its very source it is obscured, in the human breast where these two forces are active—God and Satan, our divine and our demoniacal natures. Not rare are the occasions when the vested interests of privilege don the garb of responsibility and endeavour to establish firmly their own position. In the international world of today this effort of privilege mistaking itself for responsibility is rampant. The "conquerors" have responsibility to the "conquered"; the "civilized" governments have responsibility to the uncivilized mandate—territories given in their charge by the League of Nations; the "Christian Missionary" has responsibility to the "heathen Chinee"; the "Culture" of Europe has responsibility to the "barbaric east"; the "whites" have responsibility to the "coloured"—! and so forth.

This is one of the aspects of the problem of India. The political propaganda of the National Congress brought the power of the

vote, however limited the electorates, under the Montague Reforms of 1919. Immediately arose the question of the privileges of the voters, and many of the educated classes who had not concerned themselves greatly with the masses *had* to touch them. In their turn the masses, divided into the voteless and those possessing the vote, found a new voice. The struggle continues between privilege and responsibility. The educated Indians, using their privilege, feel a responsibility to the masses of India; the British missionary, merchant and administrator, each with his own privilege feels a responsibility to the teeming millions; the whole British Government in India and its masters in Whitehall and Westminster, also feel their grave responsibility to the high emprise of civilizing the fallen Hindusthan. To any impartial observer it is evident that none of these classes is wholly devoid of the canker of privilege and class-interest.

The major communities in their millions, the Hindus and the Muslims, have their respective privileges to guard and to foster; so have the smaller communities like the Buddhists, the Jains, the Parsis, and the Sikhs; then there are the converted Christians, and the Anglo-Indians or Eurasians, with their positions to guard; and the poor down-trodden untouchables. The British have been charged with following the policy of *Divide et Impera* and of fostering dislike and hatred in one class against another; but again and again they speak insistingly of their own duty and responsibility to the country, its many opposing classes and its vast masses. If the educated Indian political worker gives vent to his doubts and suspicions about the "nefarious alien" government, the British administrator in his turn can and does point the finger of reproach at the neglect of the Indian masses by the Indian classes, at such customs as the *purdah* and child-marriage, at the tyranny of the caste-Hindu over the untouchable pariah, at the protest of the non-Brahamana against the Brahamana, at the religious riots between Hindus and Muhammedans. The neglect of responsibility, the non-fulfilling of duty charged against each of these classes has a basis of truth. The hands of the British in India are not immaculate—they have not so been in the wars of the 16th to the middle of the 19th century, nor have they been so in the work of peace since 1857 when India passed directly under the British crown. On the other hand, Indians can not but acknowledge that their own countrymen aided and abetted in those wars and in the work which followed; that if the British took advantage of the divisions, such advantage was offered almost unsought by the children of the soil. It happens even today. The prime difficulty in the way of India is not that the British distrust Indians, or vice versa, but that one Indian distrusts another. All this talk of responsibility cannot be taken seriously. At present the contest is between privileges. Time may come, we hope it is

not far distant, when the contest will be between privilege and responsibility. When that is over, in India as elsewhere will emerge an era of real peace; for never can there be a contest between responsibilities.

M. K. Gandhi and Rabindranath Tagore are the two outstanding figures in Indian life today, and are in a real sense the tribunes of the people. Both have been endeavouring to bring the prevailing war on the plane of responsibility. By appeal, education and example they preach responsibility as against privilege. If they have not been able to do this more extensively and thoroughly, it is because the forces of privilege are deep-set and hidden. Similarly, many a British administrator in India and many a statesman in British Parliament has evoked and even obtained, as Gandhi and Tagore have done, a sense of responsibility. If the Indian leaders have influenced British hearts, like that of Mr. C. F. Andrews, the British Viceroys and Secretaries of State have inspired and energised many an Indian like Dadabhai Noaroji and Gopal Krishna Goklae. In this we see hopes of the coming renovation.

The events of the last three centuries have implanted firmly the British in India; Indians cannot get rid of them. Also it is clear that even the bull-dog tenacity and vigour of the Briton cannot subdue the children of the soil and make them docile and obedient to his will. Privilege must and will fight privilege; responsibility too will fight privilege. The solution lies with those Indians and Britons who have a true sense of responsibility to the country as a whole, vast in territory and huge in population. Masses cannot harmonize with masses, but man can with man. For

> *. . . there is neither East nor West,*
> *Border, nor Breed, nor Birth,*
> *When two strong men stand face to face,*
> *Though they come from the ends of the earth.*

Strong souls from the West and the East must unite—souls whose strength is not impaired by class, caste, race interest; who have no privileges to seek or sustain, and who follow the Religion of Responsibility.

A DIALOGUE ON LOVE

THE *Maiden:* O reverend Sage, my heart tells me to seek thy counsel. Yet my reason would abstain, for how shouldst thou —ascetic—know that I would ask concerning Love?

The Sage: Hearts' loves of many ageless pasts may dwell e'en in an ascetic's soul. Found in the heart is not Love, alone, but knowledge. Nay, Love is Knowledge. If love be in thy heart, what need hast thou to ask of Love?

The Maiden: Thus soon thy words resolve the doubt. I thought I loved two suitors for my hand, and now I see that I can love them neither.

The Sage: Well may it be so, but not surely. One instant a veil might fall away from before the still shrine of thy Soul, and thou mightst see in new light from of old a companion of the future in one of these. Else might there be some other yet must find the path to thee. Might be, not till yet another life is destined to return to thee a fitting mate. But, when the gods do hide their intent from thee, seek not to tear aside the veil. Let Love come in train of the Good Law, in order of Great Nature—besought not, flaunted not, but come as waking comes in the sweet springtime dawn.

The Maiden: Dost thou give promise I shall truly know Love when it comes?

The Sage: Assuredly. Thou mayst rest on this: Love is an Initiation. If thou knowest it not, it is not Love.

The Maiden: Tell me, then, Father, what Love should be! For many I have known went smiling to a life of promised joy, hand fast in hand, who found but pain and disillusionment—not Love.

The Sage: They—one or other, or might be, both of them—loved the land of pleasant dreams; they sought for happiness alone, not to be worthy of the Initiation; sought not knowledge of the Soul of each, nor knowledge of the Great Pulsing Heart within all Nature.

The Maiden: But Father, surely there are few in days of youth who care to speak the things of Mind and Soul? I weary grow at times, and find myself lonely, and apart in thought from those who ever chatter, chatter cleverly, and make their mirth of coarse unseemly things. They e'en make mock of Love.

The Sage: When thou wilt find true Love, wilt find one homogeneous to thy nature; to whom all Life is consecrate, who will have ardency to take with thee the Bright Track of the Soul. And in that embodiment of thine own love, wilt find all others for thy love, thy joy, thy patience, and compassion. Thou wilt know thy love

is true, if thou art Friend to him, Mother, Sister, Daughter, and Companion; if to thee thy needs of Friend and Father, Son and Brother all find fulfilment in him, yet leave the doors flung wide to the world of all Friends, Fathers, Sons and Brothers; all Mothers, Sisters, Daughters, to know in all a deeper kinship, and so make thee tenderer, wiser, and more thoughtful to thine own near Karmic bond. Never can true Love be ministrant where is exclusiveness—where happiness is sought for two alone; never where is sense of possession, be it of body, mind, soul, of house or wealth; never where is demanding of the other what may be taken only in participation, the gift of Life and Law and Duty. In duties of the mated state to family and race, well-fulfilled through love of the Great Self of all creatures, there doth prepare a new embodiment of valor and of virtue in the world. Wise Ones of all the past in ancient times came down to save to Man pure household fires, that from them might be kindled the Sacred Altar-Fire of Service to Mankind.

The Maiden: Duty seems ofttimes a harsh word to mine ears, and I would have in love the greatest joy. Can such joy be sinful?

The Sage: Can that natural be wrong? Must Duty kill out Joy? Or Joy be incompatible with Duty? I but speak of Joy that is enduring, of Duty that is blessing, in the bond that binds, not two, but all hearts to the Whole.

The Maiden: Such love must be rare to find.

The Sage: Rare as is the flower of Udumbara Tree!

The Maiden: Yet, for all that, might one, then, not take a lesser love?

The Sage: Depends, O Daughter. Depends on how bright the flame of self-sacrifice burneth in thy heart. Depends on how steadfastly thou canst abide by chosen course. Depends on need thou knowest to exist in other lives concerned. Have been those who saw the karmic marks of destiny, who dared fulfil though stepping into shade themselves, who helped others find the skyline by that course—and in themselves a Greater Love disclosed undreamed of, radiant galaxies of space.

The Maiden: O reverend Sage, may I see the Truth and do my whole Duty, if e'er the chalice of Love's sweet waters, or scant or generous, be pressed unto my lips! Unwitting, I craved sure counsel of thee, who in universal love knoweth of all Love's lesser joys and beauties: for thy wisdom, now, my gratitude!

DISINTEGRATING PROTESTANTISM

THE sects of the once-powerful Christian faith number hundreds. In real essence, however, they are all varying shades of three primary colors: Fundamentalism, Modernism, and Catholicism. Let us cast an eye upon the curious complex of promise and weakness called "Modernism."

Modernism is, broadly speaking, that trend in the ecclesiastical mind which, obedient to inner impulse and a formless belief in the reality of things spiritual, tends to pour the action flowing from these sources into the channels carved for it by the popular idea, which at the present moment chiefly stresses "tolerance" and "science." The potential unhealthiness of Modernism lies in its unconscious tendency toward demagoguery. In pandering to popular ideas it is certain that many modernists will pollute and thus lose whatever they have of real spiritual perception, while others will embrace "psychology" and the "wisdom of the (modern) East," and so end by merely exchanging one form of fetichism for another.

On the other hand, Modernism, which is essentially the phenomenon of disintegration of a dying body, likewise carries with it the potentiality of enriching newer and truer growths. One of its most hopeful features is the leaning toward fair consideration of other world creeds—a tendency which must inevitably lead to the perception that Christianity is only one of many religions making the same claims and resting upon the same basis.

One great aid to tolerance has resulted from the present day international intercourse, which to a certain extent is holding up the mirror to Christian civilizations. Likewise, recent examples of Western brutality and injustice inflicted upon the East have opened a number of eyes which were ready for the seeing. Says the *Literary Digest* (November 21, 1925):

> The wars in Syria and Morocco, the Palestinian Arabs' unrest under the "Balfour Declaration," the Chinese resentment of extraterritorial privileges, the Japanese indignation over the American exclusion act, and the general resentment over the assumption of white superiority—all are regarded as symptoms of a general ill-feeling among the "lesser" peoples that may drive them to Bolshevism for their politics and to Islam for their religion, the one as offering a hope of political equality and the other because it not only teaches but practises the common Fatherhood of God and the brotherhood of man. Christianity is placed in a deadly parallel with Islam, and, because of the aggressiveness of the nations which call themselves Christian, it suffers by contrast.

Lord Willingdon, a well-known English publicist, writes on the same subject:

> . . . I honestly believe that if the whole attitude of white races to colored races could be entirely altered, if the white men would always act

in the spirit of giving equality of opportunity to those who are colored, what appears to be the aggressive and unreasonable attitude of colored races would entirely change, and they would be found to be ready to discuss these important matters in a fair spirit, and with a due sense of all the difficulties surrounding them.

These remarks are so obviously true that there remains little to say, other than to point out the desirability of determining whether the Occident suffers from a natural moral inferiority, or whether it has been the victim of a false and bigoted creed handed down by its savage ancestors of the middle and early Christian Era. Mr. Glenn Frank sees still further:

Men of insight have long insisted that an ideal civilization would combine the spiritual genius of Eastern civilization with the practical genius of Western civilization. . . .

The Eastern ambition for spiritual perfection is undoubtedly a higher aim than the Western ambition for material prosperity, but a study of the Oriental leaves me with a haunting sense that there is something missing in the wisdom of the East. . . .

The Easterner dodges the facts of life when he should dominate them; he runs away from the world in order to be good.

Does this lead either to the highest goodness or to the highest efficiency? I think not.

The brooding Easterner and the bustling Westerner are alike only half-men. . . .

Each is fumbling at the gates of life with a half key.

It is all right for the Indian to bathe in thought but the American will be an even better man if he will only think in his bath.

When Chicago marries Calcutta and when we develop personalities with a double genius for the spiritual and the practical, we shall be good citizens of a great civilization. *(The Washington Post,* November 4, 1925.)

With so many lifting their eyes to the parti-colored lights from the East, it is not astonishing that some Christian modernists are beginning to recognize that even the Jew has a religion worthy of the name. The Rev. John W. Herring, Secretary of the Federal Council of Churches' Committee on Good Will between Jews and Christians, says:

The heart of the whole matter is this, is it not? There are certain great basic needs of the Universal soul of man, and certain truths that shine out of these needs. And the greatest of these needs is for love, and the greatest truth is brotherhood. And there are certain special needs of individuals or of groups and certain truths that shine forth from those special needs. Thence comes the legitimate divisions of mankind—the sacred cultures which enrich our common life.

Will it not follow that if all men are free in an era of active generosity to follow their own souls' needs wherever those needs may lead there will be no loss? Each Group will retain its own special richness unchallenged. And what is more, the great truths that are of all mankind will bind us together in the universal harmony, and lift us out of ourselves until our souls beat in the universal rhythm. *(Literary Digest,* January 9, 1926.)

To become a Theosophist in reality, the Rev. Herring has to make but a single step—to recognition of the tremendous accumulation of débris which overlays the true gold of the primeval doctrine found somewhere at the heart of every creed; but having taken that step, he would no more speak as a Christian minister, for to him the retention of a creedal name would then seem but the aimless treasuring of a memento of dead prejudice.

Meantime, Rabbi Wise, remarking that "Jews should claim Jesus" (as a great ethical teacher), has brought such a storm upon his head from Hebraic fundamentalists that he felt impelled to resign. The issue of the case is still in doubt, but says Rabbi Gup:

> Jesus is for the Jew. . . . An eminent teacher of morality, original, imaginative, sublime; He was a religious genius of the first rank. Stripped of mythological accretions, the Gospels are a product of the people of our own flesh and blood.

And Rabbi Tedsche follows thus:

> Jesus is one of ours . . . whether we want Him or not. He was not converted to Christianity until long after His death. Because a lot of bigoted fools misunderstood His teachings does not mean that this great man did not stand for something wonderful.

It is evident indeed that Jewry far surpasses Christianity, not only in tolerance — ages since it learned a bitter lesson in that respect — but also possesses a far more accurate estimate of the axis about which western theological wheels revolved in grinding their grist of blood and misery for so many centuries.

At this distance in time it would be hard to point out all the original springs of the Protestant movement. It is generally supposed—by Protestants—that the reform arose from a desire for spiritual freedom and liberty to follow the highest lights. Examination of Protestant creeds and comparison with the Catholic do not bear out this view. The differences of dogmatism between the two are technical and unimportant. More likely the movement arose in personal resentment against the domineering methods of the Catholic clergy, together with desire on the part of the dissenters to be free to domineer in their own way. Certainly in neither Luther nor Calvin are to be discerned anything of tolerance, or indeed, of any higher and more spiritual creed than that of "Mother Church." On the contrary, Calvinist doctrines in particular outdo the Carthaginian cult of Moloch in pure demonism. Likewise, the Puritans, regarded as *beaux idéals* of Protestantism, and said to have come to the New World in search of religious liberty, never evinced the slightest glimmering of an intent to extend that liberty to anyone else.

Protestantism seems to have drawn its sustenance from two sources — a feeling in laymen in general that individual liberty would more likely be found between severed and discordant sects than under the powerful and ruthless thumb of Catholic hierarchy;

and also from the quality of inertia in the human mind which leads it to accept wholesale the creeds taught in infancy. It was only necessary for Protestantism to live long enough to find within itself children "reared in the faith" in order to become a fairly permanent fixture in human affairs. But having behind it no definite intelligent cohesive direction and purpose, its day of disintegration was sure to come, and now seems in full dawning. Its difficulties are serious enough in this country, but in Europe:

> Protestantism in continental Europe is reported in a desperate battle for its life, with the outlook so ominous as to raise the question whether it is not on the point of death. It has been reported from time to time, sometimes with almost despairing insistence, that the churches of Luther and Calvin were in serious plight, but it is now imprest on us that they have reached the point where only prompt and efficient leadership can save them from being mere relics of history.
>
> Some of the causes of Protestantism's desperate condition are inherent in its divisions; others have been induced by the war. The net result, we are told, is almost complete loss of prestige, lack of financial and moral support, depletion in clergy and congregations, loss of its press and the lack of new recruits to take up the work interrupted by death, starvation and disillusionment. *(The Literary Digest,* December 5, 1925.)

In contrast to this disintegration of Protestantism, the Vatican finds itself, at the end of the great upheaval, in a more advantageous position than it had enjoyed for centuries. At the present time Catholic influence is undoubtedly waxing.

To imagine that in any immediate future the church will wane and disappear, however great the ascendency of Theosophy, would be to postulate a miraculous change in human nature. So long as man is man there will always be the two extremes: spirituality and superstition, soul liberty and enslavement of Spirit, a moral and intellectual democracy as opposed to an iron-bound hierarchy. These are "the world's eternal ways." The church may undergo strange transformations. It may even at some distant time lose its present cognomen, but it will never die until that time, ages hence, when human nature shall be no longer half-animal, but wholly divine.

In the meantime, as Theosophy, under one name or another, has for centuries prevented the ecclesiastic fist from a full closure on the soul of mankind, so in future times must it stand as the tower of refuge against the cohorts of psychism and superstition. So long as the entrance to the "small old path" is kept open, so long can it be found by the worthy, regardless of surrounding darkness, whether in religion or in science.

THE FIELD TO BE SOWN

THE true Theosophist, upholder and devotee of the Mysteries, is one who knew at once, in the words of the philosophy, "the voice of his Guru": a voice so compelling, so all-inclusive, and so conclusive, that for him there are no more doubts—here is the true guide to all that is known or henceforth to be known. To such an one, habituated to understand the Ancient Wisdom through the acquaintance of ages, and yet born *sans* memory of the painful acquiring, there seems but one possible obstacle to acceptance thereof by the entire race. That obstacle is ignorance. He cannot see nor can he understand why any man hearing the philosophy in its symmetry should not forthwith embrace it; but he has so far only the Eye doctrine. Acquiring the Heart doctrine, knowledge of the souls of men—this is another matter, a harder and more painful undertaking. To serve the philosophy, this he has been ready and willing to do even at the cost of blood, for lo, these many years. It is in the serving of *humanity* comes his disillusionment and most perilous test.

Last century a Master said: "Mankind are not always what they seem, and I lost much of my optimism in the late affray." If *He* could feel thus, no wonder if a leaden pall settles over the spirit of the servant of Theosophy when he finds that portion of mankind with whom he has to deal composed in greater part of these, to-wit:

Dissatisfied truants from every religion under the sun, inwardly feeling the hollowness of the forms upon which they have been nurtured, but insistent to the last upon retaining those forms; willing to adopt the true Science of Life only insofar as it can be mutilated and tortured into an appendix to old illusions esteemed dear. These are the wilfully discontent, fated to drift from creed to creed, and from philosophy to philosophy, with never a resting place.

Keen witted casuists and logothetes interested in the spinning of linguistic webs without substance, desirous of employing wits against all the market-place philosophers in the exercise of phrase making.

Adventurers from the various schools of delusion, having teachers temporarily absent, and curious to listen to "other phases" of "occult thought"; perchance hopeful to carry back to their respective circles pleasing tittle-tattle about personalities, and to engage in discussion as to the relative "occult advancement" of those personalities.

Sentimental ladies addicted to "sweetness and light," seeking "spiritual leaders" at whose feet to place their vagrom allegiance; their measure of "spirituality" being the sweep of flowing locks,

expanse of delicate brow, or ability to string together sweetly syncretic phrases in endless succession.

Iconoclasts aflame with ardent vanity and youthful bigotry, impatient of all that smacks of metaphysics, and wishful to measure destructive swords against the philosophy in the hope of "destroying" another "illusion."

The soured, hardened, and embittered aged, hoping to find another detested religious creed with which to titivate their fading powers of hatred and antagonism into new sensation.

Seance-haunters looking for rational explanation; rejecting explanation found, in that it meets not their unformulated desires.

Practitioners of the "occult arts" seeking wherewithal to embellish their wares for speedier sale to the ignorant.

Panderers in the employ of "occultists" and "yogis" who have learned that Theosophic lodges—some of them—offer opportunity to the wielder of hook and line.

The "man in the street," without convictions, temporarily enthralled by a display of keen logic, or enthused by contact with a high idealism; without definite purpose in life other than avoidance of suffering, drifting from lodge room to gaming hall and back again with easy facility.

The mentally, morally, or physically ill, hunting solace and relief, that the course which brought them to this estate may be pleasurably resumed once more; they who seek recipes for "health, wealth, and happiness."

The disillusioned and weary, carrying burdens of pain so heavy that the mind rises in desperation and demands the answer to life. Some of these perhaps are prepared to learn and listen; others, though gaining a little light, fall again under the spell of the world's delusions.

Too few, the average of earnest and loyal students, possessed of fair intellectual grasp upon a few fundamentals, but for the most part unschooled and unlearned in the proper presentation of philosophy to the world; tending to follow the "leader" rather than the doctrine, ignorant in the problems of human nature, and thumb-fingered in the affairs of life.

Three or four in a fortunate lodge, companions on the Path, whose eyes radiate the unquenchable fire of spirit, whose words and deeds manifest an undying purpose making naught of time, space, or obstacles.

Were it not for these two last, hearing by the world's ear would be non-existent; nor could any man find strength and courage to carry on. Is the game worth the candle? For one who relies upon external and apparent result, certainly not; but it is for the future we work, and not the present. It is natural to wish that the tree of life could grow straight and strong and symmetrical, bearing upon

its branches fruits fair-fleshed and without blemish. There is no such tree and no such fruit—not in Kali Yuga. The tree is stunted; its pendant fruits, when not odorous with lush decay, hard, gnarled and sour as wild apples.

There is no need to be blind to the conditions we face. Are they not within as well? However eager, however earnest and devoted to the cause of Humanity our hearts may be, mind, moral nature, and Kama are but part and parcel of the race. The difference is that between the sick-satisfied, and the sick who knoweth his own cure. The trimming of this fearsome tree must proceed branch by branch, the barren soil around its roots fructified by sacrificial blood through the seemingly endless years, so that at the appointed time, its growth shall once more be nourished by purer elements.

What if the work be a stone of Sisyphus for the span of this our lifetime? Few workers so inept and so powerless that through them each at least one soul is not turned from ill to unending spiritual action. That in itself, however dreary the outward course of things, were accomplishment sufficient for any one man's life; accomplishment vaster than falls to the lot of many who sit in high places. And is there not the joy of the eternal search, the ever-present possibility of meeting the gleam of spiritual recognition in a stranger's eye—of welcoming unexpectedly back to the world of works those of old time, inheritors of the immemorial spiritual lineage, the golden link between men of matter and Masters of Wisdom?

"Straight Is the Path"

Our Masters are not "a jealous god"; they are simply holy mortals, nevertheless, however, higher than any in this world, morally, intellectually and spiritually. However holy and advanced in the science of the Mysteries—they are still men, members of a Brotherhood, who are the first in it to show themselves subservient to its time-honored laws and rules. And one of the first rules in it demands that those who start on their journey Eastward, as candidates to the notice and favors of those who are the custodians of those Mysteries, should proceed by the straight road, without stopping on every sideway and path, seeking to join other "Masters" and professors often of the Left-Hand Science, that they should have confidence and show trust and patience, besides several other conditions to fulfill. Failing in all of this from first to last, what right has any man or woman to complain of the liability of the Masters to help them?—*H.P.B.*

ANCIENT LANDMARKS

VII

The Kings of China

IN his *Ocean of Theosophy* William Q. Judge speaks of "ancient and honorable China"—ancient it is, for as the *Secret Doctrine* tells us, the Chinese reached their highest civilization when the fifth Aryan race had hardly appeared in Asia. The original Chinese belong to the seventh sub-race of the Atlantean Race, and from them branched off not only the Malayans, Mongolians and Tibetans, but also Hungarians, Finns and even the Esquimaux. These true Chinamen are of the inland, the aborigines who, in their purity, form the highest and last branch of the fourth Race, whose headquarters are in the province of Fo-kien where H.P.B. reports the existence of a "sacred library" which contains some most ancient Mss. in the Lolo language. The other Chinese are one of the oldest nations of our fifth race, whose later-day Emperors are the degenerate successors of the Dragons or Initiates who ruled the early races of that fifth humanity. As to China being honorable, who has not heard of the integrity of the Chinese? In such spheres as commerce and politics they have a reputation for honesty and honor worthy of emulation by the modern world. Ancient and honorable China is dying, but her spiritual resources will be inherited by those who evolve out of that branch race.

The wisdom of China comes to us in certain great books, withstanding the ravages of time. In spite of changes and more omissions than interpolations, these texts are not so fragmentary and disconnected as those of Zoroastrianism, examined in previous articles. We are indebted to Confucius for this.

The Chinese divide their eras into three antiquities—the most recent commences with the period of Confucius, who was contemporary with the great Buddha; the second, called the middle antiquity, goes back from Confucius to about 1200 B.C.; while the highest covers a period of 2200 years, commencing with Fu-hsi 5000 years ago. It will not be far wrong to regard Fu-hsi, as the Krishna of China, the opener of its Kali Yuga, first in the line of earthly rulers who "broke up the Primal Unity," of the preceding age.

Beyond the three antiquities is the "fabulous" and "mythological" era. It covers millions of years. Beginning with the epoch of Pan-ku in whose time "heaven and earth were first separated," we come to the 12 Tien-hoang, Kings of Heaven, 12 To-hoang, Kings of Earth, and 9 Gin-hoang or Kings' men, who ruled for some 500,000 years. These 12 Tien-hoang are "the twelve hierarchies

of Dhyanis or Angels, with human Faces and Dragon bodies; the dragon standing for *Divine Wisdom* or Spirit; and they create men by incarnating themselves in seven figures of clay—earth and water —made in the shape of those Tien-hoang, a third allegory." (*S.D.* II, 26-7.) Among these mythical beings is one Sui-zan, "The Man of the Burning Speculum," the Fire-Producer, the Prometheus of China. Superb culture, heavenly knowledge and high civilization are reported in these prehistoric eras. Very scanty is the information about them available to the non-Chinese. These mythical figures, truer than their historical counterparts, remain unknown and unappreciated by the modern world, whose culture is too gross and narrow to grasp the meaning of the cosmic and evolutionary events which they embody.

Fu-hsi, also called Po-hsi, the first Human Ruler of the Chinese people, is even today regarded as a superhuman being. To his credit stands the task of recording the Eight Kwa or Trigrams. In the *Yi King,* an ancient work "written by generations of Sages" says H.P.B., which the *Theosophical Glossary* describes as the Kabbalah of China, it is said:

> Anciently, when Pao-hsi had come to the rule of all under heaven, looking up, he contemplated the brilliant forms exhibited in the sky, and looking down he surveyed the patterns shown on the earth. He contemplated the ornamental appearances of birds and beasts and the (different) suitabilities of the soil. Near at hand, in his own person, he found things for consideration, and the same at a distance, in things in general. On this he devised the eight trigrams, to show fully the attributes of the spirit-like and intelligent (operations working secretly), and to classify the qualities of the myriads of things.

These eight trigrams are lineal figures of great interest to the student of universal metaphysics and occultism, both of which form such an important part of H.P.B.'s *Secret Doctrine.* These figures are made up of three lines: the first is made up of three unbroken lines, and is followed by one broken and the remaining unbroken lines, till the eighth is evolved, which is composed of three broken ones. These represent (1) Heaven (2) Still Waters (3) Fire (4) Thunder (5) Air (6) Running Waters (7) High land or mountains, and (8) Low land or earth—the eight-fold universe described by the *Bhagavad-Gita.* Each of these is representative of a material plane and a hierarchy of conscious beings who all play their shadow-game on the illusory eighth, the earth, this man-bearing globe. Therefore, each also has its corresponding virtue. These eight form a circle, the first at the South and the last at the North.

These eight result from Four Hsiang or Emblematic Symbols, which in their turn come from the Two Elementary Forms, and the two from the One, the Great Extreme. James Legge, the well-

known Chinese authority asked in 1882: "Who will undertake to say what is meant by 'the Great Extreme' which produced the two elementary forms?" *The Secret Doctrine* did undertake to answer him, and the student will find an explanation in Vol. I, 440-41, and Vol. II, 554.

Further, to the credit of Fu-hsi stands the construction of musical instruments and the spread of the Science of Sociology; he was *par excellence* the advocate of a pure family life and the dignity of the home. His successor invented agricultural implements, and thus gained for himself the title of "the Divine Labourer." Yi-King attributes the discovery of Agriculture to "the instruction given to men by celestial genii." (*S.D.* II, 374.) Hwang-Ti, the third of the prehistoric, semi-divine emperors was the builder of sacred shrines and libraries. Under his influence arose a regular board of historians, the chief of whom was the reviser and amender of the hieroglyphic writing. Hwang-Ti also regulated the calendar, to which he added the intercalary month. His wife is credited with the invention of the several manipulations in the rearing of silkworms and the making of silk.

All this in the night of time. For thousands of years China has been famous for her discoveries—artesian-wells, compass, glass, gunpowder, paper, printing, porcelain, etc. Much of this knowledge has come down from these mythical periods. Most probably it is to the board of sage historians of the reign of Hwang-Ti that the Chinese owe their habit of preserving records and their custom of maintaining archives. Our knowledge of ancient China comes from certain great books which have been transmitted with faithful care down the generations.

The first of these ancient volumes is the *Shu King,* which is history with proper chronology, which chronology is based on a very accurate astronomical knowledge; their astronomical sphere is assigned an antiquity of 18,000 years (*S.D.* I, 658; also II, 620). The book acquired this title in 202 B.C., before which period it was known only as *Shu*—"the Pencil speaking." A fourteenth century General Examination of Records and Scholars by Ma Twan-lin says that "the Pencil of the Recorders was busy from the time of Hwang-Ti" which is 2697 B.C. But the *Secret Doctrine* tells us that it was derived from the "very old Book" referred to in *Isis Unveiled.* Therefore it contains pointed references to events in the third and the fourth races. (*S.D.* Vol. II, 280-81; also Vol. II, 372.)

The first two books of the *Shu King* are regarded as legendary. They deal with the rules of Yaou and of Shun who had to contend against the floods and the deluge. Of Yaou, the ancient book narrates that when he found a handful of his subjects a little dis-

contented, he said: "The fault is mine. I must study to increase my virtue and see wherein I have departed from the Way of Heaven." And again on hearing some sage advice, thus:

> "We come by many branching roads and devious ways to the understanding of wisdom . . . I perceive that the forest trees are of many sorts and sizes and that those which bear fruit do not put it all forth upon a single branch. I will think upon it." And this was what he had heard from the Keeper of the Hwa Mountain: "If you have many sons and they be well occupied, what need is there to fear? If you are rich, you can distribute your wealth to others, and then what need is there for care? And if you live a long while and follow the true way, should the empire prosper you will flourish with the rest. But if you live a long while, and the world is filled with wickedness, you have only to retire into obscurity and cultivate your virtue, then when life is done and human ties are severed, you will go to join the gods. And thus transcending the clouds, you will attain the regions of the Supreme; so what occasion is there for decline?

Of Shun it is written:

> Wherever he ploughed the people forgot their landmarks, wherever he fished, the people took in their lines. He made pottery on the banks of the Hwang-Ho that was perfectly smooth and non-porous. He made implements at Show-shan. Wherever he lived for a year, the people formed a community; wherever he lived for two years they built a city; and wherever he resided for three years they erected a capital.

Then came Yu when the chronological accounts begin. Of this ruler H.P.B. writes:

> The Emperor Yu the "Great" (2207 B.C.), a pious mystic, is credited with having obtained his occult wisdom and the system of theocracy established by him—for he was the first one to unite in China ecclesiastical power with temporal authority—from Si-dzang. That system was the same as with the old Egyptians and the Chaldees; that which we know to have existed in the Brahmanical period in India, and to exist now in Tibet—namely, all the learning, power, the temporal as well as the secret wisdom were concentrated within the hierarchy of the priests and limited to their caste.

Yu was also the inspirer of nine urns with engravings on them which in a later age became the basis of *Shan-Hai-King, i.e.,* Wonders by sea and land by Chung-Ku, B.C. 1818. H.P.B. adds that in the last quarter of the third century of our era Kwoh P'oh wrote a commentary on the same. Besides these historical records of *Shu-King* there are the Odes (Shi-King) and the Books of Rituals (Li-Chi).

To the Theosophical student of today what is of paramount interest in Chinese literature is the ethical philosophy of this ancient race. Our task is somewhat difficult but we will not lose our way in the labyrinthine maze of records if we keep these landmarks in mind. Three great rivers of religious, philosophic, and mystic tradition empty themselves in the ocean which today is China. Confucianism resulted from the activity of the sage who has played the

most important role in Chinese history. He was the resuscitator of the Wisdom of his ancient people. He stitched the loose pages of old records in a coherent volume; he explained the metaphysics of Fu-hsi, of Yaou, of Yu; above all he taught noble ethics equal in rank to those of Jesus and even Gautama. The second is the Tao, the Path that Lao Tze and his school walked and advocated others to tread. The third influence is that of Buddhism, which took root in the Chinese soil in the first century of our era. Like three sacred rivers in a confluence, these meet reaching a profounder depth and become more inspiring. The three rivers lose their different courses and become one in the life of the people. The current gathering force becomes clear of dross and in it the whole past of this great people is mirrored. These rapid and engulfing waters contain for the daring soul an experience not to be met elsewhere in the ocean of worldly knowledge.

The influence of the "Brothers of the Sun" as the Masters are called in the Chinese literature, has exerted an immemorial influence on the race and its achievements. Says H.P.B.:

> The aphorisms in the oldest books of China, moreover, say plainly that the "Dragon" is a human, albeit *divine* Being. Speaking of the "yellow Dragon," the chief of the others, the *Twan-ying-T'u* says: "His wisdom and virtue are unfathomable . . . he does not go in company and does not live in herds (he is an ascetic). He wanders in the wilds beyond the heavens. He goes and comes, fulfilling the decree (Karma); at the proper seasons if there is perfection he comes forth, if not he remains (invisible)." . . . . And Kon-fu-tyu is made to say by Lu-lan, "The Dragon feeds in the pure water of Wisdom and sports in the clear waters of life."

THE CHANGELESS MONAD

The MONAD emerges from its state of spiritual and intellectual unconsciousness; and, skipping the first two planes—too near the ABSOLUTE to permit of any correlation with anything on a lower plane—it gets direct into the plane of Mentality. But there is no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane, which has in its turn an appropriate smaller plane for every "form," from the "mineral" monad up to the time when that monad blossoms forth by evolution into the DIVINE MONAD. But all the time it is still one and the same Monad, differing only in its incarnations, throughout its ever succeeding cycles of partial or total obscuration of spirit, or the partial or total obscuration of matter—two polar antitheses—as it ascends into the realms of mental spirituality, or descends into the depths of materiality.—*Secret Doctrine.*

THE DISEASE OF COMPROMISE

PEACE, unalloyed, exists only on the spiritual plane pure and simple. Material life subsists by the separateness of things, and is therefore inherently paradoxical; and being paradoxical, being separative, can only be an existence of eternal strife.

The meaning of manifestation is that primordial spirit constantly seeks through material experiences for *Svasamvedana*—the power of self-consciousness and self-analysis; thus, individuality. but individuality can be gained and maintained only by *excluding* all else, or by *including* all else within the sphere of consciousness. Individuality is sought in the lower kingdoms by engulfing and destroying other individual forms of life and by excluding and holding at bay still others, ever striving in their turn to invade, disrupt, and destroy. Let any being cease for a moment this offensive and defensive activity, and it will vanish from the plane of manifestation.

The human plane, that of self-perception, being reached, the turning point between evolution of consciousness into matter and involution of that consciousness into spirit has been reached.

Human animal existence is separative and destructive; spiritual existence is unifying and integrative, and the ego which is spiritualizing itself has to carry on the process no longer by taking but by giving, no longer by destructive imbibition but by self-identification with all nature, though operating from the firm basis of its individual self-consciousness.

But man is the miniature summation of the Universe; within him material evolution and spiritual involution proceed simultaneously and interlocked. Therefore, however tall he may grow in the stature of spiritual wisdom, his feet to some extent are enmeshed in matter throughout the evolutionary cycle. And so ever the Master of Wisdom has to deal with all the voracious and destructive elements in nature which seek to encroach upon and destroy individuality and self-consciousness.

Spirit, as it releases itself from the bonds of matter, identifies itself with All Spirit, and so gains that power by which matter itself can be spiritualized But the tendency and desire of matter is to absorb within itself and obliterate spiritual power and spiritual knowledge. The race of the spiritual man must be run from beginning to end, clean-cut and without faltering, and with no narrow margin of doubtful victory at the goal. Therefore the spiritual entity, first of all, has to retain its nature and individuality intact, and must never go backward or relinquish any particle of knowledge gained or any self-purification achieved. Here we perceive the meaning of a great analogy—the relation between the higher

and lower selves of man and the higher and lower forms of knowledge, spoken of in the Ancient Works.

That higher knowledge is Atma Vidya — Theosophy — produced by the Higher Self of humanity and maintained clear and intact down through the ages by that Higher Self, manifest in the persons of the Masters. That higher knowledge is essentially and basically "vast, substantial, and unchanging"—the *Ultima Thule* beyond which human intellect at this stage cannot go.

The lower knowledge is relative knowledge, all that knowledge which can be achieved by the unaided efforts of the Kama-Manas of humanity—intellect cogitating on the animal plane. It is that knowledge whose rise, now as theology, now as magic, and again as science or philosophy, is seen in every civilization. In each cycle it approaches very near to the boundary which divides relative knowledge from true knowledge, but never quite attains; though in truth, its power and sustenance are drawn from the decaying fragments of former incarnations of the Archaic Science.

As the Higher Self of every man stands immovable in the midst of his being, the ultimate savior and redeemer of his nature, so Ancient Wisdom is maintained in the world as the eternal redeemer of mankind, as the finally dependable rectifier and purifier of his science, theology, and philosophy. The dividing line between the higher and lower selves in man is almost impossible to discern, so closely welded are his spiritual and animal natures. Just so difficult to perceive is the line between truly spiritual wisdom and the higher aspects of that lower relative knowledge of science and theology. It is that close relation in the individual man which makes possible all his self-deceptions and delusions, which enables him to clothe his carnal ambitions with the aureole of righteousness, under the guise of religion, or hide his egoistic and appetite-controlled mental activities, all too often, with the high-sounding name of "science."

Such perversions are compromises and signs of spiritual weakness; and a compromise is victory for the cohorts of matter, defeat for Spirit. It is a mixture of activity, but action ultimately must become absolutely purified.

The outer world is the reflection of the inner. Man's mental activities in regard to his intellectual surroundings are the projection of the unseen activities proceeding on the battlefield where the great war between his spiritual and animal natures is under decision. Just as the elemental forces of the human being continually tear down, pervert or destroy and dissipate his own spiritual striving and aspirations, so in the outer world these disintegrative forces are represented by the will to tear down, to partition, destroy and dissipate the Ancient Science.

Men have nothing to fear from the outside. The true enemies

of their higher selves are the internal forces of their natures. The most potential enemies of Theosophy are those who, sincerely believing, carry into their relationships with it their own internal chaotic condition, seeking to force it into compromise with the lower knowledge as they compromise with their own animal selves. And many—very many—sacrifice piecemeal on the altar of public or "scientific" opinion that very doctrine which has been their mental and moral salvation—that doctrine which would not have endured in the world through any given decade, had all its servitors adopted their own attitude toward it.

The Higher Self in man does not exist as a source of supply or a means of delectation for his animal self. Its purpose is complete subjugation, purification, control and spiritualization of that lower self. The purpose of Theosophy in the world is not that it be used as an intellectual gratification for speculators, not as a means on the part of the intellectualist of attaining personal knowledge devoid of interest in the welfare of humanity, not as a means of gratifying the emotional natures of the religious-minded. It is in the world as an eternal standard and measuring-rod by which the progress and status of mankind and its sciences, philosophies, and religions can be accurately gauged; as a power through which its forms of thought may clear themselves of error, delusions, and delay, if so minded.

Theosophy has carried the wisdom of primordial Divinity across the unfathomable gulf of ages. It has outlived in turn countless civilizations, each with its sciences and philosophies, hailed by their devotees as the last attainable word in human knowledge; and it has maintained its intactness from the very beginning, against the destructive and disintegrative efforts of those who, believing themselves devoted, nevertheless sought to draw Wisdom down to the plane of animal intellectualism, to call down Spirit from its divine heights because they lacked the strength and courage to lift *themselves* to those heights.

Spirit, flowing through the lower channels, is not Spirit, but matter; Theosophy, degraded and corrupted, in compromise with the ephemeral views of the lower reason, is no longer Theosophy, but a hybrid intellectualism, as potential for evil as in its pure state it is potential for good. Let us not deceive ourselves or confuse the issue.

THE WILL TO LIVE

EVERY man, from the savage to the sage, wills to live. Whether it is an unconscious urge or a deliberately planned endeavor of self-conscious intelligence, man lives by the power of his will. The knowledge of the use of this primal Mother-power is obtained through action—kriya. Action implies choice and the deciding factor in choosing is Desire; therefore it is said that "behind will stands desire."

All embodied self-conscious intelligences, *i.e.*, men incarnate, act, propelled by desire and using the power to choose, to resolve, to will. This propelling desire is dual—high and spiritual (ichcha), or low and demoniacal (kama). The fecundating power in the upper triad is aspiration, in the carnal man passion. The desire for Knowledge, for good company (sat-sang), for inner attainment, is the starting point of spiritual life. He who is inclined to the higher life aspires to holy ideas, institutions and individuals. From this aspiration comes the resolve to love, help and serve. This brings the man knowledge and enlightenment; knowing and serving he realizes his own true Nature and gains the inner memory of the immortal Ego. Thus he is re-formed and obtains his true name. Name and form (nama-rupa) are dual—the personal and the individual. The former is the child of tanha-kama or passion, the latter of ichcha-yagna or Will-full Sacrifice.

Each one of us is dual—desire-formed and will-formed; the first is called the lower man, the second is the Spiritual Triad. In us is the wise Eros and the blind Cupid: the power of the one is impersonal altruism; that of the other personal attachment. Both are creators, but the one creates by the power of will (kriya-shakti) the other by passion (kama-shakti). The former is free, the latter is dependent on some one else for the act of creation.

For the student of Theosophy the objective is clear—to endeavour to make Theosophy a living power in his life. The power by which men live is either ambition or altruism; but many good ambitions are mistaken for altruism. Ambitions are myriad in number; altruism is single and unitary. Ambition is the service of one's self; altruism is the service of the One Self.

The power which Theosophy unfolds is altruism. Selfish motives and actions are transformed into unselfish ones and ultimately into self-less ones. To know, not for our own sakes nor for the sake of knowledge, but for the sake of imparting to others—this is the sacrifice of wisdom. To love, not because it brings us joy nor happiness to the beloved, but for the sake of impersonal humanity and Nature —this is the sacrifice of devotion. To act, not for self-protection or self-immolation nor for the sustaining of near and dear ones alone,

but to receive and return our dues to man and beast, to shrub and earth, to all Nature—this is the sacrifice of action. Yagna-sacrifice is triple—of knowledge (gnyan), of devotion (bhakti), of action (karma), which the ancient Hindu scriptures call the three paths of the Soul. They are related to Manas, Buddhi, and Atma of the upper triad, to head, heart and hands of the lower quaternary. Thus the *Human* Triad through yagna-sacrifice becomes the Divine Tetractis.

For Theosophists the Will to Live should begin with the resolve to sacrifice the lower to the higher self, the individual for the universal. Knowledge is essential but the motive to gain it is the deciding factor, first between success and failure in Theosophy, and then between the path of White Magic and the way of black art.

Let the starting be right. "Well begun is half done," and the adage has its occult aspect. The desire standing behind the will to live energizes every student of Theosophy: which kind is it?

The world of necessity for self-sacrifice is the world of the Spirit, the world of luxury is its shadow, the world of Matter. That which we need is different from that which we want. The first speaks the language of Will, the latter stammers the tongue of impulse-passion. When we want Theosophy we want it for our own selves; when we need it, it is because the Vision Splendid has been seen—the vision which reveals the fact that all souls are brothers and each lives to make or mar the destiny of all.

The Importance of Motive

Occultism is not magic. It is *comparatively* easy to learn the trick of spells and the methods of using the subtler, but still material, forces of physical nature; the powers of the animal soul in man are soon awakened; the forces which his love, his hate, his passion, can call into operation, are readily developed. But this is Black Magic —*Sorcery*. For it is the motive, *and the motive alone,* which makes any exercise of power become black, malignant, or white, beneficent Magic. 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. The powers and forces of animal nature can equally be used by the selfish and revengeful, as by the unselfish and the all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart—and this is Divine Magic.—*H.P.B.*

THEOSOPHY SCHOOL

H. P. BLAVATSKY is known among Theosophists as H.P.B. This has a meaning. The name of the body is one thing; the Name of the Soul is another. When a child is born a name is given to its form, and both these, name and form—*Nama-rupa* in Sanskrit—are but masques. In most cases the masque passes as the Real, the Soul; for, in most the Real Self or Atman, does not shine forth.

Intuitive students know that the body which bore the name of Helena Petrovna Blavatsky was a masque; in that form a mighty Soul dwelt and toiled; that Soul loved humanity and labored for it. Her pupils, students, friends, felt the power behind and, not knowing how to distinguish that Great Soul from the Masque, called it H.P.B. The Name of the Soul is sacred; therefore it is kept secret—for It has power. All Great Initiates have Their True Mystery Names. Therefore once a Mahatma wrote, "the personality known as H.P.B. to the world but otherwise to us."

Look at her picture and contemplate: look behind those penetrating and all-seeing eyes; observe those resolute closed lips which, if they would open, could tell the secrets of worlds unknown; that noble forehead, the shrine of the Ageless Wisdom of the great Lodge; that beautiful but strong hand—protector of humanity; the whole massive grandeur, symbolic of her mighty dynamic soul. Behind and beyond those symbols dwelt the Soul—the Greatest our age has known.

H.P.B. left no successor. All those who learn what she taught, practise what she preached, live true to the Message she delivered, and propagate those Teachings, are her true successors. Aspire strongly, each one of you, to become the true successor. But, beware of pride and egotism and desire to lead; shun the life of the flesh, seek the life of the Soul. As souls only can you become the pupils of H.P.B. To be successors of H.P.B. in the true sense—that is the great destiny for you. What is the worth of money compared to the wealth of Wisdom? What is fame in the world compared to the inner soul-satisfaction of Sacrifice? Aspire ardently, work patiently, persevere till you come to know H.P.B.

For today, then, what shall we take to heart among all her benevolent Teachings? Here are three:

1. Through joy and sorrow, pain and pleasure, the Soul comes to a knowledge of itself.

There is a great idea—we all must come to a knowledge of ourselves as the soul. That is a difficult task, but she says:

2. All the past shows us that difficulty is no excuse

for dejection, much less for despair, else the world would have been without the many wonders of civilization.

Let us persist, let us go on seeking the knowledge of the Soul, but let us be on our guard, for she warns us:

3. Virtue and wisdom are sublime things, but if they create pride and a consciousness of separateness from the rest of humanity, they are only the snakes of self reappearing in a finer form.

Through such Teachings we will attain as she attained. That Christ-like strength was born of loving deeds. That Buddha-like knowledge was born of patient search. That Krishna-like compassion was born of holy aspiration. The universal real H.P.B. ought to be for all of us symbol of the Goal, the Comforter, the Lord, the Witness, the Resting Place, the Asylum and the Friend.

Who was that Great Soul? None of us mortals can truly know and those who do will not reveal. Here is the greatest of Theosophic Mysteries. H.P.B. left behind the token of her immortality—the flowers of noble deeds, the fruits of inspiring ideas. Her writings are like deep, deep mines—full of Kohinoors fit for the crown of the Soul. Just as behind her photograph lies hidden the mystery of the true H.P.B., so within her words is concealed the mystery of her Message. You, young friends, can know the truth if you make yourselves worthy of relationship with her; live wisely according to her teachings, love impersonally as she did, sacrifice all you have and all you are, as she gave to the Masters and the Lodge, and —you will know H.P.B., the Thinker of Eminence, the Compassionate Discriminator, the Lord over death itself.

The Pure in Heart

In every country and in every age there were and there will be people, pure of heart, who, conquering their earthly thoughts and the passions of the flesh, raise their spiritual faculties to such a pitch that the mysteries of being and the laws governing Nature and hidden from the uninitiated, are revealed to them. Let blind men persecute them; let them be burned and hunted from "societies acknowledged by law"; let them be called Magi, Wise Men, Raj Yogis or saints—they have lived and they still live everywhere, recognized or unrecognized. For these people who have illumined themselves during their life-time, there are no obstacles, there are no bodily ties. They do not know either distance or time. They are alive and active in the body as well as out of it. They *are,* wherever their thought and their will carries them. They are not tied down by anything, either by a place, or by their temporary mortal covering.—*H.P.B.*

"COMETARY" THEOSOPHISTS

EVERY Lodge or group of theosophists is a "sample lot" of Humanity and in its constituents and workings more or less represent a solar system in miniature. Each one can work out the analogies for himself, as also his own place and stage in its evolution and activities, but for the moment let us consider those theosophists who, having no fixed orbit of thought and action of their own, might be called cometary students.

The evolution of the Lodge goes on despite, not because of these "casual bodies." What makes them undependable, erratic, parabolic, in their movements and relations? More often than not it is purely petty and personal attractions and repulsions which produce their eccentricities, for, as a rule, these individuals are quite as well-meaning as any of their more settled fellows. With one, it is the "necessities of his business," or his "job." With another, it is his "social duties;" and so on. "The children take so much attention." "I live so far out." "I must take time for exercise." "I must keep up with what is going on in the world." "There are too many meetings;" "they come at a bad time for me;" "some visitors came and I just had to stay away."

Who has not heard some such excuses as these—and made them himself! Well, that is what they are, and all they are—*excuses.* Yet if there were not the "faithful few" the Lodge would not exist, meetings would not be held, books would not be accessible, inquirers would not be taken care of. And even on the occasional and intermittent visits of our cometary members they would find but closed doors to greet them.

Because he is such a cometary or "busy" theosophist, the "wanderer" does not realize that his is the common lot. The most faithful are just as "busy," have just as many demands to meet, have just as many pushes and pulls to adjust as he. How do they manage it? Perhaps they have applied their Theosophy and have some "fundamental principles" of their own.

The greater duty can be made to include and provide for all smaller duties, as the care of the body as a whole includes and provides for all its members. Such students have realized that what has been done by others for them, they in turn must do for still others.

For Karma is what we *do,* as well as what we have done of good or ill in past lives. The "busiest" student in the world can change his "busyness" without neglecting one slightest duty—if he will. It calls for firmness, persistence, discrimination; but it can be done, little by little, or "right about face."

DIVINE INCARNATIONS

EACH great religion traces back to its source in a Divine Incarnation—as Theosophists believe, to a Messenger from the Great Lodge of Masters of Wisdom. Every sect in every religion originates from some Disciple or follower of that Messenger. History shows that in the course of time the sects replace the religion, creeds are substituted for the Message, and the living apostles and priests of the sects become the oracles of the populace.

Thus there are true and false Messiahs, genuine and spurious Messages from the Masters. The one is of divine, spiritual character, the other of human nature and foundation. By gradual metempsychosis the original Teacher is transformed in the popular mind into a Savior, his Teaching into a Scripture, his great Example into something to be worshiped. Ceremonies and dogmas are substituted for a Life. Some form of faith in a vicarious Atonement replaces the perception of Karma—the Law of Spiritual evolution.

The most recent and, to Theosophists, the most interesting manifestation of the dual operation of this Law is afforded by Mrs. Annie Besant's revelations of a "Coming Christ," a "world religion," and a "world university" of Occultism. Mrs. Besant's revelations come at the exact bottom of the Theosophical centenary cycle, 1875-1975, when, as specifically taught by H.P.B., it is vain to look for any Messenger, hence for any Message, from the Masters of Wisdom. For this statement, as for all her statements, H.P.B. gave her students abundant evidence and corroboration, drawn from History, from Philosophy, from logic and from all religious teachings. But Mrs. Besant gives her simple *"Dixi"*—her personal assertion, unsupported, and in its own nature wholly unverifiable.

H.P.B. presented a system of philosophy to be studied, verified, applied. Calling herself a "pupil-teacher," she established and fostered a School of Education in the understanding of the Self in Nature and in Man. Facts, philosophy, and logical demonstration were the groundwork of her system, its edifice to be erected by the ardent labors, the studious application, the ethical and moral self-induced and self-devised efforts of her students. She invoked no gods, human, super-human, or subhuman; she announced no miracles; she denied all power and ability on her own part or that of her Masters to push or pull anyone into Chelaship or Adeptship. The value of the work of her School, she emphatically declared, depends for the individual *entirely upon:*

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

2nd. Upon the unselfishness of the motives with which he seeks for his knowledge.

Calling herself first the student of H.P.B., next the "Successor" of H.P.B., then the "faithful servant of the Master," then the "Disciple of the Master," then an "Initiate," an "Arhat," Mrs. Besant became "Protector" of the "Order of the Star in the East" to "prepare the way" for "the coming Christ." She now announces herself to be the First Apostle of the "Supreme Ruler of this Solar System," and bids the "elect" of the world make instant ready to welcome and obey their Lord when He descends into the body of poor Mr. Krishnamurti—this "King of the World" who will cure all humanity's ills for it out of hand. Such in brief is the "Occultism" of Mrs. Annie Besant from 1889 to date.

Mrs. Besant is but one of many self-styled successors, initiates, and revealers who have sprung up in the exoteric theosophical movement since the departure of the original Messenger, H. P. Blavatsky, in 1891. All these theosophical pseudo-messiahs make the same claims and exhibit identical Bertillon marks, thus repeating History in spite of themselves. The further removed in understandiing from the original inspiration, the greater the audacity with which the pseudo-Messiah trumpets his revelations and himself as the Voice of God.

In the consideration of this patent fact of all religious history lies the clear perception of the great Truth enunciated by H. P. Blavatsky in "Isis Unveiled," ii, 635:

> 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.*

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. Hence the so-called religious instinct in all men, however ignorant or degraded, leading to the multitudinous faiths and sects. Philosophically considered they are all but different modes of expressing the yearning of the imprisoned (imprisoned because still ignorant) human soul for intercouse with supernal spheres. This yearning itself is neither bigotry nor superstition, only an ever-present instinctive feeling of the proximity of another spiritual, invisible world, which, though it be subjective to the senses of the outward man, is perfectly objective to the inner Ego.

Mankind in the mass has always been religious, ever believing in one pseudo-messiah or another, ever failing to convert its igno-

rance into knowledge, its native instinct into intuition. Ever preying upon the faith, the hope, the charity of mankind through its ignorance, the self-styled revealers lure their followers to seek for the *Christos* without, instead of within the sanctuary of their own Soul.

Philosopher is in truth a term to designate one who is neither a religionist (or sectarian) nor a materialist, but a "searcher for Truth," a lover of Wisdom. Every Theosophist must, therefore, be a philosopher, and must esteem Wisdom above all things and for its own sake. Even though Wisdom be for him the "Path of the Unmanifested," still he has made negative progress: he has ceased to look for the Noumenal in any phenomena soever.

It stands to reason that no man is or can be a *theosophist,* until he has once and for all given up—rejected—all ideas soever of a "Spiritual Ruler," an *outside, personal* God, an *incarnate* Christ, a "Savior," salvation for himself or any other by any vicarious process or Being, of the miracle which that implies, and, by consequence, of all belief that Wisdom may be gained through any species of revelation. To be immune to anything or any one smacking of "revelation," to be constitutionally incapable of this well-nigh universal form of "the heresy of separateness," is a *sine qua non* condition of even chelaship, let alone Adeptship. In the words of a veritable Mahatma: "Neither our philosophy nor ourselves believe in a God. Our chief aim is to deliver humanity from this nightmare, to teach man virtue for its own sake, relying on himself instead of leaning on a theological crutch."

Deceived and cheated in his innermost hopes by a succession of pseudo-messiahs, false prophets and priests, is it any wonder that ignorant man at last becomes bewildered by the contradictions and failures he encounters, rejects the promptings of the Spirit within, and becomes that strange phenomenon and anomaly of our day—a Materialist, a denier of the Spirit in Nature, and of his own Soul? Revelation is the death of Intuition, as sectarianism, miscalled religion, is the death of Spiritual evolution.

Mrs. Besant and her rivals have, all unwittingly, performed a great service for the Theosophical Movement, esoteric and exoteric, for their revelations will drive out of their ranks all genuine "searchers for truth." The Movement itself will go on unimpeded and unobstructed by the psychics and soothsayers who have hitherto made themselves and their followers drunken with the Sacramental Wine. The world will come to know them under their own colors, confusions will lessen in the popular mind, a seeming evil be turned into power for good, and the true Theosophist can go on with the purely constructive work of promulgating the Message of H.P.B.

As part of that work it is fitting to repeat from her writings what she had to say of the true Maitreya:

MAITREYA is the secret name of the *Fifth* Buddha, and the *Kalki* Avatar of the Brahmins—the last MESSIAH who will come at the culmination of the Great Cycle. (*The Secret Doctrine,* I, 384.)

He will appear as Maitreya Buddha, the last of the Avatars and Buddhas, in the seventh Race. This belief and expectation are universal throughout the East. Only it is not in the *Kali Yug,* our present terrifically materialistic age of Darkness, the "Black Age," that a new Saviour of Humanity can ever appear. (*The Secret Doctrine,* I, 470.)

Maitreya Buddha. The same as the *Kalki Avatar* of Vishnu (the "White Horse" Avatar), and of Sosiosh and other Messiahs. The only difference lies in the dates of their appearances. Thus, while Vishnu is expected to appear on his white horse at the end of the present *Kali Yuga* age "for the final destruction of the wicked, the renovation of creation and the restoration of purity," Maitreya is expected earlier. Exoteric or popular teaching making slight variations on the esoteric doctrine states that Sakyamuni (Gautama Buddha) visited him in tushita (a celestial abode) and commissioned him to issue thence on earth as his successor at the expiration of five thousand years after his (Buddha's) death. This would be in less than 3,000 years hence. Esoteric philosophy teaches that the next Buddha will appear during the seventh (sub) race of this Round. (*Theosophical Glossary,* 202.)

Fitting also is it to reproduce at this time an article by Mr. Judge written during the parasitic beginnings of pseudo-Theosophy, pseudo-Masters, pseudo-Occultism, which have now ripened into Mrs. Besant's blatant and unblushing "revelations." The modesty, as well as the sincerity, the candor, of Mr. Judge in his devotion to the Great Messenger of the Nineteenth Century offers a contrast to the effrontery of egotism exhibited at Ommen and at Adyar by Mrs. Besant and her fellow "Disciples." Mr. Judge's article was originally published in June, 1893, and was entitled, "Masters, Adepts, Teachers, and Disciples." We reprint it herewith.

MASTERS, ADEPTS, TEACHERS, AND DISCIPLES*

THIS article is meant for members of the T.S., and chiefly for those who keep H.P.B. much in mind, whether out of respect and love or from fear and envy. Those members who believe that such beings as the Masters may exist must come to one of two conclusions in regard to H.P.B.: either that she invented her Masters, who therefore have no real existence, or that she did not invent them but spoke in the names and by the orders of such beings. If we say she invented the Mahatmas, then, of course, as so often was said by her, all that she has taught and written is the product of her own brain, from which we would be bound to conclude that her position on the roll of great and powerful persons must be higher than people have been willing to place her. But I take it most of us believe in the truth of her statement that she had those teachers whom she called Masters and that they are more perfect beings than ordinary men.

The case I wish to briefly deal with, then, is this: H.P.B. and her relations to the Masters and to us; her books and teachings; the general question of disciples or chelas with their grades, and whether a high chela would appear as almost a Master in comparison to us, including every member from the President down to the most recent applicant.

The last point in the inquiry is extremely important, and has been much overlooked by members in my observation, which has extended over the larger part of the T. S. An idea has become quite general that chelas and disciples are all of one grade, and that therefore one chela is the same as another in knowledge and wisdom. The contrary, however, is the case. Chelas and disciples are of many grades, and some of the Adepts are themselves the chelas of higher Adepts. There is therefore the greatest difference between the classes of chelas, since among them has to be counted the very humblest and most ignorant person who has devoted himself or herself to the service of mankind and the pursuit of the knowledge of the Self. On the other hand, there are those chelas high in grade, actual pupils of the Masters themselves, and these latter have so much knowledge and power as to seem to us to be Adepts. Indeed, they are such when one compares them with oneself as a mere product of the nineteenth century. They have gained through knowledge and discipline those powers over mind, matter, space, and time which to us are the glittering prizes of the future. But yet these persons are not the Masters spoken of by H.P.B. So much being laid down, we may next ask how we are to look at H.P.B.

* This article was first printed by Wm. Q. Judge in *The Path* for June, 1893.

In the first place, every one has the right to place her if he pleases for himself on the highest plane, because he may not be able to formulate the qualities and nature of those who are higher than she was. But taking her own sayings, she was a chela or disciple of the Masters, and therefore stood in relation to them as one who might be chided or corrected or reproved. She called them her Masters, and asseverated a devotion to their behests and a respect and confidence in and for their utterances which the chela has always for one who is high enough to be his Master. But looking at her powers exhibited to the world, and as to which one of her Masters wrote that they had puzzled and astonished the brightest minds of the age, we see that compared with ourselves she was an Adept. In private as in public she spoke of her Masters much in the same way as did Subba Row to the writer when he declared in 1884, "The Mahatmas are in fact some of the great Rishees and Sages of the past, and people have been too much in the habit of lowering them to the petty standard of this age." But with this reverence for her teachers she had for them at the same time a love and friendship not often found on earth. All this indicates her chelaship to Them, but in no way lowers her to us or warrants us in deciding that we are right in a hurried or modern judgment of her.

Now some Theosophists ask if there are other letters extant from her Masters in which she is called to account, is called their chela, and is chided now and then, besides those published. Perhaps yes. And what of it? Let them be published by all means, and let us have the full and complete record of all letters sent during her life; those put forward as dated after her death will count for naught in respect to any judgment passed on her, since the Masters do not indulge in any criticisms on the disciples who have gone from earth. As she has herself published letters and parts of letters from the Masters to her in which she is called a chela and is chided, it certainly cannot matter if we know of others of the same sort. For over against all such we have common sense, and also the declarations of her Masters that she was the sole instrument possible for the work to be done, that They sent her to do it, and that They approved in general all she did. And she was the first direct channel to and from the Lodge, and the only one up to date through which came the objective presence of the Adepts. We cannot ignore the messenger, take the message, and laugh at or give scorn to the one who brought it to us. There is nothing new in the idea that letters are still unpublished wherein the Masters put her below them, and there is no cause for any apprehension. But it certainly is true that not a single such letter has anything in it putting her below us; she must ever remain the greatest of the chelas.

There only remains, then, the position taken by some and with-

out a knowledge of the rules governing these matters, that chelas sometimes write messages claimed to be from the Masters when they are not. This is an artificial position not supportable by law or rule. It is due to ignorance of what is and is not chelaship, and also to confusion between grades in discipleship. It has been used as to H.P.B. The false conclusion has first been made that an accepted chela of high grade may become accustomed to dictation given by the Master and then may fall into the false pretense of giving something from himself and pretending it is from the Master. It is impossible. The bond in her case was not of such a character to be dealt with thus. One instance of it would destroy the possibility of any more communication from the teacher. It may be quite true that probationers now and then have imagined themselves as ordered to say so and so, but that is not the case of an accepted and high chela who is irrevocably pledged, nor anything like it. This idea, then, ought to be abandoned; it is absurd, contrary to law, to rule, and to what must be the case when such relations are established as existed between H.P.B. and her Masters.

WILLIAM Q. JUDGE.

YOGIS: THEORETICAL AND REAL

Theoretically every *real* Yogi knows more or less the Occult sciences; that is to say, he must understand the secret and symbolical meaning of every prescribed rite, as the correct significance of the allegories contained in the *Vedas* and other sacred books. Practically, now-a-days very few, if any, of those Yogis whom one meets with occasionally are familiar with occultism. It depends upon their degree of intellectual development and religious bigotry. A very saintly, sincere, yet ignorantly pious ascetic, who has not penetrated far beyond the husks of his philosophical doctrine would tell you that no one in *Kali-Yug* is permitted to become a *practical* occultist; while the initiated Yogi has to be an occultist; at any rate, he has to be sufficiently powerful to produce all the *minor* phenomena (the ignorant would still call even such *minor* manifestation—"miracles") of adeptship. The real Yogis, the heirs to the wisdom of the Aryan Rishis, are not to be met, however, in the world mixing with the profane and allowing themselves to be known as Yogis. Happy are they to whom the whole world is open, and who know it from their inaccessible *ashrums;* while the world (with the exception of a very few) knowing them not, denies their very existence. But, it really is not a matter of great concern with them whether people at large believe in, or even know of them.—*H.P.B.*

ON THE LOOKOUT

A Collection of Confusions

Though gaining somewhat by the Dayton "monkey" trial, the "animal descent" theory seems to have entered upon a cycle which must be slightly disconcerting to its votaries. Certain discoveries have been somewhat comforting to orthodoxy, even though rather barren as regards any substantial extension of knowledge.

A skull of a race allied to the Neanderthal has been found in Galilee. Sir Boyd Dawkins, Sir Arthur Keith, and others, consider it exceptionally important—why, has not been made apparent, especially as it is admitted that the new skull is as far off the line of ancestry of modern man as its European cousin—or any other "sub-human" species hitherto discovered.

Central Asia

The Andrews expedition has made a number of finds which are more interesting as curiosities than fruitful of definite proof in either one direction or the other. On the shores of a vanished sea—whose true history is probably better known to Theosophy than to science—were found remains of very ancient habitations, traces, Mr. Andrews thinks, of the "earliest types of man developing out of the ape." Considering that no bones were found, this is what one might call optimistic. The expedition also found what it imagined to be indications of a civilization which went from Europe to Asia. No reason is given why the direction of travel might not have been the opposite.

Probably most important of all, from the Theosophical point of view, was a discovery of seven skulls of cretaceous mammals. Mr. Andrews says:

> These cretaceous mammals are probably marsupial and multituberculate. If so, they form a link between the age of reptiles and mammals and lived in the reptile age of some two or three million years before the age of mammals. (*Los Angeles Evening Herald,* Sept. 15, 1925.)

The cretaceous is the last sub-division of the Secondary Age, the age of the third great human race, and consequently the date of the beginning of mammalian life which followed the appearance of the human race—heinous as this heresy must seem in scientific eyes. More information on the matter, including information in regard to the Secondary Age mammals, will be found on pages 711 to 714, Vol. II, of the *Secret Doctrine.*

In other respects the tide has set rather heavily against the orthodox theory. Dr. Albert Sauveur has found implements of hammered meteoric iron in "Stone Age" mounds. (*Science,* Feb. 16, 1925.) He thinks that "primitive man" originated smelting accidentally by building fire on iron ore, which is the method of

explanation which would not give rise to disagreeable speculations.

Dr. Kroeber, of the University of California, who has been investigating the "shell mound" culture of California, has found that certain tribes of Indians lived in precisely the same state of civilization for practically 3,500 years, even maintaining the same superstitions in regard to amulets and talismans. He found this extreme conservatism rather surprising and interesting. (*Science,* September 11, 1925.)

Since the "animal descent" theory calls for an advance of civilization with miraculous rapidity—a rapidity, in short, which has never been observed during the known history of the human race—this seems a fit occasion to call attention once more to the Theosophical teaching that "human nature had changed but little in a million years," and that practically throughout the history of the world, civilized races have dwelt side by side with the "Stone Age" peoples, as is the case today. It is only certain races—or rather certain groups within races—which have the faculty of rapid and radical advances in culture.

In 1916 Pleistocene remains were found at Vero, Florida—pronounced "seeming burials" by Prof. Hrdlicka, who had not seen them, and over the protests of others. Other remains in the same vicinity, considered to be Pleistocene, have been discovered by a joint expedition of Smithsonian and Amherst. (*Science,* August 28, 1925.) With these were found remains of the mammoth. Does this mean that the remains were of an antiquity equal to that of the mammoth? Not in the eyes of science, at least. The association is said to prove that the mammoth *"survived for thousands of years later than had been thought."* This is what is known as "making the facts fit the theory"; but at least something has been gained—in the advance in facts if not in their reconciliation.

Meanwhile explorers in the Zion National Park have discovered pictures of prehistoric animals corroborating the Hubbard discovery in the Grand Canyon.

The Beginning of the End

But it has remained for Egypt to give the death blow to the present theory, as may be found not many years hence. Discoveries there lead Professor Sir Flinders Petrie to say:

> There is no need to worry about whether the Galley Hill man can be so old; we have wiped the slate clean, and can now start from a very much earlier age with an advanced form of the human type that is far before the Neanderthal man or any other yet known. (*San Francisco Chronicle,* Sept. 20, 1925; *Science,* Sept. 4, 1925.)

Sir Boyd Dawkins comes to a somewhat similar conclusion. In this light—and these men cannot be easily waved aside—all the well-worn catch words about man's "animal ancestry," which hovered with such readiness on the lips of the follower of science, begin

to seem nearly as meaningless as those of the church. Small wonder that there are continuous desertions from the ranks, and accretions to the growing school of those who believe that the ape is more likely to be a descendent of man than the contrary.

Dr. Arthur Smith Woodward has evolved a theory that mankind evolved in Central Asia from apes who were forced to live on the ground, due to the upheaval of the Central Asia plateau and consequent climatic changes. Dr. Woodward's theory is plausible and scientifically attractive. It has but one defect—that it is not true.

Set opposite to it is the opinion of Prof. Wood-Jones, formerly of the faculty of the University of London, to the effect that his investigations have forced him to the conclusion that the ape descended from man. This in turn is to be added to the previously published opinions of Prof. Hill-Tout, Dr. A. C. Haddon, and Prof. Coutière.

Prof. George McCready Price, of the Union College of Nebraska, also thinks that the ape may well be a degenerate form of mankind. Prof. Price, however, being something on the order of a religious fundamentalist, his opinion may not be without a certain amount of bias. It is interesting to note that Prof. Price was shouted down when he attempted to talk against Darwinism in London; thus proving that intolerance is intolerance whether manifested by Tennessee legislators or by scientists.

Dr. Edward Chiera, of the University of Pennsylvania, has published tablets of the Sumerian account of the origin of man, wherein human beings are supposed to have once been four-footed animals. There are many echoes of the ancient Aryan; for instance, Anu is shown as creator of the world, but Anu in India is likewise the "atom," the origin of all things. Mention is also made of the Mountain of Heaven and Earth. Mount Meru, sometimes called Sumeru, is the Indian sacred mountain, of which much is said in the *Secret Doctrine*.

"THE ANTIQUITY PHANTOM"

Revolutionary discoveries regarding the antiquity of man in America have of late forced a weekly revision of nearly all the old theories on the subject, as well as a good many new. It is not surprising that representatives of the old school, finding their faith questioned, should at last rebel. Dr. W. H. Holmes, (*Science*, Sept. 18, 1925) attempts in alarm to call a halt upon the radical views and open heresies being espoused by his colleagues. Among the ideas which he sets down as dire heresies and pitfalls for the feet of the incautious are: Pre-Columbian discoveries of America; ancient races preceding the Indians; civilizations antedating those of the Nile and the Euphrates; glyphic inscriptions miles in length

that await a translator; skeletons of men twelve feet in length; dinosaurs and ibexes engraved on rock surfaces; America as the probable birthplace of humanity, and so on, *ad infinitum*.

He is not so much concerned about these "fanciful announcements by untrained adventurers in the realms of science" as the tendency toward somewhat similar conclusions on the part of recognized scientists. To prove his point he uses several columns in picking to pieces the supposed Pleistocene discovery by a Mr. Loomis, but wisely eschews any detailed discussion of the other heresies mentioned. His plea for conservatism runs as follows:

> There can be no risk in this since, if there was a Pleistocene man, there can be no question that in good time the evidence of his association with the Pleistocene animals will accumulate until overwhelming. It would be better to do this than to take the risk of imposing upon the world a mistake that might be difficult to eradicate. (*Science,* Sept. 18, 1925.)

Now, this is logical and praiseworthy; but one is moved to inquire as to his definition of an "overwhelming accumulation of evidence," since some of the discoveries he denies are as definite and certain facts as his own existence. Not only this, but in so lightly tossing aside some of them, he goes directly against the opinion of men better known to scientific fame than himself.

