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THEOSOPHY

A MAGAZINE DEVOTED TO



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

Vol. XV, 1926-1927

Published and Edited by
THE THEOSOPHY COMPANY
THEOSOPHY HALL 33RD AND GRAND AVE.
LOS ANGELES, CALIFORNIA, U.S.A.

Publisher's Announcements

THEOSOPHY: Established November, 1912. Published monthly by The Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one full year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single and back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance. Prices, $3.00 per annum; single numbers of the current volume, 35 cents each; back numbers, 50 cents each; back volumes, unbound, $5.00 each; substantially bound in library style, $7.50 each.

COMMUNICATIONS: Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

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(*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.

Correspondence should be addressed to

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Whoever has found and understood the Self that has entered this patched-together hiding place, he indeed is the creator, for he is the maker of everything, his is the world, and he is the world itself.

—BRIHADARANYAKA UPANISHAD.

THEOSOPHY

Vol. XV November, 1926 No. 1

THE RISING CYCLE

SURVEYING the field of battle of the Theosophical Movement in this, the beginning of the Third quarter of the centenary cycle inaugurated by H. B. Blavatsky in 1875, what is to be seen? Much that, on the one hand, may easily give rise to great despondency in the heart of the True theosophist or, on the other, rouse high the martial ardor of every warrior to pour the full tide of his devotion into the acceleration of the Rising Cycle.

First, it will be noted from the two articles republished last month that the mission of H.P.B. is not the first nor will it be the last in the long series of *cyclic* efforts, variously called. We do not here speak of the *continuous* work of the Lodge of Masters carried on by the First and Second Sections of the Theosophical Movement, for that is, and always has been, esoteric.

The work of H.P.B. in 1875 and after was *public,* and was but a repetition in an ascending scale in the West, of the great and little known Mission of Tson-Kha-Pa in Tibet in the fourteenth century (the twentieth of the Buddhistic chronology), and was, therefore the fifth in succession to her unknown predecessors.

Tson-Kha-Pa, it was affirmed by H.P.B., was in sober fact Gautama Buddha reincarnated to reform Buddhism in its stronghold. What was the necessity for reform by Buddha of *Buddhism,* presumably his own teaching transmitted safely and increasingly down the centuries by his disciples and their followers? The reform was necessary because, in the Shadow of his great Name, and under cover of his teaching of the Law, Buddhism had long ceased to be Buddha-ism. Its priests and its laymen, from the Dalai-Lama down to the meanest monk who turned for hire his "prayer-wheel" in response to the ignorant peasants' plea for salvation—all, all had become corruptive and corrupted.

Tson-Kha-Pa showed the false teachers for what they were—

Bhons, "Red Caps," *Dugpas.* Amongst the few remaining faithful, if ignorant, he reinstituted the pure service of devotion and gave them for guidance the *Lamrin Compendium.* In Western religious cycles this was paralleled by the Mission of Jesus, who gave to the Jews a "New Testament," confounded the Sanhedrim, and drove the "money-changers" from the Temple. An earlier parallel still is to be found in the great Hindu epic, the *Mahabharata,* with its long series of cyclic occurrences culminating in the *Bhagavad-Gita.*

The condition of degeneracy into which Tson-Kha-Pa, or Buddha, found that his teachings and practice had fallen is, again, paralleled by the twenty centuries of ecclesiastical usurpation and decadence which have followed upon the Mission of Jesus. The parallel in the West to the work of Tson-Kha-Pa is to be seen in Martin Luther's Reformation which, notably, occurred at the same period. Perhaps it was with this in mind that Mr. Judge took occasion specifically to refer to Luther's Reformation in "The Theosophical Movement." At all events the action of the Boston Convention in April, 1895, and Mr. Judge's two documents cited make clear, both in general and specific terms, that Masters never cease working; that the Theosophical *Movement* is, therefore, spiritual in origin and basis as well as in purpose, and that it is continuous and universal. Moreover, he takes occasion to point out that it is not limited to teaching efforts only, but to practical everyday affairs. The Adepts are declared to have had a hand in the formation of the American Republic, which also was made possible only after a great internecine war, as was the liberation of the black slaves. A clear and highly important application is deducible by the most ordinary mind from Mr. Judge's article; it is vain to identify the channels of The Theosophical Movement with any particular body or instrument once the Messenger has fulfilled his Mission and departed. The inspiration ceases to flow through any body or person the moment that instrumentality or agent seeks to turn it to personal or party profit, or goes outside the lines laid down alike for their protection and that of the Movement itself. Many, in the past and in the present, were once fit and useful channels, great or small, for the inspiration and flow of the Theosophical Movement. They, in the words of H.P.B., "lost their moral balance unconsciously to themselves," and the great Movement passed them by, whether the fact were known or unknown to themselves and others.

Those, then, who go by names, forms, and appearances, and select this or another society or leader because once a channel for the flow of the Movement, or because they claim inspiration or exclusive delegation, are certain to be deceived to their sorrow later

on. With this application in mind the humblest Arjuna will detect, once and for all, the pretence and fraud in all claims to be the "Successor" of H.P.B.; all "Messages from the Masters of H.P.B.," which go against *her* Message and Mission; all grandiose talk or talkers about "progressive revelations in extension of the Message of H.P.B."; anybody or any body which professes to be *the* channel of the Movement, whether such pretender calls himself *the* agent of the Masters, or names itself *The* "theosophical society." *"Theosophist is who Theosophy does,"* was H.P.B.'s canon of identification; and, "There is no longer a Parent Theosophical Society, the name is simply a mask and—*a sham.*" Thus she wrote in 1888 and 1890. Let, then, those who will, call themselves the "Successor" of H.P.B.; let those who itch for attention and followers hand out their "message"; let the sects and the secretaries name themselves *The* "theosophical society"; let those who still long for a Personal God and a personal carnalized Savior go running to meet their "coming Christ." They need not be named, for they brand themselves. They are *outside* the movement.

But let all those Arjunas who have Devotion and know their own confusion as to the course they should pursue, turn to the writings and examples of H.P.B. and Judge in similar crises, *as to a personal Book* of instruction and guidance. They will find there, in recorded teaching and recorded history, both precedent and practice to guide them, so that the new wine of their Devotion need neither be spilled nor poured into the old bottles of guile. In surveying the field of battle, once we have decided to fight in this War, what are the lessons of the immediate present we all require to learn, and how shall we find them in the Teachings?

"The first two steps," says *Light on the Path,* "are *negative.*" The first is to *know on which side we are fighting;* otherwise, we may waken, *after the battle is over,* to the knowledge that during the period of combat we were, in spiritual fact, fighting on the wrong side. Does this seem incredible to us? Then it is the proof positive that that is our position today. Let us see.

We all make much of our *sincerity,* our motives, and always doubt the motive and sincerity of those who are in opposition to *our* point of view. This is not *clairvoyance*—it is the darkness of utter ignorance. Every man is sincere, every man has what *to him* is a "good motive," *i.e.,* reason, for whatever he believes or thinks or does. If these motives, these reasons, were in point of spiritual fact what we esteem them to be, there would be no War: it would be over. We all have good reasons for our bad judgment, because we do not see clearly which is the Light and which is the Dark side of Nature and our nature. The bigots of all time, the Fundamentalists of our own, are just as sincere as their antithesis, the

Modernists or Liberalists—perhaps more so, for the genuine Fundamentalist is as ready to be burned as to burn. The Materialist is just as sincere as the Religionist, and stakes his all on the purity of his motives, the rectitude of his perceptions, the *lawfulness* of his conduct of the business of Life. Those who blow cold are just as "sincere" as those who blow hot—and both of them stand a chance of finding out, when the battle is ended, that they were on the wrong side. Negative knowledge this, but knowledge—and a warning for the future. The lukewarm, those who try to blow both hot and cold, to ride with the hounds and run with the hare, are sincere, too, *in their way,* but they have not even progressed to the point of those who have taken sides, albeit the wrong side. When the time of battle comes, many are those who try to practice what they call brotherhood, by refusing to take sides. Although the War is on, they continue to cry "Peace, peace," and to play the part of neutrals, so as to *hold commerce* with both sides. This simply means that they are still convinced *they* can achieve the impossible: "The Self of Matter and the SELF of Spirit can never meet," says the *Voice;* "one of the twain must disappear. There is no room for both." The mass of members of the human family, and therefore in the churches as in the affairs of every-day life, in science and education, in the Theosophical Movement, are lukewarm in all their relations. Spiritually, they belong to the "failures of the past," those low grade Monads of the decadence of the Fourth Race, which, says H.P.B., comprise three-fourths of the humanity in incarnation during this, our Kaliyuga, or Black Age. These Egos are not "feeble-minded"—far from it, in many cases. It is their *Will* which is infirm—devoid of Spiritual fire. Such men and women form the passive majority in the various theosophical, mystical and occult societies and associations. Like the spectral shapes which drift from séance-room to séance-room, attracted by the necromancy or strong desires of the sitters, these embodied "ghosts" flit from leader to leader, from one association to another, always caught and held by the magnetism of another or others whose Desires are stronger than their own but of the same nature. Such Spiritual existence as these poor human moths enjoy is always vicarious: they live and move and have their being in the magnetic auras of stronger natures, hence are ever on the lookout for a Guru, a guide, a control, a Savior, embodied or disembodied, past or "coming." Such Devotion as they have is worse than wasted, spilled upon false altars.

The plain Truth is, that under the canons of identification laid down in "The Theosophical Movement," all these deceivers and deceived are on the wrong side in the Great War, as were the "near relations, bosom friends, tutors, preceptors, leaders" to whom Arjuna had been wont to look with reverence and respect, as told in

Bhagavad-Gita. All these members of the various societies, churches, whatnot, are, *spiritually,* our brothers because they are all Monads or Souls in Evolution. Intellectually and practically they are our "enemies," because they are on the side of the Self of Matter, *our* "enemies" because we have not yet conquered them. All those we meet *in* the Theosophical Movement, just as truly as among those outside it, are "friends" or "enemies" because they are on one side or the other in the great War, which is but another name for that Movement itself. If they are not "for" H.P.B. and her Mission and Message, then they are "against." If the True Theosophist looks to *see* he will see the various "theosophical" sects and sectarian doctrines for what *they are,* not what he has fondly imagined, or what they claim to be. Then what is he to do? Every Messenger, not H.P.B. and Judge alone, says *"come ye out from among them,"* if you would fight on the Right side.

If anyone doubts that *his* society or association is on the Left side, let him start boldly but considerately to proclaim H.P.B.'s Message and Mission, to point out what *She* taught and did, in comparison with what is being taught and done in her name or in that of her Mission and Masters—and see whether he is welcomed, whether he is accorded the same freedom of platform and utterance, or whether he is at once charged with "attacking" some present-day "leader" or "successor," or "initiate" and *his* or *her* exposition and practice of "theosophy." He will find, in astonishingly short order, that he will be "read out of the party" if he rebels against "voting the ticket straight," or questions by comparison the wisdom of the "caucus."

Commerce with those of other mind than our own is not merely permissible but wise, *in times of peace,* but when War is on, it becomes "trading with the Enemy"—an act of Treason, conscious or unconscious; as much so as a deliberate going over to the other Side, for it aids, if it does not abet the Enemy. In the First quarter of the Movement it was a time of "peace," as nearly as any peace at all was possible. The Second quarter was the period of the "wandering in the wilderness" for all Theosophists who had not already made their choice, whether for or against H.P.B. and her work. But this Third quarter is the cycle of Incarnation, as was the Third Round and the Third Race. It is the period of War, whether the Theosophical Movement *of H.P.B.* shall triumph, or those spurious *movements* represented by the dozen-and-one "theosophical" societies and followings.

Certainly there has been a vast departure from the original teachings, the original aims and purposes of H.P.B., her Masters, and those associated with Them. Those departures have been brought about *insensibly to themselves* by students who, because

they were at all times *sincere,* never doubted that they were all along on the Right side. The generation of to-day, approaching Theosophy and the Theosophical Movement, find themselves of necessity in the by-paths of one or another of these departures. The question for each such True Theosophist is, Which way am I headed? Are those leaders and societies progressing in the direction of H.P.B.—or away from her example and her Message? He can soon find out by the tests indicated above. Then, when he has assured himself that the progress of these teachers and teachings and societies is *away from* all that H.P.B. held true and holy; when he has lost all faith in the leaders and controlling elements in their respective "theosophical" societies, shall he still cling on, hoping to "reform" them? He only succeeds in compromising himself and pure Theosophy by the unholy alliance. "Of what use," wrote H.P.B. in her article on "Pseudo-Theosophists," "to *give* Truth, and then leave it mingled with error out of mere faint-heartedness?"

The second negative gain from a study of "The Theosophical Movement" is that once Truth is given, every one is free to use or misuse or abuse it. Theosophical teachings, terms, symbols, and so on, are not copyrighted, and can be appropriated for good or evil purposes by whosoever will. It is, then, vain to seek to identify the "Third Section"—the True Theosophists—with *any* organization, or under any nomenclature. True Theosophists there are, in *every* society and walk in life. If it be a fact as well as a phrase that "Theosophist is who Theosophy does," then the only possible Brotherhood possible on earth is the brotherhood of these true Theosophists, by their identity of nature, of aim and purpose, if not of teaching.

In the three decades since the publication of the two articles reprinted last month, the confusion of tongues in the utterances attributed to the Masters of H.P.B., the range of bizarre and contradictory doctrines put forth as theosophy, the welter of pseudonymous theosophical societies, rival and surpass the polemics and the churches which sprang up in the three centuries following the Mission and Message of Jesus. Those centuries of warring priests and priestcraft gave inlet to the thousand year Night of the mediæval age, and ended in the disappearance, utter and complete, of the pure example and the pure inspiration of *that* Message. What True theosophist can doubt that the thousand sects of Christianity are the gigantic Left-Hand Shadow of "the Light of the World"? Who, knowing the facts and in any way capable of reading their lesson, can doubt that the same Shadow has enveloped the theosophical and occult sects of to-day?

The "Letter to the European Theosophists" shows what Judge,

and those who saw with something at least of his inspiration, found themselves compelled to do if they would not themselves become compromisers of Theosophy, or remain supine in the company of those who were determined to turn the Theosophical Movement into channels of *their* choosing, from the course marked out by H.P.B. Those who will not align themselves with the Rising Cycle of the *Movement,* must of necessity find themselves on the opposite arc—that is to say, on the *other side* from H.P.B. and Her Masters.

HELP FROM MASTERS*

Question—If Masters really exist, why do they not make themselves known to earnest seekers after truth, and especially to such as are working for the good of mankind? And why do they not effectuate peace on earth and right education of the young?

Answer—This question has been very frequently answered, and even by the Masters themselves. As to the last part, they said in the *Occult World* that if it were possible to alter the state of things and to make a peaceful earth and a right humanity without following the law of evolution, they would willingly do it, but mankind can only be altered step by step. They have also stated that they do not make themselves objectively known to believers in them except in those cases where those believers are ready in all parts of their nature, are definitely pledged to them, with the full understanding of the meaning of the pledge. But they have also stated that they help all earnest seekers after truth, and that it is not necessary for those seekers to know from where the help comes so long as it is received. In the *Path* this subject was discussed in its other bearings. Personally I know that the Masters do help powerfully, though unseen, all those who earnestly work and sincerely trust in their higher nature, while they follow the voice of conscience without doubt or cavil.—*W.Q.J.*

**The Theosophical Forum,* September, 1893.

SCIENCE AND THE SECRET DOCTRINE

I.

IN the time of H. P. Blavatsky, scientific doctrine concerning the origin of the life of the earth was as rigid and conventionalized as the current religious understanding of *Genesis*—and with about as much basis in fact. It was taught that a solar system originated in the coalescence of a nebula, successive rings being cast off from the central mass in condensation, which later broke up, forming the planetary bodies. Each of these bodies, it was taught, thus originated as a fiery gas, condensing into a molten globe, which gradually cooled, and by degrees gave rise to such conditions as now seen on the earth. It was as blasphemous to question this theory, or the wisdom of its author, Laplace, as to criticise the arch-materialist, Haeckel; both of which crimes against orthodoxy, H.P.B. committed, with a prescience revealed by a long series of subsequent vindications.

> The nebulæ 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, I, 588.)
>
> "Therefore, do they (the Adepts) say, that the great men of science of the West, knowing . . . next to nothing either about cometary matter, centrifugal and centripetal forces, the nature of the nebulæ, or the physical constitution of the Sun, the Stars, or even the Moon, are imprudent to speak as confidently as they do about the 'central mass of the Sun' whirling out into space planets, comets, and what not . . ."*(S.D.* I, 593.)

This is dealt with in more detail in the original. The nebular theory has been dead for some years now. The true origin of planetary bodies—incomprehensible from the materialistic viewpoint—was hinted at by Madame Blavatsky.

> "We maintain that it (the Sun) evolves out only the *life*-principle, the Soul of those bodies, *giving and receiving* it back, in our solar system, as the 'Universal Life-Giver' . . . in infinitude and Eternity; that the solar system is as much the microcosm of the ONE Macrocosm as man is the former when compared with his own little Solar Cosmos." *(S.D.* I, 593-4.)

The planetesimal theory has replaced the nebular. It teaches

that planets originate as masses torn from the sun by passage of some other heavenly body; these afterwards cool down and grow by accretion of cometary and meteoric masses. This theory is also attended by formidable difficulties. Nevertheless, being half true, it will probably be more long-lived than its predecessor.

> *"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.)
>
> 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. . . . And 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! *(S.D.* I, 203-204.)

Thus, following the analogy taught by Theosophy to have sway everywhere in nature, a planet at its genesis possesses as little of the matter that afterwards forms its full-grown body, as does the human infant. Dr. Leason H. Adams and Dr. Ralph E. Gibson have discovered that the chief part of the body of the earth consists of meteoric rock. (*Science,* May 14, 1926.) This goes far toward a 1926 vindication of 1888 Theosophy; but Dr. Frank W. Clark, of the U. S. Geological Survey, does better still, claiming that the core of the earth itself is meteoric. (*Scientific American,* June, 1926.) This would seem to leave little doubt as to the accuracy of the *Secret Doctrine* on the matter.

Probably because of its simplicity, the "straight-line" idea of evolution has a strong attraction for the scientific mind. Until recently it has been thought that the earth evolved toward a continually cooler and more solid state, shrinking in the meantime; just as up to the present time, it is thought that the human body evolved in a direct and continuous line from ape-like forms. The theory is now almost completely dead in geology.

Prof. John Joly, in *The Surface History of the Earth,* reviewed by Dr. Charles Schuchert, in *Science,* May 14, 1926, believes that there is a periodic heaving and subsiding of the earth's surface, each cycle lasting about forty million years. At these times the earth is

liquefied by radioactivity, and its surface contours are changed by attraction of the moon. He considers that continents have a tendency to move westward; which indeed is the fact, though possibly not in the same sense used by Prof. Joly. He thinks also that the radioactive decay of matter was once faster than at present, also that there have been elements which have now vanished. In truth, there have been elements now unknown and unguessed, just as future man will come in contact with substances still remote from his perceptive faculties. But the greatest step has already been taken when science recognizes that evolution is cyclic and not direct.

Prof. Menzies some years ago recognized this same cyclic incandescence and gave credit to the Brahmins for anticipating it in their doctrines.

MONADS AND ATOMS

The atom, as represented in the ordinary scientific hypothesis, is not a particle of something, animated by a psychic something, destined after æons to blossom as a man. But it is a concrete manifestation of the Universal Energy which itself has not yet become individualized; a sequential manifestation of the one Universal Monas. The ocean (of matter) does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual Monads is gradual, and in the higher animals comes almost to the point. The Peripatetics applied the word Monas to the whole Kosmos, in the pantheistic sense; and the Occultists while accepting this thought for convenience sake, distinguish the progressive stages of the evolution of the concrete from the abstract by terms of which the "Mineral, Vegetable, Animal, (etc.), Monad" are examples. The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit. The "Monadic Essence" begins to imperceptibly differentiate towards individual consciousness in the Vegetable Kingdom. As the Monads are uncompounded things, as correctly defined by Leibnitz, it is the spiritual essence which vivifies them in their degrees of differentiation, which properly constitutes the Monad—not the atomic aggregation, which is only the vehicle and the substance through which thrill the lower and the higher degrees of intelligence.—*Secret Doctrine.*

EVERY DAY OCCULTISM

THE title of the first Chapter of the *Gita* has been variously rendered by its many translators and commentators, each in accordance with his wisdom or his predilection.

In William Q. Judge's version this first Chapter is called the Despondency of Arjuna. We think he did so from his knowledge of the nature and needs of Western students of Occultism. In his Notes on the *Gita,* written before he had made his own rendition and when he had before him the translations of Wilkins and Thomson, he called the Gita "a personal book." No other commentator, so far as we are aware, has ever put on record this Initiation into the mysteries of one of the greatest treatises of all time on Spiritual evolution. In the same way, instead of rendering the sub-title of the *Gita* "the Book of Yoga," Mr. Judge incarnates it in the phrase, "the Book of Devotion."

Devotion is something that all men have. As an abstraction it is a Spiritual power, function or faculty everywhere present in Nature. Its presence in the individual is personal to him and may by him be turned to sense, or self, or to wrong pursuits or improper practices. When so used it is given a distinct designation, *Kama,* and becomes not only the passions and desires of the human being from moment to moment and from day to day, but also those deep-seated inheritances from his own past lives and use or abuse of this Power—inheritances which we call his tendencies, and by other names. If such personal use is long-continued it will become in the end his ruling destiny.

The utterances of Krishna, then, were not for the purpose of inspiring Arjuna with Devotion, but to instruct him, now faced with the consequences of the past, how to use this Power for the removal of those self-made obstructions, and in this changed direction of his energies raise himself from manhood to Divinity.

That this divine transformation is not to be achieved after death, or by leaving the body in any of the ways variously designated as "communicating with spirits," "going into the silence," "going into the astral," trance, psychism, mediumship, or by retiring from the world, is clearly shown by the symbolism that Krishna, who was a Master of Devotion, was *in the same chariot* with Arjuna, his pupil in the mighty Art. All commentators are agreed that by "chariot" the human body is meant. If our Devotion is to benefit ourselves and the other members of the human family, it has to be understandingly used in all its potencies here and now by the *living* man, whether Master or man. Why this is so is easily seen. It is only in the embodied man that all the Powers and Forces of Great nature meet and mingle. On no other plane of being can

he contact the whole of nature, both the homogeneous and the heterogeneous, from the Divine to the Infernal; therefore on no other plane can he receive the full award of all his actions, whether good or bad. Here, all the lessons of life are to be learned in their completeness, if they are to be learned at all.

But again, Mr. Judge knew that Western students by their karmic heredity are prone to give all their attention to *effects perceived,* whereas not only are there many, and most weighty, effects not perceived at all in an understanding sense, but every one of those effects, slight, intermediate, or beyond measure, is ineradicably connected with its cause. The cause of every occurrence of the present is rooted in the past, so that this past continually reproduces itself in the personal present, with only those changes which biologists call mutation, that is, the changes due to environment, favorable or unfavorable, which we call opportunity or necessity. This reproduction is simply that from seed, or latency, to stalk and full-grown tree, and so on in an endless cycle of mere repetition. Actions are by us converted into thoughts; those thoughts are thrust aside from our consciousness by other actions and other thoughts, but they do not perish for that, any more than seeds perish when scattered from the stem on which they grew. They fall into other portions of our nature than the physical or personal, as seeds into soil, and in due season or cycle, behold those thoughts reproduce themselves in new incarnations and actions. Man, made of thought, occupant only of many bodies from time to time, is eternally thinking, and that thinking is the cause of his embodiments and all their sequences of action, of pleasure and pain, of good and evil fortune. Among effects not understandingly perceived, and spoken of as most weighty, is the vast difference in the kind of births, bodies and environment in which men find themselves, the vast difference in tendencies of all kinds, the mutations which occur in individuals and species in the same or varying circumstances. Our wisest and most learned men can only take note of the facts and speculate as to their possible meaning, with no great measure of success either in amelioration or prevention—and certainly with no success whatever in the way of real cure of social and individual ills. It has become an axiom in religion, in science, and in everyday life that "human nature cannot be changed." All this gives point to the homely, because applicable wisdom of Mr. Judge's advice to the Western striver for perfection: "Try to see in each event a deep significance, an Occult meaning."

So little are we versed in looking for Causes *in ourselves* for what happens to us as well as what we do, the active and passive phases of the power of Thought or Devotion, that a great Despondency envelops us the moment we try to pierce through the veil of effects to the plane of causes—because all that we can see at first

is the immense and unsuspected array of consequences which intervene between us and the goal; many of them thoughts and ideas still dear to us, now that we see we must not merely part with them for a time, but must destroy them. Although all the other Chapters are called Devotion of one kind and another, this First chapter is entitled Despondency. So overwhelmed is Arjuna, so little versed in the two directions called Cause and Effect, that he decides to give up the battle without a struggle.

But from Krishna's standpoint, although in the same chariot on the same field, not only was there no occasion or room for despondency, but every motive for rejoicing, every reason for the full employment of this power of Devotion. Why? Because he knew that out of death comes life, out of despondency comes Self-energization, when the struggling Soul realizes at last that there is no room for compromise; no use in trying to travel in two directions at once; no possibility of "carrying water on both shoulders;" that the Will, the Supreme Power of Devotion, *cannot* be divided, that it is one and indivisible. Krishna knew that, in the fulness of Time, the battle was joined for Arjuna; no retreat was possible; the issues were made up; there was but one thing to do—"fight out the field," with no quarter on either side.

We are to note that Arjuna's temporary and futile decision was not due to fear of his enemies—but to love of many of them. His despondency was not due to what he saw, but to the way he felt about it. It is never "circumstances" which overwhelm any of us, nor fear of them. It is indecision or futile decision arising from past mistaken direction given to the Will; it is our erroneous sense of our Duty, due in its turn to the false judgments of the past in the matters familiarly called right and wrong. We *want* to do right, and *fear* to do wrong. This anomaly, when produced, as it is in every moment of crisis, is what is meant by Despondency. One who wants to do right, and does it, is never troubled by despondency. One who really wants to do wrong and does it, is never troubled by despondency. It is not even hinted in the *Gita* that there was any despondency whatever in any of the party of Duryodhana, although not only were they on the wrong side, but King Duryodhana himself is voiced as saying that he knew his own army was "insufficient," while he was well aware that the forces of Arjuna were "sufficient." This most astonishing statement, in which lie hidden the keys to many natures and to all popular religions, receives some measure of explanation in a portion of the tenth and eleventh Chapters, and in the description of the "demoniacal nature" in the sixteenth Chapter. But its real validity involves the mystery of the "lower self" in every man, and that mystery, says Mr. Judge, "never was solved for any man; it must be solved by each man for himself." A direct and universal statement on the same subject is that in the *Voice of*

the Silence: "The Self of Matter and the SELF of Spirit can never meet. One of the twain must disappear. There is no room for both." *Maya,* or the illusion of appearances, is a familiar word to Theosophical students. All Maya is a deception, and is due to the power of the Soul itself to "present an appearance," that is, to *take what form it* WILL." That form is all too often *self*-deception. But since the Soul is the Perceiver of all appearances, even of its own deceptions, every soul *knows,* when it faces *itself,* its own hypocrisy and pretences to knowledge, virtue, power, and dominion. No man can "fool himself" or others except by an act of the Will. The party of Duryodhana will always fight, but will never reflect, for "reflection" is the direct perception by the Soul of its own mental and moral nature, as the storehouse of all those seeds of thought once ripened by us on the tree of past lives. Those who read and talk of the "astral" light and nature and the "intoxication" it produces in the unwary soul, may see both in the fighting drunkenness of Duryodhana and the despondency of Arjuna. In the light of the Soul our past becomes luminous with the spectral shapes our thoughts once habited; the Devotion we once put into them, galvanized into new life, re-energizes them—and we, feeling the *void,* are "filled with despondency."

Perhaps Mr. Judge called the *Gita* "a personal book" because it is the autobiography of each one of us. We write its paragraphs and pages with every fleeting thought and impression, seldom or never deliberately re-reading what we have written in order to correct it as we journey through life. With most men the re-reading of this "Life-Ledger" does not, therefore, take place till the hour of death, and then perforce, for the way out of the Soul is through thought, as was its way in to this body of Dhritarashtra. But "Arjuna" is the Student, Western or Eastern, who has decided to do his re-reading and correction of Life's diary consciously, that is by Will, instead of under the duress of death or necessity—to compose his *Bhagavad-Gita* in waking, human life, while in the very chariot, the body and circumstances of everyday existence. Adjustments made here are permanent; those postponed by an "act of faith" in some God or other extraneous power, or by neglect or self-deception, only increase the size and strength of Duryodhana's "army" while we continue our wanderings. There will never come (favorite self-deception) a "more favorable time" than now, for to the WILL, the *Bhima* of Arjuna's army, the only time there is is *now,* the seeing moment of waking life. All other "time" is of Memory and Imagination, and these two "generals," without the Will, are invariably on the other side.

THE DRUZES—THEOSOPHISTS

AT THE very moment when Christianity is rotting from center to circumference, a Christian nation, France, is engaged in the persecution of the Druzes. The following remarks from one who lived in Syria for many years, are more than interesting:

> But they are proverbial, too, throughout Syria, for their beautiful polished manners and their fine, keen intelligence. Not a few of them are excellently educated, and quite familiar with London and Paris.
>
> They are good to look at, too, as well as to listen to, a fine stalwart people, distinguished and dignified, and conceded to be the handsomest in Syria. Drunkenness and gluttony, or excesses of any kind are unknown among them, and self-restraint in all things is their rule. . . .
>
> The moment a Druze speaks you know him by his accurate pronunciation of the gutturals of the Arabic. He never slurs or softens them as many Syrians do. Except for a few such mannerisms, the Druzes have the same customs and speak the same language, Arabic, as all Syrians. . . .
>
> But there is a fly in the ointment of these many admirable qualities, and that is a penchant for taking offense easily and for quarreling. For a great many years they continually had trouble with the Maronites of the Lebanon, a sect that gives allegiance to the Pope, and in 1860, these difficulties came to a head in a religious war between the two sects and then in a wholesale massacre of the Maronites at the hands of the Druzes. . . . *(San Francisco Chronicle,* May 23, 1926.)

More in this than meets the eye, perhaps. The Druzes are much attached to America through an American clergyman, Simeon Howard Calhoun, who was prominent last century in working out a plan of government for the Lebanon, which has operated smoothly ever since 1860.

> The Druzes have, however, never forgotten what is undeniably true, that the French have always been partial to the Maronites because of religious sympathies. Nor have they forgotten that it was due to England's policy—adopted for her own good reasons—that not a single Druze was executed for taking part in the frightful massacre.

Their bitterness was great when the French mandate was declared.

> Still, even then, had the French carried on with justice and wisdom, or at least tact, the Druzes would undoubtedly have swallowed their chagrin. But French methods being what they are, and the Druzes being what they are, there could be only one outcome.
>
> That outcome, whatever way you look at it, is a regrettable business; regrettable that the French have so far forgotten that phrase of their own coining, Noblesse oblige; regrettable that they can deliberately adopt a policy that will turn the splendid spirit and daring of a freedom-loving people into bloodshed and anarchy. It is much more than regrettable.

There is a likelihood that the French animus toward the Druzes is religious, and when their religion is understood, the indication becomes more significant.

The outstanding feature of this religion is that God pervades the Universe, that He is everything, as everything is in Him. Another Druze tenet is the transmigration of souls from one human body to another; and still another is that the spirits of pious Druzes go to China. This connection with China may have come from the belief, common to Druze and Buddhist, in pantheism. Jesus and Mohammed, Druzes recognize as divine incarnations along with Adam, Noah, Abraham, and their own Hakim.

Outside of these few facts little is really known about the Druzes' religion, or about their methods of worship, and this is what they wish. They keep, and they intend to keep, it secret. . . . *(San Francisco Chronicle,* May 23, 1926.)

H. P. Blavatsky, who was a Druze Initiate, said in 1877:

Whoever desires to assure himself that there now exists a religion which has baffled, for centuries, the impudent inquisitiveness of missionaries, and the persevering inquiry of science, let him violate, if he can, the seclusion of the Syrian Druzes. He will find them numbering over 80,000 warriors, scattered from the plain east of Damascus to the western coast. They covet no proselytes, shun notoriety, keep friendly—as far as possible—with both Christians and Mohometans, respect the religion of every other sect or people, but will never disclose their own secrets. Vainly do the missionaries stigmatize them as infidels, idolaters, brigands, and thieves. Neither threat, bribe, nor any other consideration will induce a Druze to become a convert to dogmatic Christianity. We have heard of two in fifty years, and both have finished their careers in prison, for drunkenness and theft. . . .

Mackenzie says they settled at Lebanon about the tenth century, and "seem to be a mixture of Kurds, Marid-Arabs, and other semi-civilized tribes. Their religion is compounded of Judaism, Christianity, and Mahometanism. They have a regular order of priesthood and a *kind of hierarchy*. . . . there is a regular system of passwords and signs. . . Twelve months' probation, to which either sex is admitted, preceded initiation."

We quote the above only to show how little even persons as trustworthy as Mr. Mackenzie really know of these mystics.

Mosheim, who knows as much, or we should rather say as little, as any others, is entitled to the merit of candidly admitting that "their religion is peculiar to themselves, and is involved in some mystery." We should say it was—rather!

That their religion exhibits traces of Magianism and Gnosticism is natural, as the whole of the Ophite esoteric philosophy is at the bottom of it. But the characteristic dogma of the Druzes is the absolute unity of God. He is the essence of life, and although incomprehensible and invisible, is to be known through *occasional manifestations in human form.* Like the Hindus they hold that he was incarnated more than once on earth. Hamsa was the *precursor* of the last manifestation to be (the tenth *avatar*) not the inheritor of Hakem, who is yet to come. Hamsa was the personification of the "Universal Wisdom." Bohæddin in his writings calls him Messiah. . . . Their ideas on transmigration are Pythagorean and kabalistic. The spirit, or Temeami (the divine soul), was in Elijah and John the Baptist; and the soul of Jesus was that of H'amsa; that is to say, of the same degree of purity and sanctity. Until their resurrection, by which they understand the day when the spiritual bodies of men will be absorbed into God's own

essence and being (the Nirvana of the Hindus), the souls of men will keep their astral forms, except the few chosen ones who, from the moment of their separation from their bodies, begin to exist as pure spirit. The life of man they divide into soul, body, and intelligence, or mind. It is the latter which imparts and communicates to the soul the divine spark from its H'amsa (Christos). . . . The morality of the Druzes is strict and uncompromising. Nothing can tempt one of these Lebanon Unitarians to go astray from what he is taught to consider his duty. *Their ritual being unknown to outsiders*, their would-be historians have hitherto denied them one. *(Isis Unveiled,* II, 308-312.)

Their origin is obscure.

As to who they are—one authority speaks of their Arab origin, while another cites the blue eyes and brown hair, so common among them, as evidence of Crusader blood. *(San Francisco Chronicle,* May 23, 1926.)

They are, says H.P.B., the descendants of persecuted mystics of all nations.

"Disproportionate" Time in Devachan*

Question—Since the time spent in physical life is the time of actual progress and the time spent in Devachan is merely a time of rest, or, at most, digestion, why should the law of evolution require such a vast disproportion of time to be wasted in Devachan—a disproportion of something like eight thousand years of rest to less than one hundred years of work?

Answer—The general proportion as I have always known of it between earth life and Devachan is that between 70 years of life and 1,500 years in Devachan. Further it is known that many persons emerge from the Devachanic state very soon after entering it. A reflection on the fact that the years of our life are full of thoughts attached in vast numbers to every single act will show why Devachan is so much longer than earth-life. The disproportion between the act done and the thoughts intimately belonging to it is enormous, and, compared with Devachan as related to earth-life, it is vast. In Devachan these thoughts, which could never find but the very smallest fraction of expression in this life, must exhaust and can be exhausted nowhere else. This is what is required, not by evolution, but by thought itself. And those who have but little aspiration here, who indulge in act more than thought, lay but little basis for Devachan, and hence emerge from it sooner than others.—*W.Q.J.*

**The Theosophical Forum,* December, 1892.

ANCIENT LANDMARKS

X.

Lao Tzu and the Taoists

H P. BLAVATSKY described Lao Tzu as a God-like being and classed him with Krishna, Buddha, and Jesus, who "united themselves with their Spirits permanently" and "became Gods on earth." Such Personages are rare and superior to Moses, Pythagoras and Confucius, who "have taken rank in history as demi-gods and leaders of mankind." Lao Tzu was the resuscitator of Taoism, the practical philosophy and religion of The Way.

Lao Tzu did not invent the Tao; he discovered it—obscured by the weeds of passion and the upas trees of superstition. The ancient and narrow Way of the Heart was lost in the wilderness of China, where a hundred rules of ceremony were observed and, for those who disregarded them—a thousand rules of punishment; but ceremonies failed to control the natures of men and punishments put no stop to treacherous villainies.

Born some fifty years before Confucius, Lao Tzu had to perform pioneering work of an iconoclastic nature—discarding and rejecting books and documents, rituals and sacraments, temporal and religious, non-understandingly believed in by the Chinese to their detriment. The task of Confucius, of codifying the old records for use, became easy and more defined because of the moral courage and spiritual strength which Lao Tzu dispensed by his own strict treading of the Path and his virile exposure of blind beliefs, superstitious practices and hypocritical observance of ritual and ceremony. He, too, preached of the Ancients; in fact, he set the example for Confucius himself; but Lao Tzu's transmission was of Teh—the Virtue of the Heart. Confucius was able to justify the ancient words as Lao Tzu lived them. Among the masses of China, of the eras subsequent to the one in which these two lived and labored, their respective followers brought divisions, and pitted one teacher against another; Orientalists also fail to see the co-operative force at work in the service rendered by these two Sages. Just as in India the bond subsisting between Gautama-Buddha and Sankar-Acharya is not perceived and their later day followers are inimical, so also in the case of Lao Tzu and Confucius. They did not teach opposing doctrines, but complementing ones, though two differing creeds sprang into existence and persist to this day.