The method used by him, but not by him alone is: (*a*) to cling to a theory until it is upset by an "overwhelming accumulation of facts;" (*b*) to reject and to refuse to investigate any facts which do not bear out the present theory. This, in a way, is a wise attitude; it obviates all possibility of having to change one's theories!

One point Dr. Holmes makes, however, calls for unqualified endorsement: he strongly condemns the method of dating antique implements by their relative quality of workmanship. He says:

> The idea that either rudeness or refinement in the stone chipping art is exclusively characteristic of any period from the remote Paleolithic down through the ages to the present is no longer entertained by archeologists. (*Science,* Sept. 18, 1925.)

The Coming Age

But scientific skeptics of this ultra rigid type will not for many years longer be able to hold out for the inviolability of the orthodox creed in the face of the accumulation of discoveries which are due. Says the Editor of the *Washington Post* (August 24, 1925):

> Obviously, we are yet only approaching the problems of man's earliest history, which enormously increase in magnitude and complexity as we draw near them and examine them.

Very probably not many years will elapse ere the following are recognized as something other than the vagaries of a "romancer:"

> *They* (the ancient philosophers) *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.* (*Isis Unveiled,* 1877, I, 5.)

> 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 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. (*I.U.* I, 38.)
>
> 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 . . . (*Secret Doctrine,* 1888, II, 155.)
>
> . . . civilization dates still further back than the Miocene Atlanteans. "Secondary-period" man will be discovered, and with him his long forgotten civilization. (*S.D.* II, 266.)

But for the time being it is to be feared that all this is too "wild" for the palate of science, and will be of benefit only to the Theosophical students—those, that is to say, who have at last discovered that there is somthing more in Theosophy than a religion or a series of speculations.

THE ELUSIVE GENE

Heredity characteristics, scientifically speaking, are supposed to be transferred by as yet unknown factors called "genes," contained within those bodies of the germ cell called "chromosomes." The genes are said to be arranged in certain very definite geometrical relationship in the chromosomes—a theory arrived at by purely inductive reasoning, since no one knows what a gene is or looks like.

Prof. James W. Mayor, in *The Scientific Monthly,* Oct., 1925, has a rather interesting article upon the matter of the gene, in which he concludes there is hope that it will be unearthed sooner or later. He remarks that it has never been demonstrated that a gene could be modified by experimental means, "though we know that genes do naturally change, or, as we say, mutate." There being no other means of explaining mutation—upon which the whole theory of evolution depends in the material sense—it is ascribed to changes in the genes. Prof. Mayor's positive statement is natural, but would not be so necessary if it were granted, even as a working hypothesis, that there is something more than matter operative in "heredity."

But in spite of Prof. Mayor's certainty, such savants as Prof. H. S. Jennings, (*Scientific Monthly,* September, 1924) and Prof. Ezra Bowen, (*Scientific Monthly,* February, 1925) among others, do not share in his hopefulness, even claiming that heredity is meaningless as now considered, and that the genes do not determine the functions, as has been thought; while Prof. R. Ruggles Gates (*Scientific American,* December, 1924) calls attention to the fact

that variations in heredity are caused by certain vagaries in the chromosomes, for which no cause is known.

A GAP

In the *Scientific Monthly* for May, 1925, Dr. Chas. B. Davenport compares two opposed theories: one which holds that all characteristics depend upon the chromosomes; the other—which has become popularly exploited by various quackeries of the day—that characteristics are due to the endocrine secretions. He thinks that the method of the transfer of control from the one to the other will have to be elucidated before there is much understanding of the subject.

With such remarkable agreement in scientific theory, a Theosophist may be pardoned for clinging to the idea that misunderstanding and contradiction are inherent in the very nature of the materialistic outlook. In other words, trying to elucidate the problems of heredity by referring characteristics to particles of inert matter, is just as fruitful as trying to explain the action of a locomotive while leaving out the steam. Certainly a very fine science of locomotive action could be built up in that way, with all the geometrical and dynamical relationships of the moving parts nicely tabulated and mathematically correlated; but the only important question, as to what makes the machinery move, would never be touched upon.

The delineation of any number of genes would not throw the slightest light upon the cause and nature of their power to transmit characteristics, as can be seen by any eye gazing through other than the soiled lens of materialistic preconception. In the meantime, the most powerful weapon one can use against the materialisms of eugenism, which in these days quack so loudly even from the pulpit, is the Theosophical explanation, which is scientific as well as spiritual.

> 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. (*Secret Doctrine,* 1888, I, 219.)
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> . . . 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 "heredity transmission" of likeness, 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 . . . There are but two ways of explaining the mystery of heredity: either the substance of the germinal cell is endowed with the faculty of crossing the whole cycle of transformations that lead to the construction of a separate organism and then to the reproduction of identical germinal cells; or, *those germinal cells do*

not have their genesis at all in the body of the individual, but proceed directly from the ancestral germinal cell passed from father to son through long generations. It is the latter hypothesis that Weissmann accepted and has worked upon; and it is to this cell that he traces the immortal portion of man . . . when this almost correct theory is accepted, how will Biologists explain the first appearance of this everlasting cell? (*S.D.* I, 223.)

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. (*S.D.* I, 224.)

EDUCATION AND INTERNATIONALISM

The plan outlined in Washington, February 19th, by Dr. Augustus O. Thomas, President of the World Federation of Educational Associates, before the annual convention of the National Council of Superintendents and Commissioners of Education, for a world-wide campaign to eliminate international animosities through education, will be of interest to all Theosophists. The proposal, as reported in the press, includes provision for the presentation of the history, life, and aspirations of the peoples of other lands to the pupils of each country, from the kindergarten to the university, by way of softening the nationalistic viewpoint and avoiding the exaggerations which develop animosities.

Tremendous obstacles are in the way of carrying out this proposal, of which the millions of dollars which must be devoted to it is among the least. The ingrained prejudices of the teachers upon whom the task will fall, and the reluctance of people generally to give up their pet aversions will be powerful allies of the forces of provincialism and separateness. But the basic truth has been seized that animosities between nations are rooted in ignorance, and that only knowledge can dissipate them.

Can we assume, however, that the unbiased presentation of the facts of history can create the desideratum of mutual appreciation and good will? Unless there is to be glossing of facts, the truth about the history of the various nations will involve the picturing of much that will inevitably arouse the antagonism and distrust of other countries. It is only shallow optimism and disregard of the facts that can paint all the actions and aspects of any country in a favorable light. This can not be otherwise at our stage, for nations are aggregations of individuals, and a perfect whole is impossible without perfection of all the component parts. A brotherhood of nations on the basis of equality is a present impossibility. Nations differ as do the individuals that make them up. There are highly evolved nations through whose people and institutions the national soul is able to express itself more or less clearly, as there are others, corresponding to undeveloped or savage men, in which the higher qualities are still latent.

Some of the provincial aversion to foreigners might doubtless be weakened by such an effort, but race prejudice, rooted as it is in deep-seated misconceptions of the nature of man and of the individual's relations to his fellows, lies below the reach of surface measures and intellectual appeal.

Practical idealism is needed—the perception that while no nation, ours included, is perfect, all are in process of becoming so. Learning by their mistakes, as the unerring law of Karma yields them the harvest from their sowing, they are slowly and painfully coming to recognize that no nation can live unto itself, and to realize that there must be *mutual* interdependence and responsibility. It is not by sitting in judgment, favorable or unfavorable, upon neighboring countries that lasting peace and concord will result, but by each nation looking to its own motives, to see that they are untainted with any wish or willingness to exploit or take advantage of a weaker land; the stronger, recognizing and acting on the principle of *Noblesse oblige.* We must have peace within our borders before we can be accounted a peaceful member of the family of nations; peace in the homes of our country before we can be a peaceful nation; and for peace in the homes peace in the hearts of the individual citizens is a *sine qua non.*

The Way of the Saprophyte

It has been somewhat obscurely known for years that bacterial forms are capable of many transformations. A class of germs will be harmless for long periods, alternating with periods of virulence. Other forms will be harmless in certain animals and develop virulence after transplantation, *especially when transferred to higher animals.* For all of which there has not been advanced as yet any practical explanation.

In *Science,* for July 31, 1925, Prof. Elliott G. Prentiss has a significant article on bacteria. The growth of bacteria is like that of seed in soil, dependent upon favorable conditions in the body, and millions of organisms enter to one which survives. Tissues resist infection in some way as yet unknown, and there is a possibility that the body contains within itself a defense and a possible cure of all infections. All of this is in line with the fact, now generally recognized, that a healthy man, of clean life and habits, is practically immune to infection. Others have previously speculated whether the true solution of the problems of immunology would not lie in trying out this theory, rather than in clinging to the classical practice of vaccination. The appalling feature is that medical science continues to press upon the public, and the public passively to receive, the injection of numberless substances in the way of serums and vaccines, all of whose action is obscure, whose potential and possible transformations are unknown, and which in most cases can be

demonstrated to have a high percentage of fatal or disastrous effects.

SOME CONSIDERATIONS ON VACCINATION

Medical science denies that vaccination gives rise to other diseases. Our files contain almost innumerable cases of everything from death to life disability following as a direct result of vaccination or serum inoculation—to say nothing of inferential evidence. Such cases, and lawsuits arising from them, are suppressed by the medical journals and ignored by all but a few newspapers. Probably the most striking demonstration ever known of the effect of these preventives was in the military camps at the outbreak of the great war, where the picked men of the nation succumbed and died by the thousands, of ordinarily harmless or easily resisted diseases, immediately following vaccination and inoculation. Infantile paralysis was one of the most common forms of attack—surely a phenomenon surprising enough to have attracted attention and investigation from any branch of science not so wedded to its theories.

The press of September 13, 1925, reports that there has been a great increase in California of infantile paralysis since 1924, and that further outbreaks in September and October, 1925, were expected —evidently upon the basis of the records of former years. *But during 1924 was a "smallpox scare,"* aided and abetted by medical publicity. We have not the figures for vaccination resulting therefrom. Will the medical interests kindly produce them and compare the prevalence of vaccination in 1924 with the 1925 outbreak of infantile paralysis, and will some of them be bold enough to discuss the fact that infantile paralysis increases in the months just following the opening of schools, *with its accompanying vaccinations?*

WHAT IS SLEEP?

Many theories have attempted to explain the phenomenon of sleep upon purely materialistic grounds; never one of them which could not be shown fallacious. The recent "sleeplessness test," carried out on a number of university students, upset still another theory. White corpuscles increase in the blood during waking hours, but there is no marked change in the sugar content of the blood, though it had hitherto been believed that sleep was a re-fueling process, in regard to the sugar.

As a matter of fact, no physiological theory whatever can explain sleep. Those which are correct on some points can be shown incorrect on others. Sleep is not a change of function of a machinery which remains present in all its parts, but it is the absence of something. When science discovers what that "something" is—and it will first have to admit the possibility of such a "something"—the word "soul" will be lifted from the limbo of superstitions and established as a scientific fact.

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Neither Jesus nor H.P.B. lived and died that a book or books should be swallowed wholesale, nor even that men should become disciples, but that all men should become brothers. So we have to hold to that which eliminates differences, not to pander to any form of religion near or far. —ROBERT CROSBIE.

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SEVEN STEPS FORWARD

ROBERT CROSBIE died June 25, 1919, in the seventh year of this magazine, which he founded and of which his was the guiding light. The light by which he worked did not cease with his death. Seven years are gone since then, seven steps forward have been taken in the service of the Cause for which he lived and labored.

From childhood Robert Crosbie was a searcher for Truth as all men are, both those who fail and those who succeed. Some consideration of the nature of his inspiration may be helpful to those who have seen no light, and a further stimulus to all those who have been directly and indirectly benefited by this inconspicuous servant of the Masters and friend of mankind.

Confronted with the common lot and the common difficulties, Robert Crosbie began with those explanations of life and duty which formed the mental and moral environment into which he was born. The religion and philosophy of the times were tried out by him as only the striver for perfection knows how to test himself and others. He lived the life inculcated, but lived it with his eyes wide open, fearlessly accepting the consequences good or evil of such devotion. What he gained, he gained; what he knew he knew, by this method of probation: Whatever he undertook he did without mental reservation. He accepted on trust, he rejected on knowledge. There was in him nothing at random, nothing at second-hand, nothing on hearsay. He resolved all doubts by spiritual knowledge—study and application. His was a one-pointed life.

Thus unwittingly by reason of that past practice, he was led and worked on until he came once more in contact with the knowledge which belonged to him in a former body. A casual delver in new thought and old spoke to him of Theosophy and Madame Blavatsky. The casual delver passed on to dip into other things, but Robert Crosbie, true to his inner nature, went straight to the

Source to learn what this new but familiar teaching might be. He put himself in communication with Madame Blavatsky, was by her directed to William Q. Judge as one whom she trusted and whom he could trust. The materials being all prepared and ready, the architect appeared, and Robert Crosbie took his place in the Theosophical Movement as one of the workmen. He studied the plans of the Master as one who desired to work with both zeal and wisdom. During more than a third of a century never once, in word or deed, did he deviate from the lines laid down by the Master Workman. Never once did he go outside the recorded teaching and the recorded example of the Messenger and her Colleague.

The Path of the Masters is a simple path because it is a straight, albeit a narrow path. After the death of Mr. Judge, Robert Crosbie wrote his own simple Declaration of faith:

> My first meeting with him changed the whole current of my life. I trusted him then, as I trust him now and all those whom he trusted; it seems to me that "trust" is the bond that binds, that makes the strength of the Movement, for it is of the heart.
>
> The lines have been laid down for us by H.P.B., W.Q.J., and Masters, and we can take again as our watchword, that which he gave us at the passing of H.P.B.: "Work, watch, and wait."

THEOSOPHY for September, 1913, reprinted the extracts from the letters of H.P.B. which Mr. Judge had published following her death, under the title, "She Being Dead Yet Speaketh." Those Letters disclose what was the guiding light of H. P. Blavatsky, of W. Q. Judge, of Robert Crosbie, who never ceased repeating to those who sought his theosophical advice, her words to Judge: *"I know you will have success* if you do not lose heart; but do, do remain true to the Masters and *Their* Theosophy and the ***names.***"

Being true to himself, Robert Crosbie took Them at Their word. More he grew in wisdom, more he trusted. His wisdom enabled him to see what to do, his trust enabled him to do it. Following the example set, it is the policy of this Magazine to hold strictly to the recorded statements of the Teachers, seeking in them the proper correlation which holds the exact cue to every problem which may be met by the individual strivers for perfection.

REINCARNATION AND MEMORY

REINCARNATION and Memory are terms of relation between beings. It is unknown to Western philosophy, Western religion, and Western science that there are two kinds of beings in the world, the one, says the Scripture, divisible, the other indivisible. A soul is an indivisible being; a form of any kind is what is meant by a divisible being. Do we not mistake a form for the real man, the real animal, the real vegetable, the real mineral? Yet these are merely forms. What is in this form has been in other aggregations, and will go into still others: no body is the real being. Like an audience, our body is a collection of beings temporarily assembled. So, with any body, and so with our minds. Matter everywhere and all the time is a collection of souls. Mind anywhere and all the time is a collection of souls. Spirit anywhere and all the time is a collection of souls. The three words—spirit, mind, matter—refer, in truth, to the three great classes in which souls may be regarded, although it makes no difference which class of souls a soul may belong to—it is none the less soul, an indivisible being.

The highest class of souls may be called universally or spiritually self-conscious. Such a soul embodies in himself perfection. There is no world he may not enter, comprehend perfectly, and be master of; no form of action, of sensation, or of thought, or of experience possible to any or all beings which he has not assimilated. No hell can destroy him; no heaven can obliterate him. He knows them both to be mere states, or terms of relation with other souls, states he can cause to be, or not to be, at will.

The second class of souls, to which we ourselves belong, although they are self-conscious as a result of their past aeons of experience, are not yet universally, or spiritually, self-conscious in all states and under all conditions. It is almost inconceivable to us that the greater part of our existence is a purely spiritual one, regardless of how we appear on earth—or white or black, or male or female, or good or bad. Yet, in the round of twenty-four hours, in the period of sound sleep, every one of us returns to his own spiritual state, or domain in the spiritual world, where our field of bliss may be great or small, but is yet a field of bliss.

No less indivisible and eternal than are the first two classes is the third class of souls, whose contact with other souls has never yet given them the sense of Self—the non-self-conscious souls. Their sole intelligence is limited to action: wherever there is action, there is sense; save and except in contact with other souls does any idea whatever exist of action. So, too, with the greater part of the knowledge of the second class of souls: it depends on the participa-

tion of other souls, of other beings. We know very little for ourselves, in ourselves, and of ourselves as a result of contacts, associations, dissociations, and experiences of good and evil; but that knowledge a soul has of itself is spiritual knowledge, and until we have acquired that perfect knowledge, we have our experiences, in or out of a body, always in contact with other souls.

Reincarnation means association of soul with soul, of souls with souls. The association of soul with soul perfected in intelligence is spiritual incarnation. There is no memory, nor need of memory, because all that ever was, is within the soul. So it is said, to one who has attained perfection of spiritual knowledge the way appears smooth and easy to compass. To him the manifested universe has never existed because the manifested universe is composed of beings, or souls, of a lower grade than the perfected ones.

In the association called the mind, it may be said there is not so much a union of souls as an interchange of souls: here is egoic memory. Then, in the union of self-conscious souls with non-self-conscious souls, we see the union of matter. But, in speaking of incarnation in this body, let us remember that every atom is a life, is a soul, and that this is just as much the atom's body as it is ours; more, in fact, because atoms do as they please in our body and we can not. So, incarnation and reincarnation means our connection for the time being as self-conscious souls with souls which are not yet self-conscious, with twofold purpose—their benefit and ours.

Is it not clear that there is spiritual memory, egoic and intellectual memory, and personal, incarnated memory? It is in vain for a man to try to remember his existence with a former aggregation of atoms by means of the sensations derived in this life, from this association of atoms. We can find in one book only what is printed in that book. So, it is in vain to look in the personal nature, in the desire nature, in desire-memory, for the knowledge of our experience with former physical bodies,—the record is gone. Physical memory is but a form of desire: our attachment to the sensations and experiences we get during our contact with the non-self-conscious souls. That kind of memory—a still unsatisfied appetite for sensation — has to be absolutely slain. That is the kind of memory animals have. Only when subject, animal, and object come in sight of each other, does the animal remember it loved or hated, that it wants to eat, or is afraid it is going to be eaten. Remove the contact, and the memory is instantly in abeyance. So, in the seed of the vegetable kingdom is memory in a latent state, a state of non-being. That seed would remain there in all eternity and never become an oak-tree, unless a superior soul provided the necessary environment, which would arouse the sleeping memory in the soul inhabiting the acorn.

Egoic memory is something quite different. Egoic memory is self-evoked memory. About all we know of it is the memory of idea, of sensation, of hopes and fears separate and apart from the object. We say that is due to the law of association, but such association is not of souls in forms of matter, but of souls in the forms of ideas. Every time we contact another soul, or aggregation of souls, we have not only a physical effect on them and they on us, but we have a psychical effect on them, and they on us; that is, there is a change in our intelligence, and a change in their intelligence: something of their intelligence has been acquired by us, something of our intelligence has been acquired by them, however slight each contact. Since there is no separateness of souls except in intelligence and ignorance, it follows that the moment the man fixes his attention on any idea in his mind, a magnetic affinity—better, a spiritual or soul affinity—is set up between that idea and absolutely all other ideas in the universe that are of the same nature. If he could actually hold his entire attention on one idea for the billionth part of a second, the memory or meditation would formulate at once an omniscient mind. Even this kind of memory—intellectual memory—is due to association with other souls. But by retreating further inward to that soul "which is thyself," there is no longer any association with matter; nor any association with thoughts and ideas. We are in repose; we have retired to the home of the soul, and there, we know what *we* know—not what somebody else knows, but what *we* know.

Thus it is clear that because our intellectual association with other souls was quite as temporary as our physical association with lower souls still, the atoms—so there is no memory in the mind. The mind is not self-illuminated, and there is no more memory in the mind as we know it than there is in the body. Therefore is it impossible for us to remember in our minds, as they are now constituted, our mental existence in another body. The memory must be looked for in the Ego, the self-conscious Spiritual Being, who illuminates both the mind and the body.

Yet, all evidences of reincarnation are here, and the memory is all here, if we but understood the law of reflection and refraction of memory—that is, soul light. Character is the light of the soul, the indivisible being, shed upon the mind and body—and by means of which the body grows from a seed exactly as from the acorn grows the oak. Our character is spiritual memory. It is not from our body that we get any idea of immortality, or of any higher state of being, nor from the mind; we get it from ourselves as souls. But we fail to recognize it as reflected, for the mind is the reflected light of the spiritual being, the soul.

Limiting ourselves to the perception of that aggregation of souls called matter, we shall find a continuous procession of rein-

carnation. Every cell in our body reincarnates thousands of times. But break up the cell, and we have a collection of molecules. A continual stream of molecular reincarnation goes on. Break up the molecules, and we have atoms. They are in continual process of reincarnation, changing eternally from one combination to another.

Go to the plane of the mind: ideas are continually entering our mind. Did we create them? Five minutes ago they were in some other man's mind. Call the continuous re-embodiment of ideas, Metempsychosis. But the spiritual being has been here all the time, regardless of how the body changed, or how the mind changed, although looking at matter, he can not see beyond matter, and looking at ideas, he can not see beyond ideas. To see the stars, we have to look up. So, to regain the knowledge and the memory of former births we have to consider indivisible beings, not divisible beings; we have to consider, not opinions or beliefs or ideas of any kind, but Soul. Then the gates open. Man may know for himself, absolutely and indubitably as the fact of his own being, that he has lived eternally. He has but to raise himself to the plane of the indivisible, to have the same knowledge of his past and future that he has of his present.

Why do we not raise ourselves? Because the spring of all our action, physical, metaphysical—or what we call, religious—is Selfishness. To the extent a man gives his attention to one particular thing, he obliterates his knowledge and memory of all else. There can not be association in one direction without dissociation in all other directions. If our whole attention is on the body, and the sensations we can derive or enjoy or suffer in the body, our knowledge of spirit, or any other state, relation, or condition is as if it were not—until we withdraw our selfish attention. For a man can eat, not for the taste nor merely for the need to sustain his body, but as a sacrament to which all classes of souls are invited to contribute and in which all classes of souls are invited to participate. Every selfish movement, whether done in heedlessness, thoughtlessness, or calculated craft, every motion of our consciousness without the intention that all beings participate in its benefit, is the negation of our real being, is the shutting of the doors against the knowledge of our own spiritual inheritance.

Man has but to turn about and recognize the unity of all in nature, the identity of the life in him with all life, to take the benefits of the whole of nature, of all his acts, of all his speech; whatever his relations may be—to be as free as an atom in any world, in any condition, in any circumstance; to know himself eternally for what he is: Spirit, in matter; Soul, in mind.

A DIALOGUE ON BIRTH

THE *Father:* Emancipated One, twelve hours since, they say a babe was born unto my house and me. But what miracle is it hath transpired? My soul is shaken as by unwonted bolt hurled from the sky. No babe gazed at me that first breathing space in air of this world; no babe searched mother's countenance with eyes of piercing intent! Since, I grant, he sleeps as babes do sleep, nor even mouthing at the breast, doth see us either one. I do beseech thee, answer: Whence comes this Soul and why?

The Sage: Hast thou not pondered answer for thyself in the long days of preparation—of building this holy tabernacle men call the body?

The Father: Assuredly, have I done so. And long before, when reverently I sought among the maidens her worthy to be mother of my children, her whose fair graces might be transmitted to them, whose virtue might make them strong for service and attainment. Her I did find at last, and then my vision pictured the cling of roseleaf baby hands, the pink of tiny face. I heard exultant baby sounds, the pattering feet to be. Yet—sweet and precious though the vision was, I knew the price my dear one must needs pay, and oft my fears for her would blur the colors to a somber grey. Bravely and shining she bore the pangs when her hour came. But I did not know that birth is terrible for the one who comes!

The Sage: Terrible to thee, who hast gazed on that not lawful to thine human eyes. Thou hast glimpsed a soul in moment of undertaking cross of flesh. Thou hast unwittingly partaken of mysteries untold.

The Father: Do all come thus, or is it but for mine own son a miracle of life?

The Sage: Thus do all come, with vision roving future years, seeing the needed gain, as at the end of life, that life unfolds its meaning clear—the justice of its defeats and pains. But are those go — the Good and Holy — whose vision spans the gulfs 'twixt many deaths and births. Such open eyes again on earth with sight majestic, prescient of plan and purpose for those beings near, and for countless other souls yet to draw within the aura of their presence.

The Father: O Wise One, may such an one be he?

The Sage: Ask not. Seek not to pierce that mystery which is his own, and which the future must disclose to thee in its good time. Study in thy babe that which appears to thee as open book, and knowing only that, thou shalt find thyself in him and him in thee.

The Father: But now, where has that Soul withdrawn who looks not here with seeing eyes?

The Sage: To its own place, from which it neither comes nor goes. Thou hast that place, while still thou art awakened here. All have that place, and to it—though 'tis but a mode of saying—all retire in still watches of the night, then when we sleep. And just as Wise and Holy Ones at death span vaster reaches of bygone lives than does the ordinary man, so, too, while in a body, They live in other worlds, awake here as well as there. Thy babe—though not a babe, but Soul—now wakes there more than here. Here he sees not, speaks not, hears not. The time will come, as rain prepares the soil for budding plant, when here, environed by thy love and care and guidance, he will awake, and hear and see and speak, forgetful of the bright spheres whence ever shines his light. Yet, in further time, once more shall he remember.

The Father: And to remember would be once more to pass the portal of birth—a birth while yet in life? Shall even I remember so some time in the waiting aeons?

The Sage: Not highest being lives and moves by law for him alone, but for the whole. Such birth may some achieve e'en yet in Kali Yug, and Alas, how many stay within the darkness that springs from ignorance for barren and unnumbered ages!

The Father: What, O Teacher, of those who come to birth in perfect forms, breathe momently, and go? Are they those who are achieving or those unworthy to find e'en a birth in body?

The Sage: But by the moment's breath they have achieved unto their purpose. Their ante-natal state was for their learning, was for softening, or strengthening parents' hearts, was for rounding the mold of Karma with all who had expectancy of their coming and grief for their failure to incarnate that time and place. Yet, by the very failure, mayhap, they will open the portal of second birth to those they touched in that brief contact with drifting wing of other spheres.

The Father: How long, then, will such souls wait expectant unto another birth?

The Sage: Why came they? Is that done for which they undertook the passage? Some, as blooms on tree that fail to bud, repeat as seasons do; others must await fruition in the hearts of those they seek.

The Father: It doth appear to me that Birth is responsibility assumed by him who comes, as by those who call him here. What communion must there be in higher space they know not here! But here, why might it not be accomplished?

The Sage: It may be, and it is—by those who know the wisdom of the Great Ones, who see the purpose of the birth of races, and of beings, of planets, stars, and worlds in endless sweep; and then, so live to fill the general Plan. Not love to one child alone—however perfect, helpless, or afflicted; not duty to one family alone; not

sympathy for one race alone can e'er bring peace or knowledge. Birth has been for all who live, as death must come unto all mortals: inescapable for all, these two modes of the One Life bind all men and worlds into One Brotherhood.

The Father: O Father who art Brother to all men, I do return unto my house with opened mind and lightened heart. May thy words sink deeper still within my soul and there grow to understanding. My gratitude to thee.

MESSENGERS OF OLD*

Question—"The Key to Theosophy," page 306,† speaking of the attempt made by Masters during the last quarter of every century to help on the spiritual progress of humanity, says, "Some one or more persons have appeared in the world as their Agents, and a greater or less amount of Occult knowledge and teaching has been given out. If you care to do so, you can trace these movements back, century by century, so far as our detailed historical records extend." Have these movements ever been so traced out, century by century, and, if so, can the Forum give such as have been tabulated?

Answer—No one, to my knowledge, has so far taken the trouble to tabulate these movements. One was in Anton Mesmer's time. He founded a Society of Harmony with objects like ours. In Europe there were Theosophical Societies. In Dr. Buck's library I have read an old book, of about two hundred years ago, called "Transactions of the Theosophical Society." Without doubt very careful research would give a complete record all through the centuries even to the time of Ammonius Saccas. The name adopted, however, would not necessarily be "Theosophical" in each case. In Germany there were many attempts, and the Baron Leibetsdorf and Count St. Martin were engaged in one of those. Although the Encyclopœdias call Cagliostro an impostor, he was engaged in such an attempt and was no impostor. Count St. Germain is another of the messengers.—*W.Q.J.*

**The Theosophical Forum*, July, 1892.
†Page 243, U. L. T. Edition—EDITORS.

TRIFLERS

AMONG the compromisers of Theosophy* are otherwise earnest and eager students who think it right to dabble in what are termed Occult Arts. The nature of the present cycle is conducive to this. Because of the premonitory symptoms of budding psychic powers, however sporadic and haphazard, people are apt to rush in where more knowing students and more experienced workers fear to tread.

Whenever spiritual wisdom unfolds itself psychic forces spring forth. So it was in the days of Buddha; so it is today—the era of H.P.B. The very unrighteousness which calls forth the presence of a Great One is rooted in the psychic realm of Nature. In the very midst of Brahmanical ritualism deva-puja, worship of the gods, devatta-puja, worship of the elemental creatures (including animal-slaughter for purposes of yagna-sacrifice) arose the great Buddha. Similarly H.P.B. began her mission in the very haunts of spiritualism, where ghosts and goblins were ignorantly invoked.

The very nature and work of the Great Messengers stir up the waters of human life. They cause consternation to the watery inhabitants while muddying what looked like a clear pool. As a by-product, the practice of the Occult Arts, Ritualism and the like, surely arises. Thus today, without and within the Theosophical ranks, large numbers of persons study, practice and spread the knowledge of one or other of the occult arts, such as Astrology, Numerology, Palmistry, Phrenology, Psychometry.

That all these Occult Arts are genuine, with their respective rules and laws, and full of truths goes without saying. Every tyro in Theosophy sees that in a Living Nature so vast and so closely interdependent, distant stars must affect every speck of dust on earth, and that every human touch impregnates the objects around us. It is easy to see that the Life within, building its outer forms, makes marks and leaves lines on those forms.

Because we are able to sense this, we are also able to deduce, and not incorrectly, that there must be knowers of all such processes and activities. Curiosity or a genuine desire to learn, or even the earnest aspiration to help their fellows through such knowledge, prompt some Theosophical students to meddle with these arts. Alas, we even come across serious students of Theosophy who indulge in "telling fortunes" as a mere social entertainment!

No real student of the Esoteric Science will deny that Astrology is the soul of Astronomy and that it is a veritable science and a true one. Astrology remains to this day a secret science, even in

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*See THEOSOPHY, February, 1926, page 166.

the East; there, only, its exoteric application was brought to some degree of perfection. Unfortunately the keys are lost and those applications obscured; without these the modern astrologers are groping in darkness. Similarly Numerology is a profound science, but not even its alphabet is known to our civilization. Its modern practitioners can only dabble in conjectural and fanciful theories, without any basis whatever; for they have not even come to recognize that in sacred books themselves there are figures which are simple blinds, and that real numbers are to Mind what Mind itself is to matter.

It is unwise to trifle with such branches of the Tree of Knowledge. Our first duty is to recognize that they are sacred arts. To approach them frivolously or to trifle with them, is to build a barrier in ourselves; thus we fail to comprehend them. To jest and to play with holy themes, corrupts our spiritual nature. To speak lightly of sacred sciences and laws of occult arts, is to degrade and materialize them; and this leads to our own delusion. How many students of the Esoteric Science have not erected this barrier by hasty and heedless dabbling in the study, and what is still worse, practice of the occult arts?

While this is the obstacle on the negative side, on the positive we fail to recognize that the Soul of all Occult Arts is the Science of the Self. As long as we do not proceed from the Soul-side of things we are apt to conjure phantoms and spooks. Time is not yet come for the understanding, let alone the applying of the laws of the Occult Arts. Men must first learn that they are souls and occult beings ere they can live as such, and then only can they practise the Occult Arts. The task of learning and teaching that we are divine souls is the primary one. Once *some* knowledge of that hidden divinity is gained, there will be time to advance further. From Occultism to Occult Arts is the right way, and modern humanity is not even ready for Occultism—which is Atma-Vidya, Knowledge of the Soul. That Soul-Knowledge includes all the Occult Arts and may even use them occasionally, but it does so after purifying them of their dross, for beneficent purposes, and taking care to deprive them of every element of selfish motive.

Meanwhile our mission is "the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modeling of such conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness."

Such are the Words of a Master of the Wisdom.

TAUNGS AND THE FAYUM

. . . how much more logical to believe—as the Occultists do—that . . . many humanities, differing from our present mankind, as greatly as the one which will evolve millions of years hence will differ from our races, 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. *(Secret Doctrine,* 1888, I,609.)

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.)

The same revulsion of thought is in store for the long period of years, claimed by esoteric philosophy as the age of sexual and physiological mankind. *(S.D.,* II,156.)

. . . the Secret Doctrine claims for man, (1) a polygenetic origin. (2) A variety of modes of procreation before humanity fell into the ordinary method of generation. (3) That the evolution of animals—of the mammalians at any rate—follows that of man instead of preceding it. (*S.D.,* II,168.)

. . . the "missing link," such as to prove the existing theory undeniably, will never be found by palæontologists. *(S.D.,* II,260.)

"Where, then, must we look for primeval man?" still queries Mr. Huxley. . . . "Time will show . . ."

It will—undeniably—and thus vindicate the anthropology of the Occultists. *(S.D.,* II,675.)

With each successive age, or epoch, men grew more refined, until the acme of perfection possible in that particular cycle had been reached. Then the receding wave of time carried back with it the vestiges of human, social, and intellectual progress. Cycle succeeded cycle, by imperceptible transitions; highly-civilized flourishing nations, waxed in power, attained the climax of development, waned, and became extinct; and mankind, when the end of the lower cyclic arc was reached, was replunged into barbarism as at the start. Kingdoms have crumbled and nation succeeded nation from the beginning until our day, the races alternately mounting to the highest and descending to the lowest points of development. Draper observes that there is no reason to suppose that any one cycle applied to the whole human race. On the contrary, while man in one portion of the planet was in a condition of retrogression, in another he might be progressing in enlightenment and civilization. *(Isis Unveiled,* Vol. I, 293,294.)

It is a strange irony that a "missing link" should be heralded far and wide, only to be followed by discoveries which well nigh eliminate all scientific hope of ever finding one.

At Taungs, Africa, Professor Dart discovered, early in 1925, a skull which he took to be a relic of the long-sought "missing link;"

his find achieved wide publicity and was much used by proponents of the "animal descent" theory. It happens, however, that he committed two errors, one of which is classically respectable in anthropology, but the other of his own creation. The former consisted in setting down the age of the skull by its relative development, and from this deducing the age of the stratum in which it was found. The second consisted in forgetting—or not knowing—that the skull of an infant ape is more human than that of the adult. The error was afterwards exposed by Sir Arthur Keith, of the Royal College of Surgeons, Dr. Robert Broom, and Prof. Elliott Smith.

The consensus of opinion is that the skull is that of an ape closely related to the modern gorilla and chimpanzee. (Details will be found in *Literary Digest,* August 8, 1925, Hearst papers, August 6, 1925, *Science,* March 6, 1925, and *Scientific Monthly,* March, 1925.)

In the light of Theosophy, the finding of an ancient ape skull, which is more human than the modern of its family, is of deep significance. Theosophy teaches the descent of the ape from man. Thus the find bears the same meaning as the fact that the Old Stone Age race of Cro-Magnon was a better specimen of humanity than the average man of today.

But more startling discoveries were to eventuate. It was already well known that no trace of a stock from which modern man had to descend—according to the "animal descent" theory—has ever been found. During the year an expedition under Mr. and Mrs. Guy Brunton and Miss Thompson, uncovered, in the Egyptian Fayum, a civilization not less than 14,000 years old at the least; a civilization, moreover, which was full-fledged and already decadent at its entry into the country. The skulls discovered therewith are, according to Prof. Sir Flinders Petrie, "absolutely and completely the modern man." He says:

> There is no need to worry about whether the Galley Hill man can be so old; we have wiped the slate clean, and can now start from a very much earlier age with an advanced form of the human type that is far before the Neanderthal man or any other yet known. *(San Francisco Chronicle,* September 20, 1925; *Science,* September 4, 1925.)

Moreover, an ivory statue discovered links Egypt with Asia, thus pointing to the Theosophical teaching that Egypt was colonized from India by Manu-Vina, during the Dynasty of Soma-Vanga. (*Isis Unveiled,* I, 627.) Manu-Vina, by the way, is identical with the Egyptian Menes. Should this connection be scientifically recognized, science will probably be forced to set back its assumed dates of the Hindu dynasties for many thousands of years—an event much to be desired in the interests of truth.

It is not surprising that Sir W. Boyd Dawkins comes to the conclusion that the age of modern man can no longer be reckoned in

terms of years. (Meeting of the Anthropological Section of the British Association, September, 1925.)

The latter eminent Professor touched upon another point Theosophically explained; stating that by the discovery of beads of Egyptian origin at Stonehenge, it was known that Stonehenge was a famous temple in the days of Akhnaton and Tutankhamen, but "earlier than that we could not go." Theosophy, however, teaches that most of such ruins as Stonehenge were built as temples by the last survivors of Atlantis. Among some of these ruins are found stones of African origin. (*The Secret Doctrine,* II, 750.)

From the remarks of Sir Flinders Petrie and Sir W. Boyd Dawkins it is not too much to hope that science will now have to re-examine from the foundation its whole theory of human descent, whose building was made possible by the theorem that man is animal, pure and simple, and that therefore his descent must have followed analogous lines. This hypothesis, once accepted as law, archeological and paleontological discoveries naturally and inevitably would either be forced to fit the pre-constructed framework, or rejected.

A re-examination will put a startlingly different face upon the discovered facts; but probably nothing less than a series of discoveries such as that of the Fayum could bring it about—a half century of Theosophical fact and logic having made little impression upon archeology in general. But such discoveries—still more startling—are probable and may be looked for during the coming cycle. *Cui bono?* What shall we expect of the coming revulsion of thought? The mere intellectual satisfaction of finding solved these long-pending problems—by a solution, moreover, which can hardly be palatable to science, which has thought and preached for so long in the opposite direction?

That is not the issue, however gratifying it may be to find the ancient doctrine vindicated after decades of neglect—and worse. Nothing will be accomplished unless the common lot of humanity is appreciably ameliorated. Complete verification of all the Theosophical doctrines, from the mere intellectual point of view, would conduce not at all to an acceptance of the principle of the Brotherhood of Man. The hope is that, in this science and intellect worshipping age, the proof of a vaster and prior knowledge will turn the attention of men's minds to that *Science* which holds Universal Brotherhood as its primary and cardinal tenet, and not as subsidiary and a half-hearted corollary of conduct.

Proof of the knowledge contained in *The Secret Doctrine* will call for an explanation of the existence of that knowledge—an explanation which can point nowhere else than to the Masters of Wisdom. Thus may the knowledge of man's spiritual evolution supersede that of a cold intellectualism.

ANCIENT LANDMARKS

VIII

CONFUCIUS THE CODIFIER

THOUGH Confucius (Kung-Fu-Tzu) lived five centuries before the Christian era, his teachings are of the ancients. Most of his life was spent in learning and teaching what the ancients taught, most of his labor was bestowed on gathering together and codifying the metaphysics and philosophy, history and folk-lore of his predecessors. In his life and labor we see the wisdom and the discipline practised in China for thousands of years. Confucius did not teach a new philosophy, much less establish a new religion. Even today Confucianism is more a practice of ethics and observance of manners than a religious ritual. Confucius is not unique in reiterating that he is only a transmitter; but hardly any other transmitter was so scrupulous as to introduce in his codes only such teachings for which authentic records were available. He arranged the scattered Shu King records with meticulous care. One of his descendants of the second century B.C. says that "he examined and arranged the old literary monuments and records, deciding to commence with Yao and Shun, and to come down to the times of Chau." His own grandson says that Confucius "handed down Yao and Shun as if they had been his ancestors, and elegantly displayed Wan and Wu, whom he took for his model." He conscientiously followed the Chinese tradition to which he himself makes pointed reference—"a recorder would leave a blank in his text, rather than enter anything of which he had not a sufficient evidence." He said on one occasion that he could describe the ceremonies of the dynasties of Hsia and Yin (2205-1123 B.C.) but would not do so because the records before him "could not sufficiently attest his words." In the Confucian Analects (Lun Yu) we find the following (Translation by Lionel Giles, p. 84): "The Master said, 'My function is to indicate rather than to originate. Regarding antiquity as I do with trust and affection, I would venture to compare myself with our ancient patriarch P'eng Tsu'." This Legendary Figure is said to have been 800 years old when he disappeared into the West (*i.e.*, Tibet) in the eleventh century B.C. Mr. Giles adds that the last words in the text are taken by some to mean "our patriarchs Lao Tzu and P'eng Tsu"; Lao Tzu also is reported to have disappeared at an advanced age into the West.

On one occasion when he was very ill a disciple proposed the offering of prayer. "Is there a precedent for this?" asked Confucius. "There is. It is written, 'We pray unto you, O Spirits of Heaven and Earth'." "Oh! that," he replied, "my prayers began

long ago." Confucius was antagonistic to prayer as the Christian world knows it. On another occasion in his own state of Lu the authorities were proposing to reconstruct the Long Treasury. A disciple of Confucius remarked, "Why not restore it, rather, in the ancient style? Why is it necessary to renovate it altogether?" Whereupon Confucius thus—"This man is no talker, but when he does speak, he speaks to the purpose." Such was Confucius, desirous on every occasion "to follow in the footsteps of his predecessors."

Confucius is like the sun—a focal point at which Primordial Light which is Darkness becomes visible. China had reduced itself to a condition of chaos, and he arose as if in answer to the agony of his ancient land, to restore order. As Mencius writes, "Again the world fell into decay, and principles faded away. Perverse speakings and oppressive deeds waxed rife again." Confucius was both teacher and ruler, and as such modelled his precepts and his practices on the idea—"let us now praise famous men, and our Fathers that beget us." He did not contribute new ideas and practices to the inherited religio-philosophy of his land; but without him the old ideas would not have survived. The Confucian Texts, with but one solitary exception, are all faithful compilations from and of old records: that one, *Chun Chin* or the *Spring and Autumn* is a very brief chronicle of the history of his own native state of Lu for 242 years; he is the original author of this.

The mergence of Confucius in the Wisdom of his elders is so deep that a student perforce has to content himself with Confucianism; and this particular "ism" is thoroughly devoid of any personality, including that of the sage whose name it bears. All the ancient lore of his ancient people is what we know as Confucius—the former is embodied in the latter, who has given it name and form. But also like the Sun, Confucius passes on the light. Since 500 B.C. China has reflected Confucian thought in her social polity and racial institutions.

In compiling and recording, Confucius has preserved due silence on esoteric matters; but to the intelligent Theosophist it is fully evident that he was a Chun Tzu—an Adept of Wisdom and Compassion. Chun Tzu is variously rendered as "the superior man," "the higher type of man," "the princely man," because our modern sinologists are not familiar with the Theosophical concept of Masters and Mahatmas, of Adepts and Chelas. Because he was one such, he refused to explain what he meant by the Great Extreme or to give the key to the divination of his Straws. Therefore, too, did he not believe in or teach a personal god, and discouraged prayer and worship. He did not found a religion. He advocated more an ethical system of life based on real tradition, copying the great examples of the old world and the precepts of the ever-new

Nature. Family and state ceremonies, however formal they may have become now, were for him and his pupils but a means of expression of the innate virtues of individuals. Thus:

> Ceremonies, forsooth! Can ceremonies be reduced to a mere matter of silken robes and jade ornaments? Music, forsooth! Can music be reduced to a mere matter of bells and drums? Men who are grave and stern in appearance, but inwardly weak and unprincipled—are they not comparable to the lowest class of humanity—sneaking thieves that break into houses by night? Your goody-goody people are the thieves of virtue.
>
> When out of doors, behave as though you were entertaining a distinguished guest; in ruling the people, behave as though you were officiating at a solemn sacrifice.

From the age of 21 to 51 Confucius taught in a school started by himself. It had some 3,000 pupils. He taught the art of government, history, natural science, music, poetry, proprieties,—this outwardly; but who can tell what sacred and secret teachings he imparted to the select few? H.P.B. mentions the existence of such schools in different countries of the old world, among them China, and instances "Confucius, the Atheist."

For four years he held high offices of state, and labored for his people on the principle, "the prime requisite in government should be not revenue but proper performance of function by all persons." And again—"To govern a country of a thousand chariots, there must be reverent attention to business, and faithfulness, economy in expenditure, and *love for the people.*" He fell prey to political intrigue and became a wanderer—preaching his wisdom, which according to Mencius struck terror into the hearts of rebellious ministers and villainous sons.

Confucianism is founded on the five *King* and the four *Shu*-books: (1) Shu (2) Shi (3) Yi (4) Hsiao (5) Li Chi; and (6) Lun Yu—Analects (7) Ta Hsio—the Great Learning (also to be found as Book 39 of Li Chi): (8) *Chung Yung*—Doctrine of the Mean (written by the grandson of Confucius) and (9) the Works of Mencius, a famous expounder of Confucian lore. Voluminous commentaries exist, but are not available to the western world. (See *S.D.* I., XXV.)

Not only did Confucius labor with the ancient records, but himself set the example of paying them due homage. Thus, in reference to the *Shi King*: Confucius, on hearing that his son had not read the Odes, said "if you do not learn the Odes, you will not be fit to converse with."

Of *Yi* he said in the closing years of his life: "If some years were added to my life, I would give fifty to the study of the *Yi*, and might then escape falling into great errors."

Of *Hsiao* thus: "If you wish to see my aim in dispensing praise or blame to the feudal lords, it is to be found in the *Spring and*

Autumn; the course by which I would exalt the Social relations are in the *Hsiao King.*

Of *Li Chi* he said: "Without the Rules of Propriety, respectfulness becomes laborious bustle; carefulness, timidity; boldness, insubordination; and straightforwardness, rudeness."

The influence of Confucius has permeated China, but has not gone beyond. H. P. Blavatsky writes:

> Whereas the principles and doctrines of Christ and Buddha were calculated to embrace the whole of humanity, Confucius confined his attention solely to his own country, trying to apply his profound wisdom and philosophy to the wants of his countrymen, and little troubling his head about the rest of mankind.

From the work he did and the philosophy he taught it is evident that this Fifth-Round Man was purposely sent to the Chinese. In more than one place he has referred to his "heaven-sent mission," but very guardedly and humbly; and after his departure his followers, due to his own example, were less unwise than those of Jesus, for instance, in making extravagant claims, though such statements as the following appear:

> The wisdom of other men is like hills and mountain-peaks, which however high can still be scaled. But Confucius is like the sun or the moon, which can never be reached by the foot of man. A man may want to cut himself off from their light, but what harm will that do to the sun or the moon? It only shows very plainly that he has no notion of the measurement of capacity.

Of himself Confucius said:

> At fifteen, my mind was bent on learning. At thirty, I stood firm. At forty, I was free from delusions. At fifty, I understood the laws of Providence. At sixty, my ears were attentive to the truth. At seventy, I could follow the promptings of my heart without overstepping the mean.

We get an indication of the knowledge and power of the inner man in Confucius if we remember some of his pregnant statements. He said that he did not practise "the first order of Wisdom"—he was not great enough for that. "In me knowledge is not innate." And again, "I used to spend whole days without food and whole nights without sleep, in order to meditate. But I made no progress. Study, I found, was better." His self-discipline and method of acquiring knowledge, his mode of disciplining and teaching others are also indicative:

> If I am walking with two other men, each of them will serve as my teacher. I will pick out the good points of the one and imitate them, and the bad points of the other and correct them in myself.
>
> My disciples, do you think that I have any secrets? I have no secrets from you. It is my way to do nothing without communicating it to you, my disciples.
>
> There is no one, from the man who brings me dried meat as payment, upwards, to whom I have refused my instruction. But I do not expound my teaching to any who are not eager to learn; I do not help out any one who

is not anxious to explain himself; if, after being shown one corner of a subject, a man cannot go on to discover the other three, I do not repeat the lesson.

Pursue the study of virtue as though you could never reach your goal, and were afraid of losing the ground already gained. A good man must have trained the people for seven years before they are fit to go to war. To take an untrained multitude into battle is equivalent to throwing them away. Alas! there are sprouting crops which never come into ear. There are others which, having come to ear, never ripen into grain. But all the same we ought to have a wholesome respect for our juniors.

Words of just admonition cannot fail to command a ready assent. But practical reformation is the thing that really matters. Words of kindly advice cannot fail to please the listener. But subsequent meditation on them is the thing that really matters. I can make nothing of the man who is pleased with advice but will not meditate on it, who assents to admonition but does not reform.

There were four words of which the Master barred the use: he would have no "shall's," no "must's," no "certainly's," no "I's."

In what is given above and in all his other teachings, we find Confucius was influenced, however indirectly, by Lao Tzu and the doctrine of the Tao. It was in 517 B.C. when Confucius was 34 and Lao Tzu was already famous as "the Old Philosopher," "the Old Gentleman," or what is regarded as a truer translation, "the Old Boy," that the two met. Confucius was then keeping school, his great labors were still to be undertaken, but he was already gaining fame as a resuscitator of the glory of ancient China, and as the coming historian. This interview had a lasting effect on Confucius. It must have made the hoary records more living, the ancient rituals more purposeful, and the old proprieties more practical for him. The Soul of Confucian thought so akin to Taoism was born out of this famous meeting of the two mighty souls. Like Plato, better known than his inspirer Pythagoras, Confucius has more followers than Lao Tzu; but the few words of the venerable sage fecundated the mind of Confucius, who, says H.P.B., "has not the depth of feeling and spiritual striving of his contemporary Lao Tzu."

Confucius sought this interview so that he might question the Sage on the subject of his own work. Here is the report given by a Chinese authority of the first century B.C.:

Lao Tzu to Confucius—"The men about whom you talk are dead, and their bones are mouldered to dust; only their words are left. Moreover, when the superior man gets his opportunity, he mounts aloft; but when the time is against him, he is carried along by the force of circumstances. I have heard that a good merchant, though he have rich treasures safely stored, appears as if he were poor; and that the superior man, though his virtue be complete, is yet to outward seeming stupid. Put away your proud air and many desires, your insinuating habit and wild will. They are of no advantage to you;—this is all I have to tell you. Why do you not obtain the Tao? This is the reason—because you do not give it an asylum in your heart."

On his return to his disciples, Confucius said of Lao Tzu:

I know how birds can fly, fishes swim, and animals run. But the runner may be snared, the swimmer hooked, and the flyer shot by the arrow. But there is the dragon—I cannot tell how he mounts on the wind through the clouds, and rises to heaven. Today I have seen Lao Tzu, and can only compare him to the dragon.

That which is the Soul of Confucianism; that which he himself calls "the one connecting thread on which all my knowledge is strung," and again, "a single principle runs through all my teaching"; that which is the Chung-Yung, the Doctrine of the Mean; that which is the basis and the *modus operandi* for the discharge of Filial Duty;—that all is akin to the spontaneity, which is the Soul of Taoism. The two systems of thought are not antagonistic; each enlivens the other and taken together enable us to understand better the Chinese heart. Seeming rivalry disappears like a phantom with the advent of knowledge; to the Theosophist these two are but distinguished parts of a living whole.

The tomb of Confucius can be visited today in the K'iuh-fow district. Surrounded by many, many descendants, there lies the body of the sage; a great stone tablet bears the inscription, "Grave of the Most High." Unadorned simplicity is its garb; lonely in its own grandeur it stands, though during these centuries an immense cemetery has grown up. Adjoining it can be seen the Mourning House wherein his disciples assembled at and after the passing of their Master. There also exists the original temple of the four gates belonging to Confucius; and there is his statue of more than life-size; adorned with Imperial emblems he sits, below curtains of heavy, many-colored silk. But a holy man of China tells us that Confucius survives in a still more living temple and in a still more Animated Statue: the 73rd descendant in the direct line lives; born in 1919, he is a boy of seven this year, and during his minority his mother and his uncle act on his behalf.

The Tomb, the Temple, the Statue are symbols; the living descendant of Confucius also is a symbol; Confucius himself is a Symbol—the Energy of Wisdom is transmitted through the ages.

ENTERING THE STREAM

THE *Voice of the Silence* distinguishes between the "Eye" and the "Heart" doctrine. The same distinction is made in the *Bhagavad-Gita,* Chapter II, where Krishna after having explained what the Sankhya or speculative doctrine is, begins to explain the Yoga or practical, devotional one. The first arises from the activity of the mind; the second from the soul of Manas-Thinker, Buddhi. The latter is called Buddhi Yoga, Union with Buddhi. Knowledge which is of the mental nature is widely branched, says Krishna, and infinite are the objects of those who follow the Eye Doctrine. But for the followers of Buddhi Yoga there is but one single object which is of a steady, constant nature.

Buddhi is called discriminative knowledge, that is, knowledge obtained by that faculty which is higher than reason. By reason one can speculate, analyse and synthesize. Whether one takes facts and analyses them till one knows their constituent parts, or whether one synthesizes them, galvanizes them into an understood unit, the organ used is reason. But higher than reason is the faculty of Buddhi, of discriminative knowledge. It enables us to discriminate between real and false knowledge. It has the power to detect in any object, idea or being that which is its spiritual basis. It can recognize in all things that aspect which is homogeneous with its own nature. Hence, it accepts as real that which it sees to be spiritual, and throws out as unreal that which is not homogeneous with its own spiritual essence. The man endowed with the power of Buddhi is able to judge and evaluate all objects in terms of their true nature; not through speculation, analysis or synthesis, but through the recognition of the Spiritual essence of things. That is why the path of Buddhi Yoga is a single path. It gives the capacity to discriminate at any time, in any place, between that which is of the nature of Buddhi—the Spiritual, universal and impersonal, and that which is impure, selfish and personal.

Why do we not possess this capacity? What prevents us, who are immortal pilgrims—Atma-Buddhi-Manases—from discriminating, differentiating between the true and the false? It is the glamour of the personal self—Kama, the principle of passions and desires. To make Buddhi operative, Kama has to be controlled and purified; Buddhi remains passive without a clean heart.

The cleaning of the heart is the process of bringing Buddhi into operation. Buddhi operates through the heart and the heart of most men is covered over by Kama. We may talk of "heart" and of "love," but we do not give to those words their real meaning. Heart and love in their true sense pertain to the Spiritual man, to

Buddhi and not to the personal man, to Kama. Heart and love are non-existent in the great majority.

The stages of man's evolution are marked by the activity of his different principles. In the first stage both the intelligence and the discriminative principle are absent and instinct and desires alone are the basis for action. The sense impressions and the impulses they generate, the feelings arising from the contact with the exterior world, induce the man to act. His actions are instinctual not thoughtful. Many are today in that position still. In them intelligence operates after the deed instead of preceding it. Reason and thought follow the action. This stage is known in occultism as that of the deluded soul. The man who does not work with Mind as the basis, but guided by instinct and the senses, is caught in the waves of illusion—the waves of the astral light—where things are seen reversed. To avoid this astral illusion, it is necessary to think before acting, to be like unto Prometheus, wise with forethought, instead of resembling Epimetheus and being wise after the event.

To become wise before the event is the aim of the true student. The mind must operate and the reason examine *before* the performance of action. But that alone does not suffice. To become wise it is necessary to think and reason according to eternal principles. For real understanding, Buddhi has to come into operation and a distinction has to be made between the activity of the mind and the activity of the soul. And that is why we are told in the *Voice of the Silence:* "Learn above all to separate Head-learning from Soul-wisdom, the 'Eye' from the 'Heart' doctrine."

From the state of ignorance we fall into that of false or relative knowledge, the Doctrine of the "Eye." This in its turn becomes an obstacle for the acquisition of Soul-wisdom and unless we get rid of this false knowledge, unless we recognize the Spiritual Self in us above the mind, the discriminative faculty above the reasoning, we cannot attain true knowledge, the Doctrine of the "Heart."

This subject throws some light on the meaning of Chelaship. A Chela or a disciple is one whose Buddhic nature has become operative to such an extent that it has become homogeneous with that of a Mahatma, in whom Buddhi operates actively all the time, without any break whatsoever. Consubstantiality is essential between the natures of the Teacher and the pupil. The various degrees of Chelaship are therefore determined according to the degree of the Buddhic nature which has become manifest in the chela. There are lay chelas, probationary chelas, accepted chelas, and initiated chelas. The lay chela is that chela who constitutes himself chela of his own inner resolve. He has felt the light of Buddhi and vowed in his own heart to endeavor to follow it. If he succeeds in bringing down that spiritual light so that his personal self begins to radiate, then he is able to take the next step. He has attracted

by his own light the attention of the Masters and it is said that his one privilege is, or ought to be, that of being tested,—tested in reference to his desire to serve and his capacity in learning to do so, and by his own Karma which is the tester from within. An accepted Chela is one who has been found worthy, after such inner karmic test, of being guided and helped in the practice of Buddhi Yoga. Thus he grows and, as the ancient text has it, He enters the stream and labors to reach "the other shore."

From a Letter to Those Who Work

Your letter brought real inspiration for us, as in it we find a few courageous hearts doing their duty by themselves, by the Sacred Cause and its sacred science—Theosophy. What you have planned seems just right. One cannot begin to teach until one *has* acquired some knowledge, and so, what you and your friends are doing at present is bound to produce results in the future—near, or a little distant, matters not. It is clear that now a nucleus is on the way. Even with only two or three gathering together regularly every week for serious and deliberate study, while your own personal earnestness and enthusiasm are gaining insight and poise, we shall soon be able to make headway.

It is unnecessary to bemoan the loss of some of the old class who in your opinion were promising platform workers; those who have other interests and are attracted by side-issues, however fluent speakers they may be, serve the Cause but inadequately. For platform work only two things are really necessary: (1) some knowledge of Theosophy and (2) a proper inner heart-equipoise. The second is the key of the situation. When a person is doubtful or depressed, unadaptable to people and environment, not humble enough to continuously remember that he is but echoing the ideas of Master Minds, or, when on the other hand, he is so foolish and subtly egotistic as to hold that he is unworthy and unfit to speak on the principles of Theosophy, he will fail, however great his intellectual attainments, or however deep his desire to serve and help.

Now, Theosophy has never in any age found companies and regiments of prepared workers; in every place the work has fallen on two, or three, who create and sustain and regenerate it year by year. So, friend, will it be with you. Be true to yourself, sincere in your search of the Wisdom, persistent in applying to daily living what you study and learn, and the rest will the Law take care of. There is a proverb in India: "Where five gather together there is the Great Lord." So, keep on with the good work. We know no failure and to us success means further effort and more responsibility.

THEOSOPHY SCHOOL*

Q: HOW was the earth made?

T: Some people think that it was made by some great being; but they really do not know. They think so, because they know that men can make many things, and that, therefore, the earth and everything else must have had a big Maker who thought it all out and had the power to make what he thought. Many people are satisfied with this way of explaining; but, when we really think about it, we find it does not explain a lot of other things, and we know that it is just a guess.

Q: Well, how are we to know?

T: There are many ways of knowing anything. When an older person tells you something, you *seem* to know it, but you really only know that he told you it; you do not know it yourself, until you see it to be true.

Q: How can you see anything to be true?

T: If you were to find an old chimney standing in a lonely field, you would know that a house had been there, and that it had belonged to someone; you would know that the people who lived there must have been poor and lonely because the house was very small, and far away from any others; and you would know that it had been built a long while ago, because the place was all grown over with grass and weeds and a little tree was growing out of the top bricks of the chimney. You would know all this by just seeing what was left there: no body told you this; you just knew it. That is one sort of knowledge; it is called "inference." But, even if you guessed right, this kind of knowledge would not tell you who the people were, nor why they built there, why they went away, and many other things you would like to know.

Q: But you would know something.

T: Yes, indeed, some things, but not all. But knowing some things helps us to know other things if we keep on trying to know more. Some men who are thought to be very wise are always trying to know more; but they have made one big guess that the earth was a kind of accident, and that we and all things just grew out of it; so they try to fit what they find out into that big guess. In their way, they are like those other people who guess that some big Person made all things and try to fit everything into that guess.

Q: Is there any better way to find out about things?

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*Theosophy School was started in 1915, under the guidance, help and encouragement of Robert Crosbie. The above was written by him as a suggestion for lessons to be used, but is now published for the first time. "Q" indicates questioner; "T", the Teacher.—EDITORS.

T: We must use all ways we can, and keep on trying; and we must be sure never to *guess,* and then try to fit everything we find into our guess. For instance, we can take and use all that is really known about the earth, and then see what more we can know. Men have found out that there is one thing of which everything is made; they call it *matter,* and they divide it into four kinds, calling them Fire, Air, Water, and Earth. But they know that these kinds which we know must come from something we do not know and cannot see; they call this unknown something—the real *matter* from which everything is made—Ether. All they can say is, that all the kinds of matter come from some one thing that we cannot see and do not know. So, we can take all that these men have learned, and try to understand more, without any guessing. We can say that if all things came from some one thing, then the earth, the trees, the flowers, insects, birds, fishes, animals, and people come from That; our thoughts and feelings must come from That, too. We can also understand that you and I and everyone knows that he is himself and not somebody else: that is another kind of knowledge which no one told us, but we are sure of. So, we have that knowledge sure, and we are trying to find out other kinds of knowledge by that knowledge, just like those men who found out so much about the earth. They, like us, are Thinkers, and they know that much about themselves.

Q: Does thought come from that One something, like everything else?

T: Surely: if it did not, there would be two "somethings", and then, more "somethings", and we should never get any knowledge at all more than we have now. If we begin as high as we can, and call Thought that "something" from which all things have come, we should begin to understand that all things come from thinking, from having ideas: indeed, we know that when we want to do anything, we think about it first, and then we may do it. Everything that has ever been done has come from Thought, or Idea: men build furniture and houses and railways only after they have thought them out. So, we can easily imagine Thought coming from that One something which we can not see, building everything that is.

Q: But everyone does not think the same?

T: No, but they all have thought, and are Thinkers. The power to think must be the same in every one, no matter what kind of thought anyone may have. We can call this power to think, Spirit, or Consciousness, or Life, or by any name that is the highest to us. It is by this One Power that we know anything. We really *are* that power. The same power is the cause of all that we see in the world.

Q: But animals and birds and fishes and stones do not think?

T: Animals and birds and fishes must do some kind of thinking or they would not be able to take care of themselves. Even earth,

and minerals are known to have their likes and dislikes, which shows a power to choose—however small—a consciousness.

Q: But what is Consciousness? You can't see it or feel it.

T: Consciousness is that in you which knows. It is your Real Self; it sees, it feels, it hears, it smells, it tastes, yet it is not to be seen or known. It just Is. Like your sight, it sees everything that you want to look at, but it can not see itself. It knows and sees everything through the body, but itself can not be seen, or known. It may be called the Spirit.

Q: Are there different kinds of spirits?

T: The One Spirit is in each and in everything, but there are different kinds of thinking, which come about through growth in thinking more and better thoughts. This growth is called evolution. In the earth and minerals we see the bodies of very, very small Thinkers; in the plants, Thinkers that have grown more; in the fishes and animals and birds, the building of better bodies; in Man, the highest kind of Thinker. So, if we look at all these different kinds of forms that we see as the bodies of different kinds of Thinkers, all growing— some so very slowly as not to be noticed, and some more quickly—we should see the Earth and everything on it as made of living beings, with different kinds of lives, and we should understand that the world we live in is made up of lives suited to each development. This is what Evolution means, an unfolding from within, of Thought or Consciousness, outward, in form or body.

"HAPPENINGS"

Things "happen" and serve to bring out our true feelings, covered up so often under the flotsam and jetsam of everyday life. These "happenings" provide material for the establishment of a clear, clean tide of feeling which will sweep away the floating debris of unthinking existence. We are at our best when we forget *our* ideas and feelings in considering those of others; and when we can enter into the thought, will and feeling of the child, the cultured or uncultured man, and see things as they see them, feel as they feel, and understand their viewpoint enough to be in sympathy with them. This is being able to put one's self in the place of another; it is the only way that right and true help may be given. The Masters incarnate in order to fully comprehend our modes and be able to use them for our benefit; we should follow Their example in dealing with our fellow-men; and we must begin with those nearest to us. We can do all this by just keeping the ideas constantly in mind—the rest will follow.—*R.C.*

MEDITATION

THAT silence which lies behind thought is sometimes spoken of by the name of "meditation." So long as one is looking and listening outside, he can not meditate. So long as one is remembering and hoping and fearing and loving and hating, he can not meditate. One and the same consciousness is represented in all these different and mixed orders of action, but concentration means a form of action of consciousness going on singly and alone. People are concentrated in their desires, in their memories, in their hopes and fears, in their sensations, one after the other. Most of us are concentrated in the flow of thought; but who is concentrated in meditation? Meditation is a form of action unknown to man, because it is that in which the Soul alone is the ruler.

Yet, it is only through that kind of meditation spoken of by all sages that any man can arrive at knowledge absolutely free from error. Whatever we see, touch, taste, or smell, we know we cannot depend on wholly and solely. We can not depend on our memory; while he who places his dependence for accuracy upon the processes of his thoughts and feelings is like a piece of flotsam, tossed hither and thither by wind and wave. He who realizes not what meditation is, but that there is a form of action of the soul whereby sure knowledge may be had, may yet become instructed in the ways and means, the steps and processes which lead to meditation.

Meditation is not possible unless our actions are in equilibrium. Nobody in a state of unequal poise can rise to meditation. If a man has work to do and does not do it, that man can not be in equilibrium. No man can arrive at meditation unless his feelings are in equilibrium; not when he loves some and hates others, is well-disposed towards some and totally indifferent as to others. Meditation is not possible until one's mind is in equilibrium, not when it is prejudiced in favor of some and against other ideas. The body in equilibrium means physical health. When the mental and moral life are in complete equilibrium, then only can be rest, silence—the true silence; then only is meditation possible.

Would you bring your personal daily life into equilibrium? Then, do what you have today to do, and do not spend your energies in looking or listening or thinking or imagining or fearing anything that is not yet at hand to do. And when the thing that is at hand to do is done, you will find that instantly, through Nature's exhaustless reservoir, there is another thing in front of you to do right away. The best preparation for the next minute is this minute. The eternal is now—not yesterday, nor tomorrow. As we gain equilibrium from below upwards, we reach to that part of our nature which is forever in equilibrium—Spirit.

ON PSEUDO-THEOSOPHY

1888-1889 were fateful years for the Theosophical Movement. The "Esoteric Section of the Theosophical Society" was announced in *Lucifer* for October, 1888, coincident with the publication of "Lodges of Magic." In November, H.P.B. published "Is Theosophy a Religion?" At the same time she supplied the members of the newly formed E.S.T. with the *Preliminary Memorandum.* By December the pot was boiling merrily indeed—with the lid fastened down! A more violent explosion threatened within the Society over the E.S.T. than the Coulomb-S.P.R. storm many times magnified. Col. Olcott, Subba Row, Mr. Sinnett, Professor Coues, Dr. Hubbe-Schleiden, and many others of lesser fame were thick in the atmosphere of plot, rebellion, suspicion and anger. The psychics and the psychic world hummed and buzzed with messages and pronouncements—all with H.P.B. as the object of their fevers. In December, H.P.B. printed "Is Denunciation a Duty?" It was a call to the "Esotericists" to remember their "Pledge"—particularly its Second and Third clauses, and closed with these lines:

> "He that shall rail against his absent friends,
> Or hears them scandalised, and not defends;
> Tells tales, and brings his friend in disesteem;
> That man's a KNAVE—be sure beware of him."

In the same month H.P.B. began publication of Dr. Franz Hartmann's story, "The Talking Image of Urur." Dr. Hartmann was a Theosophical "character." His mind was filled with a mixture of spiritualism, Christianity, Rosicrucianism and Caballa. He had written H.P.B. from Georgetown, Colorado; had, as a result of that correspondence, gone to Adyar early in 1883; had at once begun writing for *The Theosophist* under the pseudonym of "American Buddhist;" had busied himself in the teapot tempests at Headquarters; had received several messages from the *Mahatmas;* had conceived a violent dislike for Col. Olcott, who was as like himself as a big pea is like a littler one; had formed a friendship with St. George Lane-Fox; had mixed intimacy and injury with "Poor Brown;" had incurred the fierce enmity of the Coulombs by his wounds to their self-esteem; finally, had become a member of the "Council" which was to run things while H.P.B. and Olcott went to Europe in the summer of 1884—and which ran things on the rocks!

Mr. Judge spent the same summer at Adyar and Hartmann trusted Judge as much as he did H.P.B.—which is to say, he trusted them as much as he could trust any one. After the Coulomb storm Dr. Hartmann issued his pamphlet, "Some Observations." When H.P.B. left Adyar in the spring of 1885, Dr. Hartmann went to Europe with her. Thereafter he kept up a cometary acquaintance with the efforts of H.P.B. and Judge to form a Theosophical solar system, while laying out a parabolic orbit of his own. But he had a sense of humor, a sense of loyalty, a sense of what was the real trouble in the Society, and a real desire to do what he could—without too much trouble, and provided it gave him a "speaking part." There can be little doubt, to one who looks behind the scenes of Theosophical history, that the Masters and H.P.B. used him, as they did any and all others, to further the work in hand. Says "Light on the Path:"

> "He does not stay for each to be tested—he uses such as he sees are fittest."

So Dr. Hartmann wrote "The Talking Image of Urur," which, in the

guise of poor fiction, gave a true picture of the turbulence, the credulity, the envies, jealousies and cross-currents in the Society. One can still readily recognize in the characters of the story the prominent Theosophists of that time, the follies and fatuities of their conduct. When the tale was published in *Lucifer,* the contents of the Theosophical kettle overflowed, and some scalding resulted.

Mabel Collins, the two Keightleys, Michael Angelo Lane, and Professor Coues were the first victims, with Col. Olcott, Subba Row and the Cooper-Oakleys close seconds. The Keightleys and Col. Olcott made partial recoveries, but the rest nursed their burns, some of which proved fatal to themselves and others. Anyway, "The Talking Image of Urur," and the other happenings, set and kept tongues wagging furiously, outside as well as inside the Society and the E.S.T. The London *Daily News* took note of occurrences; other papers joined in the *melée;* Theosophy, the Theosophical Society, and Theosophists became "news" once more—and H.P.B. wrote her article, "On Pseudo-Theosophy," which appeared in *Lucifer* for March, 1889, immediately after Mabel Collins had been dismissed from joint-editorship.

"On Pseudo-Theosophy" was a "diagnosis and palliative" then, if not a cure for Theosophical ferments and fevers. The cure is in the hands of Theosophists themselves. And so THEOSOPHY republishes herewith H.P.B.'s famous article as a diagnosis and palliative for the Theosophical ills and pseudo-Theosophy of today.

"The more honesty a man has, the less he affects the air of a saint. The affectation of sanctity is a blotch on the face of devotion." —LAVATER.

"The most difficult thing in life is to know yourself." —THALES.

SHALL WE WINNOW THE CORN, BUT FEED UPON THE CHAFF?

THE presiding genius in the *Daily News* Office runs amuck at LUCIFER in his issue of February 16th. He makes merry over the presumed distress of some theosophists who see in our serial novel, "The Talking Image of Urur"—by our colleague, Dr. F. Hartmann—an attempt to poke fun at the Theosophical Society. Thereupon, the witty editor quizzes "Madame Blavatsky" for observing that she "does not agree with the view" taken by some pessimists; and ends by expressing fear that "the misgivings that have been awakened will not easily be laid to rest."

Ride, si sapis. It is precisely because it is our desire that the "misgivings" awakened should reach those in whom the sense of *personality* and *conceit* has not yet entirely stifled their better feelings, and force them to recognize themselves in the mirror offered to them in the "Talking Image," that we publish the "satirical" novel.

This proceeding of ours—rather unusual, to be sure, for editors

—to publish a satire, which *seems* to the short-sighted to be aimed at their gods and parties only because they are unable to sense the underlying philosophy and moral in them, has created quite a stir in the dailies.