The philosophy of Tao was in existence before Lao Tzu. However degenerated and corrupted, it was there. Hwang Ti

(2697 B.C.) is instanced as a seeker of the Tao and was instructed in its mysteries by Kwang Chang-Tze, who practiced Tao (*i.e.*, walked the Path) for 1200 years. The earliest extant treatise of Taoism is *Yin Fu Ching*—the book about the Inner Harmony between the Visible and the Invisible and belongs to this ancient period of Hwang-Ti. This treatise is the Instructions of Kwang-Chang-Tze prepared for his royal pupil. It is a short but profound treatise from which we will extract three verses:

> The nature of man is here clever and there stupid; and the one of these qualities may lie hidden in the other. The abuse of the nine apertures is chiefly in the three most important, which may be now in movement and now at rest. When fire arises in wood, the evil, having once begun, is sure to go on to the destruction of the wood. When calamity arises in a State, if thereafter movement ensue, it is sure to go to ruin. When one conducts the work of culture and refining wisely we call him a Sage.
>
> The blind hear well, and the deaf see well. To derive all that is advantageous from the one source is ten times better than the employment of a host; to do this thrice in a day and night is a myriad times better. The mind is quickened to activity by external things, and dies through excessive pursuit of them. The spring of the mind's activity is in the eyes.
>
> The method of spontaneity proceeds in stillness, and so it was that heaven, earth, and all things were produced. The method of heaven and earth proceeds gently and gradually, and thus it is that the Yin and Yang overcome each other by turns. The one takes the place of the other, and so change and transformation proceed accordingly. Therefore, the sages, knowing that the method of spontaneity can not be resisted, take action accordingly and regulate it for the purpose of culture.

Not only in the writings of his most celebrated disciple, Chwang Tzu (*e.g.* Book 33), but in the records of Lao Tzu himself, we come across the fact of the existence of Tao in antiquity. From the *Tao Teh Ching* itself we learn of the ancient treaders of the Paradoxical Way. It speaks of the age of perfect virtue and of the time "when the Great Tao ceased to be observed." And yet—it makes a pointed reference to the "skilful masters," not only of the old time, but of all times. Sometimes They become known because people arrive at knowledge; most of the time they remain unknown because people are ignorant. Says *Tao Teh Ching:*

> The skilful masters of the Tao in old times, with a subtle and exquisite penetration, comprehended its mysteries, and were deep so as to elude men's knowledge. As they were thus beyond men's knowledge, I will make an effort to describe of what sort they appeared to be.
>
> Shrinking looked they like those who wade through a stream in winter; irresolute, like those who are afraid of all around them; grave, like a guest in awe of his host; evanescent, like ice that is melting away; unpretentious, like wood that has not been fashioned into anything; vacant, like a valley, and dull, like muddy water.
>
> Who can make the muddy water clear? Let it be still, and it will

gradually become clear. Who can secure the condition of rest? Let movement go on, and the condition of rest will gradually arise.

They who preserve this method of the Tao do not wish to be full of themselves. It is through their not being full of themselves that they can afford to seem worn and not appear new and complete.

The Virtue-Age is one in which the Path of Virtue is perceived —the sage gains recognition. The rest is the Vulgar-Age. These alternate. Here we gain a deeper perception and a fresh viewpoint of the adage, "when the pupil is ready the Master appears." The embodied Tao is always in the world; those who recognize the sages usher in the era of knowledge and begin for themselves and the world the cycle of wisdom. The age of Lao Tzu was the age of Buddha, of Pythagoras, of Zoroaster, of Mahavira, of Ezekiel, of Isaiah. To explain the phenomenon of that strikingly remarkable era of great Teachers all over the world in the Way of Lao Tzu would be to say that the vulgar, walking in the Way of Virtue, came to the sages and learnt more of the wisdom; they passed on, off the track of Virtue, forgot the Sages, and fell in the way of vulgarity. In the Vulgar-Age words of wisdom are spoken; in the Virtue-Age, they are lived. As people live Wisdom they meet companions and elders; when they only speak of it they contact passive listeners and child-souls.

The teachings of the Way and Tao existed as words when Lao Tzu incarnated to practice it in life. Here as in the narratives of other Great Lives, psychological and mythical facts have become interwoven; the student of Theosophy will be able to evaluate. In the Taoist traditions there are indications that Lao Tzu practiced Tao in previous incarnations; *e.g.*, as Kwang Chang Tze and as Po-Chang in the eras of Hwang-Ti and of Yao respectively. In the stone tablets of Hsieh Tao-Hang it is said that "from the time of Fu-Hsi down to that of the Chou dynasty, in uninterrupted succession, his person appeared, but with changed names." Like so many other spiritual sages, he, too, was born of a virgin mother who conceived him at the sight of a meteor—"as beneath the Bear the star shone down." He was born with a white beard expressive of his hoary wisdom—"all dragon gifts his person graced and like stork's plumage was his hair." Around him was "purple air which shone bright." His surname was Li, and his name *R*, which means "Ear," and he was called long-eared, symbolic (as in the case of Buddha) of his capacity to listen to the voice of the silence, or the Inner Tao. Details of his life activities are not available, and all that is known is that he spent most of his years in the state of Chou and taught by life more than by lips. He had some connection with the Royal Library of that province. He cultivated the Tao and endeavored to remain concealed and unknown. Very few really came to him, but he accomplished that for which he

incarnated. In a touching fragment, affording us an insight, he says:

> Alas! the barrenness of the age has not yet reached its limit.
>
> All men are radiant with happiness, as if enjoying a great feast, as if mounted on a tower in spring. I, alone, am still, and give as yet no sign of joy. I am like an infant which has not yet smiled, forlorn as one who has nowhere to lay his head. Other men have plenty, while I, alone, seem to have lost all. I am a man foolish in heart, dull and confused. Other men are full of light; I, alone, seem to be in darkness. Other men are alert; I, alone, am listless. I am unsettled as the ocean, drifting as though I had no stopping-place. All men have their usefulness; I, alone, am stupid and clownish. Lonely though I am, and unlike other men, yet I revere the Foster-Mother, Tao.
>
> My words are very easy to understand, very easy to put into practice; yet the world can neither understand nor practice them.
>
> My words have a clue, my actions have an underlying principle. It is because men do not know the clue that they understand me not.
>
> Those who know me are but few, and on that account my honour is the greater.
>
> Thus the sage wears coarse garments, but carries a jewel in his bosom.

He did not die—he disappeared. He was last heard of at the northwest gate of his land, where the warden Yin Hsi recognized him. "You are about to withdraw from the world. Record for me your instructions." Then Lao Tzu wrote that which is famous as the *Tao Teh Ching,* the Classic of the Path of Virtue. In the books of his most celebrated disciple, Chwang Tzu (Book III), there is a reference to the passing of Lao Tzu:

> When the Master came, it was at the proper time; when he went away, it was the simple sequence of his coming. Quiet acquiescence in what happens at its proper time, and quietly submitting to its ceasing afford no occasion for grief or for joy. The ancients described death as the loosening of the cord on which the Tao is suspended. What we can point to are the faggots that have been consumed; but the fire is transmitted, and we know not that it is over and ended.

After the departure of Lao Tzu enormous activity under the general name of Tao took place. As in our own era of H.P.B., half-informed students, failures on the Path of Virtue, money-makers, soothsayers and frauds, deluded large numbers; on the other hand, his seeds of thought fructified the mind-soil of ardent individuals, though most among them were mere speculators. While Chwang Tzu and Leih Tzu and Went Zu endeavored to keep the original impulse unsullied, many well-meaning persons began interpreting and improving the original teachings, till within a century and a half corruption had set in, and a little later Lao Tzu's noble doctrine perished—in 213 B.C., the year when books and Mss. were burnt. That fire, perhaps, was the great reaction from the regions of the astral light to the imprints made thereon by the falsifiers of the doctrine who were indiscriminately accepted by the public at large—in theory, and alas! in practice also. There

is a striking resemblance between the era of Lao Tzu and our own, if we note two distinct features: (1) H.P.B.'s teachings affect an international world; Lao Tzu touched China only; (2) the events which covered a period of nearly 500 years are being precipitated within a single century.

Taoism is the ancient Wisdom-Religion of Theosophy. The Great Ones of yore, the Original Teachers, are thus described and They, as all Theosophists know, exist today and ever will:

> The True men of old could not be fully described by the wisest, nor be led into excess by the most beautiful, nor be forced by the most violent robber. Neither Fu-Hsi nor Hwang-Ti could compel them to be their friends. Death and life are indeed great considerations, but they could make no change in their (true) self; and how much less could rank and emolument do so? Being such, their spirits might pass over the Thai mountain and find it no obstacle to them; they might enter the greatest gulphs, and not be wet by them; they might occupy the lowest and smallest positions without being distressed by them. Theirs was the fullness of heaven and earth; the more that they gave to others, the more they had.

THE LADDER OF BEING

The Doctrine teaches that, in order to become a divine, fully conscious god, — aye, even the highest — the Spiritual primeval INTELLIGENCES must pass through the human stage. And when we say human, this does not apply merely to our terrestrial humanity, but to the mortals that inhabit any world, *i.e.*, to those Intelligences that have reached the appropriate equilibrium between matter and spirit, as *we* have now, since the middle point of the Fourth Root Race of the Fourth Round was passed. Each Entity must have won for itself the right of becoming divine, through self-experience. Hegel, the great German thinker, must have known or sensed intuitionally this truth when saying, as he did, that the Unconscious evolved the Universe only "in the hope of attaining clear self-consciousness," of becoming, in other words, MAN; for this is also the secret meaning of the usual Purânic phrase about Brahmâ being constantly "moved by the desire to create." This explains also the hidden Kabalistic meaning of the saying: "The *Breath* becomes a stone; the stone, a plant; the plant, an animal; the animal, a man; the man, a spirit; and the spirit, a god."—*Secret Doctrine.*

A PUZZLE FROM ADYAR

THERE have always been genuine Theosophists in Mrs. Besant's society, well-informed in the teachings of H. P. Blavatsky, faithful to them, and therefore wholly undeceived by the pseudo-occultism and bogus revelations of Mr. Leadbeater and Mrs. Besant. Undeterred by continuous facts showing the futility of all attempts to restore rotting fruit, it is such sincere Theosophists whose continued adhesion to her organization although entirely out of sympathy with its "presiding deities," gives to it its sole lease-hold before the public as "The Theosophical Society" and to its "Arhats" and "Initiates" their sole standing as putative exponents of Theosophy. Without the countenance of these *real* Theosophists, Mrs. Besant's society and its controlling leaders would long since have had to stand or fall on their own merits or demerits. They would have "drifted onto some sand-bank of thought, there to moulder and decay" alongside the hulks of the thousand-and-one other relics of pseudo-messiahs and pseudo-messiahships. All such movements are parasites and lead the same vicarious existence as the *Shells* of the séance-room, thus deluding the uninformed and deceiving the public. They have to be continually exposed for what they *are,* if genuine Students would not, by affiliation and silence, make of themselves accessories to the fact of Spiritual fraud. We all have before us the Teaching of H.P.B., but what of its *application* to these Pretenders? Her *example* should give guidance in this Holy War to preserve the True and expose the False. One such example, among many, was supplied by her in 1890, and is fully treated in Chapter XVI of *The Theosophical Movement.* "A Puzzle From Adyar" was originally published in *Lucifer* for August, 1889. The puzzle from Adyar to-day is still more of a cross-word puzzle than it was in the days of Col. Olcott and his lieutenant, Richard Harte, in *their* attempt to set up a Pope and Papal Authority at the "Head-Quarters of the T.S." As many Students of to-day have no access to the long out-of-print files of *Lucifer,* we republish herewith the verbatim text of "A Puzzle From Adyar."

WHEN the cat is abroad the mice dance in the house it seems. Since Colonel Olcott sailed for Japan, the *Theosophist* has never ceased to surprise its European readers, and especially the Fellows of our Society, with most unexpected capers. It is as if the Sphinx had emigrated from the Nile and was determined to continue offering her puzzles broadcast to the Œdipuses of the Society.

Now what may be the meaning of this extraordinary, and *most tactless "sortie"* of the esteemed *acting* editor of our *Theosophist?* Is he, owing to the relaxing climate of Southern India, ill, or like our (and his) editor-enemies across the Atlantic, also dreaming uncanny dreams and seeing lying visions—or what? And let me remind him at once that he must not feel offended by these remarks, as he has imperatively called them forth himself. LUCIFER, the PATH and the THEOSOPHIST are the only organs of communication

with the Fellows of our Society, each in its respective country. Since the acting editor of the *Theosophist* has chosen to give a wide publicity in his organ to abnormal fancies, he has no right to expect a reply through any other channel than LUCIFER. Moreover, if he fails to understand all the seriousness of his implied charges *against me* and several honourable men, he may realise them better, when he reads the present. Already his enigmatical letter to *Light* has done mischief enough. While its purport was evidently to fight some windmills of his own creation, an inimical spiritualist who signs "Colenso" has jumped at the good opportunity afforded him to misrepresent that letter. In his malicious philippic called "Koothoomi Dethroned" he seeks to show that Mr. Harte's letter announces that the "Masters" are thrown overboard by the T. S. and "Mme. Blavatsky dethroned." Is it this that "Richard Harte, acting editor of the *Theosophist*," sought to convey to the Spiritualists in his letter in *Light* of July 6th?

Without further enquiry as to the real meaning of the *Light* letter, what does he try to insinuate by the following in the July number of the *Theosophist*?

A DISCLAIMER

The Editor of the *Theosophist* has much pleasure in publishing the following extracts from a letter from Mr. Bertram Keightley, Secretary of the "Esoteric Section" of the Theosophical Society, to one of the Commissioners, which have been handed to him for publication. It should be explained that the denial therein contained refers to certain surmises and reports afloat in the Society, and which were seemingly corroborated by apparently *arbitrary* and *underhand* proceedings by certain Fellows known to be members of the Esoteric Section.

To this I, the "Head of the Esoteric Section," answer:

1. Mr. Bertram Keightley's letter, though containing the truth, and *nothing but the truth*, was never intended for publication, as a sentence in it proves. Therefore the acting Editor *had no right* to publish it.

2. Fellows of the E. S. having to be first of all Fellows of the Theosophical Society, what does the sentence "Fellows known to be members of the E. S."—who stand accused by Mr. Harte (or even by some idiotic reports afloat in the Society) of *"arbitrary and underhand proceedings"*—mean? Is not such a sentence a gross insult thrown into the face of honourable men—far better Theosophists than any of their accusers—and of myself?

3. What were the silly reports? That the "British or the American Section," and even the "Blavatsky Lodge" of the Theosophical Society wanted to "boss Adyar." For this is what is said in the *Theosophist* in the alleged "disclaimer":

Mr. Keightley tells this Commissioner that he must not believe *"that the Esoteric Section has any, even the slightest, pretension to 'boss' the*

Theosophical Society or anything of the kind." Again he says: *"We are all, H.P.B. first and foremost, just as loyal to the Theosophical Society and to Adyar as the Colonel can possibly be."* And yet again he says: *"I have nothing more to say, except to repeat in the most formal and positive manner my assurance that there is not a word of truth in the statement that the Esoteric Section has any desire or pretension to 'boss' any other part or Section of the T. S."*

Amen! But before I reproduce the acting editor's further marvellous comments thereon, I claim the right to say a few words on the subject. Since, as said, the letter was never meant to be paraded in print—chiefly, perhaps, because *qui s'excuse s'accuse*—it is no criticism to show that it contains that which I would describe as a meaningless *flap-doodle,* or, rather, a pair of them, something quite pardonable in a private and hastily-written letter, but quite unpardonable and grotesque when appearing as a published *document.*

1st. That the E. S. had never any pretensions to *"boss* the T. S." stands to reason: with the exception of Col. Olcott, the President, the Esoteric Section has nothing whatever to do with the Theosophical Society, its Council or officers. It is a Section entirely apart from the exoteric body, and independent of it, *H.P.B. alone being responsible for its members,* as shown in the official announcement over the signature of the President Founder himself. It follows, therefore, that the E. S., as a body, owes no allegiance whatever to the Theosophical Society, *as a Society,* least of all to Adyar.

2nd. It is pure nonsense to say that "H.P.B. . . . is loyal to the Theosophical Society and to *Adyar"* (!?). H.P.B. *is loyal to death to the Theosophical* CAUSE, *and those great Teachers whose philosophy can alone bind the whole of Humanity into one Brotherhood.* Together with Col. Olcott, she is the chief Founder and Builder of the Society which *was* and *is* meant to *represent* that CAUSE; and if she is so loyal to H. S. Olcott, it is not at all because of his being its "President," but, firstly, because there is no man living who has worked harder for that Society, or been more devoted to it than the Colonel, and, secondly, because she regards him as a loyal friend and co-worker. Therefore the degree of her sympathies with the "Theosophical Society and Adyar" depends upon the degree of loyalty of that Society to the CAUSE. Let it break away from the original lines and show disloyalty in its policy to the CAUSE and the original programme of the Society, and H.P.B. calling the T. S. *disloyal,* will shake it off like dust from her feet.

And what does "loyalty to Adyar" mean, in the name of all wonders? What *is* Adyar, apart from that CAUSE and the *two* (not *one* Founder, if you please) who represent it? Why not loyal to the compound or the bath-room of Adyar? Adyar is the present Headquarters of the Society, because these "Headquarters are

wherever the President is," as stated in the rules. To be logical, the Fellows of the T. S. had to be loyal to Japan while Col. Olcott was there, and to London during his presence here. There is no longer a "Parent Society"; it is abolished and replaced by an aggregate body of Theosophical Societies, *all autonomous,* as are the States of America, and all under one Head President, who, together with H. P. Blavatsky, will champion the CAUSE against the whole world. Such is the real state of things.

What then, again, can be the meaning of the following comments by the acting Editor, who follows Mr. Keightley's letter with these profoundly wise remarks:

> It is to be hoped that after this very distinct and authoritative disclaimer no further "private circulars" will be issued by any members of the Esoteric Section, calling upon the Fellows to oppose the action of the General Council, because "Madame Blavatsky does not approve of it"; and also that silly editorials, declaring that Theosophy is degenerating into obedience to the dictates of Madame Blavatsky, like that in a recent issue of the *Religio-Philosophical Journal,* will cease to appear.

The "private circulars" of the E. S. have nothing to do with the acting editor of the *Theosophist* nor has he any right to meddle with them.

Whenever "Madame Blavatsky does not approve" of "an action of the General Council,"* she will say so openly and to their faces. Because (*a*) Madame Blavatsky does not owe the slightest allegiance to a Council which is liable at any moment to issue silly and *untheosophical ukases;* and (*b*) for the simple reason that she recognizes but one person in the T. S. besides herself, namely Colonel Olcott, as having the right of effecting fundamental re-organizations in a Society which owes its life to them, and for which they are both *karmically* responsible. If the acting editor makes slight account *of a sacred pledge,* neither Col. Olcott nor H. P. Blavatsky are likely to do so. H. P. Blavatsky will always bow before the decision of the majority of a Section or even a simple Branch; but she will ever protest against the decision of the General Council, were it composed of Archangels and Dhyan Chohans themselves, if their decision seems to her unjust, or untheosophical, or fails to meet with the approval of the majority of the Fellows. No more than H. P. Blavatsky has the President Founder the right of exercising autocracy or *papal* powers, and Col. Olcott would be the last man in the world to attempt to do so. It is the two Founders and especially the President, who have virtually sworn allegiance to the Fellows, whom they have to protect, and teach those who want to be taught, and not to tyrannize and rule over them.

And now I have said over my own signature what I had to say and that which ought to have been said in so many plain words long ago. The public is all agog with the silliest stories about our doings,

* Or "Commissioners" of whom Mr. R. Harte is one. [Ed.]

and the supposed and real dissensions in the Society. Let every one know the truth at last, in which there is nothing to make any one ashamed, and which alone can put an end to a most painful and strained feeling. This truth is as simple as can be.

The acting editor of the *Theosophist* has taken it into his head that the Esoteric Section together with the British and American Sections, were either conspiring or preparing to conspire against what he most curiously calls "Adyar" and its authority. Now being a most devoted fellow of the T. S. and attached to the President, his zeal in hunting up this mare's nest has led him to become more Catholic than the Pope. That is all, and I hope that such misunderstandings and hallucinations will come to an end with the return of the President to India. Had he been at home, he, at any rate, would have objected to all those dark hints and cloaked sayings that have of late incessantly appeared in the *Theosophist* to the great delight of our enemies. We readily understand that owing to lack of original contributions the acting editor should reproduce a bungled up and sensational report from the N. Y. *Times* and call it "Dr. Keightley speaks." But when jumping at a sentence of Dr. Keightley's, who in speaking of some "prominent members," said that they had "abandoned or been read out of the fold," he gravely adds in a foot-note that this is "another mistake of the reporter," as "no Fellow of the Theosophical Society has been expelled of recent years"; it is time some one should tell the esteemed acting editor plainly that for the pleasure of hitting imaginary enemies he allows the reader to think that he does not know what he is talking about. If through neglect at Adyar the names of the expelled Fellows have not been entered in the books, it does not follow that Sections and Branches like the "London Lodge" and others which *are autonomous* have not expelled, or had no right to expel, any one. Again, what on earth does he mean by pretending that the reporter has "confounded the Blavatsky Lodge with the Theosophical Society?" Is not the Blavatsky Lodge, like the London, Dublin, or any other "Lodge," a branch of, and a Theosophical Society? What next shall we read in our unfortunate *Theosophist?*

But it is time for me to close. If Mr. Harte persists still in acting in such a strange and untheosophical way, then the sooner the President settles these matters the better for all concerned.

Owing to such undignified quibbles, Adyar and especially the *Theosophist* are fast becoming the laughing stock of Theosophists themselves as well as of their enemies; the bushels of letters received by me to that effect, being a good proof of it.

I end by assuring him that there is no need for him to pose as Colonel Olcott's protecting angel. Neither he nor I need a third party to screen us from each other. We have worked and toiled and suffered together for fifteen long years, and if after all these

years of mutual friendship the President Founder were capable of lending ear to insane accusations and turning against me, well—the world is wide enough for both. Let the new Exoteric Theosophical Society headed by Mr. Harte, play at red tape if the President lets them and let the General Council expel me for "disloyalty," if again, Colonel Olcott should be so blind as to fail to see where the "true friend" and his duty lie. Only unless they hasten to do so, at the first sign of *their* disloyalty to the CAUSE—it is I who will have resigned my office of Corresponding Secretary for life and left the Society. This will not prevent me from remaining at the head of those—who will follow me.

H. P. BLAVATSKY.

PERCEPTION IN KAMA LOKA*

Question—Are the majority of people, those who are neither very wicked nor very spiritual, conscious in Kama Loka that they are dead; and are they able to see the Kamic sights with which it is said to be filled? I have read Stanton's "Dreams of the Dead," and although I cannot accept all he says, the information gained from other sources has been too meagre to permit of my discriminating accurately between what is true and what is false.

Answer—Precisely as physicians know that every human body has its own physical idiosyncracies, which are well known in their effects upon and relations with medicine, so in the state after death the idiosyncracy of the person has an effect upon the state there. There is no positive or definite rule which applies invariably to every being after death. Consequently there are many different kinds of states in "Kama-Loka". Some people are aware that they left the earth, others are unaware of it; some are able to see those they have left behind, others not; and certainly everybody in Kama-Loka is able to see all that pertains to the particular division of that state in which he may be at the time. Mr. Stanton's book is excellent in many respects, but cannot be exhaustive. What he describes is beyond doubt what happens to some persons in Kama-Loka, but he by no means describes all the possible cases or facts of that state. But one thing may be asserted as positively so, or else the whole system is at fault, and that is that the being in Kama-Loka sees whatever pertains to the state in which he is, as it is all a question of state.—*W.Q.J.*

**The Theosophical Forum*, September, 1893.

YOUTH-COMPANIONS

"It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

THE boys were all but ready to roll into their blankets for the night, after a day of swimming and sailing and working on the beach cabin. But the night had brought crisp searching air and the need of toasting by the fire of sea-drift logs, while the talk drifted or eddied or whirled with the changing lights and shadows.

"Queer, that never a log—but a gas-log—will burn alone, fellows," began Ted Ames.

"Yes, but why do logs burn at all?" John Ellis added to the half spoken query. "Where does the fire come from? And where does it go, when the flame has passed out of sight?"

"The Zoroastrians of olden days knew, and the Fire Philosophers knew. If they knew, the answer must be in Theosophy now," said Richard Mann.

"Well, it looks to me as if all we need to do is to call the One Life the One Fire, and we could answer very nearly all the questions we could put ourselves," put in Tom Hornsby.

"On that basis, then," Ted took up the idea, "the air is only a kind of fire; the water is only a sort of liquid fire, and the earth a solid fire. Why, don't you know they say the reason rocks don't burn is that there is so much fire in them! The logs must be dying fires that need outside help in order to gain existence in other states of fire. What we see as log certainly becomes gas, smoke, and ashes before our very eyes."

"Maybe it's a foolish fancy," Richard spoke half shyly, "but somehow I always think that the light of the flame is the joy of the lives released from their prison in the dead wood. And that is why people speak of dancing flames."

"Huh! I suppose, Dick, you don't remember that brush-fire we fought up the canyon last summer? Those flames were no dancing *joy*. They were dancing devils!"

"Why not? They were fire—out of *control.*"

"But what I want to know is how can there be any fire in cold ashes?" asked Vincent Howard, in an "I've-stumped-you-now" tone.

"Of course, we *say* there isn't," replied Tom. "But, if Life is everywhere, Fire is everywhere, and it's only a matter of degree of activity that makes the differences we notice. The fire in the particles of the ash must be a very much asleep fire, that's all, just as the lives in the log were very much asleep until the lighted kindling

touched it. Those lives were too dead asleep to get *themselves* into another state of fire."

"Say, but I read in 'The Ocean'," broke in John, rather excitedly, "that at the beginning and ending of great cycles on this globe the whole atmosphere is turned into a mass of fire. And what do you suppose Mr. Judge says is the real reason of such a change?"

"Well, I know that these particular logs would never have set themselves on fire," answered Ted. "Human beings who knew how to do it, had to set the fire going in those logs. So, I should think human beings must have something to do with a cataclysm like that, the same as we've been shown they do with earthquakes, and tidal waves and tornadoes and big freezes."

"Right you are, boy. It's not so strange, either, in this case of fire, when you think that people's minds are nothing but forms of fire. Don't the sparks fly, when we get angry? It's a kind of electrical fire, too. A thought strikes us like a lightning-flash. Thoughts—ideas—must affect every atom in our bodies, as well as our minds and feelings: some thoughts must kill as lightning does, and some give new energy, the way the fire of the sea does when we swim in it. Our body atoms are nothing but a part of a great sea of body atoms, and our minds only a part of a great sea of thought and feeling atoms. So, Mr. Judge makes you think of all this, when he says that the very elements change at the same time with the changes of mankind."

"Well, when you come to think of it," pursued Vincent, meditatively, "it takes fire, or heat, to make about all the changes in the elements, just as we see them. If you apply heat to ice, you get water; apply heat to water, you get steam; apply more heat, you get vapor. And the same way, when the earth came into existence, it came from *cold* heat, or radiance, by the heat of friction to warm radiance, or fire. By the fire of more friction, it came to liquid; with the heat of greater friction still, it came to solid earth."

"And there's the other side of it, too," added Ted. "If one log won't burn alone, it's only a reminder that the fire of brotherhood can't be kept burning in the world by one man alone."

"Say," blurted out Tom. "That's what I like about Theosophy. There's nothing mushy about it. It explains things as they are—and you can see *why* a fellow ought to be decent on his own account—not because somebody tells him, 'You must,' and 'You musn't'."

The "to bed" signal broke the pause that followed. And soon the fires of body, mind, and emotions were asleep as in the ash, and the "just boys" here, now Fire Lords were enkindling a superior fire in their "own place."

CONCENTRATION

CERTAIN rediscovered, or half-discovered, secrets of Hatha-Yoga have given rise to innumerable cults devoted to the attainment of one or another personal object through "concentration," or "meditation." Truly there is a tremendous power in the art of concentration, a power of such nature as would be better understood before the beginning of its practices.

Concentration of the right sort produces a Buddha or a Christ. Concentration of the wrong sort—the only kind known to modern exponents—produces a Kansa, a Judas—or a medium.

Concentration, like any other act, implies a subject and an object, an actor and that which is acted upon. Of the many possible fields of application within the human constitution, not one is understood by the modern West. There is concentration upon a special field of nature; there is concentration upon a special object within that field. The desire principle, *Kama,* being the motive power of the average human being, necessarily absorbs ninety-nine per cent of his power of attention. With most this is an aimless flitting from one object of the senses to another. The man selects for himself no special object upon which to concentrate his life's ambition. Life is thus frittered away in the endless pursuit of gratification, with no permanent effect upon character other than a tendency to repeat the process in future lives.

Some few place before themselves the attainment of a definite ambition. If the will be powerful enough to concentrate on that, the ambition is attained. Such men are our modern Morgans, Rockefellers, etc. Such products of the power of meditation also are great artists, geniuses in special lines: powers brought about by one-sided concentration carried out through more than one lifetime. And this likewise is no permanent sowing except for a greater crystallization of the same tendency, the continual repetition of a structure doomed to crumble at the end of each life cycle.

Such material successes know the power of concentration, but they know not the vital distinction between that which is soul and that which is not soul—between the everlasting and the ever-fleeting.

It is said of Buddha, that to become such, the will for spiritual achievement had to be held unbroken through countless incarnations. Not all of us can become Buddhas in this Manvantara; but those who know anything of the reality of spirit understand that the vastest material gain is worthless beside even the slightest modicum of permanent growth. The building of permanence comes not from concentration upon the gathering to oneself of material gains;

it comes from concentration upon the doing of material deeds for the achievement of spiritual ends.

True concentration is of a dual nature: fixed concentration of will upon the efficient doing of whatever lies at hand to be done, and an equally constant grasp upon the true reason for the doing; that reason being the performance of action to the benefit of all beings. Thus one becomes an impersonal force in nature which has no reason to act for itself.

In life on this earth, we find ourselves seemingly chained. This is due to misunderstanding of the object of life and of That which lives this life. To maintain existence, we have to perform actions. Since material life moves forever between the great pairs of opposites, no man can achieve a position of complete freedom from tedious or unpleasant action. Therefore we strive in vain to escape from necessary duties and to follow the lure of desire. Unsuccessful striving results in deeply chafed sores from the binding irons; successful striving but exposes the fact that we have exchanged old fetters for new. Any being performing duty, not for self, but because it is duty, reaches the condition of soul wherein there is indifference as to the nature of action so long as it is action done for the common good. And in so doing, he discovers that the illusion that happiness depended upon sensation is only a dream. True happiness arises spontaneously from within; this whenever the Self is freed from outward-reaching desires.

Physical and mental concentration upon the correct performance of action are necessary in order that the wheel of life may turn smoothly, and the destinies of creatures be not thrown into confusion. Spiritual meditation is to be placed upon Ishwara, the Inner Self, which is "untouched by troubles, works, fruits of works, or desires." This is the road to release from the pains and penalties of selfishness—from the dungeons of human limitation, and from all Karma.

Concentration, then, may be regarded as universal—that which maintains manifestation throughout the term of a cycle, or period of evolution; as Hierarchical within the greater cycle—that which maintains any given state of consciousness and action; and as individual or personal—that which maintains the identity of the being, whether in a given form, a given state, a given Hierarchy, or throughout the entire vast cycle of Manvantara. This latter is Spiritual concentration, whose cultivation is the real Object of all finite existences. It is exemplified in the Masters of Wisdom. Any other form of Concentration is perishable, because only a means to an end itself finite and mortal.

"THE ORGANIZATION OF LIFE"

"THERE must be the freest give-and-take among all these sciences (physics, psychology, and sociology), as well as between them and philosophy, if the best progress in developing the theory of life and its evolution is to be assured. . . .

" . . . a special discipline, at once a branch of biology and of philosophy, must be established, whose function it will be to criticize and amend the assumptions, problems and methods of experimental biology, while accepting from the latter (philosophy) materials for the enrichment of logic, metaphysics and other departments of philosophy."

With the above quoted words Seba Eldridge, Associate Professor of Sociology in the University of Kansas, concludes his nexus of the various plexuses of thought in present day science, as measured and synthesized in his recent important book, *The Organization of Life.** The volume of nearly five hundred pages is a clearly developed and closely woven Treatise admirably and consistently true to its opening thesis. In the *Preface* to the work, the author faces and states the true modulus of all inquiry:

> Scientific enquiry embraces the collection of data on unsolved problems, and the analysis of such data with a view to arriving at correct conclusions on those problems. These two phases of scientific method are inextricably interwoven, and are indeed but different aspects of a systematic procedure whereby problems are solved, and human knowledge extended. . . .
>
> There is a tendency, as methods of observation and experiment are developed, to emphasize the collection of data, and to underestimate the value of a thorough analysis (synthesis?) of the data collected.

So much for the beginning and the end of the author's self-imposed task. The "middle," or body of the work, is equally consistent with the subject taken and the object sought to be achieved. The various hypotheses of modern science, with their supporting data, their conflicts of fact and theory, are presented, in scientific terminology it is true—and therefore technically more or less difficult to the average unorganized vocabulary and mind—but none the less definitely, fairly, and clearly. Out of the existent chaos of contradictory hypotheses—chaos for all its exactitude of facts and terminology—Professor Eldridge emerges with a theory which, apparently, he believes in all good faith to be his own. And so it is; but by adoption, though its true source is unknown to him. This theory he presents with modesty and in the spirit of true philosophy, inviting examination, comparison, discussion, on its merits. What the author's conclusion, from his survey of both the facts and the fancies of our modern scientific *Horatios,* may be clearly summarized in his own words:

* *The Organization of Life:* New York, Thomas Y. Crowell Company, 1925. Price $4.50.

> The outcome of the investigation is, on its positive side, a pluralistic theory of life and of human experience, which, whatever its merits or defects, appears to be sharply marked off from theories previously propounded.

Studious Theosophists know well, from their examination and investigation in the same scientific spirit of inquiry as Professor Eldridge has applied to modern materialism, that the "pluralistic theory" adopted by him *is the oldest in the world;* both that of Philosophers and of the "multitude." Unlike Professor Eldridge and modern scientists, however, the Theosophist has directed his scientific spirit to the problems of the world metaphysically as the true source of the problems of life physical. Thus, the immense accumulation of physical facts which bewilder the materialistic Occultists of modern science, and which make them employ their minds, and exercise their Reason and Creative faculty, ***subordinated*** to those facts, is, to the metaphysical investigator, the synthetic proof positive that—

> "all are parts of one stupendous whole,
> Whose body Nature is, and God the soul"

—but not, most assuredly, "God" or the "soul" as limited or defined by any theology of any religion, or the "body" of materialistic science, which, as a compound of conflicting creeds and dogmas, is as much a "theology" as any of the conglomerate of sects called religion. This view of science is not confined to Theosophical investigators of Man and Nature, but is voiced by Professor Eldridge among others.

> . . . materialism represented, historically, an attack on theological and mystical conceptions of nature, and it is even now generally regarded in the scientific world as the only alternative to such conceptions. . . .
>
> The more extreme pretensions of the physical and chemical sciences, together with the materialistic philosophy commonly combined with them, have acquired a momentum that is well-nigh irresistible. This philosophy is held by the average scientist much as a religious dogma, and defended as such. It is, in fact, the religion of modern science, and sanctioned by all those psychological tendencies—suggestion, habit, etc.— which lend support to any generally accredited dogma. So true is this that the belief in materialism is almost exempt, at least in the scientific world, from a critical examination as to its all-embracing validity.

Brave words these, and as true as they are courageous. Nor is Professor Eldridge alone, either in his attitude or in his perception of the metaphysical facts and factors which have produced the "conflict between religion and science"—which conflict, we may feel sure, will never be settled by any surrender to or compromise with the protagonists of theology. It is this attitude and devotion to ultimate, even if as yet unperceived, Truth, which ever distinguish true Science and the true Scientist, however fallible or erroneous may be their human limitations, from the expounders of "revealed" religion; which makes of modern science, despite its "religion of

materialism," the hope of the future. Add to this that the record of Modern Science, like its real parent, ancient Occultism, has never yet been stained by persecution "for opinion's sake," as has religion in all times, and the sympathetic attitude of H. P. Blavatsky and her Masters, as well as their criticisms, may be understood in their several expressions on the subject of "religion" and "science." Opposed as true Occultism must ever be to the materialism of science, it is not less but more unalterably opposed to religion in any guise. The honesty, the sincerity, the integrity, the moral character, the learning and self-sacrifice of a "heretic" has never yet saved him from ostracism, calumny, or the Inquisition of the "orthodox" religionist. Materialism, H.P.B. well knew, represents fundamentally the reaction of the inherently free and inquiring Soul, against the fundamentally false pretensions of "revealed" religion —the only kind of religion the world knows anything at all about. There can be no *science,* no *study* of Nature and Man without entire freedom of mind, no evolution of Intelligence without liberty of conscience. And both these have ever been denied by religions—to their votaries as much as to those who have but sought to probe the foundations of their own faith. The one is a "heretic," and the other is an "infidel"—this has been the dictum of the creeds in all ages; enforced by physical as well as mental and moral torture. Your Doctor of Science may be an empiricist, which but means in its primary sense an experimentalist, but, unlike the Doctor of Divinity, he is not—as yet at least—either a charlatan or a persecutor or a proselyter, driven thereto by the necessities of his own logic.

Professor Eldridge discusses, briefly but lucidly and sympathetically, the possibilities of what is commonly called "psychical research":

> . . . if the chemicals and energies entering into the economy of the organism can exist in an inorganic state, which is unquestionable; and if, further, these chemicals and energies cannot wholly account for their own organization in living organisms, then one or more additional . . . elemental factors must be at work in the organism.
>
> We would remark, further . . . they are in nowise arbitrary distinctions forced by the human mind on reality, but may be said, on the contrary, to be forced by reality on the human mind . . . we can now see no way of reducing the inorganic to the organic, although . . . biological conceptions of some sort will eventually be utilized in the interpretation of inorganic phenomena. Nor . . . can the organic be reduced to the inorganic. It would seem well to admit that distinctions of this sort which we can see no way of overcoming have their counterpart in reality, and not assume *a priori* that this is not the case. . . .
>
> . . . Psychical research, so-called, may eventually assume great importance, from the standpoint of the biological sciences, purporting, as it does, to deal with one important group of factors operative in the human organism, after dissociation from the organism.

This is not the place to enter into discussion of the vast range and applicability of the teachings of *The Secret Doctrine* on the various facts and problems—and tentative speculative theories of modern science to account for the one and to resolve the other—but we may remark that, greatly as modern materialism has need of such works as this of Professor Eldridge and of those whom he cites, Professor Eldridge and his associates need still more the embodied fruits of the Wisdom-Religion, so that their labors and their progress may be facilitated by those of their brothers and forebears—the Initiates and Adepts in true Occultism through all the vast Past.

For our fellow students of Theosophy, we might go on for many pages, quoting from Professor Eldridge's book, and drawing parallelisms from the Wisdom-Religion. But enough has been quoted and said, we trust, not only to pay to this remarkable work its just tribute of appreciation and recommendation, but to show also that H.P.B. was speaking *scientifically* when she wrote that "in century the twentieth the Secret Doctrine may become the textbook of science." For Professor Eldridge's conclusions, as well as his spirit and his clarity, are those of a student of the "Secret Doctrine": the voice of a reverent and sincere questioner of the Mysteries.

WHAT IS "MATTER"?

It is most remarkable that, while honestly confessing their entire ignorance of the true Nature of even terrestrial matter—primordial substance being regarded more as a dream than as a sober reality—the physicists should set themselves up as judges, nevertheless, of that matter, and claim to know what it is able and is not able to do, in various combinations. Scientists know it (matter) hardly skin-deep, and yet they will dogmatise. It is "a mode of motion" and nothing else. But the *force* that is inherent in a living person's breath, when blowing a speck of dust from the table, is also, and undeniably, "a mode of motion"; and it is as undeniably not a quality of the matter, or the particles of that speck, and it emanates from the living and thinking Entity that breathed, whether the impulse originated consciously or unconsciously. Indeed, to endow matter—something of which nothing is known so far—with an inherent quality called Force, of the nature of which still less is known, is to create a far more serious difficulty than that which lies in the acceptation of the intervention of our "Nature-Spirits" in every natural phenomenon.—*Secret Doctrine.*

ON THE LOOKOUT

The Age of the Machine

The present tendency in scientific thought is toward an elaborate classification of human traits and human possibilities. In certain sections of the Orient, at the birth of a child, it is customary to call in the village astrologer and have a chart of the infant's future prepared. "That which hath been is that which shall be;" and we have returned to the same system, minus a perception of the human soul, as well as the saving gift of careful observation and common sense. Horoscopes are now being cast by machine, in a Chicago municipal court. We read in the *Literary Digest,* for September 12, 1925:

> Guess-work, the report emphasizes, plays no part in heredity. Characteristics of parents in all of their intricate multiplicity are passed on to children with mathematical precision. What the psychopathic division of the municipal court has done is to start determining by machine what the result in children will be from the crossing of parental traits.

But even materialism recognizes certain difficulties:

> Both involve complicated mathematical determinations. Inheritance follows definite, unchangeable lines. Should parents be alike in all except one characteristic, one-quarter of the children would resemble the father, one-quarter the mother, and half of them will resemble the combined traits of the father and mother. But characteristics vary so widely and run back through so many generations that inheritance becomes a vastly complicated mathematical problem. The psychopathic laboratory of the municipal court, established by Chief Justice Harry Olsen, is particularly determining the inheritability of criminal traits, and for that purpose its machines are used. The laboratory has found, as eugenics teaches, that bad strains in families carry through generations with the same tenacity that good strains do, cropping out from time to time with regularity.

A simple mathematical calculation will show that the ancestry of any individual includes the entire population of the earth a few generations ago; thus the problem—even granted the premises of the eugenists—becomes an impossibility, which indeed the common sense and practical observation above mentioned would demonstrate, if used. These aids to correct thinking, however, at present being placed in the background in favor of "scientific authority," we take pleasure in referring the reader to certain books by *real* scientists: that by Sinnott and Dunn, reviewed in *Science,* Dec. 18, 1925, and "The New Age of Faith," by John Langdon-Davies, reviewed in the *Forum* for February, 1926, which sufficiently show the thinness of the data upon which these materialistic assumptions are based. It is probable, however, that actual evidence and unbiased scientific opinion will have little effect upon pseudo-science which continues its unremitting efforts to enforce this species of predestinarianism upon the unthinking public.

DIFFERENT SIDES

Empirical and inductive science has a very serious defect. It is quite possible to pursue a line of experiment in such a direction that the experimenter gathers unto himself a tremendous quantity of corroborative evidence without ever trenching upon a parallel line of conflicting evidence. This is especially evident in the biological and physiological sciences, and shows forth most strikingly in matters related to the cure of diseases, use of vaccines, etc., etc.

Professor Lombroso's famous fiasco in regard to physical "criminal" characteristics is now very well known. Another minor item turns up in the *Scientific American* for February, 1925. It had been supposed that the formation of the scales of the hairs of animals would show the nature and relationships of animals. By the simple—and perhaps accidental—method of checking up the matter practically, it has been found that the scales vary with the size of the hair and not with the species of the animal, and that different types of hairs may exist on the same animal. The cause of the error is very evident, yet men have been hanged upon scientific evidence of less weight than this; and the veins of the race are being filled with alien, and ofttimes dangerous, animal products through a public and medical opinion built upon equally one-sided evidence.

VACCINATION ANOMALIES

A large number of cases of disaster have resulted from the use of diphtheria vaccinations, in some instances followed by serious and successful lawsuits. Medical science has apparently tacitly admitted that the method has undesirable features by the fact that it is attempting "improvements"—a project being on foot to substitute "toxoid" for "toxin anti-toxin." (*Washington Post,* November 24, 1925.)

There is much ado about the effects of vaccination in eliminating smallpox, but one listens in vain to hear from medical circles any tabulation of the evils resulting therefrom. Such instances come to hand quite frequently, such as the suit of Mrs. Marjorie Ferguson against one Dr. Rickenberger, for $25,000.00 because of illness resulting from vaccination (*Los Angeles Times,* September 21, 1925), or the case of the child, Birdie Lee Bannow, who contracted encephalitis (sleeping sickness) from it. (*Washington Post,* October 3, 1925.) It is noteworthy that the mysterious "encephalitis" has developed only after some generations of the use of vaccines and serums, and in races given to their use.

The long-sought germ responsible for this disease is now believed to have been found in the form of a streptococcus which varies from a filter-passer (invisible microscopically) to a very large size. Filter-passing germs can be introduced *ad lib.* into the human

system, mixed with serums, without in any way being detectable by methods hitherto in vogue; and it happens that some bacteria of this nature, harmless in their primary form, often have the capacity to develop into dangerous forms when transferred into another animal body, *especially that of a higher species.* These ultra-microscopic forms have been found to be the cause of many animal diseases. (League for the Conservation of Health, *San Francisco Examiner,* Jan. 25, 1925; *Science,* Jan. 15, 1926.) They are now suspected of being responsible for a sufficient number of the human.

PECULIAR FIGURES

We learn from the *Cleveland Plain Dealer* for September 14, 1925, that there were more smallpox cases in the United States in 1924 than in any other country, California leading among the States. In the country as a whole, there were more than in British India, and over twice as many as for European Russia. Following California in the United States, were Ohio, Michigan, Indiana, Minnesota, North Carolina, Georgia, Alabama, Illinois, Wisconsin, Kansas, and Oklahoma. Certainly no one could claim that there is less vaccination in the United States than in India or Russia. It is noticeable that in general the States of the United States where the results of medical progress are least utilized and diffused, were those having least smallpox—an anomaly which we do not hear has been explained by medical science.

In *Science,* for February 12, 1926, Prof. Edwin Linton remarks:

> In the Philippines prior to the occupation by the American Army, more than 40,000 smallpox deaths occurred every year in the Islands, and 6,000 deaths occurred annually in Manila. Vaccination was introduced by the Americans and smallpox diminished in the Islands. In 1903 there were 18,989 smallpox deaths, and this number decreased year by year to a minimum of 239 in the year 1916. By that time the effect of the vaccinations performed during the early years of American occupation had worn off, and vaccination had been practically abandoned by the local officials. The neglect of this law enforcement led to a tremendous epidemic in 1918-19, resulting in 60,447 deaths.

After some further evidence along the same line, Prof. Linton says:

> Such facts as these, taken from the recent history of the Philippine Islands, are corroborated by similar experiences in every country where compulsory vaccination has been introduced.

The Professor concludes:

> One would think that such evidence would convince every reasoning person of the folly and harm of opposing vaccination, and I think that where the evidence is properly presented, it does carry conviction. There will always remain a certain percentage of humanity who will be unconvinced, because unconvincible. These are the abnormal, if we are to regard man as being normally a reasoning being.

THE DESIRABILITY OF A MIRROR

A long and rather thorough experience has convinced us that no type of humanity falls so much under the category named by Prof. Linton as the medical man who is inhibited by early training, by personal and professional associations, and by a commitment of individual reputation to certain lines of work, from examining impartially into any controvertive evidence.

The above mentioned epidemic caused 16,447 deaths in 1918 and in 1919 continued with 43,294. Professor Linton remarks that an intensive vaccination campaign in 1923 resulted in reducing the deaths in smallpox for that year to four.

In that case, with the sinister warning of 1918, was no provision made to increase the vaccination during that year, that the epidemic should have become so much worse during 1919?

There is no warrant for the statement that vaccination had been "practically abandoned." Vaccination is considered good for seven years. 1912 to 1917 inclusive, 6,389,891 vaccinations had been performed on a population varying from eight million to ten million, which cannot be considered a "practical abandonment," and in 1917 there were 920,238 vaccinations, which were more than had been performed in 1916, and not far below the number performed in preceding years.

When we consider the case of Manila, we find that in a population of 220,000, during the same years, 455,782 vaccinations, or over two per person, had been performed. Net result: the highest percentage of mortality during the epidemic of 1918 was in Manila which had had, not only the benefit of the above abnormal amount of vaccination, but had been thoroughly sanitated; the lowest percent was in Mindanao, which, being largely Mohammedan, had resisted vaccination more than most other parts of the Island.

In 1920, after 11,357,156 vaccinations had been performed during 1918-19, are recorded 15,857 cases, with 7,197 deaths, a far greater proportion than suffered in other less vaccinated countries at the same time. As though this were not enough, the following remarks are made on page 141 of the Philippine Health Service Report of 1920:

> From the time in which smallpox was practically eradicated in the city of Manila to the year 1918 (about nine years), in which the epidemic appeared certainly in one of its severest forms, hundred after hundred of thousands of people were yearly vaccinated with the most unfortunate result that the 1918 epidemic looks *prima facie* as a flagrant failure of the classic immunization towards further epidemics.

In the above mentioned quotations by Prof. Linton, he notes that among our troops in the Philippines in 1918-19 there was only one case of smallpox among 5,442 men. He does not mention that among our vaccinated troops in the Philippines during 1898-1902,

there were 737 cases, with 261 deaths, representing a mortality of 35 percent, which was practically double that found in the army in the pre-vaccination times.

Whether or not vaccination prevents smallpox, there is plentiful evidence in this and other cases of increased fatality when it does arrive.

From the *New York Evening Graphic,* March 2, 1925, we find that Australia has had but five deaths by smallpox during the last twenty years—and vaccination is not compulsory in Australia.

The Effect of Cleanliness

It is noticeable that in nearly every country where there has been a decrease in smallpox, there has been increased sanitation and a general increased healthfulness in the habits of living going almost *pari passu* with the decrease in disease. Yet when a vaccinationist feels himself impelled to sally forth with couched lance against the ranks of the "antis"—who "are more murderous than savages" in Mr. Rupert Hughes' chaste language—he conveniently forgets the entire question of sanitation.

There has been much propaganda regarding the efficacy of anti-typhoid vaccination in the Army. We have shown previously—from figures by Dr. Raymond Pearl—that typhoid cases have decreased in the civilian population, which does not enjoy inoculation, in practically the same ratio. In the *Scientific American* for January, 1926, occur some charts showing the extent to which typhoid fever has been reduced *by sanitation.* Anti-typhoid work has, in fact, for many years, been one of the prime problems of Civil and Sanitary engineers—a work completely wasted, if one is to accept the implications of the vaccinationist when he discusses protective measures. The statistics of vaccination for smallpox and other diseases bristle with contradictions and unconscious self-confessions.

Prof. Linton, no more than any other earnest scientist, can be accused of deliberately distorting facts or of suppressing opposing phases of the controversy. The explanation of his own psychology, as of that of the emotions of his confrères, is accurately presented by himself in the last paragraph quoted from him.

The Great Cancer Question

A list of the supposed cures for cancer which have been discovered during the past few decades, would be both interesting and discouraging. The result, up to date, is a complete disagreement between authorities.

Dr. James Murphy, of the Rockefeller Institute (*Science,* Jan. 8, 1926), doubts the much touted discoveries of Gye and Barnard,

and thinks that instead of cancer being caused by a virus, it is due to abnormal cell growths.

Dr. Strong, of Washington (*Washington Post,* December 31, 1925), holds that all are immune to cancer except when born with a strain of it in the blood, and that even then, it requires an unusually favorable environment to develop.

Doctors Syderhelm and Lampe find that cancer at low temperature produces a poisonous agent, and they make the more important discovery that foreign tissue, kidney and adrenal gland, for instance, when injected, causes cancer in guinea pigs; a significant experiment of which more anon. (*Science,* August 14, 1925.)

Dr. Thomas Lumsden, of the Lister Institute of Preventive Medicine (London), claims to have found a cure effective on animals, which probably will be found as useless for human use as any heretofore. (*Los Angeles Examiner,* October 19, 1925.)

Arthur Brisbane suggests that an investigation be made of diet, number of unmarried women, and other social statistics, which might enlighten the medical profession. (*San Francisco Examiner,* December 15, 1925.)

So, over and over, many of these vivisectionist cures turn out to be mirages. Insulin, in spite of much advertisement, is no cure, but an inconvenient and dangerous palliative, whose use—and corresponding medical service—is necessary throughout the life of the patient.

The vaunted cure for paresis by malarial infection is now reported by Dr. Sydney Kuh, of Rush Medical College, of the University of Chicago, to be only a temporary check and not a cure (*Washington Post,* November 25, 1925), while the rejuvenation fad can now be said to be completely exploded, the last of the "will-of-the-wisps" followed throughout the ages by the deluded who consider prolonged existence in physical matter to be the greatest of all good.

THE GREAT MENACE OF THE FUTURE

Opinion as to the cause of cancer is in a state of anarchy. There is, however, no disagreement as to its seriousness. Cancer is increasing and becoming more virulent. Dr. J. W. Schereschewsky, of the U. S. Public Health Service, reports cancer mortality as from 25 to 30 per cent higher than it was twenty years ago (*Science,* January 1, 1926), while various other agencies report its tremendous increase. In England, nearly as many men are affected as women, and more die in large towns than in rural areas. (*San Francisco Call and Post,* December 28, 1925.) Other statistics showing the mortality in various countries will be found in *Science,* January 15, 1926. Heart diseases are also on the increase. (*Washington Post,* December 29, 1925.) A report in the *San Francisco Examiner,*

December 15, 1925, shows that cancer is increasing and that the highest death rate is in Massachusetts, with no medical explanation given. South Carolina has the lowest cancer death rate. One more instance of the community having the least benefit from modern medicine, and also having the lower disease rate! The serious attention of the puzzled medical profession is invited to the following points:

1. The history of cancer as a serious disease being practically coeval with vaccination, and their apparent occasional geographical coincidence, as in the report regarding cancer in England and the relative standing of Massachusetts and South Carolina. There seems a sinister connection which should not be overlooked by medical science moved by a *truly* open mind.

2. Filter-passing, or ultra-microscopic organisms are now found to be generally prevalent. Up to the present, there was no means of detecting them in organic matter such as serums and vaccines.

3. It has been established that such bacteria, even when harmless in relatively low animal forms become virulent when transferred to higher forms.

4. There are a tremendous number of occurrences of serious disease and disabilities, with a special reference to circulatory troubles, paralysis, heart disease, etc., following upon the injection of vaccines and serums, and in regard to which attending physicians are unwilling or unable to see a connection. This condition is noticeable in the personal experience of an increasing number of the laity.

5. The presence of foreign matter in the body has been established as a predisposing cause of cancer.

Scientific Recklessness

There is a most serious need for the medical profession as a whole to reëxamine the entire foundation of treatments based upon the introduction of animal substances into the human blood, and for a serious statistical investigation of the connection between cancer, heart disease, tuberculosis, and the said substances.

The vogue of such treatments seems to be passing *crescendo* into the proportions of a craze. From the *Washington Post,* November 24, 1925, we find that vaccination against measles is becoming fashionable. *The Evening Star,* Washington, D. C., December 25, 1925, reports that Dr. Ferran, of Barcelona, is pushing a vaccination campaign in the Children's Hospital in Buenos Aires.

Cure for cancer is being sought almost exclusively along the line of serums at the very moment when there is increasing evidence that serums are a predisposing cause.

CAUSES—BASIC AND OTHERWISE

It is probable that there are many subsidiary physical causes for cancer. Serums and vaccines appear to be a predisposing cause which has gradually permeated the life stream of the race. Many times it has been demonstrated that the lower class of emotions, such as hatred, envy, and jealousy, are also powerful agents. The general unnatural conditions of nutrition, breathing, etc., under which modern civilization exists, must also be counted.

But in the end, all diseases must be traced back to moral causes. Individuals are born predisposed or fated to disease through the working out on the physical plane of the mental deposits brought with them from other lives. Few hesitate to use the results of vivisectionist methods — upon which sero-therapy is almost entirely founded—and thus, exemplifying in practice the doctrine that "might is right," generate new moral causes, or augment the old.

The medical profession, in order to have sufficiently clear sight for a practical application of physical means along the best lines, would have to be possessed of pure motives and a high ethical outlook. But medical men are morally no higher than the rest of the race, and too many wear over their spiritual eyes a cataract brought on by much vivisection practice pursued out of pure curiosity—or the ostensible aim of alleviating the human lot is underlain by personal ambition.

A sarcastic editorial in the *Washington Post,* January 5, 1926, remarks:

> The stupendous importance of the news which has just been made public from Yale University, where the society has been in session, will never be appreciated in this world. Doc Burns, the Cincinnati savant, reported that he had succeeded in grafting "two salamanders, while still in the egg stage," in the manner of Siamese twins, and that he had ascertained through this delicate and useful operation that the "sex" of the stronger invariably predominated to the exclusion of the sex of the weaker.
>
> Dr. Copenhaver, of Rochester, reported the result of his investigations in the direction of transplanting hearts, also of salamanders, "an experiment only partially successful in that it resulted in the death of one species." Once there was a medical student from that same city of Rochester who described an operation in which he had taken part as being "highly successful, except that the patient succumbed." Just how these scientists are to be rewarded for their discoveries will probably be worked out by the authorities of Yale. The compensation should be commensurate with the importance of the work.

The annals of investigation point to too much work of this type carried on for the satisfaction of a morbid—misnamed "scientific" —curiosity.

In *Science,* December 18, 1925, we read of a controversy between Doctors W. J. MacDonald, A. A. James, and N. B.

Laughton, regarding a remedy for high blood pressure, which is justly commented upon by *Science* in the following terms:

> Officials of Canadian universities who have followed the dispute express disappointment at the attitudes of the two factions, indicating that the altruistic spirit with which a medical discovery should be regarded, has long since been forgotten. A similar lack of harmony marred a previous important discovery, it is stated.
>
> The incident will have the unfortunate result of cluttering scientific literature, already appalling in its volume and complexity, with the half-considered and unconfirmed conclusions of individuals anxious to ensure priority. Fear is also expressed that co-operation, essential for rapid progress in this field of science, will be entered into with increasing diffidence.

This is not a high basis of action; and in a universe of law, results flow downward through the mental and physical from the moral plane.

Needed Reforms

First of all, before the physical ills of mankind are appreciably ameliorated, their basic source must be recognized and it must be understood that it is moral in nature, whether in this incarnation or dating back to previous ones. Were physicians to spend as much time in emphasizing right conduct, clean and self-controlled living, for preventives, as they now do in useless palliation of the resulting evils, a very noticeable change would soon ensue. The general management and distribution of discoveries is such as to increase the already existing Karmic inequalities and to set up new moral causes. Dr. Wm. H. Welch, in conference before six health agencies, says:

> When a Koch discovers the tubercle bacillus, a Banting discovers Insulin for the relief of diabetes, or a von Behring an anti-toxin for the cure of diphtheria, or a Park demonstrates the value of the anti-toxin for the prevention of diphtheria, the world draws a long breath as if saying to itself, "Now we are rid of that terror which has haunted the human race for centuries." It then straightway forgets and goes on its way comfortably, assuming that, of course, the great discovery or invention is being carried into effect.
>
> The actual facts are quite different. A few people, those of unusual initiative, or ample means, or who happen to be under the care of exceptionally alert physicians, or within the jurisdiction of exceptionally competent health officers, receive the benefits of the new discoveries, but the great mass of the human race goes on as before, and the death rate from the diseases is reduced slowly and over long periods of time. *(Time,* Nov. 30, 1925.)

The famous surgeon, Dr. William J. Mayo, remarks plainly that surgeons "must stop operating on pocket books and begin operating on insides," and that the hospitals must give the middle class citizen as good treatment as they give the poor and the wealthy—that "one must be scum or wealthy nowadays in order to afford hospital care." *(Washington Daily News,* October 19, 1925.)

There needs to be more understanding of the fact of Universal Consciousness in nature, and that every form of life has its own peculiar individual Karma dating back for untold millions of years. This ancient experience and development of function, if properly studied, would show the reason why, among other things, the most deadly of germs may be quite harmless when planted in tissue upon which they are not accustomed to feed. *(Science,* January 8, 1926.)

EXPERIENCE

Two hundred million years ago, says Prof. John W. Gruner, there were living beings—algae—and in all probability, most of the elementary forms of life, from which bacteria and even human cells are descended, have a history coeval therewith. There is an entire hierarchy of consciousness behind visible phenomena, rising from the most elemental, to forms superior to that possessed by man. Nature, left untrammelled, has a wonderful self-administrative power. It is even the fact that polluted waters are able to develop a mysterious substance which purifies them and acts as a germ antidote. *(Science,* November 20, 1925.) Far more is it the case within the human economy.

The common experience and common sense of the masses in general, regarding disease, has been seriously under-estimated. While some folklore along that line is pure superstition, there is also much which is either the result of practical experience or tradition descended from the days when the Ancient Wisdom was publicly known and publicly reverenced. The use of iodine as a preventive of goitre has been "discovered" among many peoples in various parts of the world, a fact which is considered "strange." *(Science,* February 5, 1926.) Dr. K. K. Chen has discovered a successful "new" treatment for colds based upon an herb known to the Chinese for 5,000 years. *(Washington Post,* January 18, 1926.) We have several times noted the vindication of the ancient doctrines regarding the life-giving properties of moonlight. This is remarked upon in the *Forum* for November, 1925.

> The moon . . . stands in closer relations to Earth than any other sidereal orb. The Sun is the giver of life to the whole planetary system; the Moon is the giver of life to our globe; and the early races understood and knew it, even in their infancy. *(Secret Doctrine,* 1888, I, 386.)
>
> Lunar magnetism generates life, preserves and destroys it, psychically as well as physically. *(S.D.* I, 394.)

Moonlight is *polarized* sunlight. Light is now known to be electro-magnetic in nature. When the exact relation between light and magnetism is understood, the above paragraphs will have more meaning for modern science. Sunlight as a curative for disease was very anciently known. That knowledge, in fact, was the basis of

forms of sun-worship. Its many effects are now recognized, as for instance *Science,* January 22, 1926, shows that ultra-violet light will prevent or cure rickets and other diseases. As H. P. Blavatsky said long ago: "Growth thrives most under the *blue ray.*"

Moreover it has just been discovered that music may be used to cause or retard sickness *(Literary Digest,* January 16, 1926), but there is even more in music than this.

> For Sound generates, or rather attracts together, the elements that produce an *ozone,* the fabrication of which is beyond chemistry, but within the limits of Alchemy. It may even *resurrect* a man or an animal whose astral "vital body" has not been irreparably separated from the physical body by the severance of the magnetic or odic chord. *As one thrice saved from death* by that power, the writer ought to be credited with knowing personally something about it. *(S.D.* I, 555.)

Moreover the *metaphysical* causes of some epidemics, which perhaps go hand in hand with the physical, are not at all recognized. H. P. Blavatsky taught that grippe, or rather "Spanish 'flu," had a causation which was chemical and also metaphysical, rather than bacteriological. Peary, in his Arctic explorations, found that grippe epidemics in Greenland, where no visible connection was possible, coincided with others in Europe and America. *(The North Pole,* p. 166.)

The Role of Moral Discipline

Gluttony was regarded and taught to be a gross misdemeanor, spiritually and physically, considered by ancient sages as resulting in slavery to the senses and a disturbance of the Karma of subordinate beings composing the human constitution. Inasmuch as practically every civilized being, especially in America, is guilty of that sin, in the sense of eating more than he needs—and in fact, glories in the "modern progress" which enables him to commit it—there is little wonder that cure by fasting has proven remarkably efficacious; for it is a moral discipline as well as a physical one, and usually strikes at ills which have had an immediate moral cause. Yet the protagonists of this wise, natural, and beneficial method are laughed at, when not actively persecuted by orthodox medical science. In *Physical Culture* for December, 1925, is the history of Linda Burfield Hazzard, an expert in the fasting treatment (for it needs expert administration), whose exposure of methods of persecution, medieval in their blind bigotry, is a lasting discredit to the medical profession.

The Veils of Maya

Less materialistic than the American, British commentators are beginning to recognize the metaphysical facts behind the visible seeming.

A short time ago a distinguished doctor was asked what he considered the most important medical discovery of the present century. He replied without hesitation: "The discovery of our own ignorance."

His view is shared, without doubt, by an increasingly large number of his colleagues. The medical profession to-day is restless and dissatisfied. It is also disappointed. The abounding hopes which were cherished when the work of Pasteur and Lister first became known have to a large extent grown cold. Bacteriology, the science of germs, has not proved to be the master key to all the problems of disease which it was expected to open. Nor have the other sciences which medicine has pressed into its service unlocked the sealed doors. The doctor of to-day is still confronted almost every hour of his working life with symptoms which he cannot interpret, with ailments which he cannot understand, and with distresses which he cannot relieve. He appeals in vain, in this difficulty, to the scientific laboratories, to the chemists and physicists, to the bacteriologists and pathologists, who, he has been taught to believe, possess a wisdom superior to his own. Their answers bewilder rather than help him. . . .

The germs of disease exist; but there exists also a human power of self-defence which is the sure shield of life.

And this power is spiritual and mental as well as bodily. "Who shall minister to a mind diseased?" He who wrote those words was nearer the truth than the ultra-materialists of the nineteenth century. It is one thing to ascertain the exact functions of every organ of the body, those which govern its most mysterious chemistry as well as those which govern its most obvious mechanics. It is quite another to understand how life itself is affected by those factors which cannot be measured, weighed, or estimated by any test the laboratory can devise. Just as materialistic science cannot explain in terms of chemistry or physiology the production of "Hamlet" or the Iliad, so it is powerless to probe the secret of the influence of mind and spirit on the bodily health. Yet the enormous importance of the imponderables is obvious. The foundations of this power of self-defence extend to the deepest springs of conduct, and its influence pervades every cell of the living organism. A greater understanding of this power, with a view to cultivating and augmenting it, is the highest objective of medicine. *(Evening Standard,* London, November 27, 1925.)

It is suggested to medical science that it substitute that objective for its present ones; and yet—can medical science, any more than "Christian" science—be trusted to understand that mental and spiritual rectification must be made for its own sake and for the sake of humanity, and not for the sake of personal bodily health?

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When Dispassion and longing for Freedom are strong, then Restfulness and the other graces will bear fruit.

—Crest-Jewel of Wisdom.

THEOSOPHY

Vol. XV December, 1926 No. 2

THE RISING CYCLE

LAST month this Magazine reprinted H.P.B.'s article, "A Puzzle From Adyar," with a brief prefatory note showing the applicability of the statements of H.P.B. to the men, things and methods in the theosophical world today, quite as much as in the battle of 1888-90, when the article was originally published.

The same confusions, contradictions and false witness among professed theosophists came to the surface once more in the great struggle of 1894-96, when Mr. Judge was the living target for the assaults of pseudo-theosophists because of his defence of the knowledge and status of the departed H.P.B. Col. Olcott, Mrs. Besant and Mr. Sinnett, posing as friends and pupils of H.P.B. and as devoted to the Cause which she represented, took advantage of the confidence and trust reposed in them by the great bulk of their lesser informed fellow students, to hold themselves out as true exponents of theosophical history and teachings, while doing their utmost to undermine the character and repute of H.P.B. It is the world-old method of the parasite, the ingrate and the pretender.

After the death of H.P.B. and Judge the bogus occultists and pseudo-theosophists had the field to themselves for many years. Of what Col. Olcott, Mr. Sinnett, and with them and after them Mrs. Besant and Mr. Leadbeater, have done with theosophical philosophy and theosophical history, the present condition in their society bears overwhelming testimony. They have wholly buried the teachings and the influence of H.P.B., and have substituted a gigantic fraud and counterfeit—to their own glory and profit. What they have done to those who have trusted them is equally in evidence.

The "successors" of Mr. Judge have done the same things so far as they were able, but being of lesser ability than Mrs. Besant and her satellites they have not deceived so many nor achieved in

so great a degree the attention and following for themselves which they coveted. Mrs. Tingley holds theosophical court at Point Loma much as the late German Kaiser keeps up a faded imperial state in his tumbled castle in Holland. Mr. Hargrove and some of his fellow witnesses who testified to the marvelous occult powers and status of Madam Tingley, now in New York City proclaim themselves and their corporal's guard of retainers *the* theosophical society. Others have done and continue to do the same things.

One such recent case is that of James Morgan Pryse. Mr. Pryse, originally a printer by trade and a searcher for truth by profession, came in contact with the Theosophical Society during the lifetime of the Founders. He went to New York City and entered the employ of The Path Publishing Company. He was a good printer and Mr. Judge and the Society owed him much for his work and workmanship in making accessible the early publications. From New York Mr. Pryse went to London and there worked first in getting out the "revised" edition of "The Secret Doctrine" and other publications. He was in charge of the printing work of The Theosophical Publishing Company, Ltd., until the period of the charges against Judge, whose good name he defended, and whose cause he espoused, despite the opposition and antagonism of Mrs. Besant and Mr. Mead, his superior powers—who finally ousted him. Mr. Pryse then returned to America and resumed his old occupation at the headquarters of the newly formed "Theosophical Society in America" in New York City. After Mr. Judge's death Mr. Pryse, like the others of the "eight witnesses" to the "successorship" of Madam Tingley, posed as an authority in "Occultism" and attached his signature to the "E.S.T." documents of March 29 and April 3, 1896, solemnly asseverating of his own personal knowledge that Madam Tingley had been "appointed" by Mr. Judge as his "occult successor," certifying to the genuineness of the "messages from the Masters" received by him and the others "through" Madam Tingley, and verbally enforced all this by declaring in person before the assembled students the following:

> "We cannot be too careful of our words. So the little I have to say I have written down here, simply for the sake of clearness. . . . I am here for only one reason: because our Chief (Mr. Judge) desired it. And to carry out his wishes and make the movement a success, I will do the little that lies in my power, continuing to do as I have done for the past ten years —abandon all my personal affairs, and be an unthanked slave to this movement, give up all prospect of study, of individual improvement and progress, all personal ties, become if necessary an exile again from my own land, my own people, sacrifice personal comfort, health and life in this work . . . my companions and myself . . . ask only your confidence and cooperation in keeping the School united and in making it an instrument that the Master may use for the salvation of mankind."

Here were unequivocal assertions, made under the most solemn sanctions by one who was known by those present to have been for ten years more or less in the company of Mr. Judge. H.P.B. and Mr. Judge being dead could not deny his declaration that he was there at the desire of Mr. Judge, and to carry out the wishes of Judge and H.P.B. The others of the eight witnesses solemnly swore to essentially the same pledges as those uttered by Mr. Pryse. The living falsehoods were accepted by the assembled students in place of the recorded statements of H.P.B. and Judge. Thereafter for two years or more Mr. Pryse, as well as the other witnesses, was a diligent and unflagging singer of anthems to the greater glory of Madam Tingley. Having used them to the extent of her ability, as they had used Judge and H.P.B., Madam Tingley found fresher voices for her angelic choir. Having failed in using Madam Tingley as they had used H.P.B. and Judge, Mr. Pryse and the others dropped Madam Tingley, and set themselves up as soothsayers and harpists on their own account. Meantime, the thousands of sincere and devoted members of the T. S. in A. were left to shift for themselves, to find out for themselves by dear and disillusioning experience how far they had been misled, and how utterly unworthy of respect was either the credibility or the testimony of these witnesses to the "successorship" of Madam Tingley.

Meantime, Robert Crosbie began his work to restore the name and fame of H.P.B. and Judge by circulating their original teachings and by making public the facts of theosophical history—not according to the methods of the parasites and pretenders, but by following the example set by H.P.B. and Judge—that is to say, by producing verifiable evidence, by citing chapter and verse for every statement of teaching; by giving exact authentic references to original documents on matters of fact. Ten years of this patient, persistent, impersonal, equitable application in affording to all and sundry the means of *Theosophical Education* has achieved its legitimate fruits. It *has* educated thousands; it *has* largely restored the pristine teachings and the pristine lustre of the Message, the Messenger and the Colleague; it *has,* of sad necessity, made the lukewarm blow hot or blow cold as the theosophical pot began to boil and the scum to come to the surface.

In the *Canadian Theosophist* for September, 1926, writing a third of a century after the occurrences discussed, Mr. Pryse gives his version (*a*) of the corruption of the "Third and Revised Edition" of *The Secret Doctrine,* issued by Mrs. Besant and Mr. Mead as Editors in 1893-4; (*b*) of the so-called "Third Volume" of *The Secret Doctrine,* issued by Mrs. Besant in 1897. Mr. Pryse testifies just as unequivocally and positively on these subjects as he testified in regard to Madam Tingley's "successorship" as quoted. He says:

". . . among the many fantastic legends and foolish fables that have sprung up since the disruption of the T.S. is this malicious accusation brought against Mrs. Besant and Mr. Mead, which it would be wrong for me to ignore: for, as I was for four years in the London headquarters, had charge of the printing office, and printed the revised S.D., I naturally had every opportunity to know the facts; whereas this absurd accusation is the fabrication of semi-theosophists who hung on the fringe of the Society, and is being circulated by pseudo-theosophists who were never in any way connected with the original T.S., and who quite evidently have not absorbed its philosophy and ethical principles. . . .

No changes were made by Mr. Mead or by Mrs. Besant except such as should have been made in the original manuscript before printing.

For his scholarly and conscientious work in the revision Mr. Mead deserves the gratitude of all discriminating readers of the S.D., as does Mrs. Besant also for her share in the arduous task . . . .

Living as I did for four years in the family group at the London headquarters over which Mrs. Besant presided, and knowing that both she and Mr. Mead, during all those years, were devoted followers of H.P.B., sincere, honourable, truthful and conscientious, I cannot leave uncontradicted the mendacious statements and insinuations that they, my old comrades, mutilated, corrupted, suppressed or made any dishonest use of the writings left by their teacher, H.P.B."

As in 1896 and since, statements like the above, from Witnesses known, as Mr. Pryse remarks himself, to have had "every *opportunity* to know the facts," are taken by the unwary and the unthinking to *be* the facts simply because the Witness had the "opportunity" to know them. To those—and they constitute the great majority—who do not know the tremendous distinction between *first*-hand and *second*-hand evidence, such hearsay testimony as the above carries great weight. Col. Olcott, Mr. Sinnett, Mrs. Besant and many others have constantly traded on this popular weakness and ignorance of what constitutes the "best evidence"—as the Courts call it—and have found it highly profitable as well in gaining prominence as in defending that prominence when achieved. So why should not Mr. Pryse also avail himself, as he has, of the able example set him while he "was living for four years in the family group over which Mrs. Besant presided"?

Courts are familiar with the necessity of exposing false Witnesses and false testimony if the Truth is to be revealed, and the method of doing so is drawn from the age-old experience of jurisprudence. It is called impeachment. There is no other way to show the perjury and the perjurer for what they are. And of all impeachments, that which is most damning is the impeachment of the credibility and testimony of the Witness out of his own mouth. We are sorry to have to impeach James Morgan Pryse, but Justice to Truth is the best Charity to the bearer of false witness. Writing in *Theosophy* (successor to *The Path*) for September, 1897, pages

314-316, at the time the spurious "Third Volume" of *The Secret Doctrine* was just off the press, Mr. Pryse wrote as follows, over his own signature:

> "With admirable adroitness Mr. Mead shifts all responsibility for it, and especially for the impossible Greek and doubtful Hebrew and Sanskrit, upon the shoulders of Mrs. Besant. The only marvel is that two such prodigious pandits should have wasted their valuable time correcting the works of so 'ignorant' a writer as H.P.B. . . .
>
> *"Those who have compared the first edition of Vols. I. and II. with the 'third and revised edition' know the deadly results of Mr. Mead's and Mrs. Besant's 'editing.'* It is deeply to be regretted that H.P.B. left no directions concerning her posthumous works, and that, dying intestate, her heirs should have permitted valuable MSS. *to fall into the hands of individuals who have not scrupled to mutilate her literary work under the bald pretense of correcting 'errors of form,' and have sought to decry her in insulting prefaces and notes. . . . Fortunately, Vols. I. and II. may hereafter be reprinted from the first and unrevised edition; but it is to be feared that Vol. III. is practically lost to the world, hopelessly mutilated as it now is.*
>
> *. . . H.P.B., who can blame your enemies for traducing you when those professing to be your friends and pupils can thus decry your writings and belittle your works!"*

Doubtless, in writing in 1926 to *The Canadian Theosophist*, Mr. Pryse had forgotten what he wrote in 1897 for *Theosophy*—as he has forgotten many other things in the same interval. A "convenient memory" and the "easy virtue" of a pliant imagination are the familiar devices of the false Witness and the pseudo-occultist. Not one of those who have belittled H.P.B. and Mr. Judge, who have claimed to be "successors," or who have otherwise itched to stand as objects of reverence and devotion in the light cast by the Great Messenger and her Disciple, but has the same convenient memory and tricky imagination: not one of them but can be impeached out of his own mouth as unquestionably as Mr. Pryse has impeached himself.

But the inquiring mind may well ask, "What *is* the 'best evidence' of the corruptions in the 'third and revised edition' of *The Secret Doctrine,* the spurious character of the so-called 'Third Volume' of the same work?" Any judge, any lawyer, any one accustomed to examine testimony, hearsay or second-hand, will answer: *A comparison of the Original Edition itself with that "third and revised edition."* Scarce a page of that comparison but will prove from one to a score of corruptions, and give the lie direct to the "testimony" of Mrs. Besant, Mr. Mead, Mr. Jinarajadasa, Mr. Pryse, and all the other defenders of corruption and would-be profiteers by it. And as to the "Third Volume," the *suppressed* and *eliminated statements of H.P.B. herself, in the two volumes of the Original Edition,* and in half a dozen other writings, equally

give the lie to the publishers, editors, and proponents of that fraudulent "third volume."

Still other thoughtful and inquiring minds may ask: "But where, in all this mass of corruption of texts and false testimony, of false teachings and false practices, is there any evidence of a Rising Cycle in the Theosophical Movement?" The answer is not so hard to find or to recognize when found. The forgers and the frauds no longer have it their own way; the counterfeits and the pretenders no longer go unchallenged; the genuine teachings are once more accessible and in circulation; the true character of H.P.B. and Judge once more vindicated; the traitors shorn of their stolen robes; all, in the light of Truth, can be seen for what they *are*, not what they purport to be. The searcher for Truth can no longer be deceived, defrauded, despoiled by the false prophets and their minions. The consistency of the real Teachings, the real Teachers, the real facts and the true disciples stand side by side, in the clear Light, while the Shadows in all their grotesquerie and blackness are as clearly portrayed by that same Light. Who can doubt that, with the Witness of both unmistakably before them, the world at large and the world Theosophical will know the difference between the True and the False? For mankind in the mass, however ignorant and therefore deceived by whom it unwisely trusts, is of another nature from that of the false prophet and the false witness. The one can only be educated by the presentation of Truth, the other by the exposure of Falsehood.