The various Metropolitan Press Cutting Agencies are pouring every morning on our breakfast-table their load of criticism, advice, and comment upon the rather novel policy. So, for instance, a kindly-disposed correspondent of the *Lancashire Evening Post* (February 18) writes as follows:—

> The editor of LUCIFER has done a bold thing. She is publishing a story called "The Talking Image of Urur," which is designed to satirise the false prophets of Theosophy in order that the true prophets may be justified. I appreciate the motive entirely, but, unfortunately, there are weak-minded theosophists who can see nothing in Dr. Hartmann's spirited tale but a caricature of their whole belief. So they have remonstrated with Madame Blavatsky, and she replies in LUCIFER that "the story casts more just ridicule upon the enemies and detractors of the Theosophic Society than upon the few theosophists whose enthusiasm may have carried them into extremes." Unfortunately, this is not strictly accurate. The hero of the tale, a certain Pancho, is one of these enthusiasts, and it is upon him and upon the mock "adepts" who deceive him that the ridicule is thrown. But it never seems to have occurred to Madame Blavatsky and Dr. Hartmann that the moment you begin to ridicule one element, even though it be a false element, in the faith, you are apt to shake the confidence of many if not most believers, for the simple reason that they have no sense of humour. The high priestess of the cult may have this sense for obvious reasons,* but her disciples are likely to be lost if they begin to laugh, and if they can't laugh they will be bewildered and indignant. I offer this explanation with all humility to Madame Blavatsky, who has had some experience of the effects of satire.

The more so as, according to those members of the T. S. who have read the whole story, it is precisely "Madame Blavatsky" against whom its *satire* is the most directed. And if "Mme. Blavatsky"—presumably "The Talking Image"—does not object to finding herself represented as a kind of *mediumistic* poll parrot, why should other "theosophists" object? A theosophist above all men ought ever to bear in mind the advice of Epictetus: "If evil be said of thee, *and if it be true,* correct thyself; if it be a lie, *laugh at it.*" We welcome a *witty* satire always, and defy ridicule or any efforts in this direction to kill the Theosophical Society, so long as it, *as a body,* remains true to its *original* principles.

As to the other dangers so kindly urged by the *Post*, the "high priestess" acknowledges the benevolent objections by answering

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*The "obvious reasons" so delicately worded are these: "the high priestess of the cult" is almost universally supposed, outside of the T. S., to have exercised her own satirical powers and "sense of humour" on her *alleged* and numerous victims by *bamboozling* them into a belief *of her own invention.* So be it. The tree is known by its fruits, and it is posterity which will have to decide on the nature of the fruit.—[Ed.]

and giving her reasons, which are these: The chosen motto of the Theosophical Society has been for years—"There is no religion *higher than truth*"; the object of LUCIFER is in the epigraph on its cover, which is "to bring to light the hidden things of darkness." If the editor of LUCIFER and the Theosophists would not belie these two propositions and be true to their colours, they have to deal with perfect impartiality, sparing no more themselves than outsiders, or even their enemies. As to the "weak-minded theosophists"—if any—they can take care of themselves in the way they please. If the "false prophets of Theosophy" are to be left untouched, the *true* prophets will be very soon—as they have already been—confused with the false. It is nigh time to winnow our corn and cast away the chaff. The T. S. is becoming enormous in its numbers, and if the *false* prophets, the pretenders (*e.g.*, the "H. B. of L," exposed in Yorkshire by Theosophists two years ago, and the "G.N.K.R." just exposed in America), or even the weak-minded dupes, are left alone, then the Society threatens to become very soon a fanatical body split into three hundred sects — like Protestantism — each hating the other, and all bent in destroying the truth by monstrous exaggerations and idiotic schemes and shams. We do not believe in allowing the presence of *sham* elements in Theosophy, because of the fear, forsooth, that if even "a false element in the faith" is *ridiculed*, the latter "is apt to shake the confidence" in the whole. At this rate Christianity would be the first to die out centuries ago under the sledge-hammer blows dealt to its various churches by its many reformers. No philosopher, no mystic or student of symbolism, can ever laugh at or disbelieve in the sublime allegory and conception of the "Second Advent"—whether in the person of Christ, Krishna, Sosiosh, or Buddha. The *Kalki Avatar*, or last (not "second") Advent, to wit, the appearance of the "Saviour of Humanity" or the "Faithful" *light of Truth*, on the White Horse of Death—death to falsehood, illusion, and idol, or *self*-worship—is a universal belief. Shall we for all that abstain from denouncing the behaviour of certain "Second Adventists" (as in America)? What *true* Christians shall see their co-religionists making fools of themselves, or disgracing their faith, and still abstain from rebuking them publicly as privately, for fear lest this *false* element should throw out of Christianity the rest of the believers? Can any of them praise his co-religionists for climbing periodically, in a state of paradisiacal *decolleté*, on the top of their houses, trees, and high places, there to await the "advent"? No doubt those who hope by stealing a march on their slower Brethren to find themselves hooked up the first, and carried *bodily* into Heaven, are as good Christians as any. Should they not be rebuked for their folly all the same? Strange logic!

THE WISE MAN COURTS TRUTH; THE FOOL, FLATTERY

However it may be, let rather our ranks be made thinner, than the Theosophical Society go on being made a spectacle to the world through the exaggerations of some fanatics, and the attempts of various charlatans to profit by a ready-made programme. These, by disfiguring and adapting Occultism to their own filthy and immoral ends, bring disgrace upon the whole movement. Some writer remarked that if one would know the enemy against whom he has to guard himself the most, the looking-glass will give him the best likeness of his face. This is quite true. If the first object of our Society be not to study one's own self, but to find fault with all except that self, then, indeed, the T. S. is doomed to become—and it already has in certain centres—a Society for mutual *admiration;* a fit subject for the satire of so acute an observer as we know the author of "The Talking Image of Urur" to be. This is our view and our policy. "And be it, indeed, that I have erred, mine error remaineth with myself."

That such, however, is the policy of no other paper we know of —whether a daily, a weekly, a monthly, or a quarterly—we are quite aware. But, then, they are the public organs of the masses. Each has to pander to this or that other faction of politics or Society, and is doomed "to howl with the wolves," whether it likes or not. But our organs—LUCIFER pre-eminently—are, or ought to be, the phonographs, so to speak, of the Theosophical Society, a body which is placed outside and beyond all centres of forced policy. We are painfully conscious that "he who tells the truth is turned out of nine cities"; that truth is unpalatable to most men; and that —since men must learn *to love the truth* before they thoroughly believe it—the truths we utter in our magazine are often as bitter as gall to many. This cannot be helped. Were we to adopt any other kind of policy, not only LUCIFER—a very humble organ of Theosophy—but the Theosophical Society itself, would soon lose all its *raison d'être* and become an anomaly.

But "who shall sit in the seat of the scorner?" Is it the timid in heart, who tremble at every opinion too boldly expressed in LUCIFER lest it should displease this faction of readers or give offence to that other class of subscribers? Is it the "self-admirers," who resent every remark, however kindly expressed, if it happens to clash with *their* notions, or fails to show respect to *their* hobbies?

" . . . . . I am Sir Oracle
And when I ope my lips, let no dog bark!"

Surely we learn better and profit more by criticism than by flattery, and we amend our ways more through the abuse of our enemies than the blind pandering of friends. Such satires as the "Fallen Idol," and such chelas as Nebelsen, have done more good

to our Society, and certain of its members, than any "theosophical" novel; for they have shown up and touched *au vif* the foolish exaggerations of more than one enthusiast.

Self abnegation is possible only to those who have learnt to know themselves; to such as will never mistake *the echo of their own inner voice—that of selfish desire or passion—for the voice of divine inspiration, or an appeal from their* MASTER. Nor is *chelaship* consonant with mediumistic sensitiveness and its hallucinations; and therefore all the *sensitives* who have hitherto forced themselves into discipleship have generally made fools of themselves, and, sooner or later, thrown ridicule upon the T. S. But after the publication of the "Fallen Idol" more than one such exhibition was stopped. "The Talking Image of Urur" may then render the same, if not better, service. If some traits in its various *dramatis personae* fit in some particulars certain members who still belong to the Society, other characters — and the most successful of them — resemble rather certain Ex-members; fanatics, in the past, bitter enemies now—conceited fools at all times. Furthermore "Puffer" is a compound and very vivid photograph. It *may* be that of several members of the T. S., but it looks also like a deluded victim of other bogus Esoteric and Occult Societies. One of such just sprung up at Boston, U.S.A., is now being nipped in the bud and exposed by our own Theosophists.

These are the "Solar adepts" spoken of in our January editorial, the *âmes damneés* of shameful commercial enterprises. No event could vindicate the policy of our journal better than the timely exposure of these *pseudo*-adepts, those "Sages of the Ages" who bethought themselves of trading upon the public hunger for the marvellous *ad absurdum*. We did well to speak of them in the editorial as we have. It was timely and lucky for us to have pointed to the ringleaders of that shameful speculation—the sale of bogus occult knowledge. For we have averted thereby a great and new danger to the Society — namely that of unscrupulous charlatans being taken for Theosophists. Misled by their lies and their publications filled with terms from Eastern philosophy and with ideas they had bodily stolen from us only to disfigure and misapply them —the American press has already referred to them as Theosophists. Whether out of sheer flippancy, or actual malice, some dailies have headed their sensational articles with "Theosophic Knaves," and "Pantognomostic Theosophs," etc., etc. This is pure fiction. The editor of the "Esoteric" had never been at any time a member of our society, or of any of its numerous Branches. "ADHY-APAKA, *alias* the Hellenic ETHNOMEDON and ENPHORON, *alias* the Greco-Tibetan, *Ens-movens* OM *mane padmi* AUM" *(sic)* was our enemy from the beginning of his career. As impudently stated by him to a reporter, we theosophists hated him for his "many virtues"! Nor

has the Sage "bent under the weight of centuries," the VIDYA NYAIKA, said to be represented by a person called Eli Ohmart, had anything to do with the T. S. The two worthies had, like two venomous wily spiders, spread their webs far and wide, and numerous are the Yankee flies caught in them. But thanks to the energy of some of our Boston Members, the two hideous desecrators of Eastern philosophy are exposed. In the words of the "Boston Globe," this is the—

"WEIRD TALE WHICH MAY HAVE A SEQUEL IN COURT."

"If there are no arrests made, I shall go right on with the work; but if they make trouble, I shall stay and face the music."

Hiram Erastus Butler, the esoteric philosopher of 478 Shawmut avenue, uttered the foregoing sentiment to a GLOBE reporter last evening as calmly as one would make a casual remark about the weather.

Thereby hangs a tale, a long, complicated, involuted, weird, mystical, scientific, hysterical tale—a tale of love and intrigue, of adventure, of alleged and to some extent of admitted swindling, of charges of a horrible and unspeakable immorality, of communion with embodied and disembodied spirits, and especially of money. In short, a tale that would make your head weary and your heart faint if you attempted to follow out all its labyrinthine details and count the cogs on its wheels within wheels. A tale that quite possibly may find its sequel in the courts, where judge, jury, and counsel will have a chance to cudgel their brains over almost every mystery in the known universe.

These are the *heroes* whom certain timid Theosophists—those who raised their voices against the publication of the "Talking Image of Urur"—advised us to leave alone. Had it not been for that unwillingness to expose even impersonal things and deeds, our editorial would have been more explicit. Far from us be the desire to "attack" or "expose" even our enemies, so long as they harm only ourselves, personally and individually. But here the whole of the Theosophical body—already so maligned, opposed, and persecuted—was endangered, and its destinies were hanging in the balance, because of that impudent *pseudo* esoteric speculation. He, therefore, who maintains in the face of the Boston scandal, that we did not act rightly in tearing off the sanctimonious mask of Pecksniffian piety and the "Wisdom of the Ages" which covered the grimacing face of a most bestial immorality, of insatiable greediness for lucre and impudence, fire, water, and police proof—is no true Theosophist. How minds, even of an average intelligence, could be caught by such transparent snares as these publicly exhibited by the two worthies, to-wit: Adhy-Apaka and Vidya Nyaika—traced by the American press to one Hiram E. Butler and Eli Ohmart—passes all comprehension! Suffice to read the pamphlet issued by the two confederates, to see at the first glance that

it was a mere repetition—more enlarged and barefaced, and with a wider, bolder programme, still a repetition—of the now defunct "H. B. of L." with its mysterious appeals of four years ago to the "Dissatisfied" with "the Theosophical Mahatmas." The two hundred pages of the wildest balderdash constitute their "Appeal from the Unseen and the Unknown" and the "Interior of the Inmost" (?) to "the Awakened." *Pantognomos* and *Ekphoron* offer to teach the unwary "the laws of ENS, MOVENS, and OM," and appeal for money. *Vidya Nyaika* and *Ethnomedon* propose to initiate the ignorant into the *"á priori Sambudhistic* (?) philosophy of Kapila" and—beg for hard cash. The story is so sickening that we dislike to stain our pages with its details. But now to the moral of the fable.

YE SPURNED THE SUBSTANCE AND HAVE CLUTCHED THE SHADOW

For fourteen years our Theosophical Society has been before the public. Born with the three-fold object of infusing a little more mutual brotherly feeling in mankind; of investigating the mysteries of nature from the Spiritual and Psychic aspect; and, of doing a tardy justice to the civilizations and Wisdom of Eastern pre-Christian nations and literature, if it did not do all the good that a richer Society might, it certainly did no harm. It appealed only to those who found no help for their perplexities anywhere else. To those lost in the psychic riddles of Spiritualism, or such, again, as, unable to stand the morbid atmosphere of modern unbelief, and seeking light in vain from the unfathomable mysteries taught by the theology of the thousand and one Christian sects, had given up all hope of solving any of the problems of life. There was no entrance fee during the first two years of the Society's existence; afterwards, when the correspondence and postage alone demanded hundreds of pounds a year, new members had to pay £1 for their diploma. Unless one wanted to support the movement, one could remain a Fellow all his life without being asked for a penny, and two-thirds of our members have never put their hand in their pocket, nor were they asked to do so. Those who supported the cause were from the first a few devoted Theosophists who laboured without conditions or any hope for reward. Yet no association was more insulted and laughed at than was the Theosophical Society. No members of any body were spoken of in more contemptuous terms than the Fellows of the T. S. from the first. The Society was born in America, and therefore it was regarded in England with disfavour and suspicion. We were considered as fools and knaves, victims and frauds before the benevolent interference of the Psychic Research Society, which tried to build its reputation on the downfall of Theosophy and Spiritualism, but really harmed neither. Neverthe-

less, when our enemies got the upper hand, and by dint of slander and inventions had most maliciously succeeded in placing before the credulous public, ever hungry for scandals and sensations, *mere conjectures as undeniable and proven facts,* it was the American press which became the most bitter in its denunciations of Theosophy, and the American public the most willing to drink in and giggle over the undeserved calumnies upon the Founders of the T. S. Yet it is they who were the first told, through our Society, of the actual existence of Eastern Adepts in Occult Sciences. But both the English and the American spurned and scoffed at the very idea, while even the Spiritualists and Mystics, who ought to have known better, would, with a few exceptions, have nothing to do with *heathen* Masters of Wisdom. The latter were, they maintained, "*invented* by the Theosophists": it was all "moonshine." For these "Masters," whom no member was ever asked to accept, unless he liked to do so himself, on whose behalf *no supernatural claim was ever made,* unless, perhaps, in the too ardent imagination of enthusiasts; these Masters who *gave* to, and often *helped* with money, poor Theosophists, but never asked anything of the rich—these MASTERS *were too much like real men.* They neither claimed to be gods nor spirits, nor did they pander to people's gush and sentimental creeds. And now those Americans have got at last what their hearts yearned for: a bonâ fide ideal of an adept and magician. A creature several thousand years old. A *true-blue* "Buddhist-Brahmin" who appeals to Jehovah, or *Jahveh,* speaks of Christ and the Messianic cycle, and blesses them with an AMEN and an "OM MANE PADMI HUM" in the same breath, relieving them at the same time of 40,000 dollars before they are a month old in their worship of him. . . . *Wullahy!* Allah is great and—"Vidya Nyaika" is his only prophet. Indeed we feel little pity for the victims. What is the *psychology* that some Theosophists are accused of exercising over their victims in comparison with this? And this necessitates a few words of explanation.

IGNORANCE NOT ALTOGETHER BLISS

All know that there is a tacit, often openly-expressed, belief among a few of the Fellows of the T. S. that a certain prominent Theosophist among the leaders of the Society *psychologizes* all those who happen to come within the area of that individual's influence. Dozens, nay, hundreds, were, and still are, "psychologized." The hypnotic effect seems so strong as to virtually transform all such "unfortunates" into irresponsible nincompoops, mere cyphers and tools of that theosophical Circe. This idiotic belief was originally started by some "wise men" of the West. Unwilling to admit that the said person had either any knowledge or *powers,* bent on dis-

crediting their victim, and yet unable to explain certain abnormal occurrences, they hit upon this happy and *logical* loop-hole to get out of their difficulties. The theory found a grateful and fruitful soil. Henceforth, whenever any Fellows connected theosophically with the said "psychologizer" happen to disagree in their views upon questions, metaphysical or even purely administrative, with some other member—"on despotism bent," forthwith the latter comes out with the favourite solution: "Oh, they are psychologized!" The *magic* WORD springs out on the arena of discussion like a Jack-in-a-box, and forthwith the attitude of the "rebels" is explained and plausibly accounted for.

Of course the alleged "psychology" has really no existence outside the imagination of those who are too vain to allow any opposition to *their* all-wise and autocratic decrees on any other ground than phenomenal—nay, *magical*—interference with their will. A short analysis of the Karmic effects that would be produced by the exercise of such powers may prove interesting to theosophists.

Even on the terrestrial, purely physical plane, moral irresponsibility ensures impunity. Parents are answerable for their children, tutors and guardians for their pupils and wards, and even the Supreme Courts have admitted extenuating circumstances for criminals who are proved to have been led to crime by a will or influences stronger than their own. How much more forcibly this law of simple retributive justice must act on the psychic plane; and what, therefore, may be the responsibility incurred by using such psychological powers, in the face of Karma and its punitive laws, may be easily inferred. Is it not evident that, if even human justice recognizes the impossibility of punishing an irrational idiot, a child, a minor, etc., taking into account even hereditary causes and bad family influences—that the divine Law of Retribution, which we call KARMA, must visit with hundred-fold severity one who deprives reasonable, thinking men of their *free will* and powers of ratiocination? From the occult standpoint, the charge is simply one of black magic, of *envoûtement*. Alone a *Dugpa*, with "Avitchi" yawning at the further end of his life cycle, could risk such a thing. Have those so prompt to hurl the charge at the head of persons in their way, ever understood the whole terrible meaning implied in the accusation? We doubt it. No occultist, no intelligent student of the mysterious laws of the "night side of Nature," no one who knows anything of Karma, would ever suggest such an explanation. 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!*

This fact seems so evident and palpably flagrant, that it is

absurd to have to recall it to those who boast of knowing *all* about Karma.

Is it not enough to bear the burden of the knowledge that from birth to death, the least, the most unimportant unit of the human family exercises an influence over, and receives in his turn, as unconsciously as he breathes, that of every other unit whom he approaches, or who comes in contact with him? Each of us either adds to or diminishes the sum total of human happiness and human misery, "not only of the present, but of every subsequent age of humanity," as shown so ably by Elihu Burritt, who says:—

> "There is no sequestered spot in the Universe, no dark niche along the disc of non-existence, from which he (man) can retreat from his relations to others, where he can withdraw the influence of his existence upon the moral destiny of the world; everywhere his presence or absence will be felt —everywhere he will have companions who will be better or worse for his influence. It is an old saying, and one of fearful and fathoming import, that *we are forming characters for eternity*. Forming characters! Whose? Our own or others'? Both—and in that momentous fact lie the peril and responsibility of our existence. Who is sufficient for the thought? Thousands of my fellow-beings will yearly enter eternity* with characters differing from those they would have carried thither had I never lived. The sunlight of that world will reveal my finger-marks in their primary formations, and in their successive strata of thought and life."

These are the words of a profound thinker. And if the simple fact of our living changes the sum of human weal and woe—in a way for which we are, owing to our ignorance, entirely irresponsible —what must be the Karmic decree in the matter of influencing hundreds of people by an act perpetrated and carried on for years in premeditation *and the full consciousness* of what we are doing!

Verily the man or woman in the unconscious possession of such dangerous powers had much better never be born. The Occultist who exercises them consciously will be caught up by the whirlwind of successive rebirths, without even an hour of rest. Woe to him, then, in that ceaseless, dreary series of terrestrial *Avitchis;* in that interminable æon of torture, suffering, and despair, during which, like the squirrel doomed to turn the wheel at every motion, he will launch from one life of misery into another, only to awake each time with a fresh burden of other people's Karma, which he will have drawn upon himself! Is it not enough, indeed, to be regarded as "frauds, cranks, and infidels," by the outsiders, without being identified with *wizards* and *witches* by our own members!

THE GENUS "INFIDEL" AND ITS VARIETIES

It is true to say that the varieties of infidels are many, and that one "infidel" differs from another infidel as a Danish boar-hound

*Devachan, rather; the *entr'acte* between two incarnations.

differs from the street mongrel. A man may be the most heterodox infidel with regard to orthodox dogmas. Yet, provided he proclaims himself loudly a Christian, that heterodoxy—when even going to the length of saying that "revealed religion is an imposture"—will be regarded by some as simply "of that exalted kind which rises above all human forms."[1]

"A Christian" of such a kind may—as the late Laurence Oliphant has—give vent to a still more startling theory. He may affirm that he considers that "from time to time the Divine Influence emanates itself, so to speak, in phenomenal persons. Sakyamouni was such; Christ was such; and such I consider Mr. (Lake) Harris to be—in fact, he is a new avatar,"[2] and still remain a Christian of an "*exalted* kind" in the sight of the "Upper Ten." But let an "infidel" of the Theosophical Society say *just the same* (*minus* the absurdity of including the American Lake Harris in the list of the *Avatars*), and no contumely heaped upon him by clergy and servile newspapers will ever be found too strong!

But this belongs properly to the paradoxes of the Age; though the *Avataric* idea has much to do with Karma and rebirth, and that belief in reincarnation has nothing in it that can militate against the teachings of Christ. We affirm, furthermore, that the great Nazarene Adept distinctly taught it. So did Paul and the Synoptics, and nearly all the earliest Church Fathers, with scarcely an exception, accepted it, while some actually taught the doctrine.

Do Not Start Two Hares at Once

From the sublime to the ridiculous there is but one step, and Karma acts along every line, on nations as on men. The Japanese Mikado is tottering towards his end for having played too long at *hide and seek* with his worshippers. Hundreds of shrewd Americans have been taken in through disbelieving in truths and lending a too credulous ear to bold lies. A French abbé has fallen under Karmic penalty for coquetting too openly with Theosophy, and attempted to mirror himself, like a modern clerical Narcissus, in the too deep waters of Eastern Occultism. The Abbé Roca, an honourary *chanoine* (canon) in the diocese of Perpignan, our old friend and irrepressible adversary in the French *Lotus* a year ago—has come to grief. Yet his ambition was quite an innocent one, if rather difficult of realization. It was founded on a dream of his; a reconciliation between Pantheistic Theosophy and a Socialistic Latin Church, with a fancy Pope at the head of it. He longed to

1. *Vide* Lady Grant Duff's article "Laurence Oliphant" in the *"Contemporary Review"* for February: pages 185 and 188.

2. *Ibid.* Quoted from Sir Thomas Wade's notes, by Lady Grant Duff—page 186.

see the Masters of Wisdom of old India and Eastern Occultism under the sway of Rome *regenerated*, and amused himself with predicting the same. Hence a frantic race between his meridional phantasy and the clerical bent of his thought. Poor, eloquent abbé! Did he not already perceive the Kingdom of Heaven in the new Rome-Jerusalem? A new Pontiff seated on a throne made out of the *cranium* of Macroprosopus, with the *Zohar* in his right pocket, *Chochmah*, the male Sephiroth (transformed by the good abbé into the Mother of God), in his left, and a "Lamb" stuffed with dynamite, in the paternal Popish embrace. The "Wise Men" of the East were even now, he said, crossing the Himalayas, and "led by the Star" of Theosophy, would soon be worshipping at the shrine of the reformed Pope and Lamb. It was a glorious dream—alas, still but a dream. But he persisted in calling us the "greatest of Christian-Buddhists." (*Lotus*, February, 1888.) Unfortunately for himself he also, called the Pope of the "Cæsaro-papal Rome" "the Satan of the seven hills," in the same number. Result: Pope Leo XIII. asserts once more the proverbial ingratitude of the theological Rome. He has just deprived our poetical and eloquent friend and adversary, the Abbé Roca, of the—

> exercise of all his functions in Holy Orders, as also of his living, for refusing to submit to a decree by which his works were placed on the Index Expurgatorius. These works bore the titles of "Christ, the Pope, and the Democracy;" "The Fatal Crisis and the Salvation of Europe;" and "The End of the World." Even in the face of the present papal decision, he is advertising the appearance of a fourth work, entitled "Glorieux Centenaire," 1889. "Monde Nouveau." Nouveaux Cieux, nouvelle Terre."

According to *Galignani*—(and his own articles and letters in theosophical organs, we may add) the fearless—

> Abbé has for some time, (says *Galignani*), been denouncing the Papacy as a creature of Cæsar, and as wholly preoccupied with the question of its temporalities in face of the crying needs of humanity. According to his view, the Divine aid was promised the Church until the end of the world, or of the age; and the Cæsarean age having passed away, all things are to be made new. He looks forward to a spiritual coming of Christ by the spread of the modern sentiment of "liberty, equality, fraternity, toleration, solidarity, and mutuality," in the atmosphere of the Gospel. Although his views do not appear to be very clear, he argues that the Gospel is passing from "the mystico-sentimental phase to the organico-social phase, thanks to the progress of science, which will illumine everything. (The *Globe*.)

This is only what had to be expected. The Abbé would not accept our joint warnings and took no heed of them. The sad epilogue of our polemics is given (not altogether correctly as regards the present writer) in the same *Globe*, wherein the news is wound up in the following words:—

> "He has been contending, in the *Lotus*, in favour of a union of the East and the West by means of a fusion between Buddhism and the Christian

Gospel; but Mdme. Blavatsky, the foremost European convert to the Indian religion, has emphatically repudiated all attempts at such union, because she cannot or will not accept the authority of Christ. The Abbé Roca is therefore left out in the cold."

This is not so. What "Mdme. Blavatsky" replied in the *Lotus* (December, 1887) to the Abbé's assertions that the said *fusion* between his Church and Theosophy would surely come, was this: . . . "We are not as optimistic as he (the Abbé Roca) is. His church sees in vain her greatest 'mysteries' unmasked and the fact proclaimed in every country by scholars versed in Orientalism and Symbology as by Theosophists; and we refuse to believe that she will ever accept our truths or confess her errors. And as, on the other hand, no true theosophist will accept any more a *carnalised* Christ according to the Latin dogma than an anthropomorphic God, and still less a 'Pastor' in the person of a Pope, it is not the adepts who will ever go toward 'the Mount of Salvation,' (as invited by the Abbé). They will rather wait that the Mahomet of Rome should go to the trouble of taking the path which leads to Mount Meru." . . .

This is not rejecting "the authority of Christ" if the latter be regarded as we and Laurence Oliphant regarded Him, *i.e.* as an *Avatar* like Gautama Buddha and other great adepts who became the vehicles or *Reincarnations* of the "one" Divine Influence. What most of us will never accept is the anthropomorphized *"charmant docteur"* of Renan, or the Christ of Torquemada and Calvin rolled into one. Jesus, the Adept we believe in, taught our Eastern doctrines, KARMA and REINCARNATION foremost of all. When the so-called Christians will have learnt to read the New Testament between the lines, their eyes will be opened and—they will see.

We propose to deal with the subject of Karma and Reincarnation in our next issue. Meanwhile, we are happy to see that a fair wind is blowing over Christendom and propels European thought more and more Eastward.

ON THE LOOKOUT

Andrews' Anabasis

The Andrews expedition of 1925 has returned from the Gobi with discoveries bringing both hope and confusion to the scientific mind.

A small lizard-like creature was found, which is supposed to have been a missing link between mammals and reptiles—though it is to be feared that a "missing link" of this sort is something like offering a stone for bread to the hopeful scientist.

More important was a discovery of relics of a "stone age" period corresponding to the Azilian in Europe, but considered older, much gratifying to the orthodox doctrine which pins faith upon the origin of European "stone age" culture having lain in an ancient Asiatic immigration.

No skeletons or skulls were discovered. Possibly not all has been published regarding what else may have been found. According to newspaper reports, at least one enthusiastic member of the expedition referred to a time when "giant human beings" roamed the Gobi waste. At any rate, there is no doubt that fragments of pottery were found among relics of people supposed to have used only the cruder sort of stone implements. Mr. Andrews calls this an "unlooked for complication." (*Literary Digest,* January 9, 1926.) It does in fact seem to have been one of those unmannerly little jokes which archeological fact is continually playing upon archeological theory. In general, Mr. Andrews is led to declare that Asia is "the cradle of all life on this earth." Dr. Hrdlicka—The Great Scientific Objector—is moved to remark that this is absurd. Meantime, Dr. George L. Collie says man originated in Africa, possibly 150,000 years ago. (*New York World,* November 9, 1925.)

The Verdict of the Future

Nevertheless Mr. Andrews, in a sense, is on the right track, for the region designated by him was in truth ages ago the gestating place of this mighty web of races sprung from the ancient Aryan blood, that blood itself a nucleus derived from Atlantis. The Andrews expedition found "certain proof that Mongolia is the oldest continuously dry land in the world." Parts of it, at least, are probably as old as Atlantis, or even Lemuria.

> . . . Northern Asia is as old as the Second Race. One may even say that Asia is contemporary with man, since from the very beginnings of human life its *root*-continent, so to speak, already existed; that part of the world now known as Asia being only cut off from it in a later age, and divided by the glacial waters. (*Secret Doctrine,* 1888, II, 401.)

The presence of a great extinct lake in the Gobi was also determined by the Andrews expedition. This undoubtedly was the inland sea containing the "sacred island of Shambhallah." With all this, we may hope for much more from the next and succeeding expeditions, in confirmation of Theosophical teachings.

> The gigantic, unbroken wall of the mountains that hem in the whole table-land of Tibet, from the upper course of the river Khuan-Khé down to the Kara-Korum hills, witnessed a civilization during milleniums of years, and would have strange secrets to tell mankind. . . . A whole geological period has swept over the land, since those cities breathed their last, . . . The oasis of Tchertchen, for instance, . . . is surrounded with the ruins of archaic towns and cities in every direction. There, some 3,000 human beings represent the relics of about a hundred extinct races and nations—the very names of which are now unknown to our ethnologists. . . . When questioned about their origin, they reply that they know not whence their fathers had come, but had heard that their *first* (or earliest) men were ruled by the great genii of these deserts . . . in view of the teachings of the Secret Doctrine, the answer may be based upon primeval tradition . . . the famous traveller (Prjevalsky) adds that all along their way on the river Tchertchen they heard legends about twenty-three towns buried ages ago by the shifting sands of the deserts. The same tradition exists on the Lob-Nor and in the oasis of Kerya. (*Secret Doctrine,* Introductory, XXII-III-IV.)

When the full story of that region is revealed, it will be found that Mr. Andrews' "stone age" culture of 20,000 years ago was only a passing and not very ancient—comparatively speaking—phase of a tremendous metamorphosis of races which ran a cyclic course through all the relative phases of culture. At that date perhaps modernism will for the first time awake to the fact that so far from being the ultimate flower of human achievement, it is only a surviving, not especially noble, phase of an ancient identity.

The great vicissitudes in the succession of cultures are lighted up by recent discoveries of Prof. J. Gunnar Anderson; discoveries indicating a homogeneous type of civilization once extending from Sicily in the Mediterranean to the Pacific Coast of Asia. He places it at the end of the Stone Age, and innocently gives the date as 5,000 B.C. (*Science,* September 25, 1925.)

MISTAKEN READINGS

There has been much ado over the Neanderthaloid skull found in Palestine, forming, it is supposed by some, a link between Asian and European "primitive man." Sir Arthur Keith thinks it proves that man "has come by his present form in a briefer space of time than had hitherto been considered possible." Really it does not prove anything of the kind, but is something in the way of an indication of what is actually the fact—that none of these so-called "primitive types" are ancestors of the present dominant stocks, which are in reality older—as indeed some scientists begin to suspect.

Prof. M. R. Drennan, of Cape Town, has secured a modern native skull closely resembling one of these so-called "primitive races," represented by the "Boskop skull." (*San Francisco Chronicle*, August 23, 1925.) There are in fact many vestiges of these ancient off-shoots to be found here and there in more modern races, as a result of ancient minglings. It may perhaps, at some date, dawn upon the evolutionist mind that the presence of primitive types of skulls in ancient strata no more indicates an "animal descent" for man than does the population of an African kraal indicate that every modern Englishman has a Hottentot grandfather.

The new discoveries in the Egyptian Fayum show civilizations at an unsuspected date, prior to most of these primitive types.

At Zebra Valley, in Southern Rhodesia, copper vessels and ornaments said to be 8,000 to 10,000 years old, have been discovered (*San Francisco Chronicle*, November 1, 1925), yet in the immediate neighborhood are tribes primitive to the point of bestiality. Were these the "ancestors" of the unknown artisans? In fact, hardly a day passes but discoveries are made, illuminating by feeble but significant flashes the vastness of the unknown complications of "prehistoric" human history; and with it the extensive, if speculative, ignorance of the present day regarding its antecedents. One more instance—traces of a race neither Assyrian nor Sumerian, which lived 3,400 years ago in Irak, recently unearthed by Dr. Chiera. (*Washington Post*, November 3, 1925.)

AMERICAN ANTIQUITIES

Not over two years ago it was practically an article of faith with most scientists that the American continent had little to do with "prehistoric man," and that man and his civilization were fully developed at the opening of the human history of America. In fact, to deny it was to bring forth a heated answer from some quarters. Curiously enough, continued discoveries do not show "primitive" traces in America, but they do show the presence of humanity there at dates when it was generally supposed to have been "primitive." The mound-builders have always been an unsolved problem; unsolved, one suspects, largely because, not fitting in with any current theory, they have been neglected.

During the autumn of 1925, skeletons of great stature, buried with armor, jewelry, etc., indicating a high culture, were found in a mound in South Bend, Indiana, and others located in Ohio. One writer concluded that the mound-builders were invading colonists from the ancient Maya civilization of Yucatan, who exploited the aborigines much according to modern methods and ethics. (*New York Times*, September 20, 1925), a theory somewhat naturally suggested by present great interest in Maya relics, interesting details of some of which can be found in the Hearst newspapers for August 2, 1925.

"It is known that tradition among the Aztecs has handed down a very perfect account of the *deluge*. . . . Baron Humboldt says that we are to look for the country of Aztalan, the original country of the Aztecs, as high up at least as the 42nd parallel north; whence, journeying, they at last arrived in the vale of Mexico. In that vale the earthen mounds of the far north became the elegant stone pyramidal and other structures whose remains are now found. The correspondences between the Aztec remains and those of the Egyptians are well known. . . . Attwater, from examination of hundreds of them, is convinced that they had a knowledge of astronomy." (*S.D.* I, 322.)

The author (Le Plongeon) seems to believe and to seek to prove that the esoteric learning of the Aryans and the Egyptians was derived from the Mayas. But, although certainly coeval with Plato's Atlantis, the Mayas belonged to the Fifth Continent, which was preceded by Atlantis and Lemuria. (*S.D.* II, 35.)

What do you know of America, for instance, before the invasion of that country by the Spaniards? Less than two centuries prior to the arrival of Cortez there was as great a "rush" towards progress among the *sub-races* of Peru and Mexico as there is now in Europe and the U.S.A. Their sub-race ended in nearly total annihilation through causes generated by itself; so will yours at the end of the cycle. (*The Mahatma Letters,* 1880-83.)

What was the origin and object of that "last rush of progress?" Behind every great racial vicissitude may be discerned the shadowy but powerful hand of the ever-active Great White Lodge. With some of the Mexican races, at least, the "god" Quetzal-Coatl played a tremendous part. There is every evidence that this "god" was of the same general nature as Buddha, Jesus, and every other agent of that Lodge—that he was a bringer of hitherto unknown wisdom, and one of those great ethical and moral teachers who periodically appear among mankind, to the confusion of materialistic theories, and with vital effect upon the history of their times. An interesting, if speculative, article upon Quetzal-Coatl will be found in the *San Francisco Chronicle,* August 2, 1925.

Man and Mammoth

A small but acrimonious battle has been raging in scientific circles over the mooted existence of Pleistocene man in America. The clamor has from time to time been echoed in these pages. The question now seems settled. In *Science,* November 20, 1925, Harold J. Cook reports a find of arrow points of "unexpectedly fine workmanship" associated with bones of mammoth, camel, and extinct horses, in such a manner that there is no doubt about their contemporaneity, though Dr. Bryon Cummings and others dispute the discovery. Nevertheless, Dr. Merriam, who is no nonentity, admits that man may be of preglacial age in America. (*Washington Post,* December 30, 1925.)

But it happens that even more remarkable finds are being made. Dr. Edward Sapir, of the University of Chicago, has found widely

scattered Indian tribes who speak languages allied to primitive Chinese. (*Science,* October 16, 1925.) This is the first recognition we have noted under auspices of this nature.

In the *Forum,* November, 1925, are some remarks concerning the discoveries of Samuel Hubbard in Arizona. (Mr. Hubbard has an interesting article regarding his expedition in the *Wide World Magazine,* January, 1926.) More important even than the much discussed finds of Mr. Hubbard, is the attitude assumed by Dr. Free of the *Forum,* who is one of the solid scientists of the country. He shows himself as open-minded even toward the possibility of man having known the dinosaur, mildly remarking that verification of such a theory would upset many cherished scientific theories. That upset must come sooner or later.

> Now we would ask who among the Scientists is ready to prove that *there was no man* in existence in early Tertiary period? . . . Next century it may become a question whether man was not contemporary with the "flying Dragons"; the pterodactyl, the plesiosaurus and iguanodon, etc., etc. (*S.D.* II, 676.)

These proofs may arise, creating fresh and insoluble puzzles, happily culminating, perhaps, in scientific acceptance of the *Secret Doctrine* teachings through sheer necessity.

> As regards the evolution of mankind, the *Secret Doctrine* postulates three new propositions, which stand in direct antagonism to modern science as well as to current religious dogmas: it teaches (*a*) the simultaneous evolution of seven human groups on seven different portions of our globe; (*b*) the birth of the *astral,* before the *physical* body: the former being a model for the latter; and (*c*) that man, in this Round, preceded every mammalian —the anthropoids included—in the animal kingdom. (*S.D.* II, 1.)

REGARDING CANCER

Much excitement having been created by the supposed discovery of the cancer germ by Dr. Gye and Mr. Barnard, it is interesting to note the various details and correlations discovered which emerge from day to day.

The ultra-microscope used is described in *Popular Mechanics,* October, 1925. It is to be noted that no actual vision of the object is obtainable, and that all that can be determined is that *something* is present, nature unknown. In *Science,* August 14, 1925, we learn that Drs. R. Syderheim and W. Lampe found that embryonic kidney and adrenal tissue injected will cause cancer—plain evidence that cancer can be caused in the absence of any cancer "germ." They found, moreover, that cancer is antagonistic to diabetes, purely a chemical relation, since diabetes is not a germ disease.

Dr. Adam H. Wright, of the Prevential Board of Health, Toronto, *(New York Times)* warns the public against too ready

acceptance of the Gye discovery, and gives an interesting history of numberless "cures" discovered in the past which resulted in nothing.

Dr. Ludwig M. Wolff, *(Literary Digest,* September 12, 1925) a German cancer specialist, says that there is no cancer germ; and it appears clear that the apparent causes of cancer are too diverse to be ascribed to a single agency of germ nature. The most definite relationship observable lies in the fact that cancer has increased with the vogue of serums and vaccines. Considering the fact that irritation or foreign matter in a part of the body tends toward cancer —even Gye and Barnard admit that their "germ" cannot operate in the absence of an abnormal physical condition—it becomes evident that serums and vaccines form a field which may not only be fruitful of result in the search for the cause of cancer, but one which loudly demands such investigation.

PERILOUS EXPERIMENT

Another matter which calls for serious consideration is the effect of the so-called tests for susceptibility to various diseases, such as the Schick test for diphtheria and the Dick test for scarlet fever. It is claimed that the Schick test, at least, is dangerous, and the evidence is by no means conclusive that the tests are reliable for the purpose intended.

Some light has broken; for instance, the farmers of Nebraska have joined in a fight against the tuberculosis test, following the ejection of the chief of the State Bureau of Animal Industry from a farm. It is complained—and scientifically confirmed—that many animals slaughtered as a result of the test, are found free of tuberculosis, and that there is a harmless germ something like the bacteria of tuberculosis which seems to cause a reaction to the test.

In view of the many years through which evidence against vaccine—both as to its inefficacy under certain conditions and to its disastrous results in an undue proportion of cases—has been presented, the stubborn adherence of the medical profession to its methods of immunology, together with its refusal to investigate, form a rather surprising spectacle. There is no known branch of science which resists adverse theory in the manner of the medical profession, nor any which grows so heated and intolerant in discussion. Small wonder that as time goes on the general public becomes more and more alienated from a once honored profession. There is an increasing feeling that commercialism lies behind its attitude.

The largest company dealing in vaccines and serums, which since 1891 grew from a capitalization of $125,000 to $5,000,000, continually floods the country with propaganda, sometimes in the form of frank advertisement, but all too often in a style which can-

not be so easily distinguished from news. Many of its principal members are also influential members of the American Medical Association. Wherever there is medical agitation for the increased use of serums and vaccines, this concern is apt to be found aiding and abetting the campaign, and supplying funds therefor—all in the interests of "humanity," it goes without saying.

There is plentiful evidence of an organized determination to put out of business every unorthodox system of medical practice. The chief counsel for the New York Medical Society, in an address to the New York Academy of Medicine, stated:

> There are in New York State 15,000 physicians with an average income of $3,000 per annum, or a total of $45,000,000. There are also in New York State 3,000 chiropractors averaging $3,000 incomes per annum, totalling $9,000,000. This $9,000,000 rightfully belongs to the medical doctors, and the chief purpose of this bill is to guarantee that they get it. (*N. Y. Evening Graphic,* March 2, 1925.)

The offices of the average specialist and of the medical "group" are redolent with a commercial atmosphere; the day of the old self-sacrificing family physician, whose methods may have been antique, but whose heart was more human if less "scientific," is passing. What wonder that the ailing are turning in increasing numbers to nature and to nature's exponents—charlatans though many of them be—for relief?

VITAMIN "A"

It is reported that Professors Katsumi Takahashi, U. Suzuki, and others, have extracted the long-sought Vitamin "A", which has been named "biosterin." It is an absolute necessity to life, and is efficient in incredibly small quantities. Peculiarly enough, it gives off rays or emanations capable of impressing a sensitive plate in the same manner as light. (*Scientific Monthly,* October, 1925.) According to previous discoveries, the presence of most vitamins depends upon the action of light. Some months ago we suggested that the vitamins partook more of the nature of astral matter than of physical. From this discovery they appear, at least, to partake of the *pranic* nature.

𝔄 𝔘 𝔐

Reality is not upon the earth, my son, and it cannot be thereon. . . . Nothing on earth is real, there are only appearances. . . . He (man) is not real, my son, as man. The real consists solely in itself and remains what it is. . . . Man is transient, therefore he is not real, he is but appearance, and appearance is the supreme illusion.

—HERMES TRISMEGISTOS.

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CONSIDERATIONS ON MAGIC

EVERY action in nature is an employment of forces. These forces are intelligent—to be exact, they are Intelligences, whether the irrational intelligences which compose unorganized nature, the brute energies of the kingdoms below man, or the partly rationalized Intelligence called humanity. Behind all the kingdoms of Nature, visible and invisible, organized or inorganic, is that transcendental Force called *Fohat,* the energy of Spirit *in* action or Nature. What is called "unconscious Nature" is in reality an aggregate of forces manipulated by semi-intelligent beings guided by High Planetary Spirits whose collective aggregate constitutes at one and the same time the MIND of the Universe and its immutable LAW.

The complete embodiment of this Mind of Nature in an individual, the conscious employment of any of this vast "aggregate of forces" by him, is the perfection of Evolution and the use of MAGIC. *Mahatmas* are such great Beings, and every Man is a potential Mahatma. We use Magic in every motion of our consciousness, with all too little sense of the gravity—the Spiritual gravity—of our every act. Universal Brotherhood is the Law of Spiritual polarity, or equilibrium of forces. The Masters of Wisdom know that we suffer from ourselves—from our irresponsible use of "Nature's finer forces" for personal ends. The study and application of Their Theosophy can alone teach a man how to regain and maintain his equilibrium, his Centre of Gravity (his continuity of Consciousness) in this changing Universe of unbalanced forces.

W. Q. Judge has set the example of true Chelaship. Early in life the Law of Spiritual polarity drew him to H.P.B. He became her *pupil,* not her critic. He emulated her example; he studied her teachings. He assimilated "Isis Unveiled;" he drew the atten-

tion of the Masters. When H.P.B. went to India, her aura still encompassed him, so that he continued the faithful student without variableness or the shadow of turning. After seven years of this probation he went to India. What Communication there occurred, who shall say? This we know, that after his return to America in 1884 he became and remained a permanent Magnet of true Theosophical endeavor to the day of his death. While in India he read and studied the *Mahatma Letters* which are now accessible to all. What profit he gained from them is shown by his life and works, pre-eminently by his writings in *The Path*. While others sought that magic which they called "powers," Judge sought the Magic of Devotion to Masters, to Their Messenger, to their Cause, to Humanity. In *The Path* for March, 1887, over the signature "Pythagoras," he published "Considerations on Magic." The article was reprinted in THEOSOPHY, Volume I, Number I, November, 1912. As that number is now out of print, and as the need exists, we republish it herewith.

We hear a good deal nowadays and are likely to hear still more of occult science. In this regard we may as well accept the inevitable. All things have their day, and all things revolve in cycles; they come and go, and come again, though never twice the same. Even our very thoughts conform to this universal law. The life, the teachings, and the fate of Pythagoras are involved in mystery, but the fate of the schools which he established and of the followers who succeeded him are matters of history. The slaughter of the Magi stands over against the abuses and abominations which were perpetrated in their name, and doubtless by many styling themselves Magicians.

It is not the object of this brief paper to attempt to define magic, or elucidate occult Science as such, but rather to suggest a few considerations which are of vital import at the present time, equally important to those who utterly deny to magic any more than an imaginative basis, as to those who convinced of its existence as a science, are, or are to become investigators. In both the publications and conversations of the day, frequently occur the expressions "black magic," and "white magic" and those who follow these studies are designated as followers of the *"left hand path,"* or the *"right hand path."* It ought to be understood that up to a certain point all students of magic, or occultism, journey together. By and by is reached *a place where two roads meet,* or where the common path divides, and the *awful voice from the silence,* heard only in the recesses of the individual soul utters the stern command: *"Choose ye this day whom ye will serve."* Instead of black and white magic, read, black and white *motive.*

The student of occultism is rushing on his destiny, but up to a certain point that destiny is in his own hands, though he is constantly shaping his course, freeing his soul from the trammels of sense and self, or becoming entangled in the web, which, with warp and woof will presently clothe him as with a garment without a seam.

If early in the race he finds it difficult to shake off his chains, let him remember that at every step they grow more and more tyrannical, and often before the goal is reached where the ways divide, the battle is lost or won, and the decision there is only a matter of form. That decision once made is irrevocable, or so nearly so that no exception need be made. Man lives at once in two worlds: the natural and the spiritual, and as in the natural plane he influences his associates, and is in turn influenced by them, so let him not imagine that in the spiritual plane he is alone. This will be a fatal mistake for the dabbler in magic, or the student in occultism. Throughout this vast universe, the good will seek the good, and the evil the evil, each will be unconsciously *drawn to its own kind.*

But when man faces his destiny in full consciousness of the issues involved, as he must before the final decision is reached, he will be no longer unconscious of these influences, but will recognize his companions: companions, alas! no longer, *Masters* now, inhuman, pitiless; and the same law of attraction which has led him along the tortuous path, unveils its face, and by affinity of evil, the slave stands in the presence of his master, and the fiends that have all along incited him to laugh at the miseries of his fellow men, and trample under his feet every kindly impulse, every tender sympathy, now make the measureless hells within his own soul resound with their laughter at him, the poor deluded fool whose selfish pride and ambition have stifled and at last obliterated his humanity.

Blind indeed is he who cannot see why those who are in possession of arcane wisdom, hesitate in giving it out to the world, and when in the cycles of time its day has come, they put forth the only doctrine which has power to save and bless, UNIVERSAL BROTHERHOOD, with all that the term implies.

There may be those who have already in this new era, entered the left-hand road. But now as of old, "by their works ye shall know them." To labor with them is in vain. Selfishness, pride and lust for power are the signs by which we may know them. They may not at once cast off disguise, and they will never deceive the true Theosophist. They can nevertheless deceive to their ruin the ignorant, the curious, the unwary, and it is for such as these that these lines are penned, and the worst of it is, that these poor deluded souls are led to believe that no such danger exists, and

this belief is fortified by the so-called scientists, who are quoted as authority, and who ridicule everything but rank materialism. Yet notwithstanding all this, these simple souls flutter like moths around the flame till they are drawn within the vortex. It is better a million times, that the proud, the selfish and time-serving should eat, drink and be merry, and let occultism alone, for these propensities unless speedily eradicated, will bear fruit and ripen into quick harvests, and the wages thereof is death, literally the *"second death."*

The purpose of Theosophy is to eradicate these evil tendencies of man, so that, whether on the ordinary planes of daily life, or in the higher occult realms, the Christ shall be lifted up, and draw all men unto him.

"Man's inhumanity to man
Makes countless thousands mourn."

The Christs of all the ages have preached this one doctrine: Charity and Brotherhood of Man. To deny the law of charity is to deny the Christ. The Theosophical Society is not responsible for unveiling to the present generation the occult nature of man. Modern Spiritualism had already done this; nor is the responsibility to be charged to the Spiritualists, for these unseen forces had revealed themselves in the fullness of time, and many millions had become convinced, many against their wills, of the reality of the unseen universe. These things *are here,* and neither crimination, or recrimination is of any use. The responsibility therefore, rests entirely with the individual, as to what use he makes of his opportunities, as to his purposes and aims, and as he advances in his course, involved in the circle of necessity, he influences whether he will or no, those whose spheres of life touch at any point his own. *As ye sow, so shall ye also reap.* By and by the cycle will close and both the evil and the good will return like bread cast upon the waters. This is a law of all life.

Imagine not that they are weak and vacillating souls who enter the left-hand road: Lucifer was once a prince of light, admitted to the councils of the Most High. He fell through pride, and dragged downward in his fall all who worshiped the demon pride. This is no foolish fable, but a terrible tragedy, enacted at the gates of paradise, in the face of the assembled universe, and reënacted in the heart of man, the epitome of all. Only Infinite pity can measure the downfall of such an one, only Infinite love disarm by annihilation, and so put an end to unendurable woe, and that only when the cycle is complete, the measure of iniquity balanced by its measure of pain. Occultism and magic are not child's-play, as many may learn to their sorrow, as many visitants of dark circles have already and long ago discovered. Better give dynamite to our children as a plaything, than Magic to the unprincipled, the thoughtless, the selfish and ignorant. Let all who have joined the Theo-

sophical Society remember this, and search their hearts before taking the first step in any magical formulary. *The motive determines all.* Occult power brings with it unknown and unmeasured responsibility.

If in the secret councils of the soul, where no eye can see, and no thought deceive that divine spark conscience, we are ready to forget self, to forego pride, and labor for the well-being of man, then may the upright man face his destiny, follow this guide and fear no evil. Otherwise it were far better that a millstone were hung about his neck, and he were cast into the depths of the sea.

PYTHAGORAS.

SEEDS OF TRUTH

Interesting experiments with planting seeds dormant for centuries have been recently reported. In the Uintah Basin, Utah, kernels of corn and wheat, found deeply covered in caves occupied thousands of years ago by cliff dwellers, have germinated and produced crops. From the plains of Manchuria have been excavated seeds of the East Indian lotus, several hundred years old, which are reported to be growing with more vigor than fresh, young seeds.

The analogy immediately suggests itself between the behavior of these containers of sleeping life and the seeds of truth, which are guarded through the centuries by their Custodians, until They perceive that conditions in the world offer a promise, or at least a possibility, of germination. And just as the grain of centuries ago sprouts and grows when the right conditions are offered, so these seeds of truth, none the less virile for their long apparent dormancy, contain the germ of life and, if the soil of men's hearts and minds is ready, will bring forth an abundant harvest.

A single kernel of the cliff dwellers' grain sown three years ago has already produced several bushels of wheat. Who can measure the strength and power of self-reproduction of these "few fundamental truths from the Secret Doctrine of the Archaic ages . . . now permitted to see the light after long milleniums of the most profound silence and secrecy"?

It is for those who call themselves Theosophists to insure, so far as lies in their power, that these precious seeds shall be sown on good soil and that they shall not be mixed with the seeds of false doctrine, lest ignorant men be confused in the harvesting, and unable to distinguish the true from the false.

A DIALOGUE ON DEATH

THE *Student:* O Honored Sir, my friends have sent me to thee, in the hope that thou mightst give to me assuagement with thy words of wisdom. My first loved friend is dead. Long have we together pored the scriptures and philosophies; only a week since did we speak of birth and death as we paced beside the stream in sunset hour, but to me now all words of books or men are empty forms, as is the life I must henceforth mum lonely through.

The Sage: So living, thou wouldst live a life, itself a death, O Young Man. But thou mightst find in death that which is life.

The Student: How canst thou tell me so? Thou didst not sit beside his bed those gasping hours, waiting for help that did not come. Thou dost not know there was no need for him to die, in full tide of his manhood, in peerless strength and beauty, his mind ripe for knowledge and for fame!

The Sage: I know that death was not a loss to him. I know he knows not death, nor loss of thee, nor loss of any fair perfection life here did hold for him.

The Student: Then only I know death? It is but mine own sorrow I lament?

The Sage: 'Tis so. Thou grievest for thine own despair, not rejoicing in thy friend's release. And so do press upon thee the sorrows of all mankind to whom death is inevitable and incomprehensible and withering and blasting of their brightest hopes. As thou learnest sorrow by their sorrows, so Death doth teach thee thou has not known friendship till thou hast made of all mankind thy friend.

The Student: No, 'tis true. I had not thought that others suffer as myself. And yet I know death ever is, even as birth and youth and sickness and decay. Oh, why must these things be for men and me!

The Sage: They need not be. To him who knoweth life, its Law, its import and its purpose, birth and death are but as sacraments administered in due order of the cycles by That which survives, o'er rides and rules, and knows all earth-born changes—Itself That Life.

The Student: My friend and I did speak of immortality together, but I could not compass the abstraction.

The Sage: Doth not thy friend live now, then, in that to be at peace thou hast to learn of his continuing life?

The Student: It is so, O Sage. Did I but know him not snuffed out as is the candle's flame which disappears in darkness, I could take up again my life's torn web, and weave anew.

The Sage: Never again canst thou weave a web of beauty

save thou learnest what Life and Death have now brought to thy door. It is thy time of sacrament. Wilt make use of pain that thou hast suffered, of pain thou hast subdued, for helping of all friends to reach to knowledge and to peace? If so thy heart inclines, thou shalt surely learn the secret of immortality this side of death.

The Student: O reverend Sage, a shame falls on me for my private grief. Teach me more of immortal life for all men.

The Sage: One only Fact there is—Immortal Life. From Life we came, in Life we live and move, to Life we go—bearing with us ever to other planes or states or places the Life we are. Thou didst not miss communion with thy friend when after a long day of pleasant intercourse thou didst seek the night's repose? Thou hadst, in very truth, that communion still. So now, the love that bound you binds you still, is still the true communion—love, that ne'er was seen, nor touched, nor weighed, nor measured. Thy friend's bodily arc of existence here is broken, but not his love. Cement thy bond in other reaches of the soul. Day time here is that soul's night. So live in loving thought and purpose for others here that night time be thy day. And thou shalt bring back with thee into thy night what will illumine its dark spaces—knowledge thou hast communed with him you loved here in a body, who now is bodied only in eternal vesture.

The Student: Do others know these things save thee, Revered One?

The Sage: All may, and many do. For who, Wise, crosseth over to the other Shore of embodied existence, leaves multiple strands of living thought and precept, his own substance, here by which his Ceaseless Beinghood bridges the space between the Worlds of Mortal and Immortal. And thus, still the world is brought, when he has passed, to Duty and to Knowledge.

The Student: O most life-giving Sage, my gratitude shall never end. The death of my loved friend hath taught me Life.

HOW SHALL WE APPLY THEOSOPHY?

SOME complain that fellow-Theosophists do not shine before the world as exemplars of philanthropy—as the world understands philanthropy. It is said that there is much study of the ethical and metaphysical doctrines with little application to the "practical affairs" of life. Such a criticism implies a belief on the part of the critic that he is qualified to name the most beneficial use to be made of Theosophical doctrines; likewise, that he is in possession of full data regarding such application as made by others. Let us examine into this.

It can be demonstrated—part of the work of every Theosophist is to determine this to his own satisfaction—that the primeval system, now called Theosophy, is the root-base of every noteworthy ethical system the world has seen; and this includes all the major religions. To be ignorant of this fact is to confess oneself unread as to H. P. Blavatsky and coördinate writers. Theosophy, then, stands as the sole moral saviour of the world, from the earliest times; for every system which branches out therefrom, sooner or later falls into degradation and ultimately reaches the antithesis of correct ethics. If it were not for the periodic recrudescence of Theosophy, the world would long ago have reverted to complete bestiality. Therefore it must be conceded that the prime duty of *some* among humanity is to maintain Theosophy in its purity at any cost, and to repromulgate it when obscured by corruption. What is involved in this maintenance and this repromulgation? At the present day, the carrying on of Theosophical Lodge work, and the publication and distribution of Theosophical books.

Theosophical work, carried on in Theosophical spirit, offers no personal rewards in either wealth or fame, nor is it productive of any compensation, other than the knowledge that duty is being faithfully performed. True Theosophical work has little public support of any kind, and not a great deal among Theosophists. In any given lodge, how many members will be found willing to make preservation and promulgation of the doctrine the first duty of their lives, with all its entailed difficulties and hardships?

The answer is, the number will invariably be so small that there must always be some whose resources are strained to the limit. And these, it so happens, are the very ones charged with "cold intellectuality" and lack of regard for "practical applications!"

Having bound himself for life to an unending task, having relinquished worldly advancement, having sacrificed provision and security for old age, having suffered in a sufficiency of cases, actual cold and hunger that the work might go on—forsooth, shall the Theosophical worker then miraculously produce mental, physical

and financial wherewithal to institute a well-advertised campaign of "charity," in order that his devotion be demonstrated to the satisfaction of the material-minded?

Necessary and praiseworthy as is much material philanthropy, is it indeed of primary importance? Let us see. Its objects are necessarily those who suffer from material need. Much of such need is little else than lack of luxuries which a perverted taste has been educated to demand. As for the rest, is this Universe a thing of moral chaos that an innocent being can suffer, and be dependent for essential needs upon the capricious charitable impulses of his fellow-men? Can anyone bring himself low, save himself?

Which is of more importance: that the embittered, the thankless, the undutiful, the lazy, and the dishonest, shall be artificially raised to an estate of well-being from which descent is inevitable, since no lesson has been learned; or that the honest and honorable shall be given the necessary knowledge to follow their ideals against the opposition of a world; that the man who has reached the abyss and now has eyes opened by suffering shall be given a true message to read with those eyes, and that generations unborn shall have knowledge of Karmic law which will enable them to steer a course clear of the impediments which cause poverty, sickness and moral disease?

Material charity serves as an instrument for the relief of those whose Karma of suffering has reached the term. Above all it furnishes a means for exercising the moral muscles of the many thousands who cannot as yet see beyond the needs of the flesh, nor understand physical life as a means, *not an end.* But dealing as it does forever with effects and never with underlying causes, in itself it cannot achieve permanent results. For this reason Madame Blavatsky herself again and again warned Theosophists against allowing their energies to be drained and their philosophy to be neglected in favor of mass effort along lines popularly called "practical philanthropy"; and it is noteworthy that organizations which have neglected this advice, have infallibly become stranded on the "sand-banks of material effort" predicted by her, always to the loss, if not the actual inversion, of the philosophy itself.

The point so often missed is that true philanthropy and true altruism have a field by no means limited to the so-called "unfortunate." The whole world suffers in a myriad of ways, mental, moral, and physical—all the result of unrighteous conduct, past and present. The so-called "successful man" is often the most wretchedly poverty-stricken; in truth, the so-called "good" are frequently unconscious hypocrites, serenely self-complacent in their adhesion to convention. Hardly a man in this wide world can be said to be strictly honest, strictly truthful, strictly courageous, in all relations of life. Were such an ideal even approximated, the miseries of

earth would vanish overnight; and in no other way will that disappearance take place in this or in other lives.

The thousands of Theosophists of mediocre abilities and limited means need not sigh for power to exemplify public charity, nor despair because they cannot speak or write. Let each examine his own life and find whether he so practises the Golden Rule that his neighborhood is benefited, not only by the direct act, but by the example; whether his amelioration of character is so marked that friends and relatives are forced to respect and admire his philosophy of life, even though unbelieving; whether, in the heat of necessary controversy, he is able to maintain full charity for the opposing view, and harbors not rancor under bitter wrong; whether he is courageous enough never to shade strict righteousness and honesty for any personal object, or through fear of any possible future consequences.

Comparing that standard of conduct with your own record, as known to yourself, is the latter clear? If not, O reckless critic, by what right do you reach into another's duty and condescend to draw plans for the mechanism through which the flow of his life's fluid shall be sprinkled upon the thirsty earth?

WHERE IS DEVACHAN? *

Question—Devachan, I understand, is a state and not a locality; but evidently there must be some sort of locality in which the Devachanic state can take place. Is there any information as to the whereabouts of this particular locality?*

Answer—Inasmuch as the doctrine of Devachan is postulated and declared only in respect to the inhabitants of our world, it must follow that those of us who go into that state must keep within the attractive limits of the earth's chain of planets. This would give the "place" in space in which the Ego undergoes Devachanic experience, but as the earth and its "companion globes" are always moving through space, it is evident that this *loka* is moveable. Imagine a huge hollow ball containing the earth and rolling through space. The hollow ball may stand for the attractive limits of the Ego who belongs for the time to the race, and within those limits—fixed in themselves but ever moving in space—the being goes into and remains in the devachanic state. And as there the weight of the physical is not felt nor its density perceived, the Devachanic state may as well be on the earth as anywhere else outside up to the limits of attraction spoken of.—*W.Q.J.*

**The Theosophical Forum*, February, 1893.

ANCIENT LANDMARKS

IX

CONFUCIANISM

CONFUCIANISM is an inner attitude, a method, copied from great nature, whereby man should contact and control his outer environment. There is a moral order of the universe —"how active it is everywhere! Invisible to the eyes and impalpable to the senses, it is inherent in all things, and nothing can escape its operation." Therefore it abides in man also. He cannot escape it for one instant; "a law from which we may escape is not the moral law."

The moral order of the macrocosm has to be enquired into; with veneration it should be studied; man must find out how he is the exact copy of that macrocosm and how the same moral order governs both. Ethics more than metaphysics, moral worth more than intellectual acquisition, are the means recommended.

> The life of the moral man is an exemplification of the universal moral order. . . . The life of the vulgar person is a contradiction of that order. . . . To find the central clue to our moral being which unites us to the universal order, that indeed is the highest human attainment. . . . The wise mistake moral law for something higher than what it really is; and the foolish do not know enough what moral law really is. . . . The noble natures want to live too high, high above their moral ordinary self; and the ignoble do not live up to their moral ordinary self. There is no one who does not eat and drink. But few there are who really know the taste of what they eat and drink.—*Chung Yung.*

Individuals make the family, individuals make the ruling class, individuals form the class of the ruled, individuals make trade guilds. The rich are the individuals; so are the poor. Bad and good are the individuals and Confucianism starts with the individual. In a hundred ways we are made to recognize the unique importance of the human individual.

There are three classes of men—inferior, superior, Divine. Confucius defines the first thus:

> A man who is foolish, and yet is fond of using his own judgment; who is in humble circumstances, and yet is fond of assuming authority; who, while living in the present age, reverts to the ways of antiquity: such a man is one who will bring calamity upon himself.

The inferior man must become the moral man. He must practise morality, *i. e.*, filial piety, in his hourly relationships with other men, and especially in the home. Filial Duty is the central idea of the system, but it is all-comprehensive. Just as the concept of Dharma among the Hindus widens from the family and caste to state and humanity, so also Filial Duty among the Chinese. The

Hsiao Ching treats of the Filial Duty of emperors, officials, literati, sages, etc., and Confucius says:

> Filial Duty is the constant doctrine of Heaven, the natural righteousness of Earth, and the practical duty of man. . . . When a ruler wishes to teach his people to love their parents he does not go to their family every day; he teaches them by showing reverence to all old people. . . . A true gentleman is always filial to his parents; . . . as he can maintain order in his family affairs, so he can do the same in the government. He bases the principle of the government of a State upon that of ruling a family.

But blind obedience is not what Confucius recommends. The maxim is—Resist when wrongly commanded: "How can he be called filial who obeys his father when he is commanded to do wrong?" Right education by the elders of the young is based on grave responsibility. "Crime is not inherent in human nature, and therefore the father in the family, and the government in the state are responsible for the crimes committed against filial piety and the public laws." By Filial Piety the inferior man becomes superior.

From the virtues and characteristics assigned to these three classes of humans, it is not difficult to perceive that the inferior men are the vast masses who live without an objective, and without a philosophy. The superior men are the practitioners of the doctrine of the mean, listeners to the voice of the moral order within themselves, the disciples and the chelas who struggle through many failures to attain the divinity of the third class.

The central idea to be kept in mind in studying Confucianism is that the individual is regarded as the builder of the state and the empire through the family; he builds by discarding privileges and assuming responsibilities; he achieves this by practising filial piety and thus moves from the condition of inferiority to that of morality; and then practising *Jen* ultimately reaches divinity. Every man is born with congenital duties and the first of them is his obligation to his parents. Beginning with those who gave him his body he extends his courtesy to Nature who made him what he is.

> The moral life of man may be likened to travelling to a distant place: one must start from the nearest stage. It may also be likened to ascending a height: one must begin from the lowest step.
>
> At home, a young man should show the qualities of a son; abroad, those of a younger brother. He should be circumspect but truthful. He should have charity in his heart for all men, but associate only with the virtuous. After thus regulating his conduct, his surplus energy should be devoted to literary culture.

Confucianism advocates constant and continuous action by the individual within himself. He must practise *Jen,* which is translated virtue, but Mr. Giles points out that its primary meaning is "natural goodness of heart as shown in intercourse with one's fellow-men." Confucius said that "Jen rarely goes with artful speech and insinuating looks." His *Jen,* the moral order within him, enables him to

conform himself to his life circumstances, whatever they be. The moral man does not desire anything outside of his position; in no situation in life is he not master of himself.

In a high position he does not domineer over his subordinates. In a subordinate position he does not court the favors of his superiors. He puts in order his own personal conduct and seeks nothing from others; hence he has no complaint to make. He complains not against Heaven nor rails against men.

Thus the moral man lives out the even tenor of his life. When he blunders or fails he looks within.

When a man carries out the principles of conscientiousness and reciprocity he is not far from the moral law. What you do not wish others should do unto you, do not do unto them.

The Confucian Doctrine of the Mean is to be practised for the cultivation of the Moral Order.

When the solid outweighs the ornamental, we have boorishness; when the ornamental outweighs the solid, we have superficial smartness. Only from a proper blending of the two will the higher type of man emerge.

True goodness springs from a man's heart, *i. e.*, his inner moral law or *Jen*. He ought to be free from grief and fear. "If on searching his heart he finds no guilt, why should he grieve? and of what should he be afraid?" This is the practical rule in the words of Confucius:

Do not use your eyes, your ears, your power of speech or your mental movement without obeying the inner law of self-control.

But all this moral power is not only for self-improvement; he must "pass on to the cultivation of duty to your neighbour." Never abandon the practice of *Jen* "even when among savages." The moral man "seeks all he wants in himself; the inferior man seeks all that he wants from others." He who practises *Jen* pays special attention to nine points:

He is anxious to see clearly, to hear distinctly, to be kindly in his looks, respectful in his demeanour, conscientious in his speech, earnest in his affairs; when in doubt, he is careful to inquire; when in anger, he thinks of the consequences; when offered an opportunity for gain, he thinks only of his duty.

The practice of the moral law within evolves intuition which is different from intelligence which is the result of education. Intuition leads to absolute knowledge and truth.

Truth is not only the realization of our own being: it is that by which things outside of us have an existence. The realization of our being is moral sense. The realization of things outside of us is intellect. These, moral sense and intellect, are the powers or faculties of our being. They combine the inner or subjective and outer or objective use of the power of the mind.

Thus *absolute truth* is indestructible. Being indestructible, it is eternal. Being eternal, it is self-existent. Being self-existent it is infinite. Being infinite, it is vast and deep. Being vast and deep, it is transcendental and

intelligent. It is because it is vast and deep that it contains all existence. It is because it is transcendental and intelligent that it embraces all existence. It is because it is infinite and eternal that it fills all existence. In vastness and depth it is like the Earth. In transcendental intelligence it is like Heaven. Infinite and eternal, it is Infinitude itself.

Such being the nature of absolute truth, it manifests itself without being evident; it produces effects without action; it accomplishes its ends without being conscious.

The principle in the course and operation of nature may be summed up in one word: it exists for its own sake without any double or ulterior motive. Hence the way in which it produces things is unfathomable.

Nature is vast, deep, high, intelligent, infinite, and eternal. The heaven appearing before us is only this bright, shining spot; but when taken in its immeasurable extent, the sun, moon, stars, and constellations are suspended in it, and all things are embraced under it. The earth, appearing before us, is but a handful of soil; but taken in all its breadth and depth, it sustains mighty Himalayas without feeling their weight; rivers and seas dash against it without causing it to leak. The mountain appearing before us is only a mass of rock; but taken in all the vastness of its size, grass and vegetation grow upon it, birds and beasts dwell on it, and treasures of precious stones are found in it. The water appearing before us is but a ladleful of liquid; but taken in all its unfathomable depths, the largest crustaceans, fishes, and reptiles are produced in them, and all useful products abound in them.

The ultimate goal can be reached by a triple path which is named "the three universally recognized moral qualities of man." They are (1) Intelligence, (2) Moral character and (3) Courage. "It matters not in what way men come to the exercise of these qualities, the result is one and the same." Theosophical students will recognize in these three the Margas of the Bhagavad-Gita—Gnyanam, Bhakti and Karma. The first step is to hear of the way: "Having heard the True Way in the morning what matters it if one should come to die at night." The second is the changed attitude: "The scholar who is bent on studying the principles of virtue, yet is ashamed of bad clothes and coarse food, is not fit to receive instruction." The third is preparation: "Instead of being concerned that you are not known, seek to be worthy of being known."

He who intuitively apprehends truth, is one who, without effort, hits what is right, and without thinking understands what he wants to know; whose life is easily and naturally in harmony with the moral law. Such an one is what we call a man of divine nature. He who acquires truth is one who finds out what is good and holds fast to it.

In order to acquire truth, it is necessary to obtain a wide and extensive knowledge of what has been said and done in the world; critically to inquire into it; carefully to ponder over it; clearly to sift it; and earnestly to carry it out.

The ideal for all men is the Chun Tzu, the Superior Man. Having gathered wide objective knowledge from the branches of polite learning, such an one will regulate the whole by an inner

attitude. Two classes of these superior men are referred to—those of moral virtue and those of divine virtue, and the latter "confer benefits far and wide, and are able to be the salvation of all." They are the Masters. The inferior man is constantly agitated and worried; the moral man is calm and serene, wishing to stand firm himself, he lends firmness unto others, and wishing to be illuminated, he illuminates others. The divine man is thus described:

> It is only the man with the most perfect divine moral nature who is able to combine in himself quickness of apprehension, intelligence, insight, and understanding: qualities necessary for the exercise of command; magnanimity, generosity, benignity and gentleness: qualities necessary for the exercise of patience; originality, energy, strength of character and determination: qualities necessary for the exercise of endurance; dignity, noble seriousness, order and regularity: qualities necessary for the exercise of self-respect; grace, method, delicacy and lucidity: qualities necessary for the exercise of critical judgment.
>
> Thus all-embracing and vast is the nature of such a man. Profound it is and inexhaustible, like a living spring of water, ever running out with life and vitality. All-embracing and vast, it is like Heaven. Profound and inexhaustible, it is like the Abyss.
>
> It is only he in this world who is possessed of absolute truth that can order and adjust the great relations of human society, fix the fundamental principles of morality, and understand the laws of creation of the Universe.