THE INFALLIBLE CRITERION

STUDENTS of Theosophy are human beings, and just as human and fallible as other human beings are. They are no different from their fellows, physically, psychically, mentally, morally, intellectually. Hence they are subject to the limitations of the race mind, race forms and race matter. Inevitably their ideas of the One Life, of Spirit and Soul, of Reincarnation and Karma, of Monadic or Egoic evolution, spiritually considered, are inadequate and fallible.

But the knowledge of any child, or of any half-grown student in school, is necessarily fallible. Fortunately he has a criterion. To him, his text-books are infallible; in them he has an infallible source of study and application. The child, too, has an older boy or girl—called a grown-up man or woman—to help him in his study and understanding of the text. How were these text-books in our schools compiled? From that greater school called Experience. There is not a fact stated in any respectable text-book which cannot be verified by any student.

In the same way, the student of Theosophy has a text-book to which to turn, which is in no sense a "revelation." It is a statement, in so far as these things can be put into words, of the acquired experience of beings, once like ourselves, who have perfected their individual immortality: whereas we are as yet either little children in the great school of spiritual life or, at best, only half-grown, half-taught disciples.

These developed beings were once like ourselves, as the teachers in the ordinary schools were once themselves pupils who learned from adults before them. They come back to our "school of life" and take on the same kind of forms, conditions and environments that we have—in precisely the same way that a compassionate man might go into a penitentiary and, in order to do the most good for the prisoners, put on a felon's garb, eat convict rations, go to the convict school, and subject himself voluntarily to the prison regulations and restrictions. His purpose in so doing would be that the prisoners might regard him, not as an officer of the law, a guard, a chaplain—not as somebody to look down upon them or preach to them—but as one of themselves. Then might he, out of the abundant store of past experience, set an example of patience, of acceptance of what had befallen, of preparation to do better when the time of release came; and having fully assumed the conditions common to all the prisoners, he would have some chance of being listened to and heeded.

If our imagination can picture the sinless and stainless nature of a being who has perfected his immortality, it can also clearly

perceive the other side of the medal. Convicts are not sinless and stainless beings; and no matter how much they might regard this voluntarily immolated comrade in misery as one of themselves, no matter how much they might learn to love him, to believe in him, trust him, accept the verity of his statements and determine in their own souls to test them to the full—the convicts can yet but misunderstand.

We can but interpret the golden rays of the Divine Spiritual Being who "becomes in all things like one of us" in terms of a fellow-prisoner. Teachings of purity are interpreted in terms of an impure mind; teachings of fidelity in terms of a moral nature which has many a time broken faith. So no matter how much we may wish to learn, and no matter how much the Teacher may wish to teach, his teachings will become corrupt through the interpretations of the students. History provides the evidences, in the course of every civilization—with all its glory, gallantry, religions, sciences, arts, power and progress. Gradually there emerges a lofty and wonderful edifice: a long time in the building, and a terribly swift momentum in the destruction, through the "insurrection of vice and injustice in the world."

In this era of the Theosophical Movement there is no need or excuse for such a downfall. The day of the interpreter of word-of-mouth teachings of truth has passed, with the passing of that method. The text-books of Theosophy as set down in black on white by the Teachers themselves, and issued during their lifetime, are available. However each individual student may interpret the text for himself, *the text itself is there in its purity*. Nobody need go astray in his search for truth; nobody need visit the interpreter's house. Anybody and everybody can know what Theosophy is, and where it is to be found. The text-books are infallible. They afford an infallible source of study and application. They stand as a changeless and self-proving criterion.

Students of Theosophy, however fallible and human, who have gained some perception of this stupendous fact must more and more appreciate the responsibility that goes with its perception. They must point it out and bear witness of its verity to their fellow-prisoners. In these days of interpreters, false prophets and pseudo-messiahs—brazen and vociferous in their shameless effrontery—the visible fruits of the sacrifices of H. P. Blavatsky and William Q. Judge must not be lost.

SCIENCE AND THE SECRET DOCTRINE

II

THE cycles of glaciation have never been adequately explained, and the perplexities and puzzles encountered in their attempted understanding still form one of the principal scientific stumbling blocks. Obviously, on the theory of a steadily cooling earth, present warmth where frozen wastes formerly existed could only be explained upon the theory of astronomical changes of a very obscure nature; and the huge coal beds in the Arctic regions, showing the former presence there of tropical climates, join in the evidence for cycles of very intense climatic alterations.

Mr. H. Helm Clayton, of Blue Hill Observatory, Mass., says that the climate in all localities is in a state of ebb and flow, and that the extremes of summer and winter are being softened in the United States. He speculates as to whether this is the beginning of an inter-glacial period, or the high point of a warm period from which there will be a retreat. He repudiates the old idea that climate is a fixed quantity. (*Literary Digest,* Jan. 9, 1926.)

A writer in the *San Francisco Examiner,* March 21, 1926, discusses the steady retreat of the polar ice cap, as revealed in rocks, fossils, and bones, and mentions the present scientific idea that the cold will return at some date in the distant future. There is no longer any doubt that the climate of the Arctic is growing warmer at present. Capt. Hermansen has made temperature observations proving the fact. The glaciers are diminishing in length and thickness, and mountain ridges are emerging.

What does all this mean? It is accurate but unsatisfying to say that it is an example of that periodicity—the Second Fundamental of the *Secret Doctrine*—which governs all action whatsoever. Science does not yet recognize the tremendous changes of the polar axes which occur periodically. Capt. T. J. J. See, for instance, claims that he has proven the known polar motions to be due to tides in the Pacific, and that astronomical observations in many localities confirm the idea. This very slight oscillation, however, has nothing to do with such great changes as would be necessary to explain glacial periods. Sufficient changes in the radiation of the sun have not been observed, in the first place, and could not be explained—scientifically—in the second place.

> . . . it is absolutely *false,* and but an additional demonstration of the great conceit of our age, to assert (as men of science do) that all the great geological changes and terrible convulsions have been produced *by ordinary and known physical forces.* (*S.D.* I, 640.)
>
> 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. [Footnote.] The first occurred when what is now the North Pole was separated from the later Continents. (*S.D.* II, 138.)

Thus, as the latter disturbance is attributed by geologists and astronomers to "an extreme eccentricity of the Earth's orbit," and as the Secret Doctrine attributes it to the same source, but with the addition of another factor, the shifting of the Earth's axis—a proof of which may be found in the *Book of Enoch,* if the veiled language of the Purânas is not understood —all this should tend to show that the ancients knew something of the "modern discoveries" of Science. Enoch, when speaking of "the great inclination of the Earth," which "is in travail," is quite significant and clear. (*S.D.* II, 144-5.)

The Ocean of Theosophy, pages 120-124, refers to certain forces operative in producing climatic changes and convulsions, which may well be active in this present polar change.

Dr. Henry Norris Russell, of Princeton University, claims to have evidence for periodic changes in the diameter of the earth. (*Scientific American,* July, 1926.) There is indeed much still to be discovered by physical science regarding the universal changes which go hand in hand with psychic racial changes, destructions, etc.

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." (*S.D.* II, 6.)

This land, identified with Mount Meru in the ancient sacred writings, extended by degrees southward to form a new continent which took in all of Northern Asia. Ages later came the third great continent, Lemuria, whose locale was mainly in the Pacific, to be followed by the lost Atlantis. Resistance to the idea of a Pacific or Atlantic continent—especially inhabited ones—was powerful in the time of H. P. Blavatsky, but is now rapidly weakening.

Sculptures of elephants have been found in Central America which lead some scientists to believe that the culture of the Mayas and Peruvians came from India and Cambodia, with something of Chinese influence. (*Scientific American,* Jan. 1926.) Scientists who do not like to believe that theory think that the sculptures represent macaws instead of elephants, though one must say that it would seem to take considerable imagination to transform an ele-

phant's trunk into a parrot's beak. Prof. G. Elliott Smith, a foremost authority in archeology, also thinks so; has in fact written a book on "Elephants and Archeologists." It is improbable that even he is prepared to admit that the connection was overland *via* a lost continent, but archeological dates are due for a violent and radical revision within the next few score years.

Dr. Francis Xavier Schaffer, of Vienna, denies that there could have been a continent in the Pacific, upon geologic grounds accepted by him. It is an amusing irony of circumstance that in the selfsame publication (*Science,* Nov. 27, 1925.) G. Dallas Hanna, of the California Academy of Science, and Dr. Alfred O. Woodford *prove* that there was a Pacific continent.

In Southern California, there is a large mass of sediment called the San Onofre Breccia, which came from the west and was evidently moved by a river of continental size. The gentlemen named accept *in toto* the former presence of a continent west of North America. One surmises that as the Breccia must have been laid down in water, this continent was above water when the Western coast of North America had not risen. Without a former land connection of this kind, it would be difficult to understand how that peculiar being, the paddle-fish, continues to survive simultaneously in Mississippi and China, not being found elsewhere except in the form of fossils in Wyoming. (*Scientific Monthly,* Jan. 1923.) Following present fashion it is easy to ascribe a connection between American and Asiatic human culture to migration via Behring Strait. The paddle-fish can hardly be disposed of in the same way.

Turning to Atlantis, a necklace of cave bear teeth found in a limestone cave of South-western France, is of such nature as to cause speculation as to whether the art did not originate in Atlantis. (*Popular Mechanics,* April, 1926.)

In the *Los Angeles Times,* for Jan. 3, 1926, Peter Gray Wolf (whether an "authority" or not, we do not know) gives quite a mass of evidence for Atlantis from geological, anthropological, historical and traditional grounds, with some interesting maps. What is more, he gives credit to H. P. Blavatsky as a pioneer in the field of evidence for Atlantis.

While a number of scientists, in spite of an immeasurable mass of evidence, continue to believe that continents retain somewhat constant positions, there are others who do not agree. The *San Francisco Examiner,* Jan. 7, 1926, says that French geologists believe that Western Europe is facing a huge catastrophe in the next few years; they think that all of England and large parts of French, German, and Belgian coast regions may disappear under water. We have doubts as to the immediacy of such a catastrophe; nevertheless, the *Secret Doctrine* teaches that among the next lands to go will be

Great Britain and large parts of France. The question then is whether the *Secret Doctrine* is becoming respectable enough to be the inspiration for orthodox geologists, or whether H. P. Blavatsky had knowledge in advance of present geologic evidence. We are willing to rest upon either supposition.

Meantime it is known that populated areas have disappeared beneath the sea. Many centuries ago an earthquake altered the coast line of the Caspian Sea. Tradition says that the City of Karadasheger disappeared then. Capt. Alexis Atayeff of the Soviet Mercantile Fleet, says that he has been able to distinguish submerged cities and buildings of ancient Asiatic architecture, which are believed to be remains of that city. (*San Francisco Bulletin*, Oct. 28, 1925.) It is also well-known that certain Greek temples have been practically submerged by a subsidence of the Mediterranean coast line, and survey records show that New York is settling at the rate of two feet per century.

> " . . . *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. We will see what can be inferred from this brief statement. 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.)

In that case why did Peary find hundreds of fathoms of water at the pole; why did Commander Byrd circumnavigate the pole by airship and find no evidence of land? This ground we think has been sufficiently covered in the article, "Where is the North Pole?" (THEOSOPHY, April, 1926.) The results of the Amundsen expedition are not so easy to dispose of, since Amundsen flew direct across the pole and practically through the center of the unexplored polar seas. However, the organizers of other expeditions have been undeterred by his failure. (*Washington Post*, May 19, 1926.) It is noted that at least four-fifths of the unexplored area has been untouched, and it does happen, though few people have noted the fact, that land *was* seen at the pole. Ellsworth noted some rocky islands in that region during his flight. (*Literary Digest*, June 5, 1926.) The Norge, however, was flying through fog a considerable part of the time. There are various contradictory facts connected with this flight. One report says "there was no fog;" another states that the determination of the position of the ship was made possible by "an occasional lifting of the fog;"

Amundsen and Nobile had a serious quarrel whose cause has not become public at the present writing; a feat of concealment, considering all the circumstances, nothing less than superhuman. On one occasion, Commander Nobile having given an interview to the papers, Amundsen became exceedingly eager to learn what had been said, stating that there might be something which he might want to contradict. It is not at all impossible that if land had been discovered of sufficient area to furnish depots and air bases, concealment of its existence *pro. tem.* would be to the interest of the Norwegian government—and Commander Nobile being an Italian, a peculiar situation might arise. This is not intended as innuendo against the rectitude of any member of the expedition. Time only will show what really lies in the North—and then again, will it? Certain regions of the earth are preserved from desecration by influences of which physical science recks little. Some polar expeditions have encountered an extraordinary series of misfortunes. (*Popular Science Monthly*, June, 1926.)

NATURE GEOMETRIZES

The term "God"—unless referring to the Unknown Deity or *Absoluteness,* which can hardly be supposed *acting* in any way—has always meant in ancient philosophies the collectivity of the working and intelligent Forces in nature. The word "Forest" is singular, yet it is the term to express the idea of thousands or even millions of trees of different kinds. Materialists have the option of saying "Nature," or still better—"Law geometrizes" if they so prefer. But in the days of Plato, the average reader would hardly have understood the metaphysical distinction and real meaning. The truth, however, of Nature ever "geometrizing" is easily ascertained. Here is an instance: Heat is the modification of the motions or particles of matter. Now, it is a physical and mechanical law that particles or bodies in motion on themselves, assume a spheroidal form—this, from a globular planet down to a drop of rain. Observe the snowflakes, which along with crystals exhibit to you all the geometrical forms existing in nature. As soon as motion ceases, the spheroidal shape alters; or, as Tyndall tells us, it becomes a flat drop, then the drop forms an equilateral triangle, a hexagon and so on. In observing the breaking up of ice-particles in a large mass, through which he passed heat rays, he observed that the first shape the particles assumed, was triangular or pyramidal, then cubical and finally hexagonal, &c. Thus, even modern physical science, corroborates Plato and justifies his proposition.—*H.P.B.*

THE FUTURE OF TURKEY

I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatever nation. It is the sacerdotal caste, the priesthood and the churches. It is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created Gods and cunning took advantage of opportunity. Look at India and look at Christendom and Islam, at Judaism and Fetichism. It is priestly imposture that rendered these Gods so terrible to man; it is religion that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or more moral for it. *(A Mahatma's Letter.)*

A STRANGE view held consciously or unconsciously by the great mass of mankind to the present hour: that a man of alien faith is without the human pale. However low in the scale of human intelligence, however morally degraded, no Westerner but considers himself innately superior to Brahmins, to Buddhists, to Mohammedans—and why? No roots of superiority can be found in the barren soil of Western religion, whose bloody record, in spite of the cant phrases, "unspeakable Turk" and "benighted heathen," finds its counterpart in no other country, and in no other age. The present world-wide confusion, the wreckage of ancient standards and habitudes of thought have brought about one desirable and hopeful effect. Some few in every country have removed their theological blinders, and are considering alien peoples as human beings, and not as enemies of the "faith," closer allied to demons than to humanity. This situation produces some startlingly novel views and pronouncements. Miss Priscilla Ring, who is now Associated Press correspondent in Turkey, has something worth while to say:

It is as a student of Turkish character that Miss Ring especially qualifies for her new post. She has studied the somewhat elusive Turkish viewpoint on international relations and on life itself. This study has given her a deep sympathy for Turkish manners and thorough confidence in the eventual success of the present experiment—the fashioning of a republic out of the oldest of autocracies. Turkey has been widely misunderstood in the West, Miss Ring said before sailing. She found that Americans who never had been in personal contact with the Turk had some difficulty in understanding those who praised the residents of the old Ottoman empire as models of honesty, courtesy and democracy. . . .

"Those who come to know the Turk," she said, "always are favorably impressed. Unfortunately our estimate is too often formed from events of the past few years—the massacre of minorities, for instance. We forget that these minorities have lived side by side with the Turks for hundreds

of years without the slightest trace of hostility. We forget that such affairs were entirely political and by no means represented the Turkish character. In fact, Turkish people themselves suffered from these atrocities as much as the minorities. . . .

"Take for instance, the failure of the Turk in material progress; it does not indicate any shortcoming business or administrative ability. It means only that he has been taught to be content with what he has."*

And what else than contentment do the words of Christ himself teach? That the Western world has gone mad with greed and has made a religion of dissatisfaction cannot conceal the fact that in so doing it transgresses every precept of the Master whom it professes to serve.

"The Turk is probably the most fundamental democrat in the world. His hospitality is remarkable. There are no class distinctions. I have seen a poor old peasant woman, who happened to drop around about mealtime, eating with the family of a rich officeholder. It was the natural thing. She had dropped in for a meal. It would have been very far from their thoughts to have sent her to the kitchen. They simply did not recognize any social gulf between them.

"There is no inherited prestige among them. The child does not inherit the name of the parents. Instead he is given two entirely new names. He has a clean start in the world, just as good, but no better than everybody else. This is democracy without any pretense."

Upon plain truth and straight reason, if the ideals to which we render such lip respect have any validity at all, the Turk is by far our superior. His future under Western pressure and influence is dark and doubtful.

"Kemal, whom I hope to interview this winter, apparently recognizes exactly the problem that faces him in making a new Turkey. He must preserve this fundamental democracy and at the same time get the people away from their slavish obedience to tradition."

If the utterances of Kemal's former wife are true, however, he is setting out to engraft upon the Turkish people, Western material progress in all its soulless, mechanical aspect. To him, without doubt, it seems a necessary measure of self-defense and protection against Western imperialism, just as like measures seemed desirable to the Japan of some score years since. Japan lost her soul in the forced transformation. Will Turkey do likewise?

Of vast prophetic insight is an article under the title of "A Letter from a Turkish Effendi," republished by H. P. Blavatsky in the *Theosophist* for March, 1880, and reprinted in THEOSOPHY, November, 1914, from which the following are extracts. The Effendi terms Christianity, "*anti*-Christendom," because of the contrast of its precepts with those of Jesus.

The Moslem is rapidly being reformed out of existence altogether. Between the upper and the nether millstone of Russian greed for territory and of British greed for money, and behind the mask of a prostituted

* The Washington *Star*, August 15, 1926.

Christianity, the Moslem in Europe has been ground to powder: hundreds of thousands of innocent men, women, and children have either perished by violence or starvation, or, driven from their homes, are now struggling to keep body and soul together as best they can in misery and desolation, crushed beneath the wheels of the Juggernauth of "Progress,"—their only crime, like that of the poor crossing-sweeper, I think, in one of your own novels, that they did not "move on." This is called in modern parlance "the civilizing influence of Christianity." At this moment the Russians are pushing roads through their newly-acquired territory towards Kars. I am informed by an intelligent Moslem gentleman, who has just arrived from that district, that the effect of their "civilizing" influence upon the inhabitants of the villages, through which these roads pass, is to convert the women into prostitutes and the men into drunkards. . . .

A gradual assimilation has been for some time in progress in the East with the habits and customs of the rest of Europe. We are abandoning our distinctive costume, and adapting ourselves to a Western mode of life in many ways. We are becoming lax in the observances of our religion; and it is now the fashion for our women to get their high-heeled boots and bonnets from Paris, and for our youths of good family to go to that city of pleasure, or to one of the large capitals of Europe, for their education. Here they adopt all the vices of Anti-Christendom, for the attractions of a civilization based upon enlightened selfishness are overpoweringly seductive; and they return without religion of any sort—shallow, sceptical, egoistical, and thoroughly demoralised. It is next to impossible for a Moslem youth, as I myself experienced, to come out of that fire uncontaminated. His religion fits him to live with simple and primitive races, and even to acquire a moral control over them; but he is fascinated and overpowered by the mighty influence of the glamour of the West. He returns to Turkey with his principles thoroughly undermined, and, if he has sufficient ability, adds one to the number of those who misgovern it.

The two dominant vices, which characterize Anti-Christendom, are cupidity and hypocrisy. That which chiefly revolts the Turk in this disguised attack upon the morals of his people, no less than upon the very existence of his empire, is, that it should be made under the pretext of morality, and behind the flimsy veil of humanitarianism. It is in the nature of the religious idea that just in proportion as it was originally penetrated with a divine truth, which has become perverted, does it engender hypocrisy. This was so true of Judaism, that when the founder of Christianity came, though himself a Jew, he scorchingly denounced the class which most loudly professed the religion which they profaned. But the Phariseeism which has made war upon Turkey is far more intense in degree than that which he attacked, for the religion which it profanes contains the most divine truth which the world ever received. Mahomet divided the nether world into seven hells, and in the lowest he placed the hypocrites of all religions. I have now carefully examined into many religions, but as none of them demanded so high a standard from its followers as Christianity, there has not been any development of hypocrisy out of them at all corresponding to that which is peculiar to Anti-Christianity. For that reason I am constrained to think that its contributions to the region assigned to hypocrites

by the prophet will be out of all proportion to the hypocrites of other religions. . . .

Thus it is that, from the first to last, the woes of Turkey have been due to its contact with Anti-Christendom. The race is now paying the penalty for that lust of dominion and power, which tempted them in the first instance to cross the Bosphorus. From the day on which the tree of empire was planted in Europe, the canker, in the shape of the opposing religion, began to gnaw at its roots. When the Christians within had thoroughly eaten out its vitals, they called on the Christians without for assistance; and it is morally impossible that the decayed trunk can much longer withstand their combined efforts. But as I commenced by saying, had the invading Moslems in the first instance converted the entire population to their creed, Turkey might have even now withstood the assaults of "progress." Nay, more, it is not impossible that her victorious armies might have overrun Europe and that the faith of Islam might have extended over the whole of what is now termed the civilized world. I have often thought how much happier it would have been for Europe, and unquestionably for the rest of the world, had such been the case. That wars and national antagonisms would have continued, is doubtless true; but we should have been saved the violent political and social changes which have resulted from steam and electricity, and have continued to live the simple and primitive life which satisfied the aspirations of our ancestors, and in which they found contentment and happiness, while millions of barbarians would to this day have remained in ignorance of the gigantic vices peculiar to Anti-Christian civilization. The West would then have been spared the terrible consequences, which are even now impending, as the inevitable result of an intellectual progress to which there has been no corresponding moral advance. . . .

Thus it is that the laws of retribution run their course, and that the injuries—that Anti-Christendom has inflicted upon the more primitive and simple races of the world, which, under the pretext of civilizing them, it has explored to its own profit—will be amply avenged. Believe me, my dear friend, that it is under no vindictive impulse or spirit of religious intolerance that I write thus: on the contrary, though I consider Mussulmans generally to be far more religious than Christians, inasmuch as they practise more conscientiously the teaching of their prophet, I feel that teaching, from an ethical point of view, to be infinitely inferior to that of Christ. I have written, therefore, without prejudice, in this attempt philosophically to analyse the nature and causes of the collision which has at last culminated between the East and the West, between the so-called Christendom and Islam.

This is verified prophecy, but the whole of its course is not yet run.

EVERY DAY OCCULTISM

WHY is the *Bhagavad-Gita* so named? Why is it (in the original) spoken in poetic measure? And why is it cast in the form of dialogue?

Surely these are not trivial questions if we esteem it to be a poem of surpassing value, by whomsoever first submitted to public judgment. Instinctively, in the animals, and intuitively among men, it is natural to try to determine for one's self the Why of everything. It is natural because it is universal. Every contact in nature, every contact with Nature, calls for response of some kind—for response in kind, or its opposite. This, then, in the symbolical sense, is Language, is Nature's universal speech—action, or Karma, and it is always in the form of dialogue, whether the communication is initiated by us or by the other forms of Life. This contact or speech may be intended to do us a service or a disservice. We must determine which for ourselves, and so we ask, Why? In a later Chapter of the *Gita*, the Fourth, Krishna tells Arjuna to "seek this Wisdom by doing service, by strong search, by questions, and by humility."

Everything we do is done to render service, to ourself, or to others, or to both. The quest of the Soul is service, in one form or another. And whether it is our own actions, or our response to the actions of that other, we question and he questions, Is this service which is proposed to be rendered, or is it disservice? If it *is* service, we are grateful, *i.e.*, filled with "humility"—and so is he. All these four modes of gaining Wisdom are but concurrent and concomitant uses of one mode. When this natural process is consciously recognized we, too, become "four-armed" like Krishna. In a personal sense, then, every man incessantly pursues these "four modes of Truth," as named by Buddha, who was Wisdom Incarnate, which is what we are striving to become, and what every Being in all Nature is striving to become, consciously to itself or unconsciously.

This is the Dialogue, or Duality, of all Life, and it becomes either a song or a discord in each Being according as his communications are "yea, yea, and nay, nay"—that is, "this is doing service; this is not doing service." So simply may be resolved all the endless discussions and contentions as to what is Love or Charity, and what is not, in all our relations with our fellow beings. There can be no genuine service which does not include both sides of the question—our interests, yes; and the best interests of the other side or party to the Transaction as well. This is the Brotherhood *in actu* which was the First Object of the Parent theosophical society because it is the one and only Object of H.P.B. and her Masters. It is that Object which every genuine theosophical student must

ceaselessly strive to embody in himself, for Service *is* Wisdom in Action, or Speech—that "Spiritual Knowledge in which every action without exception is comprehended," because *understood.*

"Life itself," says the *Light on the Path,* "has speech and is never silent. And its utterance is not as you that are deaf may suppose, a cry: it is a song"—because each Being, however blindly, is doing service according to its perceptions of Life and Duty. Duryodhana and his cohorts, not less than Arjuna and his ranks, or Krishna himself—all were doing service, each according to his lights. But the setting of the poem shows that for all except Krishna their respective "service" had only embroiled them, one with another, as the world is a battle-field to-day, and as each student is a house divided against himself. What were their "lights?" Those cast by the religion, the science, the education, the governmental and social relations of the time. Is it any different to-day?

Duryodhana knew that his lights were "insufficient"—because Krishna was—*to him*—"on the other side." He knew that Arjuna's lights were "sufficient"— because he knew that Krishna was on Arjuna's side. But it did not seem to Arjuna that his "forces" were sufficient, albeit he was in more or less conscious communication or speech with Krishna. All had the same great Object, the possession undisputedly of the field. Duryodhana wanted possession for himself alone—that was his object, his idea of service which impelled him to fight even with losing odds. Arjuna wanted possession of the same field, but his Object, his idea of service, was higher. He wanted possession for the good of all, but he wanted it without a fight, so his Object became a mere objection—how can one be "doing service" in engaging in a battle to the death, with no quarter on either side? Searching for himself in his own mind, Arjuna found as many "good reasons" for *not* fighting as Duryodhana had for waging a losing battle. So he asked Krishna to resolve his doubts for him—doubts which Krishna knew could not be so resolved in any other way than by Arjuna's fighting his own battle.

Bhagavad-Gita is translated "the Lord's Song" but it means universally "the Song of Life itself"—Karma. Sound, or vibration, is the universal motion of all Life, and is by each converted into terms of harmony or discord. But whether we call it noise or music, it is still sound. When Nature's rhythm moves in tune with our desires we call it song. But whoever or whatever disturbs the measure of our repose, our intervals of silence or search or asking questions or humility, throws us into the discord of doubt and uncertainty as surely as that which opposes or upsets our doing what we want to do, our "service."

No more than did Duryodhana and Arjuna, do we in our playing of the song of life ask ourselves whether it may not be that it is

we who are out of tune with the life around as well as in us. It is always the other one who makes the discord, who is on the wrong side. We are always in the right, whether we eat meat or are vegetarians. It was Saint Paul—a Krishna of later days—not those to whom he spoke, who said, "If meat maketh my brother to offend I will not eat meat." The right and wrong, according to him, was not in meat or vegetables, nor in diet, but in "making to offend." Arjuna believed in reincarnation and in Karma and in brotherhood, as do we, but we no more than he perceive that wherever and whenever we are in pitched battle with circumstances it is not the circumstances which make strident the music of the spheres of action by the roar of battle. Circumstances, whatever they are, are but the echoing past once more made reverberant by our present attitude and action. Paul said, again, "when I was a child I spake as a child, but when I became a man I put away childish things." To the child, noise to his elders *is* music to him—music, as we all know, which the child insists on sharing with the elders by forcing it upon their ears. Well, we may love the *child* enough to tolerate his clamors, to humor them, even to see in them the means of his *education,* which is to say, of leading out his innate power of making sounds till the sounds have better meanings to the child. Thus all human speech and music are acquired by transmission from the elder to the younger brothers of the race. The first meaning of song or speech, and the last, is harmony, and how can there be harmony of Soul so long as there is friction between ourself and another, friction between one portion of our nature and the rest?

If Duryodhana and his host represent the lower portion of our nature and great Nature, a portion which we have long since outgrown, so that what is music to it is discordant to us, we do well to remember that this lower Self is none the less in evolution too, and is still growing, its means of growth the education which it derives from us. We will regard it as we regard a child, not so much as "lower" and its speech or natural action as "noisy," but rather as the Self, and set about our own service, its training and discipline. We may remember, too, that we were once a child, and that to "put away childish things" does not mean to be "childless"—to live for ourselves alone—or to regard those of lesser stature than our own as "inferior," or those of more progressed as our "superior," but rather to serve as elder brothers to the one, and as younger brothers to the other—but all alike Brothers, of whatever varying ages in evolution, because all "is soul and spirit, ever evolving under the rule of law inherent in the whole." This was Krishna's position, and it may be made ours, as it was by Arjuna made his—as the Eighteenth Chapter shows.

With the Duryodhana in us, the power of speech is limited to two notes, the Yea and Nay of all Nature: Shall I fight or run

away? Shall I eat or be eaten? Do I want this, or do I fear it? This is the Voice of Desire and Aversion, the positive and negative poles of Action, the line of direction or choice precipitated in "unconscious" Nature, whether we call it by the name of forces or Elementals, chemical elements or compounds, inorganic matter, or vegetable and animal life. Cohesion and dispersion, attraction or repulsion at every contact, to the object offering it is the Law of Life inducing the "moment of choice" which determines the line of action taken, whether the forces employed in the predetermined action are "sufficient" or "insufficient." It is the ruling principle in all Nature below man's estate in evolution. It governs the natural action of our bodies, our senses, our sensations, and our minds. The Voice of this principle in our "inferior nature" (Seventh Chapter) is the means of education, or evolution, of the whole of Nature up to Man; in Man, it becomes one of the "Three Witnesses to Karma," and it is the testimony of this witness that we chiefly listen to, as did Arjuna. The Dialogue which we incessantly carry on internally is with this "animal man," or "astral man," who is but a portion, the "lower" portion of our own nature—portion which we have, in fact, outgrown, and should be educating, not pampering, through using, not being used by it.

Because Man is further along in evolution than the Beings below, who constitute in him his "principles," not his *being,* it is possible to every man to invoke, as Arjuna did, a higher light than *Daiviprakriti,* the light of Life diffused through all the divisions of the "inferior nature." He can call upon Krishna, the "Higher Self," because every man is in immediate contact day and night, sleeping or waking, with the Higher Self, as the Lower Self is in contact with him. It is for man to make that contact as conscious, by service to the Higher Self, as he is vividly conscious, by the same means, of his contact with the Lower Self. Arjuna, it would appear, invoked Krishna only when he was *in trouble*—as do we. Having served the Lower Self only too well and faithfully, as parents spoil children, and being now confronted by the rebellions and usurpations of those "children," his principles, he calls on Krishna, the only truthful witness, therefore sometimes named the *"One* Witness." At first, notice, he does not ask Krishna "what am I to do?" Oh, no. At first he tells Krishna what to do!—"I pray thee, Krishna, cause my chariot to be placed between the two armies, that I may behold." It is only after he has beheld, and in the vision been "filled with despondency," and tried unavailingly to "unload his troubles" on Krishna, that the real Dialogue begins, in Arjuna or any other man.

And who is the third of the "Three Witnesses of Karma?"

That, *every man must see for himself.*

ANCIENT LANDMARKS

XI

On Tao

LIKE the Sanscrit Word Aum, Tao stands for that which is the source, the power, and the form of the manifested universe. It is the Absolute Principle and Deity in Nature; therefore it is Boundless, Immutable, Omnipresent and Eternal on the one hand, and on the other expresses Itself as Life and Day and dissolves Itself into Death and Night. It is Macrocosmical and Microcosmical. Tao is translated differently—the Path, Nature, Reason, Doctrine, etc., but in truth it is untranslatable. Profound tomes have been produced to explain Aum, and so with Tao. Without an application of the three fundamental propositions of the *Secret Doctrine,* Tao as expounded in *Tao Teh Ching* by Lao Tzu or by his follower, Chawng Tzu, and others, cannot be understood.

What follows will give an outline of the metaphysics and then of the occultism of *Tao Teh Ching,* the Classic of Tao and Teh or The Way of Virtue. Some Western Orientalists and missionaries have tried to substitute a personal god in translating and expounding Tao. Needless to say that Lao Tzu never taught a personal god; even in the worst days of corruption of his teachings the notion of an extra-cosmic god was never accepted; the Chinese were and are too philosophic for that!

Tao is a metaphysical grandeur; it also is the still small voice in the heart of the sage. Its ethics, its science, its philosophy, is comprehensive exactly as is the case with the imperishable Pravana. *Tao Teh Ching* and other Taoist volumes have confounded even sympathetic translators and their contents have appeared contradictory. Once again we are able to see how very valuable H.P.B.'s *Secret Doctrine* proves itself to be in throwing light on these Chinese puzzles; without its aid, to grasp the doctrines of the Tao philosophy would hardly be possible. The latter also reveals the universality of Theosophy, for Theosophical metaphysics, ethics, and rules of conduct are to be found therein.

Tao Is the Absolute:

Tao in its unchanging aspect has no name (32:1). The name which can be uttered is not its eternal name. Without a name it is the Origin of Heaven and Earth. With a name it is the Mother of all things (1:1-2). Tao in the form of existence sprang from Tao in the form of non-existence (40:2). How deep and unfathomable is Tao—the Honoured Ancestor of all things. I know not of whom it is the offspring (4:1-3).

Tao—the Manifesting One Life:

It may be called the Mysterious Feminine. The issuing point of the Mysterious Feminine must be regarded as the Root of the Universe. Sub-

sisting to all eternity, it uses its force without effort (6:1). It must be regarded as the Mother of the Universe. Its name I know not. To designate it I call it Tao. Endeavoring to describe it I call it Great (25:1-2).

INVOLUTION AND EVOLUTION:

Being great it flows forth; thus it becomes remote; having become remote it returns (25:3).

MANIFESTATION AND PRALAYA:

Ceaseless in action, it cannot be named, but returns again to Nothingness (14:2). All things alike go through their processes of activity, and then we see them subside. When they have reached their bloom, each returns to its origin. This returning is what we call Stillness—it may be called a reporting that they have fulfilled their appointed end. This Reversion is an eternal law (16:1).

SPIRIT-MATTER IS ONE:

These two things, the spiritual and the material, though we call them by different names, in their origin are one and the same. This sameness is a mystery—the mystery of mysteries. It is the gate of spirituality (1:4).

THE PRIMEVAL TRIUNE DIFFERENTIATION:

Tao produced Unity; Unity produced Duality; Duality produced Trinity; and Trinity produced all existing objects. These myriad objects leave Darkness behind and harmonized by the Breath of Abstraction embrace Light (42:1). Tao eludes the sense of sight and is therefore called colourless, of hearing and is therefore called soundless, of touch and is therefore called bodyless. These three qualities can not be apprehended, and hence they must be blended into Unity (14:1). Tao lies hid and cannot be named, yet it has the power of transmitting and perfecting all things (41:3). How impalpable, how vague is the Tao—yet within it there is Form, there is Substance, there is Force or Vital Principle (21:1).

ABSOLUTE WISDOM:

This Vital Principle is the quintessence of Reality and out of it comes Truth (21:1).

THE TETRAKTYS:

Tao is the Great Square with no angles (41:2).

EVOLUTION:

The mightiest manifestations of active force flow solely from Tao (21:1). As soon as Tao proceeds to Action, it becomes namable (32:4). All things are produced by Tao and nourished by its outflowing operation. They receive their forms according to the nature of each and are completed according to the circumstances of their condition. Therefore all things without exception honour the Tao and exalt its outflowing Virtue. Thus Tao produces all things, nourishes them, develops them, perfects them. Production without possession, action without self-assertion, development without domination—this is its mysterious operation (51:4). Tao is eternally inactive, and yet it leaves nothing undone (37:1).

These few culled teachings from *Tao Teh Ching,* the only extant fragment, show how very complete must have been the record made by Lao Tzu; on this the Secret Doctrine says:

He is said to have written 930 books on Ethics and religions, and *seventy* on magic, *one thousand in all.* His great work, however, the *heart* of his doctrine, the "Tao-te King," or the sacred scriptures of the *Taosse,* has in it, as Stanislas Julien shows, only "about 5,000 words" (*Tao-te-King,* p. xxvii.), hardly a dozen of pages, yet Professor Max Müller finds that "the text is unintelligible without commentaries, so that Mr. Julien had to consult more than sixty commentators for the purpose of his translation," the earliest going back as far as the year 163 B.C., *not earlier,* as we see. During the four centuries and a half that preceded this *earliest* of the commentators there was ample time to veil the true Laotse doctrine from all but his initiated priests. (Vol. I., p. xxv.).

Tao Teh Ching, however, is more an ethical than a metaphysical treatise. In it Lao Tzu preaches the Path of Spiritual Purity, of Soul Virtue. Its esoteric side lies securely hidden in its paradoxes. It is one of those rare books which possesses the real touch of inner life. There is a hidden force in the statements which creates something in the reflector's heart, creates silence which speaks its mystery. But the student must not try to hear it with the ears of mind. Hence we might say, using an esoteric expression, that Lao Tzu teaches the Path of the Inner Ray which builds the Lotus of the Heart, the illuminator of the mortal mind, the renovator of the mortal man. *Tao Teh Ching* deals with that Mystic inner principle, ever-young, ever-silent, ever-natural, ever-invisible though ever in the world. It ever sings for all and yet few seek it. "The great Way is very smooth, but the people love the by-paths" (53:2).

Man is triune—within the earthly man is the heavenly man, within the latter is the face of Tao. Within every man slumbers Tao; in going forth from Tao he came to Heaven, in going forth from Heaven he fell on earth; therefore "man takes his law from earth; the earth takes its law from Heaven; Heaven takes its law from Tao; but the law of Tao is its own Spontaneity" (25:4). This Spontaneity or Naturalness is dual and manifests as the Law of Inversion and the Law of Reversion, Involution and Evolution. When a man is under the dominance of the former he recedes from Tao, he finds himself in an inverted position; when he works with the latter Tao flows unto him and he is one with Tao.