"Non-Existence"

The idea that things can cease to exist and still Be, is a fundamental one in Eastern psychology. Under this apparent contradiction in terms, there rests a fact of Nature to realise which in the mind, rather than to argue about words, is the important thing. A familiar instance of a similar paradox is afforded by chemical combination. The question whether Hydrogen and Oxygen cease to exist, when they combine to form water, is still a moot one, some arguing that since they are found again when the water is decomposed they must be there all the while; others contending that as they actually turn into something totally different they must cease to exist as themselves for the time being; but neither side is able to form the faintest conception of the real condition of a thing, which has become something else and yet has not ceased to be itself. Existence as water may be said to be, for Oxygen and Hydrogen, a state of Non-being which is "more real being" than their existence as gases; and it may faintly symbolise the condition of the Universe when it goes to sleep, or ceases to be, during the "Nights of Brahmâ"—to awaken or reappear again, when the dawn of the Manvantara recalls it to what we call existence.—*Secret Doctrine.*

THE PURPOSE OF THINGS

"Desire arose in it, which was the primal germ of mind."

PURPOSE hangs between desire and the fulfillment thereof. There is thus no purpose where there is no desire. Desire manifests only through beings. It is the force through which the separateness of all these beings was brought about.

It is a relic of anthropomorphism to ascribe purpose to the universe as a whole. It is a residual conception of an avenging and rewarding deity which leads us to speak of the "purpose" of Karmic action, or of the "purpose" of evolution being this, that, or the other thing.

All such imaginings, expressed in humanly comprehensible terms, are hardly a step removed from the ancient and infantile litany, "Man was created to glorify God." Wherever there is a being, from atom to angel, there is a desire, whose fulfillment is sought, and a corresponding purpose. The resultant of the component forces of the desires of all manifestation, is what may be called "cosmic purpose," a purpose which has a certain unity for each sphere of evolution, a purpose which may be studied or modified according to the will and power of the investigative being. "Good," "bad," and "indifferent," as applied to purpose, are only relativities rising from the effect had—in terms of thought, will and feeling—by those purposes upon the circumjacent forms of existence; and there are as many different kinds of purposes as there are varieties of beings.

Man finds himself from birth a congeries of existences, with conflicting natures and purposes—nothing less in fact than a biologic anarchy, an anarchy which makes itself manifest in the field of his consciousness, through the duality of his moral nature. Thus he finds in himself an exemplar for every variety of purpose in the Universe; but whichever he follows he will still be—himself.

What then shall point his course? Shall he follow, as the weathercock the wind, whatever surge of desire is momentarily uppermost in his being? Or shall he, as a crutch to the conscience within him, return once more to the myth of a "personal god" whose fiat establishes the points of the moral compass; a fiat, in the ultimate analysis, having no backing save that of "might is right?" Both these are roads of death.

There is a better way. All beings everywhere press furiously toward existence and the amplification of existence. Everywhere is evidence that the tendency of matter, moved by spirit as the wave is driven by the wind, is to achieve a complexity which permits of ever fuller manifestation of consciousness. From complexity is synthesis born. The brain of a man is beyond comparison more

intricate than a nodule of stone. But by the same token, every atom of stone is a world unto itself and for itself, knowing and heeding nothing beyond its infinitesimal and rigid circle of motion. The brain of man—a living colony—already begins to know itself as a unit, and to be dimly conscious of kinship with other beings beyond its immediate scope; while the Immortal Ego, That whose light shines through the finite brain, and which itself has lived as stone and brain by turn, begins to know and act for the whole Universe.

With fullness of consciousness comes ever-widening joy of life—but also corresponding capacity for suffering; the balance of joy and sorrow under Karma forever maintained. Then, *cui bono;* what the gain? Our mistake lies in setting up enjoyment as the goal of existence. This we all do; from the lowest physical desire to the highest of soaring personal aspirations, joy is the end and aim of all our purposes.

Yet mankind is only a step from knowing that there is another sphere of being—beyond manifestation—to which the highest joy is as our present pains to that joy. In that region, all distinctions and all conditions vanish. It is perhaps there only—upon the threshold of Paranirvana—that life becomes in full its own justification. Nevertheless, everywhere and at all times, the light that is the life of Man shines forth, and as the center of being is approached, more and more does that primal effulgence dawn upon the returning wanderer; the wanderer who returns through and with all other beings. Something of this radiance is visible at the very beginning of the Path—the Path approached by the age-old precepts of justice and kindliness and well-doing, of love for all beings, and of self-identification with the Universe.

The Power To Perceive

Unity cannot be stepped down; It ever is; it is to be realized. To the perception of any state of consciousness, Unity must be relative to its opposite—separateness. These are states; but beyond these is consciousness *per se,* the power to perceive—Be-ness. In That there is no change; it is the One Unity, ever such behind all, in all. Is not the main trouble in our instability of perception? The power to perceive instability must be stable itself. It is not divided though it sees parts and processes of the action of the whole. Unity is not an idea but a single and the only Fact. We can expand, contract or change ideas, but we *are.*—*R.C.*

SURYAMAYA

"EAST is East, and West is West, and never the twain shall meet." The difference between the Western mind and its older sister is rooted in an inversion of view regarding reality. To the Eastern dogma, "All is illusion save unmanifest Spirit," the Western remarks bluntly, "I see, I feel, I taste, I hear. There is no other proof of reality; none needed."

Familiarity breeds the illusion of understanding. It never occurs to a boor to question the fall of an apple. To the minds of Newton and his like the thing is an insoluble mystery, an impossibility when regarded from the viewpoint of the senses.

Antinomy is the curse of the human mind. A scientist untrained in philosophy no more questions the impossibilities of his assumed forces in nature than does a good religionist doubt his theology. An "ether" too tenuous to produce measurable friction upon the surface of a globe traveling faster than a rifle ball, and yet able to support the weight of that globe with the rigidity of steel; immaterial to all the senses and yet the most powerful material agent in nature—no one substance could produce these effects in a single Universe. This hypothetical ether was a "barnacle goose" doomed to the realms of myth as soon as philosophy began to gather together the scattered threads of experiment. It is vanishing. Einstein gave it the death-blow—and plunged himself and science into confusion worse confounded. With the old ether, at least there were no contradictions in experiment; with the Einstein Theory, there has been little else.[1] Now that a wonderful physical technique has been developed, it seems as little able to determine material realities as the classic ether was capable of producing a coherent explanation of cosmic forces. Said H. P. Blavatsky nearly forty years ago:

> And now Father Æther is *re-welcomed* with open arms; and wedded to gravitation; linked to it for weal or woe, until the day when it, or both, shall be replaced by something else. . . . *Recede ut procedes* must become the motto of exact Science. . . . We know the day is approaching when an *absolute reform* will be demanded in the present modes of Science by the Scientists themselves. . . . Till that day there is nothing to be done. For if gravitation were dethroned to-morrow, the day after the Scientists would discover some other new mode of mechanical motion . . . whatever replaces attraction, *alias* gravitation, the result will be the same. Science will be as far from the solution of its difficulties as it is now, . . . (*Secret Doctrine*, 1888, I, 495.)
>
> . . . Science finds itself absolutely compelled to accept the "hypothetical" Ether and to try to explain it on the materialistic grounds of atomo-mechanical laws. This attempt has led directly to the most fatal discrepan-

1. *Science*, May 9, 1924; May 8, 1925; April 23, March 26, April 30, 1926.

cies and radical inconsistencies between the assumed nature of Ether and its physical actions. A second proof is found in the many contradictory statements about the atom—the most metaphysical object in creation. (*S.D.* I, 485.)

Gravity itself, to say nothing of the newer contradictions in forces assigned to the ether, is as deep a mystery as ever.[2] Difficulties of this kind, seemingly irresolvable in nature, exist in nearly every department of science. The Einstein Theory is here to stay; but it needs revision in some manner as yet unknown.[3]

That revision may lead in a direction which Western science would have deemed insanity ten years ago; but when hard-headed *savants* begin to wonder whether we are not all deluded as to the real nature of things, who can forecast the possible changes of attitude? Nevertheless, such is the case.[4]

Another goes so far as to believe that nothing exists, other than minds at various degrees of evolution; all action is mental, and space itself is a conception of consciousness.[5]

Pursuing its own path, Western science is at last arriving at a meeting point with Eastern. Knowing from the first the underlying basis of manifestation, the archaic Eastern Wisdom perceived the inability of matter to explain itself. Assuming the all-inclusiveness of matter as a basis of experiment, Western science is discovering the same secret over the road of disillusion.

But the Eastern has discovered several deceptions of Nature which the Western has not yet reached in order to stumble over.

All the Central physical or objective Suns are in their substance the lowest state of the first Principle of the BREATH. *Nor are these any more than the* REFLECTIONS *of their* PRIMARIES *which are concealed from the gaze of all but the Dhyan Chohans . . . (S.D.* I, 289.)

It was stated elsewhere . . . that Occult philosophy denies that the Sun is a globe in combustion, but defines it simply as a world, a glowing sphere, the *real* Sun being hidden behind, and the visible being only its reflection, its *shell.* The Nasmyth willow leaves . . . are the reservoirs of solar vital energy, "the vital electricity that feeds the whole system . . . The Sun *in abscondito* being thus the storehouse of our little Kosmos, self-generating its vital fluid, and ever receiving as much as it gives out," and the *visible* Sun only a *window cut into the real* Solar palace and presence, which reflects, however, faithfully the interior work. (*S.D.* I, 541.)

Solar "flames" seen through telescopes are *reflections,* says Occultism. (*S.D.* I, 530.)

Is there any contact between scientific discovery and these cryptic remarks? There seems to be. The press states that at the last eclipse, the corona (solar "flames") achieved such heights that

2. Prof. Walter D. Lambert, *Scientific Monthly,* May, 1925.
3. *Science,* January 29, 1926.
4. Prof. Archibald Henderson, *Science,* Sept. 7, 1923; Editor *Scientific American,* Nov., 1924; Prof. Painlève, and others.
5. Herbert Nichols, *The Monist,* July, 1923.

it has been thought not to be gaseous, as has been hitherto taught.[6] It is also somewhat contradictorily stated that temperature measurements of these "gases" show that the *other side* of the sun is always hotter.[7] How can this be, if the classic theory of planetary motion is correct? According to it, all faces of the sun are exposed to the earth in turn. Perhaps this is a scientific slip—but worth remembering.

Strangest of all, perhaps, is the reported discovery that the sun is a huge reflector which mirrors passing planets and projects their images. Is it the sun which is the mirror; *or is it some medium which mirrors planets and real sun together?*

The "concealed sun," the "Central Spiritual Sun," and allied subjects, form one of the most obscure and intriguing phases of the whole *Secret Doctrine.* The visible sun is spoken of as a reflector of the real; elsewhere as a mask for it, and anon as a window cut into it; and Pythagoras taught that the real sun was hidden by the "Altar of Nature," though the *Secret Doctrine* does not mention that fact. The "Central Spiritual Sun" is referred to as a center of attraction about which the cosmos moves, and which is invisible, being in Laya; terrestrial catastrophes are ascribed to "eclipses" thereof. Then again it is spoken of as an invisible sustaining Principle, omnipresent, and pertaining to the metaphysical rather than the physical universe; to the formless rather than the spatial.

Little of this can be resolved by following Western materialistic modes of thought; but there is another world in it if the Archaic method be followed as guide.

> In this "Infinity" of the full Initiate there is neither height, breadth nor thickness, but all is fathomless profundity, reaching down from the physical to the "para-para-metaphysical." In using the word "down," essential depth—"nowhere and everywhere"—is meant, not depth of physical matter. *(S.D.* I, 131.)
>
> Everything in the Universe follows analogy. "As above, so below;" Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. *(S.D.* I, 177.)

It takes "privation, form, and matter," to create a physical body, says Aristotle. The archetypal world governs the material. Plane surfaces exist physically because the psychic quality corresponding to flatness exists in the ideal cosmos; physical motion is eternal because the motion of cosmic consciousness never ceases. It is significant that we speak of emotional "attraction" and "repulsion" in the same terms as their physical correlatives.

If it be assumed that the "Spiritual Sun" is the primeval Self to which all being gravitates, that attractive Power would manifest

6. *Washington Post,* Jan. 15, 1925.
7. *Popular Mechanics,* May, 1926.

itself on the physical plane as a geometrical center. If there is a lower phase of spiritual existence, in closer *qualitative* touch with the evolution of this solar system, the physical symbol thereof could well be our visible sun.

Space is a projection of consciousness; consciousness is One in reality, conceiving Itself as many only when vision is turned outwards. Material science incessantly searches for moving causes in the physical world—where none exist. Contradiction, perplexities, and impossibilities are inherent in the method. How can the outward thrown "laws" be understood when conceived of as originating in spaces, and with forces, which have no existence except in the conception of the beholder? So many million miles to the sun! So many light-years to the fixed stars! How many miles is it between love and hatred?

The earth moves about the sun according to certain laws of rotation, so it is said. And in which direction does *Kama* travel with regard to *Atma-Buddhi-Manas?*

What may we hope to learn from the Galileo of a future day—mayhap 1975?

Past, Present and Future

The three periods—the Present, the Past, and the Future—are in the esoteric philosophy a compound time; for the three are a composite number only in relation to the phenomenal plane, but in the realm of noumena have no abstract validity. As said in the Scriptures: "The Past time is the Present time, as also the Future, which, though it has not come into existence, still is"; according to a precept in the Prasanga Madhyamika teaching, whose dogmas have been known ever since it broke away from the purely esoteric schools. 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."

—*Secret Doctrine.*

THE FOUNT OF DELUSION

WHAT is this Higher Self? One may well ask, so weird and varied are the things done in its name. In the name of the Higher Self, Theosophists, near-Theosophists, and pseudo-Theosophists have stained and dimmed the only light which guides upon the path to that self.

In the name of the Higher Self, whose essence is unity, men and women, uncaused, have turned and rent those who to them extended naught but the hand of goodwill and fellowship.

In the name of the Higher Self, whose nature is impersonality, have been builded vast structures of personality worship.

In the name of the Higher Self, which makes naught of mundane life, in whose service but few things are essential, an entire religion woven of non-essentials has been constructed.

In the name of the Higher Self, to which only is due that solemn reverence which man accords to his "sacred" delusions, a high philosophy has been torn to rags and tatters, and its fragments woven into human nature's greatest asininities to the forming of a rag carpet for the jeering profane to wipe their feet upon.

Now why is this? What is this mocking veil which stands between well-intentioned personalities and their better selves—which makes black look white and Judas look Christ-like?

We speak glibly of "absolute evil" and "absolute good." As human life is lived, there are no absolute standards. There are two directions, up and down. There are two ideal extremes, of darkness and of light, which in this ceaseless transition called life assume only the seeming of grey or greyer. There is thus no best and no worst, but only better and worse.

Hearing of the Higher Self, accepting the philosophy of the Higher Self, man but substitutes one idol for another. Seeking benefit for self and not for all-self, we try for greater spiritual benefit by substituting the "Higher Self"—as an empty name—for the personal conscience. But conscience itself is no infallible guide, only a product of training, environment and other Karmic action. Thus by this nominal transfer there is no gain made and nothing of the light of the Higher Self seen, but only the dim light filtering from the upper layers of the personal self, as of yore.

The religion of the true Self, the conduct leading to knowledge of that Self, is not of the earth, earthy; it is not of religion, not of the human conscience—"the work of the Adept is neither pure nor dark, but peculiar unto itself." A clean break has to be made with that morality which is convention, with that altruism which is spiritual vanity, and with that honesty which is only expediency.

Instead of these is to be substituted that basis of action and thought which inheres in the contemplation of Universal Self as One, and in consideration of the fact that no work is of final benefit other than that which subserves the purpose of the entire universe.

Accepting this new basis of action, man is in truth born again, beholding before him a new heaven and a new earth, in which he is for the time being but a babe in arms, forced to reconstruct from the very bedrock upward all his ideas and ideals of conscience and of duty. For our ideals and our conscience, though by no means evil in all, or even in a majority, are nevertheless so woefully insufficient as to form hindrances rather than helps if we try to build them into the fabric of our new life.

This is the snare—this is the great delusion which has dogged the Theosophical Movement from the first, this total failure to understand the nature of the Higher Self and all that its recognition entails—this looking upon the higher phases of our lower selves as THAT.

THE GOD WITHIN

It is illogical to worship one such god, for, as said in the Bible, "There be Lords many and Gods many." Therefore, *if* worship is desirable, we have to choose either the worship of many gods, each being no better or less limited than the other, viz., polytheism and idolatry, or choose, as the Israelites have done, one tribal or racial god from among them, and while believing in the existence of many gods, ignore and show contempt for the others, regarding our own as the highest and the "God of Gods." But this is logically unwarrantable, for such a god can be neither infinite nor absolute, but must be finite, that is to say, limited and conditioned by space and time. With the Pralaya the tribal god disappears, and Brahmâ and all the other Devas, and the gods are merged into the Absolute. Therefore, occultists do not worship or offer prayers to them, because if we did, we should have either to worship many gods, or pray to the Absolute, which, having no attributes, can have no ears to hear us. The worshipper even of many gods must of necessity be unjust to all the other gods; however far he extends his worship it is simply impossible for him to worship each severally; and in his ignorance, if he choose out any one in particular, he may by no means select the most perfect. Therefore, he would do better far to remember that every man has a god within, a direct ray from the Absolute, the celestial ray from the One; that he has his "god" *within,* not outside, of himself.—*H.P.B.*

THEOSOPHY SCHOOL

Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent, and the perishable.

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

And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of Matter, she shows her treasures only to the eye of Spirit—the eye which never closes, the eye for which there is no veil in all her kingdoms.—*The Voice of the Silence.*

IN the *Voice of the Silence* are given the rules of the science of life. One of these rules is in reference to what we call our desire nature. All of us live according to our desire. We learn to do a thing because we like it, or we do not want to learn to do a thing because we don't like it. Here, it says "Desire nothing" but the spiritual life, that which enables us to come in contact with our own Inner Self—with our own Divine Ego, and therefore in contact with the Divine Egos of all. But, it is said, at the same time, "chafe not at Karma": many things come our way, some of which attract us and others of which repel us. We are to use all of them the best way we can. Many things in life come which we do not like. We have to recognize the fact that they have been produced by ourselves in the past; they are of our own making. Whatever comes to us, from a simple headache in the body to a moral or mental ache in the inner nature—pain, sorrow, suffering never come from outside—everything comes from within. No God or Devil, angels or demons bring these things upon us; parents, friends, family, relatives, acquaintances do not bring them to us. Whatever comes —good, bad, indifferent—in body, moral nature and mind comes because of our desire. Why do they come? So that from them all we can learn.

Now your coming to school, or merely buying books, or listening to the teacher in the class will not enable you to learn; you can do all those things for twenty years and not learn a thing. What makes you learn? Not only going to school, not only attending to what the Teacher says, not only buying books, but *using* them, reading the books, understanding, and thinking things out for yourselves. Similarly, people can give us food, but we have to eat it; so also with mental food, moral food; each one of us has to acquire knowledge and experience of and in ourselves.

In one sense, there is no difference between pleasure and pain: both teach lessons. If the power of learning lessons is to be gained, then pain is a thousand times better than pleasure, because when we

have a smooth and pleasurable time, we do not sit down and ask why did this happen, as we do when we pass through pain. When we have a very nice day, we do not ask why is it so? But have a simple headache and we begin to ask, "why is it I have a headache?" Because we do not learn through harmonious things, and pleasurable ways, we run to excess in them; therefore comes reaction, which we call pain, sorrow, suffering. Pain is a great teacher. Pain is the most wonderful master that ever was, because it compels us by drawing attention to Karma—*we* made the pain, therefore we can remove it.

The *Voice* says "chafe not at Karma." Whatever the Karma, face it, learn from it. After all, it does not matter whether we have headaches, bodily pains or not, provided we *learn* from them. It is the learning that is called the "wheel of life." We want everything made easy for ourselves—our body, mind, and moral nature. So, people come into conditions which they are not able to overcome. If a great snowstorm comes, or a great heat wave, all of us suffer. Why? Because we have learned to pamper our bodies to such an extent that only a little above or a little below the accustomed temperature affects them. We think that the body learns. So it does for 40, 50, 60, 70, or 80 years; then, the body dies. The desire nature learns. Yes, but after death the desire nature ends. The mind learns. Yes, but that mind goes, and a new mind is acquired. The Soul learning *through* the mind, moral, and bodily nature acquires something that is permanent. Another thing we want to learn, is that Nature is not going to change for us; Theosophy is not going to change for us. We have to change for Nature, and according to Theosophy. Masters won't change for us. We have to change if we want to know Masters.

"Seek for the impersonal," says the book. What is that? To look not from our own narrow point of view, but from the point of view of the Whole. Put away that which is temporary, changing, that which is evanescent, and try to seek for the impersonal which always is—our Higher Self. Masters are impersonal. Masters are beings with Knowledge which is universal, and with it They work for the Whole. Let us kill out the lower desires. We have good and bad desires. Let the desires go, save one desire—the desire to lead the spiritual life; that is, the desire to help the Masters in their work. All other desires produce pleasure and pain. From pleasure to pain we go, and from pain to pleasure, unless we kill out desires, and look upon the universe governed by Law, universal and impersonal. The earlier we learn, the better, to possess this *one* noble desire, and follow it out to the end of our days.

EDUCATION AND THE EYE

It is undoubtedly true that man comes into more intimate contact with the outer world through the sense of sight than through any other, or perhaps through all the others combined. In the case of the other senses, outside impressions or "stimuli" seem to come *to* the man—to impinge *upon* him, as it were; but in the case of sight, he apparently goes outside himself, and actually seems to project himself into the outer world —seeing what is there, actually existing . . . Sight seems to be, more than any other sense, in touch with the true personality—the godlike self within.

Yet, in spite of their great value, the eyes are among the most delicate organs in the human body.—*From a Physical Culture Work.*

INTUITION, this; and there is more in the eye than meets the eye. Ancient philosophers, in fact, taught that some mysterious power reached forth and made actual contact with the objects of vision. Science has never known enough about the eye to be justified in laughing, as it does, at such doctrine; while Dr. Russ' experiments have proven that the eye does possess an external power, though he may have to wait decades for the recognition rightly due him.

"As above, so below." Necessarily every physical thing, every bodily organ, in some wise symbolizes the spiritual or mental power of which it is a manifestation. Turning to the *Secret Doctrine,* we may learn somewhat of the spiritual significance of eyesight by study of the primitive "third eye." This now atrophied organ — the pineal gland—had in it something more than physical intuition, the perceiver as well as the evidence of things "unseen." With the advancing material evolution, its functions were absorbed into those of the purely physical sight, which, one would surmise, is an outgrowth of unseen functions a step lower than those which operated through the "third eye."

It has now been found that there is a serious difference between the consequences of "central fixation" and "diffuse fixation." In the former, the eye is concentrated microscopically at all times upon the tiniest of points, however rapidly it may be moving. If this habit is maintained, there is little likelihood of eye troubles arising. Inasmuch as perfect eyes are rare in civilization and becoming more so, it is interesting to note that the very methods of reading which are taught, call for the development of diffuse fixation by the habit of "reading ahead."

But there is more behind than this. The physical habit seems an outgrowth, or reflex, of our whole system of education wherein students are taught this for half an hour, that for another half hour, and still something else in kaleidoscopic confusion throughout the school day, emerging with a confused and shallow smattering of a

hundred subjects, and no real understanding of any. The result: a mental nebulosity, further befogged by the thousand and one frivolous interests which go to make up modern life. What a contrast to the stern education of older days wherein was no butterfly flitting from subject to subject, from pleasure to pleasure, as in the present day, but in which were learned the secrets of Nature and of Soul—above all, understanding of self and fellowman.

Says Patanjali: "Concentration, or Yoga, is the hindering of the modifications of the thinking principle."

The average denizen of civilization is incapable of mental concentration for thirty seconds upon any given idea. It is significant that an attempt to maintain concentration by the eye upon a minute point speedily passes into a blurring, which in turn evidently conduces to physical diffuse fixation and to defects of eyesight. This seems almost a clear case of cause and effect, from which it is to be gathered that eyesight is more directly connected with the mind than with other perceptive powers.

Only by concentration can understanding of the true nature of anything be arrived at. Modern vision turned forever outward, restlessly seeking unimportances—no wonder we have fallen upon evil days and become blinded to the existence of the Soul and the significance of inner things! Verily, there is more in this Universe than "meets the eye." The windings of Karma seem dark and confused to him who is caught in its tortuous coils. Not so to the liberated sage who—

> . . . regards with equal mind an illuminated, self-less Brahmin, a cow, an elephant, a dog, and even an outcast who eats the flesh of dogs. Those who thus preserve an equal mind gain heaven even in this life, for the Supreme is free from sin and equal minded; therefore they rest in the Supreme Spirit. The man who knoweth the Supreme Spirit, who is not deluded, and who is fixed on him, does not rejoice at obtaining what is pleasant, nor grieve when meeting what is unpleasant. He whose heart is not attached to objects of sense finds pleasure within himself, and, through devotion, united with the Supreme, enjoys imperishable bliss. *(Bhagavad-Gita,* Chap. V.)

MEN KARMIC AGENTS?*

Question—Does an individual when acting as an agent for Karma entail any Karmic consequences upon himself because of the acts thus committed?

Answer—A great many things said by the Editor in the foregoing are very good, but I am compelled to differ from him on the main point. And I may say that while the articles "Topics in Karma" are very well written, they do not by any means dispose of the question raised here. In the first place, the questioner assumes in the first ten words of the question that a human being sometimes is not an agent of Karma. According to my studies, and as I think inevitable according to the law of Karma, there is no time when a human being is not an agent of Karma, for in every act and thought we are carrying out Karma, making new Karma, suffering old Karma, or producing effects on other people, or all these together. This is clearly stated by the Editor in the first paragraph of his answer. So I take it that the questioner means to ask whether one is justified in attempting, of his own motion, to administer as judge, jury, and executioner, to another the effects of Karma. This is involved in the question, as well as whether any consequences are entailed upon a person so acting. Now the first paragraph of the Editor's answer stating clearly the law, it must follow that consequences are entailed upon some one in this supposed case of a person making himself a direct Karmic agent. Certainly both the actor in the case and the person to whom the punishment or reward is administered must have consequences entailed upon them, because the "Karmic agent" is the centre from which the action flows, and upon whom it must react, and the other person is the person who receives the present consequences. Merely to say to yourself that you are enforcing a right or administering what you conclude is punishment or reward does not absolve you from the consequences, whatever those may be. And those consequences will come to you in two ways. First, through your own attitude, and second, from what you set up in the other person. Involved in the first is a seemingly third possibility, which is, a possible violation by you through ignorance of a law of nature. For instance, if you assume to administer punishment, considering yourself a Karmic agent, it is more than possible that you are simply gratifying some old spite or ill-feeling, under the guise of a judicial enforcement of right or punishment for wrong. We see this possibility every day in those cases where a person, declaring himself to be impartial and judicial, administers on the one hand to persons whom he does not particularly

* *The Theosophical Forum* for July, 1893.

like punishment which he considers their just due, and withholds similar punishment from another person for whom he has such a regard that he fails to administer punishment, but exercises instead forgiveness and charity. This being a common human experience, does it not indicate that inasmuch as a person is through old Karmic likes and affinities led to be kind and charitable through what is called partiality, he may on the other hand, through old dislikes and antipathies, be led by a repulsion to administer punishment, when he might as well have exercised forgiveness? Each man, I think, can be left to himself to decide what is his duty in redressing wrong done another, which redressing involves perhaps the punishment of a third. But in my opinion no one is wise who considers himself a Karmic agent for any purpose. Further, and overlooked by the Editor and apparently by the questioner, the term "Karmic agent" has a technical significance under which only certain persons are so considered; that is, the larger class of men are not Karmic agents, except in the mere sense that they are in the very act of life making or experiencing Karma in the mass. A few persons are what is known as "Karmic agents," that is, human beings who by a certain course of training and previous life have become concentrated agents for the bringing about of certain definite effects which are well foreseen by the trained and initiated seer. This is one of the declarations of the Initiates who are supposed to know about these matters, and therefore any person assuming to be a Karmic agent may possibly be assuming too much altogether, and be bringing himself within the range of laws which will operate upon him with ten-fold force in future lives. It is therefore more charitable, more wise, more kind, more theosophic to follow the words of Jesus, Buddha, and hosts of other Teachers which direct us to forgive our brother seventy times seven times, which tell us that charity covers a multitude of sins, and which warn us against the self-righteousness that might induce us to presume we have been raised up from the foundation of the world to correct abuses in other men's actions rather than to attend to our own duty.—*W.Q.J.*

SPIRITUAL LAW IN THE NATURAL WORLD

LAW and order rule the most minute processes of the Universe; to deny it is to incur the just scorn of every thinker. Planets move in their appointed orbits, chemical reactions flow agreeably with their equations. All this is action. But do not thought, will, and feeling fall into the same category? Are moral issues exempt, or *is there a moral law of causation?*

It is a known fact that parasitism in animals leads to degeneration, the price of a useless and effortless life. It is a known fact that the man who is a law unto himself pays for that course in proportion to the energy of his selfishness. It is a known fact that a nation cannot adopt the sword without incurring universal hatred, which will sooner or later destroy it.

The proponent of "might is right" denies all this, yet proclaims an orderly universe. His is a condition verging upon mania, and necessitates splitting the rational faculties in twain as certainly as does the idea of an "almighty and merciful God." Once admit the principle of *all*-pervading Law, a power which infallibly adjusts reaction to action, and it has to be applied to the moral actions performed by human beings.

Living beings suffer. Observers know that the pains of intelligent beings overpass any felt by lower orders. The thinker has mental pains outside the experience of those orders, and his physical pains are multiplied and heightened by memory, anticipation, and imagination.

Taking humanity as a whole, the highest suffers most. How is this? Are we to suppose that intelligence and imagination are infractions of natural law? Or shall we assume that when a thinker suffers, it is a result of misuse of his thinking powers? With so many examples to draw from, in nature, in history, in sociology—aye, in our innermost personal experiences, were we but honest with ourselves—there is no excuse for overlooking a cause of misery so obvious. Who looks for basic causes will not hesitate to assume and test this principle: spiritual Law in the natural world.

If disease and suffering result from misuse of powers in this or other lives, powers mental or physical, it is clear that the remedy consists in recognizing and eliminating the mental or moral defect, leaving to medical and mechanical methods only the *sequelae* of physical readjustment.

From the universal, and truly scientific, point of view, there is no basis for morals, virtue, or justice as legally and theologically defined. But there is an infallible criterion for predicting the result

of any action; it is the application of the principle of equality of action and reaction. A given action is immoral if it brings pain to others, if it involves misuse of our powers in a self-destructive manner. All action, good, bad, and indifferent, bears its logical fruit.

What shall we say of the present methods of seeking and retaining health? There are two characteristics of a true method; it must involve no suffering to others, save by their own conscious consent; and it must, to produce permanent results, bear elements of self-control, self-reform, self-discipline.

Many physicians have come to preach that course—usually at the cost of a large portion of their clientele. But vivisection breaks the first rule, and application of its results the second. Worse, such remedies create new causes, for they induce in the patient's mind the attitude of profiting from the suffering of other and helpless beings. Most of them are involved in the serum fad, which once again breaks a law of mental, moral, and physical health instinctively recognized by the internally clean and sound. Every form of life has its own sphere of action, its own karmic evolutionary course to pursue; any turning of one stream into another creates a confusion and disaster somewhat analogous to miscegenation on the social plane—and sometimes as long delayed in its final results.

Theosophy teaches that these methods can serve but to repress, never to remove causes, which must sooner or later emerge, even though in form seemingly remote from their primaries. Much has been said about the lengthening of civilized life in the present era. The impression is given, often intentionally, that life in general is healthier, that the average of invalidism is lower. But the opposite is the case, and medical men begin to admit it. The lives of invalids are prolonged—to what end? Of what value in itself is mere physical existence? Shall we take the turtle for our ideal of longevity? The death rate among children has been reduced. This has not followed as a result of vivisection, but very largely as the logical result of paying a little real attention—the first time in two thousand years of Christianity—to the physical dangers and pitfalls besetting child life, especially in the matter of sanitation.

Dr. Alexis Carrel, a medical authority second to none and a shining light among vivisectionists, nevertheless openly expresses his doubts whether there has been any real gain in medicine, and whether it will not be necessary to look for true knowledge in another line altogether. The average of health, he thinks, has not increased; vanished diseases have been replaced by worse ones, especially by way of mental and nervous troubles. On at least three counts serums and injections are indictable as predisposers of such conditions; yet what medical organization has had the courage—

one might say the common sense—to set on foot a pathological census with an eye to proof or disproof? Has any one tried to correlate the increase in insanity with vivisectionist remedies? Vast claims are made for diphtheria serum; but the truth is that between 1917 and 1921—an era of popularization of the treatment—*the diphtheria death rate increased 34 per cent,* notwithstanding rhapsodies about such incidents as the "saving of Nome" by serum—after the epidemic was practically dead of itself!

In all the propaganda by and for the serum laboratories, we see but little account of the ten fatalities described in the *Journal of the American Medical Association,* April 5, 1924. We hear little of the ten deaths, and sixty-nine damage suits won in Dallas, or of the $10,000 verdict in the Bobis case in Chicago. But we do hear a good deal about diphtheria patients dying from "complications" or "other causes" soon after serumization!

At some future day, when the whole tale is unfolded of reduced vitality and poisoned blood, of diseases replanted for future use, of soul-killing materialism inculcated as the result of vivisection, and of the horrible lesions engendered in the soul of Nature itself by the torture of animals, it will be recognized that medical science is in little better case than the science of machinery.

Dr. Carrel remarks that with all the apparent victories against disease, the case as a whole stands about where it started. Diseases seemingly eliminated have been replaced by others more painful; the worst of the old ones, such as cancer, gain ground steadily, and less is known of them than before. Awakening to the fact that there is something in this Universe other than the motion of molecules, Dr. Carrel feels that an unfolding of the true conditions which bring about the evolution of kindness, intelligence, and judgment, would be of more value to the human race than the elimination of all the epidemics. Thus science, which painstakingly analyzes the minutest chemical workings of the body, confesses blank ignorance as to any means of developing the only qualities through which those workings can be directed to any beneficial end. This is little else than a plea in moral bankruptcy.

The diseases which most trouble Dr. Carrel are chiefly of the mental and nervous type. He seems to believe that the true solution of this growing problem will have to be along some new line as yet undiscovered. But why should it be so difficult, especially for a medical man, to see that all diseases follow the same cause—misuse of powers? Stomach trouble follows from misuse of the digestive powers; brain and mental trouble from misuse of the mind.

All woes are rooted in wrong thought, followed by wrong conduct; whether that wrong be in selfishness, in fear, or merely in carelessness and inertia. What is wrong with our present manner of thought, and who is responsible therefor?

Men act according to their beliefs. What is the root of the present-day belief and corresponding conduct which is so rapidly taking us down a steep place into the sea? The springs of bygone atrocities: religious fanaticism and unredeemed selfishness, often thereby concealed. But religion influences the masses but little today; the time is past when nations will go to war on religious questions or men murder their neighbors for God's sake. Nevertheless, other forms of belief have taken the place of creedal religion; and concerning the large bulking of science in the popular mind, must be mostly looked for there. "Science" now takes the place of "Holy Writ," and the authority of the "Savant" that of the monk. What says that authority?

> The moral principle inherent in evolution is that nothing can be gained in this world without an effort; the ethical principle inherent in evolution is that the best only has the right to survive; the principle in evolution is the evidence of beauty, or order, and of design in the daily myriad of miracles to which we owe our existence. (Dr. Henry Fairfield Osborn.)

Now, this is an orthodox scientifico-religious utterance of the kind which wins the plaudits of scientist and "progressive" churchman alike. Its first clause is unexceptionally Theosophic; if followed out *all* the way, it is a succinct statement of Karmic Law. But when the scientific meaning of "best" is inserted, and the whole product analyzed, it cannot escape the mind that Dr. Osborn's "moral principle" is a very immoral principle indeed. For the "best" of the evolutionist is not the best morally; not the most sacrificing; not the most harmless. On the contrary, it is the antithesis of these; it is that which proves its fitness by survival through *whatever* means.

In the animal kingdom, the "best" is that form most efficiently equipped with tooth and claw; the wolf as contrasted with the dog, for instance, who unaided by mankind is helpless against his savage cousin, though highest of the animals in moral qualities. In the human kingdom, the evolutionist's "best" is the keenest brain—Caesar, Napoleon, Alexander, against Buddha, Jesus, and Krishna.

But Dr. Osborn goes still further in postulating "design"; design calls for designer. And since Dr. Osborn's scheme of things implies the "might is right" doctrine, this designer, God.

To the popular mind impregnated with this doctrine, only two restraints can exist—caution and conscience. Caution cannot be depended upon; partly because it has no meaning to many, more because it is purely selfish in nature. We should, therefore, examine what science gives by way of reinforcing the dictates of conscience. As a matter of fact, it has a growing tendency to ascribe all misdeeds to *uncontrollable* mental or physical defects.

> Science has proven that our every action, urge, or motive has its origin in the endocrines . . . I may suggest, without disrespect, that "as man func-

> tioneth in his ductless glands, so is he." . . . The centers in the brain, where images or other stimuli from without are carried to form ideas and conceptions . . . here ferocity and pity, hatred and affection, blood-lust and loving kindness are stored. Just as these various centers are the seats of kindness and love under normal conditions, so are they changed by chemical enemies to centers of hatred and blood-lust . . . I sincerely hope and feel that the time is not far distant when the courts of justice will see fit to handle these cases of ductless gland disorder by scientific procedure . . . disobedient children will be sent to a clinic that glands may be rearranged instead of having the father or mother punish the child for something it is not responsible for . . . A corrective policy is advocated instead of punishment of any type. By destroying a life, scientific efficiency is brought to a standstill, because further experiment is impossible. (Dr. Clayton E. Wheeler, "Endocrinologist.")

The "man in the street," is not trained to logical thinking, knows nothing of the flimsy experimental basis of such theories, is unaccustomed to observing the workings of consciousness within himself and others. But when that man finds himself in the throes of battle between his animal nature and his conscience, it is of high importance to all mankind that he be supplied with all the moral support and aid available. What hope, what spiritual sustenance resides in this theory? On the contrary, it is the most subtle temptation to evil ever conceived by human mind; constantly suggesting, hypnotically suggesting, a will-action bound and predestined to the blind desires of matter.

Thus there is a body of thought fostered by scientists and pseudo-scientists, against which we draw from the evidence at hand, the following charges:

1. The creation and presentation of the complex mechanism of modern life, which not only wrecks nerves, minds, and health, but offers temptation *in excelsis* to every form of morbid desire.

2. Continual inculcation of the doctrine that "might makes right," or the justification of gratification at the expense of others.

3. Promulgation of doctrines of irresponsibility exquisitely designed to excuse wrong-doing, conjoined with a powerful and subtle discouragement for all who find themselves minded to fight temptation as they meet it.

Who can deny the indictment in the face of the facts? We make no blanket accusation against men of science or against their methods—when both remain in their own spheres. We do fight to the death against their arrogation to themselves of the field of morals and conscience, which appertain to the fundamental principles of Nature. Science, by its very methods and aims, can approach nothing but the physical and material. It must leave the question of first causes and cosmic purposes in other hands, or else lead mankind back once more to superstition.

THE REMEDY

THE path direct of Theosophy is open but to those who are ready to take it by force, and not to those who wish to know but who are not prepared to pay the price. In the December issue,* it was asked what is the "remedy" for the present confusion in the ranks of those who style themselves "Theosophists." To label one's self a Theosophist is easy, but most of those who have done so know little of real Theosophy. We are constantly reminded by the great ones who brought the teachings to the Western World in the last century, that a knowledge of Theosophy can be acquired only through self-devised and self-directed effort. We are adjured not to proclaim that "we know." We are told to content ourselves with the saying, "thus have I heard."

Before we can "know", we must have the desire to know. When that kamic principle is active, then our search begins. In our pursuit of knowledge, we should not expect too much, and we should not expect it too soon. We should learn to recognize Truth. But at first, Truth rarely satisfies. It is not pleasing, and does not harmonize with our selfish longings. Truth is simple. It is not involved, and for that reason we are inclined to reject it. The great object of life is spiritual perfection, and that cannot be attained along either physical, psychical, or mental planes alone. Great physical and mental knowledge does not necessarily bring great spiritual power, and it would seem that in the mad quest for understanding we are too closely associated with our selfish development to make much spiritual progress. We must not respond to our reasoning, or even to our intuitional faculties, too quickly. It is by long practice and experience only that we can detect the real from the pseudo, the true from the false.

A serious mistake made by students of Theosophy is that they are too early inoculated with the virus of enthusiasm. They sense they have found something which satisfies them, and that is worth while; and in their zeal attempt to pass on to others what they have learned, or think they have learned. While this in principle is praiseworthy, yet it is associated with the gravest responsibility and karmic consequences. In their effort to convey their own conceptions of Theosophy to others, whether verbally or in letters or books, many well-meaning and outstanding figures in the Movement have made "confusion worse confounded."

The only safe remedy to apply is to advise all real seekers to study the teachings as they were given by the Founders of the Movement—not the founders of the Society—during the lifetime of the Messenger, H. P. Blavatsky. These teachings are now

* See "Pseudo-Theosophists," Vol. XIV, No. 2, p. 78.—EDITORS.

readily available. Let us remember that all any leader in the Movement who is alive today knew originally of Theosophy, came from that Source. The fact that many have departed so widely from those teachings can, alas, be accounted for by any serious student of Theosophy. Sympathy, but not condonement, must go out to all who have so "wandered from the Discipline."

A STRANGE LIBRARY

In the heart of the Indian Desert sleeps the half-abandoned city of Jaisalmer, accessible with difficulty, without regular tourist accommodations, and offering no attractions to the casual stranger. Its buildings of yellow limestone with their delicate carvings seem to shade into the desert from which their material was hewn.

A Western correspondent who recently braved the difficulties and discomforts incident to visiting the city, writes of the

> rare collection of Jain manuscripts housed beneath the carved Jain temples in the Fort. . . . We expressed a wish to see them, and a courteous Jain priest, leading us underground, invited us to crawl through a narrow hole not three feet high into an inner room, doorless, windowless, pitch dark, and quite unfurnished, surely the strangest library in the world. Here by the tiny flicker of an indifferent oil lamp we inspected the manuscripts. . . . Though the accommodation provided is dry and equable, the conditions are not encouraging, and we soon left.

This account is very interesting in the light of what H. P. Blavatsky has written in the *Introductory* of the *Secret Doctrine* about the existence of subterranean crypts and *cave-libraries* in all the large and wealthy lamaseries.

> Beyond the Western Tsaydam, in the solitary passes of Kuen-lun (Karakorum mountains, Western Tibet) there are several such hiding-places. Along the ridge of Altyn-Toga, whose soil no European foot has ever trodden so far, there exists a certain hamlet, lost in a deep gorge. It is a small cluster of houses, a hamlet rather than a monastery, with a poor-looking temple in it, with one old lama, a hermit, living near by to watch it. Pilgrims say that the subterranean galleries and halls under it contain a collection of books, the number of which, according to the accounts given, is too large to find room even in the British Museum.
>
> According to the same tradition the now desolate regions of the waterless land of Tarim—a true wilderness in the heart of Turkestan—were in the days of old covered with flourishing and wealthy cities. At present, hardly a few verdant oases relieve its dead solitude. One such, sprung on the sepulchre of a vast city swallowed by and buried under the sandy soil of the desert, belongs to no one, but is often visited by Mongolians and Buddhists. The same tradition speaks of immense subterranean abodes, of large corridors filled with tiles and cylinders. It may be an idle rumour, and it may be an actual fact.

ARE WE WOOL GATHERERS?

AN IDEA is gaining ground that Theosophists as a class are absent-minded, inattentive, and incapable of concentration in business matters. The Theosophic reaction to such a criticism is automatic and easily foreseen. It is, however, useless to cry "prejudice" to the considerable number of fair-minded employers—some themselves Theosophists—who know that the idea is founded on hard facts.

At first sight it appears unaccountable and paradoxical that followers of a philosophy whose every tenet inculcates the development of the opposite traits, should have fallen under such a condemnation. Part of the answer lies in the fact that the word Theosophist covers a multitude of sinners. There are Theosophists to whom Theosophy is nothing but a pleasant speculative mental diversion, an airy structure into which one may escape from the rigorous duties of the world's work. Needless to say, these have neither a conception of the word duty in its full meaning, nor any intention of making Theosophical ethics the motive power of their life's work.

There are others—more of them—who have mistaken the name for the thing; in trying to be "Theosophists" by way of keeping in touch with the vagaries of the miscellaneous "Theosophical leaders" of today, they have their minds so overburdened with dreams of a "coming Avatar," and visions of themselves as "chelas" or "invisible helpers," that they have little room in their cerebral convolutions for the problems of everyday work.

Unfortunately, but naturally and inevitably, the world judges Theosophy by Theosophists, and in the world's eyes every one who chooses so to call himself, is a Theosophist. In addition to this, many amiable misfits, with touching ignorance of human nature and Karmic law, believe that men have only to have expounded to them the "sweet reasonableness" of the doctrines in order to become instant converts. Thus they emphasize their connection with the word "Theosophy" by retailing to all listeners, in season and out of season—mostly the latter—whatever ideas pass current in their own minds as that philosophy.

These two classes, perhaps, make up the greater number of those who are, innocently and with the best of intentions, a perennial drag on the progress of the Theosophical movement.

There is, however, a third and not inconsiderable class, which has its Theosophy straight enough and lives up to the ethics in so far as human nature permits, even at the cost of great sacrifice, but upon which has simply not dawned the tremendous importance of individual Theosophical conduct to the fair name of Theosophy itself, failing to understand that no man is fully a Theosophist who

does not make it a point to do all the work he has to do rather better than would be expected of anyone else.

It lies with Theosophists of today and of the coming generation whether Theosophy shall prevail to the end of the century, or sink into oblivion as heretofore for the past five hundred years. Shall we inflict upon Theosophy an undeserved reputation for producing dreamers and incompetents of the type with whom a busy man finds himself contemptuously impatient: wool-gatherers in a pseudo-spiritual realm of their own creation, who stumble over every stone on earth because of heads buried in cloud? Or shall we have Theosophy respected because of the high character, devotion to duty, and efficient persistence of its followers? It rests with ourselves, and ourselves only, brother Theosophists.

Many are bewailing "lack of opportunity for service," who might learn that certain rectifications in habits of thought and work, of dress, deportment, or manner, would be of far more real service than we even dream possible. The flag which goes down into the mud, firmly grasped by the dying hand of a stricken bearer, remains an honored emblem; that which trails in the dust from a slack and careless hand, whose owner dreams of victory in imaginary battles —does not. The flag of Theosophy is in greater peril of the latter fate than of the former.

WHY DO WE GROW OLD?*

Question—As I understand it, the astral body is first formed, and around it is built the physical body, its vehicle. The astral changes but slightly during life. The physical body is constantly changing, and is renewed about once in seven years. Why do we grow old physically?

Answer—The premises laid down answer the question exactly. For that which is made up of component parts must come to an end; the combination must wear out; such is experience; that which changes cannot endure. All bodies, in whatever sphere, change and disappear. "Growing old" is only a term which describes the ossification of tissue, the wearing out of the physical cohesive force. For a reality the body does not grow old, since it is made of matter up to its last moment, and after death it changes into still live matter, young again and divided into elements. But when the inner forces reach their limit the body can work no longer, and hence men invented the expression "old."—*W.Q.J.*

**The Theosophical Forum*, November, 1892.

ON THE LOOKOUT

Immigration and Crime

According to Dr. Frederick L. Hoffman, consulting statistician of the Prudential Insurance Company of America, the United States has the highest murder rate in the world: sixteen times higher than that for England and Wales, and three times as high as that of Italy; *and native-born Americans are responsible for the high rate.*

According to statistics, the most law-abiding element in the United States are the Jews. Next in order come the foreign born. Then the native whites. Colored population at the bottom of the list.

Most law-abiding is the East, with its immigrants. Industrial centers like Providence, Pittsburgh, Boston, and New York all show comparatively low records, according to these statistics. Hartford, Conn., is the most law-abiding city out of all those surveyed.

"Murder and crime are greatest among native-born Americans in the South," Dr. Hoffman is quoted as saying. "There the sanctity of human life is a ghastly joke. But there is a sharp difference between the foreign born and the children of the second generation. They have had a chance to absorb our culture and it is inevitable some of them should take the worst of it. Then we have the possibility of a bold and cruel criminal."

The West, almost wholly of white native stock, has a lower homicide record than the South, but a higher one than the East, where immigrants help to keep the rate of killings down.

In Dr. Hoffman's booklet the following is quoted from a New York newspaper:

"The sociological department of the University of Omaha has just completed a survey of crime among the thirty nationalities of the city. Working independently, they have just tabulated figures which exactly confirm Dr. Hoffman. Native white American stock furnished two and a half as many persons arrested as the foreign born, and the negroes furnished three times as many as the native born white stock . . ." *(San Francisco Examiner,* Dec. 27, 1925.)

The grim Karma of the slavery epoch in the South is all too evident. There is a definite Karmic connection between negro crime and the high rate in the Southern whites, operative through that portion of the astral light which has been poisoned by past decades of cruelty and savagery, as well as through the presence of a race artificially imported and degraded in the interests of a callous selfishness which no words can fittingly describe.

Immigration and Quality

It is a common fallacy that immigration produces a greater increase of population than would be the case without it. History and experience, combined with scientific statistics, do not seem to show that this is the case. Professor Ezra Bowen, of Lafayette

College, discusses this fact. (*Scientific Monthly,* January, 1926.) He also says that although immigration has had no practical effect in population, it has been beneficial to the United States and detrimental to Europe.

> Had restriction of immigration come fifty years ago, the population of the United States would be in number exactly what it is; had there been no immigration, the population of Europe would be no larger and no smaller than at present. Migrations have no constant quantitive bearing. But immigration has kept the economic blood count of the United States well up; while in like degree the economic body of Europe has suffered from anemia—a momentous, wholly qualitative, matter.
>
> An important genetic principle has a bearing here: the mixed breed is stronger, better able to cope with life, than the pure.

Thus, though Prof. Bowen shows that too rapid mixing is harmful, the real danger in immigration is anything but what our loud purveyors of racial prejudice would have it.

In *The Open Forum* of Los Angeles, July 18, 1925, is a rather exhaustive discussion of certain intelligence tests which are in direct contradiction to most of the pseudo-scientific theories so widely taught. It was found that negro school children are not educationally inferior to white. More than that, on the basis of army tests, negroes in general ranked even higher than white recruits from many States, and pure-blooded negroes as high as any. There is also mention of a fact which is becoming steadily more evident: that most intelligence tests up to date are unfair in their very nature.

COMING RACE IN AMERICA

So it seems that much of our inter-racial prejudices are resulting in stultification of the natural processes leading to the development of a distinct new race on this continent, a race whose type is discussed in *Literary Digest,* for February 6, 1926. Dr. Ales Hrdlicka and Prof. Franz Boas have investigated the subject. Says the *Digest:*

> An American physical type not only exists, according to Dr. Ales Hrdlicka, the anthropologist, but we are assimilating to it those of other racial types who come to us. Thus environment has its decisive innings against heredity, says the New York *Times,* in the results garnered by Dr. Hrdlicka from his long quest of this physical type—as distinct as the typical Englishman or Irishman. Dr. Hrdlicka's investigations, we are told, have extended over fourteen years. He has taken the physical measurements of 1,000 Old Americans and made observations on as many more. By Old American is designated a native citizen both of whose parents and all four of whose grandparents were born in this country. We read:
>
> "Environment scores over heredity in the fact that in 1790 the first census showed 89 per cent of the American population to be of British blood, while the remainder was of German, Dutch, Irish and French stock. In other words, the overwhelmingly dominant type in 1790 was what has come to be known as Nordic. Yet the Old American, descending from

this Nordic stock and uninfluenced by immigration for at least eighty years, does not show the standard Nordic traits. . . . There would thus seem to be at work here, not the predetermined racial plasm, but the well-known influence of environment—climate, occupation, possibly diet."

Producing Factors

But another commentator does not consider all causes quite so well-known.

To what extent can environment affect the bodily form of the race? That environmental factors like climate and food do have, in the course of ages, effects on races has been recognized. The hot sun of the tropics is responsible, it is argued, for the black, protective skin of the Negro. Similarly, it has been suggested that some element of climate or food or soil in North America was responsible for the development of the unique red color of the American Indian. If we whites but live long enough on this continent, say the advocates of this view, we, too, shall turn as red as the Indians.

Dr. Hrdlicka does not discern any such alteration of the American racial type in the direction of Indian likeness. . . . Nevertheless, the mere fact that a distinct American type is developing at all adds weight to the contention that the climate or some other element of North American environment is slowly molding us into a different form. Were the human modifications going on among us confined to the effects of wide mixture of different racial types we would expect to find in the next generation no more than a wide diversity. What we are actually getting, Dr. Hrdlicka believes, is not this divergence, but a convergence, slowly but surely, toward a single, distinctly American type. This implies some *force* compelling convergence. The force may be climate. It may be the character or abundance of food. *It may be some other factor still more remote and still unguessed.* (*New York Herald Tribune,* March 13, 1926.)

Theosophists will recall the statements of H. P. B. on this subject:

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. (*Secret Doctrine,* II, 444-445.)

Education?

Education does not save a potential murderer from his fate. If anything it tends to increase crime. All the resources of science are at the educated criminal's disposal, contends Dr. Hoffman. (*San Francisco Examiner,* Dec. 27, 1925.)

Curiously enough an editorial in the *Scientific American,* April, 1926, unwittingly betrays the race mind of this age:

> Between bronze book ends on a gold-embroidered cloth, covering a mahogany table in a lavish New York apartment, stood complete editions of Shakespeare, Boswell's "Life of Johnson," a history of England and a treatise on higher mathematics. Here, say the New York police, they found the headquarters of one of the best organized and most dangerous gangs of thugs.
>
> How is it that, obviously steeped in letters and in science, these master criminals were caught by police of a supposedly far lesser degree of culture? Perhaps this is the answer: Such science as the bandits had was for speculative purposes only; what science the police had was used.

In any case, the wave of serene trust in the almighty power of education is fast receding. Elizabeth Robins Pennell (*Forum,* November, 1925.) takes a decidedly reactionary view—that universal education, so far from having been a benefit, has merely "made mediocrity king." So far from elevating the race mind, our schools have merely given it power for unlimited intelligence in mental and moral debauchery.

> Really, the more I study the tendencies of the day, the more I seem to see the saving remnant being swallowed up by the ravenous multitude.
>
> Here lies the danger, and the sooner we admit it honestly, the better. Loud talk about education and its power of uplifting cannot altogether conceal the failure of the modern experiment of education for the masses by whom, in a country made safe for democracy, we are ruled, and though to point out an evil is not to prescribe the cure, at least it may help to clear the air. For the old standard, to fall before the new, the old beauty to disappear before the new vulgarity, would mean an end of life worth living. Yet this danger is very real unless the right sort of education is found for the many, or else there is a return to exclusive education for the few. When I reflect upon the wide gulf between the hope of yesterday and the achievement of to-day, instead of regretting the lack of popular education of my time I wish it could be shared by the present generation, for the experience of many years has taught me that the world was a more profitable, a more civilized, a safer place to live in before the blessings of education, in being scattered broadcast, turned into evils.

DAWNING WISDOM

The faulty nature of our educational system is being recognized in more than one quarter. The criminologist, Prof. Enrico Ferri, even arrives at something like the truth, with the idea that murder is the result of "exaggerated egoism," though, in our opinion, he is not correct in deducing that the world is growing "less egotistic" because suicides are increasing faster than murder. (*Cleveland Plain Dealer,* October 5, 1925.) Suicide is the result of internal warfare and unrest. Nothing is more conducive to that condition than loss of knowledge of the impersonal and spiritual nature of the indwelling Ego, with the corresponding tendency to action in viola-

tion of every rule of its being. Likewise a powerful factor is the incessant scientific and pseudo-scientific harping upon materialistic theories of life, which utterly destroy hope in life here and hereafter for the world's unfortunates who may be foolish enough to take them at their face value.

CRIME AND PUNISHMENT

Prof. Ferri denounces capital punishment. (*Nation,* October 21, 1925.)

In Italy, when this method of dealing with criminals was abolished in 1890, the same arguments were advanced as are advanced in the United States today, the same downfall of society was predicted, and what happened instead was a marked decrease in murders. Mr. Ferri declares the true remedy for crime to be social reform. He thus places the responsibility for the criminal on society, where it belongs. Decent living conditions, the opportunity to master a trade and to exercise it in order to obtain a proper living, education which will direct the abundant energies of young men and women into social and not anti-social channels—all these are infinitely better ways of dealing with an errant citizen than putting him into a jail where he consorts with habitual criminals and learns from them more ways of cheating society. At best, jails are miserable places; and they are seldom at their best.

August Vollmer, the noted Police Chief of Berkeley, California, depreciates the exaggerated role of heredity, etc., sometimes advocated as the cause of crime. He is not foolish enough to believe that crime can ever be entirely eradicated, and what he has to say of present attempts to overcome crime is significant of the search for better methods of dealing with the morally diseased:

As a result of humanitarian endeavors during the past century, the death penalty has been abolished in nearly all cases. With few exceptions, better police methods have been introduced. Criminal procedure in general has improved considerably. Prison reforms have been adopted with remarkable rapidity and surprising uniformity by virtually all the civilized countries. *Yet none of these desirable innovations has diminished the number of criminals or reduced crime to any appreciable degree.*

Juvenile courts were created for the express purpose of saving child offenders from becoming habitual criminals. Yet, after these courts have been functioning for more than a decade, we learn on irrefutable evidence that many of our most desperate criminals came under the benign influence of these tribunals, but continued their criminal careers when they were once more released upon society. Scientific study of juvenile "repeaters" by capable criminologists was introduced, and this method of investigation has been extended and expanded, in some cities, to include all the children brought before the juvenile courts. These are natural and progressive steps, each one of them contributing to the total of human knowledge, each one suggesting a new and better plan for the control of crime.

And yet, considering the enormous number and variety of factors which contribute to delinquency, it is not surprising to learn that law-enforcement officials are unable successfully to cope with the situation, or that institu-

tions established for the purpose of raising moral standards have not stemmed the tide of degeneracy and crime. It is well to remember, however, that without their efforts social conditions might have—and probably would have—become intolerable before this. *(Sunset Magazine,* March, 1926.)

MATERIALISM AND CRIME

Dr. John B. Watson, of Johns Hopkins, comes to the following conclusions:

> Babies are born without fear and without love. They are not possessed of such instincts as appropriativeness, acquisitiveness, kleptomania, etc.
>
> Babies are not born with an "inner self," or a "baser nature;" these, if they exist, are acquired after birth. *(Sunset Magazine,* March, 1926.)

If these instincts are not innate but acquired why will two children, raised under exactly the same conditions, grow as far apart morally as the poles?

One could with safety challenge Dr. Watson to produce a single definite experiment or produce a single proof showing the correctness of his conclusions. The innate instincts and tendencies, which can only be modified *in part* by education, are the net result of a vast and immemorial past of every individual, though it may take years or lifetimes for them to manifest noticeably.

When it is finally learned that much of our crime situation cannot be solved except through the slow working out of Karma incarnate in the type of Egos now being born, the full results of our mistreatment of other races—some of which appear in the present negro question—will be better understood. One of the most brutal chapters in all history has been our treatment of the Red Indian, nor has there been any chapter so viciously tortured and distorted.

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

THE PROBLEM OF "INFERIORITY"

It is just now scientifically fashionable to assume that most of our social evils are due to "inferior stocks," which can be eliminated by proper eugenistic procedure. In all these speculations there is no gleam of spiritual or moral understanding of the real object of life or the real nature of the human being. Even Luther Burbank, for instance, said:

> In human breeding, as in plant breeding, there is no satisfactory substitute for intelligent selection and crossing. Here in America nature is

forming a mighty combination of various races. If the right principles are followed, we may hope for a race far better and stronger than Americans of to-day, a magnificent race, far superior to any that the world has seen. . . .

Marriage of the physically, mentally and morally unfit should be prohibited and that prohibition made absolute. *(New York Herald Tribune,* March 13, 1926.)

However, just at the time when so many influential personages are unwittingly endeavoring to destroy the last vestiges of a spiritual outlook, there are some who are turning in the opposite direction. In *Science,* for December 18, 1925, occurs a criticism of a book on genetics, from which we extract:

The chapters on "inheritance in man" and the "problems of eugenics" are naturally based on the least percentage of established fact and the largest percentage of speculation of any part of the book. They present eugenics as the eugenicist would have it, the inevitable Edwardses growing in goodness as the plumule of a seedling grows upward and the Kallikaks going to the bad as the root of a seedling grows down. It is assumed that heredity (not environment) made the Edwardses and Kallikaks what they are reported to have been, but the text does not make it clear, as it should, that this is largely assumption. Also the professional and moneyed classes are assumed to be "abler" than the industrial and laboring classes, and as the former have fewer children it is assumed that the general level of ability is declining. But again the reader is not informed that this conclusion rests on a string of assumptions.

Considering that the Edwards and Kallikak families are the standard texts for eugenistic sermons, the importance of this paragraph should not be underestimated; but neither would an overestimate of the power of environment help much in elucidating the problem of human conduct.

The New Style Medicine Man

Most striking, and more to the point is *The New Age of Faith,* by John Langdon-Davies. (Viking Press $2.50.) Says the *Forum* for February, 1926:

No book for a long time has been so timely. . . . The current pseudo-scientific generalizations of Grant, Stoddard, and Wiggam are exploded. Their notions concerning Nordic race supremacy, eugenics, and birth control are in obedience to the law of supply and demand, and not to the law of science. "These gentlemen of easy virtue" Davies calls them, for they prostitute and man-handle science in the cause of prejudice. . . . History, he shows, is full of examples where eugenic interference would have impoverished the world; Byron, Keats, Darwin, Caesar, Dostoievski, Newton, Heine, Voltaire,—all would have been exposed at birth by Sparta. . . . Lamarckianism is at ebb tide, and our pseudo-scientists not only accept the general disbelief in the inheritance of acquired characters but stretch a point forward and deny the influence of the environment even upon the individual. Davies quotes authorities overlooked and in brisk language daringly exposes racial shams and hypocrisies.

The Eugenists who conveniently take the Jonathan Edwards tribe from their shelves and point to the remarkable descendants of twelve college presidents, two hundred sixty-five college graduates, sixty-five college professors, sixty physicians, seventy-five army officers, sixty prominent officers, one hundred thirty lawyers, thirty judges, eighty public officials, three Congressmen, two United States Senators, and one Vice-President, as examples of what germ-plasm has potentially in its protoplasm, are warned that they are insincere and do not reveal the entire truth concerning Elizabeth Tuthill, that "marvelous girl", the direct progenitor of Jonathan from whom hundreds of great men had their origin. It is rather inconvenient to be reminded, no doubt, that Elizabeth was divorced on the grounds of adultery and other immoralities, that one of her sisters murdered her own child, and a brother murdered his own sister, and that she was in fact afflicted with an extraordinary deficiency in moral sense. . . .

The Nordic myth is riddled and then ridiculed, a method Davies uses often. Preference for our own kind has no scientific basis, but only practical and emotional reasons for existence. There certainly is no Occidental science as distinct from Oriental science or Negro science. Anthropology does not repeat rationalized prejudices or tell us we are the chosen people. It does tell that race types exist mainly in our own minds, and that there is no such thing as racial culture. . . .

In his concluding chapters he points out what is really known to scientists, real scientists, about evolution, about race, and about heredity. Very little indeed for our false prophets, race fiends, and heredity fiends to build their structure upon.

CRIME AND FEEBLE-MINDEDNESS

In the *Scientific Monthly*, for February, 1926, Dr. Margaret Wooster Curti, of Smith College, explodes some time-honored and very dangerous errors:

It is men of science who have furnished these generalizations, on the basis of which sociologists and zooologists, physicians and judges, journalists and men on the street defend their conviction that mental deficiency is a very important, if not the chief cause of delinquency. Dr. H. H. Goddard, one of the best-known psychologists in the United States, has been a pioneer in the development of mental testing and has fathered numerous experimental investigations of delinquency. He says in a book published in 1915: "The best estimate and the result of the most careful studies indicate that somewhere in the neighborhood of 50 per cent of all criminals are feeble-minded. . . . Careful studies have shown beyond the peradventure of a doubt that at least two-thirds of these mental defectives have inherited their defect." Professor L. M. Terman, in 1923 president of the American Psychological Association, said in a book published in 1916, "There is no investigator who denies the fearful role played by mental deficiency in the production of vice, crime and delinquency. . . ."

It is my primary purpose in this paper to show that this whole modern attitude is grounded upon an error—one of the most regrettable, I believe, in the history of the new biological science of psychology. The social workers are sincere, the judges fair-minded, the average educated person

intelligent. But they are all misinformed. Psychologists as well as many outside the field have been guilty of over-hasty generalization, of an over-zealous attempt to apply prematurely the findings of a science yet in its infancy, findings that should have been given to the public, if at all, as purely tentative. They realize their mistake now—the natural progress of scientific work has resulted already in a profound modification of the early generalizations, and the scepticism of the many psychologists who were critical from the first has been justified.

Time-honored Errors

After going into an exhaustive discussion of the deficiencies of the so-called "intelligence tests," Dr. Curti says:

The results of the early testing of delinquents, then, are utterly unreliable. Yet we must remember that it is on precisely these results that our present attitude is largely based. . . .

With the publication of the newer results based on the Terman scale many psychologists began to revise their conceptions of the relation of defectiveness to delinquency. But they still considered it an important factor, though a less important one than they had supposed. More conclusive evidence, however, was soon to force them still more radically to revise their opinions. . . .

The army figures, interpreted according to the Terman standards, would mean that the *average* citizen of the United States (if we consider the white draft as a representative group) is just above the upper line of "borderline deficiency, often classified as feeble-mindedness" (Terman.) . . . These figures afford no basis whatever for continuing to assume a relatively larger proportion of mental defective among delinquents than in the population as a whole. Few workers with the Stanford scale have found among delinquents higher percentages than those. . . . Fernald, Hayes and Dawley, however, conclude conservatively: "With regard to intelligence, all indications are that the group of delinquent women is somewhat inferior to the general population, though *the difference is slight and the overlapping large.*" (Italics mine.)

Investigations recently made with the use of the Army Alpha tests (the same general type as the Binet, but devised for group use) would indicate no higher percentage of mental deficiency among the inmates of penal institutions than in the army. . . . Recently (1924) more extensive research by Murchison has abundantly corroborated this work. Other investigators report similar results. . . .

Intelligence and Morality

One of Dr. Curti's most important statements is as follows:

It is true not only that the "morons" among us show little tendency to delinquency, but it is also true that of those who in recent years have been confined in such large numbers in institutions, a great many, after discharge, have proved themselves capable of leading ordinarily happy and efficient lives in society. Follow-up observations on former inmates of the institution for the feeble-minded at Waverly, Massachusetts, furnish a case in point.

Such considerations as the above make it glaringly evident that our standards for interpreting the testing of delinquents are wrong. We psychologists will have to make many more careful investigations in the light of the newer standards before we can offer even an approximately reliable numerical estimate of the percentage of feeble-mindedness or mental deficiency as measured by tests among delinquents in institutions.

Already, however, we have scientific proof that the earlier and still prevalent estimates were greatly exaggerated, and there are clear indications that the percentage of feeble-mindedness in the whole delinquent group may be only slightly greater, possibly no greater, than the percentage of feeble-mindedness in the population as a whole.

Under the very nature of Karmic action, how could these "deficient" egos be eliminated from racial Karma, except by the process of working out their own salvation through instruments provided by race heredity? All eugenism makes the unconscious assumption that the immortal and pre-existent soul of a human being can be *destroyed* for our own selfish convenience by the simple process of refusing it a channel through which to incarnate.

BROTHERLY CONSIDERATION

With the determination of facts, such as discussed by Dr. Curti, the last excuse for attempting to eliminate the so-called "feeble-minded," from even the materialistic point of view, vanishes; and it has to be demonstrated that these undeveloped egos, who in reality are merely graduating—or retrograding—from savagery into civilization, are a real detriment to the race. The rising tide of experiment and observation is to the effect that morality, as such, has nothing in particular to do with intelligence, as scientifically defined. Moreover, these so-called "low grades" are in many cases more amenable to moral suggestion and education than are the intelligent. Were a little experimentation with them tried upon a *true basis of brotherhood,* rather than from the eugenistic point of view, which is merely a rationalized barbarism, striking results might be achieved. We submit the desirability of such experiments.

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Freedom is won by a perception of the Self's oneness with the Eternal, and not by the doctrines of Union or of Numbers nor by rites and sciences.

—CREST-JEWEL OF WISDOM.

THEOSOPHY

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CULTURE OF CONCENTRATION

YOGA is now a familiar term to Western minds. Would that the fact itself were known to as many.

Yoga means Union—union with the Divine: union of the divine in man with the divine in all nature; therefore, *conscious* union. The fact is the eternal Reality; knowledge of it, practice of it, the consummation of Spiritual evolution. In the Eleventh chapter of the *Bhagavad-Gita* this Union is pictured as the vision of the divine form as including all forms. In the providence of Karma this Vision comes to all men twice in each cycle of existence, once at the time of birth and once at the time of death, when the man sees his Future and his Past as the Present. This is the passive vision and comes to each, without his Will as the Karma of the whole experienced by the part. To synthesize past, present, and future, the three forms of vision, into the Eternal Reality is Yoga.

A form of Yoga is possible to the student of to-day which is an available fruit of the good Karma of the first quarter of the Movement, a fruit not possible to those of the period, for it was not yet ripened. This refers to our ability to vision the Message as a whole, which was then in process of delivery. So seen, the whole Message is in every parcel of Their writing, as every parcel is an integral part of the whole.

Let us illustrate. In *The Path* for July, 1888, Mr. Judge published Part I of "Culture of Concentration." This was a paper read before the revivified Aryan Theosophical Society of New York City. Note the date. It was near the fourteenth year of the Theosophical Society, near the time for the announcement of the "Esoteric Section." *Lucifer* and *The Path* had been steadily publishing articles of the highest import to the seekers for Yoga —articles whose value so few recognized for themselves that the Society had become, in the words of H.P.B., "a dead failure—a *sham*." The members were wild for "occult powers," for "psychic development," and mediums, swamis, and fakirs (in both the Eastern and the Western sense) were reaping a fat harvest among theosophists with quick and easy methods of instruction.

Part II of "Culture of Concentration" was not published till February, 1890, nearly two years later, and in prefacing it Mr. Judge wrote to those whose appetite was better than their digestion and who were always asking

for more: "I much doubt if you will be benefited by this any more than by the other."

As cycles are said to repeat themselves, we republish herewith the text of "Culture of Concentration."

THE term most generally in use to express what is included under the above title is SELF CULTURE. Now it seems to well enough express, for a time at least, the practice referred to by those who desire to know the truth. But, in fact, it is inaccurate from a theosophic standpoint. For the self is held to be that designated in the Indian books as Ishwara, which is a portion of the eternal spirit enshrined in each human body. That this is the Indian view there is no doubt. The Bhagavad-Gita in Ch. 15 says that an eternal portion of this spirit, "having assumed life in this world of life, attracts the heart and the five senses which belong to nature. Whatever body Ishwara enters or quits, it is connected with it by snatching those senses from nature, even as the breeze snatches perfumes from their very bed. This spirit approaches the objects of sense by presiding over the ear, the eye, the touch, the taste, and the smell, and also over the heart"; and in an earlier chapter, "the Supreme spirit within this body is called the Spectator and admonisher, sustainer, enjoyer, great Lord, and also highest soul"; and again, "the Supreme eternal soul, even when existing within—or connected with—the body, is not polluted by the actions of the body."

Elsewhere in these books this same spirit is called the self, as in a celebrated sentence which in Sanscrit is "Atmanam atmana, pashya," meaning, "Raise the self by the self," and all through the Upanishads, where the self is constantly spoken of as the same as the Ishwara of Bhagavad-Gita. Max Müller thinks the word "self" expresses best in English the ideas of the Upanishads on this head.

It therefore follows that such a thing as culture of this self, which in its very nature is eternal, unchangeable, and unpollutable by any action, cannot be. It is only from inadequacy of terms that students and writers using the English tongue are compelled to say "self culture," while, when they say it, they admit that they know the self cannot be cultured.

What they wish to express is, "such culture or practice to be pursued by us as shall enable us, while on earth, to mirror forth the wisdom and fulfil the behests of the self within, which is allwise and all good."

As the use of this term "self culture" demands a constant explanation either outwardly declared or inwardly assented to, it is

wise to discard it altogether and substitute that which will express the practice aimed at without raising a contradiction. For another reason also the term should be discarded. That is, that it assumes a certain degree of selfishness, for, if we use it as referring to something that we do only for ourself, we separate at once between us and the rest of the human brotherhood. Only in one way can we use it without contradiction or without explanation, and that is by admitting we selfishly desire to cultivate ourselves, thus at once running against a prime rule in theosophic life and one so often and so strenuously insisted on, that the idea of personal self must be uprooted. Of course, as we will not negative this rule, we thus again have brought before us the necessity for a term that does not arouse contradictions. That new term should, as nearly as possible, shadow forth the three essential things in the action, that is, the instrument, the act, and the agent, as well as the incitement to action; or, knowledge itself, the thing to be known or done, and the person who knows.

This term is CONCENTRATION. In the Indian books it is called Yoga. This is translated also as Union, meaning a union with the Supreme Being, or, as it is otherwise put, "the object of spiritual knowledge is the Supreme Being."

There are two great divisions of Yoga found in the ancient books, and they are called Hatha-Yoga and Raj-Yoga.

Hatha-Yoga is a practical mortification of the body by means of which certain powers are developed. It consists in the assumption of certain postures that aid the work, and certain kinds of breathing that bring on changes in the system, together with other devices. It is referred to in the 4th chapter of the Bhagavad-Gita thus: "Some devotees sacrifice the sense of hearing and the other senses in the fires of restraint; some offer objects of sense, such as sound, in the fires of the senses. Some also sacrifice inspiration of breath in expiration, and expiration in inspiration, by blocking up the channels of inspiration and expiration, desirous of retaining their breath. Others, by abstaining from food, sacrifice life in their life."

In various treatises these methods are set forth in detail, and there is no doubt at all that by pursuing them one can gain possession of sundry abnormal powers. There is risk, however, especially in the case of people in the West where experienced gurus or teachers of these things are not found. These risks consist in this, that while an undirected person is doing according to the rules of Hatha-Yoga, he arouses about him influences that do him harm, and he also carries his natural functions to certain states now and then when he ought to stop for a while, but, having no knowledge of the matter, may go on beyond that and produce injurious effects.

Then, again, Hatha-Yoga is a difficult thing to pursue, and one that must be pushed to the point of mastery and success. Few of our Western people are by nature fitted for such continuous and difficult labor on the mental and astral planes. Thus, being attracted to Hatha-Yoga by the novelty of it, and by the apparent pay that it offers in visible physical results, they begin without knowledge of the difficulty, and stopping after a period of trial they bring down upon themselves consequences that are wholly undesirable.

The greatest objection to it, however, is that it pertains to the material and semi-material man,—roughly speaking, to the body, and what is gained through it is lost at death.

The Bhagavad-Gita refers to this and describes what happens in these words: "All of these, indeed, being versed in sacrifice, have their sins destroyed by these sacrifices. But he alone reaches union with the Supreme being who eats of the ambrosia left from a sacrifice." This means that the Hatha-Yoga practice represents the mere sacrifice itself, whereas the other kind is the ambrosia arising from the sacrifice, or "the perfection of spiritual cultivation," and that leads to Nirvana. The means for attaining the "perfection of spiritual cultivation" are found in Raj-Yoga, or, as we shall term it for the present, Culture of Concentration.

When concentration is perfected, we are in a position to use the knowledge that is ever within reach but which ordinarily eludes us continually. That which is usually called knowledge is only an intellectual comprehension of the outside, visible forms assumed by certain realities. Take what is called scientific knowledge of minerals and metals. This is merely a classification of material phenomena and an empirical acquisition. It knows what certain minerals and metals are useful for, and what some of their properties are. Gold is known to be pure, soft, yellow, and extremely ductile, and by a series of accidents it has been discovered to be useful in medicine and the arts. But even to this day there is a controversy, not wholly settled, as to whether gold is held mechanically or chemically in crude ore. Similarly with minerals. The crystalline forms are known and classified.

And yet a new theory has arisen, coming very near to the truth, that we do not know matter in reality in this way, but only apprehend certain phenomena presented to us by matter, and variously called, as the phenomena alter, gold, wood, iron, stone, and so on. But whether the minerals, metals, and vegetables have further properties that are only to be apprehended by still other and undeveloped senses, science will not admit. Passing from inanimate objects to the men and women about us, this ordinary intellectual knowledge aids us no more than before. We see bodies with different names and of different races, but below the outer phenomena

our everyday intellect will not carry us. This man we suppose to have a certain character assigned to him after experience of his conduct, but it is still only provisional, for none of us is ready to say that we know him either in his good or his bad qualities. We know there is more to him than we can see or reason about, but what, we cannot tell. It eludes us continually. And when we turn to contemplate ourselves, we are just as ignorant as we are about our fellow man. Out of this has arisen an old saying: "Every man knows what he is, but no one knows what he will be."

There must be in us a power of discernment, the cultivation of which will enable us to know whatever is desired to be known. That there is such a power is affirmed by teachers of occultism, and the way to acquire it is by cultivating concentration.

It is generally overlooked, or not believed, that the inner man who is the one to have these powers has to grow up to maturity, just as the body has to mature before its organs fulfil their functions fully. By *inner man* I do not mean the higher self—the Ishwara before spoken of, but that part of us which is called soul, or astral man, or vehicle, and so on. All these terms are subject to correction, and should not be held rigidly to the meanings given by various writers. Let us premise, first, the body now visible; second, the inner man—not the spirit; and third, the spirit itself.

Now while it is quite true that the second—or inner man—has latent all the powers and peculiarities ascribed to the astral body, it is equally true that those powers are, in the generality of persons, still latent or only very partially developed.

This inner being is, so to say, inextricably entangled in the body, cell for cell and fibre for fibre. He exists in the body somewhat in the way the fibre of the mango fruit exists in the mango. In that fruit we have the inside nut with thousands of fine fibres spreading out from it through the yellow pulp around. And as you eat it, there is great difficulty in distinguishing the pulp from the fibre. So that the inner being of which we are speaking cannot do much when away from his body, and is always influenced by it. It is not therefore easy to leave the body at will and roam about in the double. The stories we hear of this as being so easily done may be put down to strong imagination, vanity, or other causes. One great cause for error in respect to these doubles is that a clairvoyant is quite likely to mistake a mere picture of the person's thought for the person himself. In fact, among occultists who know the truth, the stepping out of the body at will and moving about the world is regarded as a most difficult feat, and for the reasons above hinted at. Inasmuch as the person is so interwoven with his body, it is absolutely necessary, before he can take his astral form about the country, for him to first carefully extract it, fibre by fibre, from the

surrounding pulp of blood, bones, mucous, bile, skin, and flesh. Is this easy? It is neither easy nor quick of accomplishment, nor all done at one operation. It has to be the result of years of careful training and numerous experiments. And it *cannot* be consciously done until the inner man has developed and cohered into something more than irresponsible and quivering jelly. This development and coherence are gained by perfecting the power of concentration.

Nor is it true, as the matter has been presented to me by experiment and teaching, that even in our sleep we go rushing about the country seeing our friends and enemies or tasting earthly joys at distant points. In all cases where the man has acquired some amount of concentration, it is quite possible that the sleeping body is deserted altogether, but such cases are as yet not in the majority.

Most of us remain quite close to our slumbering forms. It is not necessary for us to go away in order to experience the different states of consciousness which is the privilege of every man, but we do not go away over miles of country until we are able, and we cannot be able until the necessary ethereal body has been acquired and has learned how to use its powers.

Now, this ethereal body has its own organs which are the essence or real basis of the senses described by men. The outer eye is only the instrument by which the real power of sight experiences that which relates to sight; the ear has its inner master—the power of hearing, and so on with every organ. These real powers within flow from the spirit to which we referred at the beginning of this paper. That spirit approaches the objects of sense by presiding over the different organs of sense. And whenever it withdraws itself the organs cannot be used. As when a sleep-walker moves about with open eyes which do not see anything, although objects are there and the different parts of the eye are perfectly normal and uninjured.

Ordinarily there is no demarcation to be observed between these inner organs and the outer; the inner ear is found to be too closely interknit with the outer to be distinguished apart. But when concentration has begun, the different inner organs begin to awake, as it were, and to separate themselves from the chains of their bodily counterparts. Thus the man begins to duplicate his powers. His bodily organs are not injured, but remain for use upon the plane to which they belong, and he is acquiring another set which he can use apart from the others in the plane of nature peculiarly theirs.

We find here and there cases where certain parts of this inner body have been by some means developed beyond the rest. Sometimes the inner head alone is developed, and we have one who can see or hear clairvoyantly or clairaudiently; again, only a hand is

developed apart from the rest, all the other being nebulous and wavering. It may be a right hand, and it will enable the owner to have certain experiences that belong to the plane of nature to which the right hand belongs, say the positive side of touch and feeling.

But in these abnormal cases there are always wanting the results of concentration. They have merely protruded one portion, just as a lobster extrudes his eye on the end of the structure which carries it. Or take one who has thus curiously developed one of the inner eyes, say the left. This has a relation to a plane of nature quite different from that appertaining to the hand, and the results in experience are just as diverse. He will be a clairvoyant of a certain order, only able to recognize that which relates to his one-sided development, and completely ignorant of many other qualities inherent in the thing seen or felt, because the proper organs needed to perceive them have had no development. He will be like a two-dimensional being who cannot possibly know that which three-dimensional beings know, or like ourselves as compared with four-dimensional entities.

In the course of the growth of this ethereal body several things are to be observed.

It begins by having a cloudy, wavering appearance, with certain centres of energy caused by the incipiency of organs that correspond to the brain, heart, lungs, spleen, liver, and so on. It follows the same course of development as a solar system, and is, in fact, *governed and influenced by the very solar system to which the world belongs on which the being may be incarnate.* With us it is governed by our own solar orb.

If the practice of concentration be kept up, this cloudy mass begins to gain coherence and to shape itself into a body with different organs. As they grow they must be used. Essays are to be made with them, trials, experiments. In fact, just as a child must creep before it can walk, and must learn walking before it can run, so this ethereal man must do the same. But as the child can see and hear much farther than it can creep or walk, so this being usually begins to see and to hear before it can leave the vicinity of the body on any lengthy journey.

Certain hindrances then begin to manifest themselves which, when properly understood by us, will give us good substantial reasons for the practicing of the several virtues enjoined in holy books and naturally included under the term of Universal Brotherhood.

One is that sometimes it is seen that this nebulous forming body is violently shaken, or pulled apart, or burst into fragments that at once have a tendency to fly back into the body and take on the same entanglement that we spoke of at first. *This is caused by anger,* and this is why the sages all dwell upon the need of calmness. When the student allows anger to arise, the influence of it

is at once felt by the ethereal body, and manifests itself in an uncontrollable trembling which begins at the center and violently pulls apart the hitherto coherent particles. If allowed to go on it will disintegrate the whole mass, which will then re-assume its natural place in the body. The effect following this is, that a long time has to elapse before the ethereal body can be again created. And each time this happens the result is the same. Nor does it make any difference what the cause for the anger may be. There is no such thing as having what is called "righteous anger" in this study and escaping these inevitable consequences. Whether your "rights" have been unjustly and flagrantly invaded or not does not matter. The anger is a force that will work itself out in its appointed way. Therefore anger must be strictly avoided, and it cannot be avoided unless charity and love—absolute toleration—are cultivated.

But anger may be absent and yet still another thing happen. The ethereal form may have assumed quite a coherence and definiteness. But it is observed that, instead of being pure and clear and fresh, it begins to take on a cloudy and disagreeable color, the precursor of putrefaction, which invades every part and by its effects precludes any further progress, and at last reacts upon the student so that anger again manifests itself. This is the effect of envy. Envy is not a mere trifle that produces no physical result. It has a powerful action, as strong in its own field as that of anger. It not only hinders the further development, but attracts to the student's vicinity thousands of malevolent beings of all classes that precipitate themselves upon him and wake up or bring on every evil passion. Envy, therefore, must be extirpated, and it cannot be got rid of as long as the personal idea is allowed to remain in us.

Another effect is produced on this ethereal body by vanity. Vanity represents the great illusion of nature. It brings up before the soul all sorts of erroneous or evil pictures, or both, and drags the judgment so away that once more anger or envy will enter, or such course be pursued that violent destruction by outside causes falls upon the being. As in one case related to me. The man had made considerable progress, but at last allowed vanity to rule. This was followed by the presentation to his inner sight of most extraordinary images and ideas, which in their turn so affected him that he attracted to his sphere hordes of elementals seldom known to students and quite indescribable in English. These at last, as is their nature, laid siege to him, and one day produced all about the plane of his astral body an effect similar in some respects to that which follows an explosion of the most powerful explosive known to science. The consequence was, his ethereal form was so suddenly fractured that by repercussion the whole nature of the man was altered, and he soon died in a madhouse after having committed the most awful excesses.

And vanity cannot be avoided except by studiously cultivating that selflessness and poverty of heart advised as well by Jesus of Nazareth as by Buddha.

Another hindrance is fear. This is not, however, the worst of all, and is one that will disappear by means of knowledge, for fear is always the son of ignorance. Its effect on the ethereal form is to shrivel it up, or coagulate and contract it. But as knowledge increases, that contraction abates, permitting the person to expand. Fear is the same thing as frigidity on the earth, and always proceeds by the process of freezing.

It is now over one year since I sent in Part I to the Editor of the PATH. Since then I have heard that some students expressed a desire to read Part II, forgetting to observe, perhaps, that the first paper was complete in itself, and, if studied, with earnest practice to follow, would have led to beneficial results. It has not been necessary before to write No. II; and to the various students who so soon after reading the first have asked for the second I plainly say that you have been led away because a sequel was indicated and you cannot have studied the first; furthermore I much doubt if you will be benefited by this any more than by the other.

Success in the culture of concentration is not for him who sporadically attempts it. It is a thing that flows from "a firm position assumed with regard to the end in view, and unremittingly kept up." Nineteenth Century students are too apt to think that success in occultism can be reached as one attains success in school or college, by reading and learning *printed words*. A complete knowledge of all that was ever written upon concentration will confer no power in the practice of that about which I treat. Mere book knowledge is derided in this school as much as it is by the clodhopper; not that I think book knowledge is to be avoided, but that sort of acquisition without the concentration is as useless as faith without works. It is called in some places, I believe, "mere eye-knowledge." Such indeed it is; and such is the sort of culture most respected in these degenerate times.

In starting these papers the true practice was called Raj Yoga. It discards those physical emotions, postures, and recipes relating solely to the present personality, and directs the student to virtue and altruism as the bases from which to start. This is more often rejected than accepted. So much has been said during the last 1800 years about Rosicrucians, Egyptian Adepts, Secret Masters, Kaballah, and wonderful magical books, that students without a guide, attracted to these subjects, ask for information and seek in vain for the entrance to the temple of the learning they crave, because

they say that virtue's rules are meant for babes and Sunday-schools, but not for them. And, in consequence, we find hundreds of books in all the languages of Europe dealing with rites, ceremonies, invocations, and other obscurities that will lead to nothing but loss of time and money. But few of these authors had anything save "mere eye-knowledge." 'Tis true they have sometimes a reputation, but it is only that accorded to an ignoramus by those who are more ignorant. The so-called great man, knowing how fatal to reputation it would be to tell how really small is his practical knowledge, prates about "projections and elementals," "philosopher's stone and elixir," but discreetly keeps from his readers the paucity of his acquirements and the insecurity of his own mental state. Let the seeker know, once for all, that the virtues cannot be discarded nor ignored; they must be made a part of our life, and their philosophical basis must be understood.

But it may be asked, if in the culture of concentration we will succeed alone by the practice of virtue. The answer is No, not in this life, but perhaps one day in a later life. The life of virtue accumulates much merit; that merit will at some time cause one to be born in a wise family where the real practice of concentration may perchance begin; or it may cause one to be born in a family of devotees or those far advanced on the Path, as said in Bhagavad-Gita. But such a birth as this, says Krishna, is difficult to obtain; hence the virtues alone will not always lead in short space to our object.

We must make up our minds to a life of constant work upon this line. The lazy ones or they who ask for pleasure may as well give it up at the threshold and be content with the pleasant paths marked out for those who "fear God and honor the King." Immense fields of investigation and experiment have to be traversed; dangers unthought of and forces unknown are to be met; and all must be overcome, for in this battle *there is no quarter asked or given.* Great stores of knowledge must be found and *seized.* The kingdom of heaven is not to be had for the asking; it must *be taken by violence.* And the only way in which we can gain the will and the power to thus seize and hold is by acquiring the virtues on the one hand, and minutely understanding ourselves on the other. Some day we will begin to see why not one passing thought may be ignored, not one flitting impression missed. This we can perceive is no simple task. It is a gigantic work. Did you ever reflect that the mere passing sight of a picture, or a single word instantly lost in the rush of the world, may be basis for a dream that will poison the night and react upon the brain next day. Each one must be examined. If you have not noticed it, then when you awake next day you have to go back in memory over every word and circum-

stance of the preceding day, seeking, like the astronomer through space, for the lost one. And, similarly, without such a special reason, you must learn to be able to go thus backward into your days so as to go over carefully and in detail all that happened, all that you permitted to pass through the brain. Is this an easy matter?

But let us for a moment return to the sham adepts, the reputed Masters, whether they were well-intentioned or the reverse. Take Eliphas Lévi who wrote so many good things, and whose books contain such masses of mysterious hints. Out of his own mouth he convicts himself. With great show he tells of the raising of the shade of Apollonius. Weeks beforehand all sorts of preparations had to be made, and on the momentous night absurd necromantic performances were gone through. What was the result? Why only the so-called shade appeared for a few moments, and Lévi says they never attempted it again. Any good medium of these days could call up the shade of Apollonius without preparation, and if Lévi were an Adept he could have seen the dead quite as easily as he turned to his picture in a book. By these sporadic attempts and outside preparations, nothing is really gained but harm to those who thus indulge. And the foolish dabbling by American theosophists with practices of the Yogis of India that are not one-eighth understood and which in themselves are inadequate, will lead to much worse results than the apochryphal attempt recorded by Eliphas Lévi.

As we have to deal with the Western mind now ours, all unused as it is to these things and over-burdened with false training and falser logic, we must begin where we are, we must examine our present possessions and grow to know our own present powers and mental machinery. This done, we may proceed to see ourselves in the way that shall bring about the best result.

RÂMATÎRTHA.

RESURRECTION

Earnestness is the path of immortality, thoughtlessness the path of death. Those who are in earnest do not die, those who are thoughtless are as if dead already.—*Dhammapada.*

NO Eastern Swami, no experiments in science or religion, no outside authority of any description are required to enable a man to determine his present spiritual status. Each may learn for himself whether he be numbered among the dead, or if the flame of spirit still burns in him, however dimly. If it is there at all, then may it be fed and fostered until it becomes the "fire that burns but scorches not, that fire which is the Upadhi of the Flame," the fire which will light the many. He need but ask himself the simple question: To what note in the great scale of Life do I respond most readily? What note when struck awakens in me a vibrant resonance, a quick and profound interest and attention? Our inner ear is constantly at attention, but to what is it attuned? If it is attuned only to our own wants and sorrows, to the calls of the flesh and the sensation-loving personal nature, what place can there be in our hearts where humanity's needs may find audience? What hope that the Master's voice may reach us if our ear be tuned only to the lowest note of the scale?

Those who are not as yet spiritually viable—and these represent the great majority of mankind—quicken only to the note of self-interest. Speak to them of ways and means whereby they may better their own and their families' immediate personal and physical conditions, and their interest is unflagging, their attention one-pointed. Speak to them of altruism, of loving, albeit painful, self-sacrifice for the sake of the many, of ways and means of bettering the spiritual, mental, and moral condition of mankind, and no answering fire illumines the eye, no eager leaping soul-flame makes glad response. They are dead and blind, deaf and dumb to the noblest, grandest, most inspiring call which can come to the soul of any man, the opportunity to enter the glorious battle for human emancipation. And this is not because of any inherent sinfulness, but because they have not yet learned that the welfare, as well as the sin and pain, of all souls are inextricably interwoven.

Those great of soul awaken early in life, in the dawn and freshness of early youth. The first note and call of human suffering finds them ready. Buddha when but a small child, at the first sharp thrill of pain, as he pressed the arrow point to his tender flesh, felt compassion awaken in him. Lincoln as a youth of eighteen summers, standing in the slave-market of New Orleans, saw and felt the pain of a dusky people, and resolved to liberate them from their chains.

One may call himself a Theosophist, yet in honestly questioning himself, may find with shame that he habitually responds most quickly and enthusiastically to the note of self-interest. If so, need this cast him down; need he give up in despair and number himself among the dead? No, a thousand times no! Were he not spiritually viable in some degree, never could he have put this question to himself; never would he have arrived at such a conclusion. He has in fact taken the first step on the path of clear-seeing, and may begin consciously to tune and "tone" himself up. He is now ready to ponder, to try to understand and practise the immortal instruction, given to all, but heeded only by few: "Would you be partakers of Divine Wisdom or true Theosophists? Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole of humanity, mankind as part of yourselves, and act accordingly."

Many indeed express the desire to engage in the battle. They aspire to do the Masters' work in the world, yet say they know not how to do it rightly, nor even what work needs to be done by them. Such knowledge and opportunity to do real service can never be given from without, but must arise from an inner attitude. No one can try earnestly to feel himself as the vehicle of the whole of humanity without experiencing an immediate quickening of spiritual perception. If he persists, a great inner change takes place. That which was dead here, is resurrected.

Only when one begins to feel all mankind as himself, do their needs become his needs, their pain, his pain, their struggles, his struggles. Then is there no doubt as to the course to pursue. Formerly he has fought blindly and doggedly to satisfy his personal desires and the wants of a few beloved ones, spending lavishly his precious soul-energies in the endeavor. When his inner ear begins to transmit the soul-needs of all men, he will find that the needs of all are but one need, and this need in no wise separate from his own or the needs of his nearest and dearest. It is the need for true education, for soul knowledge, in dearth of which souls die. When this is perceived, then will he enter joyfully into the fight. No longer is he doubting, no longer vacillating, no longer concerned about personalities as such. Soon, perhaps, he may realize that he is fighting shoulder to shoulder with the Great Ones of all times. Then, indeed, has the resurrection been accomplished, the dead has come to life. He knows himself and all Life as the Eternal, the unchanging Eternal.

"THE OTHER SIDE OF THE MEDAL"

PRESENT-DAY conditions of individual or corporate life proceed from causes which were the events of the past. Therefore a highly interesting, and by no means less instructive, field opens before historians: the study and interpretations of events in the life of a people as projections from previous happenings. Such an exposition would reveal the activity of cycles. *The Other Side of the Medal,* by Edward Thompson, deals with a chapter in recent Indian history called the Mutiny of 1857. Unlike the histories written or compiled by other Englishmen, Mr. Thompson presents the Indian side of the story. His preface says that the volume "has been long suppressed" in deference to the view that "its publication would stir up bitter feelings.

> The book sets out matters that no Indian could, or perhaps should, set out, and I believe that it will change the attitude of every Englishman who reads it to the end. If that belief is justified, then I have no choice but to trust to the magnanimity of my own people, and to the magnanimity of that other people, in friendship with whom I have found so much happiness.

It is a well known fact that the bogey of mutiny which frightens Britishers at home and in India is mainly due to entirely false notions about the actual happenings of 1857. Also, it is an open secret that young Indians resent being taught that which is inaccurate, biased, one-sided, and unfair in connection with the mutiny; they are not so unfamiliar with Savarkar's proscribed volume as is taken for granted.

> As things stand, we have given Indians a reputation for bloodthirstiness and untrustworthiness which they are very far from deserving. . . . Why should Indian boys be compelled to read about the fiendish work at the well, when there is not a word said about Neill's fiendish work on the way to the well? . . . We must no longer stress the Black Hole of Calcutta, and ignore the seventy suffocated Moplah prisoners of our railway vans. . . . There is long over-due a new orientation in the histories of India. . . . There never was a time when my own people was more willing to redress old wrongs. . . . It is only necessary for my race to understand what has been done in its name, for it to make short work of the fiction and the "history" that it has been giving its own boys and forcing upon Indian boys in the Schools we have established.

Understanding of the present Indian chaos depends on a due appreciation of India's long and eventful story; not only of its invasions and conquests, its many imperial rises and falls, its past affluence and its present poverty, but something more than all these. What energy keeps India alive? What vitalizes the Indian people through the decades and the centuries and keeps them going while other lands and legions have become relics of the past? The genius of the people is a philosophical mysticism, a scientific metaphysics,

which however grossly misapplied because misunderstood, are rooted in spiritual verity. This force is the great fashioner of events of Indian history; the study of its course will lead to its source and that alone will give to the British nation the right perception, followed by right direction and right action. Mr. Thompson says that "Indian studies are dying in England today, and interest in India seems almost dead"; if this be so, then the day of the British in India is at an end. As far as India is concerned it will continue to live by the power which has kept her vitalized through the centuries. The British in India have failed in many directions; but nowhere is the failure so egregious as its failure to study, to understand, and to apply the teachings of ancient India in the solution of Indian problems.

But we do not believe that the time is gone by. In their attempt to do political justice to India, nothing else will give the British the insight into problems confronting them as the study of the philosophy of the *Upanishads,* of the history underlying the *Puranas,* of the ethics of the *Gita* and the *Ramayana.* There is much of inestimable value in the ancient Indian lore for the Britisher's own soul and mind, for the improvement of his own moral and ethical standard, as for those of any Westerner—but that is not the theme we wish to pursue here. What we desire to point out is that modern India's political ailments will not yield to the treatment of vicarious Christianity and materialistic rationalism. Freud and MacDougall cannot replace Patanjali; when Spencer is long forgotten by the West, Shankara will still hold sway over the Eastern mind. Just as the British Law Courts have achieved greater success in their work by the use of the ancient Code of Manu and other Smritis, so also the political institutes which are being founded will gain strength from a proper use of *Ayeen Akbery, Sukra Niti* and Kautilya's *Arthashashtra.*

India will not yield to Western treatment similar to that Egypt has been receiving. India, unlike Egypt, Persia, or China, is throbbing, not with new, but with ancient life. The new force can be made to incarnate in other Asiatic lands, but not in India. The Western mode may corrupt some part of the land, but India will not finally succumb to it. The Life-Energy of Aryavarata has not run its course, any more than the ancient Gunga has slowed its current. India's invaders and conquerors, like Alexander, have retired, or, in settling down on its soil, like the Moghuls, have flourished in proportion as they assimilated its native Culture, and failed to the extent that they did not. Akbar, the greatest of the Moghuls, perceived this, and therefore established the *Din-e-Ilahi,* the Divine Faith, in which he invited Hindus and Muslims, Buddhists and Jains, Parsis and even Christians to join. He encouraged inter-

marriage between Hindus and Muslims, and himself set the example by marrying a Hindu princess. This attempt at theosophizing the Indian people was frustrated by sectarianism prevailing in more than one quarter, and Aurengzeb who embodied it fully brought the downfall of the Moghul dynasty.

For American readers, Mr. Thompson pens a special preface. "American readers will make a great mistake as well as do grave injustice if they let this book minister to patriotic self-esteem, or use it to stir up anti-British feeling." The book raises a political issue of interest not merely to Britishers and Indians. Its real message is for a wider public, looking towards a solution of the many problems which make up the great problem of East as against West, of White as against the Colored races. Brotherliness which springs from mind-sympathy and soul-understanding alone is capable of resolving racial animosities. Sympathetic minds and soul-culture come to birth through a study of the Life-principles as these manifest themselves in lands and eras other than our own. Such study implies the discriminate perception resulting from purity of ideas and emotions, from humble and reverent self-confidence. The greatest need of today is a just appreciation of ideals of the East by the West, for on that depends the success of the *real* Western culture in Eastern climes. The danger that threatens East and West alike is the absorption of the weaknesses and the superficialities of each by the other, to the detriment of both. This will lead to further confusion and conflict and estrangement. True study of history uncovers the cyclic return of events, and shows the links between effects and their causes. Such a study of world-history will reveal the *binding* element of soul-culture, the genuine Wisdom-Religion of the Ancients. In one of its branches that system of knowledge brings the authentic history of the human race as a whole, developing through inner struggles of individuals—grouped as tribes and communities, nations and races.

It is said that Akbar, the Great, instituted the following custom: once a year all the broken utensils, worn-out clothes and useless things were gathered and burnt. After they were consumed and the embers only remained, the leader caught new fire from heaven by means of lenses. The people relighted their hearths from this New Fire; the priests their shrines and altars. This symbolic ritual has a message for Indians and English in India as for all competing and conflicting peoples everywhere. With the Fire of Wisdom, produced by the destruction of false knowledge, of party prejudices, of racial bias, of national pride, will the Soul-Force unite communities and peoples.

SOURCES OF LIFE

IN A dim, hazy way, modern materialism understands that man differs from the lower animals by the possession of "self-consciousness." What that factor is seems of little interest; mechanistic biology serenely ignores its existence—or the presence of any other kind of consciousness, for that matter. Yet each of the different schools of mechanism has to assume in its physico-chemical forces, powers and qualities which have never yet been proven for any of them.[1]

Self-consciousness is necessarily self-perception. What sees? What is seen? The human being contains innumerable factors capable of mutual interaction, understanding, co-operation, and conflict. In its explanation of these, Theosophy, with its Triune Evolution, really begins where science leaves off. Man is a colony of conscious beings, and the most important of them are demonstrably not material; without them there would be no organic existence.[2]

At a certain point, the physical merges into the indefinite and mysterious realms of electricity and magnetism. Biologists begin to understand that vital action is essentially electrical, although the innocently cocksure pioneers of materialism never imagined the necessity of such forces.[3] "Light is Life. . . . Both are electricity," said H. P. Blavatsky fifty years ago.[4] It was nearly forty years later before science accepted the electro-magnetic nature of light! But of this more anon. Vital action requires these obscure forces, superimposed upon the purely inorganic constitution of the material which forms living bodies. Like anything else, they must have had an evolution, must have a source and preserver. Where shall we look for it?

> 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 their sleep and rest, than when they are in full activity. *(Secret Doctrine,* 1888, I, 537.)

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[1] Prof. Seba Eldridge, *Organization of Life,* Chap. VII.

[2] Prof. Seba Eldridge, Ibid.

[3] E. K. Mueller, reviewed *Scientific American,* Jan., 1924; Dr. Norman E. Ditman, *Science,* Aug. 22, 1924; Dr. Alfred Gradenwitz, *Scientific American,* April, 1922, and many others.

[4] *Isis Unveiled,* I, 258.

In 1925, science first admitted a portion of the truth in this paragraph. It was then discovered that moonlight does have a definite effect upon growth; experiment determined that this was at least largely because moonlight is *polarized sunlight.* (To the uninitiated, it may be explained that polarized light is that which has had some of its transverse vibrations sifted out or eliminated; in other words, consists of selected rays.)[5] Light has other mysterious biological properties. Its effect in curing and preventing rickets is well known.[6] One *savant* justly gives credit to the ancients for the original discovery of the virtues of sunlight.[7] Dr. Rollier in Switzerland has found that those who live in sunshine do not need as much food as those kept in shade; the calcium content in the blood of children follows the monthly height of the sun, and the sun of itself has power to keep the muscles healthy and fully developed.[8]

The percentage of ozone in the air varies with the pulsations of solar radiation;[9] and the stimulating effect of ozone on life is well known. Observations of eighty years past show that sun-spot cycles affect the atmospheric electricity. The influence of the eclipse of January, 1925, on radio transmission, gives the same indication. Therefore the connection is clear when Dr. Alfred Gradenwitz considers that certain centers in the human body absorb magnetic vitality from the air. He thinks the power of these centers vary with eating and breathing, and that their condition has something to do with the feeling of vitality; but he goes further than that and makes definite mention of the Sanscrit word "prana."[10]

Certain other scientists have inferred or perceived that there are more recondite powers in sunlight. Dr. H. S. Williams thinks there are such other effects.[11] Moreover, he notes that spiders can remain active for six months without nourishment, if they have sunlight.

According to the Theosophical doctrine, sleep is largely due to physical resistance being overcome by the ceaseless stream of Pranic vitality. Biologically, sleep is still a mystery, with many contradictions in the theories thereof.[12] Dr. H. M. Johnson calls it "one

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[5] Prof. T. F. Morrison, *Science,* April 10, 1925; *Science,* April 24, 1925; *The Forum,* November, 1925.

[6] *Science,* Jan. 30, 1925; Jan. 22, Feb. 26, 1926; Aug. 8, 1924; April 30, 1926; Sept. 25, 1925.

[7] *Scientific Monthly,* May, 1923.

[8] *Saturday Evening Post,* July 25, 1925.

[9] *Science,* Nov. 14, 1924.

[10] *Scientific American,* April, 1922.

[11] *Hearst's Magazine,* July, 1922.

[12] *Los Angeles Examiner,* August 19, 1925; *Washington Post,* Nov. 2, 1925.

of Nature's deepest mysteries." Georges Lakhovsky believes that radiation is the source of life and the means by which it is maintained,[13] while a European doctor plunges into realms of speculation which would be severely frowned upon by conservative Theosophists, with the idea that sleeping with head to the North increases one's length of life. If he is right, the effect must be due to the flow of terrestrial magnetic currents; which in turn are affected by the sun. There seem to be other unseen effects. We are in the midst of a sun-spot maximum, and likewise a large amount of extraordinary weather. By way of negation, Dr. James H. Kimball[14] says that the variation in radiation is not sufficient to bring on the present changes of temperature. Possibly not with regard to *known* forms of radiation, but it so happens that the Aurora Borealis has been visible farther South than at any time in the past twenty-five years.[15] The Aurora Borealis has a vital connection with solar forces, according to the teachings of Theosophy.

Dr. C. J. Abbott, of the Smithsonian Institution, thought that the Peruvian flood and Middle-West cyclone of 1925 might have been due to sun-spots and unknown solar forces.[16] He says that increase of sun-spots should increase radiation but does not. Dr. Edison Pettit, of Mount Wilson Observatory, disagrees, saying that ultra-violet radiation is increasing with the rise in the number of sun-spots.[17] Since most of the above named physiological effects have to do with ultra-violet rays, to say nothing of those undetermined, it is interesting to note that some observers are beginning to connect physiological periods with the solar changes. Fur returns of the Hudson Bay Company show that animal reproduction varies with the eleven-year period. Doctors Sardou and Faure have demonstrated that sun-spot maxima increase chronic diseases to an acute stage. In this case it would seem that the germs enjoy greater replenishment than do the resistant powers of the individual.

Abbé Moreux points out a correlation between physical diseases, the auroras, and solar activity.[18] He also thinks that sun-spot changes are related to magnetic storms on the earth, with wars, earthquakes, and a whole variety of human vicissitudes. Moreover, he has the data to show for his theory.[19] March, 1925, he predicted a dangerous period for human fortunes between 1925 and

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[13] *San Francisco Chronicle,* March 14, 1926.
[14] *Evening Star,* Washington, D. C., Feb. 2, 1926.
[15] *Washington Post,* Jan. 27, 1926.
[16] *Sacramento Bee,* March 20, 1925.
[17] *Science,* Jan. 15, 1926.
[18] *San Francisco Examiner,* March 14, 1926.
[19] *Literary Digest,* Sept. 20, 1924; *Washington Post,* Mar. 3, 1925.

1929. Up to date of writing, he has certainly been justified by events.

A living organism is unique in containing some unknown correlative and maintaining force which directs the physical process. An artificial cell has been made which reproduces the action of a living one, nevertheless fails to be alive.[20] Although every physico-chemical process in the body is changeable, the being as a whole maintains an unchangeable identity. This leads Prof. Wm. E. Ritter to claim that every living organism has the value of an elementary chemical substance.[21] What is this permanent basis of life? It is an organism of its own kind which will be better understood when science accepts the astral body; but that body has its own sources of nourishment, which are only partly physical; and these are to be looked for in the powers of solar radiation. There is a whole realm of senses and feelings where the visible merges into the astral; and others where the astral merges into the emotional and mental. Sir Henry Gauvain believes that exposure to sunlight stimulates mental ability, and he gives proofs for it.[22]

Science has thus accepted many an erstwhile "superstition" of Theosophy. How much further can it go? Can it reach an understanding of the spiritual basis in nature and the presence of its Ray in the human breast?

> For the occultists it (light) is both Spirit and Matter. Behind the "mode of motion," now regarded as "the property of matter" and nothing more, they perceive the radiant noumenon. It is the "Spirit of Light," the first born of the Eternal pure Element, whose energy (or emanation) is stored in the Sun, the great Life-Giver of the physical world, as the hidden Concealed Spiritual Sun is the Light- and Life-Giver of the Spiritual and Psychic Realms. (*Secret Doctrine,* 1888, I, 481.)

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[20] *Scientific American,* Feb., 1926.
[21] *Literary Digest,* March 6, 1926.
[22] *Popular Mechanics,* September, 1925.

PETER'S MASK

SUBMERGED at its beginnings beneath the philosophies, religions, and sciences of the Western world, Theosophy, during the past half-century, has permeated those systems from top to bottom by its own spiritual gravity—and like any other substance in solution, can be detected only by the change in the character of the solution, its identity as an element being concealed. A study of the variations in the above named systems existing between the years 1875 and 1900, as compared with those belonging to the years between 1900 and 1925, proves this. The concentration of the solution varies between wide degrees; varies between ministers in the modernist churches; varies between scientists of various branches, and in the same branch; varies in philosophies from Freud to Bergson—yet, weak, diluted, and disguised as it is in nearly every case, what there is of spiritual reality or power in any of these spots, is simply Theosophy under whatever name or form. Unfortunately, widespread as it has become by pervasion of these tortuous and hidden channels, in that diluted form it is an attitude of mind, rather than a motive of action—an incentive to high-sounding words rather than to noble deeds, a stepping-stone to personal fame for philosophers rather than a corner-stone for any substantial structure devoted to housing the spirit of brotherhood.

The philosophical preachers and scientists of the world are not to blame for this condition, nor are they to be considered conscious receivers of stolen goods. They are the victims and creatures of the race mind, rather than its guides. But there are others whose part is different and not so creditable. They are those who, acquainted with Theosophy unadulterated, will insist upon flavoring the pure spring water with adulterants of sweeter taste. Then there are those who teach the philosophy in a fairly pure form, but disguised and unnamed. The motive of the former is at best a desire to carry the "glad tidings" to greater numbers of people, forgetting the nature of Karmic action and the ancient injunction concerning pearls; at worst, it is a desire for a personal following and popularity, which can only be achieved by the dispensation of drink more inflaming to the multitude than the pure and spiritual, therefore,—to the personality—*cold* doctrines of Theosophy. The second class have personal interests which might suffer, or have not the stamina to meet the disapproval and contempt of others, met in promulgating a word like "Theosophy," which has been for so long overlaid by the debris of misrepresentation.

There is nothing to say to the former class; self-deceit is impregnable from without. We would ask of the second simply, "What is the end to be gained?"

Without Message, Messengers, and Masters, the entire philosophy is an arch without a keystone—a vague speculation or mental exercise, but nothing which could in any possible manner lead to any human being's self-reformation. And if the hope is to lead the skeptical and antagonistic into the doctrines step by step, acclimating them, as it were, to the dread word, "Theosophy," then we may ask, "What is the meaning of the term 'false pretence,' as applied to philosophical dealings?" Shall we adopt the method of the "Society of Jesus" and seek to deceive men for their "soul's salvation?" Pure water must flow through clean channels unless it is to fail of its mission. Those who purvey disguised or perverted Theosophy might well look to the inner motives governing such policy, with a view to discovering possible contamination in the outward-flowing stream of once pure water.

HOW IS THE EGO DELUDED?*

Question—Is the sinful nature of man located in the reincarnating Ego or in the perishable personality? If in the former, what becomes of the teaching that nothing but what is good enters Devachan? If in the latter, how is it just to punish one perishable personality for the faults which another perished personality committed centuries ago?

Answer—The Ego is deluded by ignorance, and hence incarnates and reincarnates in various states; that is, it obtains a vehicle for every state into which ignorance puts it. So it obtains an earthly vehicle (body and personality) which is delusive and binding on the Ego so long as ignorance of the truth continues. It leaves the earthly vehicle and goes to another state—Devachan—where it has a vehicle appropriate to that sphere, and is there deluded and retained by the ignorance which is related wholly to pure, noble, and pleasant thoughts. From that it comes again to the earthly sphere, and so on until the hour when ignorance is destroyed. The so-called "sinful nature" is in the earthly vehicle, but as that is a part of the whole which includes the Ego, the latter is responsible for permitting the lower to rule it, and therefore suffers. For the body and astral body do not suffer nor know nor feel; they are merely blind instruments for the Ego who knows and feels through them, and are also the weights and clogs which keep the Ego down so long as ignorance prevails. Hence the continual revolving from one sphere to another, and in this is the reply to the question.—*W.Q.J.*

**The Theosophical Forum*, January, 1893.

A DIALOGUE ON PURITY

THE *Reformer:* Good Sir, 'tis said that thou art wise. But one young man who doth set store by all thy sayings hath come to me with repetitions that do offend my firm convictions. I come to question if thou art safe guide to youth.

The Sage: Honesty doth well become all men—or wise, or foolish, saint or sinner. Assuredly, thy questioning is welcomed, and humble is my hope to give thee fitting answer.

The Reformer: 'Tis said by him thou teachest—morals are not of soul but earth; of place, of race, and person.

The Sage: Wouldst thou call lewd the naked savage, for that one in man-ordered lands would be confined so walking on the thoroughfare?

The Reformer: The savage knows not more than beasts, and morals he has none.

The Sage: Thinkst thou to be more moral than the savage that man who walks in perfect garb, lies on his lips and lust in his heart?

The Reformer: It be such I would reform.

The Sage: Did statute-book e'er seal the lips of man, or prohibitions e'er sweep clean his heart?

The Reformer: But the punishment of evil deeds will restraint effect on others not so bold to do them, looking in face the consequence.

The Sage: 'Tis in the heart that deeds are done. One channel closed, the heart will find new ways to fulfil its black desire. Nor yet are all the crime-laden behind barred doors; the weaknesses of "good men"—though unperceived, unknown to others, serve to make possible the heinous acts of known more "wicked men."

The Reformer: These sayings have no warrant to mine ears. How can the temperate man, who uses not profanity, narcotics, nor strong drink be other than a bulwark to the whole community?

The Sage: Hast thou never seen such temperate men, yet drunk with temperance? Hast thou not seen those men with every virtue of the undone sins, yet living lives a mesh of undone deeds of service?

The Reformer: Oft have I mused the flowers growing lush from all past plants' decay. Then what *is* Evil? What is Good? And what is Purity?

The Sage: 'Tis neither this nor that. One act of blessing done today in past time had been a curse. The same act done in hate by one might be the act of highest love done by a nobler man. And even blackest evils may be turned to powers for good by Him whose Purity is established, and Knowledge sure.

The Reformer: Mayhap thou knowest a friend I had, become so fanatical with temperance, his reason was obscured? But surely, it were better *not* to do a virtuous deed than to commit a sinful action?

The Sage: That day is but postponed when the neglected deed of mercy will become a deadly sin. When will to act for service slackens, it becomes desire that feeds in every heart all baser passions.

The Reformer: Good Sir, thus dost thou cast a light on questionable deeds of many good men I have known. How *could* they be at fault, I pondered, when living lives of rectitude and kindness in their households? Yet, greed was in them, and so, injustice done to others.

The Sage: Thou didst judge by reputation and not by character, which is the Soul. The pure Soul dispenses love and justice equally, home and abroad. Uncensored, verily, grows in him respected of his fellows for place and power the tree of false righteousness, till its poisoned branches interlace in net work impossible of escape, save unto a further downward course. But pain and suffering destroy the glamor of base deeds for ignorant, sinning men, and the force turned once to evil reverses its direction by shock of woe. So may once a Christ have turned unto the Light!

The Reformer: But may not the ordinary man—like me—know even now the measure of that line between the evil and the pure, the impure and the good?

The Sage: Always! This path of razor's edge is known of oldtime and told in many a sacred scripture. So moving, comes the time when sins and errors no more foil, will he but think and act according to that Pure and Bright One shrined within his heart, as throned in heart of highest being; will he but act for all men, for the World, but not for self. Knowledge of what 'twere good to do might sometimes fail him, but Right Motive, never. Mistakes may daunt his courage in moment's weakness; but that done unto the Highest is there received. His will to do and undo ever strengthens, until he holds both life and death in his firm hand.

The Reformer: Great Sage, I see I can—I must—reform myself. For myself, and for none others now must I ordain a higher life, a deeper purity. Thy blessing I would crave, and my gratitude I offer.

THEOSOPHY SCHOOL

A man is said to be confirmed in spiritual knowledge when he forsaketh every desire which entereth into his heart, and of himself is happy and content in the Self through the Self. His mind is undisturbed in adversity; he is happy and contented in prosperity, and he is a stranger to anxiety, fear, and anger. Such a man is called a Muni. When in every condition he receives each event, whether favorable or unfavorable, with an equal mind which neither likes nor dislikes, his wisdom is established, and, having met good or evil, neither rejoiceth at the one nor is cast down by the other.

The man whose heart and mind are not at rest is without wisdom or the power of contemplation; who doth not practice reflection, hath no calm; and how can a man without calm obtain happiness? *Bhagavad-Gita,* Chap. III, pages 18 and 20.

IN THIS passage is the idea that one who wants to obtain tranquility of mind, peace of heart, and happiness for himself, has to learn reflection. When the mind wanders we go from one object to another, desiring one thing now and then another; having obtained one thing, we go after another, and so on and on. Thus is produced confusion of mind, and confusion begets unhappiness. Now people do not realize that. They think that to be happy is to desire something and then quickly get it. Suppose that you desire something and you get it, what happens? Having got that thing, you want something else.

There are many people who desire money. They get it, unfortunately; but then difficulty arises; what are they going to do with the money? They don't know how to use it. With the help of the money they buy lots of things and again more things. With money you buy a house. Having got the house you have to furnish it; having furnished, you require servants to look after the things, and then you have to look after the servants, and so it goes. More, when you have obtained money, the desire arises for something else: you want to become famous. You do all kinds of things to get fame, and peace of mind evaporates, tranquility of heart vanishes.

What then is the lesson? Is money bad, house bad, furniture bad, fame bad? The *Gita* teaches us a point of view not ordinarily held. What is that point of view? Everything that we have, whatever it is, is to be used for the good of all. Now all of you have heard the word, "trustee." What is a trustee? Before a man dies he makes a will, and he leaves certain wealth, certain property, to be managed by the trustee. He does not give money to the trustee, but he gives the responsibility of managing those things to the trustee.

As souls, all of us are the trustees of our possessions. Our

possessions are threefold; possession of the body, of the mind (all knowledge is mental possession), of the moral nature—or character. You have three possessions. You are the soul. The soul is the trustee. He has to know the art, the science, the philosophy of how these possessions are to be used. That is the business of the soul.

Most of us think we are very poor. A person says, "I am very poor, I have no money, no bank account." Well, in reality, we *have* possessions, which we have collected in previous lives. According to the use we made of our mind then is our mental possession today; as we made use of our moral nature so is our character—our moral possession—of today; as we used the things of the world in previous bodies, so are the things of the world for and surrounding our bodies today. We were trustees then; and our use, good or poor, of our trust has produced effects which we call Karma.

We are trustees today once more. Theosophy says, find out how to best use your trust fund—in that lies happiness. Imagine two men each of whom possesses a million dollars; one man does not know how to make the best use of it, and the other does; of the two, who is really happy? He who can *use* his wealth. Therefore, we have to learn to know how to make use of our possessions and capacities. A person may be very intelligent, but if he does not know how to make use of his intelligence, what is he to other people? Nothing. Make use of your possessions; your mental wealth, or knowledge; your moral wealth, or character, your money, or physical wealth.

The Master is the greatest of trustees, for He knows the real value of all his possessions, knows how best to use, and—note, now —*uses them*. That is the third factor. We all know we possess a body. We all know what the capacities of the body are. Even Mr. Lazy-Bones knows that; but he doesn't work. To know how to work, how to use our possessions, and do so: in that doing we gain greater physical, greater moral, greater intellectual wealth.

So the Soul is the great Trustee. Possessing three kinds of wealth—moral, mental, and bodily—the Soul is evolving by learning to make the right use of them for the benefit of others. Thus comes knowledge, and knowledge produces happiness. So a man who possesses little of all these, but knows how to act—and acts, is happier even than the man who possesses in greater abundance and does not know how to use his possessions.

COMPASSION: WHAT IS IT?

OUR loves are twin with our hatreds; outcome of animal reactions. Men learn to love their chains; propinquity is a powerful adhesive. Love of parents is for the most part an unconscious habit arising from the obtaining of our first necessities. Unless the tie be made something more than that of relationship, by founding upon kinship of spiritual and intellectual interest, it fades in time as surely as that of any animal young; the cast-off parent becomes a clog dragged by the chain of a duty we dare not deny even to self, for its every link is forged of social legality. Mother love? But then does not every tigress place her cub's life before self? Does not every human mother worthy the name adore whatever offspring comes to her, regardless and unknowing of the Egoic identity behind? Filial love is by nature a matter of custom flowing from gratitude; parental—unless there be some conception of the meaning and endless nature of life—a device drawn from Nature's exhaustless bag of tricks, all contrived for fabrication of the necessary vehicles of experience.

Friendship, as found in the world, arises in general from mutual utility; the flow of mutual intercourse, conversational, intellectual, or emotional, stimulates a pleasant glow, the reaction of our internal colonies according to their respective natures; and as to love between the sexes: even when there is something in it beyond the more or less sublimated animal, who is able to draw an accurate line between the two expressions, even within himself?

In our personal selves these forms of love and attachment are the highest we conceive, because they are all we have experienced. "Universal Love" being inscribed over the entrance to the Path, we forthwith fill and ensoul that phrase with some dim formless idea of an emotion which is but a gigantic and idealized projection of past experience. Thus we prepare for ourselves difficulties, although over and over warned that *all* illusions must be left behind. We are unconsciously attracted by the prospect of elaborating and expanding to infinity those pleasant sensations which have hitherto arisen from contact with the chosen of our fellows, in this way mistaking *mortal* love for love immortal.

Learning in some measure what are the real-life asperities of the way we have chosen, we bewail the lack of any sustaining inner growth of the divine gush which the crowd envisions as a mark of the Buddhas of the world. We begin to learn that when erstwhile we said "Path of Duty" we had meant in our hearts "Path of Spiritual Enjoyment." When in the cold gray dawn the bruising stones lose that first rosy softness donated by the setting sun of Sattvic Maya, we see for the first time the path and the traveler as they

really are. The Path is certainly Duty, with all the forbidding somberness of the word. But is it Duty which draws the traveler onward? That is not so certain, but the question is vital. It is easier to find that Path out by trial, than it is to go forward after its nature is known with precision. It is at this point that failures and falls occur among the really sincere; others never come so far.

If we have arrived at this place, do we still march with unwavering feet? Then let us look deeply, very deeply within, for the force which orders our march. Do we enjoy a place of power in our chosen work for humanity, stand on a dais where converge waves of personal esteem, even though emanating from only a few? Have we some hidden vision of the Dharmakaya destiny, some secret hope of final salvation for *self* to be acquired? Have we learned the pleasure of exercising the best of our faculties in original and productive work? Then let us make sure that we have assimilated also the hard fact that nine-tenths of all the work worth doing is sheer drudgery.

All these tests must be passed, every one; and then still others when on returning cycles the conquered forces rise again and again in rebellion on higher planes. If we have not met them all, let us be prepared to encounter the missing ones, and that at our weakest moments. The Path is no dream for sentimental visionaries, no child's play of "sweetness and light" or "spiritual progress" as the world understands it!

Well then, if we now find ourselves on that part of the Path closed in behind by the successful passing of these trials, hidden in front by the Unknown, what is left of us? Not much—as the world would understand it. A personality which may be, to the outward view, little or great, wise or foolish, eloquent or dumb, as Karma decrees; but which, to the knowledge of inner consciousness, is on a par with any other; all mere instruments, to be used according to usefulness, without exultation in one case or repining in another. An intellect which works more keenly and clearly than before, but performs its functions, so to say, automatically, without any emotion to clog its deadly clarity, its keen self-lancing edge dulled by no pleasant illusion of self-esteem.

What else? Nothing—and everything! A formless, relentless Power, moving on an immutable path of Its own, inscrutable, dark and cold in Its seeming; a Power which is most indubitably ourselves but no Self we have ever learned to know. It is a Force into Whose orbit we have moved in following the Path, which from angle to angle we have conceived as leading to some goal within the grasp of human understanding—not to This! It is That which has come upon us as a thief in the night, seizing our whole being before ever we knew a change was toward. With a

prescience of that condition where agony and bliss merge, we become aware that in the track of This there will henceforth be no fragment of personal desire on any plane which can long stand; that the whole of life itself will be rent in twain at the first serious attempt to turn and stand in behalf of the dearly loved treasures of old earth. And—such is the mystery of this state—that imperiled life and personality would not exchange its terrifying ride on the winds of Space for all the comforts and fulfilments the old life could ever offer!

WASTE OR HARVEST

Nature is impersonal; events in themselves are neither useful nor useless. A rainstorm desolates the pleasure-seeker and saves the man wth a planted field.

Last century, of the hundreds stepping upon the spikes which guard the path of discipleship, but two or three succeeded. Of one of these a Master wrote:

> . . . Has had his *fall*. Before he could stand in the presence of the "Masters" he had to undergo the severest trials that a neophyte ever passed through, to atone for the many questionable doings in which he had overzealously taken part, bringing disgrace upon the sacred science and its adepts. The mental and physical suffering was too much for his weak frame, but he will recover in course of time.

Who can say what were this chela's misdeeds, what the nature of his self-inflicted punishment? Perhaps the immeasurable agony of a keenly sensitive and honorable nature discovering that it had played traitor to that which was held most sacred; perhaps the remorse of a proud and unselfish nature willing and ready to pay in full for all personal failings; but finding too late that no such willingness will do away with the results to others. Perhaps the desolation of a warm nature finding itself seemingly friendless and alone —and deservedly so. Perhaps all these combined.

Yet at that moment when his path must have seemed to end in Avitchi, that man was crossing the Threshold unknown, probably, to himself. Why was this, and how did he, guilty of so many failures, come to be chosen?

Judas could become Jesus overnight, given one certain quality: an unshakable determination to see *self* as it is, and not as it would have itself seem. This chela did not shrink from his naked sins, though the view well-nigh meant death. He did not flinch from the blade of a just sentence, and until the last drop of tainted blood had run, did not try to soothe the wound by any of the palliatives with which the lower mind is so quick and adept.

Whoever essays the Path in earnest will suffer; and if he does not suffer he is on some other path. Let no one deceive himself. But the results of pain lie with himself and within himself.

EVOLUTION OF THE SOUL

MYRIADS of people believe that they have a Soul. Other myriads in our day believe they have no Soul. Scarce any have reached so far in the evolution of the Soul as to possess the knowledge that they *are* Soul. Yet if Soul is a fact, it would not be disproved as fact though all men disbelieved in Soul; nor if the existence of Soul were not a fact, would it become a reality though all men believed in Soul.

In modern science the word Soul is distinctly absent; in religion Soul is considered some kind of a possession which may be given to a man or taken from him. Thus, if even a partial glimpse of the Soul and its evolution as taught by Theosophy is to be had, whatever coloring our minds may have received through science and religion must be set aside for the time being. Not that either is false fundamentally, any more than we ourselves are fundamentally false; but we have many false ideas both in regard to nature visible and external, and nature invisible and internal—and it is largely on these that both current science and current religion are based.

What are we? Laying aside all definitions or attempts at them and reverting to the simple fact: we are *Life*. We never were anything but Life. We never will be anything but Life. We are Life in three aspects: (1) Life in a form; (2) Life which is partly informed; and (3) Life seeking to add to our information. Whether we say "Informed Life," which means Mind or Soul; or that we are "in a form," which means Matter; or that "we are still engaged in acquiring information"—let us not forget that all the time we are *Life*. Evolution of the Soul, then, could only mean a certain form and development of Life, which is ourself. That form is external and physical; it is internal or metaphysical; and it is substantial—that is, our Life is that out of which both the external and internal are evolved.

In *The Bhagavad-Gita,* Chapter XV, reference is made to the Tree of Life. This is the sacred tree of all scriptures. Whether regarded physically or as intelligence, our own growth and the growth of everything in nature is like the growth of a tree. It begins from a seed, planted from another tree. This seed draws from the invisible elements contained in the soil where planted, and by some power of transformation in itself converts the invisible into the visible—more, it converts that which was alien to its own nature into something homogeneous with it. *There* is our physical growth from conception to manhood; there also is mental growth from the first impression received by the newborn child to the mind of a Shakespeare or Newton—growth from seed to tender plant, to a

sapling, to foliation and flowering, and to the reproduction of a fresh crop of seeds. If we consider the "nervous system" of our body, imagining the flesh, muscles, tissues, organs and bones completely eliminated, so all that remains is the nervous system of the complete man, and then turn our picture upside down, we shall perceive that here is a perfect tree, a tree denuded of all foliage. Hence, this symbol of a tree to represent the evolution of the Soul.

This evolution begins in the highest state of Life—not the lowest. Likewise does it end, find its fruition, in the highest state. The wide difference between Theosophical teachings and those which pass for religion and science may be seen in this: all Life is an evolution from the Supreme Spirit, and at the close of any period of evolution it returns to the Supreme. The whole purpose of evolution is that man shall realize the Supreme Spirit, in himself; through the only means by which any realization was ever gained by any being: experience, action, contact, transformation.

Science would have us believe that perfection is a product of imperfection, religion, that imperfection is the child of perfection, whereas both are the outcome of Life—the evolution of the Soul. Thus, the body of man represents physical evolutionary perfection so far achieved; yet the widely prevailing view regards man as an evolution from protoplasmic slime—that is, out of inert imperfection arises self-mobile perfection. To accept this possibility, is to accept miracle! So, although the terminology of science differs vastly from that of theology, the terminological inexactitude in both is the same: both believe in miracle.

Let us consider ourselves physically: We are well acquainted from the outside with the kingdom of the chemical elements; we know they have their classes and laws and ways of combining—that it is impossible, granted the conditions for chemical union, to prevent it; and equally impossible to procure it, unless there is something in the elements which impels them to unite. This is the kingdom of forces regarded independently of our intelligence, or any other intelligence so far known to us. Now pass over the natural dyke called the mineral kingdom and enter the vegetable kingdom. Here is super-imposed Life. It is some kind of an informed Life which enters into the so-called chemical elements and produces a class of combinations and activities not possible to the chemical elements themselves. But this does not imply the annihilation of the chemical elements. It means two forms of Life, consciousness or action, in the same space, in identical conditions. Examine the sap of a tree, its bark, fibre, leaves, and we shall find them chemical elements when analyzed—just as much subject to their own laws while in the tree as in the free air, or in the water, or in a mineral.

Now let us super-pose a third kind of Life which informs the vegetable kingdom, and we have what we call the "animal." Its cell reproduction and blood circulation are purely vegetable processes, yet the cells and "sap," or blood, in a human animal body have an immense range of action and power not in the vegetable kingdom, and not in the mineral or chemical kingdom. There we have three kinds of life: (1) Life which is a form, purely mineral or chemical; (2) Life which informs it, builds it up and sustains it, which is self-operative, the vegetable kingdom; and (3) within that a third informing Life, able to see, hear, touch, smell, taste, devour —that is, to bring into being an entirely new method of self-sustentation. All animal beings live on organized Life. All vegetable beings live on unorganized Life. Unorganized or mineral Life lives on the forces of nature. That is why our science tells us that if matter is reduced to the ultimate, it is no longer matter, but an infinity of centers of energy. When energy is asleep, we call it "matter"—inorganic matter. When it is informed by a higher state of Life, we call it "vegetable." When it is informed by a still higher state of Life, we call it "animal." Then we come to that mystery in great nature which is ourself. The three elemental kingdoms of mineral, vegetable and animal have been aroused to independent as well as aggregate and cohesive action, producing at last a single form in which *all* the elemental energies of Life may enter and have play.

Here is the gestation point in the evolution of Soul. Life is the Supreme Spirit. Within itself Life gives rise to forces; these unite and separate, separate and unite, and the mineral kingdom emerges; then the more intelligent of these centers of energy inhabit the mineral kingdom, and the vegetable develops; then a still more highly evolved center of energy inhabits that, and the result is the animal. The period of quickening arrives in the womb of Nature. It now becomes possible for a highly evolved being, a Soul which has already in ages past been through the kingdoms of forces, of mineral, vegetable and animal over and over again—and emerged therefrom so that no longer can it be caught and held in those kingdoms—to enter this three-fold form. Then there is self-conscious Man. Is it any more remarkable to think of a more highly evolved Life entering an animal form, than it is to think of a more highly evolved Life entering a vegetable form, a mineral form, a force—or a "force" entering "matter?"

We use our brain to think with. It is a mental or metaphysical *camera obscura:* we are taking negatives—that is, getting impressions, memories. Constantly are we developing these negatives, retouching them and printing from them: these are our imaginations. While this thinking is going on in the body, it does not in any way interfere with the fact that animal consciousness continues

working in that body at the same time—along with vegetable consciousness and chemical consciousness—within which the kingdom of energies also operates ceaselessly. So it is one form of Life, within another form of Life, within another form of Life, within another form of Life. Reverse the picture, and we, a vastly higher and more intelligently evolved Soul than our as yet unborn brothers which constitute our senses and our body, can use our imagination to put ourselves in the position, say, of the Life which inhabits any one of the cells of our body. Its form is absorbed in our form. We know its form. It does not know ours. Its consciousness is now absorbed in our consciousness. We know just how that cell works; but it does not know how we work. Its powers are absorbed in our power. We know this is so; the cell does not.

Now, the moment we can see how nature builds up her aggregates, and then in her magic absorbs the lesser in the greater without in any way destroying or interfering with the lesser, we have the riddle of existence open to us. Can we not sense the possibility of perfect forms of Life: Life or Souls which no longer are obliged to dwell in bodies of any kind—which inhabit *minds?* And can we not see how it is possible that single Beings, perfectly evolved Souls, exist whose single mind embraces the mind of all humanity?

What we need primarily to do is to recognize the fact of the divinity of all Life; that all Life is fundamentally immortal; that all these forms, physical and metaphysical, are mere scaffoldings that the evolving Soul constructs as it mounts the ladder of self-realization—and act accordingly. Then what we call "ethics," "morality," "virtue," take on an entirely different meaning from those assigned to them by religion, science and our schools. Virtue, morality, ethics, justice, consideration, service, compassion, unselfishness—these become the law of Soul evolution. We cannot injure any part of nature without injuring ourselves, for nature is One; we cannot injure any fellow-being without injuring ourselves, for consciousness is One. We cannot gain spiritual knowledge except by the recognition that man has two natures, mortal and immortal. Our Ego, our pure knowledge of the nature of all Life, is immortal and capable of infinite expansion. The time comes for the man who follows that Path taught by Theosophy when he experiences a change of the state of Consciousness within himself. Between us and such beings as Jesus, Buddha, the Masters of H. P. Blavatsky, and H.P.B. herself, the difference is a difference in state of Consciousness. The whole of human Consciousness can be absorbed in a higher state, in which it becomes a mere function, a mere quality or attribute. It is perfectly well known that such beings can talk in any language, for instance, without ever having learned it, providing the person addressed knows that language. How can that be? They use *his* brain, his knowledge. It is an established fact

that They can enter into the Consciousness of any man, just as we can identify ourselves for the time being with the lower kingdoms in our own bodies, or can partly put ourselves into the place of another human being, through our sympathy and experience.

There comes, then, a change in the state of Consciousness of the man. It is the same Ego, but he has a new mind. In what sense is it new? His mind, like a mirror, will reflect the true nature of whatever he turns it towards. Consider an ordinary mirror: it will reflect anything placed before it—red, green, yellow, orange, round, square, pyramidal, ugly, beautiful, good, bad, solid, liquid —it will mirror anything just as it is. *There* is the illustration in physical nature of the Perfected Soul in metaphysical nature. The moment we begin fully to live for the whole of Life, the whole of Life mirrors itself in us. The moment we begin to think for the whole of Life, Universal Intelligence mirrors itself in us. The moment we begin to regard ourselves, not as a temporary collection of organs but as the root, the substructure and substratum of all forms, then all forms that ever have been exist perceptively in us, because we *are* the origin of all forms: the "atom"—the *Self* of form.

It is possible for man to learn in a way now unknown. What we have already learned in that way is shown in every new-born child. We already have that kind of knowledge of the chemical elements: the growing foetus absorbs of the world about it only those elements which it requires for the purpose in hand of developing a body of flesh; it absorbs what it needs from the vegetable kingdom; and from the animal kingdom it absorbs that collective aggregate called a "human body." What does it absorb from metaphysical nature? It draws a mind by induction: a child is born without ideas, but with the magnetic power to attract them.

If we turn our thoughts to the Eternal; if we turn our love to the whole of Life; if we turn our ideas of happiness to the performance of duty, if we turn our mind into an instrument of reflection of how best to apply the powers, functions, faculties, body and circumstances in which we find ourselves, we then set up a current of induction with all the evolved Beings who constitute, in Their collectivity, the Supreme Spirit. Whereupon must open up to us that vista and that vision which all the Sacred Books describe: realization of the Supreme Spirit.

This is the Evolution of the Soul.

PANSOPHIA

A Study in the Secret Doctrine

> Occult teachings are pre-eminently panspermic . . . supported on the one hand by that science which shows to us progressive development and an internal cause for every external modification, as a law in Nature; and, on the other, by an implicit faith in the wisdom—we may say pansophia even—of the universal traditions gathered and preserved by the Initiates, who have perfected them into an almost faultless system—thus supported, we venture to state the doctrine clearly—*Secret Doctrine,* II, 133.

THE whole of Nature is a memorial tablet. Every form of matter is a form of Life; contains within and on its surface its own life-story. Those who study only appearances, with the aid of the senses, are the men of science. Those who reflect on the processes by which the forms of matter become, with the help of their own reflecting apparatus, or minds, are the speculative philosophers. Those who in reverence and humbleness allow Nature to radiate its Light on their own Being are the practical mystics.

Sense-Knowledge, Mind-Knowledge, Soul-Knowledge are three different kinds of Knowledge, not knowledge about three different things. To the senses the earth is stationary and the sun is continually in motion; to the mind the earth is spinning round a comparatively stable sun; to the soul there is continuous exchange, rhythmic and purposive, between the composite parts of the Universe-Lotus whose centre is the sun.

The Wisdom-Religion is Soul-Knowledge of all forms of Life, all forms of Spirit-Mind-Matter. Soul-Knowledge is *vital* Knowledge: it is not knowledge about the matter-aspect of life only, any more than about its spirit-aspect, or mind-aspect only; it is about all three. It is inherent in Nature, omnipresent. As Spirit it is omniscience itself, as mind it is omnipotent, as matter it is the mirror of both.

Human evolution is the learning of this supreme fact. In each human being the Wisdom-Religion has become manifest to a degree; that is his degree of initiation. The soul which has become the Great Soul—Mahatma—bears the marks of the full Knowledge of the Wisdom-Religion. The knowledge each soul possesses has bourgeoned from within and reposes within. What an astronomer knows is not contained in the stars and the comets, but in his own mind. Our vision is within ourselves and from within arise its limitations.

The universe is the Tree of Wisdom. Its seven Kingdoms are

(1) the seed, (2) the root, (3) the trunk, (4) branches, (5) leaves, (6) flowers, (7) fruits, which contain the seed of futurity. The Seed-Being has within Itself the power and potency of manifesting everything. Correspondentially speaking, the seed is the Atmic Power which puts forth the Buddhic root to become its vehicle, from the two emerge the Manasa-Ego, the trunk, which gives the Tree its individuality. The fourth, the branches, are the skandhic-lives which put forth the green leaves of a personal-lifetime. Only some of the human-trees bear flowers fragrant with sacrifice. Fewer still are fruit-growing. When a human soul in its long march of evolution becomes a devotee of Theosophy he becomes a flower-bearing tree; the fruits of chelaship are still to follow, and lives of holy striving go by while the seed is forming within its core, pulsating with the vital essence, purified of dross, enriched with experience. Between the first seed and the latest there is no difference of essence; only in characterization or substance. An additional Tree of Wisdom becomes possible—a whole new Universe, Alaya-soul, where before was but a laya centre.

The Truth-Satya, through its own energy of Compassion—Paramartha, works incessantly in the whole of the manifested universe. After ages of toil the universe-Tree produces the fruits—Adepts — Rishees, embodiments of Paramartha-Satya. These Beings embody all the processes of Nature, codify her laws for the human Kingdom to comprehend—that human Kingdom in which the Divine Urge of Paramartha-Satya is mysteriously working, bringing to birth the hidden Light. This is the second way in which we should understand what is implied in the expression—the Wisdom-Religion.

The Wisdom-Religion expressed in and by Nature becomes the synthesized Knowledge of every Warrior-Soul of every age and clime—the common source of true philosophy which made the eras of antiquity so glorious and which, in ages hereafter, will make humanity a perfect whole. This Universal Wisdom-Religion is focalized in Signs and Symbols, the material photographs of spiritual processes which build and sustain our earth, and whose true and full meaning is understood only by the Adept-Rishees. The third stage in the possession of that Wisdom-Religion is the translation of a portion of it for the salvation of any particular humanity—as seen in the Vedas, the Yasnas, the Pentateuch. The most recent, and fortunately for us the least polluted, as also the least ambiguous and the fullest transmission, is to be found in H. P. B.'s writings, pre-eminently in her *Secret Doctrine*.

The *Secret Doctrine* is a book of practical occultism. Its study calls for a particular attitude, without which it remains a sealed document. Ere the real task begins, let the student exhaust all

doubts as to the *Secret Doctrine* being a record of the Wisdom-Religion's Teachings. Let him question the book, let him cross-examine its varied contents; let him do this till conviction is born on this point. If the student accepts on mere belief, as many have done before him, he is bound to fail and give up its study. The energy and sincerity with which the book is tested out in the first period will become perception and discrimination in the second. Fearless in searching flaws, when one has failed in finding them, he becomes fearless in perceiving and practicing truth. Again, in approaching the *Secret Doctrine* let us put aside our preconceptions whether religious or scientific. Let the student be clear: the teachings of the *Secret Doctrine* will not substantiate orthodox religious tenets nor many "exact" scientific teachings. The former are too far corrupted, the latter too young, though growing fast.

The power of gaining conviction is locked up in Item I of the *Secret Doctrine,* Vol. I, pp. 272-273. The items following contain the very pith and marrow of occultism. When even some slight comprehension dawns of all that those pages imply, true Faith—Shradda—is born, the faith which opens the Eye of Manas. The words of the *Gita* are applicable to this task of study as to any other:

> Whatever is done without faith, whether it be sacrifice, almsgiving, or austerities, is called Asat and is not of any benefit either in this life or after death.

Before the *Secret Doctrine* can fulfil its mission to the searcher for truth and the striver after perfection, that searcher must arrive for himself at the conviction, or "faith," that the *Secret Doctrine* embodies, as far as any book can do, the Wisdom-Religion—or Truth. How is this to be achieved? Many read its statements—and pass on to other books and other statements. Many continue to read it without ever "making up their minds" whether it is to be relied upon, or the reverse. Many accept it on "faith," as that word popularly means. They "believe" it is true, but they do not know for themselves. Truth has no more power to carry conviction to the curious, the indolent or the contentious than water has power to remain in a leaky vessel—or enter a closed one. The *Secret Doctrine* invites *study,* thought, reflection, comparison, examination, cross-examination, *verification*—philosophically, logically, ethically, evidentially. How else can the Truth be known to us but by testing it out?

The credibility of the *Secret Doctrine* statements of fact and philosophy will be found the more impregnable the more they are laid siege to. The light they will shed on science, religion, and all the unsolved problems of life is the light of Truth, and will give the student the illumination of Self-knowledge.

REGARDING DUTY

THE average man who "comes into Theosophy" in earnest is apt to make that step largely because weary of himself. Theosophy opens a window into another universe. For the first time he realizes that he is self-imprisoned—that selfishness, both inborn and cultivated, has created a shell about him whose cramping, though he had known it not, was fast becoming intolerable. Like a breath of open air it comes to him that there is no real necessity to be grasping, to be selfish, to be harsh, to be evil-tempered, or over-reaching; that, in fact, death itself, if but a release from these tyrants, is much to be welcomed.