To know the Law of Reversion is to be enlightened. Not to know it is misery and calamity. He who knows that eternal law is liberal-minded. Being that, there is a community of feeling with all things. From this community of feeling comes a Kingliness of character and to be Kingly is to be akin to Heaven. Thus he possesses Tao; and possessed of Tao he endures forever. Though his body perish, yet he suffers no harm (16:2).

The spontaneous manifestation of Tao demands silence and repose: the evils of the man of earth, the virtues of the man of heaven must cease to exist. On the positive side the man has regained the child-state he has lost: "he who has Tao in him is like an infant. The infant's bones are weak, its sinews are soft, yet its

grasp is firm. All day long it will cry without its voice becoming hoarse. This is because the harmony of its bodily system is perfect" (55:1-2). "Temper your sharpness, disentangle your ideas, moderate your brilliancy, live in harmony with your age. This is being in conformity with the principle of Tao. Such a man is impervious alike to favor and disgrace, to benefits and injuries, to honour and contempt. Therefore he is esteemed above all mankind" (56:2-3). It is by moderation that man returns to the normal state of Tao. But this moderation is not between the extremes of earthly evil and heavenly good, but is superior to both. Lao Tzu warns against the spiritual inertia of a good life; he advocates rising above the satvic life of harmony. To be dominated by good is still to be a slave; to dominate both evil and good is to be a Master and therefore the servant of both.

> Desire not to desire, and you will not value things difficult to obtain. Learn not to learn and you will revert to a condition which mankind in general has lost (64:4).
>
> All difficult things in the world arise from a previous state in which they were easy, and all great things from one in which they were small. He who is continually thinking things easy is sure to find them difficult. Therefore the Sage sees difficulty of things for others even in what seems easy to himself and so never has any difficulties. To act without acting; to conduct affairs without trouble of them; to taste without discerning any flavour; to consider what is small as great and a few as many; to recompense injury with kindness;—this is the Way of Tao (63:1-3).

Christendom attributes its golden rule to Jesus; but Lao Tzu taught it centuries before Jesus. The spirit of the Sermon on the Mount is fully expressed in *Tao Teh Ching.*

> To those who are good I am good and to those who are not good I am also good—and thus all get to be good. With the sincere I am sincere, and with the insincere I am also sincere—and thus all get to be sincere (49:2).

In no other literature, and certainly in no other single volume is the doctrine of Inaction in Action, including that phase which is known in the West as "resist not evil", so amply and tellingly expounded as in Taoism and in *Tao Teh Ching.* To act with detachment, rising above the pairs of opposites, is the Paradoxical Way. The doctrine of Wu-Wei instructs why one must not wish to be rare like jade or common like stone, and how the soft overcomes the hard, the weak the strong.

> The heavy is the foundation of the light; repose is the ruler of unrest (26:1-2). He who raises himself on tiptoe cannot stand firm; he who stretches his legs wide apart cannot walk (24:1).
>
> He who devotes himself to the Tao seeks to diminish his doings from day to day. He diminishes and again diminishes, till he arrives at the point of non-action; there is nothing which he does not do (48:1-2).
>
> The best soldiers are not warlike; the best fighters do not lose their temper. The greatest conquerors are those who overcome their enemies

without strife. The greatest leaders of men are those who yield place to others. This is called the Virtue of Inaction, the capacity of directing mankind; this is being the compeer of Heaven. It was the highest goal of the Ancients (68:1).

To possess Tao a man must first possess the Three Precious Things: "I have three precious things which I hold fast and prize —(1) gentleness; (2) frugality; (3) humility. Be gentle and you can be bold. Be frugal and you can be liberal. Avoid pushing yourself to the front and you can become a leader among men" (67:2-3).

The control of our lower nature through a contemplation on our higher is taught:

Colour's five hues from eyes their sight will take; Music's five notes the ears as deaf can make; the flavours five deprive the mouth of taste.

Racing and hunting make the mind mad; craving for rare and strange objects corrupts the moral nature. Therefore the Sage seeks to satisfy the belly and not the eye (12:1-2).

The five colours are reported to be Black, Red, Green, White and Yellow; the five notes of the Chinese musical scale; the five tastes are Salt, Bitter, Sour, Acrid and Sweet. "In satisfying the belly one nourishes himself; in gratifying the eyes he makes a slave of himself," says the well-known commentator Wang Pi of the third century, A.D. This is regarded as ingenious by Legge, but there is more than ingeniousness: what Wang Pi tried to convey is that those experiences which build the spiritual body are preferable to sense activities which sharpen the corpus. At least thus we heard from a holy man of China.

Much is written on the conduct of Government, on the waging of war, but Lao Tzu, like Jesus, spoke of the Kingdom of Heaven and like Krishna advocated the destruction of evil in ourselves. Yet there are some remarkable utterances on the art of government:

As restrictions and prohibitions are multiplied the people grow poorer. When the people are skilled in many cunning arts, strange are the objects of luxury that appear. The greater the number of laws and enactments the more thieves and robbers there will be (57:2-3). He who respects the state as his own person is fit to govern it. He who loves the state as his own body is fit to be entrusted with it (13:3).

The above will suffice to show how the Ancient Landmarks of *Tao Teh Ching* inspire the modern Theosophist, although a great corruption overtook the movement of Lao Tzu, and today this cult is saturated with superstition and fraud. The true teachings of Tao and Teh, though in fragments, survive; and so do the real Taoists, unknown to the world but to whom the world is not unknown. To them the world owes a debt of gratitude for the great service they silently render.

YOUTH-COMPANIONS

"It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

"OH, Katherine!" Roy Dishart burst into the library where she was writing, his eyes aglow. "Why I'm later home than usual is that I had a dandy talk this afternoon with David Orcutt."

"You mean the new boy in your class—the one you told me the other day you thought you'd like, just because of the way he holds his head, and the way he pronounces his words?"

"Well, maybe that is a superficial way to judge a fellow, but just the same, it really did work out."

"Of course it does. Why not? I've never seen the picture yet of anyone who really did things in the world, but held his head as if he lived in it. And who doesn't like to understand one the first time he speaks, instead of having to guess at slurred and mumbled words? Those things always count with me, too, but I count most on the eyes. If they are clear and steady and honest, I can stand the other things; but, if the eyes are mean and shifty, I wouldn't care how fine the words were."

"Yes, I know. Well, David isn't at all handsome, but his eyes are good honest gray eyes. They make me feel I can trust him. Maybe the eyes and the carriage usually match."

"So I have noticed. But, tell me, what did you two talk about?"

"Don't you know, the way things usually start—we began with Algebra. He likes it as well as I do. Then I asked him if he liked it best of all his studies.

" 'I can't exactly say that,' he answered, 'because I really like them all. I wouldn't know which one of all to choose: I like numbers in any form—perhaps it's the *use* you have to make of them that interests me especially. I like history, because it gives me so much to think about and imagine of all the past. Of course, I've always loved to read, too, and I even enjoy writing compositions when I have a good subject. But, if I want something to stretch out my mind and give me a new look on all the other kinds of study, well—I don't know anything that quite equals astronomy.'

" 'I'm right with you on that,' I said. 'To my mind, astronomy gives a fellow a new look on himself, too. It seems a queer thing to have friendships with stars billions of miles away, doesn't it? But I can tell you they all seem mighty friendly to me. And when I have grouches, the easiest way I smash them is to get out under

the stars, and think—in their boundless presence—how small my grouch is.'

"And then he asked me, 'Has it ever occurred to you that there might be *beings* on those far away stars?'

"Gee, but my heart sort of jumped, Sis. Who knows but he is a Theosophist inside, looking for his old friends?"

"Well, how did you answer him?"

" 'I should say, yes! I even think there are beings in the Sun of our solar-system, on Mars, on Mercury, and on Venus. But I wouldn't for a moment suppose they would be beings that look and do the same as we of earth do.'

" 'They *couldn't* be such beings as we are, of course,' he answered, 'for astronomy shows that the physical conditions on all those planets are entirely different from ours. I judge we would have a hard time trying to live on an incandescent mass like Jupiter! And we surely could never live on the Sun!'

"Then, Katherine, what do you suppose I had the nerve to say?

" 'Hm—I believe we *do* live on the Sun!'

"He stared at me, till I laughed. 'Well, of course, I mean, *in a way*.'

" '*What* way?' he came back. 'It sounds a little like a fairy-tale, or one of the old myths of the Sun-gods.'

" 'Surely. Do you know the Hindu legend that all the Avatars, or Saviors of the world, came from the Sun? If They did, then why not we?'

" 'But—They would be different—*special* Beings,' he objected mildly.

" 'That is where we differ,' I said. 'I don't believe there *is* a special being in the universe; I mean there can't be one law for one being and another quite distinct law for another man of a different complexion. I notice that all men are born the same way, and die the same way. I notice that all the Avatars were born and died the same way as other men. What makes the difference is the nature, and the knowledge, of the being himself. It was the nature of Jesus—and so with Buddha—not the nature of his birth that made Him different. But it is evident that He belonged to a class of beings like Himself in nature—and that is the class of Avatars.'

" 'On what ground, though, would you say that we, like Them, come from the Sun?' he asked incredulously.

" 'Well, when men die—the breath, or heat, leaves the body. I don't believe it is only physical heat that leaves; I think there is another kind of fire than physical fire, and *that* Fire is the Fire of the eye, and the Fire of understanding. When we say we see an idea—we mean we see by an inner light. That inner Light which all men have the Avatars have in greater glory: it is the Fire or Sun of Knowledge. So, *that* is the True Sun behind the physical sun

which we see, and, to my mind, the Ancients worshipped it only as a symbol of the Real. Now, of course, if all this is so, no one ever *came from* the Sun. He never left it. With his knowledge, he *is* always a ray of that True Sun of Life and Knowledge.'

"'In that case, no wonder the Ancients celebrated the birth of their Sun-Gods. Jesus, the Christ, was then a Sun-God, too' . . . said David slowly. He wasn't the least bit bristling with objections, Sis. 'All this may be the reason, or one of them, why I have always found such a reach and joy in the stars. You've given me a lot to think about.'

"Then we said, so long. I hope I haven't scared him."

"No, Roy. It all came up so naturally. And he *asked* for it. Maybe he *is* an old friend. Bring him to the house soon, won't you?"

WHAT IS FIRE?

Fire is the most mystic of all the five elements, as also the most divine. Therefore to give an explanation of its various meanings on our plane alone, leaving all the other planes entirely out of the question, would be much too arduous, in addition to its being entirely incomprehensible for the vast majority. Fire is the father of light, light the parent of heat and air (vital air). If the absolute deity can be referred to as Darkness or the Dark Fire, the light, its first progeny, is truly the first self-conscious god. For what is light in its primordial root but the world-illuminating and life-giving deity? Light is that, which from an abstraction has become a reality. No one has ever seen real or primordial light; what we see is only its broken rays or reflections, which become denser and less luminous as they descend into form and matter. Fire, therefore, is a term which comprehends ALL. Fire is the invisible deity, "the Father," and the manifesting light is God "the Son," and also the Sun. Fire—in the occult sense—is æther, and æther is born of motion, and motion is the eternal dark, invisible Fire. Light sets in motion and controls all in nature, from that highest primordial æther down to the tiniest molecule in Space. MOTION is eternal *per se,* and in the manifested Kosmos it is the Alpha and Omega of that which is called electricity, galvanism, magnetism, sensation—moral and physical—thought, and even life, on this plane. Thus fire, on our plane, is simply the manifestation of motion, or life. —*H.P.B.*

CHELASHIP AND MEDIUMSHIP

MORE obscure and baffling by far than the many baffling and obscure problems of physical science, are those which confront the student of the mysteries of subjective Nature. Psychology and Spiritualism, for all the countless sects and schools, remain as much a *terra incognita* for them all as for the most ordinary man and mind. The sole advantage of the Theosophist is that he is, or ought to be, more sceptical and cautious than others regarding every phase of "the occult world." Occultism, when and where genuine, is the practical, *i.e., scientific* side of what, theoretically and philosophically, was named by H.P.B., Theosophy.

The wilderness of confusions and contradictions in which Theosophists have wandered, now worshipping "strange gods," now a "brazen serpent" and now a "golden calf," has endured for forty years—four cycles—as was the case with the Israelites of old, in the as yet undeciphered symbolism of the Old Testament. The trinitarian constitution of nature and of man, let alone their seven-fold organization, has not yet been seriously and intelligently studied as the real key and keys to what all mystics experience in one degree or another, but which one *understands* no better than another.

The Masters and their Chelas working in the world had and have to proceed with the extreme of caution and precaution if they are not to work havoc instead of enlightenment and amelioration. The student, on his side, must proceed in the same way if he is not to spell failure—and final failure, in every case, spells the *ruin* of the neophyte, not his emancipation. Spite of all warnings—and they are many and grave—the average mystic at once proceeds to take the Law into his own hands. What this misguided confidence of ignorance has done to the Theosophical Movement in the world and among students and mystics, is all too well known, all too little appreciated as a lesson.

It is through the use or abuse of this psychical department in nature and in man that one or the other effect and resultant, Chelaship or Mediumship, is produced in himself by the individual mystic. To promote right study and practice we reproduce this month two articles by H. P. B.: "Are Chelas Mediums?" and "Chelas," as originally printed in *The Theosophist,* June and October, 1884—the period of the great psychic explosion in the T.S., culminating in the Coulomb charges, dealt with in *The Theosophical Movement.*

ARE CHELAS "MEDIUMS"?*

ACCORDING to the newest edition of the *"Imperial Dictionary,"* by John Ogilvie, LL.D., *"A medium is a person through whom the action of another being is said to be manifested and transmitted by animal magnetism, or a person through whom spiritual manifestations are claimed to be made; especially one who is said to be capable of holding intercourse with the spirits of the deceased."*

*This article was first printed by H. P. Blavatsky in *The Theosophist* for June, 1884.

As Occultists do not believe in any communication with the "spirits of the deceased" in the ordinary acceptation of the term, for the simple reason that they know that the *spirits* of "the deceased" cannot and do not come down and communicate with us; and as the above expression *"by animal magnetism"* would probably have been modified, if the editor of the "Imperial Dictionary" had been an Occultist, we therefore are only concerned with the first part of the definition of the word *"Medium,"* which says: *"A Medium is a person, through whom the action of another being is said to be manifested and transmitted"*; and we should like to be permitted to add: *"By the either consciously or unconsciously active will of that other being."*

It would be extremely difficult to find on earth a human being, who could not be more or less influenced by the *"Animal Magnetism"* or by the active *Will* (which sends out that "Magnetism") of another. If the beloved General rides along the front, the soldiers become all *"Mediums."* They become filled with enthusiasm, they follow him without fear, and storm the death-dealing battery. One common impulse pervades them all; each one becomes the "Medium" of another, the coward becomes filled with heroism, and only he, who is *no medium* at all and therefore insensible to epidemic or endemic moral influences, will make an exception, assert his independence and run away.

The "revival preacher" will get up in his pulpit, and although what he says is the most incongruous nonsense, still his actions and the lamenting tone of his voice are sufficiently impressive to produce "a change of heart" amongst, at least, the female part of his congregation, and if he is a powerful man, even sceptics "that came to scoff, remain to pray." People go to the theatre and shed tears or "split their sides" with laughter according to the character of the performance, whether it be a pantomime, a tragedy or a farce. There is no man, except a genuine block-head, whose emotions and consequently whose actions cannot be influenced in some way or other, and thereby *the action of another be manifested or transmitted through him.* All men and all women and children are therefore *Mediums,* and a person who is not a *Medium* is a monster, an abortion of nature; because he stands without the pale of humanity.

The above definition can therefore hardly be considered sufficient to express the meaning of the word "Medium" in the popular acceptation of the term, unless we add a few words, and say: "A medium is a person through whom the action of another being is said to be manifested and transmitted *to an abnormal extent* by the consciously or unconsciously active will of that other being." This reduces the number of "Mediums" in the world to an extent propor-

tionate to the space around which we draw the line between the normal and abnormal, and it will be just as difficult to determine who is a medium and who is not a medium, as it is to say where sanity ends and where insanity begins. Every man has his little "weaknesses," and every man has his little "mediumship;" that is to say, some vulnerable point, by which he may be taken unawares. The one may therefore not be considered really insane; neither can the other be called a "medium." Opinions often differ, whether a man is insane or not, and so they may differ as to his mediumship. Now in practical life a man may be very eccentric, but he is not considered insane, until his insanity reaches such a degree, that he does not know any more what he is doing, and is therefore unable to take care of himself or his business.

We may extend the same line of reasoning to Mediums, and say that only such persons shall be considered mediums, who allow other beings to influence them in the above described manner *to such an extent that they lose their self-control* and have no more power or will of their own to regulate their own actions. Now such a relinquishing of self-control may be either active or passive, conscious or unconscious, voluntary or involuntary, and differs according to the nature of the beings, who exercise the said active influence over the medium.

A person may consciously and voluntarily submit his will to another being and become his slave. This other being may be a human being, and the medium will then be his obedient servant and may be used by him for good or bad purposes. This other "being" may be an *idea,* such as love, greediness, hate, jealousy, avarice, or some other passion, and the effect on the medium will be proportionate to the strength of the idea and the amount of self-control left in the medium. This "other being" may be an elementary or an elemental, and the poor medium become an epileptic, a maniac or a criminal. This "other being" may be the man's own higher principle, either alone or put into rapport with another ray of the collective universal spiritual principle, and the "medium" will then be a great genius, a writer, a poet, an artist, a musician, an inventor, and so on. This "other being" may be one of those exalted beings, called Mahatmas, and the conscious and voluntary medium will then be called their "Chela."

Again, a person may never in his life have heard the word "Medium" and still be a strong Medium, although entirely unconscious of the fact. His actions may be more or less influenced unconsciously by his visible or invisible surroundings. He may become a prey to Elementaries or Elementals, even without knowing the meaning of these words, and he may consequently become a thief, a murderer, a ravisher, a drunkard or a cut-throat, and

it has often been proved that crimes frequently become epidemic; or again he may by certain invisible influences be made to accomplish acts which are not at all consistent with his character such as previously known. He may be a great liar and for once by some unseen influence be induced to speak the truth; he may be ordinarily very much afraid and yet on some great occasion and on the spur of the moment commit an act of heroism; he may be a street-robber and vagabond and suddenly do an act of generosity, etc.

Furthermore, a medium may know the sources from which the influence comes, or in more explicit terms, *"the nature of the being, whose action is transmitted through him,"* or he may not know it. He may be under the influence of his own seventh principle and imagine to be in communication with a personal Jesus Christ, or a saint; he may be in rapport with the "intellectual" ray of Shakespeare and write Shakespearean poetry, and at the same time imagine that the personal spirit of Shakespeare is writing through him, and the simple fact of his believing this or that, would make his poetry neither better nor worse. He may be influenced by some Adept to write a great scientific work and be entirely ignorant of the source of his inspiration, or perhaps imagine that it was the "spirit" of Faraday or Lord Bacon that is writing through him, while all the while he would be acting as a "Chela," although ignorant of the fact.

From all this it follows that the exercise of mediumship consists in the more or less complete giving up of self-control, and whether this exercise is good or bad, depends entirely on the use that is made of it and the purpose for which it is done. This again depends on the degree of knowledge which the mediumistic person possesses, in regard to the nature of the being to whose care he either voluntarily or involuntarily relinquishes for a time the guardianship of his physical or intellectual powers. A person who entrusts indiscriminately those faculties to the influence of every unknown power, is undoubtedly a "crank," and cannot be considered less insane than the one who would entrust his money and valuables to the first stranger or vagabond that would ask him for the same. We meet occasionally such people, although they are comparatively rare, and they are usually known by their idiotic stare and by the fanaticism with which they cling to their ignorance. Such people ought to be pitied instead of blamed, and if it were possible, they should be enlightened in regard to the danger which they incur; but whether a Chela, who consciously and willingly lends for a time his mental faculties to a superior being, whom he knows, and in whose purity of motives, honesty of purpose, intelligence, wisdom and power he has full confidence, can be considered a "Medium" in the vulgar acceptation of the term, is a question which had better be left to the

reader—after a due consideration of the above—to decide for himself.

CHELAS*

NOTWITHSTANDING the many articles which have appeared in this magazine upon the above subject, much misunderstanding and many false views seem still to prevail.

What are Chelas, and what are their powers? Have they faults, and in what particular are they different from people who are not Chelas? Is every word uttered by a Chela to be taken as gospel truth?

These questions arise because many persons have entertained very absurd views for a time about Chelas, and when it was found that those views should be changed, the reaction has been in several cases quite violent.

The word "Chela" simply means *a disciple;* but it has become crystallized in the literature of Theosophy, and has, in different minds, as many different definitions as the word "God" itself. Some persons have gone so far as to say that when a man is a Chela he is at once put on a plane when each word that he may unfortunately utter is taken down as *ex cathedra,* and he is not allowed the poor privilege of talking like an ordinary person. If it be found out that any such utterance was on his own account and responsibility, he is charged with having misled his hearers.

Now this wrong idea must be corrected once for all. There are Chelas and Chelas, just as there are MAHATMAS and MAHATMAS. There are MAHATMAS in fact who are themselves the Chelas of those who are higher yet. But no one, for an instant, would confound a Chela who has just begun his troublous journey with that greater Chela who is a MAHATMA.

In fact the Chela is an unfortunate man who has entered upon "a path not manifest," and Krishna says that "that is the most difficult path."

Instead of being the constant mouthpiece of his Guru, he finds himself left more alone in the world than those who are not Chelas, and his path is surrounded by dangers which would appal many an aspirant, were they depicted in natural colors, so that instead of accepting his Guru and passing an entrance examination with a view to becoming Bachelor of the Art of Occultism under his master's constant and friendly guidance, he really forces his way into a guarded enclosure, and has from that moment to fight and conquer —or die. Instead of accepting he has to be worthy of acceptance. Nor must he offer himself. One of the Mahatmas has, within the

* This article was first printed by H. P. Blavatsky in *The Theosophist* for October, 1884.

year, written—"Never thrust yourself upon us for Chelaship; wait until it descends upon you."

And having been accepted as a Chela, it is not true that he is merely the instrument of his Guru. He speaks as ordinary men then as before, and it is only when the master sends by means of the Chela's Magnetism an actual written letter, that the lookers-on can say that through him a communication came.

It may happen with them, as it does with any author occasionally, that they evolve either true or beautiful utterances, but it must not be therefore concluded that during that utterance the Guru was speaking through the Chela. If there was the germ of a good thought in the mind, the Guru's influence, like the gentle rain upon the seed, may have caused it to spring into sudden life and abnormally blossom, but that is not the master's voice. The cases in fact are rare in which the masters speak through a Chela.

The powers of Chelas vary with their progress; and every one should know that if a Chela has any "powers," he is not permitted to use them save in rare and exceptional cases, and never may he boast of their possession. So it must follow that those who are only beginners have no more or greater power than an ordinary man. Indeed the goal set before the Chela is not the acquisition of psychological power; his chief task is to divest himself of that overmastering sense of personality which is the thick veil that hides from sight our immortal part—the real man. So long as he allows this feeling to remain, just so long will he be fixed at the very door of Occultism, unable to proceed further.

Sentimentality then, is not the equipment for a Chela. His work is hard, his road stony, the end far away. With sentimentality merely he will not advance at all. Is he waiting for the master to bid him show his courage by precipitating himself from a precipice, or by braving the cold Himalayan steeps? False hope; they will not call him thus. And so, as he is not to clothe himself in sentiment, the public must not, when they wish to consider him, throw a false veil of sentimentality over all his actions and words.

Let us therefore, henceforth, see a little more discrimination used in looking at Chelas.

DELIBERATE ACTION

IF A man is thoughtful and sincere, he responds to the challenge of Theosophy with the determination to take his place as a responsible being by endeavoring to apply its teachings in his own life. Or, to state it differently, simultaneously with his recognition that his bark has been drifting with the current, he instinctively grasps the idle oars and attempts to direct his course.

The average man is the victim of circumstances, the puppet of the effects of causes he has set up and over which he exercises no present control. His reactions to stimuli from without are calculable with almost as much certainty as the results of chemical combinations: a slight will enkindle his anger as inevitably as his vanity will batten on injudicious praise. In proportion as he realizes his true nature to be distinct from and superior to that which is slighted or praised, his command over his reactions increases. Until he perfects that control and is no longer at the mercy of events, it is folly for him to aspire to added powers. A bomb is as potentially dangerous in the hands of a child as in those of a vicious criminal, and, seeing all about him the devastating effects of lack of control, let every man be glad that, until he is beyond the reactions of anger and envy and hate, his weapons are no sharper and his reach so limited.

It is not alone the unscrupulous and the violent from whom the secrets of Occultism must be withheld for the safety of the world; the irresponsible are no better fitted to be entrusted with the knowledge which is power. Recognizing each casual word or act as potentially pregnant with far-reaching consequences, disastrous or beneficent, the Occultist *dare* not fail to pay strict attention to what he is about. If one aspiring to Occultism is not beyond such careless slips as misdirecting a letter or forgetting an errand, he need look no further for a sufficient explanation of his tread-mill existence.

Errors of judgment are referable to our stage of development, and unerring discrimination must wait on added experience and the awakening of intuition; but inadvertence is a puerile plea, an admission that our wits were wool-gathering instead of being held strictly to the matter in hand.

It is true that responsibility attaches in a greater degree to deliberate than to impulsive action, and that he who acts deliberately with a selfish motive courts inevitable disaster, since he is pitting himself against the irresistible centripetal force of the ascending arc of the evolutionary cycle. But unconsidered action also ill becomes one who would be a co-worker with Nature, whose movements are ever purposeful and rhythmic. As surely as there is a due time for the return of solstice and equinox, there is a proper time

for the performance of every act and duty. As Nature neither hurries nor procrastinates, so the man of deliberate action has not the harassed feeling of working under pressure; nor does he unduly postpone necessary action, for which there is always time. Necessary acts can be distinguished from the importunate throng of possible activities if one stops to question which represent his own duty and not that of another, and which it is necessary to others and to himself as souls, that he should perform. All of the time and strength spent, for instance, in pampering the physical body, beyond its actual requirements for maintenance as a fit instrument for the soul, represents futile dissipation of energy.

But whatever action each decides to be necessary for him is worth the time and effort needed to perform it carefully and well. Dependence may safely be placed only on the man of conscience who, during his waking hours, is in constant and positive control of his instruments of action—accurate and heedful at all times. Dependability is not a spectacular quality; it is the solid bedrock for the lack of which no decorations on the superstructure can compensate. It is not possible to the day-dreamer or the medium. Its development calls for unremitting watchfulness, for scrupulous attention to the business of each moment. Dependability means *living* in the present, alert and concentrated here and now, not fumbling our tasks while we dream of a glorious future.

A dependable man will keep a promise at whatever cost, but where no pledge is involved, deliberate action does not call for rigid adherence to a plan regardless of changed circumstances. To ignore new factors which arise after a decision is reached, is folly and shows lack of adaptability. Wisdom enables us to conserve our energy by availing ourselves of any unexpected current, provided it does not carry us out of our course. We need only note the circumstances, moment by moment, and in their light act according to our best judgment.

Potent among our instruments of action is the power of speech with its unmeasured possibilities for weal or woe. We may not leave out of account the evil of gossip. Anyone aspiring earnestly to apply the principles of Theosophy is beyond the willingness to injure any fellow-being—certainly beyond the employment of this basest of weapons—but too often people recognize no further need for curbing their tongues beyond refraining from evil speaking. The responsibility which we assume in directing the attention of others to trivial or unworthy matters is often not recognized. Who can say how much shorter the course of any man might be if he could proceed straight towards the goal instead of constantly having to make detours around obstructing non-essentials? We scorn to deliberately place obstacles in a fellow-wayfarer's path for him to stumble over, but an idle phrase of ours may set another off on an

unprofitable line of thought. Can we disclaim responsibility for the resulting delay in his progress? We may not yet be able to keep our own premises clear of the litter of disorderly thinking, but we can at least refrain from cluttering the neighborhood with it.

Deliberate speech is not necessarily slow speech. It involves thought before the words are uttered, which may well eliminate much heedless expression; but as the habit of thinking before speaking becomes established, accuracy becomes paramount. Speech at random is often inaccurate to the point of mendacity. Deliberate control of speech and action presupposes equilibrium. So long as we are tossed hither and thither by the force of our desires, we are handicapped much as would be a skilled draftsman who attempted to do his work on a pitching boat. We cannot calculate with accuracy the result of this or the other move until we are on the firm ground of dispassion and are able to make our decisions unswayed by attraction or repulsion. Until we can approximate that state, the best we can do is to take into account as liabilities our likes and dislikes, lest they should exert an unrecognized influence on our decisions. We must compel ourselves to act deliberately.

CONSCIOUSNESS UNRELATED TO OURS*

Question—In "Secret Doctrine," vol. I, among the remarks upon sentiency of matter and force, I find this statement—"This consciousness has no relation to our consciousness." Now as all knowledge is the result of comparison, and our "consciousness" being at one and the same time the cause and instrument of knowledge, as acts the process of obtainment and knowledge itself, why does the "Secret Doctrine" make affirmations, the data of thought or knowledge being absent?

Answer—The statement made by H.P.B. as above is a copy of that made by her teachers called "Masters" by her. These are supposed to know the facts they give. Whether the claim be true or not, it is evident that insects have a consciousness which is different from ours, as we seem to add the element which makes ours "self-consciousness." And when H.P.B. spoke of our consciousness it is very plain she meant the ordinary sort and not the extraordinary. If the questioner will reflect that she has no comprehension of the consciousness of elemental spirits—which yet do actually exist and function in their own sphere—she may see that there may be varieties of consciousness not ours as yet.—*W.Q.J.*

**The Theosophical Forum*, September, 1892.

ON THE LOOKOUT

The Martyrdom of the Bahais

Secretary Horace Holley of the American Bahais has appealed to the new Shah of Persia to end the persecutions there. It is estimated that 20,000 Bahais have been martyred in Persia since 1844. Eight were tortured to death in Jahrum on April 7, 1926.

Bahaism is a religion of pure Bhakti, stressing the heart rather than the head, but it is, *in actu* and in essence, a real nucleus of Universal Brotherhood. It could redeem the ancient civilization of Persia, if Persia were willing, but its survival there under present degraded conditions, complicated by the invasion of western materialism, is doubtful. Incidentally it seems as though the murder of U. S. Vice-Consul, Robert W. Imbrie, two years ago, which was considerable of a mystery at the time, was due to his being a Bahaist. (*Washington Star,* Aug. 9, 1926.)

Fundamentalism and Opium

Fundamentalist bigotry is passing all bounds. We learn from *Science,* July 2, 1926, that a semi-political organization, called "The Committee of One Hundred," met in Charlotte, North Carolina, on May 4th, passing a resolution that school teachers must not only avoid the teaching of evolution, but must disbelieve in it privately.

Meantime, Dayton, Tenn., where the great heresy trial was held, is suffering its Karma. Formerly a peaceful and friendly village, all is now quarrelsome disunity, as a result of the acrimonious discussions generated during that idiotic procedure. As though this were not enough, numerous failures of crops and business disasters have practically ruined the town.

We learn, on the one hand, that archeological research in Egypt has failed to bear out the fundamentalist view of Bible stories (Prof. James H. Breasted, *Los Angeles Examiner,* April 22, 1926), and on the other, that the opium trade is now to be suppressed, not by Christian England, which fostered it, but by native individual leaders themselves, as an act of true practical brotherhood towards China, the great sufferer from it. And it is the interests of native individuals themselves which will chiefly be deleteriously affected by the stoppage. It would seem as though the blindest person would be enlightened as to the true ethics of Christian civilization by the long and dark history of the opium trade, with this extraordinary culmination.

A Parsee Visitor's Criticisms

A visiting Parsee, Byram Chicajee, recently spent eight weeks in the United States, which was sufficient time for him to give an

exceedingly accurate diagnosis of the troubles of our Christian civilization. We quote from the *Literary Digest,* November 14, 1925, as follows:

This Parsee, writes W. G. Sibley in the Chicago *Journal of Commerce,* was greatly interested by much that he saw, but not greatly pleased by much else that he observed. Mr. Sibley quotes him as saying:

"There is no respect for parents here. In India I bow to my parents every morning, just as my own children bow to me. It is on respect and love within the family that civilization rests, and this respect is sadly lacking in the Western world."

Mr. Sibley comments:

"In the Orient there is much ceremony to indicate the feelings of the heart. This Mr. Chicajee did not observe here. We have not time for it in our busy lives. And it must be admitted that impudence is found in many of our children, and usually not properly punished. The visitor would not permit his daughters, who were with him, to mingle with our young people because of the lack of reverence for parents he saw on every side.

"Spirituality is the basis of every true civilization, Mr. Chicajee holds, together with the belief that we need to be recivilized by the east. He did not find 'an ounce of spirituality in this country.' Perhaps he did not go where it is found here. But in any event we may see something worth thinking about in the view of us, taken after a brief visit, by a man whose ancient religion makes men honest, industrious, thrifty, peaceful, intelligent, benevolent and chaste. We have need of all those qualities in large sections of our population."

CANINE INTELLIGENCE

The author, Albert Payson Terhune, well known for his knowledge and love of dogs, insists that they are both clairvoyant and telepathic, and gives instances which bear it out. (*Popular Mechanics,* July, 1926.)

Instinct, as a divine spark, lurks in the unconscious nerve-centre of the ascidian mollusk, and manifests itself at the first stage of action of its nervous system as what the physiologist terms the reflex action. It exists in the lowest classes of the acephalous animals as well as in those that have distinct heads; it grows and develops according to the law of the double evolution, physically and spiritually; and entering upon its conscious stage of development and progress in the cephalous species already endowed with a sensorium and symmetrically-arranged ganglia, this reflex action, whether men of science term it *automatic,* as in the lowest species, or *instinctive,* as in the more complex organisms which act under the guidance of the sensorium and the stimulus originating in distinct sensation, is still one and the same thing. It is the *divine instinct* in its ceaseless progress of development. . . .

The child lacks reason, it being as yet latent in him; and meanwhile he is inferior to the animal as to instinct proper. He will burn or drown himself before he learns that fire and water destroy and are dangerous for him; while the kitten will avoid both instinctively. The little instinct the

child possesses fades away as reason, step by step, develops itself. It may be objected, perhaps, that instinct cannot be a spiritual gift, because animals possess it in a higher degree than man, and animals have *no souls*. Such a belief is erroneous and based upon very insecure foundations. It came from the fact that the inner nature of the animal could be fathomed still less than that of man, who is endowed with speech and can display to us his psychological powers. (*Isis Unveiled,* 1877, I, 425-427.)

SAVAGE TELEPATHY

In the *Wide World Magazine* for June, 1926, appears the following letter:

Your correspondent, "J.S." will find in the "Spectator" of 1905, letters in which I gave four cases establishing conclusively that some African natives have methods of transmitting news over long distances in circumstances that eliminate the possibility of any known human agency. Sir Rider Haggard also wrote at the same time in support of my stories, giving cases from his own experience. In Kidd's book, "The Essential Kafir," another experience of mine is quoted as authoritative.

The accumulated evidence in support of the existence in some witch doctors and old native women of some faculty, which, for lack of a better name, may be called Telepathy, is too convincing to be ignored. I spent two industrious years investigating this subject in the Transvaal and Natal, and found many cases which convinced me, and at least a dozen that would compel the belief of any intelligent person capable of appreciating and applying the strictest laws of evidence. I also carried out many experiments to test the tenability of the popular theory that the news is shouted from hill to hill. My conclusion is that only a fortuitous combination of the most extraordinary coincidences could establish this explanation.

I also proved that many witch doctors are often unconsciously, powerful hypnotists, and I am satisfied that many apparent miracles alleged to be performed by them are produced through this agency. I may add that I began investigating these matters as the result of several personal experiences that excited my wondering incredulity and suspicion of trickery, and my attitude throughout all my investigation was rather hostile than sympathetic. Even now, I am, if anything, anti-spiritualistic. (Signed, Douglas Blackburn.)

Isis Unveiled abounds with such instances. For the underlying principles, the reader is referred to the Ten Propositions at the beginning of Chapter 12, Vol. II, in that work, and Chapters 16 and 17 of the *Ocean of Theosophy*.

"PATIENCE WORTH"

A really interesting psychic phenomenon, and one of a class considerably above the average muddy eruption from Kamaloka, is described in the *Scientific American* for July, 1926. The case, which has long been under investigation by Dr. Walter Franklin Prince, probably comes as near to an evidence of reincarnation as can be elucidated on the physical plane. Through Mrs. Pearl

Lenore Curran, of St. Louis, on July 8, 1925, "Patience Worth" announced herself thus:

"Many moons ago I lived. Again I come—Patience Worth my name." (Interruption by surprised sitters.) "Wait, I would speak with thee. If thou shalt live, then so shall I. I make my bread by thy hearth. Good friends, let us be merrie. The time for work is past. Let the tabby drowse and blink her wisdom to the fire log."

LITERARY PRODUCTION

Since that time, Patience Worth has produced an unending output of poetry and prose of really high literary merit. Poems are composed upon demand at a moment's notice, aphorisms and proverbs are thrown off spontaneously. Dr. Prince sums up the problems in the case as follows:

I. The problem of literary genius. By all the testimony yet gathered, that of Mrs. Curran and of others who knew her at different periods, she had never shown, before the advent of "Patience Worth," literary talent, never practiced to attain it and never aspired in that direction. Like a large percentage of girls, at the romantic age she perpetrated two or three sets of rhymes. I saw one of them in the original manuscript. It was mere doggerel. More than that, she had read little, not at all discriminatingly, and had no particular taste for poetry.

II. The problem of knowledge. It is declared that her school education ended at fourteen, short of the high school, except for music, which she cultivated and in which her ambition centered. It seems to be established that she has very little normal knowledge of history or foreign lands and that she never made a study of words. Yet Patience seems to have not inerrant but a great deal of knowledge regarding the past and other countries. She also uses correctly many archaic words and forms others from Anglo-Saxon roots.

III. The problem of wisdom. Mrs. Curran is a bright and sensible woman; but never, according to testimony, did she manifest in her speech anything to approach the profound sagacity and the lofty spirituality which now pours automatically from her lips.

IV. The problem of seeming divination of what is in human minds. Certainly Mrs. Curran had not appeared to have that mysterious faculty.