With that realization, the aches of envy, hatred, malice and fear, begin to leave his heart, and leave it beating with a free and painless scope. He has learned that unselfishness is the law of life; but that lesson being spiritual, is limited in application to its mental instrument. To him at first, unselfishness has no meaning other than such as the world attaches to it. This meaning is founded upon a belief that physical or mental well-being is the end in view, and that only he serves who leads others to that goal. So there is an impulse to take men at their own valuation, to regard every man as a moral equal, and to feel that the harsh petals of every heart will fall open at the touch of a self-sacrificing spirit of brotherhood. It is a noble feeling; but it is all heart and no head, and there is disillusion in store for those who entertain it.

Life is not so simple as this. Humanity is not only selfish, but desirous of remaining so; not only deluded, but fondly wedded to its delusions. There are millions upon millions of our fellow human beings to whom altruism seems weakness, to whom justice and fairness appear foolish sentimentalities; there are millions upon millions who will accept the gifts of the hopeful philanthrophist, even to his last penny of mental, moral, and physical possessions, and will then tear him limb from limb and snarl at the bones because they hold no more meat.

Undiscerning trust is fated for sure disaster, else had the world been a heaven by now. The world can be helped only by the awakening of moral and spiritual perception—an awakening to be accomplished only by fanning into flame the human sparks blown within the Karmic circle.

ON THE LOOKOUT

JAINA PHILOSOPHY

An article by C. S. Mallinath in *The Jaina Gazette* describes the fundamental concepts of Jaina Philosophy:

According to the Jaina the liberated soul is not in absorption but retains its individuality in perfection. It is not an attendant but a Lord. It is not annihilated but continues to exist. It lives, it knows and it enjoys bliss. It is *Satchidananda.* All the liberated souls are equal and they are second to none. Jainism is the most democratic of all the Religions. It not only preaches the brotherhood of all mankind but proclaims the equality of all the souls in the Universe. The soul in a plant or bird or animal is potentially equal to that of a human being. Again all those souls are equal in point of their intrinsic nature to God—a Perfect Soul. Democracy does not end on Earth. It continues in Heaven also. All the Souls that are in Moksha have equality of status, quality and bliss. No soul there is inferior or superior to the other in any way.

Jainism is pre-eminently a Realism based on its *anekanta* system of Logic. It believes in the eternity of Soul, Universe and Moksha. There are infinite souls, *Jivas,* in the universe, each one of them being potentially God possessing the qualities of infinite knowledge, infinite perception, infinite power and infinite bliss. They are transmigrating as celestial, human, sub-human, or hellish beings according to their karmas. The soul has for its natural attributes consciousness, knowledge and perception. It has no form; it is the doer of actions; it is of the same size of the body in which it dwells; it experiences the results of its own actions; it has the tendency of a natural upward motion.

The Universe is a reality constituted of six *dravyas*—soul, Matter, Space, time, the medium of Motion and the medium of Rest. The Universe was never created and will never be destroyed. Only modifications of the substances are going on every moment. That which is a mountain today may be leveled to a plain to-morrow, that which is clay now may be made into a pot a few hours afterwards, and that which is ice now may be water some time hence and so on. The basic teaching of modern scientific discovery that matter is indestructible has been the teaching of Jainism from time immemorial. The substance continues to exist through change.

The Jain cosmography describes the Universe (the macrocosom) to be of the form of a human being (the microcosom) standing erect with legs apart and hands placed on the waist. The whole universe is enveloped in three atmospheres called *vatavalayas* or wind-sheaths and is divided into three regions, the nether world, the middle world, and the celestial regions, all being situated one above the other from bottom upwards. Above the celestial regions, at the very peak of the universe is the Blessed Region of Moksha called Siddhasila in Jainism.

There is no place in the Jaina Theology for a God who creates and rules the world. The God of the Jainas is the all-knowing, pure and perfect soul which resides in Siddhasila.

THE CAUSE OF CANCER

Certain facts, discovered by Dr. Gye and Mr. Barnard, (*Science*, July 24, 1925) have revived hope in medical circles that the cause of cancer may have been discovered. Dr. Gye believes that it is the result of a new filter-passing germ which acts upon bruised or irritated tissues.

Dr. Wood, in the *New York Times* (July 19, 1925) shows that even from the orthodox medical point of view, there is not so much to be hoped for from this discovery as the press would have it. In the first place, practically all the experimental knowledge of cancer up to date has been built upon two varieties of rat tumors and a chicken tumor. These differ greatly from the human variety; for instance, chicken cancer can be caused by injection of virus, which is not the case with the human sort. In the case of rats, a worm seems to be the cause; again a great difference. All the experimenters miss the vital point, which is that artificially induced diseases are artificial, and of necessity do not have the relationship to the organism which holds good in cases where diseases are acquired normally.

The seeds of disease are Karmic, and lie in a region beyond the reach of physical experiment. Very naturally a disease artificially introduced into a body will often take root in that body; a process which does not throw the slightest light upon the basic cause of one man getting a disease, while another man under the same conditions does not.

EFFECTS VERSUS CAUSES

Dr. Wood further shows that a long series of bacteria has been isolated from cancer; each kind was thought to be the cause, as is the case with influenza. Cancers arise under numberless conditions, so much so that, as Dr. Wood says, "It is unthinkable that any common agent should act in all these types." Cancer in general is a collection of "wild" cells. The cause of this lawlessness is not a physical one, though many physical conditions conduce to its manifestation. If it were possible for medical thought to turn aside, even temporarily, from the rigidly materialistic point of view, there would be a possibility of understanding the meaning of the following words:

> No act is performed without a thought at its root either at the time of performance or as leading to it. These thoughts are lodged in that part of man which we have called *Manas*—the mind, and there remain as subtle but powerful links with magnetic threads that enmesh the solar system, and through which various effects are brought out . . . the slightest impression, no matter how far back in the history of the person, may be waked up to life, thus proving it is not lost but only latent. . . . For in proportion to the intensity and depth of his thought will be the intensity and depth

of the picture. It is exactly similar to the exposure of the sensitive photographic plate, whereby, just as the exposure is long or short, the impression in the plate is weak or deep. So this thinker and actor—the Ego—coming again to rebirth carries with him this picture. . . . (Wm. Q. Judge, *Ocean of Theosophy,* 1893, pp. 91, 92.)

Couple this with the inductive effect of discordant and unpleasant thinking upon the semi-conscious body cells, and it is not hard to understand that physiological anarchy must necessarily take rise in moral anarchy. It is well enough known to observant physicians that emotions such as hatred, anger, and jealousy predispose to cancer. All selfishness is woven of the same cloth, and there is none more disastrous than that of the follower of vivisection, who is willing to profit at the expense of innocent beings. No one can deny that cancer has increased in proportion to the vogue of vivisection. Serums and vaccines introduce alien animal substances into the human system. What more prolific cause of the cloggings and irritations which have been found so productive of cancer? What more likely upon the face of it, to set up an anarchical condition in body cells?

Medical Confusion

If one were to judge by the discussion which took place on the distressing subject of cancer at the convention of the American Medical Association held in Atlantic City the other day, one would be forced to the conclusion that, for the present at least, science is hopeless in the face of this dread disease. Not only were previous theories concerning the origin and nature of the malady upset, but there were even contradictory, acrimonious and undignified expressions as to methods of treatment. There seemed to be a consensus of belief that, despite the views hitherto generally held, cancer is both hereditary and contagious. *(Washington Post,* June 4, 1925.)

But Dr. Wood, in the above mentioned article of later date, shows that it is neither hereditary nor contagious, thus accentuating the confusion of medical opinion. Though cancer is not hereditary, it is found in unborn children, caused by cells in the wrong position. As Dr. Wood says:

It is unthinkable that a germ can make brain and muscle grow where no such structures have existed. Evidently such a tumor is produced by some malformation occurring at a very early stage of embryonic existence, the cells comprising it retaining those growth capacities which belong to the unborn child.

The difficulty is entirely mental and moral. These problems can be solved at the expense of about two-thirds of the prestige of allopathic medicine, which prestige is already rapidly on the wane.

A Vicious Circle

Medical science deals with effects. A cause once set up must run its course to the very end. The best that can be accomplished

by diverting the course of an unexpended effect is to cause it to burst out in a new direction—the worst, to double and treble the disastrous effect by an addition of new causes.

All the advance which has ever been made in the treatment of tuberculosis—and that is really great—has been the result of returning to the plain common-sense of natural living and fresh air and sunlight; not the use of drugs or serums.

On the other hand, a disease conquered is almost infallibly replaced with a new disease, or an unexpected increase in the virulence of the older ones. Should it happen that cancer be eliminated from the human system there will be an immediate outbreak of new and probably worse diseases, such as that—possessing 65 per cent mortality—which killed 900 Japanese in a few weeks in the summer of 1924, a problem upon which the Rockefeller Institute set to work, but with no results so far published. (*San Francisco Examiner,* August 28, 1924.)

THE DISAPPEARANCE OF SMALL-POX

Small-pox is now a minor disease. Pro-vaccinationists claim that the decrease is due to their panacea. The facts of history and common-sense show that at least the major portion has resulted from cleaner standards of living and better sanitation. For that indubitable percentage eliminated by vaccination, we have acquired cancer and infantile paralysis especially, with a very substantial scattering of other diseases.

Dr. David H. Reeder, of La Porte, Indiana, states that some 90 per cent of the persons who have been vaccinated will give a syphilitic reaction. Dr. Reeder then shows the significant connection between syphilis and cancer. If he is right, this is a light upon still another method by which the unnatural practice of vaccination and serumization arrives at the destruction of its victims.

Another physician who has treated four hundred cases of cancer states that he had never treated an unvaccinated person for the disease. Readers will find some very significant facts and arguments in *Physical Culture* for May and June, 1925. There is a tremendous amount of literature presenting the anti-vivisection and anti-vaccination case; some is fanatical, some hysterical, and some irrational; but there is a foundation of solid fact of which medical men refuse to take cognizance.

FACILIS DESCENSUS

"Quem Deus vult perdere prius dementat."

Considering the faulty moral basis of vivisection, and the self-evident perversion involved in transferring substances from the body of an animal to that of a human being, coupled with the present accumulation of evidence bearing out the view above expressed,

there is something appalling in the rage for animal experimentation, and for producing serums, which seems to possess the medical faculty. It is a sad evidence of the fact that the cleverest brain and most complex apparatus is helpless against the self-generated Karma of a wrong moral basis.

The discovery of Gye and Barnard and a consideration of the doubts and perplexities which encompass it, do not in the least move Dr. Wood to any doubts of the vivisection method itself. They but inspire him to call upon the public for greater support thereof.

Not long ago the question was presented to one of our medical bodies as to whether it would not be well to set on foot an investigation into the possible deleterious effects of serums and vaccines on the human body, this to be ascertained by investigation of the after effects during the life history of patients themselves. It was replied that while the need for such an investigation was great, the complications of carrying out investigation along the lines suggested were such that the best method would be *increased animal experimentation.*

It is as impossible to reason with this attitude of mind as it was to present common-sense to the physicians who bled George Washington to death in the day when that treatment was as orthodox as is vaccination today.

Deepening Darkness

The more evil results emerge, the greater is the passion for the mode of experimentation which generates them. As the problems of physiology become more complex, so does the vogue of vivisection increase, until at times it seems that the medical profession is rapidly losing the last vestiges of moral discrimination.

Commenting upon the experiments of Dr. Calmette, carried on with the object of finding a serum for tuberculosis, the reporter coolly writes:

> . . . that the success obtained with cattle led to experiments with infants, which have been pursued since 1922.

He then remarks that any responsible physician who desires to experiment, will be furnished by the Pasteur Institute with samples of the vaccine and instructions in its use. This is quite in line with a series of one thousand children already inoculated with the disease by members of the Medical Association. (*New York Evening Post,* April 17, 1924.)

In the above mentioned experiments by Dr. Calmette, it is stated that the first series of experiments was made with 217 newborn children. The results were not obtained upon 39. Of the remaining 178, nine died "from various causes" and the others remained normal. Three months after vaccination, 53 were tested for tuberculosis. 88.7 per cent were found free from tuberculosis,

which is regarded as a triumph for the treatment, for what reason we are unable to say. It would be interesting to know the nature of the "various causes" which brought about the death of one child in twenty.

THE ALLOPATHIC ATTITUDE

Sir James Barr, former president of the British Medical Association, says:

> There should be no popes in medicine, where no one is infallible. The only men who make no mistakes are those who never make anything else. If you keep your eyes open you will find plenty of self-satisfied infallibles among those who are ruthlessly climbing to the top of the profession. . . .
>
> I have given over medical teaching for some years, and the only education in which I am now interested is my own, which I hope will not be completed in this sphere. I have no wish to follow the example of Dr. Abrams who killed himsef trying to teach others, or rather was persecuted to death by his professional brethren: I might almost have to say stoned to death, if such missiles were permissible in the present day. He was ever anxious to see his views generally accepted in his life time, and he knew that his life was going to be a comparatively short one. On more than one occasion I told him not to bother, as it did not matter to him in the least whether his views were accepted or not; fifty years hence some one would make the same discoveries, and then he would get the credit. . . . (*Pearson's,* April, 1925.)

British medical opinion seems much freer than the American; possibly the fact that there is a healthy anti-vaccination and anti-vivisection sentiment in Great Britain—aided by certain disastrous episodes in the past medical history of the Kingdom—has something to do with this comparative liberty. On the other hand, the American school deserves the following criticism, even more than their forefathers of H. P. Blavatsky's day:

> 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.
>
> Theoretically the most benignant, at the same time no other school of science exhibits so many instances of petty prejudice, materialism, atheism and malicious stubbornness as medicine. The predilections and patronage of the leading physicians are scarcely ever measured by the usefulness of a discovery. (*Isis Unveiled,* 1877, I, 88.)

DR. ABRAMS

Some time ago an investigating committee of the *Scientific American* condemned the Abrams electronic system as one of the most thorough pieces of quackery in the history of medicine. It has been previously stated in these columns that while there may have been some justification, from the point of view of materialistic medicine, for this verdict, the Abrams treatment is really a subject for psychic research rather than for physical investigation. It is said that the members of the investigating committee were members of the American Medical Association, and furthermore, that the Abrams men, qualified to give a proper presentation of the treatment, were purposely overlooked. As time goes on, the entire matter seems more and more doubtful. The *Journal* of the American Medical Association published the following statement:

> The American Medical Association has thoroughly investigated Dr. Abrams' so-called Electronic Reactions, both scientifically and otherwise, and found them to be absolutely worthless and a fraud. (*Pearson's,* April, 1925.)

Simultaneously the A. M. A. issued a pamphlet containing the following statement:

> It has been suggested that the American Medical Association conduct a scientific investigation of Abrams' claims . . . The American Medical Association will take up Abrams' fantastic vagaries for serious investigation when the American Astronomical Society appoints a committee to determine the truth or falsity of the theory of Voliva, head of the Zionites, that the earth is flat." (*Pearson's,* April, 1925.)

In contrast to the findings of the *Scientific American* committee, some very definite results were obtained by a committee of the Royal Society of Medicine, London. This committee concludes as follows:

> . . . As already stated, the present investigators have concerned themselves solely with the establishment, to their satisfaction, of certain basic facts. In view of the urgent need of an answer to the question "Does anything happen?" they are satisfied for the moment with being able to say in effect, *"Something does happen."* Both the explanation and the application of the facts established await further investigation. (*Pearson's,* April, 1925.)

The Abrams diagnosis or treatment may not be recommended other than as a subject of study for those interested in the subtle interlockings of the human mind and body. The important point established, however, appears to be the unreliability and moral obliquity of orthodox medicine of today, and this in the very face of its present unsolved problems and increased responsibilities, some of which are described in *Science* (June 5, 1925).

It is not probable that a body so far gone in sectarianism as is the American Medical Association can ever reform itself. So long as its orthodox methods seem to show results—or rather so long as

the nullity of those results can be successfully concealed—the organization will live; but in the end, like other sects and orthodoxies, it may be reduced to a condition of innocuous desuetude by the secession of its more forward looking members, and the formation of new bodies. This process has in fact already begun.

THE TRUE CAUSE AND CURE OF DISEASE

The potentialities of every physical disability are carried forward from incarnation to incarnation as mental deposits in the Egoic self. They manifest themselves as congenital weaknesses of a chemical nature, as deformities, or as susceptibilities for germ attack. Quite often also, the seeds for actual physical disease are not resident in the ego at birth, but there may exist wrong habits of thought or tendencies toward mental and physical indolence, or to uncleanness, which later result in disease, or susceptibility thereto. In the latter case, the true method of cure or prevention is to return as far as possible to the ways of nature, and above all, to eliminate those mental attitudes which are tinged with selfishness or morbidity. A clean mind and a healthy open-air life, with wholesome food and properly regulated exercise, will do more wonders than all curative medicine and "metaphysical healing" combined.

There is plenty of field for research and for usefulness in working out the best methods of preventive medicine along these lines, without recourse to the torture of animals or to unnatural injections. Of late a veritable flood of discovery has shown that the sun especially, and various other forms of light also, are great curative and preventive agents. It has been found that the content of phosphorous and calcium in the blood of children follows the monthly height of the sun. An exposure to sunlight will almost infallibly cure rickets, a previously unsolved problem. The effect of sunlight and fresh air in the cure of tuberculosis is now universally known.

Dr. Rollier, in Switzerland, has developed an entire medical system based upon sunlight and air. It has even been discovered that sunlight will keep the muscles developed and in a healthy condition without exercise, and that persons who live habitually in the sunlight do not require as much food as those who live in the shadow because of their direct intake of radiant energy. (*Saturday Evening Post,* July 25, 1925.)

ANCIENT AND MODERN MEDICINE

Had the entire course of orthodox medicine never been entered upon and vivisection never become popular, and had vaccination remained unknown, the true solution for the disease problem could have been found in a wisdom which far antedates modern medicine. It is openly admitted that the modern discoveries of the efficiency of sunlight resulted from the study of ancient literatures; and Hip-

pocrates, 2,500 years ago, knew what modern medicine is merely beginning to discover. The road to health lies first through an understanding of the moral basis of all diseases, and secondly, through a return to natural living, and to a physiological unity with nature, with a special regard to the vast vital forces which flow throughout the solar system.

> . . . we see that under the *blue* ray both vegetable and animal life manifest an inordinate development, while under the yellow ray it is proportionately arrested. How is it possible to account for this satisfactorily upon any other hypothesis than that both animal and vegetable life are differently modified electrico-magnetic phenomena, as yet unknown in their fundamental principles? (*Isis Unveiled,* 1877, I, 137.)
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> The next point for the physiologists to verify is his proposition that the nourishment of the body comes not merely through the stomach, "but also imperceptibly through the magnetic force, which resides in all nature and by which every individual member draws its specific nourishment to itself. . . . The sun and stars attract from us to themselves, and we again from them to us." (*I.U.,* I, 169.)
>
> Elie de Beaumont has recently reasserted the old doctrine of Hermes that there is a terrestrial circulation comparable to that of the blood of man. Now, since it is a doctrine old as time, that nature is continually renewing her wasted energies by absorption from the source of energy, why should the child differ from the parent? Why may not man, by discovering the source and nature of this recuperative energy, extract from the earth herself the juice or quintessence with which to replenish his own forces? This *may* have been the great secret of the alchemists. Stop the circulation of the terrestrial fluids and we have stagnation, putrefaction, death; stop the circulation of the fluids in man, and stagnation, absorption, calcification from old age, and death ensue. If the alchemists had simply discovered some chemical compound capable of keeping the channels of our circulation unclogged, would not all the rest easily follow? (*I.U.,* I, 503.)

Natural Relationships

There is also a very close relationship between the principles of the human being and the various plants and minerals. The action of metallic drugs is not well known, and ancient science teaches that metals have certain hidden powers. This may be considered to have a bearing upon a recent discovery of Dr. W. E. Boyd, of Glasgow, to the effect that certain drugs can be identified by their emanations. Dr. Boyd worked with a human subject and not improbably has happened upon the same forces with which Abrams worked. (*Scientific American,* April, 1925.)

It is known that all primitive peoples have great faith in the virtues of herbs and plants. Modern medicine uses them to a certain extent, but has missed much, first by not paying attention to folk traditions, and second, by neglecting that line of research for the delusions of vivisection and serums.

THE STEINACH DELUSION

German scientists have exploded to their own satisfaction the theory that the Steinach operation will renew youth. In this conclusion American scientific men concur. Says Dr. Max D. Schlapp of New York:

"The human body is like any other machine. Its life is limited. When the vital organs, tissues, and all other intricate parts have been gradually worn out, the end is near."

The illusion of renewed youth may come for a time. But it is an illusion, nothing more. Says Professor Romeis:

"The heavy growth of lustrous hair, the elastic step and gleaming eye are pure phantasies. Simple blood transfusions have had temporary rejuvenating effects." (*San Francisco Examiner,* April 30, 1925.)

Dr. Robert M. Oslund (*Science,* November 7, 1924) disposes of this illusion in detail, but human nature changes little through the ages. Unwilling to accept the consequences of the vital cycles which were originally its own creation, losing sight of its own immortality—clinging to the pitiful darkness of physical existence, and forgetting that all this is but the temporary soil from which true wisdom can be raised—humanity constantly seeks to burst the bonds Karmically woven by itself throughout the ages.

. . . the principles of the being as described in other chapters have their own term of cohesion, at the natural end of which they separate from each other under their own laws. This involves the great subject of the cohesive forces of the human subject, requiring a book in itself. I must be content therefore with the assertion that this law of cohesion obtains among the human principles. (*Ocean of Theosophy,* 107.)

ELECTRICITY AND LIFE

It has long been an enticing theory that the nerve reactions are of the same general nature as the transmission of electricity along a wire. Since the action is much slower, however, other hypotheses have had to be added, notably one which held that the nerve was a series of electric batteries, rather than a continuous line of transmission.

Dr. W. R. Whitney, of the General Electric Company, has now proven that an electric circuit can be slowed down to a time longer than the human nerve reaction, by the introduction of a sufficient number of condensers, thus meeting the prevailing scientific scepticism on the matter. Says H. P. Blavatsky:

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.)

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Chief among the causes of Freedom is devotion, the intentness of the soul on its own nature. Or devotion may be called intentness on the reality of the Self.

—CREST-JEWEL OF WISDOM.

THEOSOPHY

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SPIRITUAL EXISTENCE

SPIRITUAL existence is *in esse*, not in action. They who have reached the perfection of intellectual cultivation require no telephone, no telegraph, no wireless apparatus to give them voice. All Nature is their sounding-board, their will the tuning-fork which places them instantly in rapport with the spiritual need of every being. That need is the law of their action. Otherwise they are in the repose which induces in all Nature an undeviating and unerring tendency to regain equilibrium. What is Nirvana to them is Karma to us.

The same power is in all men, for all men are fundamentally spiritual in essence, identical in nature, separate only in action. We, too, are able to give, to receive, and do incessantly give and receive spiritual impulsions, psychic impressions, but we are all unconscious of the eternal source, the great storehouse, the origin and receptacle of all, the Unity of Life and its substantial nature. We attract and repel, evoke and annul being, action, and state through the magnet of desire—the polarization of the Will.

What separates us from anything in Nature? Dislike for it. The dislike may seem to be wisely founded, but never was a hate that was intelligent. What draws us near to anything in Nature? Love for it. The love may seem to be unwisely placed, but never was love unwise. We are separated from the great Union because of our divided will—Desire. Love and hate can never bring repose —Knowledge at rest in Being—for in each is the spurned opposite of Unity. So we suffer in the body from the short-circuiting of the dynamism of thought; we suffer in mind from the alternating current of desire. Yet all suffering, as all love and sacrifice, proceeds from the Spiritual Will—the creative, the cohering, the disintegrating energy of Self.

THE SYNTHESIS OF OCCULT SCIENCE

NOT infrequently students intellectually familiar with the noble doctrines of Theosophy and fairly versed in the history of the Theosophical Movement find themselves confronted with two problems—one of philosophy, one of fact, one positive, one negative. They may be posited thus:

(*a*) What do H.P.B. and Mr. Judge mean when they use such words as Spirit, Matter, Soul, Mind, Monad, Atom, etc., for it is clear their use of familiar words is not the same as our own?

(*b*) Assuming that Masters and Their Messengers and exponents of Their doctrines possessed that prescience everywhere indicated as one of the fruits of true Occultism, why did they *not* take steps to forefend the calamities which befell the Movement, to forewarn the students against the contingencies and pitfalls internal and external—in other words, Why did they not *label* persons and eventualities unmistakably?

Taking the second question first: *They did.* But they did their labeling impersonally, not by branding this one or that, whether upon his entrance into the Society, or during the period of his activity in it. The Three Objects of the Society, the "Pledge" and "Rules" of the "Esoteric Section" specifically, and all their writings in relation thereto generally, are the identification marks of the true student. All others were left to *label themselves*—which they invariably and infallibly did and do. "He that is not with me is against me."

Reverting to the first question, the answer is equally certain. "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."

To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. Regard our whole system of education, hereditary and actual: We read, we memorize, we adopt and reject, we believe and disbelieve, but who *thinks*. Who sees, adopts, applies, that the fundamentals of Theosophical progress are Unity, Study, and Work; that without *Theosophical* solidarity and education we merely become Theosophists in precisely the same sense that other men become Christians, Brahmins, Buddhists, and so on?

H.P.B. brought to the West very literally the philosophical and spiritual "wealth of Ind." We treated her gift largely as an importation we could enjoy in the same way and on the same terms as our domestic necessities and luxuries in "religion" and "science." After her death the lazy and obtuse showed that they had merely fattened, not strengthened. Judge took up the task of education and application in the endeavor to make *native* to the students this exotic treasure. *The Path* for 1891-2-3 shows how he worked to *pollenize* the student body called the Theosophical Society. In November, 1891, February, March and May, 1892, he published "The Synthesis of Occult Science," a primer of the "Secret Doctrine" as profound as the veritable "Stanzas of Dzyan" on which the whole of "The Secret Doctrine" is but a commentary and of which the whole of H.P.B.'s writings are but a partial explanation. What "The Secret Doctrine" is to the "Stanzas," that the "Synthesis" is to "The Secret Doctrine." Here, in a scant dozen pages, is the key to "The Secret Doctrine"—whether as a Book of Instruction, or

as that House of Life which each Being in all Nature has slowly evolved for itself throughout interminable ages. In all the literature of Theosophy there is nothing more simple of comprehension, nothing more far-reaching in its implications and application to the whole course of evolution from atom to Adept—nothing more illuminating to those who aspire to become in their turn Mind-born Sons of the Wisdom Religion. We reprint herewith "The Synthesis of Occult Science."

THE impassable gulf between mind and matter discovered by modern science is a logical result of the present methods of so-called scientific investigation. These methods are analytical and hypothetical, and the results arrived at are necessarily tentative and incomplete. Even the so-called "Synthetic Philosophy" of Spencer is, at best, an effort to grasp the entire method and modulus of nature within one of its processes only. The aim is at synthesis, but it can hardly deserve the name of philosophy, for it is purely speculative and hypothetical. It is as though the physiologist undertook to study the function or respiration in man through the single process of expiration, ignoring the fact that every expiratory act must be supplemented by inspiration or respiration cease altogether.

Taking, therefore, the facts of experience derived from the phenomena of nature and viewing both cosmic and organic processes purely from their objective side, the "missing links," "impassable gulfs," and "unthinkable gaps," occur constantly. Not so in Occult Science. So far as the science of occultism is concerned, it is both experimental and analytical, but it acknowledges no "missing links," "impassable gulfs," or "unthinkable gaps," because it finds none. Back of occult science there lies a complete and all-embracing Philosophy. This philosophy is not simply synthetical in its methods, for the simplest as the wildest hypothesis can claim that much; but it is *synthesis itself*. It regards Nature as one complete whole, and so the student of occultism may stand at either point of observation. He may from the standpoint of Nature's wholeness and completeness follow the process of segregation and differentiation to the minutest atom conditioned in space and time; or, from the phenomenal display of the atom, he may reach forward and upward till the atom becomes an integral part of cosmos, involved in the universal harmony of creation. The modern scientist may do this incidentally or empirically, but the occultist does it systematically and habitually, and hence philosophically. The modern scientist is confessedly and boastfully *agnostic*. The occultist is reverently and progressively gnostic.

Modern science recognizes matter as "living" and "dead," "organic" and "inorganic," and "Life" as merely a phenomenon of matter. Occult science recognizes, "foremost of all, the postulate that there is no such thing in Nature as *inorganic* substances or

bodies. Stones, minerals, rocks, and even chemical *'atoms'* are simply organic units in profound lethargy. Their coma has an end, and their inertia becomes activity." (S. D., Vol. 1, p. 626.) Occultism recognizes ONE UNIVERSAL, ALL-PERVADING LIFE. Modern science recognizes life as a special phenomenon of matter, a mere transient manifestation due to temporary conditions. Even logic and analogy ought to have taught us better, for the simple reason that so-called "inorganic" or "dead" matter constantly becomes organic and living, while matter from the organic plane is continually being reduced to the inorganic. How rational and justifiable, then, to suppose that the capacity or "potency" of life is latent in all matter!

The "elements," "atoms," and "molecules" of modern science, partly physical and partly metaphysical, although altogether hypothetical, are, nevertheless, seldom philosophical, for the simple reason that they are regarded solely as phenomenal. The Law of Avogadro involved a generalization as to physical structure and number, and the later experiments of Prof. Neumann deduced the same law mathematically from the first principles of the mechanical theory of gases, but it remained for Prof. Crookes to perceive the philosophical necessity of a primordial substratum, *protyle,* and so, as pointed out in the S. D., to lay the foundations of *"Metachemistry"*; in other words, a complete philosophy of physics and chemistry that shall take the place of mere hypothesis and empiricism. If one or two generalizations deduced as logical or mathematical necessities from the phenomena of physics and chemistry have been able to work such revolutions in the old chemistry, what may we not expect from a complete synthesis that shall grasp universals by a law that compasses the whole domain of matter? And yet this complete synthesis has been in the possession of the true occultist for ages. Glimpses of this philosophy have been sufficient to give to minds like Kepler, Descartes, Leibnitz, Kant, Schopenhauer, and, lastly, to Prof. Crookes, ideas that claimed and held the interested attention of the scientific world. While, at certain points, such writers supplement and corroborate each other, neither anywhere nor altogether do they reveal the complete synthesis, for none of them possessed it, and yet it has all along existed.

"Let the reader remember these 'Monads' of Leibnitz, every one of which is a living mirror of the universe, every monad reflecting every other, and compare this view and definition with certain Sanskrit stanzas *(Slokas)* translated by Sir William Jones, in which it is said that the creative source of the Divine Mind * * * 'Hidden in a veil of thick darkness, formed *mirrors of the atoms* of the world, and *cast reflection from its own face on every atom.*' "—S. D., Vol. 1, p. 623.

It may be humiliating to "Modern Exact Science" and repugnant to the whole of Christendom to have to admit that the Pagans whom they have despised, and the "Heathen Scriptures" they long ridiculed or ignored, nevertheless possess a fund of wisdom never dreamed of under Western skies. They have the lesson, however, to learn, that Science by no means originated in, nor is it confined to, the West, nor are superstition and ignorance confined to the East.

It can easily be shown that every real discovery and every important advancement in modern science have already been anticipated centuries ago by ancient science and philosophy. It is true that these ancient doctrines have been embodied in unknown languages and symbols, and recorded in books inaccessible to western minds till a very recent date. Far beyond all this inaccessibility, however, as a cause preventing those old truths from reaching modern times, has been the prejudice, the scorn and contempt of ancient learning manifested by the leaders of modern thought.

Nor is the lesson yet learned that bigotry and scorn are never the mark of wisdom or the harbingers of learning; for still, with comparatively few exceptions, any claim or discussion of these ancient doctrines is met with contempt and scorn. The record has, however, been at least outlined and presented to the world. As the authors of the *Secret Doctrine* have remarked, these doctrines may not be largely accepted by the present generation, but during the twentieth century they will become known and appreciated.

The scope and bearing of philosophy itself are hardly yet appreciated by modern thought, because of its materialistic tendency. A complete science of metaphysics and a complete philosophy of science are not yet even conceived of as possible; hence the ancient wisdom by its very vastness has escaped recognition in modern times. That the authors of ancient wisdom have spoken from at least two whole planes of conscious experience beyond that of our every-day "sense-perception" is to us inconceivable, and yet such is the fact; and why should the modern advocate of evolution be shocked and staggered by such a disclosure? It but justifies his hypothesis and extends its theatre. Is it because the present custodians of this ancient learning do not scramble for recognition on the stock exchange, and enter into competition in the marts of the world? If the practical outcome of such competition needed illustration, Mr. Keely might serve as an example. The discoveries of the age are already whole centuries in advance of its ethical culture, and the knowledge that should place still further power in the hands of a few individuals whose ethical code is below, rather than above, that of the ignorant, toiling, suffering masses, could only minister to anarchy and increase oppression. On these higher planes of consciousness the law of progress is absolute; knowledge

and power go hand in hand with beneficence to man, not alone to the individual possessors of wisdom, but to the whole human race. The custodians of the higher knowledge are equally by both motive and development almoners of the divine. These are the very conditions of the higher consciousness referred to. The synthesis of occult science becomes, therefore, the higher synthesis of the faculties of man. What matter, therefore, if the ignorant shall scout its very existence, or treat it with ridicule and contempt? Those who know of its existence and who have learned something of its scope and nature can, in their turn afford to smile, but with pity and sorrow at the willing bondage to ignorance and misery that scorns enlightenment and closes its eyes to the plainest truths of experience.

Leaving, for the present, the field of physics and cosmo-genesis, it may be profitable to consider some of the applications of these doctrines to the functions and life of man.

> "The intellect derived from philosophy is similar to a charioteer; for it is present with our desires, and always conducts them to the beautiful."—DEMOPHILUS.

"In reality, as Occult philosophy teaches us, everything which changes is organic; it has the life principle in it, and it has all the potentiality of the higher lives. If, as we say, all in nature is an aspect of the one element, and life is universal, how can there be such a thing as an inorganic atom!"* Man is a perfected animal, but before he could have reached perfection even on the animal plane, there must have dawned upon him the light of a higher plane. Only the perfected animal can cross the threshold of the next higher, or the human plane, and as he does so there shines upon him the ray from the supra-human plane. Therefore, as the dawn of humanity illumines the animal plane, and as a guiding star lures the Monad to higher consciousness, so the dawn of divinity illumines the human plane, luring the monad to the supra-human plane of consciousness. This is neither more nor less than the philosophical and metaphysical aspect of the law of evolution. Man has not one principle more than the tiniest insect; he is, however, "the vehicle of a fully developed *Monad,* self-conscious and deliberately following its own line of progress, whereas in the insect, and even the higher animal, the higher triad of principles is absolutely dormant." The original *Monad* has, therefore, locked within it the potentiality of divinity. It is plainly, therefore, a misnomer to call that process of thought a "Synthetic Philosophy" that deals only with phenomena and ends with matter on the physical plane. These two

*Quotations are from the *Secret Doctrine* and other writings of H.P.B.

generalizations of Occult philosophy, endowing every atom with the potentiality of life, and regarding every insect or animal as already possessing the potentialities of the higher planes though these powers are yet dormant, add to the ordinary Spencerian theory of evolution precisely that element that it lacks, *viz.* the metaphysical and philosophical; and, thus endowed, the theory becomes synthetical.

The *Monad,* then, is essentially and potentially the same in the lowest vegetable organism, up through all forms and gradations of animal life to man, *and beyond.* There is a gradual unfolding of its potentialities from "Monera" to man, and there are two whole planes of consciousness, the sixth and the seventh "senses," not yet unfolded to the average humanity. Every monad that is enclosed in a form, and hence limited by matter, becomes conscious on its own plane and in its own degree. Consciousness, therefore, no less than sensitiveness, belongs to plants as well as to animals. Self-consciousness belongs to man, because while embodied in a *form,* the higher triad of principles, Atma-Buddhi-Manas, is no longer dormant, but active. This activity is, however, far from being fully developed. When this activity has become fully developed, man will already have become conscious on a still higher plane, endowed with the sixth and the opening of the *seventh* sense, and will have become a "god" in the sense given to that term by Plato and his followers.

In thus giving this larger and completer meaning to the law of evolution, the Occult philosophy entirely eliminates the "missing links" of modern science, and, by giving to man a glimpse of his nature and destiny, not only points out the line of the higher evolution, but puts him in possession of the means of achieving it.

The "atoms" and "monads" of the *Secret Doctrine* are very different from the atoms and molecules of modern science. To the latter these are mere particles of matter endowed with blind force: to the former they are the "dark nucleoles," and potentially "gods," conscious and intelligent from their primeval embodiment at the beginning of differentiation in the dawn of the Manvantara. There are no longer any hard and fast lines between the "organic" and the "inorganic"; between the "living" and "dead" matter. Every atom is endowed with and moved by intelligence, and is conscious in its own degree, on its own plane of development. This is a glimpse of the *One Life* that—

> "Runs through all time, extends through all extent,
> Lives undivided, operates unspent."

It may be conceived that the "Ego" in man is a monad that has gathered to itself innumerable experiences through aeons of time, slowly unfolding its latent potencies through plane after plane of matter. It is hence called the *"eternal pilgrim."*

The *Manasic,* or mind principle, is cosmic and universal. It is the creator of all forms, and the basis of all law in nature. Not so with consciousness. Consciousness is a condition of the monad as a result of embodiment in matter and the dwelling in a physical form. Self-consciousness, which from the animal plane looking upward is the beginning of perfection, from the divine plane looking downward is the perfection of selfishness and the curse of separateness. It is the "world of illusion" that man has created for himself. "Maya is the perceptive faculty of every Ego which considers itself a Unit, separate from and independent of the One Infinite Eternal Sat of 'beness'." The "eternal pilgrim" must therefore mount higher, and flee from the plane of self-consciousness it has struggled so hard to reach.

The complex structure that we call "Man" is made up of a congeries of almost innumerable "Lives." Not only every microscopic cell of which the tissues are composed, but the molecules and atoms of which these cells are composed, are permeated with the essence of the "One Life." Every so-called organic cell is known to have its nucleus, a center of finer or more sensitive matter. The nutritive, all the formative and functional processes consist of flux and re-flux, of inspiration and expiration, to and from the nucleus.

The nucleus is therefore in its own degree and after its kind a "monad" imprisoned in a "form." Every microscopic cell, therefore, has a consciousness and an intelligence of its own, and man thus consists of innumerable "lives." This is but physiological synthesis, logically deduced no less from the known facts in physiology and histology than the logical sequence of the philosophy of occultism. Health of the body as a whole depends on the integrity of all its parts, and more especially upon their harmonious association and co-operation. A diseased tissue is one in which a group of individual cells refuse to co-operate, and wherein is set up discordant action, using less or claiming more than their due share of food or energy. Disease of the very tissue of man's body is neither more nor less than the "sin of separateness." Moreover, the grouping of cells is upon the principle of hierarchies. Smaller groups are subordinate to larger congeries, and these again are subordinate to larger, or to the whole. Every microscopic cell therefore typifies and epitomizes man, as man is an epitome of the Universe. As already remarked, the "Eternal Pilgrim," the Alter-Ego in man, is a monad progressing through the ages. By right and by endowment the ego is king in the domain of man's bodily life. It descended into matter in the cosmic process till it reached the mineral plane, and then journeyed upward through the "three kingdoms" till it reached the human plane. The elements of its being, like the cells and molecules of man's body, are groupings of structures accessory or subordinate to it. The human monad or

Ego is therefore akin to all below it and heir to all above it, linked by indissoluble bonds to spirit and matter, "God" and "Nature." The attributes that it gathers, and the faculties that it unfolds, are but the latent and dormant potentialities awaking to conscious life. The tissue cells constitute man's bodily structure, but the order in which they are arranged, the principle upon which they are grouped, constituting the human *form,* is not simply an evolved shape from the lower animal plane, but an *involved* principle from a higher plane, an older world, *viz.* the "Lunar Pitris." "Hamman the Monkey" antedates Darwin's "missing link" by thousands of millenniums. So also the *Manasic,* or mind element, with its cosmic and infinite potentialities, is not merely the developed "instinct" of the animal. *Mind* is the latent or active potentiality of *Cosmic Ideation,* the essence of every form, the basis of every law, the potency of every principle in the universe. Human thought is the reflection or reproduction in the realm of man's consciousness of these forms, laws, and principles. Hence man senses and apprehends nature just as nature unfolds in him. When, therefore, the Monad has passed through the form of the animal ego, involved and unfolded the human form, the higher triad of principles awakens from the sleep of ages and overshadowed by the "Manasaputra" and *built into* its essence and substance. How could man epitomize Cosmos if he did not touch it at every point and involve it in every principle? If man's being is woven in the web of destiny, his potencies and possibilities take hold of divinity as the woof and pattern of his boundless life. Why then should he grow weary or disheartened? Alas! why should he be degraded, this heir of all things!

> "The peculiarity also of this theology, and in which its transcendency consists, is this, that it does not consider the highest God to be the principle of beings, but the *principle of principles,* i.e. of deiform processions from itself, all which are eternally rooted in the unfathomable depths of the immensely great source of their existence, and of which they may be called supersensuous ramifications and superluminous blossoms."—THOMAS TAYLOR, *Introduction to Mystical Hymns of Orpheus.*

It has often been thought a strange thing that there are no dogmas and no creed in Theosophy or Occultism. Is Theosophy a religion? is often asked. No, it is *religion.* Is it a philosophy? No, it is *philosophy.* Is it a science? No, it is *science.* If a consensus of religion, philosophy, and science is possible, and if it has ever been reached in human thought, that thought must long since have passed the boundaries of all creeds and ceased to dogmatize. Hence comes the difficulty in answering questions. No proposition stands apart or can be taken separately without limiting and often distorting its meaning. Every proposition has to be considered and held as subservient to the synthetic whole. Really intelligent people, capable

of correct reasoning, often lack sufficient interest to endeavor to apprehend the universality of these principles. They expect, where they have any interest at all in the subject, to be told "all about it" in an hour's conversation, or to learn it from a column in some newspaper; all about man, all about Nature, all about Deity; and then either to reject it or to make it a part of their previous creed. These are really no wiser than the penny-a-liner who catches some point and turns it into ridicule, or makes it a butt for coarse jest or silly sarcasm, and then complacently imagines that he has demolished the whole structure! If such persons were for one moment placed face to face with their own folly, they would be amazed. The most profound thinker and the most correct reasoner might well afford to devote a life-time to the apprehension of the philosophy of occultism, and other life-times to mastering the scientific details, while at the same time his ethics and his religious life are made consistent with the principle of altruism and the Brotherhood of man. If this be regarded as too hard a task, it is, nevertheless, the line of the higher evolution of man, and, soon or late, every soul must follow it, retrograde, or cease to be.

Man is but a link in an endless chain of beings; a sequence of a past eternity of causes and processes; a potentiality born into time, but spanning two eternities, his past and his future, and in his consciousness these are all one, *Duration*, the *ever-present*. In a former article man was shown to be a series of almost innumerable "Lives," and these lives, these living entities called "cells," were shown to be associated together on the principle of hierarchies, grouped according to rank and order, service and development, and this was shown to be the "physical synthesis" of man, and the organic synthesis as well. Disease was also shown to be the organic nutritive, or physiological "sin of separateness." Every department of man's being, every organ and cell of his body, was also shown to possess a consciousness and an intelligence of its own, held, however, subordinate to the whole. In health every action is synchronous and rhythmical, however varied and expanded, however intense and comprehensive. Enough is already known in modern physics to justify all these statements at least by analogy. The principle of electrical induction and vibration, the quantitative and qualitative transmission of vibration and its exact registration, and their application to telegraphy, the telephone, and the phonograph, have upset all previous theories of physics and physiology. "A metallic plate, for instance, can that talk like a human being? Yea or nay? Mr. Bouillard—and he was no common man—said No; to accept such a fact were to upset all our notions of physiology. So said Mr. Bouillard, right in the face of Edison's phonograph in full

Academy, and he throttled the luckless interpreter of the famous American inventor, accusing it of ventriloquism."*

Occultism teaches that the Ego both precedes and survives the physical body. The phenomena of man's life and the process of his thought can be apprehended and explained on no other theory. Modern physiology teaches in detail certain facts regarding the life of man. It, moreover, groups these facts and deduces certain so-called principles and laws, but such a thing as a synthesis of the *whole man* is seldom even attempted. "Psychology" is mere empiricism, represented by disjointed facts, and these, of course, but little understood, and more often misinterpreted.

Ask the modern physiologist if man can *think* when unconscious, and he will answer No; and if asked if man can be both conscious and not think, he will as readily answer No. Both answers will be based on what is known, or supposed to be known, of memory. The idea that the real man, the Ego, is always conscious on some plane, and that it "thinks," as we ordinarily use the term, only on the lower plane through the physical brain, in terms of extension and duration, or space and time, is seldom in the least apprehended by the modern physiologist. If, however, one grasps the idea of the ego as the real man dwelling in the physical body and using it as its instrument through which it is related to space and time, perception, sensation, thought, and feeling, the gaps in physiology and psychology begin to disappear. Here again it should be particularly borne in mind that this doctrine of the ego must be considered in the light of the complete synthesis of occultism, and just to the extent that this is intelligently done will the significance of the ego appear.

The brief and concise outline of the philosophy of occultism given in the Introduction to the *Secret Doctrine* is therefore very significant, and the student who desires to apprehend that which follows in these two large volumes ought to study this outline very carefully. No subsequent proposition, no principle in the life of man, can be correctly understood apart from it. The subject-matter following is necessarily fragmentary, but the outline is both inclusive and philosophical, and if one reasons logically and follows the plainest analogies he can never go far astray. The relation of mind to brain, of thought to consciousness, of life to matter, and of man to Nature and to Deity, is there clearly defined; not, indeed, in all its details, but in a philosophical modulus, to be worked out in reason and in life. The all-pervading Life, the cyclic or periodical movements, the periods of action and of repose, and the intimate relations and inter-dependences of all things apply to Cosmos, and equally to every atom in its vast embrace.

Students sometimes complain that they cannot understand, that

*Dr. J. Oehorowicz, "Mental Suggestion," p. 291.

the subject is so vast, and so deep and intricate, and not made clear. It is because they do not realize what they have undertaken. Occultism can neither be taught nor learned in a "few easy lessons." The "object lessons" sometimes given by H. P. B., almost always misunderstood and misapplied, though often explained at the time, served as often to excite vulgar curiosity and personal abuse as to arrest attention and study. If, before the advent of the T. S. in the face of the creeds of Christendom, the materialism of science, the indifferences and supercilious scorn of Agnosticism, and the babel of spiritualism, it had been proposed to begin at the foundations and reconstruct our entire knowledge of Nature and of man; to show the unity and the foundations of the world's religions; to eliminate from science all its "missing links"; to make Agnostics gnostic; and to place the science of psychology and the nature and laws of mind and soul over against "Mediumship"; it would have been held as an herculean task, and declared impossible of accomplishment. Now that the thing has virtually been accomplished and this body of knowledge presented to the world, people think it strange that they cannot compass it all, as the poet Burns is said to have written some of his shorter poems, "while standing on one leg!"

Again, people complain at the unfamiliar terms and the strange words imported from foreign languages. Yet, if one were to undertake the study of physics, chemistry, music, or medicine, quite as great obstacles have to be overcome. Is it a strange thing, then, that the science that includes all these, and undertakes to give a synthesis of the whole realm of Nature and of life, should have its own nomenclature?

Beyond all these necessary and natural obstacles, there is another, *viz.*, that contentious spirit that disputes and opposes every point before it is fairly stated or understood. Suppose one ignorant of mathematics were to proceed in the same manner and say, "I don't *like* that proposition," "I don't see *why* they turn a six upside down to make a nine," "Why don't two and two make five?" and so on, how long would it take such a one to learn mathematics? In the study of the Secret Doctrine it is not a matter of likes and dislikes, of belief or unbelief, but solely a matter of intelligence and understanding. He who acknowledges his ignorance and yet is unwilling to lay aside his likes and dislikes, and even his creeds and dogmas, for the time, in order to see what is presented in its own light and purely on its merits, has neither need nor use for the Secret Doctrine. Even where a greater number of propositions are accepted or "believed," and a few are rejected, the synthetic whole is entirely lost sight of. But, says some one, this is a plea for blind credulity, an attempt to bind the mind and the conscience of man to a blind acceptance of these doctrines. No one but the ignorant

or the dishonest can make such an assertion in the face of the facts. Listen to the following from p. xix. Introduction to the *Secret Doctrine:* "It is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority." If that be advocating blind credulity, let the enemies of the T. S. make the most of it. 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.

> "O wise man: you have asked rightly. Now listen carefully. The illusive fancies arising from error are not conclusive."
>
> "The great and peaceful ones live regenerating the world like the coming of spring, and after having themselves crossed the ocean of embodied existence, help those who try to do the same thing, without personal motives."—CREST-JEWEL OF WISDOM.

In the foregoing articles, necessarily brief and fragmentary, a few points have been given to show the general bearing of the *Secret Doctrine* on all problems in Nature and in Life.

Synthesis is the very essence of philosophy,—"the combination of separate elements of thought into a whole,"—the opposite of analysis, and analysis is the very essence of science.

In the "Outline of the Secret Doctrine," by "C. J.," now running through the pages of *Lucifer,* this philosophy or synthesis of the whole is made very clear.

There have been many *philosophizers* in modern times, but there can be but one philosophy, one synthesis of the *whole* of Eternal Nature. With the single exception of the writings of Plato, no one in modern times had given to the Western world any approximation to a complete philosophy, previous to the appearance of H. P. Blavatsky's *Secret Doctrine.* The writings of Plato are carefully veiled in the symbolic language of initiation. The *Secret Doctrine,* coming more than two millenniums later, and in an age of so-called Science, is addressed to the Scientific thought of the age, and hence considers the whole subject largely from the standpoint of Science. The present age is as deficient in philosophy as was the age of Plato in knowledge of Science. It follows, therefore, that while the Secret Doctrine itself apprehends equally both philosophy and science, in addressing itself to the thought of an age it must recognize here, as it does everywhere, the *law of cycles* that rules in the intellectual development of a race no less than in the revolutions of suns and worlds, and so address the times from that plane of thought that is in the ascendant. It is just because analytical thought is in the ascendant, because it is the *thought-form*

of the age, that the great majority of readers are likely to overlook the broad synthesis and so miss the philosophy of the Secret Doctrine. The only object of these brief and fragmentary papers has been to call attention to this point.

We are now in a transition period, and in the approaching twentieth century there will be a revival of genuine philosophy, and the Secret Doctrine will be the basis of the "New Philosophy." Science today, in the persons of such advanced students as Keeley, Crookes, Lodge, Richardson, and many others, already tread so close to the borders of occult philosophy that it will not be possible to prevent the new age from entering the occult realm. H. P. Blavatsky's *Secret Doctrine* is a storehouse of scientific facts, but this is not its chief value. These facts are placed, approximately at least, in such relation to the synthesis or philosophy of occultism as to render comparatively easy the task of the student who is in search of real knowledge, and to further his progress beyond all preconception, provided he is teachable, in earnest, and intelligent. Nowhere else in English Literature is the Law of Evolution given such sweep and swing. It reminds one of the ceaseless undertone on the deep sea, and seems to view our Earth in all its changes "from the birth of time to the crack of doom." It follows man in his triple evolution, physical, mental, and spiritual, throughout the perfect circle of his boundless life. Darwinism had reached its limits and a rebound. Man is indeed evolved from lower forms. But *which* man? the physical? the psychical? the intellectual? or the spiritual? The Secret Doctrine points where the lines of evolution and involution meet; where matter and spirit clasp hands; and where the rising animal stands face to face with the fallen god; for *all natures* meet and mingle in man.

Judge no proposition of the Secret Doctrine as though it stood alone, for not one stands alone. Not "independence" here more than with the units that constitute Humanity. It is *interdependence* everywhere; in nature, as in life.

Even members of the T. S. have often wondered why H. P. B. and others well known in the Society lay so much stress on doctrines like Karma and Reïncarnation. It is not alone because these doctrines are easily apprehended and beneficent to individuals, not only because they furnish, as they necessarily do, a solid foundation for ethics, or all human conduct, but because they are the very keynotes of the higher evolution of man. Without Karma and Reïncarnation evolution is but a fragment; a process whose beginnings are unknown, and whose outcome cannot be discerned; a glimpse of what might be; a hope of what should be. But in the light of Karma and Reïncarnation evolution becomes the logic of what *must* be. The links in the chain of being are all filled in, and the

circles of reason and of life are complete. Karma gives the eternal law of action, and Reïncarnation furnishes the boundless field for its display. Thousands of persons can understand these two principles, apply them as a basis of conduct, and weave them into the fabric of their lives, who may not be able to grasp the complete synthesis of that endless evolution of which these doctrines form so important a part. In thus affording even the superficial thinker and the weak or illogical reasoner a perfect basis for ethics and an unerring guide in life, Theosophy is building toward the future realization of the Universal Brotherhood and the higher evolution of man. But few in this generation realize the work that is thus undertaken, or how much has already been accomplished. The obscurity of the present age in regard to genuine philosophical thought is nowhere more apparent than in the manner in which opposition has been waged toward these doctrines of Karma and Reïncarnation. In the seventeen years since the Theosophical movement has been before the world there has not appeared, from any source, a serious and logical attempt to discredit these doctrines from a philosophical basis. There have been denial, ridicule and denunciation *ad nauseam*. There could be no discussion from such a basis, for from the very beginning these doctrines have been put forth and advocated from the logical and dispassionate plane of philosophy. Ridicule is both unanswerable and unworthy of answer. It is not the argument, but the atmosphere of weak minds, born of prejudice and ignorance.

The synthesis of occultism is therefore the philosophy of Nature and of Life; the full—or free—truth that apprehends every scientific fact in the light of the unerring processes of Eternal Nature.

The time must presently come when the really advanced thinkers of the age will be compelled to lay by their indifference, and their scorn and conceit, and follow the lines of philosophical investigation laid down in the *Secret Doctrine*. Very few seem yet to have realized how ample are these resources, because it involves a process of thought almost unknown to the present age of empiricism and induction. It is a revelation from archaic ages, indestructible and eternal, yet capable of being obscured and lost; capable of being again and again reborn, or like man himself—reïncarnated.

> "He who lives in one color of the rainbow is blind to the rest. Live in the light diffused through the entire arc, and you will know it all."—*The Path.*
>
> "He who knows not the common things of life is a beast among men. He who knows only the common things of life is a man among beasts. He who knows all that can be learned by diligent inquiry is a god among men."—*Plato.*

EAST AND WEST

The basic fact is that all through the tropics a ferment is working among the natives everywhere. There is no doubt that it is a ferment instilled by Mohammedan direction, for it extends to every Mohammedan country and among all Mohammedan peoples. It is symptomatic in all parts of the Islamic world. . . . What I know, and what every other person who has looked into the matter knows, is that a ferment is working among these peoples, that conditions are changing, that something is going to happen, either soon or a hundred years from now, as the case may be, and that that something is likely to be most uncomfortable and unhappy for the Caucasian race.

India shows it, in its way. The Philippines show it, in their way. So do Java, Sumatra, the Celebes, Egypt, Arabia, Borneo, Guinea, the Malay Peninsula. So do they all. *(Saturday Evening Post,* April 17, 1926.)

Over the gateway of century one of our era, the words, "THE KARMA OF ISRAEL" fatally glowed. *(Secret Doctrine,* 1888.)

THEOSOPHY is a statement of the fundamental laws of nature. The whole field of nature is its laboratory of proof and demonstration. Its doctrines point with accuracy to the explanation of any given set of circumstances.

We in the Western world, after two thousand years of a religion devoted to the lip-service of brotherhood, find ourselves disunited, distracted by mutual hatreds, and ruled by greed and fear. We have just passed through the most destructive period of secular history, and fought a fratricidal war whose atrocities dwarfed the exploits of Attila, Jenghis Khan, and Tamerlane rolled into one. For centuries we have been feared and hated by the populations of the rest of the world, whether brown, red, yellow, or black. Now we begin to find ourselves despised as well, and in the unpleasant position of an animal tamer whose charge is becoming conscious of its physical superiority. All that lacks for disastrous rebellion is some unifying power. The greatest potentialities for unification of the East reside in the legions of Islam. What is the reason for this sinister situation?

Under the clear light of Karma, the links show out in the relationship between Israel, Islam, and Christianity.

In the annals of "the chosen people" we find the consistent application of the doctrine of special divine favor, with its corollary of the earth as a lawful heritage, all other races being inferiors, without the pale of the law, to be enslaved or exterminated without mercy.

The "chosen people" reaped their Karma, and became subject to vilification, persecution, and abuse, murdered and robbed by every people under the sun. The modern Jew is a better man than his forefathers, better in the majority of cases than his persecutors.

His score nears the clearing. We have now to trace the fiery fall of his shirt of Nessus upon our own unfortunate shoulders. The genius of Judaism is set off sharply and distinctly from the whole background of the East from which it emerged. The East is largely polytheistic and pantheistic. Its religions are self-contained, tolerant, and non-propagandist, with the exception of Islam. Judaism, Islam, and Christianity alike, have certain fundamental bases of belief and action: a personal anthropomorphic god, superior to all other deities; his vice-gerents on earth some particular people, whose worldly fortunes are paramount to all others; and finally, an unlimited license to burn, mutilate, and exterminate all these others, without fear of punishment, but on the contrary, to the greater glory of God and the State.

Is this too harsh? The tree is known by its fruits. Man's religion shines, be it bright, be it lurid, through his acts. What though Israel possesses the Ten Commandments? What though Christianity has the Sermon on the Mount? What though the Koran contains noble sentiments and Mohammed pronounced the first edict of religious democracy? Judaism, rechristened, was adopted wholesale *in actu* by the Western nations, while the culture of Jesus with its gentle teachings has been but a tiny boat towed in the tempestuous wake of the pirate ship of Christendom, its occupants never more than a tiny handful of idealistic, sometimes visionary and impractical, souls who, however willing to die for their faith, have never in fact changed the course of the towing ship a single point.

More than that, the lovable tradition of Jesus has from the beginning served as a veil to soften the true outlines of the real God of Christianity—a mammon endowed, like Moloch, with face of brass and entrails of fire. The actual history of the Christian nations, so far from being an era of "peace on earth, goodwill to men," has been the most prolonged exhibition of relentless greed and unremitting hypocrisy known to history. Scarcely one Occidental in ten thousand has any real respect, any feeling of equality toward the Oriental, to whom he, nevertheless, owes the roots of all the culture and real civilization he has ever enjoyed, and whose practical ethics in the business of living are, in the mass, far superior to his own.

Islam, like Israel, contrasts its Oriental background strikingly. It has the same intolerant spirit, the same reliance upon the sword as a missionary implement, the same contempt for the heretic, as Christianity itself; though in actual truth, historical facts and figures show it not half so extreme in any of those evil characteristics.

As might be expected, these three religions rise from the same stem; the Koran is the Old Testament in spirit, and largely even in phraseology; the Jewish prophets become Mohammedan saints,

inclusive of Jesus himself. The historical connection is clear. Mohammedanism, like Christianity, owes its rise to the surrounding social chaos, so well fitted to be unified by a new, fervent and fanatic faith. What was the case with Rome and its surrounding bedlam of broken-down religions was also the case with the polytheists and idolaters of Arabia. Mohammed, the erstwhile camel-driver of Mecca, whose "personal psychological experiences" gave birth to Islam, was well acquainted with the Jewish influence ruling at the nearby Medina. His new religion took its formal side from Judaism, and found ripe ground for planting, since the Arab is brother to the Jew in psychology as well as blood.

Notwithstanding the sycophancy of historians, monotheism is not superior to polytheism. It never reaches the conception of Deity, Universal and Impersonal, but merely narrows its worship to one particular tribal idol. So with Allah. So with Jehovah—of the Jews and the Christians. It is a form of magic which has practical appeal to the dark and fanatical side of human nature; hence the exclusive and intolerant spirit of Islam and Christianity.

Mohammed and his successors unified Asia Minor by fire and sword. Charlemagne unified Western Europe by the same means, under the Christian banner; and so arose the two great cults of "might is right"—branches from the same stock, and fated to meet at the Bosphorus in deadly fratricidal strife. But the greater guilt lies with Christianity, with its Crusades. Until that time, friction between Christianity and Islam had never grown beyond minor feuds and border raids. Christians were tolerated in Mohammedan countries and to some extent the converse. The Crusades, conceived by ignorant and savage fanatics, sponsored by glorified robber barons, as avid for the spoliation of their near-Eastern fellow Christians as for the massacre of defenseless Mohammedans, set off that insane mutual intolerance which has endured to the present day.

Monotheistic cults, with their worship of the sword, are imperialistic and unifying in the nature of things, though the peace they bring is never the peace of light and brotherhood, but only the peace of slavery and death. It was inevitable that the two creeds should come to grips, with world empire as the gage. Both so unlike the gentle spirit of the Oriental masses, it would have seemed a fair wager as to which should achieve the hegemony of the peaceful East. Why is it that Islam has become the leader and unifier of the East against the West? Partly a matter of geography; but the real underlying reason is that, century by century, and country by country, the spirit of Islam has been more tolerant than that of Christianity. It is only the amazing mendacity and unparalleled hypocrisy of the accredited spokesmen of Christendom, which have concealed this. Only Christians are persecuted to any extent by

Moslems, and that enmity did not subsist in serious form before the Crusades. All other creeds are allowed to live and prosper in the midst of Islam. Even to this day, would Moslem colonies in Europe, akin to the Christian centers in Islam, have any opportunity for corresponding life? Imagine, for instance, the fate of a Turkish settlement in Tennessee!

Are we fated to a "holy war" which shall rend the earth in twain? It may be so. Madam Blavatsky predicted a possibility that the robber nations of Europe might some day fall under the dominance of their victims. Certainly, with the rise of education and speed of communication fostered by modern progress, the peoples of the East must sooner or later wake to the true nature of their spoliation, from which no element of greed, savagery, contempt, and insult, has been omitted.

America, North and South, is more favored. South and Central America have had no Oriental contact of moment. The United States alone among white nations, has one substantial Eastern friend—China; a friendship won by pursuing a course opposed to that of our Western colleagues. We have our own crimes of imperialism, our national sins to atone for; our seizure of the Philippines, our unpremeditated decimation of the Hawaiians, our doubtful relations with Panama, our robbery of Mexico, our last-century burglary of Japan. We live, move, and have our being on soil stolen from our red predecessors. But all these are insignificant in comparison with the Crusades, the subjection of India, the opium wars, the slave trade—in which we had our due part—the massacre at Amritsar, the slaughter of the Herreros, the spoliation of the Javanese, the extermination of the Tasmanians, the robbery of China, North African wars, and a thousand and one other international crimes, all of which in their totality have left few European hands unbloodied.

There have been histories galore, written by blind leaders of the blind, fumbling in the darkness of their own preconceptions, their racial and religious prejudices. Nothing could be more important as a guide to the future conduct of men and nations than a world history written from the Theosophical standpoint, with reference to and application of the principles of Karmic action. Who shall write it?

The modern West, learning by harsh experience, is taking stock of its morals, and does not find the inventory pleasant. The days of its piracy are gone by; can it, by true repentance and humility, by extending the hand of brotherhood and by making recompense, cancel its fearful Karmic debt?

Or will Europe, like rotten-hearted Rome, go down unrepentant, blindly bigoted to the last, under the trampling hordes of the aroused Oriental?

A DIALOGUE ON PERFECTION

THE *Truth Seeker:* May it be permitted, O kindly Sage, that I write down upon my tablet thy truth speaking words, as thou dost utter them?

The Sage: What is mine to give thee may not be garnered on the page, nor may the pen record it, albeit the utterances may be copied true. Long-used have been my words, and the truth within them was never mine alone.

The Truth Seeker: So far have I gone upon my way to find the truth, so many teachers have I heard expound their doctrines, there is confusion of sounds and thoughts within my mind, and I would have comparison before me, to judge and learn aright.

The Sage: Then, listen with thine heart. But, first wilt tell me what thou seekest in my discourse? What thou dost expect to find?

The Truth Seeker: I seek the truth—naught else.

The Sage: And it were bitter—then?

The Truth Seeker: I have not found it where 'twas said it came with happiness, health, and wealth. I had them all, but had not truth. And now, I have them none; I have naught to lose to find that Truth is bitter.

The Sage: If, then, no lure of happiness were thine, might be learning would content thee—knowledge of high philosophies and sciences?

The Truth Seeker: If it were that Truth lies there. In Science I have sought. It hath prepared mine intellect, but hath not spared me self-deception. Philosophies, as well, I studied. They something lack: they do not feed my soul. I only ask to take the road to find the truth, where'er the road may lead. Yet all have said, "Lo, here—'tis mine!"—save thee. Alas, I sense in thee some strange reluctance to further mine advancement. Am I unworthy to receive it? Mistakes abundant I have made; false learning have I much; virtues of mine are frail and few. All I can offer is my great craving to comprehend the mysteries of life and death, of joy and sorrow, of ignorance and knowledge.

The Sage: But O, my child, what wouldst thou do with all that knowledge?

The Truth Seeker: Methinks the way were long that travels to Perfection, but I would strive thereto—did I but know the way to go!

The Sage: Thou art thyself the Road of Truth; thou art thyself the object of thy search; in thine own heart—imperishable—the seeds of anciently known wisdom that need but wakening to

light of day; that have been waiting for the living water, denied thee, though 'tis ever in the world for thirsting souls.

The Truth Seeker: Father, why is it, if these things be so, I have so long been tracking desert sands?

The Sage: Mayhap, that thou mightst know the desert heat and peril; mayhap, that thou mightst come to know fair hidden desires are but mirages of the soul; mayhap, that thou, lonely, mightst discover thou canst not travel by thyself—and learn.

The Truth Seeker: Are, then, my fellow men the links I've missed to draw my soul unto the Diamond Soul? Must be, again, for that man-made Science yet takes no reckoning for poor Humanity, it failed me and must fail all? Philosophies do much discuss the whence and how of Universe and Man; they much do analyze the minds and acts of men. Yet, somewhere I do know they miss the Secret.

The Sage: Only whene'er philosophers have lived their high philosophies, have they blessed the world, for so they gave it life and made a link with man. The Perfect Knowledge doth include all sciences, all philosophies, in one grand whole—mere phases of the One Binding, Knowing Life in all men, in every being. Such is Knowledge worth the search of myriad aching years—Perfection that is Truth, and Truth that is Compassion, fruit of Service and of Sacrifice.

The Truth Seeker: O Sage, wilt thou point to me the Way?

The Sage: Seek companionship with other strivers for perfection. Search thyself, and them. Question thyself, and them. Study thyself, and them. Serve them, according to thy Karma and thy wisdom, according to the scriptures of the Wise of all time. And then, for thee, time will mature, when thou self-helped and helping other selves, will find the Way grown clear before thine eyes, thyself in company of Great Others, who guard Knowledge in the world, till men prove adequate unto the Trust.

The Truth Seeker: My gratitude to thee, while I do vow my life unto the Purpose.

USING THINGS

MATERIAL existence is not self-sustaining, nor have its utmost satisfactions more than aperitif power. Seeking material satisfaction for itself is a dull and lackwitted proceeding, a plucking of green apples; many there are who have filled bag and stomach without ever understanding why the world has turned so suddenly sour.

But the Theosophist, if he be one in truth, has discovered the impostor, at least academically. Then what shall we do with this vast creation? Despise it, and count manifestation a mistake? That *would* be to commit the fashionable antinomy reversed, and to postulate a lawless and purposeless universe. Material existence is the necessary fertilizer for the flower of a further life. Without countless incarnations we would not now be reaching for release or understanding. Then, if matter is an endless dissatisfaction—as it is with all, whether so known or not—why blame it that it cannot give eternal peace?

The physical plane is a true mirror of Narcissus; mistake it for the real world, and it will give nothing but a bright-surfaced emptiness. Understand it *as* a mirror, and self-knowledge will reflect therefrom. But for all that, it is our own creation, product of the Soul's endless ideation, and as truly alive as that Soul itself of which it is indissoluble part. To understand Self, that outgrowth of Self must also be known to the core. To cease warring with Self, means also peace with the world of matter; peace *with* victory.

The work of our and other hands, the seemingly blind things of nature: they are all here to be dissolved by understanding. Understanding comes from right use.

An unrecognized curse of the common man is his contempt for the labor of his hands; a contempt which is really self-contempt, and so contempt of Self. A laborer will sometimes go out of his way to stain the new concrete he has just finished. But it is the same attitude which shows in the rest of us as dislike and depreciation of the duties we have to perform; it is an inner compromise. Either the duty is worth doing, or it is not. If the former, it is worthy of the highest respect, and contempt arises from the unwhipped elementals of our lower nature. There is here an urgent task of self-reform to be looked to. If the latter, why do we do it? The answer can only be cowardice or selfish desire. If we have a "duty" truly to be despised by the Soul, one which harms others or degrades self, in following it we are attempting what is as impossible as lifting oneself by the bootstraps, if we hope to gain ultimate good from the performance. But let it be remem-

bered that true standards of duty are not the world's. In the eyes of the world a stock-gambler—if successful—is higher than a street-sweeper. *Not so under Karmic law.*

So with the use of material objects: let us either use them or not use them; and this applies even down to matters of dress. Making due allowance for common-sense exigencies, let everything be in its place and so used as to carry out that purpose of its maker which is its inner life.

Do not use an axe for cutting wire or a handkerchief for cleaning windows. Wear shoes which are clean and well laced, when possible—or else go barefoot, if shoes seem unworthy of you. If necktie or waistcoat seems beneath the notice of a being bent on spiritual evolution, then reject it; but do not express contempt by wearing it wrinkled and stained.

All of this is of the quality of Tamas, and has the same moral value as epithets scrawled on his master's desk by a whipped school-boy. Fully half the material woes of the race arise from this lazy, contemptuous, indifferent, and rebellious attitude carried through life after life.

Study the recondite action of Karma, and *apply* it in all the intricate relations of life, gauging the fortunes of men with an observant and interested eye—and you will see this demonstrated beyond peradventure.

"Unlucky!" The word is a self-confession. Under Karmic law, if we toss into confusion and despise these lives of which the visible world is composed, how shall we expect not to reap in kind? We take too romantic a view of Karma. We are willing to pay for our evil deeds of derring-do, as we imagine them to have been in past lives; but for every misfortune incurred by dipping red hands in the blood of a fellow-being, we have ten brought on by trying to do clean work with *dirty* hands.

This, assuredly, is not "occultism" from the view of astral and psychic sight-seers, but the occultism of every day which is most hidden from the many.

CONFUSION OF CASTES

WITH the greater growth and expansion of the mental and psychic faculties in man there exists the correspondingly greater power. The fact is that all these powers and capacities may be used for beneficent ends; that they are not being so employed, however, becomes with every year more plainly evident. Each new discovery and invention only places in the hands of irresponsible, because spiritually ignorant, men a fresh means of inflicting further indignities upon long suffering nature. The crimes committed in the names of religion and science, "for the sake of God," and "for the good of mankind," become daily and almost hourly of a more shocking character. Strange as it may seem, it is not in crimes such as murder, theft, or physical cruelties that lurk the greatest dangers. Any fool may commit these comparatively simple crimes, and although their effects may from one viewpoint seem very great, they are as nothing compared with the crimes committed by men who stand before the public as examples and authorities. The greater menace lies in the spiritual, mental and moral crimes of the scientist and the religionist, who pollute the life-streams at their very source, and make bitter the sweet waters at which all men must slake their thirst for knowledge. It is not that men are as yet willfully evil, nor deliberately plan to bring further suffering upon their fellow beings. In practically every instance ignorance lies at the root of their actions. It is not mere man-made laws which they violate, but the changeless and eternal laws of Life itself.

Theosophy sounds grave warning to all those who, in their fancied independence and learning, would juggle with every element, force, and power in nature which they can find means of contacting. Once accept the hypothesis that Life is one, that all nature is intelligent, that the law of any element represents the intelligence of the lives of which it is composed, and one would then be able to work in harmony with, instead of in opposition to, her laws.

Take as example the very common practice of injecting into the human blood virus obtained from diseased animal organisms. Thousands of people consider this not only harmless, but highly desirable and beneficial. If they had knowledge of the septenary constitution of everything in nature, and were capable of watching the action and interaction of all the principles and elements involved, there is little doubt that the exponent of vaccination would change his views. He might prefer to suffer physical small-pox rather than risk its psychic counterpart.