NOT A "MEDIUM"

Mrs. Curran is not a medium in the usual sense. She can break off at any time to talk or to answer the telephone, and the "communication" can be resumed immediately thereafter. Of the various explanations which could be drawn from the endless and mysterious ramifications of human nature, the most likely seems to be that Mrs. Curran came, perhaps accidentally, *en rapport,* with that plane of the Astral Light sometimes called *Tribuvana*, and with the stream of memory pertaining to the (normally) "dream-existence" of the long coherent "shells" which habit that plane. True egoic memory there is not, since the philosophy of "Patience Worth," though

above the average, does not go beyond the plane of *personal* religion. "Patience Worth" is no Buddha or Adept. Whatever explanation be adopted, it is equally confounding to the childish viewpoint which maintains that human character originates in a mechanical concourse of atoms, and ends with its disintegration.

The Condition of the Churches

It is estimated that religious contributions in the United States for 1925 amounted to $648,000,000. (*Washington Post,* Aug. 9, 1926.) This is an imposing figure, in bulk or when contrasted with results achieved.

From another article in the *Washington Post* for August 11th, 1926, we learn that in Ohio alone there are 1100 deserted churches, with neither pastor nor congregation. It is suggested that in communities with less than one thousand individuals, one Protestant church should be considered sufficient to meet the demand.

The article concludes: "Doing away with underchurching and overchurching, and supplying spiritual guidance to every individual can not help but be beneficial to the entire community." The writer of the article does not seem to see the real significance of the conditions noted. These deserted churches have been built, and that at a time when the population was far less than now. It requires more sacrifice to secure the funds to build a church than it does to maintain it afterwards. The condition indicates not only a proportional decline of church membership and influence, but an absolute one. The situation has both a depressing and a hopeful side. While there is nothing of wisdom and very little true religion in church creeds, they do nevertheless represent to the mass of the people that which goes under the name of "goodness" in general, and the repudiation of the churches is not so much a spiritual wakening to better things, as it is a turning away from ethics in general. It is hopeful, because only a soulless man can live without regard to the spiritual universe, and when those who have broken with the church come to understand the need of something higher as a guide through life, Theosophy, that which is neither a religion nor a science, but *is* religion and science synthesized, will find its opening.

Father Damien and His Co-worker

It is reported that the canonization of Father Damien is now under way. One could wish that the Catholic Church had refrained from degrading this one of the greatest of its sons by hanging about his neck that bauble of meretricious superstition. Father Damien was a mighty ego, vastly greater than the perceptive possibilities of the physical and mental mechanism he was fated to use in this incarnation. A peculiar turn of Karma comes to hand in the story of "Brother Joseph" Dutton. Mr. Dutton

was a native of Vermont, who was so inspired by the story of Father Damien's work that he resigned his worldly affairs and joined the priest at the Molokai leper colony, where he has been for forty years carrying on Father Damien's efforts. Through the efforts of these two the lot of the lepers has been largely transformed. Without doubt many of them were thus enabled to survive until the "modern" discovery of chaulmoogra oil.

The relationship between Father Damien and Brother Joseph is a striking instance of those Karmic affinities spoken of by W. Q. Judge, which "anon save and anon damn," and so with their relationship with the Catholic Church. Nevertheless, if even a small percentage of Theosophists exhibited the qualities shown by these Catholics, Theosophy would become not only universally known but universally respected within an incredibly short time.

BORROWING

Wm. S. Creighton, of the Tuxedo Biological Station, has found that adrenalin injections increase the light of fireflies to a steady glow of twenty-four hours' duration, but the insect then dies. Gland operations for the prolongation of life have been found to have precisely the same effect—a period of artificial stimulation which has to be paid for with heavy interest in the ultimate shortening of life. In this lies evidence of a universal law, if science were wise enough to detect it; a law which applies to every sort of "unearned increment." Vivisectors—and those who would profit by their ill-gotten knowledge—would do well to take note thereof.

Of late years medical propaganda has appealed quite steadily to the optimistic and uninformed emotions of the people by holding out the promise of a lengthening span of life, and in some cases, of practical immortality on the physical plane—though why anyone but a hopeless imbecile should consider the latter a "boon" is a mystery.

Dr. J. Howard Beard, of the University of Illinois, reveals an unpleasant but salutary truth—that the increased length of life is an average only, and that the maximum of life is not greater, but rather growing less, after the age of forty is passed. Fewer children are dying, and this brings up the average in a manner which has been used by over-optimistic and not too scrupulous interests to spread the impression that adult life and longevity are actually increasing. Dr. Beard says that there are four more deaths per thousand persons between the ages of forty-five and fifty than twenty years ago, six more between fifty and fifty-five, and eight more between fifty-five and sixty; a formidable and sinister increase. He thinks that possibly some of this is due to the great increase in percentage of injuries by mechanical methods. (*Popular Mechanics*, Sept., 1926.)

We submit that when more is known about physiology, a heavy percentage of the increase will be found due to the degeneration of stamina caused by the craze for serums and vaccines. In any case, it seems certain that after a few years, the rising curve of average longevity will flatten out and begin to drop. In the course of a few decades at most, science will be face to face with problems which cannot be concealed by propaganda, and whose grim and inevitable nature will stand forth naked. Selfishness and materialism cannot be assumed as a basis of thought and research without acceptance of their inevitable end-result of misery and death.

Intelligence Tests

We rejoice to report remarks from scientific sources embodying sound common sense regarding sociological problems. Dr. H. W. Potter condemns the present excessive tendency to "reduce human intelligence and behavior to mathematical quotients," and says that so-called intelligence tests may result in the greatest injustice and harm. (*Literary Digest,* July 24, 1926.)

Dr. Shepherd I. Franz, psychologist at the University of California, who specializes in the re-education of damaged brains, is against operations for the "cure" of criminality.

> The supposition that a bony protuberance of the cranium or some malformation due to accident may press on the brain and be the specific cause of wrongdoing is rejected by Dr. Franz and relegated to the limbo of phrenology or like pseudo-science. Surgeons of questionable ethical standards, with prospects of a high fee, have been willing to operate on a criminal, the purpose, in part, being to influence a trial court in the direction of leniency. In some cases of this sort the patient, profoundly influenced by so serious an operation on himself, has actually been led to believe the treatment has cured him. Thus purely by suggestion he deserts the criminal life. To this extent only is the cranial operation of any value. (*The Sunday Star,* Washington, D. C., Aug. 1, 1926.)

So-called "cures" of this nature are in many cases easily explained upon even less technical grounds. A "cured" criminal of this type has before him a short period of observation, to be followed by parole, or complete release. Who would not be "cured" under the circumstances?

Dr. Franz also states that experiments in brain operations show that the upper brain structure works as a whole. Damage on one spot does not throw any one faculty alone out of commission, nor does any single faculty or sense belong solely to one location. Upset mental functions can be re-established through other cells.

The Wisdom of Experience

An English man of law, Mr. Beaman, writing in the *London Times,* August 11, 1926, also repudiates this brand of pseudo-science and pseudo-law, which of late has so much darkened confusion in our sociological problems.

> Dr. Drever, in love with his own explanations of penology and the crude explorations of up-to-date "psychology," seriously proposes to enlarge this discretion, already far too large even when kept in trained and competent hands, by submitting every case separately to a committee of expert "psychologists," who by applying their own tests, and collecting whence and whither, who shall say? all relevant material in the life-story of the convict, shall then pronounce the appropriate sentence, or no sentence at all. If crime is to be punished, I can imagine no worse way. . . . Possibly he would commit himself to the extreme view that crime should be treated as a disease, and disease as a crime, pretty phrases suitable to Erewhom, but, unfortunately, without any practical substance. But approached from whatever standpoint, no method could be worse than his. Any Judge who has had to listen to much expert alienist evidence will, I am sure, agree with me thus far. . . . But the one hopeless and dangerous approach is through the tangled terminology of the new "Science" of Psychology. Every psychological generalization is, in proportion to its extension, obnoxious to error, and probably false. There is already far too much pernicious, loose psychology among us. Assuredly we do not need to invite its encroachment on the hard, dry field of our ancient Law.

One wonders what the gentleman would have to say to our American crime courts, whose procedure is clogged and littered at every step with this trashy and dishonest pseudo-psychology. It is true that a criminal is a sick man, and crime a disease, but the illness is not of the body, though it produces bodily and cerebral derangements. It is wrong direction of the power whose action is noted by Dr. Franz, the power which is able to use various brain channels and bend them to its will, and which must therefore be superior to the physical matter of the brain, and in its essence, independent thereof. It is the Ego of man, and in understanding of its nature lies the solution of the crime problem through right education. Right education consists in enlightening the Ego, held by delusions of the material world, in regard to its immortal and spiritual nature.

Evolutionary Puzzles

Dr. Ales Hrdlicka has discovered and proven the fact that real American Indian types exist in Tibet. This is natural. The *Secret Doctrine* teaches that the inland, or Hill Chinese, belong to the last and highest sub-race of Atlantis, and that the American Indian stocks have the same origin. It is to be noted that this connection was shown by H. P. Blavatsky long before the present idea of the origin of the American Indian from Asia became the fad which it now is. Nevertheless, not all of the American "original race" came by way of Behring Straits. Least of all is it true of the Inca race, or the Mayas. The original colonization of America, and the roots which unite Asia and that continent, trace back to geological periods yet unguessed.

Dr. Hrdlicka has also come to the conclusion that the Australian aborigines form one of the older races of mankind, and that they show connections with our own ancestral stock. Some of these aborigines, says the *Secret Doctrine,* are degraded descendants of Lemuria, thus being in reality the oldest human race extant. Others are of mixed Atlanto-Lemurian descent. Any connection between our own stock and the Australian aborigines may be found to have application principally to the latter. H. P. Blavatsky gives a somewhat cryptic hint bearing on some of these correlations:

> Did not the Spaniards in the Cibola expedition *meet with* WHITE savage chiefs; and has not the presence of African negro types in Europe in the pre-historic ages been now ascertained? It is this presence of a type associated with that of the negro, and also with that of the Mongolian, which is the stumbling block of anthropology. (*Secret Doctrine,* 1888, II, 744.)

Meantime, the remains of a crude house, supposed to have been built by the Neanderthal race, have been unearthed in England. (*Scientific American,* Sept., 1926.) This discovery, if accepted, will lift this so-called "ape-man" out of his apehood into a status considerably above that of numerous present day tribes. When every day the irresolvable antiquity of high civilizations is being shown, and the non-correlation between the age of a human race and its cultural development proven, it is strange how often the baseless claim is reiterated that "the older the stratum the more primitive the remains." It is an extraordinary, yet all-encompassing delusion, buttressed by tradition, training and precept, which will vanish as suddenly as did the belief in fairies, when once its validity is seriously questioned by men of science themselves.

SINKING CONTINENTS

Dr. William Schutte, a German geologist, has completed an inquiry into the topographic changes of Europe.

> Norway and Sweden are being lifted from the sea, the Baltic Coast is dropping, Britain is being eroded away, France and Germany are sinking in places and the Alps are marching northward. Dr. William Schutte, German geologist, using most delicate instruments and precise observations and calculations, has completed an inquiry into how rapidly these changes in the surface of Europe are occurring. The process is not slow—to a geologist. (*New York Times,* July 25, 1926.)

Summarizing in general:

> If we combine all these separate phenomena into one Continental picture, we are confronted by the startling fact that all land masses lying north of the line of the Pyrenees and the Alps are in a condition of slow but steady subsidence, which attains its maximum along the coasts of the North and Baltic seas.

George F. Morrell, a London archeologist, has recently discovered additional evidence of the subsidence of London, which has

been recognized for some little time. London, he thinks, has sunk fifty feet since Neolithic times and ten feet since the Roman occupation, and in 75,000 years, at that present rate, the North Sea will cover the dome of St. Paul's. (*New York Times,* Aug. 15, 1926.)

H. P. Blavatsky said:

> . . . 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. (*Secret Doctrine,* 1888, II, 266.)

She repeats the substance of this in many places, stating that when the future American races come to be in their prime, the "already autopsized" lands of Great Britain and France will have sunk beneath the sea.

WHENCE THIS WISDOM?

Prophecy, even where believed in by the public mind, is naturally connected with "clairvoyance" and "occultism" of the lower order, a species of fortune telling concerning itself exclusively with personalities and personal matters. Yet prophecy as exhibited throughout the *Secret Doctrine* and other works, is of a very different order. It is only a matter of time until official geology will learn that continents are in a constant process of cyclic rise and fall, correlated with major racial evolutions and variations. Prophecy of this kind is no more recondite or "occult" than the calculation of a planetary orbit, since the Keepers of Theosophy maintain unbroken written records covering the geologic changes of the ages, and are possessed of knowledge of the laws underlying such phenomena. It is not improbable that during this century the fact of these changes will begin to be empirically demonstrated by scientific investigation, and likewise something of their fundamental significance in the problem of human evolution may begin to be recognized. But the time when the whole truth shall be recognized by science is as yet not in sight; for that truth shows the planet to be metaphysically, psychically, and to a large extent physically, a living unit whose *manas,* or "thinking" principle, is formed by humanity itself. Even as the fortunes of the human body are largely determined by mental action, so continental changes, which produce minor changes in the nature of the race, are in themselves determined by other and greater processes of evolution having to do purely with the mental and emotional, that is to say, the metaphysical, make-up of man.

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If a man understands the Self, saying "I am He," what could he wish or desire that he should pine after the body? —BRIHADARANYAKA UPANISHAD.

THEOSOPHY

Vol. XV January, 1927 No. 3

THE OPPORTUNE MOMENT

"WHEN *the Master came, it was at the proper time; when He went away, it was the simple sequence of His coming.*" So the Sage knows and embodies Karmic law. Thus is Krishna All Karma. Not so, the ordinary man whose thoughtless, all too casual, observation fails to perceive or recognize the opportune as ultimate moment. The Master came, not on impulse of his own, not in desire for himself, not to be amused or entertained or praised or gifted by sojourn with his friends; but because of others' needs, because of unsaid word within the said, because of barren heart beneath the jewelled garments, because of unwrit summoning message in the eye. He came not with idle listless words, not with brilliance of the facile wit, but with quiet, with watchfulness, with word to meet the moment's call. And, passing—He left a world behind where gentle rain had fallen, where sun had shone, where bounteous Nature had brought healing, and urgency to growth. To know all cycles and all Karma is to know in full the opportune moment. For all Nature is participant in the opportune moment—be it with swing of tide and time, with surging of men's hearts, with trembling of the Sun in balance ere it sweeps on vitalizing northward course—all, purposive, prepare some mighty moment, some large significance seen only by the wise, who do not always reveal its meaning to lesser men. They, too, will find and themselves know as they travel the road with Nature, listening, alert, attentive to its inner Voice and Touch.

THE RISING CYCLE

IT IS in the nature of the religious idea that just in proportion as it was originally penetrated with a divine truth which has become perverted, does it engender hypocrisy. That this hypocrisy is in most cases unconscious does not lessen, but instead, enormously increases its sinister power and influence, for men everywhere instinctively, or intuitively, take measures of repression, elimination, or counteraction against known or suspected evils and diseases whether in themselves or in others.

It requires but a minimum of observation, historically or actually, to be convinced that grave evils have always been present, have always been opposed, have always been both chronic and acute, but despite all our religions and philosophies, all our education and science, all our philanthropists, all our prayers, the fact that our civilization is as much a moral and spiritual failure as any of its forbears points unerringly to the existence of a vital error somewhere.

What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. The present and past alike bear testimony that this knowledge cannot be conveyed by revelation, imparted by books, nor impressed by teachers. All that any of these can accomplish is to reach the mind and inform it to the extent that mind may be open to the reception of unpalatable truth. The capacity to accept or reject, to assimilate and apply, what is offered from any source rests with the will of the pupil. No one so dull he cannot learn; no one so incurably diseased morally that the remedy does not exist. All that another can do for us is to prepare the intellect; the impulse toward Soul culture must be furnished by the individual.

Human nature *per se* does not represent any definite moral ideal. Our experience and intelligence continually enforce upon us the harsh fact that we cannot discern indubitably between the true and the false in the most ordinary affairs of daily life—that we are continually deceived and self-deceiving. How much more is this the case in the things which concern that larger span of life which we vaguely term the moral, the ethical, the religious, the spiritual world? Yet who among us, without anger or malice is prepared to listen to anything that may be said to us touching these most vital concerns? In exact proportion as we are diseased, morally or psychically, are we sensitive to any proposed diagnosis. We are all trying to penetrate the things of the spirit with the eyes of the flesh, to bend the inflexible to our own crude model of what should be. Our innate selfishness, hypocrisy, and cupidity govern us unconsciously to ourselves in our search for Truth.

Yet Theosophists of all men take for their watch-word "There is no religion higher than Truth," as Christians take for their shibboleth the "Golden Rule." No Theosophist but recognizes that the various sects of Christianity have widely departed from the teachings and example of the Founder whose name they have appropriated and whose noble example and precepts they prostitute, until today as for centuries past their true designation is, not Christendom, but Anti-Christendom. And so with Hinduism, Buddhism, and other so-called great religions. Their original Light has died away till but a faint flicker remains. The perfectly sincere followers of these systems now regard as light the very blackness of the shadow, so that to each sectarian his sect *is* the light. Is the failure in the Founder—or in those who have assumed to speak and teach "in his Name"? And what has given them this truly infernal success in substituting Darkness for Light, if not something fundamental in themselves as well as in their followers?

What sincere Theosophist but knows of and regards with concern the abundant and ever-increasing sectarianism and contradictions of teaching and of practice which have sprung up in the third of a century since the passing of H. P. Blavatsky and William Q. Judge? How many have made any study of the causes of these divergences, any comparisons, any application of the lessons of all history? By what principles have they been guided, by what standards have they judged, upon what knowledge have they chosen, in their several courses of conduct which have eventuated in the existing confusions of the Theosophical world?

The importance of all these questions cannot be over-estimated. Upon their solution depends the success or failure of the individual student; upon the collectivity of Theosophists depends the success or failure of the Movement, as regards any and all Theosophical societies or associations. So little is Truth placed above all amongst us that by Theosophists as well as by other men comparisons are regarded as odious. Yet without contrast and comparison how can intelligent choice be made? Without an inflexible standard how can anything be truly measured? Without impartial investigation how can reliable knowledge be gained whether as to facts or teachings? Without unflinching application of established principles to the situation ascertained, how shall any man or any Movement make progress in the true direction?

In the beginning there was but a single Society with definite Objects; a single teaching of Theosophy. The same books were studied by all, the same magazines read by all. After a third of a century it is common knowledge that each Theosophical aggregation, large or small, has its separate organization, its separate leadership, its separate teachings, its separate books and magazines

—all as antagonistic one to another as the Protestant sects are antagonistic to the Catholic and to each other. It is practically treason, even where not proscribed, for a member of one Theosophical association to belong to another; as literally as with the Catholic church and the Society of Jesus, the literature of any but one's own sect is regarded as heresy, and the leaders and followers of all other Theosophical bodies regarded either as direct agents of Black Magic or as its victims. In other words, all the evils of the old religions are rampantly prevalent in the Theosophical Movement, although that Movement is barely one generation old. What hope, then, for unity of aim, purpose, and teaching, for harmony, brotherhood, solidarity—for the actual restoration of the original Objects of the Movement in or through any of these warring sects? It is, simply put, asking them to commit suicide.

The hope of the rising cycle lies, then, not in any society, but in individual Theosophists who are to be found outside of as well as in all Theosophical societies or bodies. That there are such, and many such, and that their efforts are not in vain, becomes increasingly apparent. As the work goes on, both on the ascending and the descending arcs of the Movement, the gulf between those of the two paths will widen and deepen, the contrasts become still more marked, and hence deception of the ignorant and the unwary become increasingly difficult. Even a fool or a heedless man can distinguish between light and darkness, though the wisest are misled by shadings and neutral tints. The very divinity in man, unrecognized and therefore misunderstood, inclines us all to take the word for the deed, the profession for practice, the testimony of the perjurer and the biased witness at face value—until the lesson of repeated failures compels comparison by the nakedness of the contrasts afforded. It remains unvaryingly true as of old that the course of evolution in any cycle, from the first sowing of the seed until the harvest, is that the true and the false, the good and the evil, the parasite and the sapling stem on which it feeds, grow together, indistinguishable by the many. Therefore the wise, knowing the Truth in its vital sense, have ever said, "let both grow together until the harvest."

That the harvest time has come, under the natural operation of cyclic law, for the winnowing of the grain from the tares, the wheat from the chaff of the Theosophical Movement, is to be seen on every hand by those who care to look. Those who do not so look must, under the same natural operation of law, follow their affinities down and out of the Movement altogether, even in name, for the time is not so far off when the charlatans and jugglers will find it to their loss instead of to their profit to trade longer on the Names of Theosophy, of H.P.B. and *her* Masters. Observe, for a single illustration, the literature of the Movement as it has developed to its climax. On the one hand the Theosophy recorded by H.P.B.,

by her Masters through her, by those Disciples who were true to her and her inspiration, notably Wm. Q. Judge and Damodar K. Mavalankar; on the other pole the Theosophy of Mr. Sinnett, of Mrs. Besant, of Mr. Leadbeater, of all the *tutti quanti* under their influence or who took the cue from them.

The mid-point of the cycle has brought to ripening the respective growths. Certain books recently published, with their accompanying magazine matter, make the two Paths unmistakably clear. Within the last three years there have been published: "The Mahatma Letters to A. P. Sinnett," "The Letters of H. P. Blavatsky to A. P. Sinnett," the *facsimile* reprint of "The Secret Doctrine," and "The Theosophical Movement." Together they establish once and for all, to those who choose to examine and verify them, the original and authentic teachings of Theosophy, the facts of Theosophical history and the bearing of those facts on the past and present of the Theosophical Movement and the various Theosophical societies. The two first named, written in the years from 1880 to 1886, when Destiny was in the making during the first decade of the Parent Society, establish beyond cavil the perfect accordance of the work and writings of H.P.B. and Mr. Judge with the teachings and aims of the Masters of Wisdom. With respect to H.P.B. herself they show her self-abnegation and *bona fides* throughout the most trying period of her career, and put to shame the aspersions alike of the *Report* of the Society for Psychical Research and the other avowed enemies of Theosophy, as well as those still more infamous aspersions of her professed followers like Col. Olcott, Mr. Sinnett, and Mrs. Besant. The *verbatim* reprint of "The Secret Doctrine" enables any one to verify for himself the corruptions of Mrs. Besant's so-called "Third and Revised Edition," and the fraud of her spurious "Third Volume." All four books have been made available to students by individual Theosophists, — not by any Theosophical societies, but rather despite them. It is one of the most hopeful auguries of the rising cycle of the Movement that all four of the books named have already received a wide welcome among Theosophical students, and that their circulation goes on increasingly. The facts and philosophy in them rest upon their own inherent validity and not upon any personal claims or assertions of their authors.

The impassable gulf in teachings, in spirit, and in practice between the Theosophy of H.P.B. and *her* Masters, and those of the scores of others who pose as successors, initiates, and deliverers of "Messages from the Masters," may be easily ascertained by any student. He has but to make a careful examination and comparison of the above-named books with Mrs. Besant's published lectures concerning her "World Teacher" and her "World Religion"; with

Mrs. Besant's and Mr. Leadbeater's "Man, Whence, How and Whither"; with their "Talks on the Path of Occultism"; with Mr. Leadbeater's "The Masters and The Path," and his "Lives of Alcyone"; with Mr. Jinarajadasa's "Golden Book of the Theosophical Society"; with Mrs. Bailey's "Initiation, Human and Solar"; with any or all of the literal hundreds of mushroom revelations spawned year after year by renegade Theosophists, their satellites and imitators. It is certain that no such comparison will ever be invited or facilitated by any of the traders on and abusers of sacred names and truths—therefore all the more reason for its being undertaken.

Thus, the Theosophical inquirer of today possesses, in certain respects, an incomparable advantage over his predecessors in the first generation of the Movement, and, by the law of equal action and reaction, labors under disadvantages unknown to them. What are these favoring and unfavorable conditions, externally considered?

As to the first, he has an accessible and authentic literature in which is embodied, as far as words can record them, a statement of the Wisdom Religion in its cosmogonical and anthropological features; the scientific and religious aspects of Evolution spiritual, intellectual and physical, traced in broad outline from the beginning of this period of evolution to the present time; and their applications to all the mysteries and missing links which baffle the most learned and able of our modern scientists and theologians. In other words, he has a presentation of philosophy, religion, and science to give the greatest minds their fullest scope of study and verification for a life-time. And to the humblest inquirer there is afforded a scientific basis for every day practical morality and education in the purpose of life. This recorded teaching of Theosophy is presented neither as a religious revelation nor as a scientific theory, but as a simple synthesis of physical and metaphysical ascertained and ascertainable facts—ascertained by those Elder Brothers whose evolution has preceded our own, ascertainable by every one of us as we take the necessary steps in self-study, self-discipline, and self-control. Theosophy, as presented by her Masters, by H.P.B., and by Mr. Judge, is submitted on its verifiable merits, and is, therefore, supported, buttressed, and evidenced by an enormous accumulation of facts drawn from the testimony of the ages—testimony which any one so disposed can verify for himself. It took twenty years of unremitting exertions to place this teaching of Theosophy of record before mankind; twenty years of heroic self-sacrifice to bring it to the attention of the comparative few who are as yet even willing to consider Evolution from an immortal standpoint; twenty years of incessant endeavors to safeguard both Theosophy

and its Students from the havoc of their own misspent energies in rushing on the road to ruin by premature and precocious efforts to become Occultists before they had even become kindergarten Theosophists—urged on by their unconscious selfishness, hypocrisy, and cupidity.

So much as to the teachings of Theosophy. Historically and practically the Student of to-day has the inestimable advantage of the failures and mistakes of his predecessors to emphasize the dangers of so-called "practical occultism," but which in reality is anti-occultism, since in every case it can, under Law, have no other outcome than to hurl the foolhardy and unfit into the well-nigh hopeless morasses of psychism and spiritualism.

On the other hand, the inquirer of to-day looking for light in shadows and darkness which encompass the Unknown recesses of Nature and of Man which lie beyond human knowledge and imagination, cannot avoid the Karma of the race and of the Movement. He will, ten or a hundred chances to one, first come in contact with Anti-Theosophy and Anti-Occultism. He will be attracted spiritually by the gold in the counterfeit, the true present even in the false; the great doctrines of Immortality, of Evolution through Karma and Reincarnation, of Masters and their Chelas among mankind—doctrines traded on and exploited by the priest and the prophet, the psychic and the *pseudo*-Initiate, as well as promulgated and taught by the genuine Disciples of the Mysteries. How is the as yet ignorant but hungry aspirant for Knowledge and Powers to distinguish between the two? How is he to avoid those pitfalls and quagmires which have engulfed so many in the past, which have vomited up in our times so many incarnate *Kama-Rupas,* morally unbalanced, intellectually dishonest, psychically insane or intoxicated? If millions upon millions have been enticed by *disembodied* soul-less Shells, believing them to be the "Spirits" of the great and good, the high and holy of all time, what chance of escape for the sincere and earnest seeker of to-day who encounters on every hand these same "Spirits" embodied in living human forms, posing as Apostles of the "Lord of the World," as Arhats, Masters, Initiates, Successors, Adepts and Chelas, and who speak with all the Authority of great Names, quote the Scriptures, talk familiarly of the Mysteries, and offer with unbounded assurance a short and easy path to Wisdom to all and sundry who will take them for "Guides" and "Controls"?

What is this inquirer to do? One of two things, if he would hope to save his Soul alive: Let him take stock of his own limitations and ignorance, his own uncontrolled and misguided human nature, and—*go slow;* or, let him use that common-sense and practical every-day experience and mundane knowledge which he has,

to investigate, to compare, to *test and verify* the assertions, the claims, the pretensions to knowledge and power of all and of each. Shall he surrender his earthly life and treasure to the first comer who promises health, wealth and happiness? How, then, with his mental, his moral, his spiritual nature and endowments? Shall he mortgage them, put them in pawn, or execute a Deed of Trust to them to the benefactor who offers to accept them, who invites the deposit, who "guarantees" the results with glittering promises and fine words cited or stolen from sources acceptable to the would-be neophyte in the Hall of Learning?

The history of Spiritualism and of the Theosophical Movement in our own times, the record of the ages in all times and among all peoples show how, at every recrudescence of forced development of the psychical capacities and constituents in man and nature, unnumbered myriads fall victim to their own conceit and ignorance, traded on by the unholy and the unbalanced. Just as there is human "love" which is Divine and also that which is infernal because perverted, so in the world Psychic and the world Spiritual the "oldest profession in the world" has its practitioners and its votaries, its fruits and its victims. The Theosophical Movement to-day is filled with intellectual and psychical panderers, busied at their calling among the budding Souls seeking light and love and happiness. Shall this prostitution go on unlet, unchecked, unhindered, because carried on even in the name of Theosophy, of H.P.B. and her Masters?

Not if the True theosophists everywhere, without distinction of organization or association, promulgate and teach, and, above all, practice the noble ethics and philosophy entrusted to them for the healing of the nations.

THE EYE OF DANGMA

Dangma means a purified soul, one who has become a Jivanmukta, the highest adept, or rather a Mahatma so-called. His "opened eye" is the inner spiritual eye of the seer, and the faculty which manifests through it is not clairvoyance as ordinarily understood, *i.e.*, the power of seeing at a distance, but rather the faculty of spiritual intuition, through which direct and certain knowledge is obtainable. This faculty is intimately connected with the "third eye," which mythological tradition ascribes to certain races of men. —*S.D. I, p. 46 (ft. note).*

THE MYSTERIES

MEN speak of the Mysteries as if they were something separate from the rest of life and knowledge. The fact is, everything is a mystery, and of no thing can the true inwardness actually be communicated. That which appears to have been conveyed from one mind to another: by speech, writing, picture or any stimulation of the senses—was already in the mind of the person who grasps it. The "conveyance" was no passage of knowledge, but the vibratory influence of an image in one mind, so stimulating the potentials of another that a similar image was able to delineate itself. Without the presence of the developed elements in the field of mind number two, their analogues in mind number one could not reach it. The qualified materials have to be present; only so does an effective mirror develop; only so can the living picture assemble itself within the privative limits limned in lines of fire by the reflection.

The plain English of it is: "One cannot take what he is not yet ready for." Yet the world is full of familiar speech and writings about the "mysteries," privileged "communications," "revelations" and the like. The authors do not themselves know how far afield they are; they have not yet built up within themselves those centers of intelligence, potential in all men, which enable them to provide a field for the precipitation of the reality which certain ideas symbolize. They *are* their own ignorance, hence they cannot conceal it—except from themselves and others like themselves, or those others still more ignorant whom they befool and often plunder.

Discourse with a savage upon the beauties of art, and he cannot respond; it means nothing to him—save puzzlement. Speak in his language of the delights and glories of pillage or hunting, and in his mind will form and re-form the images that are already there. But if he should suddenly burst forth into some harangue over the beauties of art—what an anomaly! Yet he is in correspondentially the same position as the psychic delvers who have so much "knowledge" to impart. Little do they realize that their every expression, freighted with supposedly occult lore, but proves that the doors of the Mysteries have closed upon them—leaving them outside the pale.

An ancient and honorable sentence runs to this effect: "When the materials are all prepared and ready, the architect shall appear." Another sets forth the function of the true teacher: not to attempt either to push or pull the student, but merely to *adjust*. Couple these with the admonitions of H. P. Blavatsky that true progress is the outcome of self-induced and self-devised exertions, is

a series of progressive *awakenings*—and a compelling confirmation emerges of the fact that knowledge cannot be conveyed; it can only be aroused and delineated when a man's own nature has by himself been developed to the necessary point.

A deep-seated interest in the weird, the unusual, the mysterious appears to be a racial characteristic. It is a phase of the "miracle" idea engrafted by false religious teachings—the left-hand magic of the churches; but it is something more. Speak even with children about phenomenal possibilities, and their interest is immediately aroused: anything that savors of the mysterious will bring their minds to quick attention. It is an inner recognition that there are phases of Nature, and our own nature, not known to us while we are awake in the body: a reminiscence, or soul-memory, of other times and older civilizations. But this half-awakening reaches the brain through the channel of *Kama,* the passion and desire department of the being, carrying with it the influence of the worst of the present personality, and the stimulus of the desire-soaked elements of the lower astral light: emanations of the great embruted body of humanity as a whole. The very curiosity itself evidences the "principle" of the child that is for the moment the determining agent of his thought and feeling; for careful observation will often disclose a sense of something "unlawful" coloring his quick interest.

Most adults are no more than children. Although the intelligence tests that have determined this alarming fact may not be at all conclusive, yet the fact itself emerges to the observation of any reasonably thoughtful person who has had experience in dealing with average humanity. They are "children" at that most difficult of ages: fourteen years, or thereabouts. Is it any wonder, then, that so many people believe the Mysteries can be purchased for money, or read out of a book, or told off in so many words by somebody who declares he possesses them? Or any wonder that pretenders by the thousands appear, to exalt themselves and feed on the popular belief?

Adult curiosity is such that, not being restrained as the child is, its exemplars will stoop to any "back-door" method or any absurd and pernicious practice, to satisfy themselves. Every vice in the calendar is recommended and practised because some "teacher" has advised it as an open sesame to the "mysteries." This has even been done by persons calling themselves "theosophists." That the end is degradation and moral death evidences the terrible fact that some kinds of "knowledge" are bought too dearly. For there is a dark knowledge, as well as an enlightened one; and the shadow may well be mistaken for the substance by the unwary. The woe is that these curious "children" should have pursued the one, when they thought all the time they were pursuing the other!

Experience has shown that there are true ways of stimulating the mind and arousing the Soul. Philosophy and ethics can be made interesting, particularly by illustrative application. H. P. Blavatsky herself definitely stated that philosophy and conduct represent the only safe pathway to that development of character, and wisdom in action, by the exercise of which the student gradually evolves himself to the point where actual perception of the images of the old knowledge—the true Mysteries—can be safely aroused in him.

Sane, solid, honest, hard-won and fully exercised inner growth, then, is the only effective prelude to knowledge and power—growth in character, in moral stamina, in understanding and discrimination, in generosity, courage, charity, in intellectual attainments and their constructive use—growth in true humility, true simplicity, true naturalness from the Soul's point of view. On the terrace of enlightenment reached by the application of mental and moral precepts, the student will find he has developed in himself those elements of his nature which permit the images, sometimes called Mysteries, to delineate themselves within him.

If this is indeed a Universe of Law, with every being therein assured the possession and retention of what he has earned—no more, no less— the old true Path of all Spiritual Teachers down the ages must be the *one* Way, the Truth and the Life.

"Way" means procedure. "Truth" means that which adequately and accurately measures all things. "Life" means the life of each one—observation and experience, tested and evaluated in full waking consciousness, right here on earth—as the only authority.

Every earnestly-disposed man may approach the Mysteries, in time experience them, and acquire practically the powers which such knowledge confers: that is the finality of it. There are no more distinctions of persons in this than there are as to whom the sun shall shine upon or the air give vitality to. When we have *acquired* the powers we seek, by educing them ourselves from our inner being, the Master will then be ready and able to start into exercise that which we have obtained.

ON REINCARNATION

THE reaction of some to the doctrine of Reincarnation is: "I have always believed it without knowing it." Owing to the general psychological change proceeding in the American race, as well as the influx of a new type of Ego, these are on the increase. On the other hand, if the mind is materialistic, casuistic, or obsessed by the heretofore prevailing race-ideas, certain difficulties are set forth, as similar in each case as though by rote.

Why don't I remember my past? But one does not remember his birth, or a multitude of intervening events. If oblivion is so complete over this short span, how expect to recall the events of hundreds or thousands of years ago? The persistent maintenance of this objection is the sign of a closed mind. The experience of ages has demonstrated that when the "will to believe" is allowed to dominate thought, logic flees forth to join the wandering winds. This is as true when that "will" is used negatively as in the opposite case.

It is unjust to be punished for forgotten deeds. Then it is also unjust to reap pleasure from forgotten deeds; but we do not question our joys on the score of being undeserved. And think well: on any other hypothesis than reincarnation, we are punished for what we never did at all—memory, or no memory. Either from the standpoint of justice, or from the purely mechanistic view of cause and effect, which of the alternatives is preferable? *Sans* reincarnation, any one of us may, regardless of character or deserts, find his life blasted without justice within the next five minutes. There would be no responsibility, no hope, since the seeming chaos which rules the surface of things would hold sway to the very depths.

Remember that karma is not punitive, in the human sense; it is educative. The Ego is pursuing its path of learning, uncaring whether the path leads through clean or unclean places. Experiences form the language of its lessons. Human punishments, agreeable to the ideals of Christendom, are inflicted from fear; more often for revenge. Revenge has no pleasure for the punisher unless the victim remembers the crime; conversely, human nature, being almost wholly selfish, understands how to profit from the experience of punishment only in terms of memory and the consequent fears. Not so with the Ego, which regards suffering as a benign warning that the true path has been diverged from. The Egoic memory of the past—full and clear on its own plane—is projected into physical life in the form of innate character, conscience, the sense of duty, altruism, the instinct for purity, etc., where such exist.

Nor do we stop to realize that when embarking upon a selfish

enterprise, we inflict upon the victim the most maddening of all forms of suffering—the sense of helplessness under injustice. How could such a perverted view of life be corrected, other than through loss of memory, to the end that we learn the lesson of that pain in turn?

How about the increasing population of the earth? Illusionary. It is admitted that accurate statistics are unknown in the case of Russia, India, China, the Orient generally, and Africa—containing the bulk of that population![1] The population of much of Africa is dwindling. Great areas have gone to waste, which formerly held crowded villages, and it is a serious economic problem to build the country up again to the point of comfort.[2] In Yucatan new discoveries have revealed the former presence of hitherto unknown populations described as "huge."[3] The deserts of Central Asia contain the remains of whole civilizations—as explorers will find.

The only real increase which can be demonstrated is in the case of the Western nations and Japan, with a few other scattering localities. But these are the nations which, under cyclic law, are in their adolescence! Nor is the increase true in all these cases. If the present French birth-rate is not increased, it is calculated that the "twilight of the race" will set in between 1935 and 1940.[4] In America herself, most prolific of all, there was a sudden drop in the birth-rate about 1880.[5] Nowadays there is a very definite falling off in the American increase; the growth curve is beginning to flatten out. Nor is this due to the stoppage of immigration, since, because of certain laws not generally known to the multitude, immigration does not increase population.[6]

The mathematics of reincarnation are seldom taken into account. Fifteen hundred years for the average return; three physical generations to the century. There are thus, forty-five times as many egos out of incarnation as in. Thus, only two percent decrease in the average period of reincarnation will double the living population, while the like increase would cut in two the population of the earth. Under cyclic law the possible variations must be more than that!

A very little real study and thought is enough to remove all arguments *against* reincarnation. But this is a negative victory; the average mind, submerged in the depths of matter until even the last gleam of formless reminiscence is gone, demands something which shall be positive and yet of external origin. This is impossible, since memory is the only *direct* proof. Only inferential proofs can be found outside its sphere. For example:

[1] *Literary Digest*, Feb. 13, 1926.
[2] *Current History Magazine*, Nov., 1925.
[3] *San Francisco Chronicle*, April 11, 1926.
[4] *Scientific Monthly*, Dec., 1925.
[5] *Science*, Aug. 22, 1924.
[6] Prof. Ezra Bowen, *Scientific Monthly*, Jan., 1926.

Psycho-physiological. Character changes through experience and the effort of the individual. The change which takes place in a man from birth to death is only a tiny proportion of the powerful and complicated natural reactions with which he entered life. There is no reason to suppose that the past development of the man has proceeded by other means than experience. His past therefore must have been greater than one life by the proportion of innate character which he brought with him. Separate a kitten or a puppy from its kind before its eyes are open, and the mind and instincts of the animal will follow out the true development of its kind purely from inner forces, since it has no teaching and no example. Yet an animal species as a whole does not learn and change by experience. But try to find in an animal by *chemical analysis* any substance which is more of the nature of consciousness than a lump of coal or piece of granite! Past experience. There is no other answer. It need not be looked for in the mazes of embryology, the intricacies of chromosomes and genes, with which biologists themselves are bedeviled worse than any.

The development of the body is governed by a number of greater and lesser cycles; periods of growth occur at birth, at the age of eight, and at fifteen. Dr. Karl Pearson states that hearing is most acute at seven or eight. Theosophy teaches that the incarnation of the Ego becomes complete at seven, so that experiment might show that the development of the other senses follows suit. Finally comes the greater life cycle which ends with death. Consider: some of the bodily cycles are many years long. The physico-chemical processes which make up all physical action do not themselves have such cycles. What is the enduring entity which rules them? Science is silent.

Some of these facts are striking enough to have made impress upon the *savants*. Prof. Wm. E. Ritter claims that a human personality has the value of a chemical element by virtue of its identity, which remains unbroken through all chemical changes.[7] Prof. Charles Henry states that he has discovered a variety of human radiations which cannot be accounted for materially, and is convinced of the truth of reincarnation.[8] It is recorded in *Science,* May 23, 1924, that Prof. T. C. Hodson presented a paper at a scientific meeting, entitled *Reincarnation and its relation to the cycle of life customs and to social structure.* Perchance Prof. Hodson's theme had somewhat to do with the fact that the average life of a national culture has been found to be between 1300 and 1500 years. Ancient Wisdom teaches that the mass cycle of reincarnation is in the neighborhood of 1500 years.

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[7] *Literary Digest,* March 6, 1926.
[8] *New York Times,* Sept. 20, 1925.

Precocity. Mr. Judge deals extensively with a variety of proofs in Chapters VIII to X of *The Ocean of Theosophy.* To these we add the child poet Helen Adam[9]; the two noted in *Current Opinion,* July, 1924; Robert Garcia, the youngest licensed radio operator in the world, who as a child passed the examination with 92 percent[10]; the eleven year old negro girl found by the wife of the president of the Mallory steamship line, who played a piano at the first attempt[11]; Henri Fabre and John Lillie[12]; and lastly, the not-so-well verified case of the five-year-old Burmese child reported by the press of Jan. 1, 1926, to be astonishing great audiences with eloquent presentations of Buddhist ethics—an activity, by the way, better justified than that of some half-dozen child evangelists now holding forth in Christian circles! Readers will also recall the child poetess, Nathalie Crane.

In few, if any, of these cases, has there been any family history justifying such precocity upon grounds of heredity—which itself can only be explained by reincarnation. The more progressed the soul, the less time wasted in preliminaries before taking up the business of life. Unfortunately, most of these child geniuses are smothered before maturity by the ignorance of relatives, which results in the development of vanity, or in exploitation. As to the reply "abnormal gland development"—granting the claim of the biologists that physical secretions produce capacity, capacity itself does not produce knowledge of musical scales such as Blind Tom had. The whole gland theory puts the cart before the horse, as does the theory of heredity.

Abnormal psychology. The annals of psychic research are full of powers exhibited by the hidden inner self; powers of prophecy, clairvoyance, retention of memories lost to the outer personality. Memory carries over vast gaps at times. A simple and typical case is one well known, where some unexpected current brought to mind the contours and coloring, the location of every knot, in the surface of a poplar tree which had been noted in riding through a wood twenty-five years ago, and forgotten within the hour.

Many who have never had the experience, are skeptical of the fact noted in *The Ocean of Theosophy,* that a man at the point of death passes instantly in review the events of a whole lifetime. Such cases are common. The press of July 6, 1926, relates of one William Arthur who fell off a dock at the port of Los Angeles, and corroborates the statement. *Memory of past incarnations lies but one layer deeper.* And what of "multiple" consciousness? Can it

[9] *Literary Digest,* May 24, 1924.
[10] *Literary Digest,* April 8, 1922.
[11] *Washington Post,* March 25, 1925.
[12] *Literary Digest,* Sept. 16, 1922; Oct. 7, 1922.

be explained other than on grounds of buried personalities, buried memories?[13]

It is not to be wondered at that science is coming to recognize the existence of the *superconscious*.[14]

Inference and evidence, however strong and conclusive, have not the savor of personal experience. How can we put the sap of direct knowledge into all this dry wood? Well; apply Karmic Law. Direct memory of the past would be equivalent to renewal of life a hundredfold, resurrection in prospect and retrospect. "All that a man hath, will he give for his life;" *One* life. What price endless life? The Masters have memory, and in Theosophy is delineated the price thereof. Who wills to tread in Their footsteps? It is not impossible. They were once as we are now.

Nevertheless, the humblest may even in this life, acquire certainty of the truth; not by memory as the world understands it, but by the apprehension of a million tendrils of cause and effect, the subtle correlation of hidden ties with hitherto buried comprehension. This follows upon sacrifice and self-abnegation; a thinning of the shell of personality until it bursts.

BEING AND NON-BEING

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 new Manvantara recalls it to what we call existence.—*S.D. I, p. 54.*

[13] See a case given by Dr. Alfred Gradenwitz, *Scientific American*, Jan., 1923.
[14] Jules Bois, *The Forum*, Oct., 1924.

ANCIENT LANDMARKS

XII

MENCIUS

THE period immediately following the era of Lao Tzu and Confucius is of special interest to the student of Theosophy. An hundred schools and a thousand sects sprang into existence —a few antagonistic to both, a few true to their teachings, and many playing and profiting with their names and sayings. We do not propose to deal with the first and the third. Our task is to point at the landmarks of the Wisdom-Religion and so we must now turn to the labours of those who carried on the work of the two great men.

Schisms arose as between the early apostles after the passing of Jesus. Mencius on the one hand, Lieh Tzu and Chwang Tzu on the other. If they and their immediate admirers had remained loyal to the Original Impulse which manifested in the works of Lao Tzu and Confucius they would have prepared the mind of their race to be fecundated by the philosophy of the Great Buddha himself which was presently to energize and build a spiritual structure in China. But the schisms produced sects, as they always do; and when in the first century of the Christian era Buddhism reached China, the mind of the people was not ready; and those who received it themselves became a sect.

Three important names emerge—Mencius, Lieh Tzu, and Chwang Tzu. After them came degradation and corruption. In the sayings of these three the Theosophic influence of the two Sages is felt, but with 275 B.C. the force spent itself; there was hardly any in the public world to keep it focalized in his own life or school. Ambition for personal power and gain made the channels impure and unfit. Then arose temples and priests with ceremonies according to Confucius, in letter but contrary to the spirit; also the lower forms of magic and mediumism and psychical practices which were called the manifestations of Tao, but were as far away from the Tao of the great Classic as the Christian Churches are from the Sermon on the Mount or the psychism of Neo-Theosophy is from the Wisdom of the pure Theosophy of H.P.B.

These three, Mencius, Lieh Tzu and Chwang Tzu, may be correctly described as influences prevailing at a descending cycle of ancient China.

Mencius was a contemporary of Plato and utilized Confucian teachings to build an ideal state as Plato attempted in his *Republic*. Mencius moved from court to court in search of opportunities for the practical application of his political ideas and theories. But

even in political doctrines the paradox was maintained, for Mencius preached in the same breath divine right of kings and democracy. He was more emphatic than Confucius himself in reference to the heaven-appointed sovereign, but he made it amply clear that people got as ruler what they deserved. He quotes as the Great Declaration—"Heaven sees according as the people see; Heaven hears according as the people hear." (p. 357) Therefore "the people are the most important element in a nation; the spirits of the land and the grain are the next; the sovereign is the lightest" (p. 483). Mencius went so far as to advocate revolt against an unworthy sovereign—raise a standard not of rebellion but of righteousness. He advises looking for the minister of Heaven when the sovereign has become worthless and useless; for, "it is not enough to remonstrate with a sovereign on account of the mal-employment of his ministers. Once rectify the prince and the kingdom will be firmly settled" (p. 310). Material well-being of the people was his one aim, and therefore he preaches that the state should supply the two-fold nourishment, for body and mind, hence he recommends agriculture and education as of first rate importance.

> The way of the people is this: if they have a certain livelihood, they will have a fixed heart; if not they will not have a fixed heart, and then there is nothing which they will not do in the way of self-abandonment, of moral deflection, of depravity, and of wild license. When they have thus been involved in crime, to follow them up and punish them—this is to entrap the people. How can such an entrapping be done under the rule of a benevolent man? (pp. 239-240.)
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> Establish *hsiang, hsu, hsio, hsiao*—all those educational institutions—for the instruction of the people. The object of them all is to illustrate the human relations. When those are illustrated by superiors, kindly feeling will prevail among the inferior people below. (p. 242.)
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> The minister of agriculture taught the people to sow and reap, cultivating the five kinds of grain. Thus the people obtained a subsistence. But men possess a moral nature; and if they are well fed, warmly clad, and comfortably lodged, without being taught at the same time, they become almost like the beasts. This was a subject of anxious solicitude to the Sage Shun and he appointed Hsieh to be the Minister of Instruction, to teach the relations of humanity:—how between father and son there should be affection; between sovereign and minister righteousness; between husband and wife attention to their separate functions; between old and young a proper order; and between friends fidelity. "Encourage them; lead them on; rectify them; straighten them; help them; give them wings;—thus causing them to become possessors of themselves. Then follow this up by stimulating them, and conferring benefits on them." (pp. 251-2) Good government does not lay hold of the people so much as good instructions. Good government is feared by the people, while good instructions are loved by them. Good government gets the people's wealth, while good instructions get their hearts. (pp. 455-56.)

It is not our object in this paper to deal elaborately with the polit-

ical doctrines of Mencius. We are more interested in his special contribution to the psychologic and mystic lore as expounder of Confucian teachings. Sound as are many of his political and economic principles, more valuable are his psychological ideas. The most important contribution of Mencius is his doctrine of the innate goodness, in human nature, as treated in Book II, part I, and Book VI, Part I. According to him there is the inner energizing Nature, whose chief constituent is the Will, and the outer acting nature in which appetites arise and develop. "The will is the leader of the passion nature. The latter pervades and animates the body. The will is the first and chief, and the passion nature is subordinate to it. Therefore I say—Maintain firm the will, and do no violence to the passion-nature." (p. 188) He explained that the acting-nature was not to be destroyed but made to act by the energy of the higher. This higher nature in operation expresses four principles or essences:

I. Compassion is natural to man, *e.g.*, "if men suddenly see a child about to fall into a well, they will without exception experience a feeling of alarm and distress. They will feel so not as a ground on which they may gain the favour of the child's parents, nor as a ground on which they may seek the praise of their neighbours and friends, nor from a dislike to the reputation of having been unmoved by such a thing." (p. 202) Because compassion is of the very essence of man's inner nature, he will be moved by it. Out of Compassion arises in the acting or lower nature—Benevolence.

II. Shame—Dislike is natural to man. The former arises from one's own want of goodness; the latter because of the lack of it in others. Out of this second essence arises in the acting or lower nature—Righteousness.

III. Modesty—Kindness is natural to man. But the first one unloosens and separates from one's egotism; by the second one comes into unison with others. Out of this third arises in the acting or lower nature—Propriety (the basis for the ceremony of Right Conduct).

IV. Approval—Disapproval is natural to man. The one assents to the knowledge of goodness; the other dissents to the knowledge of evil. Out of this fourth arises in the acting or lower nature—Right Knowledge.

> Men have these four principles, just as they have their four limbs. When men say of themselves that they cannot develop them, they play the thief with themselves. (p. 203) These four are not infused into us from without. We are certainly furnished with them. Hence it is said, "seek and you will find them. Neglect and you will lose them." (p. 402).
>
> For the mouth to desire sweet tastes, the eye to desire beautiful colours, the ear to desire pleasant sounds, the nose to desire fragrant odours, and the four limbs to desire ease and rest;—these things are natural. But there is

the appointment of Heaven in connexion with them, and the superior man does not say of his pursuit of them, "It is my nature."

The exercise of love between father and son, the observance of righteousness between sovereign and minister, the rules of ceremony between guest and host, the display of knowledge in recognising the talented, and the fulfilling the heavenly course by the sage;—these are the appointment of Heaven. But there is an adaptation of our nature for them. The superior man does not say, in reference to them, "It is the appointment of Heaven." (pp. 489-90)

With those who do violence to themselves, it is impossible to speak. With those who throw themselves away, it is impossible to do anything. To disown in his conversation propriety and righteousness, is what we mean by doing violence to one's self. To say—"I am not able to dwell in benevolence or pursue the path of righteousness," is what we mean by throwing one's self away. Benevolence is the tranquil habitation of man, and righteousness is his straight path. Alas for them, who leave the tranquil dwelling empty and do not reside in it, and who abandon the right path and do not pursue it. (pp. 301-302)

There now is barley. Let it be sown and covered up; the ground being the same, and the time of sowing likewise the same, it grows rapidly up, and when the full time is come, it is all found to be ripe. Although there may be inequalities of produce, that is owing to the difference of the soil, as rich or poor, to the unequal nourishment afforded by the rains and dews, and to the different ways in which man has performed his business in reference to it. (p. 404) The great end of learning is nothing else but to seek for the lost mind. (p. 414) All men have in themselves that which is truly honourable. Only they do not think of it. (p. 419)

Mencius discoursed on how the nature of man is good, and when speaking, always made laudatory references to Yao and Shun, and added—The path is one, and only one. It was said of old, "They were men. I am a man. Why should I stand in awe of them?" and again—"What kind of man was Shun? What kind of man am I? He who exerts himself will also become such as he was." (pp. 234-5).

This higher nature is a matter of culture, of continuous attention. Benevolence and the rest of the higher nature subdues each its own opposite "just as water subdues fire. Those, however, who now-a-days practice benevolence do it as if with one cup of water they could save a whole wagon-load of fuel which was on fire, and when the flames were not extinguished they would say that water cannot subdue fire. This conduct, moreover, greatly encourages those who are not benevolent. The final issue will simply be this—the loss of that small amount of benevolence." (p. 420).

To illustrate the philosophy and discipline of Mencius we give below extracts arranged so as to give a connected view of the noble whole. The page number throughout is of *The Chinese Classics*, Vol. II, of James Legge.

Discipline for the Wordly-Man

To nourish the mind there is nothing better than to make the desires few. Here is a man whose desires are few;—in some things he may not be

able to keep his heart, but they will be few. Here is a man whose desires are many;—in some things he may be able to keep his heart, but they will be few. (p. 497)

The hungry think any food sweet, and the thirsty think the same of any drink, and thus they do not get the right taste of what they eat and drink. The hunger and thirst, in fact, injure their palate. Is it only the mouth and belly which are injured by hunger and thirst? Men's minds are also injured by them. (p. 465)

He who rises at cock-crowing, and addresses himself earnestly to the practice of virtue, is a disciple of Shun. He who rises at cock-crowing, and addresses himself earnestly to the pursuit of gain, is a disciple of Chih. If you want to know what separates Shun from Chih, it is simply this,—the interval between the thought of gain and the thought of virtue. (p. 464)

Let a man not do what his own sense of righteousness tells him not to do, and let him not desire what his sense of righteousness tells him not to desire—to act thus is all he has to do. (p. 457)

If you know that the thing is unrighteous, then use all despatch in putting an end to it;—why wait till next year? (p. 278)

Men who are possessed of intelligent virtue and prudence in affairs will generally be found to have been in sickness and troubles. (p. 457)

The path of *duty* lies in what is near, and men seek for it in what is remote. The work of duty lies in what is easy, and men seek for it in what is difficult. (p. 302)

Discipline for a Would-be Disciple:

Mencius said to a disciple "There are the footpaths along the hills; if suddenly they be used, they become roads; and if, as suddenly they are not used, the wild grass fills them up. Now, the wild grass fills up your mind." (p. 487)

A disciple said, "I shall be having an interview with the prince of Tsau, and can ask him to let me have a house to lodge in. I wish to remain here, and receive instruction at your gate." Mencius replied, "The way of truth is like a great road. It is not difficult to know it. The evil is only that men will not seek it. Do you go home and search for it, and you will have abundance of teachers." (p. 426)

He who has exhausted all his mental constitution knows his nature. Knowing his nature, he knows Heaven. When neither a premature death nor long life causes a man any double-mindedness, but he waits in the cultivation of his personal character for whatever issue; this is the way in which he establishes his Heaven-ordained being. (pp. 448-49)

There is an art in the contemplation of water.—It is necessary to look at it as foaming in waves. The sun and moon being possessed of brilliancy, their light admitted even through an orifice illuminates. Flowing water is a thing which does not proceed till it has filled the hollows in its course. The student who has set his mind on the doctrines of the sage, does not advance to them but by completing one lesson after another. (pp. 463-64)

The ability possessed by men without having been acquired by learning is intuitive ability, and the knowledge possessed by them without the exercise of thought is their intuitive knowledge. (p. 456)

ON THE NATURE OF ADEPTS:

Wide territory and a numerous people are desired by the superior man, but what he delights in is not here. To stand in the centre of the kingdom, and tranquilize the people within the four seas;—the superior man delights in this, but the highest enjoyment of his nature is not here. What belongs by his nature to the superior man cannot be increased by the largeness of his sphere of action, nor diminished by his dwelling in poverty and retirement;—for this reason that it is determinately apportioned to him by Heaven. What belongs by his nature to the superior man are benevolence, righteousness, propriety and knowledge. These are rooted in his will; their growth and manifestation are a mild harmony appearing in the countenance, a rich fullness in the back, and the character imparted to the four limbs. Those limbs understand to arrange themselves, without being told. (pp. 459-60)

Wherever the superior man passes through, transformation follows; wherever he abides, his influence is of a spiritual nature. It flows abroad, above and beneath, like that of Heaven and Earth. How can it be said that he mends society but in a small way! (p. 455)

When one by force subdues men, they do not submit to him in heart. *They submit, because* their strength is not adequate *to resist.* When one subdues men by virtue, in their hearts' core they are pleased, and sincerely submit, as was the case with the seventy disciples in their submission to Confucius. (p. 196-7)

We cannot close this article on Mencius without paying a tribute to the lady Chang-Shih, the moulder of her son's mind and life. It was she who encouraged Mencius in his resolve to leave his native place. Struck by his sorrowful aspect as he stood leaning against a pillar she asked him the cause of it. "I have heard" he said "that the Superior man occupies the place for which he is adapted, accepting no reward to which he does not feel entitled, and not covetous of honour and emolument. Now, my doctrines are not practised here in Chi. I wish to leave it, but I think of your old age and am anxious." Came the quick reply—"It does not belong to a woman to determine such things for herself; she is subject to the rule of the three obediences. When young—she obeys the parents; when married the husband; when a widow, her son. You are a man in your full maturity, and I am old. Do you act as your righteousness tells you, and I will act according to the righteousness which belongs to me. Why should you be anxious about me?"

And so Mencius went out to preach the doctrines of Benevolent Government and the Good Nature of Man.

"SAID I TO MYSELF . . . !"

"WHENEVER the 'personality' of one of your fellow-students is most palpably evident, that is your own danger-signal. The chances are ninety-nine to one it is yourself you are seeing. He is merely serving as a mirror for you."

"If that Theosophical program in which you are participating appears 'heavy', why not make the honest deduction? The weight of your own personal luggage makes the 'load' you are aware of. No need of lugging it, unless you will!"

"The Soul needs fresh air, just as the body does. It cannot be had in the exhaust of a motor of self-righteousness, nor of self-depreciation either. If you will but refrain from thinking so much about yourself, the air will be fresh, and refreshing—so much so that you'll never notice it."

"It is good discipline to listen attentively to a 'tiresome' speaker. Thereby you learn, perhaps, how boresome you yourself can be, and thus a stirring sympathy is aroused. That which was 'tiresome' thereupon becomes 'interesting'. The speaker himself will also feel the change, and respond to it."

"Giving what you can spare is not philanthropy; it is merely unloading what you don't need. Only when your gifts reach a proportion that requires you to reconstruct your mode of life are you really *giving*. The change is usually beneficial—both ways."

" 'Looking your best' is always desirable. It inheres in the expression, not the clothing, you wear. But the latter should not fail to be concordant."

"When your circumstances are hard, it is useful to picture just how much worse they might be. The contrast will restore your sense of relativities, and give you courage to move on."

"Being 'better' than somebody else might serve to bring home a sense of how much you owe him. You wouldn't be aware of your overwhelming virtues without him. Thus even he is necessary to you."

"Encouragement of another does not consist in patting him patronizingly on his little head. There are many things he can do much better than you can. Help him to an opportunity, then."

"To feel in general that you are 'all right' is a sure sign that you have done something you ought not to. To feel that you are 'all wrong' proves that you aren't really busy, however 'energetic' you may be."

"You didn't 'like' his suggestion, but a full-hearted trial developed something better than either one of you first had in mind."

"When you find yourself thinking how much you are doing for

Theosophy, it will be helpful to continue: 'but I owe this opportunity to my fellow-students.' You do."

"When you are having one of your 'perfectly certain' spells, and indulging your tendency to make 'bold declarations' of just what the Teacher meant, it might be prudent to remember what She herself said about the healthy nature of 'diversity of opinion, within certain limits.' Don't *you* set those limits for others! That is their own business. One 'limited' person is enough at a time!"

"The amplitude of eternity makes hurry somewhat ridiculous. Promptness is not 'hurry'; it is consideration for others."

"If you are bent on brotherhood, you will find no place for gossip. 'Brotherhood' includes 'sisterhood' also; the Soul has no sex."

"Quiet being so hard to find these days, you will have to make some for yourself. It is inside—not outside."

"To be 'glum' is to announce your ignorance. To be forever grinning is to do the same. The Soul is never downcast, nor dressed in motley either. Be yourself!"

"So much Wisdom, entirely surrounded by one inconsiderable personality! But the Wisdom doesn't need to be *submerged* in it."

FROM ONE STUDENT TO ANOTHER

Well, I suppose we shall all learn if we keep on plodding and trying, and are able to gain and maintain a proper self-confidence and stability. Whatever my close comrades may do, or say, or be —and I know well they can all say, do, and be *plenty* that is disturbing—I rest on the Spiritual beauty and steadfastness that keeps them loyal to the Work and to each other, enduring the deep personal suffering that every honest student must endure, yet remaining with their faces set towards the goal. Whatever hells they pass into, and whatever "impossible" positions they may have to fill and fit, there is always the saving something of character and enduring knowledge and noble altruism that makes an unshakable bond between us. I rest on That. Things may be "pleasant" or "unpleasant," personal natures delightful, sufferable or unsufferable—what of it? Life is no pleasure jaunt. The side-issues are all swallowed up in the unremitting devotion to a Cause, which we have elected to serve full-heartedly until death—and after.

SCIENCE AND THE SECRET DOCTRINE

III

Occultism says that in all cases where matter *appears* inert, it is the most active. A wooden or a stone block is motionless and impenetrable to all intents and purposes. Nevertheless, and *de facto,* its particles are in ceaseless eternal vibration which is so rapid that to the physical eye the body seems absolutely devoid of motion; and the spacial distance between those particles in their vibratory motion is—considered from another plane of being and perception—as great as that which separates snow flakes or drops or rain. But to physical science this will be an absurdity. (*Secret Doctrine,* 1888, I, 507.)

MANY years after this statement, it ceased to be an "absurdity" to science; though for various "scientific" reasons, the name of Blavatsky continued in that category.

In resolving the nature of the atom itself—called by H.P.B. a "molecule," because of its divisibility, which she taught—the events of 1895-98 caused science to follow accurately in her footsteps; though it is just beginning to map the course traversed.

It is on the doctrine of the illusive nature of matter, and the infinite divisibility of the atom, that the whole science of Occultism is built. (*S.D.* I, 520.)

Science has recognized this divisibility for some years; but only lately has there been general agreement as to its confirmation. Elaborate stations were assigned the electrons; but whether they were orbital or punctual—that was the rub. If in fixed positions, an easy explanation of the phenomenon of valence was at hand; if orbital, then momentum explained the tremendous force indubitably locked up in the atom. In either case—mystery and contradiction.

Dr. Karl T. Compton, Professor of Physics at Princeton (*Washington Star,* Feb. 16, 1926), says that the exact measurements of energy content show that the electron rotates—the atom is a replica of the solar system, except that its general figure is considered spheroidal, the electrons not revolving in a single plane.

The simile of an egg also expresses the fact taught in Occultism that the primordial form of everything manifested, from atom to globe, from man to angel, is spheroidal, the sphere having been with all nations the emblem of eternity and infinity—a serpent swallowing its tail. (*S.D.* I, 65.)

Next we see Cosmic matter scattering and forming itself into elements; grouped into the mystic four within the fifth element—Ether, the lining of Akasa, the Anima Mundi or Mother of Kosmos. "Dots, Lines, Triangles, Cubes, Circles" and finally "Spheres"—why or how? Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations. There is an inherent law—not only in the primordial, but also in the manifested matter of our phenomenal plane—by which Nature correlates her geometrical forms, and later, also,

her compound elements; and in which there is no place for accident or chance. . . .

"Motion is eternal in the unmanifested, and periodical in the manifest," says an Occult teaching. It is "when heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes Whirlwind." A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for physical science, at any rate. (*S.D.* I, 97-98.)

Nothing could be clearer.

Radioactivity was discovered at the period above-mentioned, and transmutation rebecame a dream of the scientific world. Radioactivity, which takes place naturally in certain elements, is the loss of electrons. The difference between elements is wholly a matter of number and arrangement of electrons. Obviously, therefore, *matter itself* is all of the same nature. Again, nothing new.

If the student bears in mind that there is but One Universal Element, which is infinite, unborn, and undying, and that all the rest . . . are but so many various differentiated aspects and transformations . . . of that One . . . the totality, in short, of objective existence . . . Occult Cosmology may be mastered. (*S.D.* I, 75.)

The possibility of artificial transmutation is a present field of battle. Arthur Smits and A. Karsen, of Amsterdam, disagree as to methods (*Literary Digest,* Nov. 14, 1925), although they seem to have succeeded in some cases. Prof. Miethe, of Berlin, claimed to have made gold. Others, notably the *Scientific American,* repeated his experiments unsuccessfully, while a Japanese *savant,* Prof. Hantaro Nagaoka, claims to have succeeded. (*Science,* Feb. 5, 1926.)

In any case, the clouds are being lifted from illustrious characters such as Paracelsus. Prof. John Maxson Stillman, of Stanford University, renders tribute to him in *The Story of Early Chemistry*. Other figures whose names are familiar to Theosophists are decently treated in that volume also. And the *Scientific American* concedes the possibility of reason among the ancient alchemists. (December, 1924.)

"Nothing is eternal in Nature save change." Physical matter betrays, in its very constitution, its origin from a homogeneous form of existence. Radioactivity is a step toward a return to that form. *Pralaya* is the finish of the degenerative process.

That which seems rest is only the change of one form into another; the change of substance going hand in hand with that of form—as we are taught in Occult physics, which thus seem to have anticipated the discovery of the "Conservation of matter" by a considerable time. (*S.D.* I, 97.)

Nitya Pralaya: "perpetual" Pralaya or dissolution. 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." . . . 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,* H. P. Blavatsky, 1892, p. 216.)

Therefore when Dr. Robert A. Millikan suspects that all matter is capable of spontaneous breakdown, he is on the trail of fact. (*Science,* Mar. 26, 1926.) Dr. Gustave Le Bon (*Evolution de la Matière.*) proved the fact some years ago.

But if the physical world is slowly disintegrating, how came it in the first place? Science has long held that it was "running down," conveniently avoiding the issue implicit in that question: what "wound it up"?

Dr. Gilbert Newton Lewis, Dean of the College of Chemistry at the University of California, thinks otherwise. (*San Francisco Chronicle,* Dec. 27, 1925; *Science,* Dec. 18, 1925; Dec. 25, 1925; Jan. 8, 1926.) He does not think there is any "one-way drift of the universe as a whole." Others disagree; evidently from force of scientific habit, there being no other earthly reason discernible. Prof. Wm. Duncan McMillan (*Scientific American,* May, 1926), backs him up, thinking that atoms are being evolved in interstellar space, with loss of radiant energy, and being destroyed in stars, with release of energy. This, says he, "leads to a wonderful expansion of our cosmological ideas." It does, in fact, expand them to the measure of the A B C of Theosophic cosmogony.

Dr. Millikan, in 1925, discovered new rays which appear to be about one hundred times as penetrating as X-rays. They seem to arise from the depths of space itself, with no definite center of origin, not being of terrestrial genesis. (*Scientific American,* March, 1926; *Literary Digest,* Nov. 28, 1925; *Science,* Nov. 20, 1925.)

Dr. Millikan says that it is now necessary to conceive of space as filled with various sorts of rays travelling at the speed of light; and that they possibly are produced by the disintegration or transmutation of elements. What does this signify? It is at least in agreement with Prof. McMillan, above quoted; and considerable light is shed by the Theosophical extracts reproduced. But other meanings may apply as well.

Neither Water, Air, Earth (synonym for solids generally) existed in their present form, representing the three states of matter alone recognised by Science; for all these are the productions already recombined by the atmospheres of globes completely formed—even to fire—so that in the first periods of the earth's formation they were something quite *sui generis.* Now that the conditions and laws ruling our solar system are fully developed; and that the atmosphere of our earth, as of every other globe, has become, so to say, a crucible of its own, Occult Science teaches that there is a perpetual exchange taking place in space of molecules, or of atoms

rather, correlating, and thus changing their combining equivalents on every planet. Some men of Science . . . begin to suspect this fact, which has been known for ages to the Occultists. 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 towards 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 reassociation, 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.)

All this is bound up with the phenomenon of radiation, now a deeper mystery than ever.

Older followers of science will remember that for decades the "corpuscular" theory of light and of other forms of radiation was buried in the crypts of science as an archaic curiosity. Lately it has once more become a formidable antagonist to the undulatory theory; as noted in previous issues, *each* has to be considered true by turns. The latest compromise is the "quantum" hypothesis, which speaks of corpuscles or energy-charges emitted in groups or waves. In spite of this, the mystery remains unsolved. (*Scientific American,* Oct. 1925.)

Unless possessed of ultra-scientific wisdom, why did H.P.B. write as follows in 1888, when the undulatory theory had long been unchallenged?

> Science only errs in believing that, because it has detected in vibratory waves the *proximate* cause of these 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 . . . but that we must seek for the ultimate causes of light, heat, etc., etc., in MATTER existing in *super-sensuous* states . . . Light and heat are the ghost or shadow of matter in motion. (*S.D.* I, 515.)
>
> 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.)
>
> 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.)

Not a scientist of today but will admit these criticisms true as directed at his predecessors. The statements, however, are as true as they ever were—though it may take the science of fifty years hence to recognize it.

Why, it may be asked—has often enough been asked—if H.P.B. and her Sponsors had knowledge fifty years in advance of the moderns, was it not more conclusively demonstrated, put to "practical" use?

The true answer, often enough indicated by H.P.B., is the same which should cause discerning Theosophists to be thankful for the indifference of the modern scientist toward study of Theosophical doctrine. It is an indifference which is losing him many years—perhaps centuries—in the struggle for understanding of the Cosmos; but it gives the morals of the race a chance to gain on its intellectual knowledge. The first result of discovery has invariably been disaster to mankind in every case where knowledge could be used for destruction.

R. W. Wood, and Alfred L. Loomis, of Johns Hopkins, have discovered a form of soundless sound waves which heat water in passing, and are able to kill small animals. (*Science,* May 7, 1926.) Such forces could have been developed long ago by a physical scientist with understanding of the *Secret Doctrine* and confidence in it. So much of the scientific wisdom of that work was couched in terms better understandable after than before the event, that one discerns in it the carrying out of the policy always pursued by the Masters of Wisdom; the policy of never releasing any hint as to new forces so long as there was any possibility of their misuse outweighing their utility; and "utility" does not mean the same thing to Them that it does to a materialistic scientist or his public.

It is this policy of moral education first, last and all the time, with revelations of a scientific nature as subsidiary and demonstrative only, which sets a wide and deep gulf between the Great White Lodge and science. Masters cannot and will not cross that abyss; scientists as *individuals* can; and some may do so in the forthcoming years.

YOUTH-COMPANIONS

"It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

ALFRED'S class was out ahead of John's, so he waited at the school entrance. The two boys liked to be with each other because they had so much in common. Their greatest bond was that they were both studying Theosophy, and they liked to talk over the many problems and questions which arose every week. Today when they had met and were walking home Alfred seemed very much upset over something. To John's enquiries as to what had happened, there were only monosyllabic replies.

At last Alfred burst out with, "Did you people talk about making New Year resolutions in your class today?"

"Did we? We had a long talk first thing this morning, and were told just how, and why, we should do it all."

"Well, that's more than I can say for my class. We talked about resolutions all right, but if there were any *reasons* given why we should do it, I didn't hear them."

"Why did they ask you to do it, then, if they didn't give you a reason for it?" asked John.

"Oh I don't mean they didn't *give* reasons, but they were not reasons to *me*. Do you know what was said? 'We should make resolutions because every New Year everyone always does it'—that's a good one! I suppose all you have to do is write out whatever number of 'don'ts' you decide upon, and then dismiss them from your mind forever—but whatever happens, write them, because 'everyone always does it.' "

"Maybe I don't see what you're trying to get at, Al, but it seems to me to be a logical thing to make resolutions." John was making every effort to see Alfred's viewpoint, but just could not.

"Logical?" burst forth Alfred. "It's not my idea of logic."

"Well then, why shouldn't we make resolutions?"

"That's a fair question, and I'll tell you what I think about it. In the first place, resolutions on New Year's sounds to me like being good on Sunday. Why should the New Year be the only time we should think about doing our best? Besides that, they all make resolutions that are selfish—only for themselves. Do you know what one fellow said today? He said he was going to resolve to be *head* of the class all year. I wondered where the rest of us would be, but that never occurred to *him!*"

"You've got some good ideas all right, Al, but it seems to me you're missing the main point. What's this all got to do with making resolutions in the right way? Just because some people do it

wrong is not a proof that there is not a right way. You know very well you have to keep at yourself all the time to see whether you are getting lazy, or careless, or a hundred other things."

"Don't you see that's what I was saying to you?" interrupted Alfred. "And you have to do it *all the time* and not on New Year's Day."

"Yes, but how many do it? We should do it all the time, and instead of that most people remember it only once a year. But even at that, from my point of view it's better once a year than never. Besides, why shouldn't it be the New Year when we do it? Then is the time we can start all over again, when the year is fresh, and nature begins a new cycle."

"What do you mean by a new cycle?" asked Alfred.

"Well you know everything happens according to the law of cycles—even to the smallest details of our lives."

"Yes, I know that; also that nature is made up of cycles too. But I don't see why a man-made date of January first should be considered as one of nature's cycles."

"There's where you jump at conclusions, Al. If everyone observes that particular date, don't you imagine there is some truth underlying it? Haven't you ever heard about every country and religion celebrating December 25th as the date of their spiritual teacher coming into the world? That time of the year is the birth-time of all spiritual things, and our own spiritual natures come under that heading too. The new year begins then for nature and for ourselves, and every effort made is going to take root deeper and better, and that's why our thoughts and acts ought to be in terms of the very highest in us."

"I will admit there's a lot of truth in what you say, John, but it makes me mad when people talk to you about 'being good.' If I do a thing that's wrong, I'll stop it when I see it's wrong, not just because somebody says 'don't do it.' "

"That's well enough for you, but is everyone like that? No, they aren't, so I think it's a good thing we have such a custom as good resolutions *once* a year."

"Yes, but what do you call 'good resolutions'? These silly things most people resolve to do are a waste of time."

"I know that, but where will they ever get a better idea of good resolves if some of us who think we have better ideas don't put them into action, and show them what right resolves are?"

"That never occurred to me. If I thought I could help others by making resolutions myself that were really useful, I'd do it in a minute. The idea grows on me."

"What say, then?" urged John, as they reached Alfred's house. "Let's test out the truth of this law of Cycles. Only—perhaps it's going to be a stiffer test of our *will!*"

EVERY DAY OCCULTISM

FROM the position in which he found himself—position into which he was driven by Krishna at his own request—Arjuna was placed very literally between two fires, one as hot as the other, hence the "lamentations" of this ancient Jeremiah. They reincarnate in every student of the small old Path.

It is interesting and instructive to observe that in the beginning of the colloquy between Krishna and Arjuna, it is Arjuna who does all the talking in the First Chapter, and that, although he is ostensibly seeking advice and instruction, it is he who does all the "moralizing" on right and wrong, culminating in the grandiose affirmation:

> "I would rather patiently suffer that the sons of Dhritarashtra, with their weapons in their hands, should come upon me, and, unopposed, kill me unresisting in the field."

That is Arjuna's application of a certain Divine injunction: "Resist not evil, and it will flee from you." Is there any student who need go outside his own inward experiences for evidence that the *Gita* is "true to life?"

Krishna does not interrupt Arjuna's flow of speech, but permits it full expression—a little example of his in "helping others" that is worth "meditating" on, in composing our own Song of Life. What one of us, in our Despondency, but dearly loves to "explain" all about things to his most intimate "guide, counselor, and friend"—lest that friend should "misunderstand" him and the circumstances? And what one of us, in *our* season of prosperity, but as dearly loves to repress this natural tendency of the despondent, and help him by telling him how *we* have succeeded where he has failed? In the Bible, in Job's "Despondency," three friends come to "comfort" him in his affliction, and they do just that: they tell him where he is wrong—so they must be quite certain that *they* are "right." In other words, although the *Gita* in its opening Chapters depicts only one side of the Arjuna nature, earlier and subsequent portions of the *Mahabbharata* show that there is another side—one tolerably familiar to all of us—in which Arjuna is not averse to playing the role of "little guru" to his companions. No wonder Job answered his would-be gurus: "No doubt ye are the people and wisdom will die with you." It is the answer each one makes in his heart, if not with his lips, to the false or spurious admonitions of friends no wiser, if as wise, in their knowledge of how to "do good."