The subject is a vast one, embracing as it does three great lines of evolution and many orders of intelligences. A slight appreciation may be had of the many Karmic ramifications involved in such

an explanation, if we consider some of the factors which enter into even the simplest act. In a very ancient scripture it is said that for the accomplishment of every act five agents are necessary—the subtratum, the agent, the various sorts of organs, the various and distinct movements and with these, as fifth, the presiding deities. Yet physicians demand that full and convincing proofs of the evil effects of vaccination and vivisection be passed over to them at once, couched in a few short paragraphs. The subject will never be understood until people come to see that every thing and creature is engaged upon an evolutionary journey of its own; has its own place and function in nature; its own *Dharma,* or duty; its own quality of intelligence; its own integrity. It is only then that people may begin to realize that by ignorantly forcing the union of two or more diverse elements the evolutionary lines of each are pulled awry, resulting inevitably in retardation, confusion and suffering for all concerned. In every branch of scientific research men are daily and hourly forcing similar and even more objectionable unions in all departments of nature, and on every plane of being which they can reach. Not satisfied with the atrocities already perpetrated in the name of science, a party of enthusiastic and supposedly enlightened scientists have departed for New Guinea to begin experimental work with the declared object of *breeding human beings with chimpanzees.*

One shrinks from even imagining some of the future "blessings" in store for mankind, "blessings" which will be the unholy progeny arising from the activities of the many misguided scientific investigators. From the spiritualistic mediums who saturate their inner principles with the remains of Kamic corpses, so spreading astral, psychic and moral diseases abroad, down to the medical "benefactor" who forcibly inoculates the healthy organisms of school children with diseased animal matter, one and all are sowing the seeds for a future harvest.

Many people object to vivisection on the grounds that needless physical suffering is often inflicted upon animal subjects, due either to a partial or a total lack of anæsthesia. If this were the only consequence of vivisection it would hardly be a matter of such grave concern, but the fact is that the effect upon the inner principles of both vivisectionist and his victim is of another and far more serious nature. The far reaching evil effects of many practices prevalent in the world today can never be appreciated fully until it is realized that every atom, even the so-called mineral atom, possesses not only a physical body or aspect, but an astral, psychic and spiritual nature as well. Only when this is understood will the actual effects of the forced, unnatural amalgamation of hostile elements become apparent.

The knowledge, and hence the vision, of our most "learned"

men reaches no further than the lowest and grossest forms of matter, those capable of being contacted through the physical senses. Quite naturally, then, they never even suspect that the process of generation and birth of beings is not confined to the physical plane alone. Nevertheless, they, in common with the rest of humanity, must one day face not only the physical progeny of "strictly scientific practices," in the forms of new, more malignant and incurable diseases of the flesh, but must also face on inner planes the deformed brood born from unnatural and forced astral and psychic unions. Do they perchance think these may be combatted by physical scalpel and test-tube?

What can be done by those who see and hear and know the dangers? Very little externally, save to wait, watch, warn and work. They are powerless to check the onrush of human life based on a false theology, led willing captive of a blind and cruel science. The great Karmic tide may not be checked, for rigid justice rules the world with never varying sweep of unerring action. But each in whom there stirs some memory of the ancient truths may heed the call to arms and falling in line with the companions, stand like a rock in defense of Truth, against all the hosts of superstition, materialism, scepticism, ignorance and ridicule. Always there will be found those who form a living shield about the ancient doctrine, defending it from age to age, while awaiting the dawn of a brighter day.

ICE, THE MAGICIAN

Ice is a great magician, whose occult properties are as little known as those of Ether. It is occultly connected with the astral light, and may under certain conditions, reflect certain images from the invisible astral region, just as light and a sensitised plate may be made to reflect stars that cannot be perceived even by the telescope. This is well known to learned Yogis who dwell on the eternal ice of Bodrinath and the Himalayas. At any rate, ice has certainly the property of retaining images of things impressed on its surface under certain conditions of light, images which it preserves invisibly until it is melted. Fine steel has the same property, though it is of a less occult nature. Were you to observe the ice from the surface, these forms would not be seen. But once that in decomposing the ice with heat you deal with the forces and the things that were impressed on it, then you find that it throws off these images and the forms appear. It is but one link leading to another link. All this is not modern science of course, yet it is fact and truth.—*H.P.B.*

CRITICISM—USE AND ABUSE

DESPITE its general unpopularity, criticism is a potent force in the world, and, however unworthy as a motive, the fear of criticism is often a deterrent from wrong and a spur to increased endeavor. H. P. Blavatsky wrote:

> Criticism is the sole salvation from intellectual stagnation . . . the beneficent goad which stimulates to life and action—hence to healthy changes—the heavy ruminants called Routine and Prejudice, in private as in social life. Adverse opinions are like conflicting winds which brush from the quiet surface of a lake the green scum that tends to settle upon still waters.

Lest we take this as license to indulge in philippics at the expense of our fellows, it is well to remember also what one of the Masters pointed out: that while it was the duty of the Theosophical Society, the then mouth-piece of Theosophy, to unmask falsehood and vice, no such duty devolved upon individuals, who by harshly criticizing or condemning a brother risked losing the right to be regarded as Theosophists. The *Bhagavad-Gita,* too, lists "not speaking of the faults of others" as among the marks of him whose virtues are of a godlike character.

Between the easy tolerance which accepts without evaluating and a censorious attitude there is a middle path. Just appreciation calls as rarely for sweeping condemnation as for fulsome praise. Criticism may have an effect the reverse of stimulating, as seen in the profoundly disheartening effect of holding a child rigidly to an adult scale of perfection quite beyond his immature powers. Proper evaluation takes account of the good as well as the bad, and gives due credit for the intention behind a perhaps inadequate attempt.

True discernment is of the nature of *Buddhi,* hence compassionate. That criticism which does not show forth understanding sympathy or which is the product of harshness or anger, is not of the real man but of the personality, which in condemning glorifies itself over the one condemned. Need we wonder that the directions we offer for climbing out of the bog in which we ourselves are floundering fail to inspire our fellow-man with confidence in us and to fire his zeal to comply with them? When we have our own feet on solid ground we shall be able to reach him a strengthening hand with better assurance of his response.

It is pre-eminently in the ability to distinguish between reality and shadow, between the vital and the trivial, that discrimination shows itself. The only justification for adverse criticism by Theosophists lies in its effect on the future of the Work; the only legitimate criterion for the actions of our fellow-Theosophists is their fidelity to the fundamental lines laid down for carrying on that

Work. There are doubtless occasions when frank criticism may be properly offered, but they are rare. When the matter directly concerns the good of the Theosophical Movement; when the critic understands the situation clearly and is the logical one to speak; when his motives are unmixed and his attitude brotherly—then, and only then, may the two-edged sword of censure be safely wielded.

Aside from the effect on the one criticized, apart even from the unescapable dictum of Karma that with what judgment we judge we shall be judged, there is a real present danger for the man who sits in judgment on his fellows, whether or not the verdict be openly expressed. The censorious habit of mind, the tendency to look for flaws in others, grows upon one. The penalty of looking always for defects is to come at last to see them everywhere.

The would-be Theosophist is bound to consider his position not only as critic but also as the recipient of criticism; for although his fellow-Theosophists may be endeavoring to embody the same ideals as he, he may be sure of receiving more or less critical comment from those about him. It is the rare individual who welcomes an uncomplimentary statement, however true. We readily admit, in the abstract, that we fall far short of perfection, but we are often nettled when concrete illustrations of this truth are brought to our attention. We forget that what is criticized, favorably or unfavorably, is not ourselves, but the personality, the tool we have made and are at the moment using, and that there is no more occasion for offense than if it were pointed out that our tool has a dull blade or is rusty. It is the part of wisdom to receive just criticism gratefully and to consider without rancor even that which due reflection convinces us is undeserved, refusing, however, to be swayed or diverted from a deliberately chosen course by any criticism which does not approve itself to our own conscience and reason. We are the ones responsible, each for his own conduct, and we do not divest ourselves of that responsibility by slavishly following the suggestions of others.

After all, what others think of us is of relatively small importance, except to them. What we know of ourselves is of tremendous moment to us. We should be grateful to him who holds the mirror to our imperfections; nor be too ready to pronounce the glass defective because it presents an unflattering reflection.

It is in dealing with our own faults and failings, whether thus called to our attention by others or discovered by ourselves, that we have the broadest possible legitimate field for the development and exercise of the critical faculty. Here it is not against harsh judgment that we have to guard, but against a too lenient attitude. Unremitting and strict attention to the faults and weaknesses for which *we* are responsible will leave scant time and inclination for those of others, which do not concern us.

THEOSOPHY SCHOOL

Those who have spiritual discrimination call him wise whose undertakings are all free from desire, for his actions are consumed in the fire of knowledge. He abandoneth the desire to see a reward for his actions, is free, contented, and upon nothing dependeth, and although engaged in action he really doeth nothing: he is not solicitous of results, with mind and body subdued and being above enjoyment from objects, doing with the body alone the acts of the body, he does not subject himself to rebirth. He is contented with whatever he receives fortuitously, is free from the influence of "the pairs of opposites" and from envy, the same in success and failure; even though he act he is not bound by the bonds of action. All the actions of such a man who is free from self-interest, who is devoted, with heart set upon spiritual knowledge, and whose acts are sacrifices for the sake of the Supreme, are dissolved and left without effect on him. The Supreme Spirit is the act of offering, the Supreme Spirit is the sacrificial butter offered in the fire which is the Supreme Spirit, and unto the Supreme Spirit goeth he who maketh the Supreme Spirit the object of his meditation in performing his actions. *The Bhagavad-Gita.*

AT DIFFERENT stages of evolution our hearts are set on different things, and that is where pain and suffering come. When the heart is set on spiritual knowledge, it means the understanding of whatever condition we enter into at birth. Some people are born in a certain kind of environment, others in another; some with a great mass of knowledge, others with not any kind of knowledge whatever. But if the heart of anyone, whatever his condition, is set on the gaining of spiritual knowledge, from that results an understanding of his whole nature and environment, and that which is understood is the giver of happiness and killer of pain.

Spiritual knowledge is the source and the foundation which explains every event of life— yes, every event of life without exception. Spiritual knowledge is the knowledge about the Supreme Spirit, the Universal Self, which is within each one of us; that which *is* always and always becoming, showing forth hidden powers. Whatever it shows forth in us is in accordance with the hidden desire of the heart. What our heart is set upon, that is the important thing for each one of us—whatever his mode of life.

Now different people set their hearts on different things; some people think the affairs of the world — business, money making, family concern, this, that, or the other thing—that these are productive of peace, contentment, and wisdom. They are not. How will you find out for yourself that they are not? By a very simple rule. Ask any man if he is entirely contented and happy in himself, with his life, in whatever condition of life he is, and you will find the general answer is that he is not. He is trying to improve,

wanting to be something different. The person whose heart is set on spiritual knowledge says, "Whatever is, is right, because I understand it"; to him the pursuit of his duty—whatever the duty that is to be done—brings joy and happiness.

So the heart is to be set on spiritual knowledge. Why not the mind? Why is it said that the *heart* should be set on spiritual knowledge? Mind-knowledge makes us understand the ways and methods of the lower material nature. If we want to understand matter, body, form, the lower aspect of things, mind shows how they are all different and conflicting, but the heart gives the spiritual knowledge and shows how all are related to the whole; all are embedded and rooted in the One Self. The man of Wisdom knows how every single individual thing has a value and how each is in its right place. The knowledge that enables us to value all things properly is Soul-Knowledge, for it is the *Soul* which knows and values. Let our hearts be set on knowledge; let the heart and then the mind value everything we contact.

Thus, whatever comes to us, we are able to understand and accord it its place in the spiritual scheme. This power does not come by the acquisition of many things, but by the understanding of things we possess, be they many or few; but remember, understanding them by the power of the heart. By our reactions to them, in our relationships to them, we value them correctly. Just as an experienced buyer or salesman in business knows the correct prices of all commodities, so the Soul, the Great Valuer, knows the right place and price of all the goods of the world.

Real spiritual growth or progress takes place by this method alone. All knowledge becomes spiritual the moment we employ this method. Therefore, every time ask the question, "What is the place of this particular thing, experience, event, in the great scheme of things *spiritual?*" The heart is to be set on nothing else but the finding, seeking, searching for the meaning of Life as it comes from within that heart. Thus is acquired not only Knowledge but Wisdom.

QUESTIONS ON REINCARNATION

QUESTION. Has food anything at all to do with reincarnation save as a very minor element?

Answer. Mr. Judge says, "Now *if* the road to reincarnation of the Ego leads through certain food and none other, it may be possible for the Ego to get entangled in food which will not lead to the germ of physical reproduction." There is a time when we are not here, that is sure; there comes a time when we are here. Since the body is composed of elements derived from the food of the Universe, it follows that the germ of reproduction must come in some way from some of the existent elements which we take into our body as food; but food means not only what we eat, but what we drink, what we breathe, what we think, what we feel, what we remember, what we forget: all are food for one or another portion of our nature.

Q. What kind of a body reincarnates?

A. No kind of a body reincarnates; that which reincarnates is not a body, but that which *has* a body, and takes a body. Life is not a body, just as water is not wet. You can have a wet towel, or wet ground, but you cannot have wet water: water is wetness itself. So, that which lives and thinks in us, or in any other form, is Life itself—not a form, but the basis and origin and principle of all forms.

Q. But the "lives" that compose our bodies reincarnate?

A. Using the word "reincarnate" in its broad sense, yes. Everything in the Universe constantly reincarnates, in the sense of passing from one form to another, because everything in the Universe is Life. The only Universe we know, the only Universe we can know, is Life in a form. It is high time that we considered what is meant by the word, form: it is simply a mirror. This body is nothing in the world but a mirror. And we can be real "Alice-s in Wonderland"; we can walk through the looking-glass. Every form is a mirror: it mirrors the Self within and without completely or partially. What is a Mahatma? Why is he a "Great Soul"? His nature is such that he can mirror the whole manifested Universe, or any part of it. Why, in the eleventh Chapter of the Gita, did Arjuna see gods and demons, the whole Universe, animate and inanimate, within the resplendent divine form of Krishna? Because it was the mirror of the whole Universe, the Vision of the Divine Form as including and reflecting all forms. When our body passes from the opaque to the translucent state, then to the luminous state, it becomes a mirror of any part of the Universe, animate or inanimate, at our Will. Then we experience

in ourselves whatever is going on in any being, or in any mass of beings.

Q. Assuming that the Ego is not fully incarnated until the seventh year, there must be some reason for our having to wait those seven years besides creation of the body; some animals mature in two years.

A. Well, a man pushing a light load can travel very fast; a man pushing a heavy load will travel very slowly. You can teach a parrot to say "cracker" in three minutes, but you cannot teach a child to spell it in three years. The less complex metaphysically the nature of the incarnating being, the swifter the maturation of the physical body he may be going to enter. The greater the metaphysical structure that is waiting to be borne by the body—the metaphysical being is the rider—the greater the metaphysical burden to be borne, the longer it takes to develop a body which will sustain that weight. Make an analogy with heat: almost anything can stand 150 degrees temperature; some things cannot, but even our bodies can. Now water cannot stand a temperature of 210 degrees without beginning to die, but iron would put its metaphysical cloak on at 210 degrees! Iron does not begin to be disturbed as water is at 210, until the heat gets up to 1600 or 1700 degrees. Other substances will take five or six thousand degrees of temperature, or fire, to make them bubble or boil. Now, the animal structure is coarse; its nervous reactions, its sensory cognitions have little responsiveness to the plane of ideation. Practically, the animal responds only to four impulses: the reproductive impulse, the impulse of desire for food, the impulse of rest, the impulse of fear. As only these four ideas dominate the animal kingdom, they do not require much of a structure. Only three fires are lighted there, but in Man the whole forty-nine fires of consciousness are blazing. Fires that will consume a solar-system are blazing in Man; fires that have consumed solar-systems are blazing in Man. The Ego does not fully incarnate in seven years? He does not fully incarnate in a whole life. Would that he did! Then there would be hosts of Mahatmas.

Q. Does not the Ego that is partially incarnated in the child have to forget the experience of the past life to become accustomed to conditions in this life?

A. There are several kinds of forgetfulness. If you are going to enter water in order to swim, you have to leave land. In order to enter this state of nescience, you have to leave the state you are in. But each plane has its own memory; each state has its own memory; each body has its own memory. We are simply unable to bring through into this body the memory that exists right now of our actions in other states and other bodies. Could we do so, we would all have the memory of past births.

Q. Wouldn't extreme precocity in a very young child indicate a very short Devachanic interlude?

A. It might, and it might not; it is not necessarily indicated. As we go on through life, we develop each one according to his own past and present environment, certain aptitudes and capacities. We are content to have the capacities, without probing very deeply as to how they have come to be. But take Mr. Judge's illustration of Beethoven, or Bach: what has happened? The Ego has brought into coadunition and consubstantiality the memorial tablets of two planes. Now, all matter is nothing in the world but a palimpsest; that is what our body is, and we are so busy writing on it, we never try to decipher the writing underneath, called *astral*; we never think of trying to decipher the underlay of that which we call *kama;* and it never occurs to us that we can go still deeper, or that there is another writing, or registration of our actions on the different planes of Nature in association with different orders of beings, all preserved.

Q. Mr. Judge says in effect that there is no reincarnation for the astral man. Does he use the term "astral man" in the same sense as H. P. B. uses the term "astral monad" in *Isis Unveiled?* And what are the "exceptional cases" in which the astral monad does reincarnate?

A. To the first part of your question, no and yes. Certainly Mr. Judge's statement traces back to what H.P.B. says in Vol. I of "Isis," page 351, where in designating various views in regard to the Ego, she takes up the Hindu doctrine of Reincarnation. Few ever notice that she put in the word, Hindu, and discusses the *Hindu* idea of reincarnation, which is, in fact, transmigration. Then, she takes up the idea of Reincarnation as apart from Metempsychosis. Few have noticed that she points out the idea of physical reincarnation as apart from *manasic* reincarnation. Metempsychosis is always manasic, even in an atom. Now, that part of her discussion which speaks of the reincarnation of the same individual, "or rather, his astral monad" being an exception in Nature and not the rule, has especial bearing on the reincarnation idea of the famous Allan Kardec, a Frenchman whose writings had a tremendous vogue. He was a spiritualist, though not himself a medium. Whoever or whatever those entities were that communicated with him through mediums, at any rate, they taught him reincarnation after death, and reincarnation again on earth of the *personality.* It was this notion H.P.B. was striking at in her statement. She says that reincarnation of the personality is one of the rarest things in Nature, and occurs in cases (*a*) of abortion; (*b*) infanticide; (*c*) in cases when the child dies inside three years of age; (*d*) in the case of deserted tenements, or so-called soulless beings.

Q. How long does the astral form exist before the physical form is attached to it, or before the Ego gets connected with it?

A. In truth, he is connected with it in one sense from the beginning of it: without him, it would not form. He is connected with it in the same way that a magnet is connected with iron filings scattered over a table; the moment the magnet moves out, the filings begin to get together: call that the astral form. Now if a magnet is turned a little closer, the filings fly up and stick to the magnet: call that physical incarnation. Roughly speaking, you might say that the Ego begins to get restless in Devachan. Just as sleep is followed by the dream state before we awake, he begins to be semi-conscious of externalities, semi-conscious to relativities. Then, his awakening egoic consciousness acts as a magnet to draw from interstellar space free monads—the elementals that he has formerly used thousands and thousands of times. When he is not using them, that is, when he is "dead," they go to other forms; but the moment the Ego wakes up, those elementals, or Skandhas, which formed certain portions of his previous astral body fly to him: that is the seed of the new astral form. The father and mother furnish the rest, for it takes a trinity to enable the Ego to emerge here from the plane of Spirit. The Ego has to pass three intermediate states: one he furnishes himself, the father furnishes one, the mother furnishes one; he comes down three steps, and we say, "He is born."

Q. What is meant by Mr. Judge's statement, "The godlike trinity being in full possession, the entire mass of matter will be perfected and raised up for the next step"?

A. We may get some idea in considering Atma-Buddhi-Manas from another point of view. Take Manas as so much of Spiritual knowledge as has forced its way into this body; Buddhi, so much of Spiritual knowledge as envelopes this body; Atma, as all the Spiritual knowledge there is. It looks like three different things to us—what is in us, what surrounds us, and what stretches away into infinity—but it is one and the same thing. Look at red intently, then shade your eyes, and you will see green. Look at green intently, then cover your eyes, and you will see red. Are red and green all there is? There is light which produces not only red and green but all the other colors of the spectrum. So, the time comes when the fire of consciousness that is in us, instead of destroying the body as we now do, day by day and week by week and month by month, so that it has to be rebuilt eight or nine times during the ordinary life, and is at last dissipated altogether, gradually, as the area of our Spiritual illumination within the body increases, we will elevate the lives that we attract to us—from the mineral plane to the vegetable, to the animal, to the human, and will keep them on the human plane. The time will come when the

coldest, hardest, densest matter there is will no longer be on that plane of consciousness. When you take all the men composing an Army away from the Army, where is the Army? So, when all the lives that in their totality constitute matter are lifted out of that state into a higher state, where is the matter? Matter has ceased to be. When all the lives now in the vegetable state are lifted out of that state, where is that state? Gone. When all the lives in the animal consciousness are lifted into our plane, where is the animal? Then, the whole Universe will be on the astral plane; not the astral plane of so-called soothsayers and clairvoyants, but the plane of real, pure astral matter. Some lives are lifted still higher; that is, from the plane of Kama to the plane of Manas. Those same lives, or Monads, whose informing principle now constitutes the animal kingdom will be men at the next Maha-Manvantara.

"Reward for Unmerited Suffering"*

Question—Man having free-will, is it not probable that some individuals suffer or enjoy that to which their individual Karma does not entitle them, by reason of the acts of others? If so, is not this temporary surplus suffering or enjoyment balanced by the merit or demerit of succeeding incarnations?

Answer—It seems to me impossible that any person suffers or enjoys anything whatever except through Karma; whether we are in families, nations, or races, and thus suffer and enjoy through general causes, it is still because of our own Karma leading us to that place. In succeeding incarnations we are rewarded or punished according to the merit or demerit of preceding lives, and wherever it is stated in Theosophic books by competent writers that people are "rewarded for unmerited suffering" it always refers to the fact that a person does not himself perceive any connection between the suffering or reward and his own act. Consequently in Devachan he makes for himself what he considers a complete reward for any supposed unmerited suffering, but in his life upon earth he receives only that which he exactly merits, whether it be happiness or the opposite. This is a brief statement of the doctrine, but I think it can be sustained by argument. It seems to me the whole philosophy would fall to the ground if for a moment we admitted that any suffering or reward was not that to which the individual was exactly entitled, for the largeness of the reward which the Ego makes for itself in Devachan is something that he is entitled to, inasmuch as it balances the mental attitude he assumed while living and satisfies his individual needs without disturbing anyone else.—*W.Q.J.*

**The Theosophical Forum*, September, 1893.

THE DRUSE REVOLT

THE situation in Syria with reference to the Druses is of special interest to thoughtful students of H. P. Blavatsky's writings. We find a very suggestive account of this little-known people in "Isis Unveiled," and in the article on "Lamas and Druses" (Reprinted in THEOSOPHY, VI, 62) she deals at some length with them and their mysterious connection with the still less known fraternity of Tibetan Lamaists, known as the Brotherhood of Khe-lang.

The Druses, she tells us, have preserved the strictest silence upon their beliefs and truly occult rites, but their closely guarded religious system is "one of the last survivals of the archaic Wisdom-Religion . . . entirely based on that element of practical mysticism of which branches have from time to time sprung into existence. They pass under the unpopular names of Kabalism, Theosophy and Occultism . . . The only religions which have remained as alive as ever to these forgotten truths of old, are those which from the first have kept strictly aloof from the rest." She says that the Druses themselves are the descendants of, and a mixture of, mystics of all nations whom the relentless persecution of orthodoxy, Christian and Mohammedan, led to gather together in the fastnesses of Syria and Mount Lebanon, where their settlements date from a thousand years ago.

It is these people who have revolted against alleged misrule under the temporary Mandate granted France by the League of Nations, and who, with 6,000 rifles against 20,000 French soldiers, are at bay in their mountain strongholds, having defended every step of their retreat with desperate bravery. The press quotes well-informed natives as saying that the Druses will never surrender, and the French face the alternatives, if their rule is to be maintained, of exterminating the Druses or driving them into the desert, for either of which feats an additional force of 30,000 is calculated to be necessary.

To such a pass has the world been brought by disregard of the principles of brotherhood among nations as among men. Powerful nations arrogate the right to settle the destinies of weaker ones and to attempt to enforce their mandates, though it be at the cost of exterminating the patriot rebels, and the world looks on, passively acquiescing in the doctrine that might makes right. The French seem in a fair way to learn, if not the law of brotherhood, at least that the duty of another is full of danger. But the world at large is far indeed from "the primitive, soul-satisfying philosophy of the Aryans," some of the custodians of which are even now engaged in a life and death struggle with the forces of our materialistic civilization.

ON THE LOOKOUT

"Infidels"

In an age where perhaps three out of four of all men met on the street are "infidels," according to churchly ideas, it is rather astonishing to note the furore caused by the late Luther Burbank's definition of himself as such. Mr. Burbank has been severely criticized by various pastors, who say that Mr. Burbank, not being a specialist in religion, is not qualified to speak thereon.

Mr. Burbank was an "infidel" only by definition. He did not deny the existence of a Supreme Power. He merely did not believe in individual immortality. On the other hand, Mr. Burbank exhibited a love for all living things, which is infinitely nearer the spirit of true religion than the doctrines of those who attacked him.

The controversy draws an interesting rejoinder from Dr. Carrel, who is perhaps the most famous surgeon of the present day. Friendly to Mr. Burbank's views in general, Dr. Carrel says that he does not believe that "a theory of personal resurrection or reincarnation of the individual is untenable."

Mr. Burbank believed absolutely in the astral light, though he had probably never heard of it under that name; that is to say, he conceived of the mental atmosphere of the race as a huge sea possessed in common, laden with the thoughts and feelings of the whole human race, and reacting upon its units according to the characteristics impressed upon it.

Henry Ford is a firm believer in reincarnation, and Dr. Carrel obviously friendly thereto. Directly or indirectly, these men owe their several views on the above questions to the influence of the Theosophical movement, which works silently behind the scenes throughout the years. It is curious to note how the doctrines, percolating through unseen corridors, emerge in human intellects in fragmentary forms of varying natures. Piece together the religious views of most of the leading thinkers of to-day, and one would find Theosophy itself in a fairly acceptable form. But as the various doctrines appear through the individual minds, the picture is anything but coherent. Burbank, Carrel and Ford typify widely variant degrees of moral evolution, and hence of personal interpretation and application.

"The Things Which Are Not Seen."

As an example of the unrecognized pervading influence of Theosophical ideas, an editorial under the above heading is worth quoting:

> When a scientist announces a purely material theory of the origin and

functions of life, even though he can adduce no proof of its correctness, he is hailed as a great discoverer of the truth. When one of equal rank and authority offers a spiritual theory, which is no less plausible than the other, and certainly no more lacking in tangible proof, he is scoffed at as a visionary dreamer, and is lucky if he escapes being suspected of insanity....

Even to this day there are many who still cling to Haeckel, with his absurd "bathybius" and his astounding pronouncement that while there was no proof whatever that spontaneous generation ever had occurred, or could occur, still we must unhesitatingly believe in it, "for otherwise we should have to believe in a Creator!"

Now we are not saying that the spiritual theories of Flammarion, and of Sir Oliver Lodge, and of other scientists of high standing, are all correct. We may concede that they have not yet been proved; even that they do not yet seem susceptible of proof. But at any rate the evidence against them is negative. They have not suffered the positive disproof that befell Haeckel's materialistic propositions. They therefore remain worthy of respectful consideration and of suspended judgment, if of nothing more. Of course, the belief in the existence of spirit differentiated from matter, in the spiritual origin and nature of life, and in the persistence of spiritual life after material death, is entirely apart from any belief in visible and audible manifestations from the spiritual world or in the possibility of material intercourse with it. The former is entirely superior to and independent of the latter, and failure to prove the latter throws not the slightest discredit upon the former.

What is strange is that so many people should prefer to stand with Haeckel rather than with Pasteur; should prefer to believe that life and thought and imagination and love and pleasure are all mere chemical processes, akin to the effervescing of soda water; should prefer to believe that with the decay of the physical body, life and all its functions and attributes are forever ended. Even if we concede that there is no proof on either side, we should think that men would rather hold to the spiritual than to the material theory, and to believe with the philosopher of old that "the things which are not seen are eternal." (*Washington Post,* July 6, 1925.)

It may be noted that Flammarion derived his ideas very largely as the result of his early membership in the old Theosophical Society. The novelist, Cynthia Stockley, makes herself more definite:

If the Theosophists are right, a man is pitched back into life time after time to be milled and winnowed until his soul is either fit to go marching forward to nobler worlds or deteriorated to an extent that calls only for total extinction.

Not a very comforting creed to a man who has found life bad, and made it worse by his own acts! (*Hearst's International,* September, 1925.)

OTHER "INFIDELS"

The two foremost figures concerned in the liberation of America were George Washington and Thomas Paine. Few personages have been more systematically and inexcusably misrepresented. If

we are to believe children's books and official histories, and especially the movies, one would conclude that Washington was a pompously pious "stuffed shirt"; while Tom Paine has been slandered from time immemorial as a "dirty little atheist." Whereas, the truth is that Washington was a man among men, and a man's man, who had little use for the futile superstition of "Christian prayer," and when annoyed had recourse to the language current among gentlemen under the circumstances. Paine was anything but an atheist. He was a deist, and a lover of mankind; and had it not been for him, there would have been no independent United States. The publication of his "Common Sense" changed a mere insurrection into a Revolution. During the long forthcoming struggle, it was the pen of Paine which time and again lifted the revolutionary spirit out of the mud into which it frequently fell, and finally made a reality that "vast future opening for mankind" of his prophetic vision. It is noteworthy that Paine himself, from the first, had felt destined to play some essential part in history, though there is no record of his ever having sought personal glory or personal profit.

Washington as a Human Being

Major Rupert Hughes, the novelist, has made a *faux pas* which has brought upon him the further enmity of those who were infuriated by his recent attack on the churches. At a meeting of the Sons of the Revolution, he remarked that:

> George Washington was a distiller of whiskey, a great card player and a champion curser. He never prayed and consistently avoided participation in communion. (*San Francisco Examiner,* Jan. 14, 1926.)

It is palpable evidence of the superficial hypocrisy which passes for morality and propriety that numerous persons instantly attacked Major Hughes for casting aspersions upon Washington's "morality." So far from receding from his statements, Major Hughes replied that school children should be taught historical truths and that he had been unable to find them in any text books he had scanned, and that Washington was in reality a profane, irreligious and pleasure loving man. Despite the uproar caused by Major Hughes' remarks, his picture of Washington is supported by one who was presumably in a position to know: namely, John Washington, a relative of the great patriot.

> "Certainly George Washington drank," said John Washington yesterday. "Why not? Every gentleman did in his day. They drank, smoked, gambled and danced. George Washington would have been the last to deny such an accusation—if you can call it such. Why should any person or any organization be so bigoted as to attempt to deny such well known facts? Furthermore, it is absolutely true that George Washington was a distiller of whiskey. He made some of the best ever produced in the State of Virginia. . . .
>
> "I fear it is true that he was not an overly religious man. That seems

to be a failing in the Washington family. He was a warden of old Christ Church in Alexandria and of Pohick Church, but that was mainly because he was the most important man in the vicinity and I have been told that his pew was more frequently vacant than occupied.

"As to his use of profanity, I have little doubt that he cursed. Virtually all men used oaths in those days and my grandfather says that George Washington had his full share of the family temper. Of course, he never used oaths in the presence of ladies, but I have no doubts he had the vocabulary." (*San Francisco Examiner*, Jan 15, 1926.)

All of which may furnish food for reflection to those who believe that a man's service to his fellowmen should be measured by his personal habits.

What is this religion whose representatives set themselves up supreme judges of the human soul, and erect their petty prejudices and personal likes and dislikes into the stature of an ecclesiastical *Code Napoleon?* Many years ago religious interests secured legislation which forbids disrespect to the Bible in the public schools in the District of Columbia. School Superintendent, Frank W. Ballou, last autumn, revived the forgotten provision in order to avoid another Scopes' case—and "disrespect" in the eyes of a Christian partisan, means any honest criticism tending to throw light upon the real origin and actual influence of that so-called "sacred book."

In Tampa, Florida, "fundamentalists" have organized a Bible Society backed by rather heavy capital. At Atlanta, Georgia, another anti-evolution society has been founded, headed by Edward Young Clarke, an ex-official of the Ku Klux Klan. In Arkansas, during October, prayers for rain were offered up. Shortly thereafter, prayers were being offered with even more intensity for cessation from the deluge of rain which threatened to ruin crops. A columnist in the *Washington Post* (October 9, 1925), remarks with truth and acerbity that "the good folks of Arkansas who prayed all last week for rain and got a cloudburst, spent the day in their churches beseeching the Almighty for a drought. This world is full of well-meaning people who think they could run it better than God."

In Jersey City, November 10, 1925, Mrs. Mary Grieco was found guilty of violating the Vice and Immorality Act. Was she a lewd woman, a corruptor of morals and a distributor of vice and disease? She had erected a clothes pole on a Sunday. The same day, many motorists, movie operators and others, were arrested, and theatres, golf clubs and gasoline service stations raided under the same "blue law," which the Perth Amboy Minister's Association had suddenly decided to have enforced.

CHRISTIANITY AND BUDDHA

During December, 1925, two Buddhists asked permission to erect a shrine to their Teacher in Central Park, New York. The Commissioner of Parks submitted the proposal to the Municipal

Park Commission. Says *Time* for December 14, 1925:

The press got hold of the story, published a small item—and immediately from a dozen pulpits and synagogs, came some amazing demonstrations.

Some dominies were humorous. Buddha, they readily grasped, was something to joke about—a funny cross-legged little figure like a Billiken. Others were taciturn, others sorrowful, others inspired to righteous wrath; but on one point all were agreed—it would be a horrible thing to permit an effigy of so noted an infidel to appear in the midst of a Christian city. . . . Dr. Christian F. Reisner of the Methodist Church said:

"It is ridiculous. This is a Christian land. No religion on earth teaches the brotherhood of man but the Christian religion. No one would think of permitting this. A sect that decrees its girl babies to be thrown into ash cans! Moreover, we put up statues of our saints as reminders. But a statue of Buddha is a shrine to be worshipped."

. . . The Rev. Dr. J. Lane Miller, pastor of the Hanson Place Methodist Episcopal Church (Brooklyn), viewed the incident as a challenge to Christians of the United States to consider "how their own country is drifting."

Monsignor John L. Belford, rector of the Roman Catholic Church of the Nativity (Brooklyn), said: "I think we should keep the statue of Buddha out of the park by all means."

Who Was Buddha?

The Editor of *Time* shows courage as well as fairness in his commentary on the incident, for he tells the truth so far as popularly accessible:

These statements of well-known prelates—rather extraordinary statements, when one considers the pettiness of the issue—led wondering readers of the press to recall what they had forgotten about Buddha.

His name was Siddartha Gautama. He was born in a small republic in Bengal somewhere between 500 and 600 B.C. Until he was 29 he lived the conventional life of an Eastern aristocrat of his period. His world was a world of sunlight sleeping in ageless gardens; his occupations, hunting and love-making; he passed from gratification to gratification, looking for the answer to a question he had never phrased. Sometimes, when he traveled over his estates, he saw unpleasant things—a man dreadfully undone by age, a body scabrous with disease—but Channa, his charioteer, had a comment which illumined all such offensive testimonials of human mortality. "That is the way of life," said Channa.

Gautama had been married at 19 to a beautiful cousin. When she was delivered of his first-born son, his village held a great feast and a nautch dance, but late in the night when the torches were out, Gautama awoke in great agony of spirit, "like a man who is told that his house is on fire." He stepped through the vestibule where the nautch girls were lying in darkness striped like a tiger's skin with moonlight. He called for his horses and rode away.

At dawn, on the edge of a jungle, he cut off his long hair with a sword, exchanged clothes with a wretched mendicant, and betook himself with five disciples to a gorge in the Vindhya Mountains, where he gave himself

up to fasting and terrible penances. His fame spread "like the sound of a great bell hung in the canopy of the skies." One day he decided that to attempt to reach God through the emptiness of his belly was preposterous. He ate a healthy meal; refused to continue his mortifications. His disciples left him. For a long while he wandered, alone and gloom-benighted, beleaguering in the darkness of his mind the fortress of eternal knowledge.

He had seated himself under a great tree by the side of a river to eat, when the secret defenses which he had been besieging fell; the answer came to him, and he saw life plain. For a day and a night he sat in profound thought, and then arose to impart his secret to the world: "Whoso loseth his life shall find it...."

TEACHING INSANITY TO CHILDREN

During November, 1925, at Cedarville, Md., a revivalist was conducting a religious orgy whose effects seemed to manifest chiefly in children.

"A great, glorious feeling comes over one," Vesta says. "You just have to praise God and it is the Lord working inside you, that's all."

Rev. Harry I. Collier, head of the sect in Washington, says the "fits" of the children are just workings of the Lord, which He alone can explain and command.

. . . Strange visions are reported by some of the "slain" members during their trance.

Ellwood Latimer, 14, one of the converts, describes his sensations. "You just stand there and pray. Then your knees feel weak and you fall to the floor. Then you speak in the 'unknown language.' It just comes up from inside you, though you don't know what it means. There are wonderful visions.

"I saw God, just as clear as I see you standing in front of me here. He looked just like his pictures, and there were white things all around—I suppose they were angels. The boys in schools like to make game, but I just feel full of joy all the time."

Observers say the trances have all the characteristics of epilepsy or hypnosis, but Dr. Collier and Mr. Cambridge deny any influences are brought to bear except the power of God through Bible preaching. (*The Washington Daily News,* November 24, 1925.)

The observers are right—these astral orgasms are closely related to epilepsy and tend to induce it. Their effect is to sow seeds in the victims which may or may not flower in this life, but are totally unholy in their nature and effect. "The workings of the Lord" are merely the use of unconscious black magic. The whole incident is essentially of the same nature as the dervish dances, "devil-devil dances," "sun dances," "ghost dances," and other "heathen" orgies—no better and no worse.

REBUTTAL

Eastern peoples, forcibly intruded upon, contemptuously treated, and forced to awaken to the need for self-defense, are finding them-

selves not without weapons. Weighted with the vast prestige resulting from success in arms, the conquering Western nations for a time succeeded in hypnotizing Eastern populations into a belief that there must be a true religion behind such material success. But the East is awakening fast—much too fast for the comfort of the West. Says a dispatch from Shanghai, January 16, 1926:

> The extremist wing of the Nationalist and Communist student body are organizing a monster anti-Christian campaign. At a meeting held here, a manifesto was drawn up setting out "the crimes of Christianity," particularly as an instrument of imperialism to enslave the Chinese. *(San Francisco Examiner.)*

Lord Headly on Moslems

Lord Headly, the only Moslem member of the British House of Lords, speaks in no uncertain voice:

> Self-righteousness is not the least of the failings of our religious leaders. The existence of glaring social evils at their very doorstep does not prevent them from raising their voice in violent denunciation of the adherents of other creeds on points of mere dogma or national custom.
>
> Without entering into religious discussion, I may be allowed to repeat some of the criticisms which come by way of retort from the "benighted" peoples of the East, who are so often the targets of our bishops.
>
> I wonder, for example, if we are quite justified in condemning the way other nations manage their womenfolk and deal with the sex problem.
>
> Under the "Christian" regime a rich man may have one wife for whom he is more or less responsible and fifty other women to whom he is not beholden.
>
> In the East a man may have four wives when he can afford to keep them, but he is responsible for them all, as well as for any children he may have by them. Consequently, prostitution, as we understand it, is little seen in the East.
>
> I do not feel at all sure that women do not have a better time in many Eastern countries; at any rate they are often well fed and cared for, instead of having to walk the streets in order to "exist." . . .
>
> The missionaries, on whom the bishops rely for their reports, are capable of the grossest misrepresentations. They tell unsophisticated people at home that we Muslims "worship Mohammed," that we all "have to have four wives," and that women "have no souls and are not allowed inside the mosques."
>
> These, of course, are fabrications. Muslims do not worship the Prophet, but God. Ninety-nine per cent of married Muslims have only one wife, and she has certainly as much "soul" as the Western woman. . . .
>
> I have not the slightest intention of trying to run down the religion which I believe Jesus Christ preached. I do want to protest against its modern interpretation, which has substituted dogma for faith and cant for Christian conduct.
>
> Let the bishops devote their whole energies to infusing something of the spirit of Christ into the life of their own country. When they have begun

to do this they will be assured of an attentive hearing from the simple-minded Muslim.

Until then the East will treat their sermons and their fulminations alike with indifference and contempt. (*San Francisco Examiner,* January 17, 1926).

A STARTLING THEORY

Symbiosis is that relationship of life wherein two different organisms live together mutually dependent. Many such cases are known, such as that of the protozoa residing in the stomachs of white ants, the two forms of life which compose the lichen, and others. Mr. Needham, of Cambridge, suggests the idea that the red corpuscles in the blood first entered as foreign invaders in search of food, (*Scientific Monthly,* October, 1925.) and after various transformations, have come to be an indispensable part of our make-up.

This theory is very close to the truth, but marred by some of the conventional speculations, such as that "the ancestors of the red cells entered our bodies when the ancestors of all mammals were still swimming in the sea," and had not yet closed their circulatory systems. As a matter of fact, all the different classes of cells which make up the physical body are, in the broadest sense, foreign to the central entity, the soul itself, which in by-gone ages plunged into the sea of matter for the express purpose of consolidating and organizing the chaotic powers of nature into a path of directive and positive evolution; this with the dual purpose of gaining further expansion of self-consciousness and of elevating to self-consciousness the lower forms of life. The evolution of the human body was an infinitely slow process, and not all of its steps have been elucidated.

For Solomon's Temple means man whose frame is built up, finished and decorated without the least noise. But the materials had to be found, gathered together and fashioned in other and distant places. These are in the periods above spoken of, very distant and very silent. Man could not have his bodily temple to live in until all the matter in and about his world had been found by the Master, who is the inner man; when found, the plans for working it required to be detailed. They then had to be carried out in different detail until all the parts should be perfectly ready and fit for placing in the final structure. So in the vast stretch of time which began after the first almost intangible matter had been gathered and kneaded, the material and vegetable kingdoms had sole possession here with the Master —man—who was hidden from sight within, carrying forward the plans for the foundations of the human temple. All of this requires many, many ages, since we know that nature never leaps. . . .

Thus, what is now called human flesh is so much matter that one day was wholly mineral, later on vegetable, and now refined into human atoms. At a point of time very far from now the present vegetable matter will have been raised to the animal stage and what we now use as our organic or fleshy

> matter will have changed by transformation through evolution into self-conscious thinkers, and so on up the whole scale until the time shall come when what is now known as mineral matter will have passed on to the human stage and out into that of thinker. (*Ocean of Theosophy,* 1893.)

All the powers of Nature interact in the human being. It is this which gives him the wondrous power of self-consciousness and self-analysis. These forces, though conscious, are impersonal. For them, there is no worthy object of evolution other than the attainment of universal self-consciousness. Human personality, which rises from their conjugation, is useful, and can be made permanent only insofar as it subserves the far-off spiritual ends of the Universe. Whosoever acts without knowledge of the indwelling Spirit, liberating himself forcibly from its divine sway to follow the desires of self, pure and simple, enters upon a course of disintegration; and however great his seeming material welfare, it becomes only a hollow shell, of which not a fragment survives the wreck of the phenomenal world at the change called "death." Denial of the Inner God is the "unpardonable sin," the blasphemy against Nature which brings "loss of memory, and from loss of memory, loss of all." In this way do the sources of life and its true nature become "mysteries" from birth to birth.

The Missing Force

There has never been a more extraordinary, or painful, chapter in the history of science than that of the long effort to eliminate Consciousness from biologic phenomena and to reduce all life to the unconscious mechanical interaction of atoms. Nevertheless, no matter what subterfuges are adopted, what fallacies glossed over by soniferous Greek or Latin terms, the inescapable fact remains that in hereditary transmission a new form is built up according to a predetermined pattern, and by material which in itself does not contain any such pattern; nor can such a pattern be found anywhere in the physical world. It is equally inescapable that in spite of incessant destruction, re-creation, and continual change, the pattern of a body is maintained virtually the same from birth to death, through the constant replacement of highly specialized cells by others of the same species. All this calls for some kind of consciousness within the cell itself.

The whole history of evolution, as shown by the millions of examples which fill the biologic world, demands the presence of a higher and more dominant intelligence everywhere behind the scenes of the physical. The existence of consciousness in matter does not depend upon inferential evidence. *Popular Mechanics,* August, 1925, comments upon some experiments conducing to the opinion that every living thing is teachable. Some scientists, it is said, believe that teachability is a property of life itself. But there is also

considerable individuality in plants, for while some require regular nightly sleep, others thrive under continuous lighting. (Experiments at Boyce Thompson Institute, Yonkers, New York.)

Prof. Chunder Bose, of Calcutta, has long been famous for his experiments demonstrating the similarity of life processes in metals, plants and animals, and of late has discovered electrical reactions which seem to show intelligence and feeling in plants, of much the same nature as those in animals; while the scientists above mentioned think that the sleep phenomenon in plants indicates a nervous system somewhat like that of animals. And why not?

> 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 . . . The idea of universal life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic theology. . . . It hardly seems possible that science can disguise from itself much longer . . . that things that have life are living things, whether they be atoms or planets. (*S.D.* I, 49.)
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> 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, 648-49.)

THE UNBROKEN LADDER

Life is universal; Life is continuous and unbroken through every atom in the Universe, and is the very essence of space itself. Science may some day discover this, as H. P. Blavatsky predicted. The characteristics of crystal growth are in many cases extraordinarily like the growth of plants.

The origin of bacteriophages is unknown, and some of these tiny creatures are demonstrated to be too small to be "organic" in the scientific sense of the word. In them we seem to have living creatures which have no more relationship to organized "life," as scien-

tifically conceived, than has a particle of iron; and while mentioning iron, attention is once more directed to the discovery of Dr. Adolph Ackerman *(Literary Digest,* June 23, 1923) of the fact that iron rust itself grows and develops in the same manner as the iron bacteria which live in and on rust deposits.

Dr. Geo. T. Moore *(Science,* May 8, 1925) has found another form of life tending quite as strongly in the direction of a link. There are certain algae, millions of which inhabit every clod in every part of the world. Their true function in life is unknown. It may be ultimately found that the nutrition of higher forms of plant life from the soil depends upon their action.

An Error

A curious example of the manner in which apparently airtight scientific experimental results can be in error, was shown in *Science,* September 18, 1925. It has for some time been known that sunlight will cure or prevent rickets, among many other physiological effects. Cod liver oil also prevents rickets, and a number of experiments seemed to show that ultra-violet light is emitted when cod liver oil is oxidized. This now proves to have been a mistake, and the article above quoted should be studied by those who are ultra-positive—more so than scientists themselves—concerning the certainty of physical experiments.

Nevertheless the sun is a universal healer and life giver. Experiments with ultra-violet rays upon eggs (See *Science,* September 25, 1925) show that it is the ultra-violet rays which produce the ricket preventive vitamin. As time goes on, light in general, and some light in particular, seems more and more emergent as a panacea, in the true sense.

> If ever this theory of the Sun-Force being the primal cause of all life on earth and motion in heaven is accepted, and if that other far bolder one of Herschell—about certain organisms in the Sun—is accepted even as a provisional hypothesis, then will our teachings be vindicated, and esoteric allegory shown to have anticipated Modern Science by millions of years, probably, for these are Archaic teachings . . . It is the Sun-fluids or Emanations that impart all motion and awaken all into life, in the Solar System. It is attraction and repulsion, but not as understood by modern physics and according to the law of gravity; but in harmony with *the laws of Manvantaric motion* designed from the early Sandhya, the Dawn of the rebuilding and higher *reformation* of the System. These laws are immutable; but the motion of all the bodies, which motion is diverse and alters with every *minor* Kalpa—is regulated by the *Movers,* the Intelligences within the Cosmic Soul . . . (*S.D.* I, 529-30.)
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> Thus, we have an important scientific corroboration for one of our fundamental dogmas—namely, that (*a*) the Sun is the store-house of Vital Force, which *is* the *Noumenon* of Electricity; and *(b)* that it is from its mysterious, never-to-be-fathomed depths, that issue those life currents which

thrill through Space, as through the organisms of every living thing on Earth. (*S.D.* I, 531.)

MODERN BLACK MAGIC

One recollects the various weird tales concerning vampirism. Some were thought, in former days, to have the faculty of retaining eternal youth by abstracting blood from young and vigorous persons. It has remained for our modern brilliant and highly moral age to enter upon the thing on a commercial scale.

Dr. Helan Jaworski, of Paris, claims to be able to arrest senility by blood transference from young and healthy "donors" to aged patients, claiming that the patient must have the same physiognomy and temperament as the donor, to ensure success.

This was the sort of thing characterized as "infamous" by H. P. Blavatsky. Little understanding have the parties to such a transaction of the nature of Karmic action. But this folly will run its course like the other "rejuvenation" fallacies.

Another "cure" which will be found to be not all it seems is the new twelve-syllabled drug discovered by a French scientist, which is claimed to cure syphilis overnight without pain or ill-effects. This is not a disease which can be so easily done away with, however much it may be transformed. It is embedded in protean form in the very marrow of the race.

> As to those "Sons of Wisdom" who had "deferred" their incarnation till the Fourth Race, which was already tainted (physiologically) with sin and impurity, they produced a terrible cause, the Karmic result of which weighs on them to this day. It was produced in themselves, and they became the carriers of that seed of iniquity for aeons to come, because the bodies they had to inform had become defiled by their own procrastination. (*S.D.* II, 228.)

The only manner of eliminating any disease—in contrast to transforming it—is to take individual action opposite to the moral procedure which brought on the original curse.

VIVISECTION

Medical disingenuousness is nowhere more exposed than in the oft repeated claim that vivisection produces no pain in the animal, the usual statement being that anaesthetics are used. Perhaps anaesthetics are always used, though this is doubtful, but what of the future effects? In *Science,* September 11, 1925, appears a description of a vivisection experiment, consisting of the removal of the stomach from its proper position to a location under the skin, for purposes of observation. Will it be claimed that the animal enjoyed itself during the process of healing and re-establishing the digestive processes?

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The wish to untie, by discernment of their true nature, all the bonds woven by unwisdom, the bonds of selfishness and sensuality;—this is the longing for freedom.

—CREST-JEWEL OF WISDOM.

THEOSOPHY

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THE RISING CYCLE

BEGINNING with next month, and continuing throughout the ensuing Volume of this Magazine, the Editors will publish a series of articles under the above general title, dealing with existing varying conditions in the Theosophical Movement as represented in the many theosophical and occult societies, their publications and tendencies. And, since mere facts have but a commodity value at best, the series will treat of their significance and bearing in the light of Theosophical history and philosophy. The present is shorn of its causal basis when dissociated from the past, the future an unknown quantity when dissociated from the present. Thus Time, the physician, fails in his prescription because the patrimony we inherit and the legacy which we bequeath are not administered in due order and relation, the sequence of which is the *Law* of Cycles, or Karma.

To afford, then, a given point of departure, a natural or "ultimate moment" in Theosophical Karma, which marks the genesis of the future in the womb of the present, the series will treat of present day Theosophical history in the making, in the light of two statements of Theosophical principles, policy and practice. Both are from the mind and heart of William Q. Judge, and were written following the Boston Convention of April, 1895. At that Convention the American Branches of the Theosophical Society, by an almost unanimous vote, decided henceforth to exercise complete governmental autonomy, adopted a Constitution to correspond, and changed their corporate name from that of "The American Section of the Theosophical Society" to that of "The Theosophical Society in America," with Mr. Judge as their unanimously chosen life-President.

Why was so important departure made at that time?

Accurate examination will disclose that behind every action,

good or bad, there are three reasons or factors: a spiritual, an intellectual, and a practical or physical. In inverse order, then, the practical occasion was that the Theosophical Society had become a house divided against itself, its three Sections "discordant, dissevered, belligerent," because of the charges by Mrs. Besant, acting for herself, Colonel Olcott, Mr. Sinnett, and others prominent in the Society, made against Mr. Judge. Their declared purpose was to drive Mr. Judge into exile by expelling him from the Society with his good repute blasted through irrefutable charges that he had given utterance to bogus messages from Masters. These charges had been diligently promulgated, privately and publicly, for more than two years. They had been denied and responsibly met by Mr. Judge with the offer to *prove* that the messages were genuine—an offer which was the actual reason for the fiasco at the "Judicial Enquiry" in July, 1894, and for Mrs. Besant's apologetic "Statement" before the "European Convention" at that time. His detractors had either to afford Mr. Judge the opportunity to *disprove* the charges— or withdraw them. The latter course was adopted and the matter was then thought by all decent and sincere Theosophists to have been made a closed issue. The "Westminster Gazette" attack on the Society and particularly on Col. Olcott, Mrs. Besant and others as the *dupes* of H.P.B., Judge and their bogus Mahatmas, had cut to the quick the acute personal sensibilities of Mr. Judge's original assailants. To save themselves from consequent ridicule and disaster to their own reputation as Theosophists and "Occultists," the hue and cry was again raised against Mr. Judge. All the facts and issues being clear before the theosophical world, Mr. Judge left it to the various Sections and to the membership of the Society at large to choose their own course. In the "Eastern School of Theosophy," as H.P.B. had re-named her original "Esoteric Section," Mr. Judge as the responsible "representative of H.P.B.," both under her "general power," as formally certified over her Esoteric signature and seal on December 14, 1888, and under the Resolution unanimously adopted and signed by the "E.S.T. Council" appointed by H.P.B., at their Meeting on May 27, 1891—Mr. Judge, as such authorized and authoritative Agent, deposed Mrs. Besant from her headship of the "Eastern Division" of the E.S.T. and her co-headship of the School. This was in the famous "By Master's Direction" notice sent out by Mr. Judge on November 3, 1894, to all members of the E.S.T. Followed Mrs. Besant's secession from the School by her repudiation of Mr. Judge's authorized status; her claim to be the "Successor" of H.P.B; and her call to all those "Esotericists" who believed in her to follow her flag. This was in her Letter to the members of the E.S.T., dated Colombo, Ceylon, December 19, 1894. At the "Adyar

Convention" immediately following, Mrs. Besant and many others voiced publicly the most fiery denunciation of Mr. Judge, who was neither present nor defended, in person or by representative. This assault culminated in a resolution requiring Col. Olcott as President-Founder to demand from Mr. Judge a "reply" to the charges made, and a further resolution of the Indian Section demanding his expulsion if he did not "reply." Mrs. Besant went from India to London to procure the same action by the forthcoming" Convention of the European Convention," scheduled to be held in July, 1895. Immediately she arrived in Britain she issued at her own expense a voluminous pamphlet entitled "The Case Against W. Q. Judge," early in April, 1895. In the interval, broadsides of attack were leveled against Mr. Judge in Mrs. Besant's "Lucifer," in Col. Olcott's "Theosophist," in numerous pamphlets, including in one of them the full text of the cowardly and infamous speeches at the Adyar Convention.

On the other side, numerous pamphlets were issued by various members in defense of Mr. Judge. Not one of these shows bitterness, venom, or any disposition to attack in turn those who were maligning Judge. To the contrary, their tone as well as their contents disclose no other intent than to testify their faith in Judge's character, to submit evidence of fact and philosophy which might restore harmony by restoring Judge's reputation in keeping with his character. The pages of "The Path" in contrast to those of "Lucifer" and "The Theosophist" during the same period of stress show his attitude and conduct during this battle which raged around him. His sole positive step was to bring into the open what he had declared "By Master's Direction"—that the real war was not against him personally, but against H.P.B. herself and what she represented. He did this by publishing in "The Path" for March, 1895, the statement that Mrs. Besant had several times privately affirmed her belief that H.P.B. herself was a "fraud" and some of *her* "messages" bogus, and inviting her to declare herself publicly on this subject. Col. Olcott, honest to the core despite his fatal mistake, published his celebrated "Postscript" in "The Theosophist" for April, 1895, pronouncing H.P.B. a "medium" and the "message" of H.P.B.'s in question a "fraud." Mrs. Besant, in "Lucifer" for May, 1895, met the issue with characteristic tergiversation. "I do not regard the letter ('message') as genuine," she wrote, *"but I have never attributed it to H.P.B."* As the original "message" itself was *in H.P.B.'s own handwriting,* the evasion and effrontery of Mrs. Besant are indisputably evident.

With all these matters before them, as well as the signed notice on the back of Mrs. Besant's pamphlet "Case Against W. Q. Judge" that she proposed to move his expulsion at the coming "European

Convention," what were those who believed in H.P.B. and Judge to do? Were they to remain supine in the face of this determined effort to rend the Society in fragments as the School had been rent in twain? Were they to continue to cry "peace, peace," to those bent on the destruction of all that H.P.B. had held dear? In the ruin of the repute of H.P.B. and her sole Trustee, what would become of the Theosophical *Movement* and her Message of *Theosophy*? Or were they to take to heart H.P.B.'s statement in the *Preface* to "Isis Unveiled," and themselves "call for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations"? Were they to leave the real Teachers undefended, the real Teachings to spoliation, or was now the time to heed and apply her injunction of 1890, when Elliott Coues and Mabel Collins were making the same charges against H.P.B. and Judge that Mrs. Besant and Olcott were making now?—that injunction in the ringing words of the "Second Preliminary Memorandum" to the members of the E.S.T.: "I now call upon all those who will remain true to their pledges to do their duty by William Q. Judge, *when the time comes.*"

The formation of "The Theosophical Society in America" by the Boston convention of April, 1895, was, then, the practical result of the facts and situation as outlined above, and more fully treated in *The Theosophical Movement,* published last year.

The intellectual factor at stake and in operation was simply that war of ideas which has gone on interminably since "man is man"—that is to say ever since the days of Atlantis, the Fourth Race—the war between "the Eye Doctrine" and the "Heart Doctrine"; that war which has produced the long series of Messengers and Messages from the Masters of the Wisdom-Religion on the one arc, and the interminable succession of religions and religious sects on the other, into which every such Message has been degenerated by generations of recreant and faithless Disciples and their loyal and faithful, but ignorant followers. How else do religions replace the Message, and Priests and priestcraft replace the *Chêlas* and true Disciples of the Lodge of Masters before the "searchers for Truth"—the sincere but unversed Mystics of all times and peoples?

The Spiritual increment in the great struggle of the ages must of necessity proceed, in the first instance, from the Masters—whether of the Right hand Path or of the Left. This motivating factor consciously or unconsciously impels the Disciples left by the Teacher when the Message has been delivered, the lines laid, the impulse given for the ensuing cycle. On the one side stood H.P.B., the Messenger of the nineteenth century, and Judge her Disciple. Behind the other ranks, stretching away into the shadows, stood the psychic practices of Chakravarti and Leadbeater, of Old and many others, and *their* "messages from the Masters." In the one case,

open and avowed adherence to H.P.B., her knowledge and her *bona fides*—an adherence continuous and consistent, in profession and in conduct. On the other pole, departure from the "Three Objects" of the Society; the violation of the "Pledges" solemnly undertaken in the E.S.T.; professions of Brotherhood coupled with calumny; public litanies of respect for H.P.B., private mockery and aspersions of her occult nature and character; protestations of love and devotion in the midst of bigotry and persecution. Nothing is more notable in the history of mankind than the vagaries of religious mania—unless it be the blindness of the sectaries to the fact that it *is* mania, and the vast failure of the sincere and devoted followers of those sectarians to read the lesson of these recurrent convulsions which accompany every revival of the spiritual impulse of the race.

To know the facts, physical, metaphysical, or spiritual is but "head learning"; to learn their *lesson* is Soul-Wisdom. One need but reflect that the facts of life, in Nature and in Man, are common to all, are one and the same, while the perception of them, the conduct based on them, vary infinitely, and continually lead and mislead men into good and evil paths.

Judge, in the perilous because precipitant years following the departure of H.P.B., strove to uphold the purity of the Teacher and the Teaching, to keep the facts and the lessons of the past before the students of the then present. In the twilight of his dying days he, like H.P.B. before him, wrote his Testamentary dispositions. Loyal to his Colleagues, generous toward those who would have none of him, prescient of the future needs of the unborn heirs to the Wisdom-Religion, he drew up the two documents to which we have referred. They are as pregnant in principle, as potent of application now as then. They were the life-long inspiration of Robert Crosbie and his guiding light in the formation of the United Lodge of Theosophists. They are the Source of the policy, as they are the foundation of the work of this Magazine. They are the sure clue for the Rising Cycle in the re-emergence of the Theosophical Movement which must come about at the hands of the faithful few of the old generation, the inquiring many of the new.

The Letter "To the European Theosophists," and "The Theosophical Movement," herewith reprinted from "The Path" of July and August, 1895, are, then, submitted for the thoughtful consideration of our fellow students and fellow Theosophists without distinction of race, creed, caste, color or party.

From the Theosophical Society in America to the European Theosophists, in Convention Assembled as, "The European Section of the Theosophical Society."

BROTHERS AND SISTERS:—We send you our fraternal greeting, and fullest sympathy in all works sincerely sought to be performed

for the good of Humanity. Separated though we are from you by very great distance we are none the less certain that you and we, as well as all other congregations of people who love Brotherhood, are parts of that great whole denominated The Theosophical Movement, which began far back in the night of Time and 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 those in the world who are working for it." Hence organizations of theosophists must vary and change in accordance with place, time, exigency and people. To hold that in and by a sole organization for the whole world is the only way to work would be boyish in conception and not in accord with experience or nature's laws.

Recognizing the foregoing, we, who were once the body called The American Section of the T. S., resolved to make our organization, or merely outer form for government and administration, entirely free and independent of all others; but retained our theosophical ideals, aspirations, aims and objects, continuing to be a part of the theosophical movement. This change was an inevitable one, and perhaps will ere long be made also by you as well as by others. It has been and will be forced, as it were, by nature itself under the sway of the irresistible law of human development and progress.

But while the change would have been made before many years by us as an inevitable and logical development, we have to admit that it was hastened by reason of what we considered to be strife, bitterness and anger existing in other Sections of the theosophical world which were preventing us from doing our best work in the field assigned to us by Karma. In order to more quickly free ourself from these obstructions we made the change in this, instead of in some later, year. It is, then, a mere matter of government and has nothing to do with theosophical propaganda or ethics, except that it will enable us to do more and better work.

Therefore we come to you as fellow-students and workers in the field of theosophical effort, and holding out the hand of fellowship we again declare the complete unity of all theosophical workers in every part of the world. This you surely cannot and will not reject from heated, rashly-conceived counsels, or from personalities indulged in by anyone, or from any cause whatever. To reject the proffer would mean that you reject and nullify the principle of Universal Brotherhood upon which alone all true theosophical work is based. And we could not indulge in those reflections nor put forward that reason but for the knowledge that certain persons of weight and

prominence in your ranks have given utterance hastily to expressions of pleasure that our change of government above referred to has freed them from nearly every one of the thousands of earnest, studious and enthusiastic workers in our American group of Theosophical Societies. This injudicious and untheosophical attitude we cannot attribute to the whole or to any majority of your workers.

Let us then press forward together in the great work of the real Theosophical Movement which is aided by working organizations, but is above them all. Together we can devise more and better ways for spreading the light of truth through all the earth. Mutually assisting and encouraging one another we may learn how to put Theosophy into practice so as to be able to teach and enforce it by example before others. We will then each and all be members of that Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race. And to all this we beg your corporate official answer for our more definite and certain information, and to the end that this and your favorable reply may remain as evidence and monuments between us.

Fraternally yours,

(Signed) WILLIAM Q. JUDGE,
President.

(Signed) ELLIOTT B. PAGE,
A. P. BUCHMAN,
C. A. GRISCOM, JR.,
H. T. PATTERSON,
JEROME A. ANDERSON,
FRANK I. BLODGETT,
Members of the Executive Committee.

THE THEOSOPHICAL MOVEMENT

There is a very great difference between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. A Society formed for theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not nor can it be universal, nor is it continuous. Organized Theosophical bodies are made by men for their better coöperation, but, being mere outer shells, they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations.

The Theosophical Movement being continuous, it is to be found in all times and in all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogma-

tism, have been promulgated, there the great movement is to be discerned. Jacob Boehme's work was a part of it, and so also was the Theosophical Society of over one hundred years ago; Luther's reformation must be reckoned as a portion of it; and the great struggle between Science and Religion, clearly portrayed by Draper, was every bit as much a motion of the Theosophical Movement as is the present Society of that name—indeed that struggle, and the freedom thereby gained for Science, were really as important in the advance of the world, as are our different organizations. And among political examples of the movement is to be counted the Independence of the American colonies, ending in the formation of a great nation, theoretically based on Brotherhood. One can therefore see that to worship an organization, even though it be the beloved theosophical one, is to fall down before Form, and to become the slave once more of that dogmatism which our portion of the Theosophical Movement, the T. S., was meant to overthrow.

Some members have worshipped the so-called "Theosophical Society," thinking it to be all in all, and not properly perceiving its *de facto* and piecemeal character as an organization nor that it was likely that this devotion to mere form would lead to a nullification of Brotherhood at the first strain. And this latter, indeed, did occur with several members. They even forgot, and still forget, that H. P. Blavatsky herself declared that it were better to do away with the Society rather than to destroy Brotherhood, and that she herself declared the European part of it free and independent. These worshippers think that there must be a continuance of the old form in order for the Society to have an international character.

But the real unity and prevalence, and the real internationalism, do not consist in having a single organization. They are found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics. Freemasonry—a great and important part of the true Theosophical Movement—is universally international; and yet its organizations are numerous, autonomous, sovereign, independent. The Grand Lodge of the state of New York, including its different Lodges, is independent of all others in any state, yet every member is a Mason and all are working on a single plan. Freemasons over all the world belong to the great International Masonic Body, yet they have everywhere their free and independent government.

When the Theosophical Society was young and small, it was necessary that it should have but one government for the whole of it. But now that it has grown wide and strong, having spread among nations so different from each other as the American, the English, the Spanish, the Swedish and others in Europe, and the Hindû, it is essential that a change in the outward form be made. This is that it become like the Freemasons—independent in govern-

ment wherever the geographical or national conditions indicate that necessity. And that this will be done in time, no matter what certain persons may say to the contrary, there is not the slightest doubt.

The American Group, being by geographical and other conditions outwardly separate, began the change so as to be in government free and independent, but in basis, aspiration, aim and work united with all true Theosophists.

We have not changed the work of H.P.B.; we have enlarged it. We assert that any person who has been admitted to any Theosophical Society should be received everywhere among Theosophists, just as Masons are received among Masons. It is untheosophical to denounce the change made by the American Group; it is not Theosophy nor conducive to its spread to make legal claims to theosophical names, symbols and seals so as to prevent if possible others from using them. Everyone should be invited to use our theosophical property as freely as he wishes. Those who desire to keep up H.P.B.'s war against dogmatism will applaud and encourage the American movement because their liberated minds permit; but those who do not know true Theosophy, nor see the difference between forms and the soul of things, will continue to worship Form and to sacrifice Brotherhood to a shell.

Sense of Proportion

When we consider — as we must — that our individual lives stretch back for untold ages, and have an illimitable future, and that the present bodily existence is but one small aspect of that great continuous being, we rise above the temporary, while acting in it. So, we see more of the right proportions and relativities and are less involved or troubled by "whatsoever may come to pass." This, of itself, is much to have gained; it gives the steadiness of the warrior in his fight. Looking at life from this point of view, every thing that comes is an opportunity to be taken advantage of by the "spiritual man" and in all we find "that unsought fight which only fortune's favored soldiers may obtain."—*R.C.*

THE BEST WE CAN DO

"He who does the best he knows how and *all* that he can do, does enough for us."

GRACIOUS words, these, from One to whom our best endeavors must seem fumbling and immature, and eminently just the criterion of conduct enunciated. The world judges the action by the result; the Masters, by the motive, taking into consideration the individual's stage of development, and by the earnestness of his effort. Each builds at his own level, which is determined by his thus-far acquired knowledge and his present ability. A cottage in the valley may be a greater credit to its builder than a mansion on the hill.

It is hard for us, children of our materialistic civilization, to grasp that the spirit in which the least thing is done far outweighs in importance *what* is done; and to recognize in a humble task conscientiously though clumsily performed, a value not attaching to careless work, however conspicuously successful. The results are no concern of ours; our business is with the spirit which animates our effort.

The only right spirit is rooted in self-forgetfulness and serviceableness, in the earnest desire to do our utmost to help the Masters in Their heavy task in the service of humanity. Only such a motive will enable us to transcend our self-made limitations, to rise above the obstructions in the personality which inhibit our free expression. Against the true spirit of unselfish devotion, acting "to acquire merit" stands out in bald ugliness as an attempt to add to the entries on the credit side of the ledger, with implied anxiety as to the ultimate settlement of the account. Such a spirit of barter is not involved in the attempt to appraise our action in terms of Their standard of the best we know how and are able to do.

In the larger sense of ultimate possibilities, none can set a limit to what we can do. All powers are latent in each, but at any given moment our range of ability is more or less definitely circumscribed by the limitations we have ourselves set up.

Discrimination as to the best possible action in any given circumstances depends, for the average man, on his fund of accumulated experience and his sensitiveness to the voice of conscience which is its expression; but in the Three Fundamental Propositions of Theosophy we are in possession of a basis of judgment whose reliability is conditioned only by the extent to which we have assimilated them. The standard of the best we know how is therefore higher for the Theosophist than for the ordinary man of the world. To be content with comparing not unfavorably, on the whole, with

those about us is to acquiesce in mediocrity and to prove unworthy of the life-giving contact of Theosophy.

Our best effort includes one-pointedness, a definite goal and a steady advance, however slow. The tortoise of the old fable was not spectacular and far less appealing to popular imagination than the fleet-footed hare, darting hither and yon in pursuit of side issues, but his persistent plodding won the race. This keeping the goal steadfastly before us does not obviate the necessity of attending to the path immediately ahead. If we would avoid pitfalls and keep to the straight road, we have to be positive and fully conscious at all times, accurate and heedful in all we do—*living*, not dreaming through life. The goal is remote, and we can take but one step at a time. We shall have met all reasonable expectations for our stage of the journey if we have undertaken it with the pure motive of seeking the power to serve possessed by Those who have reached the journey's end, and if we make sure each step is in the right direction and on solid ground.

We can not go far without realizing that our progress is hindered by our numerous impedimenta, defects of the lower nature to which we have become attached and which we are trying to drag along with us. The best we can do includes a resolute and sustained effort to free ourselves, as we go on, from the handicap this surplus load imposes.

We cannot even make a beginning at this so long as we avoid recognizing the defects which hold us back. The instinct for self-justification urges us to defend and cling to our weaknesses, and blinds us to the large share of sophistry and excuses in our snail's pace. We shall not make appreciable progress until we face squarely the fact that we set our own pace, that we are held back because we have weighted ourselves down with useless luggage which none can relieve us of, but which we can let go whenever we will make a sufficiently earnest attempt to free ourselves. They seem so much a part of us, these undesirable qualities of the lower nature, that casting them off is a painful process. Having overlooked or tolerated them for years or for lives, we cannot free ourselves in a moment. It calls for a dogged struggle and tireless determination, but the task has to be carried through, for the farther we progress the more our defects impede our advance and the more tenaciously they cling to us.

Our best is progressive. The standard of conduct rises in proportion as knowledge deepens and capabilities unfold. To mark time is to disappoint Their expectation. Responsibility increases *pari passu* with growth, and arrested development follows failure to adopt an advancing standard. The strictest performance of duty day by day, in the light of present knowledge, evidences the living power of Theosophy in the heart.

SOMAGENESIS

FOR decades past, scientific discovery has steadily driven a wedge between the lineage of mankind and his putative animal cousins. Though the human being is still considered the latest of the "animal" stocks, he is no longer scientifically regarded as a descendent of the ape, but merely possesses a "common ancestry" with him. The antiquity of man as such is being forced so far back into the darkness of geological ages, that it can only be a matter of time—not a great time—until he is proven older than any of his supposed relations.

The evidence, in fact, is all at hand, its true nature unperceived because of a fundamentally erroneous habit of looking at it. If the facts develop that man, the most intellectual of the mammals, is, with the greatest of logic, correspondingly older than the rest, what then? We fear that the science of the future will have inherited a well-nigh insoluble puzzle: the problem of the primal evolution of man before he became human. And yet the merest ray of Theosophic light, turned upon the seemingly chaotic facts of embryogenesis, discloses the solution in all its symmetrical beauty.

The "recapitulation theory," that the embryo in its course of development runs through the past history of its ancestors, is considered a master key in biology. Yet this theory is only the Theosophical anthropogenesis which is faithfully copied on that tiny tablet.

The initial stages of the human embryo are still shrouded in mystery for the first two and one-half weeks, but the inductive scientific view thereof is striking.

First there is a tiny cluster of cells. Theosophy teaches that the human being, in his primeval form, was a globular mass of astral cells (the scientific-minded are at liberty to translate "astral" into "etheric"). These cells were endowed with a low form of conscious life, from the "lunar pitris."

In the next stage of the modern embryo, it is supposed to form a hollow sphere. Some such form, on a more gigantic scale, says the *Secret Doctrine,* man had during his first period of evolution; physically and mentally as yet a nonentity: astrally, a huge amoeba of superphysical matter. His inner spiritual self was asleep to the outer world, but conscious on its own plane.

Next, it is believed, the sphere caves in, the embryo becoming an open vessel of two layers. Later is developed a third layer between the two. The outer is the *ectoderm,* the inner the *endoderm,* and the middle the *mesoderm.* All the physical organs are produced from one or the other of these germ cell layers; and the

order of the layers and their organs follows, in general, the development of the race as a whole, during its first three cycles of evolution, as taught by Theosophy.

In the first race, corresponding to the ectoderm, there is no need of a physical nutritional system. The being was nourished by the flow of those solar and lunar bio-electric currents which form to this day an unseen but essential factor in our physical lives. There was a very slight incipient sensuous contact with the outer world, but purely spiritual perception functioned freely. Examining the scientific view of the ectoderm, we find that the skin and accessories, the sense organs and the nervous system, are derived from it; most important of all, the pineal gland.[1] This gland was originally the third, or spiritual, eye described by the *Secret Doctrine,* which "embraced eternity." There is every evidence that it functioned in our own ancestral form. Some vertebrates have a relic of it—often with a hole in the roof of the skull, which formerly served it for an opening, but man himself has a vestige of the *optic nerve* connected with it. This gland is believed to have a retardative influence on sexual development. It reaches full development at the *seventh year,* and afterwards fills with "sand," becoming, to all practical purposes, inactive.[2]

During the first two and one-half human races, there was no physical sex, but the third eye functioned. How shall we explain the enmity of the pineal gland towards sexual development? Students of the *Secret Doctrine,* who understand the nature of the "Agnishvatta Pitris" are in possession of a clue. The evolution of sex atrophied the pineal gland, according to the *Secret Doctrine,* written prior to modern endocrinology.

Part of the pituitary gland is developed from the ectoderm. This gland is concerned especially with physical growth. Its partial development at this period of the embryo indicates that the germs of the future physical body existed in the amorphous constitution of the first human creatures.

Part of the adrenal gland has the same origin. Physical life is impossible without it. It has to do with sexual growth and with those physico-psychic reactions which are necessary for the preservation of life under primitive conditions. Says Professor Dorsey: "Is the human adrenal a 'brain' which takes charge of us when we are confronted by emergencies which mean life or death? It may be thought of in that way."[3]

In the Theosophic story of the race, long ages before intellectual faculties were developed, the physical body was functioning and preserving itself amid its physical environment, even though

[1] *Why We Behave Like Human Beings,* Prof. Geo. A. Dorsey, p. 6.
[2] Ibid, p. 218.
[3] Ibid., p. 212.

psychically asleep. Thus the partial development of the pituitary and adrenal glands from the ectoderm indicates that ethereal bodies of the first race contained the roots of the future physical body, and the faculties necessary for its preservation under exactly the conditions which were to confront it.

The endoderm is the second layer in point of time. Following out the analogy, this probably is a repetition of the development during the second race.

(a) The old (primitive) Race merged in the second race, and became one with it.

(b) This is the mysterious process of transformation and evolution of mankind. The material of the first forms—shadowy, ethereal, and negative—was drawn or absorbed into, and thus became the complement of the forms of the Second Race. The *Commentary* explains this by saying that, as the First Race was simply composed of the astral shadows of the creative progenitors, having of course neither astral nor physical bodies of their own—this Race *never died.* Its "men" melted gradually away, becoming absorbed in the bodies of their own "sweat-born" progeny, more solid than their own. The old form vanished and was absorbed by, disappeared in, the new form, more human and physical. There was no death in those days of a period more blissful than the Golden Age; but the first, or parent material was used for the formation of the new being, to form the body and even the inner or *lower* principles or bodies of the progeny. (*Secret Doctrine,* 1888, II, 121.)

Physical members were not yet developed, nor was there need of them. Yet the very fact that the second race was becoming physical implies nutrition. We note, therefore, that from the endoderm come the alimentary canal and its appendages, and also the breathing system.[4]

The thyroid gland likewise. Intellectual powers are impossible in its absence. The second race, in Theosophy, was the race of *incipient intellectuality.*

The thymus gland has the same origin as the thyroid; it retards sexual development until the proper time, and science considers that its secretions made possible "an egg which could evolve into the human ovum," since it is necessary for the formation of eggshell.[5] Theosophically, during the Second Race the incipient human being was developing an outer integument akin to the shell of an egg, and at the same time was entering upon the "egg-born" period of procreation.

The mesoderm is the third and last layer of germ cells. From it the voluntary muscles, the sex system, and the rest of the adrenals; in other words, exactly the organism of the human race in its third period. It was not until the Third Race was half over—corresponding, if our thesis be right, to mesodermic development—that

[4] Ibid., p. 6.
[5] Ibid., p. 208.

the race became definitely bisexual and possessed of essentially our present physical makeup. Says Dorsey: "Muscles and skeleton, blood, sex organs, etc., did not appear until animal life had made much progress in evolution. During our early prenatal days we live fast; we can be certain of that. In a few days we have developed structures that were evolved only after tens of millions of years."[6] Change "animal" to "human" in the above quotation—from the most orthodox of scientists—and you will have the *Secret Doctrine* teaching scientifically expressed. The significance will become apparent when science is led by its own discoveries to understand that the human stock has an origin of its own from the very beginning, separate from the evolution of the lower animals, though giving rise to the latter.

The periods of racial development seem also to be represented in the respective lunar months of conception. The third race was the first, as said, which became finally and definitely physical. During the third month of the embryo the skin ceases to be translucent and becomes horny, as in adult life.[7] Why does the modern human body thus follow the pre-history of racial development? What is the underlying memory which brings about this continuity? What is the intelligence which, acting from experience, is able to seize upon an amorphous mass of blind cells, and by a process of infinite intricacy, using time-tried elements of mechanism, develop it through a multitude of forms into the wonderful organization of the human body? The problem can only be solved by an understanding of the nature and purpose of the underlying hierarchy of Intelligences concerned. These can be best known by asking questions of Ancient, not modern science, and by search for the true nature of soul.

The Triple Evolution

The evolution of the *external* form or body round the *astral* is produced by the terrestrial forces, just as in the case of the lower kingdoms; but the evolution of the internal or real MAN is purely spiritual. It is now no more a passage of the impersonal Monad through many and various forms of matter . . . as in the case of external evolution, but a journey of the "pilgrim-soul" through various *states* of *not only matter* but Self-consciousness and self-perception, or of *perception* from apperception.—*S.D.* (I:175).

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[6] Ibid., p. 6.
[7] Ibid., p. 14.

A DIALOGUE ON INITIATION

THE Disciple: O Teacher, long have I been following upon thy words of wisdom, and yet not once hast thou addressed me concerning the initiation.

The Sage: Nor do we speak of birth while drawing our first breath; nor do we speak of death as we yield up our life.

The Disciple: I pardon crave for my presumption, but all the books devoted to things holy do largely tell of strange and awesome trials that have to be endured, and lives of Holy Ones like Buddha and Christ bear mark of them surpassed in mighty hours.

The Sage: My son, hast thou been listening for rolling thunders? Hast thou been looking for a sight divine or terrible? Dost thou not know that daily thou dost come into initiation? that hourly thou dost present thyself unto a trial?

The Disciple: Thou speakest strangely to mine ears. My life is lowly, and constricted by naught but small plain duties. In those I fail not, as they are there to do, and necessary, nor would I recreant be—but yet they lift me not to spiritual planes.

The Sage: Thy practice falls below thine aspirations, it doth appear, for when one acts in full performance of necessary, rightful duty, he then doth rove the plane of Spirit. Thine understanding failing thee in this, thou hast now regarded the Pathway of thine evolving life as outside thyself. The Path lies in thy duties—nor doth highest being bow to greater law than law of duty by all duties, and thus to the Whole. Dost love thy duties?

The Disciple: How could one love such drear routine as binds me?

The Sage: So might yon stars speak on their great cyclic course; so might tides and seasons lament their ordered law; so might thine heart reject its system of pulsation. On, endlessly do repetitions grave their knowledge in the Book of Life. E'en vagrant comet learns its place at last searching again same places of the sky. Couldst thou, then, hope to come to thine initiation in other order—unique within all Nature to escape the repetitioned sweep of daily toil? Would not love only be to do each humble labor as though it were exalted; to serve the powerful, the rich, the ignorant, as they were Holy Ones?

The Disciple: Would I could do so! But where my Karma stations me, they think not of things of Soul; much would they scoff at all that I would say, and scorn my loftiest ideals.

The Sage: Then, blest thou art in power and place and part to seem as nothing in their eyes: too oft doth pride of progress and untimely adulation mar the silent work within. And who doth know but these—"sinners" of now—may next life be to thee as

preceptors? Great sins are soon crossed o'er with steadfast purpose and sacrificial will.

The Disciple: I think, revered One, I would be more steadfast were I ever sure the way to go. Wouldst thou but say to me—"go here," "stay there"—so no mistake could be, unmurmuring I would rejoice to do thy bidding nor mourn my slow ascent of toilsome Path.

The Sage: An I were to say—"do this," "do that," thou wouldst surely fail of the initiation. The muscles of thy will were never strengthened, did I push or pull thee one way or the other. Mistakes thou mightst not make but could not tell how ne'er to make another. Mistakes were only mine that I would steal from thee thy sovereign power of choice which makes of thee a God.

The Disciple: Worse confounded is my reason for these words of thine. Doth not the Sciptures say, "Not my will but thine be done"?

The Sage: The Higher Self of me, of thee, of all men is unseparate; That is thy highest light and law and will, for thou art That. Act thou as by that light, thou canst wrong no man. Act according to that law, thou doest by the law of Holiest Ones. Act by that pure choice, no longer pity for thy weak self shall drown the light; thy will becomes Compassion Absolute.

The Disciple: O Most Revered, a light shines through my heart as ne'er before, for all my seeking gaze. It is thy light, and yet I see by mine.

The Sage: Then thou, in this, hast found initiation, for thou hast seen by eye of Spirit. The Holy Mysteries are not of sight or sound of matter, which is but vasty screen for thy perceptive understanding. So, then, may that light grow, till the jungle growth of thy nature lies all revealed; till thou, the God, dost see the man's perceptions clean and clear. The Buddha and Christ came by long path of discipline and service; came by degree—by many minor steps like this of thine—unto Initiation's final door.

The Disciple: Never may I lose the spirit of this hour! My heart has beat with thine. Mine eyes have glimpsed what may be. O Teacher, what gratitude is due thee—may my daily duty bear the witness!

"EARTH, WATER, FIRE, AIR"

Everything in the Universe follows analogy. "As above, so below;" Man is the microcosm of the Universe. *S.D.* I, 177.

THE conjuncture of the seven rays emitted from the primal sevenfold Universe produces that stage of evolution and consciousness that we call man. Man, as a sevenfold entity, represents the sum of universal experience preceding and including the human kingdom, and contains within himself the potency of all that transcends the present human race. According to the ancient Commentary the essence of being "is the germ which becomes the UPADHI of the seven principles of the thing it resides in, shooting them out as the latter grows and develops."—*S.D.* I. 291.

Each kingdom of nature is in fact the synthesis of the kingdoms below, plus an awakening power, and the physical bodies in the ascending scale contain within themselves matter of a corresponding experience, capable of receiving and manifesting impressions of the given state. Man, therefore, is subject to the laws governing the universe, and the course he steers before, during, and after life on this earth corresponds in every particular to the course of the "Heavenly Man."

In one life period the individual passes through, or touches upon, every stage of evolution that can be attained by it in the course of a complete life cycle, that is, from the birth to the dissolution of a world. During pre-natal life, there is a rapid recapitulation of the history of form and of consciousness to the present day, from the elemental kingdoms that constituted the advance wave of life before the consolidation of the mineral, through the vegetable, animal, and early human life, until consciousness reaches its limit of digested experience, and birth follows into the world of today, and the conscious life that represents that state through which humanity is at present passing. But life on earth necessitates an assimilation of experience, only to be attained through a further change of state, and the death of form, that the soul may be free to review and absorb that which it has perceived. The process of absorption takes place as consciousness passes through the different principles, including those yet to be manifested on earth, and developed to their full extent. The grand cycle of individual consciousness, which in its turn corresponds to the cosmic cycle, is therefore mirrored in the space of one short life period.

In respect to Substance, the seven great Elements being in themselves sevenfold, there is a similar correspondence and close tie throughout Nature, and just as the cosmic cycle is mirrored in the life of man, so is the cosmical process a sure guide to the facts of human evolution.

Four elements are at present known to us: fire, air, water, and earth. The earth, inert and dark, provides the courses through which flows water, mobile and instable, and ruffled on its surface by a breath of wind. Air itself is affected by the water, but through unknown space it is linked with the sun that shines through it, and warms and vitalizes the whole of nature. This sun, the Life Giver, at regular periods of time, draws back into itself the life that has before gone forth, sending out its essence renewed and reinvigorated through union with the parent source, that it may take up again the cycle of manifestation.

The constitution of man, his thoughts, feelings and actions are of a corresponding nature. The earthly body, materialistic outlook, and automatic actions, as well as those connected only with the senses, are directly linked with each other, and with the earth, which in many respects actually contributes to the formation of the materialist.

Consciousness itself after death is bound to that to which it is most akin, and therefore cannot in some cases survive the disintegration of the body that holds it, or perceive that with which it has no affinity. There is, for the materialist, no conscious life apart from the body. Water bears a close correspondence to the emotions. Unreliable and shifting, they follow the inclinations of the senses as water follows the inclination of the earth, and the life of one in whom feeling predominates shows the same lack of definite aim, the same sensitiveness to every influence that the watery element represents. Material objects on the one hand, the finer attractions of mind on the other, result in a warfare that leads no higher than the sensuous Heaven, Summerland, or Happy Hunting Ground that the emotional individual has impressed in his imagination. But mind, like air, is warmed by the sun of the Self, though in its lower states it is liable in its turn to be affected by the waters of emotion. The life of one in whom the spiritualised mind predominates is transparent and pure, and the state of such a one after death is of a like nature, formless, blissful with the thoughts that are turned to the Central Sun, and filled with its power. And as the blazing sun draws back into its own purity the life that it had once shone forth, so does the Self at regular periods draw back into Itself the essence of that which It had put out into the manifested world, and as surely will It in due time emit another ray of spiritual force to continue the work of the preceding individuality.

Fire, air, water, and earth are familiar to the present race, but they are elements that are still unknown to us. The link is close, and man will reach to their perception only on the development in his nature of that which is of a like substance, at present

asleep, and of which we on earth have as yet no glimmer of perception.

Nature proceeds from the ONE, whether the word "Nature" be applied to cosmos, universe, world, or the various kingdoms. There is varying stage of differentiation according to law, but there is no complete separation; man is a part of the world as the world is part of the universe and of cosmos. The one consciousness shines through the different forms, the different forms are but aspects of the one consciousness, and, with a knowledge that inherent in all is the One Law, invariable in its operation, we have the sure guide that H. P. Blavatsky made clear to us: "Evolution proceeds on the laws of analogy."

SEVENFOLD LAW OF ANALOGY

If no physical intellect is capable of counting the grains of sand covering a few miles of sea-shore; or to fathom the ultimate nature and essence of those grains, palpable and visible on the palm of the naturalist, how can any materialist limit the laws changing the conditions and being of the atoms in primordial chaos, or know anything certain about the capabilities and potency of their atoms and molecules before and after their formation into worlds? These changeless and eternal molecules—far thicker in space than the grains on the ocean shore—may differ in their constitution along the line of their planes of existence, as the soul-substance differs from its vehicle, the body. Each atom has seven planes of being or existence, we are taught; and each plane is governed by its specific laws of evolution and absorption. Ignorant of any, even approximate, chronological data from which to start in attempting to decide the age of our planet or the origin of the solar system, astronomers, geologists, and physicists are drifting with each new hypothesis farther and farther away from the shores of fact into the fathomless depths of speculative ontology. The Law of Analogy in the plan of structure between the trans-Solar systems and the intra-Solar planets, does not necessarily bear upon the finite conditions to which every visible body is subject, in this our plane of being. In Occult Science this law is the first and most important key to Cosmic physics; but it has to be studied in its minutest details and, "to be turned seven times," before one comes to understand it. Occult philosophy is the only science that can teach it. How, then, can anyone hang the truth or the untruth of the Occultist's proposition that "the Kosmos is eternal in its unconditioned collectivity, and finite but in its conditioned manifestations" on this one-sided physical enunciation that "it is a necessity of Nature to run down?"

—*Secret Doctrine.*

ON GETTING WORK DONE

THE great dearth of Theosophy is not a matter of listeners, but of workers. Real students and real workers are a necessity. On the other hand, Theosophy is of little benefit to anyone who does not work along the lines he studies. Recognition of these facts gives rise to a feeling in the minds of Lodge supporters that students are valuable to Theosophy, or find Theosophy valuable, only insofar as they enter with good will upon lodge work. From this comes an unconscious tendency to violate the first principle of Universal Brotherhood by an intellectual enthusiasm which draws a broad line between the average audience member, and the member of a circle of workers. This inevitably has its effect, perhaps unconsciously, on all concerned, by way of creating an unseen division and lack of *rapport* between worker and public.

Equally serious is the frequent yielding to a temptation to transgress the principle of "self-induced and self-devised effort" by hinting more or less delicately that more signs of practical interest on the part of the individual would be welcome. Now this, whether done consciously or unconsciously, is open to question. It ignores the principle of free-will, which is more delicately balanced in the matter of Theosophical efforts than anywhere else. The immediate practical effect is often to frighten away or alienate those who are friendly, but whose time for work has not yet come. Again, it tends to have an effect upon those who consider themselves under obligation, or who are weak of will, leading them to participate actively but with a hidden unwillingness which makes itself felt behind the scenes in every direction. It also tends to drive away persons who, acting under the most natural of impulses and the most common kind of past experiences, decide in their hearts that here is only another church or another organization of social workers with an eye to the "main chance." How many friends turned cold, or sent away to disseminate false impressions by a yielding on the part of members to the temptation to urge or hint or maneuver inquirers into a semblance of activity?

Theosophists with the true interest of the work at heart should never forget the following principles:

1. Theosophical work, to be fruitful on the spiritual plane, must have its driving force arise spontaneously within the inner nature of the hearer.

2. Personal urging or any attempt to secure individual work from the unprepared is the surest method of blighting the germinating plant.

3. Setting up a mental wall between the active worker and the apparent listener is to be avoided. A seemingly passive lis-

tener in the audience may actually be making greater sacrifices to carry the principles of Theosophy into his business than we are making in business or elsewhere.

In the Lodge Declaration, in talks, and in classes, there is sufficient chance to indicate the need and desirability of active work so that any normally intelligent individual may understand the opportunity, if so willed; and if his will is worth anything, he will find or make a place for himself in the work. From a body of workers composed of coerced or propagandized persons, scarce more can be expected than from no Lodge at all. If the philosophy, properly and correctly presented by individuals who are truly sacrificing themselves on its altar, has not the drawing power to gather sufficient support in a community—then there is nothing in that community worth being drawn.

Discrimination is necessary. Men of heart are not circumscribed in place, profession, or appearance; but they are not many, and an indiscriminate embrace of the whole human family will gather more thorns than roses. Those who keep the beacon burning high, welcome all who emerge from the peripheral darkness. Do not cease to tend the light in order to rush among the sinister forms whose gleaming eyes ring the circumference of its sweep. Natures akin to light will come within.

DREAMING AND DEVACHAN*

Question—If the soul passes into Devachan during sleep, why are not all dreams agreeable?

Answer—It is not strictly accurate to say the soul passes into Devachan in sleep, because Devachan is a word applied to a state after the death of the body and the abandonment of the latter. The word to designate dreaming is in the Sanscrit *Swapna,* and that state may be pleasant or unpleasant because the body and Kama still affect the soul, whereas in *Devachan* all is blissful and pleasant. The Soul does not pass into *Devachan* during sleep, but sometimes in dreaming or *Swapna* state dreams are pleasant and often not. This being the fact, it is a sufficient reply to the question as put. With this explanation the Editor's above reply gives an answer to the question "Why are not all dreams agreeable?"—*W.Q.J.*

**The Theosophical Forum,* August, 1892.

"UNSOLICITOUS"

My devotee who is unexpecting, pure, just, impartial, devoid of fear, and who hath forsaken interest in the results of action, is dear unto me.
—*Bhagavad-Gita.*

IT IS difficult for the beginner in Theosophic study and life to grasp, to say nothing of applying, Krishna's reiterated injunction to perform all action as duty, unmindful of the result. The end is so interwoven with the endeavor that it is hard for the Occidental to recognize the possibility of action at once deliberate and unattached to its fruits.

There are almost as many goals of effort in the world as there are individuals, but the certain effect of contact with Theosophy is to strip those various objectives of their glamour. Instead of accepting the freedom thus offered, the average student forges for himself new chains, formulating fresh objectives which now appear desirable, and working feverishly for their attainment.

Having gained some intellectual grasp of the philosophy, he has accepted as reasonable and logically necessary the existence of Perfected Beings. In his redirected enthusiasm he aspires to speedily turn his intellectual concepts into knowledge, to contact these Masters and be taught by Them, and even, O arrogance of ignorance! pictures himself becoming in this life even such a benefactor of humanity as one of Them. He concedes that the achievement will take years and considerable effort, but at the back of his mind lurks a hope that these Great Ones, seeing his earnestness, will smooth the way for him and confer upon him some of the knowledge and powers he seeks. The end in view is the motive force of his endeavor; he performs actions and watches anxiously for their results. Between this stage and the performance of action as duty must intervene a period of awakening, of suffering, and of readjustment.

Since the Masters are known to have sponsored it, he recognizes work for the Theosophical Movement as the way *par excellence* to Their notice and favor, and he throws himself zealously into study and propagandum, in and out of season, of half-grasped Theosophical truths. If study and promulgation were all of Theosophic endeavor, his complacency might go unchallenged and the ultimate failure of these efforts to attract attention to himself might only convince him that he had a justifiable grievance; but application is an inseparable part of the trinity, without which study is barren and promulgation profitless.

If his purpose is fixed and he is sincere, he perceives the necessity of applying the principles in daily life, so far as he has grasped them, and that effort awakens him from the pleasant dream in

which he has been living. His lower nature rises in revolt against his newly asserted authority and, aghast, he realizes something of the strength of the foe he has challenged. It is borne in upon him that until he conquers himself it is idle to aspire to powers beyond the reach of ordinary men, and that self-conquest is his own personal conflict which none can wage for him. Doggedly he battles on, losing some skirmishes and winning others, but none so decisively as to offer any assurance of an early victory.

The vision of himself as a Perfected Being dominates his fancy no longer. The infinitudes of the future seem scarcely long enough for that consummation. The more adequate grows his conception of the nature and powers of the Masters of Wisdom, the greater does he perceive the distance to be between his stage of evolution and Theirs. He reads and can well believe that those fitted for practical occultism find their feet already well planted in the way from their entry into this life. If he is wise, however, he does not therefore abandon his effort. Recognizing his approximate place in evolution with honest humility, he acquiesces in the indefinite postponement of his aspirations and determines to purify his acts and motives and to devote himself to patient performance of duty. That point reached, and the determination translated into action, he has approached measurably nearer to Those he has longed to reach; for while Mahatmaship is beyond the conception, even of the average student, Chelaship is not unattainable to the earnest Theosophist, though it presupposes this radical change in his viewpoint and nature. In place of his former tacit demand for recognition for services rendered, is growing up an increasing reliance on the Law. He is not "peering about" for this or the other result regarded as desirable, but rests on the assurance that no cause set up can be without its effect, and that whether the effect appear to-day or in another life depends upon the law itself. "Great man is he who is strongest in the exercise of patience."

The *Bhagavad Gita* warns repeatedly that only necessary action, performed as duty and without attachment to the results, fails to bind the actor to its consequences. "He who gives up the results of action is the true renouncer . . . no results follow those who perfectly renounce." It is not action that is to be given up; that would be neither possible nor desirable. The doing of one's own duty is essential to the well-being of the whole, of which each individual is a part, and its discharge in the spirit of sacrifice for the common good is the performance of Yoga on the plane of action.

Non-attachment to the fruit of action does not, of course, preclude an advance survey of the probable outcome of this or the opposite course, as accurate as the individual is capable of. Heedless action is incompatible with careful attention to duty, and the more exact the advance reckoning of results, the greater is the

assurance of wise choice. Purity of motive and a genuine desire to benefit humanity are indispensable, but good motive alone is not sufficient to insure wise action. Great harm is often done by well-meaning but ignorant philanthropic effort. So long as knowledge is incomplete, mistakes are inevitable, but decisions must be made on the strength of the best information available, checked by the individual application of universal principles.

Constructive effort must be purposeful and deliberate. No action is an isolated abstraction, and the surrounding conditions must always be taken into account. Often a specific act becomes necessary and a duty to perform solely because of circumstances. The ability to foresee the consequences of action or speech is an index to individual development, increasing as evolution progresses until the Adept can calculate unerringly the outcome of any given course, save as conditioned by the free will of others. The equanimity which is clear-eyed to recognize and unhesitating to choose the right course of action is rooted in discrimination, "the right perception of existing things."

Since this discrimination is imperfectly developed in us, we can rarely be sure that our action is the best possible under the circumstances, but once we have made the decision and acted in the light of our best judgment, we are enjoined to leave the outcome to the Law, assured that, the seed planted and the conditions provided, nature can be trusted to produce the harvest.

The archer fails unless, having drawn the bow, he promptly lets fly the arrow, setting it free to seek its distant goal by the force he has imparted to it. It is as idle for any to attach themselves to the results of action once performed as for the archer to seek to stay the arrow or change its course after it leaves his bow. This letting go the results of action leaves one free to attend to the next thing that presents itself to be done. To cling to past actions and to be anxious about their outcome, is to lessen energy and efficiency in dealing with present circumstances.

We cannot hope to attain to perfect resignation to the Law and to entire detachment from the results of action in one life or in several, but we can make a beginning by accepting without complaint whatever comes to us and by cultivating the inner calmness which is unshaken by hopes or apprehensions for the future.

THE PROBLEM OF EVIL

ALL western nations are facing sociological problems of hitherto unexperienced complexity and seriousness. Causes and cures advocated are legion in name and worthless in quality; in fact, they are of such nature that their perusal in the light of Theosophy indicates that most of the difficulties are really rooted in an attitude of mind which is actually germinative of those very evils.

Leniency of authorities and courts is a favorite theme. The advocates of a more blood-thirsty régime conveniently forget that in the England of some two or three centuries ago, innumerable acts, now classed as misdemeanors, were punished by hanging; and criminals in those days did not escape through court technicalities. Nevertheless the crime problem was worse then than now. This outlook assumes implicitly that the human ego is a mechanism governed by the principles of "economic determinism," and that human honesty, or the reverse, is a matter of opportunity; that, in fact, there is no real basis for honesty save in *fear or cupidity*.

The occasional phenomenon of a human being whose ethical conduct is not regulated either by fear of punishment or desire for external reward seems to be entirely outside the experience of such self-styled "sociologists." This is not to say that in many instances crime would not be decreased by more rigid punishments. It would. But if the object of life is development of character, which is certainly the case, what has been the gain to any Ego who passes through it upon a track made "honest" by fear and compulsion? Nothing better can result than an inevitable future reaction in the wrong direction.

Some say that the general breakdown caused by the great war is the reason for crime, but the bulk of present day crime is found in the younger generation which had no personal experience of the war. It is sometimes reasoned that when a man is taught to do collective murder for the selfish benefit of a nation, he loses sight of the distinction between that and individual murder done for personal selfish reasons. Quite so; and even the most self-directive man can hardly be expected to be wholly exempt from the precept and practice of all his neighbors. In that particular case, the trouble seems to lie with the ethical viewpoint of a civilization which accepts the principle of warfare. But that principle in itself traces back to the delusion held by practically all humanity, that self-interest is the true basis of conduct.

The "breakdown of the home" is another putative root of this many-branched evil. Just why has the home broken down? The commonest of observation will show that parents themselves have turned to entirely selfish ideals, and that the children, as is inevi-

table, simply follow the example set. The people have lost sight of any end to be held in view other than to "have a good time" in various material ways. Why should children be wiser than their parents?

A more comprehensive cause sometimes given is a general loss of faith in religion; but popular religions have been nothing but cults of spiritual selfishness, the hope to escape punishment and the desire to acquire happiness. These objects in our latter matter-of-fact days have chiefly reduced themselves to a mere gaining of the social respectability which comes with church connections. In the natural course of evolution the time had to come when reason rather than authority and faith must become uppermost. Our superstitions, miscalled religion, furnishing no holding ground for reason, the exercise of that faculty had perforce to take root in the desires of human nature, and to be made to serve emotions of that order, whose fulfillment is tangible and near at hand, as opposed to the hollow and incredible promises of theology—such promises, indeed, that future generations will find it hard to believe they could have been taken seriously by reasoning beings.

But all these causes, so-called, are in reality results. They are all moral deficiencies. At most, even the best of education cannot remove the whole difficulty, for the simple reason that the average human personality is the fruit of the Karmic tree. The best that can be done in the matter of moral education will not be productive of real reform unless that attempted reform be met with an *inner* response and effort. But Theosophy alone is qualified to draw forth that response, because of its appeal to the Reincarnating Ego.

Hints on Electricity

In reality there is only one force, which on the manifested plane appears to us in millions and millions of forms. As said, all proceeds from the one universal primordial fire, and electricity is on our plane one of the most comprehensive aspects of this fire. All contains, and is, electricity, from the nettle which stings to the lightning which kills, from the spark in the pebble to the blood in the body. But the electricity which is seen, for instance, in an electric lamp, is quite another thing from Fohat. Electricity is the cause of the molecular motion in the physical universe, and hence also here, on earth. It is one of the "principles" of matter; for generated as it is in every disturbance of equilibrium, it becomes, so to say, the Kamic element of the object in which this disturbance takes place. Thus Fohat, the primeval cause of this force in its millions of aspects, and as the sum total of universal cosmic electricity, is an "entity."—*H.P.B.*

MEMORY OF PAST LIVES

IT is a fact today, as ever since the dawn of our traditions, that three-fourths of the people in the world believe in reincarnation. The wide range of this belief is interesting and significant. For example, the great bulk of the American Indians believed, and believe, in reincarnation; the same holds true for the natives of Africa and the aboriginals of Australia and the South Seas. Throughout the Orient this belief is commonly held, and many of the greatest minds yet produced in the West have seen in reincarnation alone an answer to the problems of existence.

Because the Indians, the Negro, the Bushman and the Oriental believe in reincarnation, it does not follow that their understanding of the doctrine is correct. Between the perception of a fact and understanding of its meaning and relation there is a vast difference. Seldom do two or more men, perceiving the same set of facts, draw the same conclusion from their observations. Most modern scientists, for instance, are profound believers in reincarnation—without ever suspecting the truth. They believe in the conservation of energy, and in energy incessantly undergoing transformation. That is the Theosophical teaching. They believe that matter, unborn and eternal, is forever undergoing metamorphosis as a result of the action of energy upon and within it. That is reincarnation. Christians likewise generally believe in reincarnation—without ever dreaming that such is the fact. They proclaim the truth of "immortality," but what is implicit in this term? Can anything which *is not*—be? Can anything which *is*—cease to be? Does anything which *is*—remain as it is for the billionth part of a second? The answer is obvious. That is reincarnation.

True it is that the Christian idea of reincarnation represents a gross perversion; that the scientific idea of the doctrine is even more grossly perverted; and that modern Oriental conceptions are far from the truth. But all in some form or other recognize the fact of reincarnation, whether admitted under that name or not.

Let us regard for a moment—Life: that *it is*, and that Life is *all* there is, that Nature is only another word for Life—Life visible, Life invisible. Whatever beginning is postulated, in whatever Scripture we turn to, it arises in Life, endures in Life, ends or is re-absorbed in Life. The scientist, deeming that the universe consists solely of matter and energy, forgets the prime factor of all—his own intelligence. If this were not a universe of Intelligence, as well as of Matter and Energy, we would have neither religion nor science. The true fundamental perception is that All is Life; that in Life are many states, forms and conditions; that as regards any being or any object, no state, no form, no condition, is permanently

fixed. In that respect Nature is like a school, with kindergarten, primary, second, third, fourth grades—and so on. The grades as such remain relatively permanent, yet the stream of Life flowing through that school is forever changing—the learners pass on from state to state.

What are the universal and all-inclusive states, not so much *of* Life, as *in* Life? In religion they are called Spirit, Soul and Body; in science, Intelligence, Energy, Matter. These states are perpetual, because Life is perpetual. They are states of action. In some part of Life action is going on eternally. Some part is eternally in repose, else the first part could not be in action. A third part of Nature is eternally directing the action or experiencing the repose. Herein is the riddle of the universe, from the standpoint of spiritual and intellectual, as well as physical dynamics.

All these states are present in us; they are *in us,* but we do not need to be in them. They are present this very moment: waking, dreaming and deep sleep—in the sense that we can now see a thing as it is, or as it is not, or fail to perceive it altogether. But what are we as Ego? We are not Life in the deep sleep state, because then we would know nothing about it; nor are we Life in the "dream," or mental, state, because then we would take that state to be real, whereas with every day we cast aside a mass of ideas which we considered as facts; nor are we in waking consciousness, because then we could not analyze it. Man is not Life in any of its states; he is beyond all forms, all states, all conditions. Man is the only being in the universe who can see things as they are—see states as states, forms as forms, energies as energies, transformations as transformations—but all of them changes in Life. Thus is Man essentially the Supreme Spirit.

Why is it that people do not believe in past life just as in the present life? The great objection appears to be, "I do not remember my past lives." On that basis, not remembering our birth, we never could have been born—it is only hearsay; not remembering what we did upon some certain day five years ago, say, we were not alive; not being aware of the circulation of our blood, it does not circulate!

What is memory? Memory of the past is a function, a quality, a dependency of the mind—only one of many psychical functions and powers, and of them all the least dependable. This is a world of matter at which we are looking, not a world of energy. Energy is a world in itself; it goes through matter like lightning. When we act on matter, we make an impression on matter and matter makes an impression on us—on our energies, or on our mind. That impression is memory. The next moment we act again on matter we may erase the impression we formerly made upon it, and we

may overlay the impression made upon our mind with a new one. It is like taking one photograph over another photograph, and then another over that, and so on. The mind is a palimpsest—overlay after overlay of impressions. Memory is a transitory term and relates to transitory states.

Once we understand that all is Life, that Life includes many states, that they are all in us but that we need not be in them—once the perception of this fundamental truth is gained, we can unite our consciousness, our Power to see, with Life in any state. Whereupon shall we experience that state within ourselves, knowing it for what it is: a *state* and no more, however low, however high. We can bring our power of perception to bear on any form of Life in any state, and see Life *as the Life in that form sees it.* There is the magic of Man, and why Man is called the Supreme Being. To such an evolved Soul the light of the One Self, the One Life, is evident in every atom of his entire nature, and his nature is seen and known as a sample of the whole of Nature.

It follows, then, that nothing is lost. Man has lived in other periods of evolution, other solar systems, billions of years ago. He has left them, but they are still there. When he left them, Life moved into the vacated state, Life poured into the vacated forms. The vacating Life moved on, up or down, as the case might be. So the whole of existence ought not to be spoken of in terms of this life, or a past life, or a life to be; it ought to be spoken of as the continued and uninterrupted passage of Life through Life. We can retrace our steps physically, that is, go back and live the same kind of life over again, in the same kind of world, in the same kind of body. This is reincarnation. We can retrace our path mentally, go back of birth physical into other states and conditions. That is metempsychosis, to re-live life mentally. Or it is possible for us to achieve the perfection of spiritual evolution, whereupon this does not become a universe of matter, or mind, or good or evil, but a universe of Life—and we *know* Life.

No man learns what he knows. He knows what he learns, or he *could*—which brings before us a curious aspect of memory. Memory with us is the astral of physical existence; but there is an "astral" of mental existence and an "astral" of spiritual existence. If we are Life, identical in essence with the Life that is everywhere, it must follow that the moment we identify ourselves with Life—turn our attention, or Power to see, upon the Universal Life—all that is in the Universal Life, or was or will be, is in us and within the range of our perception. That is spiritual memory; its opposite is personal memory. Personal memory depends on impressions made upon the brain and the contact of our mental energies with it. Since the body and brain we now have is of the present incarnation,

neither of them has any spiritual memory. One can no more have any memories of a former incarnation in his present body and brain than he could read Shakespeare's Sonnets in a book of Tennyson's: they are not printed there! But it would be quite possible if one knew where there was a copy of Shakespeare's Sonnets to reprint them, and although Shakespeare wrote but one set of sonnets one might print from it a thousand sets in duplicate. So it is possible to get spiritual memory, by widening our conception of what memory is.

As a Life which is not in the waking state, nor in the dreaming nor deep sleep states, we have only indirect spiritual memory—not recognizing as memory that which we term *character*. There never was a being of any kind who entered this world, or left it, or who went to any other, or came from it, who did not have a character. Character is but the palimpsest of the Soul—spiritual memory. No two people are born with the same character. Character is the deepest thing in them; it is their memory.

Again, every man has the memory of the intellect, Egoic memory, here in the body. It is not recognized as memory; we call it *genius*. Every man is a genius in some direction—knows naturally how to do this, that or the other thing; possesses a natural aptitude in some direction. Genius is without exception a characteristic brought forward from other lives; it is Egoic memory.

And then there is the only memory we are familiar with—personal memory. Personal memory is what we are able to get out of matter when pricked by matter—that is, by Life in the deep sleep state. Personal memory is of no value except here on earth, and here it is as poor a substitute for Egoic memory as it would be, say, for a man to take a scratch pad in hand in the morning, and instead of talking, be obliged to write down everything he had to say, as the dumb do.

Thus can it be seen that there is the memory of matter—call it recognition, remembering always that there is matter, Life asleep, in every world. We re-cognize, or think over again about anything we have once seen or once contacted, when we are reminded of it by a smell, touch, taste—any action. This is true on any plane and in any world. It is memory by contact; without the contact one would not have the memory; with the contact one has more or less memory.

Next there is the very familiar form of memory we call recollection. We are able of ourselves, independent of contact with the thing, to re-collect, to gather together the set of impressions we had of that thing into one coherent whole. This process, if cultivated, is on the plane of mind precisely what the growth of the body is on the plane of matter, but nobody has brought it to birth

as yet—the best most can do is to give it an embryonic existence, memory through association of ideas, or recollection of matter induced by the man.

That which we call "remembrance" is Egoic memory, and has naught to do with contact. For example, one is reminded by recollection, and to re-collect is to go over the past experiences as one would collect books and put them on the table. But to *remember* is to *live it again:* Egoic memory.

Spiritual memory is called "reminiscence," and it is this vague spiritual memory that is behind every religion, no matter how grotesque and distorted, corrupted and bizarre the religion itself is. Behind that, like a ray of sunlight filtered by reflection into a dark cave, is spiritual memory. The Self because it is Self, the Soul because it is Soul, the Man because he is a Man, cannot go absolutely sound asleep in matter. Always every man is trying to search out the problem of his origin. "Where did I come from?" He gets a million answers. But the fact that he asks the question is the evidence of spiritual memory. We have been through birth thousands of times: that is why we ask the question. We have descended from higher state to lower thousands of times: that is why we ask, "How did I get here?". We have gone from a body of matter into a form of mind, a metaphysical form, millions of times: that is why we ask, "What will become of me after I die?". No animal, however gross the inequities or inequalities of their bodies, ever questions, "Why am I bruised and this one sound?"; but man perpetually asks that question. Our sense of justice, our demand for justice, is reminiscence—spiritual memory, reflected in matter.

When the student takes up the study of Theosophy, trying to relate what he reads to the mystery in his own being, he begins to change the character of his brain, which is his recording and registration instrument here. The process is not dissimilar to that by which the fibre of a tree is at last converted into paper. That which was gross is rendered fine; that which was unsusceptible to the kind of impressions we want to print upon it is so refined that it becomes porous to spiritual memory. As the brain changes, the inner or astral nature changes, and then—slowly, as it seems to the man while working in the tunnel of dark experience here, but rapidly from the standpoint of the immortal being—an inner and outer change takes place. At last that which was absolutely opaque becomes transparent; that which was transparent becomes light-emitting. He has spiritual memory; he has Spiritual Knowledge—here in the body of flesh.

The purpose of all great Teachers, whether we name them Buddha, Krishna, Jesus or "H.P.B.," was never to found a religion, nor to convert people into believing something. It was always to

tell them that Nature can be understood, and that the great purpose of existence is that every part of Life shall come to know itself as Life, regardless of state, form or condition. That would be Divinity, as it will be when we recover the memory of the knowledge which was ours in former births, and is ours when we return to the state of Spirit. We return to that state every night, when sound asleep—here. We cannot now bring back the knowledge when we wake. We return to that state every time we die. We cannot now bring the knowledge back into birth again. So we are just the same as if we were blind; we come into darkness not knowing how to strike the light of Spirit. But the power is ours—the power to learn, to grow, to expand, to acquire here and now in the body a full realization of our own Divinity. Immortality, then, in an individual sense, means that we are able to light with the eternal, undying light of the Spirit whatever form, state, or condition we enter.

That is not merely to acquire the memory of past lives. It is to see past, present and future as the Eternal Now.

INFORMING AGAINST CRIMINALS*

Question—Is it the duty of every one to help in repressing criminals, or is the bringing to light of unknown crimes a cause of inducing avoidable Karma on the head of the revealer? In other words, when a man knows of a crime or a criminal, is it his duty to give warning to humanity; or, from the point of view of Karma, is it better to treat the thing with mercy and act on the principle "Qu'il aille se faire pendre ailleurs," trusting to the criminal's own Karma to warn society?

Answer—In a proper social organization the King or Ruler should be the final protection against all troubles from criminals within or assaults from without. But such an organization does not exist with us. The citizen should therefore act up to his duty without thinking of *his* Karma, because he cannot have a Karma which his fellow citizens do not share with him. So, if he knows of a crime to be committed, he should warn. A crime past he may have some connection with compelling denunciation, but with others he may not. The man who expends energy to denounce criminals when his particular duty does not require it wastes and scatters nature's forces and does no good. And general rules do not settle these particular cases. The hunting and catching of criminals is the duty of the final protector, and not that of the single citizen.

—*W.Q.J.*

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THEOSOPHY SCHOOL

Seek out the way.
Seek the way by retreating within.
Seek the way by advancing boldly without.
Seek it not by any one road. To each temperament there is one road which seems the most desirable. But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labor, by studious observation of life. None alone can take the disciple more than one step onward. All steps are necessary to make up the ladder. . . . The whole nature of man must be used wisely by the one who desires to enter the way. Each man is to himself absolutely the way, the truth, and the life.—*Light on the Path.*

ALL ways are necessary for our spiritual growth and progress. Not by devotion alone, not by study alone, not by works alone, not by contemplation alone, because man is a composite being. He has a mind, he must have knowledge; he has a moral nature, and therefore he must have the ennobling power of devotion; he has a bodily nature, and therefore he must learn how to act; along many ways, then, man comes gradually and slowly to know himself as he is.

One of the things that make difficulties in the world, and one that has made difficulties, as history teaches, is because human beings do not understand that underlying all religions, faiths and creeds, there is a unity of faiths, a similarity of teaching.

When the Mohammedan says "Allah," and the Christian says "God," they speak of the same thing; when the Hindu says "Brahm" and the Christian says "God," they speak of the same thing. As Krishna teaches in the *Gita,* "There are many ways along which men come to me, but all paths are mine to use, all paths lead to the same great eternal truth," whether it is spoken in the English language, Hebrew language, Latin language, Sanscrit language, or Arabic language. Just as the different languages convey the same idea, so different creeds, faith and religions, are nothing else but a collection of virtues, truths and facts, which are the same. And just as people live in different parts of the city, and when they want to come to a certain place, some come from the North, some from the South, some from the East, some from the West, but they all come there; so all people trying to come to their own Higher nature take different courses, but they are all bound for the same place. It looks as if they were going in opposite directions, but they are going to meet at the same place. That place is our own Higher Nature.

Men may look different in their bodies, in their emotional natures, in their minds, their perceptions, in their moral natures, but

the Soul, the Perceiver, the Knower, the Actor, the Lover, is the same. All write, although writings are different; some have large hand-writing, some have small, some have clear, some have illegible hand-writing, but it is hand-writing which writes the same word.

So the Truth of the Higher Nature is the same—God, Nature, everywhere Universal Life, in all places and at all times manifesting. The real God cannot say, "I am the God of the Jews and therefore I will throw out the Christians," or "I am the God of the Mohammedans, therefore I will have nothing to do with the Non-Mohammedans." God is God of all people everywhere—the Same Universal Life. Each one according to his state of evolution understands, uses symbols, makes an image of God. There is no difference between a stone or wooden idol that the Hindu makes, as a symbol of God, and the stained-glass window of the church; there is no difference between the Christian Cross and the Hindu Swastika; there is no difference between Moses and Mohammed, between Jesus and Tsonga-Ka-pa, between Krishna and Buddha. They teach the same Truths.

The Great White Light is made up of seven colors. We do not know it unless through a prism we see the colors like a rainbow, and we see green, blue, yellow, red. But take all the colors of the rainbow and put them together, and you have the White Light; so the religions, sciences, philosophies, arts, are different prismatic colors. Theosophy is like the White Light.

Theosophy is like the centre. From the various parts of the Human Kingdom people flock to the centre, to the One Truth, and so each one has to find out, each one has to begin to live as a Theosophist—not as red, yellow, green, blue, indigo, orange, violet—but as the White Light, because it is all-inclusive. The green light is not all-inclusive. When people say green light is most superior, we might say red light is equally good, blue is equally good, each with a different purpose; but the source of each of these lights is the White Light. They have come from one Universal White Light, and they return to that Universal Light.

To become followers of that Light, to come to the centre—that is the work. Not by one way alone, but by all ways, we come to realize an inner divinity in us, and moving in terms of the inner divinity, we begin to see the great Plan of the Universe, and the many paths that lead us to the Universal Truth which is Theosophy.

THE DISCARD

SANTA CLAUS, the Stork that brings the babies, the Egg-laying Rabbit and the Vicarious Atonement went to the discard as we grew up and replaced these ideas with others. Some of our later-acquired ideas have been dropping into the discard as the years pass. In progressing from orthodoxy and agnosticism to theosophy more items were added to the refuse-heap. Have we anything left to discard? Will our conceptions of theosophical teachings stand the same tests which caused other ideals to be rejected?

That progress has been made by discarding notions erroneously held is shown by H.P.B. in calling attention to theosophical misconceptions as she does in the *Secret Doctrine* and the *Key to Theosophy*. The items she mentions were stated correctly in the works she refers to, the misunderstandings were the opinions of students. A fact is not a matter of opinion, nor does a consensus of opinion on any disputed point make that point a fact, even though used as a fact, as in jury proceedings. The correlation of any item to other items pertinent to the subject treated makes it demonstrable as a fact, if such it be, or shows its falsity by its failure to fit into the proper place. Santa Claus will not fit the chimney, and there are various practical objections to our other childish beliefs.

There will be practical objections to our theosophical beliefs while they remain beliefs. If, as children, we believed in Santa Claus because someone more advanced told us about him, it does not follow that as grown-ups we need accept any item of doctrine, or any doctrine *in toto* because some one we respect tells us so. Hence the discard. If the size of the refuse-heap appalls us we may consider the pearl and the pile of empty shells. Carrying the analogy further, H.P.B. and Wm. Q. Judge brought pearls and told others where to find them. Others have claimed to do the same.

Who is right? Who says so? If we want to *believe* any choice is ours. If not, let us start to open shells.

ON THE LOOKOUT

"Dark Cabinets"

"It is not through *dark cabinets* that the light will ever break." In the days when these words were written, the philosophy, so-called, of spiritualism, was a mental and moral chaos. There was general agreement among the ranks of the faithful as to the reality of the phenomena, which were considered to proceed from discarnate human beings.

H. P. Blavatsky had to deal with the mind of the race as she found it, striving to introduce into a world, whose cycle of thought was low in matter indeed, the serious consideration of an inner, invisible, and more real order of nature than was manifested on the surface of things; and she had to use every possible point of contact —of which there were few. In spiritualism was the belief in a non-physical order of being which *could be contacted by humanity*, as opposed to the materialized doctrines of orthodox Christianity. The doctrines of individual spiritualists varied from the welter of emotionalism to the showing, in some cases, of a real capacity for philosophical and rational thought.

Her work was therefore first done in spiritualistic circles. She identified herself with the cause of the persecuted mediums of the day. She vigorously defended the reality of the phenomena, while at the same time trying to lead the spiritualist mind to an understanding of the true causation thereof. It did not require many years to demonstrate that the average spiritualist was an incorrigible phenomenalist.

Spiritualists had the phenomena; Theosophy had the explanation. In clear cut terms, repeated over and over, H. P. Blavatsky proved that the phenomena in themselves could not lead to their own explanation, and that "spirit messages," so-called, could never bring knowledge not already resident in human minds; that they were, by virtue of their origin, innately contradictory, often inane, frequently vicious, and always misleading. Witness the huge volumes of the British S. P. R.; vast tabulations of variegated phenomena with never a ray of philosophy. Witness the confusions of spiritualism, with each medium reporting a different heaven and earth behind the scenes; among other anomalies, one teaching reincarnation, another denying it, and individual "spirits" by the dozen speculating upon the possibility of reincarnation, much in the tone of any casual gathering of uninformed corporeal humanity.

"MARGERY" AND THE WISE MEN

Witness again the Margery case, whose outcome has been one of the most peculiar of all. After many months of investigation by a committee of the *Scientific American,* the net result was a complete splitting apart of the investigating committee, several members refusing to commit themselves personally to an opinion, while the committee as a whole rendered a verdict which can only be construed as a statement that "Margery" had produced no proof of *bona fide* phenomena, and yet was not guilty of fraud. This was surely remarkable enough, after the great variety and complexity of happenings observed. Then we have Dr. Crandon, "Margery's" husband, and Dr. Carrington, a member of the committee, rushing peevishly into print with different versions of the entire affair, agreeing, however, that a grave injustice had been done and that in varying ways, there had been "dirty work at the crossroads."

From the general confusion the picture emerges of a committee of scientists convinced that there was reality in the phenomena; but afraid, on the one hand, of becoming identified with the disreputable word "spiritualism" if a favorable verdict were rendered, and on the other hand, of doing a grave injustice by rendering an unfavorable one. It seems more than a coincidence that this, the first medium we know of as having received such tender treatment from a scientific body, should also be about the first one of high social position.

OTHER INVESTIGATIONS

In the *Scientific American* for August, 1925, and January, 1926, will be found an account of an experiment carried out by Mr. J. Allen Gilbert. Mrs. Gilbert, before her death, had agreed upon a countersign with her husband, who offered a reward to any medium who could duplicate the same. Messages by the hundreds were received, the great bulk undoubtedly sincere, having been received by the respective mediums from supposed sources which they evidently believed reliable. Not one even remotely approached the countersign, and they were ludicrous in variety and content.

We have several columns of discussion of experiments from the *Cleveland Plain Dealer* during November, 1925, under the auspices of the Cleveland Branch, American Society for Psychical Research. There are speculations, discussions, argumentations and recital galore. Conclusion? None. Actual knowledge on the subject so far as the psychic researchers and spiritualists are concerned, none. Their knowledge and opinion is precisely where it was in the days of H. P. Blavatsky. The "dark cabinet" sheds no more light in these days than it did then. It is equally evident that in Theosophical literature—to say nothing of the Cabalism, Rosicrucianism, etc., of earlier days—there is a complete and satisfactory explana-

tion in accordance with the known scientific facts; but this has never yet registered upon the scientific mind. Doctors Crandon and Carrington are convinced that Houdini, of their committee—a professional medium-baiter—could not be convinced by any amount of evidence. But there seem to be others.

The Telepathic Question

The *Cleveland Plain Dealer* clippings mentioned, repeat what is so often held in scientific circles; that the question of telepathy is an "open one." Debatable as the evidence for other phenomena may be, not so with telepathy. Telepathy has to be accepted or a very large number of honest and reputable persons lumped together as prevaricators.

In the *Cosmopolitan Magazine* for December, 1925, Henrietta Leslie recounts the personal story of a woman who knows telepathy to be a fact, and is not thankful for the knowledge. A nascent development of what she, following custom, calls the "sixth sense," burst into full flower at contact with a certain individual—a remarkably obvious case of those affinities "which anon save and anon damn." The resulting experiences should be carefully studied by all misguided enthusiasts who would like to develop "psychic powers." This lady, after a severe struggle, finally killed out within herself the faculty, and according to her quite comprehensible testimony, the loss was most thoroughly to be desired, since it represented practically the alternative to insanity. Those, who, while still possessed of normal human failings, likes, dislikes, and affections, thirst for "Siddhis" are sadly lacking in introspective ability, or the power of analytic observation of the facts of human life—or have never chosen to exercise those faculties.

Thought Transference

One Dr. Koshinsky, *(Washington Post,* Nov. 19, 1925,) claims that he has succeeded in transferring human thought to animals at a distance while himself enclosed in an iron box. To students and observers of animal life, and its relationships to humanity, there is an exceedingly evident superphysical connection between humanity and animal intelligence. Why is it that in the hands of persons of certain temperament, the animal "mind" becomes as plastic clay and the creature can be made to perform feats showing almost human power of thought, while to most men animals react with dumb stupidity? Why is it that animals of identical type and breed will develop morally according to the attitude of the respective families in which domiciled? Why is it that in carrying out purely psychological experiments on animals in the cause of science, the results gotten are so often a reflection of the inner belief of the experi-

menter; as note the violently contradictory results on "inheritance of acquired characteristics" secured by various experimenters? (*Popular Mechanics,* March, 1925; *Science,* March 28, 1924; *Popular Science Monthly,* February, 1924; and the experiments of Professors Pavlov and Kammerer and others.) If Dr. Koshinsky's facts are correct, he has simply verified certain things which many observers could have inferred from visible facts without direct experimentation.

UNWITTING TRUTHFULNESS

Col. Charles Harrison Gibbons, a well-known Canadian Journalist, repeats an experience which will come close to facts observed by great numbers of persons: the phenomena of crossed letters, of conversations turning upon certain persons just before their appearance, dreaming of unexpected persons just before arrival, etc. These are matters capable of nearly universal verification. Col. Gibbons' experience seems to have been the *ne plus ultra* in this category. When a young reporter on the *Toronto Globe,* need arose for some vivid Pacific Coast copy. Following a precedent more common than reputable, Col. Gibbons yielded to the temptation to "fake" an Alaska story of lost treasure. It so happened, to the horror of the sinning reporter, that the story *in toto* turned out to be correct, even to details; and his writing thereof resulted in radically changing the life history of several persons. Small wonder that Col. Gibbons remarks:

> Ever since that time I have religiously eschewed all "faking." I had learned my lesson. There was something altogether too creepy about that one experience in romancing, even if the fiction *had* proved true—indeed, chiefly because it had. I would tread thenceforward, I vowed, the straight path of established fact. And never have I found anyone among the scores to whom I have told the tale—here for the first time written down—who could offer what seemed a rational or plausible explanation. (*The Wide World Magazine,* January, 1926.)

He notes, however, without committing himself, the explanation of "spirit return" given by a spiritualist friend. Be it noted that Col. Gibbons, at the time, was not in a trance or mediumistic state, and the story, so far from coming as inspiration, apparently came from the depths of his own mind as the result of much effort.

EXPLANATION

There is an unwarranted tendency to lump together all such phenomena under common causes, varying with the predilections of the individual. It happens that there is no single or simple explanation. The unseen world has its laws, its varying realms and differing categories of facts in greater complication and variety than the visible. One speculator believes that all such phenomena are caused

by direct transmission from mind to mind; another accounts for them all by "spirit intervention"; others, knowing somewhat of the Theosophical philosophy, speak of the "astral light."

All explanations apply in their proper spheres. A just deceased individual possessed by a powerful desire in some one direction, can for a few minutes or hours after death, affect others by psychic impact, even to the extent of producing visions in the case of susceptible persons. In other cases, those in Karmic rapport, or having sense abnormally developed inwardly, may communicate mind to mind, be it consciously or subconsciously.

Such cases as that of Col. Gibbons may probably be laid to the all-pervading influence of the astral light, the mental atmosphere in which we live, move, and have our being, and in which reside all the ideas, impressions, influences, and mental pictures generated by the thought and emotion of the entire race. The human mind is not an integral and self-contained unit by nature, but maintains its individuality—when possessed of any worthy of the name—only by dint of active and continued "self-induced and self-devised effort." Otherwise our thinking is as likely to be a leakage from the astral light through the nearest convenient instrument, as anything else.

The thought currents set in motion by such minds as Buddha, Laotse, Confucius, Pythagoras, and Plato, move on a far different plane and even in a different form of superphysical substance than do the animalized thoughts of the mass of humanity. He who would have his mind surrounded by the invisible atmosphere in its purer phases, must purify that mind in accordance therewith. It is only in this all-permeant astral agent that is to be found the explanation of mob psychology, waves of war hysteria, or other psychological changes, or of the tremendous hold which childishly irrational ideas of religion have maintained upon otherwise thoughtful and rational men.

Broadcasting Misery

Some time ago we dealt with the ideas of the late Luther Burbank, who had recently achieved notoriety by treading upon the tender toes of the orthodox. In *Hearst's* for June, 1923, Mr. Burbank recounted his idea of the reality of telepathy, together with personal and near-personal experiences, conducing to that opinion, and expressed his belief in a universal mental action identical with the Theosophical doctrine of the astral light. That medium is in fact the great Karmic agent from which return is in accordance with our personal natures. Whoever generates thoughts and feelings of lust, greed, hatred, envy, and fear, reaps accordingly; but there are others—Those to whom Theosophy owes its existence—who "people Their current in space with thoughts potent only for good."

Professor Skripsky, of the Leningrad Electro-Technical Institute, claims to have discovered that the individual throws out electro-magnetic waves varying with his health, mood, and thought. The inner psychic side of such radiations is still undiscovered. The Divine Beings think and feel above the "electro-magnetic" plane. Their influence is most potent for good and is necessary to the evolution of humanity, but it does descend to the moral chaos in which modern civilized life has its being. It is for those who are willing to "come out," to elevate and reform their own natures, to come in unison with the pure and powerful thought of the highest, though hidden, members of humanity.

A CHANGING ATTITUDE

In the days of H. P. Blavatsky, to profess ability to see visions or to hear voices was a confession of insanity, so far as science and popular opinion went. Psychic abilities of various kinds, however, lie within the future inevitable development of the race, and must be dealt with from the standpoint of knowledge, and not of emotion or speculation, else there will be a great and possibly fatal increase of disastrous wreckage with which the annals of psychism abound.

> It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists—as a factory for the manufactory of Adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism. For by "materialism" is meant not only an anti-philosophical negation of pure spirit, and, even more, materialism in conduct and action,—brutality, hypocrisy, and, above all, selfishness,—but also the fruits of a disbelief in all but material things, a disbelief which has increased enormously during the last century, and which has led many, after a denial of all existence other than that in matter, into a blind belief in the *materialization of Spirit*. . . .
>
> And first a word of warning. As the preparation for the new cycle proceeds, as the fore-runners of the new sub-race make their appearance on the American continent, the latent psychic and occult powers in man are beginning to germinate and grow. . . .
>
> Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. (*Five Messages from H. P. Blavatsky to the American Theosophists.*)

A verification of these prophecies has been so striking that more

than one scientist is aware that there are unusual changes on foot. Dr. Jane B. Coates, president of the Round Table of Washington, says:

> Science today is experimenting with the mental states developed in supersensations, which prove many persons possess faculties called psychic, and which when understood will save many who are probably frightened into insanity by supranormal phenomena which they do not understand, and brood over. . . .
>
> I know that many cases of hearing voices and so forth are hallucinations emanating from disordered mentalities and could never have made the statement that such was an evidence of a higher state of mentality. I did remark—and I mean to state—that supramental psychology is the coming evolution of the human race, but this is a very deep and scientific phase of development based on psychological cell development, and in no way to be associated with card reading, palmistry or mind reading, but has been proven to exist in an increasing number of persons, and presents stages of reliable so-called mediumship. (*The Washington Post,* Dec. 22, 1925.)

Magic—Black, White, and Neuter

In the above quoted messages, H. P. Blavatsky gave warning that by virtue of the psychic cycle named, the Western World would be in for an era of *bona fide* black magic unless the proper moral basis were first obtained, and she named the various healing cults, especially, as its fore-runners. For many years past, there have been sporadic outbreaks of hypnotism carried out for criminal purposes, such as H.P.B. warned against again and again, and such as the case of Beatrice Griffin, which is recited in the *Washington News,* Nov. 5, 1925.

In appearance morally opposite to this, though in reality dangerously doubtful, are experiments made in Stockholm and Leningrad. In the former, poison was given to subjects who had been hypnotized into the belief that it was nothing but water. The effects were much reduced by the suggestion, which leads to the hope on the part of the experimenters that suggestion would be efficacious and capable of saving life in similar cases. Unfortunately, more than that is implied. Grave scientific doctors are no more fit than others to be trusted with powers of this nature, and the implications, speculations and temptations following upon their realization. Aside from the experiments noted being a form of vivisection, the process can as easily be reversed as not, and a man killed by drinking of water under suggestion. Similar means, in fact, form the basis of much "witch doctoring" among primitive peoples.

Hypnotism was used by members of the Military Academy of Medicine of Leningrad, for the purpose of curing smokers and vodka drinkers. This is an impairment of the will of the individual. Permanent cures of habits are not thus effected. Self-induced moral

reform is the proper and permanent cure for any deleterious habit, mental, physical or moral. An artificial cure can never be other than palliative, and a real cure under Karmic law can only accrue as the result of a corresponding effort put forth by the individual.

PSYCHOANALYSIS

A disciple of Freud or Jung would undoubtedly object highly to the application of the term "black magic" to such practices. Following the sex insanity of the age, these practitioners—some cults of them at least—regard sex in its lowest manifestations as the prime factor in human psychology, and work from that basis, in complete ignorance of the existence of a Higher Self within and behind the animal nature. In the absence of knowledge of the inner spiritual nature, their methods can but tend to a morbid outlook upon the part of their subjects, and quite often to a blind and deep-seated belief that the better nature is a helpless instrument in the hands of the animal self.

There are other effects quite as serious. Not long ago, a young lawyer had his mental machinery permanently upset as the result of a psychoanalytic test, and committed suicide. The coroner declared that psychoanalysis "can be very dangerous."

Dr. J. McKeen Cattell, retiring president for the American Society for the Advancement of Science, throws psychoanalysis entirely out of the category of science. *(Washington Post,* Dec. 31, 1925.) Dr. Cattell's attitude is curiously mixed. He remarks that "the reading of character by physiognomy and graphology is the occupation of charlatans." Largely it is, especially in the category of physiognomy, but in that case, what becomes of the horde of scientists who have glibly classified humanity's morals according to physiological types, such as Professor Lombroso, with his "criminal characteristics"? On the other hand, there is a real science of graphology—empirical, experimental and fallible, but quite as accurate as most inductive methods extant. But how often does anyone seek to know the character of another, whether by physiognomy, graphology, or "applied psychology," through any but selfish motives? The motive is the factor which determines the Karma of all the above sciences, and drops them quickly under the heading of "black magic" when their uses and applications are considered in the light of the prevailing moral outlook.

WRONG CONCLUSIONS

In many cases, "applied psychology" leads to grave errors. The so-called "intelligence tests" have proven a prolific source of error, delusion, and injustice. Dr. Cattell, *(Science,* Jan. 8, 1926,) states that occupation curves show by their trend a gradual elimination of war and the predominance of science. That trend must have been very evident previous to the Great War, along with a number of

other factors, which, in those days, were leading to a popular belief that war on a large scale was eliminated. Statistics and tests of this kind are founded upon a materialistic, and therefore essentially erroneous, basis. In the case of the curves mentioned, the fact is lost sight of that it is the *moral* factor which counts, and that a nation moved by selfish motives in its civil life is headed for war just as surely as though the majority of its great men, labeled "scientists," wore uniforms and military titles. Recent history should demonstrate the fact and give warning that the growing predominance of science will be no salvation to mankind, but its destruction instead, unless practical application be governed by motives of altruism. But the modern man of influence, whether scientist or soldier, seldom knows the first letter of the alphabet of altruism in its true and all-comprehensive spiritual meaning. No one can who views the Universe through the spectacles of a materialistic conception.

Dr. Cattell, in accordance with too many scientists, admits we do not know whether our actions are caused by consciousness or whether consciousness is only a by-product of the activity of the brain. (*Science,* Jan. 1, 1926.) Moral dislocation, produced by a viewpoint holding matter as the prime reality, and mind and spirit as subsidiary, is fatal, but realized least of all by those subject thereto. Yet the superiority of spiritual science to materialistic is shown by the very fact that some Theosophical students will clearly understand why it is that an inability to distinguish between *red and green* is mentioned by Dr. Cattell as the most common form of color-blindness. But their understanding will be drawn from a *moral* correlation.

Practical Magic in Tahiti

Ever since we can remember, travelers in various parts of the world have recounted instances of fire-walking ceremonies, etc., one of which cases is described in *The Evening Star,* Washington, D. C., December 15, 1925. The ceremony is still carried out by a small company in the island of Papeete. The stones are undoubtedly heated to whiteness before the walking takes place, yet bystanders who choose to go through with the celebrators come out without discomfort, though if they brave the heat sufficiently to touch the stones at the edge of the pit, with a finger, they will find themselves nicely burned.

One of the features of *Isis Unveiled* which has caused it to be set down as "unworthy the consideration of science," even unto the present day, is the fact that Madame Blavatsky wrote page after page of description of "magical" ceremonies in various parts of the earth, with her explanations thereof. But all these are magic, albeit

in most cases a perverted and degraded science, degenerate descendant of the true and high knowledge pertaining to earlier races in their appointed cycles.

IN INDIA

Ideas of the "Evil Eye," the ability to lay curses, bewitchings, etc., have been deeply imbedded in the common mind since the beginning of history, and are no less so at present, despite all the efforts of science. One reason for this, perhaps, is that the traditions are largely true and rest upon a scientific basis, though unrecognized by our science itself. In most cases probably a powerful suggestion, conscious or unconscious, placed upon the mind of the victim by one possessed of knowledge—hereditary or otherwise—of the deeper processes of human psychology, is the underlying *modus operandi.*

Recently two striking incidents have been published in *The Wide World Magazine.* In one case, a Hindu yogee had laid a curse upon an Englishman and prophesied his death by a wild beast at a stated time. In the second (see number of February, 1926), the accidental death of three Englishmen within a year was prophesied. Both were exactly verified.

It is notable that a deep and powerful, though not ethical, use of psychological science has run in certain Oriental families for ages. It would probably be found that where such curses have had their effect, it has been through a hypnotic process acting upon the victim. The Western mind, in one sense protected from the exercise of "black magic" by its very materialism and ignorance, is on the other hand open to being made victim by those very characteristics. As a Master wrote to a Secretary of the India Government nearly a half century ago:

> I am afraid, that with no past experience of this kind, even *your* natural powers of observation—however acute—would have to be confessed more than useless. Why, my dear Sir, even our *Baharoopias* can prove a match any day for the acutest political resident; and never yet one was detected or even recognised; and their mesmeric powers are not of the *highest* order.

A POLTERGEIST IN VIENNA

Occasionally, from the earliest times, have been remarkable tales of haunted houses wherein inanimate objects seemed to be spasmodically imbued with life, and performed the most astonishing evolutions. At other times there have been individuals possessed of some peculiar quality, the latest of which is Vilma Palfoeldi, of Hungary, who seems to have been the center of a variety of abnormal activities on the part of furniture, etc., including a procession of potatoes which went to the laborious exercise of rolling upstairs

to arrange themselves obsequiously before the door of her bedroom. The village naturally concluded that she was possessed of the devil. The village clergyman was appealed to, but could do nothing. Curious students are referred to the voluminous pages of *Isis Unveiled,* and to considerations upon the nature of "elements" and "elementaries," as connected with persons of a peculiar psychopathological temperament.

Magic in the Church

Ever since the publication of *Isis Unveiled* and the *Secret Doctrine,* together with such articles as "Star Angel Worship" and the "Esoteric Character of the Gospels," informed Theosophical students have been aware that religious rituals and ceremonies are the fragmentary and mutilated descendants of a real magic which consisted in knowledge of the psychological effect of sounds, colors, and motions upon the human mind. To all appearances, there is still a certain knowledge, not of a very high order, as to those effects in certain quarters. Perhaps the influence of this form of "magic" in permanently altering and subjugating the minds of human beings, especially at an early age, is little suspected by the public. "Give me a child for the first seven years," says the priest, "and I care not who possesses him thereafter."

Dr. Peter Roest, of the Department of Anthropology at the University of Chicago, openly comments upon the presence of magic in the modern church, which he miscalls "white," from motives of reverence—or perhaps prudence.

> "White magic flourishes luxuriantly in our organized religion, and while its primitive interpretation is losing ground among us, theology firmly clings to its efficacy, whether intelligibly or not, and modern occultists give it an explanation which outdoes even science in rationalization.
>
> ". . . magic is the art of achieving certain desired results by means of an established series of words or acts believed to owe their efficacy to superphysical power."
>
> Following out his attempt to show a similarity between primitive and modern evidences of magic, he says that "the sun dance of the plains Indians provides some interesting parallels to the Christian eucharist."
>
> ". . . The most remarkable similarities, however, are those between the ritual of the Balinese pedanda (in primitive Java) and that of the churches. In both we count ritual dress, oil lamp and the sacred book. It is quite probable that careful investigation would reveal historical connections between some of the Christian symbols and those of Balinese pedanda.
>
> "The practical side of white magic is not essentially different in primitive society from that practiced in our own civilization. On the theoretical side the differences are greater, yet the most fundamental beliefs—in superphysical power, and in an invisible world in which the spiritual things wield this power—are everywhere the same.

"Universal is also the distinction of the beneficent from the maleficent magic." *(Akron Beacon-Journal,* Jan. 5, 1926.)

But Dr. Roest does not cover all the ground. He does not mention that which he would be well able to verify—that the whole Christian ceremonial descends from so-called "heathen" sources. And he wisely refrains—if aware of the fact—from noting that at the present day the categories of beneficent and maleficent magic are completely reversed in the churches, and that church magic is directed solely toward an inhibition of the reasoning powers and a turning of the emotional nature toward an adoration of the entirely artificial dogmas and mental images behind which a mundane desire for power, or the superstitions of ecclesiastics, hide themselves.

WITCHCRAFT IN FRANCE

In various parts of Europe the general hysteria of the war and the subsequent mental deterioration has released banked fires, and there are sporadic outbreaks of persecution and murders. An account is given of a religious outbreak in the town of Bombon, France, wherein Marie Mesnin, leader of a freak religious cult, conceived the idea that she was possessed of a devil, exorcised into her by a former partner. She sent friends to Nantes where they severely mauled the ex-partner, and in the meantime called the Abbé de Noyer to remove her satanic visitor. The upshot was that the unfortunate priest, being unsuccessful, was accused of adding to the lady's unholy entourage and was in his turn badly flogged by her adherents.

It is to be noted that one of the worst forms of insanity is that wherein the patient takes the attitude that all those seeking to aid him are his enemies. Just so the devoted religious follower of a "personal god" or of a materialistic religion—in other words, a devotee of deified matter—must necessarily see the doctrine of impersonal spirituality and an all-inclusive spiritual existence as black instead of white. The friends of a man suffering from delirium tremens, whether physical or moral, are more in danger from him than are his enemies, and the religious fanatic destroys first of all him who would alleviate his fatal delusions.

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THEOSOPHY

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THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XIV—No. 12 October, 1926

THE theosophist's duty is like that of the husbandman's; to turn his furrows and sow his grains as best he can: the issue is with nature, and she, the slave of law. —MAHATMA LETTER.

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(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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Consult Book List on Back Cover Page

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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.

Correspondence should be addressed to

GENERAL REGISTRAR,

UNITED LODGE OF THEOSOPHISTS

Metropolitan Bldg., Broadway at Fifth St., Los Angeles, California, U.S.A.

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