But Krishna, after Arjuna announces his noble sentiments, merely inquires:

> "Whence, O Arjuna, cometh upon thee this dejection in matters of difficulty, so unworthy of the honorable, and leading neither to heaven nor to glory?"

If matters were as Arjuna saw them, and if he were so ready to "yield up the ghost" as the only "honorable" course—what was he "kicking about?" Why any "dejections" on Arjuna's part over what was so manifestly "the right thing to do?" It would appear that Krishna being, we may assume, somewhat *clairvoyant,* "saw through" Arjuna's fine sentiments; that he knew what was going on in Arjuna's mind quite well, and the real sources of both the fine sentiments and the dejection: Arjuna's ideas of "honor." So he simply applies Arjuna's notions as to the enemy and the circumstances, and duty in the premises, to Arjuna himself:

"It is disgraceful, contrary to duty, and the foundation of dishonor—"

to "give the lie" to his own professions and pretensions. In other words, Krishna appeared to "take seriously" all that Arjuna had been saying—as seriously as Arjuna imagined himself to be taking it. To be "taken seriously" in all our follies is as dear to the grown-up man as to the child; more so, if anything, for no child ever takes itself and its troubles as seriously as we do our difficulties.

Once, in a reposeful hour, some Arjunas asked H.P.B., "What is the first essential of Adeptship?" She is alleged to have replied: "A sense of humor."

Humor is to reflect the sunlight of Life in the ripples of the sea of action—the multi-colored prism of the Self. Those reflections, cast on the screen of Time, seem *real,* that is, never-ending, to us and so, just as the lighter hues give us pleasure, the deeper shades fill us with despondency and dejection. These all we seek to justify on moral grounds, ignorant or ignoring that on the *moral* plane of Nature or of our own being there is no more "good and evil" than there is body or sex or caste or color—there are only *lessons* to be learned and imparted. This once realized, there is no joy like the joy of Knowledge, learning the lessons of all Life—no joy like this, except the joy of transmitting those same lessons to another. And both are possible only by participation in all natures, in the Nature of all. "It *is* a 'contest of smiles' if we only knew our business."

When we can do as Krishna did, "make *light*" of our own participation and "take seriously" the participation of others, in all the "business" of Life, we shall know more what H.P.B. meant by the words "a sense of humor"—because we shall know more what Adeptship really is: understanding participation in all Life.

Krishna's "immoral" method of oblique reply to Arjuna's plaint produces an immediate precipitation—for Arjuna goes all over the moral grounds once more, makes a noble profession and a pitiful plea:

"As I am of a disposition which is affected by compassion and the fear of doing wrong, I ask thee, which is it better to do? Tell me that distinctly! I am thy disciple; wherefore instruct in my duty me who am

under thy tuition; for *my* understanding is confounded by the dictates of my duty—"

and then—forthwith announces: "I shall not fight."

Strange to relate, Krishna, for all his sense of humor, did not laugh at Arjuna as we are sometimes tempted to do in the like case with our fellow travelers. No, the Book says:

"Krishna, *tenderly smiling,*" neither "laughs to scorn" Arjuna's mock heroics, nor points out to him with irresistible and overwhelming logic his fallacies and inconsistencies. He knows Arjuna's position, perceptions, attitude, plea and decision are purely personal. He meets him on that ground then, the only common ground of the moment, and not as Lazarus is alleged to have discoursed to Dives —across what was to Dives an impassable gulf. (*That* Dialogue, it may be remarked parenthetically, took place *after death.*) So Krishna's first sentence is addressed to Arjuna personally, because Arjuna took his experience as unique and peculiar to himself—as we all do in our "seasons of distress and grief"—although Krishna knew well,—*from having been through the same battle in lives gone by*—that it is an "experience" only to the individual; that it is but the operation of Law, the law of all evolution. So he says:

"*Thou* grievest for those that may not be lamented, whilst *thy* sentiments are those of the expounders of the letter of the law."

Thus the sentence begins with the intimate personal "thou" and ends on the note of "Law." Unconsciously to Arjuna he has none the less been lifted from the personal to the impersonal point of view, from the field of battle or action to the field of the operation of Causes, the Principles of life and death, of good and evil, of pleasure and pain, which are the universal process of learning from our experiences whatever those may be—Principles which must be studied in the very midst of their operation, if they are ever to be understood and controlled. Then follows the noblest of all dissertations on the transit of the Soul through all forms of life and being, all planes of action and reaction, Itself undergoing no change in the midst of all changes, back to Duty as it confronts the individual; not as the individual imagines duty to be. It is one thing to regard duty from the personal point of view; it is quite another to regard personal duty from the plane of the Immortal Pilgrim. Then every personal argument and consideration for *not* fighting becomes the overwhelming reason *for* Action in the midst of our circumstances, be those circumstances what they may—for *us* to "arise with determination fixed for the battle." Krishna's whole Discourse, up to this point, is to make clear that the Laws of War are the same laws no matter on which side we may align ourselves, that of the "Self of Matter" or that of the "Self of Spirit;" and that being by our own present request to the Higher Self *driven* between the two armies, we *must choose.* Whatever may be the

time for the "moment of choice" for others, it has come for us, in sequence of our past, and in fruition of our present, Karma.

At this point in the colloquy there is, once more, a natural transfer of the discourse to another level of perception. From the plane of Matter, or the personal, Krishna, "without moving from the chariot," lifted Arjuna to the purely Spiritual or immortal vision of all mundane things and affairs, thus showing that ascent to Spirit is as easy as descent to Matter—and by *reversal* of the *same means of transit:* a change in point of view of the same facts and arguments. Arjuna now has *both* points of view in mind and naturally, now, Krishna proceeds to deal with the cause and cure of all difficulties and dejections in intellectual terms. Thus all three lines of evolution, all three planes of perception, all three elements of Life, the Spiritual, the Intellectual or Psychic, and the Physical or Personal, are brought to *focus*—Concentration of the whole nature on the particular problem in hand.

With this, we may hold Colloquy within ourselves, "speculatively" upon this noble doctrine of Yoga, or the right knowledge of our Power of Devotion, as Krishna declared it—to *Arjuna.*

Cosmic Evolution

From the beginning of man's inheritance, from the first appearance of the architects of the globe he lives in, the unrevealed Deity was recognised and considered under its only philosophical aspect—universal motion, the thrill of the creative Breath in Nature. Occultism sums up the "One Existence" thus: "Deity is an arcane, living (or moving) Fire, and the eternal witnesses to this unseen Presence are Light, Heat, Moisture,"—this trinity including, and being the cause of, every phenomenon in Nature. Intra-Cosmic motion is eternal and ceaseless; cosmic motion (the visible, or that which is subject to perception) is finite and periodical. As an eternal abstraction it is the Ever-Present; as a manifestation, it is finite both in the coming direction and the opposite, the two being the alpha and omega of successive reconstructions. Kosmos—the Noumenon—has nought to do with the causal relations of the phenomenal World. It is only with reference to the intra-cosmic soul, the ideal Kosmos in the immutable Divine Thought, that we may say: "It never had a beginning nor will it have an end." With regard to its body or Cosmic organization, though it cannot be said that it had a first, or will ever have a last construction, yet at each new Manvantara, its organization may be regarded as the first and the last of its kind, as it evolutes every time on a higher plane.—*S.D. I, p. 2 and 3 Proem.*

ANSWERS FROM "THE FORUM"

"Isis Unveiled" and Reincarnation*

Question—If H.P.B. was taught of Masters for years in Tibet as stated, previous to giving out Their teaching to the Western world in 1875, why was the doctrine of Reincarnation disavowed by her in her early writings? The Masters could not have spoken then, any more than later, in an uncertain tone on this great tenet of Theosophy, which is so interwoven with all Their teaching as to be inseparable from it. Yet in "Isis Unveiled" it is emphatically stated that "Reincarnation is the exception, not the rule, for the race at large."

Answer—First, there is no evidence published that "H.P.B. was taught of Masters for years in Tibet." I should like to know where such a fact is alleged by any competent witness. *Second,* the doctrine of reincarnation was not disavowed in her early writings. *Third,* the quotation from *Isis* at the end of the question is incorrect. Reincarnation is not denied; but *reincarnation of the astral monad* is denied as the rule. The words omitted from the quotation are the hinge on which this question and reply must turn. Inquirers and members should be careful in making references, as well as in getting the real import of what is read.

Turn to *Theosophist* pp. 288-9 of August, 1882, and you will find the question answered and the remark in *Isis* explained. Turn to *Path,* vol. I, p. 232, Nov., 1886, and you will find the article *Theories About Reincarnation and Spirits* dealing with the same matter and by H.P.B. She wrote that article at my request because of a similar question arising from a like misunderstanding. Furthermore I assert as a witness that from 1875 to 1879 H.P.B. taught and explained Reincarnation, and in my case in respect to a relative of mine who died during that period. But when *Isis* was written, the full scheme of man's real constitution had not yet been given out, though hinted at broadly. Attention was then paid to the Kardec school of Reincarnationists with the object of overthrowing their theory, and H.P.B. then, as later, denied *personal reincarnation.* The reëmbodiment of the personal astral—called "astral monad" in *Isis*—never was taught and is not taught by the school from which the *Secret Doctrine* emanates. Hence her denial of it as the rule in 1877 still holds good and is reässerted in the articles I have pointed out. There is therefore no inconsistency, though it must be admitted that her English in 1877—by one who had never written for publication—was not as clear as these abstruse subjects

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demand. For this we must allow, and we ought not to hold all her words to the strict rule we follow in dealing with an English philosopher, but should construe all together.

Reincarnation of the "astral monad"—that is, the personal being and the astral body—is *not* the rule but is the exception; but reincarnation of the Individual or "spiritual monad" is the rule and the doctrine; and it is taught in *Isis*, to which readers are referred. Wherever H.P.B. seems to deny reincarnation in *Isis*, she is referring to personal reincarnation, using the word "man" or "person" in that sense. By consulting the various paragraphs it is seen that the doctrine of successive rebirths is taught plainly, and when she speaks of reincarnation—a new word for her then—she refers to the idea of personal reincarnation. Some of her paragraphs go with detail into the causes for rebirths, but then she is referring to the reincarnation of the "thread-soul," which is not the astral soul. It should also be remembered that terms have been better defined and more often used since 1875 than they were then when all was new, even though such mediums as Cora Richmond had before that taught now and then reincarnation as a law without defining it. It is of course to be regretted that Col. Olcott tries with labor to show H.P.B. ignorant of the law in 1875, but that only convicts him of not then knowing the doctrine himself and as not having referred to her full explanations of 1882 and 1886. It does not prove anything against her save bad English. Yet with all her unfamiliarity with our tongue, the very sentence around which these discussions arise — and the sole important sentence that can be found—contains in itself in the words "astral monad" the solution of the difficulty. She began by saying "reincarnation of the individual," the words *personality* and *individuality* then and worse than now being doubtful and interchangeable, but immediately qualifies the description by adding "or rather of his astral monad." If she were to construct the sentence now, the same idea would be there, but expressed in words intelligible to Theosophical students. But even up to this day our words are inadequate, for the terms *personality* and *individuality, soul* and *spirit,* are causes of confusion to different minds.—*W.Q.J.*

REINCARNATION OF ATOMS*

Question—Do the physical atoms reïncarnate? Personally, I think they do, and I think that an article by H.P.B. in "Five years of Theosophy" entitled "The Transmigration of the Life-atom" furnishes authority for the belief. It would seem that the law of reïncarnation acts upon every plane, and that the Ego carries the

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same atoms through its evolution. But I have found so few to agree with me that I desire the opinion of the other Theosophists.

Answer—The analysis and explanation by the Editor of the word "reïncarnation" are undoubtedly correct. The word is often loosely used, indeed sometimes quite unavoidably, because the English has yet no word to express the recombination of the same atoms on the physical plane. And it is quite possible to imagine a certain number of atoms—this word being also loosely used—being combined in one mass, going out of it and recombining once more. For instance, a mass of quicksilver may be volatilized by heat and thrown into the invisible state, and being kept in the limits of a receiver may be recombined into quicksilver again. While they are vaporized who can say that they are quicksilver, inasmuch as that is the name for a definite thing? Similarly with a mass of water changed into steam and vapor and back to water and then to ice. So, while the Editor is right as to the proper use of the term "reïncarnation," the real question put is not solved.

It relates to the greater combinations, permutations, and probabilities of the cosmos, upon which mere argument sheds no light unless it proceeds from the actual facts in respect to atoms or molecules and their method, power, and time of combination. The Adepts know about this, but have only given hints, as we are not yet ready to know. Now *first,* there must be a definite amount of matter in use in our solar system; and *second,* it is definitely stated—and is metaphysically necessary—that there is a definite number of Egos using that quantity of matter. To me there seems to be no improbability and no materialism in supposing that a time may come when any one Ego shall recombine into a body in which it incarnates the exact atoms it once before used, which of course have also been used by other Egos. But when such a cycle of recombination is, I do not know. The Egyptians made it 3000 and 5000 years. It is an idea not of any great use at present, but very interesting, and I find it illustrating for me the idea of universal brotherhood. For if we have all, as Egos, used over and over again the atoms physical which all other Egos have used, we lose all individual property in the atoms and each is common owner of all. I believe, but am unable to prove, that we use over again the atoms we once used in a body, but how many times the great wheel of the solar system allows this permutation and recombination to happen is beyond me and my generation.—*W.Q.J.*

ON THE LOOKOUT

Devil Worship

A practitioner of "black magic" was recently murdered in Oakland, California. Some of his effects were commented upon by the Editor of the *Oakland Times,* Mar. 27, 1926, in the following words:

> Among these papers is a prayer to an evil spirit, selfishly asking for unearned wealth and power and the hideous ability to harm and destroy the supplicant's personal enemies. It is a formula through which men in ages past were said to sell their souls to Satan. It is called black magic.

In practically every church in the land, and from great numbers of Christian homes, daily arise millions of prayers asking for "unearned wealth and power." As for "the hideous ability to harm and destroy the supplicant's personal enemies," what about the concerted prayers for victory which obtained in every Christian land throughout the late war? Has the Editor ever happened to read the Old Testament, considered a holy book by the great majority of Christians? In that book occur prayers and supplications which reach the very heights of diabolism.

Another paragraph is still more astonishing:

> These writings come into the sunlight of today as from unclean dungeons. We are amazed and horrified that such ignorance and sinister spiritual desires still persist in the world. And our amazement is heightened when we compare the prayer to the evil spirit with the purpose of our modern educational institutions which is to gain power in order to make others happier and better.

If the picture painted were true, Theosophy would have but little work to do. But it still has nearly everything to do.

Family and Crime

Decades of materialistic follies in the study of heredity have brought about much popularization of the idea that a human being is a helpless machine, which simply transmits the forces of environment and heredity willy-nilly. From this has arisen the view that a man is a saint or a criminal according to his social environment, or whether or not he falls under temptation. In other words, we are all criminals. Certain propagandists of this sort are doing their best to realize that condition. The present increase in crimes committed by persons of good family and circumstances, from juvenile ages up, is beginning to provoke questions.

Capt. W. J. Quinn, of the detective force of San Francisco, says that the worst criminals are boys of good families. (*San Francisco Examiner,* May 30, 1926.) Capt. Quinn deals a severe blow to the idea that crime is the result of feeble-mindedness. Says he:

> If the present-day crime is to be solved, the whole matter will have to

be gone over. It is education, it is early home environment and the intimacies of early life which must be studied and improved. The idea of vengeance must go. It must be recognized that what we are up against is not the activity of a few defective or dim-headed loafers. The crime issue is the issue of what substitutes must be offered to the high-spirited youths for the thrills that everyday life seems to hold in prospect.

Every man of sense and observation ought to be able to understand for himself that the criminals in jail, and therefore available for intelligence tests, are naturally the dregs of the lot, and that the more intellectual are too clever to get caught. Considering that only a small percentage of criminals are in jail at any one time, the folly of judging the entire class from inmates is obvious—to say nothing of the fact that many prison experiments show as high a mental average as among those on the outside. The simple, complete, and all-sufficient cause of crime is *selfishness,* resulting from the delinquency of undeveloped egos, egged on by the influence of a civilization which teaches that material satisfaction is all there is in life worth while. What other result could be looked for? How can a man be expected to resign material gratification in favor of ethical conduct which gratifies only the soul, if from birth he has been educated by precept and example into the idea that the soul itself is a secondary matter, whose very existence is doubtful?

INFLUENCES

Observers of animal life have sometimes been struck by the remarkable manner in which pets reflect the inner attitudes of their masters. Influences and ideas transmitted by word of mouth or the printed page form but a small part of the tremendous force which every human being radiates into the psychological atmosphere. The effect of emotion, thought, or simply mental attitude upon one's neighbors, and especially upon children, is unguessed at or underrated by modern sociologists. Nevertheless, Dr. Christine M. Leonard, (*Science,* May 28, 1926.) has grasped a very important truth, calling upon parents to understand that their own emotions and desires have a vital influence upon the characters of their children. Despite the denials of materialism, those who have observed life closely know well enough that pre-natal influence is a very powerful factor in character. The same influence continues, unnoted but potent, for many years afterwards. Parents may as well realize that if they wish to draw to themselves Egos powerful for good, they will have to provide the right kind of affinities in their own natures. The voluminous trash disseminated under the name of eugenics, and various other physiological fancies in matters of heredity and embryology, are of no help—but quite the opposite.

Motor Accidents

Since modern civilization has succeeded in making selfishness an ethical characteristic, it is not hard to understand why the explanation of modern troubles is looked for in every direction except the true one, and why the necessity and importance of the First Object of the Theosophical Movement are overlooked by Theosophists, as well as others.

The cause, for instance, of twenty thousand deaths and an hundred thousand injuries per year through automobiles, is not incapacity of drivers, traffic conditions, or any other of the inanimate scapegoats upon which we blithely lay our delinquencies. It is precisely what James Sinke says it is: lack of regard for the rights of others. (*Literary Digest,* May 29, 1926.) Mr. Sinke is director of public safety in Grand Rapids, Michigan. His statistics show that 86 per cent of the accidents in that city are traceable to just that cause.

A gloomy and saddening conclusion emerges from perusal of the endless series of hit-and-run accidents. It is safe to say that drivers who get into accidents represent, morally at least, a cross section of the driving public. It is equally safe to say that 99 per cent of them, under temptation, commit the despicable crime of escaping at the expense of abandoning their victims. Can it be that men are decent only when compelled to be so, or when it *pays?* Is it possible that the modern invention of the automobile is at last holding up the mirror to two thousand years of hypocrisy?

Light and Electricity

In 1888 the magnetic nature of light was almost undreamed of scientifically, although H. P. Blavatsky said:

> Electricity, magnetism, heat, light, and chemical action are so little understood even now that fresh facts are constantly widening the range of our knowledge. Who knows where ends the power of this protean giant—Æther; or whence its mysterious origin? Who, we mean, that denies the spirit that works in it, and evolves out of it all visible forms? (*Secret Doctrine,* I, 332.)

And ten years before:

> Light is Life. . . . Both are electricity. (*Isis Unveiled,* I, 258.)

Referring to molybdenite, "we have found a substance which apparently transforms light into electricity," remarks Dr. William W. Coblentz, a physicist connected with the U. S. Bureau of Standards. (*Popular Mechanics,* July, 1926; *Science and Invention,* July, 1926.)

Beyond the Electron

The word "atom" means "indivisible." It was originally applied precisely to that which was considered indivisible, and that

indivisibility was a cardinal dogma of science when H. P. Blavatsky wrote in 1888:

> 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.)

The now hackneyed doctrine of the electron, wrecking the primal unity of the hypothetical atom—which H.P.B. persisted in calling a "molecule" for reasons now clear—went very far toward a vindication of the Occult doctrine. Its completion is now on the horizon. Sir Joseph Thomson, one of the foremost among British physicists, in a recent lecture before the Institution of Electrical Engineers, stated that under the quantum theory which now rules the field of hypothesis concerning radiations:

> . . . it is necessary to assume that both the proton and its satellite electrons are surrounded by an atmosphere of much smaller particles, the impact of which on the protons and electrons causes them to vibrate and send out energy. "Both proton and electron must be regarded as nebular systems." (*The Evening Star,* Washington, D. C., June 19, 1926.)

As to the "illusive nature of matter," in these days Sir Joseph would be the first to cry "amen!"

THE HOLE IN THE CLOUDS

It is stated that two aviators have cloud-proofed ten square miles of atmosphere with a negative electrical charge, the effect remaining good for several hours. (*Washington Post,* June 12, 1926.)

> By directing the most powerful of electric batteries,—human frame electrified by certain process, you can *stop* rain on some given point by making a "hole in the rain cloud," as the occultists term it. By using other strongly magnetized implements within, so to say, an insulated area—rain can be produced artificially. (*The Mahatma Letters,* p. 160.)

The meteorologist regards the human frame as a material mechanism of limited and well classified capacities and powers. Nevertheless, and in fact, the human being as a whole, is a center of intersection for every force in nature—spiritual, mental, astral, and physical. Like the powers of human mind and soul, the powers of body are susceptible of an infinitude of development when led in the proper direction. It is his kinship with all the powers in nature which makes man, unlike other beings, able to cognize and correlate all forces. What is yet to be discovered by materialists is that the vast majority of the powers obtainable by humanity are buried underneath that stratum of action wherein moral training is only secondary. Whosoever would become a god in power must become divine in nature.

PHANTOMS

The Literary Digest, July 3, 1926, has an article on a subject not often dealt with: namely, the "illusion" experienced by persons

with amputated limbs, that such limbs are still in existence. Some pains are being taken to establish a thesis that this is due to irritation of the nerve ends at the stump. That there should be anything more real behind the sensation would of course be considered a highly superstitious suggestion. Nevertheless, when the true answer is discovered it will probably be found to be tied up with the still scientifically unknown cause of permanence in the human form.

> In the case of marking by being born legless, the ideas and strong imagination of the mother act so as to cut off or shrivel up the astral leg, and the result is that the molecules, having no model of leg to work on, make no physical leg whatever; and similarly in all such cases. But where we find a man who still feels the leg which the surgeon has cut off, or perceives the fingers that were amputated, then the astral member has not been interfered with, and hence the man feels as if it were still on his person. For knife or acid will not injure the astral model, but in the first stages of its growth ideas and imagination have the power of acid and sharpened steel. (*Ocean of Theosophy,* 1893, p. 41.)

In this connection are things in heaven and earth beyond and undreamed of by physical science. Readers have perhaps followed the establishment of a class of persons who sell their blood for transfusion purposes. One of these, ex-Sergeant Frederick George Lee, has been undergoing experiences which, in connection with much that is said in *Isis Unveiled,* should give furiously to think. Some of those to whom he has given blood have died, and at the moment of decease, he felt severe pains in the arm from which the blood was taken, and became ill. (*Popular Science Monthly,* July, 1926.) In truth every atom in the Universe is animated by soul and spirit. All are connected by intimate cross-ties, spiritual, astral, and magnetic, as well as physical. All forms of life which have evolved to any degree—and the blood molecules are such forms—have their own peculiar Karma and unseen affinities. It is this fact to which vivisectionists, vaccinationists and serum venders are persistently and hopelessly blind.

Music

It is of course *de regle* to think that the whole advance of science in the direction of physiological treatments has been due to materialistic research, especially in the line of "animal experimentation." Yet for many ages better and more effective curative methods have been in the possession of "Those Who Know." But They never act except consciously and accurately along the lines of the Karma involved, knowing that it is frequently better that a man's inner corruption be purged out through the physical body even at the cost of death, than be replanted for future use. To Them the idea that most disease is the result of delinquency is no "superstition." H. P. Blavatsky was thrice saved from death by the use of music directed with real knowledge. It is interesting to note in the *San Francisco*

Chronicle, May 30, 1926, that science is concluding that music, through its quieting effect on the nerves, decreases physical ills and lengthens life.

PSYCHOLOGY AND THE ETHER

H. P. Blavatsky said many years ago that the true ether was more nearly related to psychology than to physics. There may be meanings within meanings to this. She may have referred to the change taking place in contemporary life as the result of the use of the radio; or perhaps to what is suspected by a group of French psychiatrists and psychologists who are studying the effect of etheric vibrations on the human nerves, in order to find whether the vogue of the radio may not account for the great increase of nervous diseases since the war. (*San Francisco Examiner,* July 19, 1926.)

Mr. J. C. Miller, Sr., writing in the *Washington Post,* June 8, 1926, expresses his suspicion that the use of the radio is responsible for certain vicissitudes of weather. He notes conditions which have never been observed before, and which seem to bear out the idea. It so happens, in addition to Mr. Miller's observations, that the weather in California has become increasingly erratic, almost *pari passu* with the extension of the radio craze in that State.

UNSEEN ENERGIES

Until recent months, the idea that the human body received sustentation from anything but the combustion of physical food would have been regarded as too silly for words by physiologists. The first idea we have noted showing that recent discoveries are leading back to the ancient doctrines regarding some physical energies, occurs in the *Washington Star,* May 5, 1926. Drs. Edward H. Mason and Howard H. Mason claim to have discovered that the human body can actually obtain energy from the ultra-violet, or invisible sun rays. Their theory is that the skin has power to change the wave lengths of light into the wave lengths of heat, available by the body. They will discover that a practical elucidation of this theory will be rife with difficulties. If science, and especially medical science, were not so timid regarding the admission of the unseen, and as yet unknown, into their calculations, progress would be many times as rapid.

Sir Henry Gauvain has issued a public warning against too much indulgence in the sunlight treatments which have followed recent discoveries. An overdose, says he, may be fatal to weak or ailing children. (*San Francisco Chronicle,* June 6, 1926.) Remarks the *Ocean of Theosophy,* printed in 1893:

> Life is not the result of the operation of the organs, nor is it gone when the body dissolves. It is a universally pervasive principle. It is the ocean in which the earth floats; it permeates the globe and every being and

object on it. It works unceasingly on and around us, pulsating against and through us forever. When we occupy a body we merely use a more specialized instrument than any other for dealing with both *Prana* and *Jiva*. . . . It cannot be said that one has a definite amount of this Life Energy which will fly back to its source should the body be burned, but rather that it works with whatever be the mass of matter in it. We, as it were, secrete or use it as we live. For whether we are alive or dead, life-energy is still there; in life among our organs sustaining them, in death among the innumerable creatures that arise from our destruction. We can no more do away with this life than we can erase the air in which the bird floats, and like the air it fills all the spaces on the planet, so that nowhere can we lose the benefit of it nor escape its final crushing power. (*Ocean of Theosophy*, p. 37-38.)

Prana is of solar origin—as far as concerns the inhabitants of earth.

Emergence of Primeval Senses

Theosophy teaches that the drum of the ear, the retina of the eye, or the nose, can of themselves no more hear, see, or smell than any other structures of hydrogen, carbon, oxygen and nitrogen. They serve simply as channels for the real inner senses which reside in the astral body. The days predicted by H. P. Blavatsky, wherein she said that "psychologists would have their work cut out for them," are with us; and there is a bewildering multiplicity of human beings whose senses are confused, overlapped, or substituted in astonishing manners. The case of Willetta Huggins is not forgotten, and now there are quite a number of women able to distinguish colors by touch.

Professor R. H. Gault, of Northwestern University (*Washington Post*, May 29, 1926.) has discovered that hearing can be accomplished through the skin, and he is trying to put this on a working basis for the benefit of the deaf. In this he exactly and curiously parallels the aims of Jules Romains, of France, who has proven amply indeed that the skin is a potential organ of sight. In fact, at one stage in the primeval evolution of the race, the outer surface, though not "skin" in our sense of the word, was an unspecialized sensuous organ, just as is the integument of a modern amoeba. *The Voice of the Silence*, *Light on the Path*, and other classics, deal much with that point in the training of an Adept, where the specialized senses merge into a single one.

Dead Sea Apples

A leading social worker, Mrs. Mary K. Simkovitch, of Gurch House, New York City, is in a position to see the reverse side of the shining prosperity dollar. Mr. Hoover's "highest standard of living in all history," it seems, has another face. Mrs. Simkovitch says:

We have a new class of Americans which I call the new "nouveau riche." They are the working class, which has prospered considerably. Their success has come to them on the tide of the general prosperity wave and as yet they have not suffered the reverses and trials which all must go through to appreciate what they have. These people will not listen to any one outside of their own circle. Prosperity, especially of this class, has greatly increased the problems of the settlement or social service workers in America. (*Literary Digest,* Aug. 7, 1926.)

The New York World comments:

When night clubs draw their lavish revenues within a short walk of slums that have begged for rebuilding through half the life of the Republic; when corruption funds of millions are raised by rich men to control political primaries; when, using for private profit the license to tax, manufacturers draw fortunes beyond the power of poor men even to imagine while thousands of farmers who have paid that tax lose their farms through bankruptcy; when aping the senseless extravagances of the few is a common cause of crimes of cunning; when there is more than enough money for luxuries and not enough for necessities; when deficiencies and imperfections in the schools which educate our voters are the subject of anxious thought, and the money to mend them is lacking; when most of the pleasure automobiles of the world are massed in one country; when more than 20,000 people are killed by motors in a year and the death-rate among the very poor massed in the tenement districts without means of escape rises in our fierce hot waves by other thousands—then we may suspect that we have not learned to manage wealth.

It would be wrong to seek to hamper prosperity. It is right to put toil and thought into new ways of serving old needs more abundantly or more easily. The difficulty is the distribution. Some people may have more prosperity than is good for them. Some surely have less than would be good for them. Some have attained a very moderate degree of prosperity, as Mrs. Simkovitch has noted, before they have learned to make wise use even of that. To mend all this, we need more light, more knowledge. With these there would be no danger that the general average of prosperity would ever be too great. Not wealth but ill-managed wealth ceaselessly strives to undermine society.

THE REASON WHY

Considering that the reason why most people wish "more light, more knowledge" is to put a keener edge upon perverted animal appetites and to invent new food for them, it is hard to say how "more light, more knowledge," in that sense, would help the situation. The basic difficulty is that the present-day wave of materialism, whose crest rises higher than any known in history, has completely swamped current ideas of a spiritual aim and object in life, any understanding of the existence of spiritual knowledge—which is not a vague abstraction, and which may be found, not by the satisfaction of appetite, but by self-denial. Spiritual knowledge results not by universal distribution of soul-killing *possessions,* but by sepa-

ration of the Soul from the objects of its perception: by the knowledge of Self as ever-existent, immortal, unchangeable, and beyond all desires. The law of cycles rules as hitherto. Complacent selfishness, and loss of all spiritual outlook, will reap its inevitable reward, whether in this generation or another—who can say? Certainly the greatest possible privation, the most dire physical disaster and wide-spread suffering would be heaven to the true soul of man, as compared with the gilded trough in these piping days of "plenty."

"Aerial Echoes?"

Considerable correspondence has lately been printed in *Science* regarding peculiar manifestations heard in Yellowstone Park. Prof. Stephen A. Forbes (*Science,* July 30, 1926.) describes one of them in the following words:

> Here we first heard, while out on the lake in the bright still morning, the mysterious ærial sound for which this region is noted. It put me in mind of the vibrating clang of a harp lightly and rapidly touched high up above the tree tops, or the sound of many telegraph wires swinging regularly and rapidly in the wind, or, more rarely, of faintly-heard voices answering each other overhead. It begins softly in the remote distance, draws rapidly near with louder and louder throbs of sound, and dies away in the opposite distance; or it may seem to wander irregularly about, the whole passage lasting from a few seconds to half a minute or more. We heard it repeatedly and very distinctly here and at Yellowstone Lake, most frequently at the latter place. It is usually noticed on still, bright mornings not long after sunrise, and it is always louder at this time of day; but I heard it clearly, though faintly, once at noon when a stiff breeze was blowing. No scientific explanation of this really bewitching phenomenon has ever been published, although it has been several times referred to by travelers, who have ventured various crude guesses at its cause, varying from that commonest catch-all of the ignorant, "electricity," to the whistling of the wings of ducks and the noise of the "steamboat geyser." It seems to me to belong to the class of ærial echoes, but even on that supposition I can not account for the origin of the sound.

It is doubtful whether any *physical* explanation of such phenomena will ever be elucidated, any more than of many of the anomalous meteorological phenomena collected in Charles Fort's "Book of the Damned." A rather clear explanation for the former, and a clue to the latter, is in the hands of Theosophists who remember the article printed by H. P. Blavatsky on the "Barisal Guns" of India.

Reproduction Through Food

Some time ago reference was made to the discovery of "Vitamin X" by Drs. Evans and Bishop. Some interesting details of this discovery—now called "Fat soluble E"—appear in *Literary Digest* (August 1, 1925). Any organism living upon food from which

this vitamin is absent is absolutely sterile. This seems a due occasion to repeat the following:

> . . . the various verses and books teaching such transmigration have to do with the actual method of reincarnation, that is, with the explanation of the actual physical processes which have to be undergone by the Ego in passing from the unembodied to the embodied state, and also with the roads, ways, or means of descent from the invisible to the visible plane. This has not yet been plainly explained in Theosophical books, because on the one hand it is a delicate matter, and on the other the details would not as yet be received even by Theosophists with credence, although one day they will be. And as these details are not of the greatest importance they are not now expounded. But as we know that no human body is formed without the union of the sexes, and that the germs of such production are locked up in the sexes and must come from food which is taken into the body, it is obvious that foods have something to do with the reincarnating of the Ego. Now if the road to reincarnation leads through certain food and none other, it may be possible that if the Ego gets entangled in food which will not lead to the germ of physical reproduction, a punishment is indicated where Manu says that such and such practices will lead to transmigration, which is then a "hindrance." (*Ocean of Theosophy,* 67-68.)

THEOSOPHICAL KNOWLEDGE

Can these remarks be explained away by any hypothesis containing as a postulate the idea that Wm. Q. Judge was not possessed of physiological knowledge in advance of modern physiological discovery? Knowing the fact that whatever knowledge Mr. Judge possessed was knowledge drawn from Theosophy, which purports to be a statement of the basic laws underlying nature and mankind, we leave the reader to his own conclusions.

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The holy aspiration is the bow, self the arrow, the Eternal they call the mark; it is to be pierced with steady aim; let the self, arrow-like, become one with the mark.
—MUNDAKA UPANISHAD.

THEOSOPHY

Vol. XV February, 1927 No. 4

THE RISING CYCLE

THE Theosophical Movement as it exists today, as it existed yesterday, as it will exist tomorrow, is one Movement. It is one in the kingdoms below man as in the kingdoms above and in Humanity itself. It is one in the three great fields of endeavor which we name as religion, science, and philosophy. Its unity and prevalence do not consist in having a single organization, or a number of organizations, or no organization at all.

Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatisms, have been promulgated, there the Theosophical Movement lives, moves, and has its real being. In every sect and in every church of every religion, in every department of human activity, in schools and colleges, in business and government, in theoretical and applied science, will be found men and women who, having assimilated all that is good within their visible field of life and duty, are wrestling with its evils and shortcomings, are striving by any and every means in their power to enlarge their field of vision, to brighten the radiation of that vision itself.

It is with this vast, but unorganized segment of mankind composed of the Pioneers of Progress, that the portion of the Theosophical Movement, as inaugurated by H. P. Blavatsky, has to do, for they are the already incarnated and incarnating Fore-runners of the Sixth sub-race of the Fifth Root-race of Fourth-Round Humanity. The unity and prevalence of the Movement among all these is to be noted in similarity of aim, of aspiration, of purpose, if not of method, of policy, of ethics and of teaching. The famous Three Objects of the Parent Theosophical society did not have to do with the already organized and crystallized bodies of thought and action in the world, for each and all of these had and have

their own rigidly defined objects, their own deeply-graved channels of expression and practice. The Theosophical Movement of H. P. Blavatsky, her Masters, and her understanding Colleagues and Disciples had for its Objects the ironing out of the barriers separating the pioneers of thought in the only way those barriers can ever be leveled—by the spiritual and moral, the intellectual and practical *education* of all lovers of freedom of conscience and liberty of thought. Her appeal, therefore, was of necessity to individuals, not to any class, organization or association whose energic basis was special, exclusive. She proposed to ignore, by doing away with, all distinctions based on race, creed, color, caste, sex, condition, or organization. As practically all human conceptions of brotherhood are based on one or another of these distinctions as a fundamental and inviolable principle of their existence, the mission of H. P. Blavatsky was iconoclastic as well as constructive. She came to destroy dogmatism, not to endow it with new virility. She had to use one of two methods, force or education. To use the one was herself to violate the very essence of Brotherhood, which is intellectual and ethical freedom; to use the other was to invoke the Higher Self in all who might in any way be interested.

Her method of education was not simply to found a Society; to record a Philosophy; nor was it to gather round her a few favored individuals to whom she might impart, as one makes a gift or devise physical, to some a lesser and to others a larger portion of the treasures she brought, for their especial reward or largesse.

No; she came to do her part and Masters' part, in effecting a change in the *Buddhi-Manas* of the *whole human family,* first by dealing with the mind of the race as she found it, by trying to lead it on step by step; and by seeking out and educating a few who, appreciating the majesty of the Secret Science and devoted to "the great orphan Humanity," could carry on her work with zeal and wisdom after her departure—who would inject into the thought of the day the ideas, the doctrines, the nomenclature of the Widsom-Religion, so that when the twentieth century shall have seen its 75th year the new Messenger coming again into the world would find its ideas sown broadcast, the nomenclature ready to give expression and body to the immutable truth, and thus to make easy the task which for her was so difficult and so encompassed with obstacles in the very paucity of the language.

Regarding fifty years' growth and vicissitudes of the Movement since 1875, the rising cycle is apparent. None of the terms imported into Western speech by H.P.B. could be found in any lexicon or cyclopedia in current use in 1875, any more than in popular language or the diction of the schools. Today the words for all her great ideas are part of the vocabulary of every-day speech, are daily current in the ephemeral press, form the theme of learned articles,

of books, of the labors of philologists and cyclopediasts. The terms popularized, the ideas which they embody permeate more and more with every passing day the popular as well as the scholastic mind. Every new formulation of dogmas, every freshly invented interpretation of doctrine, every "latest theory" in every sect of every religion and every school of thought in every science show clear signs of the profound change going on in the mind of the race *fundamentally, i.e.,* in the "Buddhi-Manas" of the race. The whole trend is toward greater freedom, truer ethical perception. Even the very opposition, the very antagonism, of the forces of reaction is a sure sign of the effects of the "ideas sown broadcast" by H.P.B. and those who drank and drink at the fountain of her inspiration. It is the enemies of progress which are shattered and in disarray, on the defensive in the warfare of ideas invoked. Modernism in the churches, paganism in public, irreverence in youth, psychic research in science, psychism in theosophical and occult societies, disorder and lawlessness in communal life, upheavals politically and economically, are something more than diseases, they are symptoms of the vast and misunderstood fermentation going on in human nature itself. They are very literally "growing pains" and betoken the adolescence of many minds breaking free from the childish restraints hitherto imposed in the name of the most revered sanctions; as well, they betoken the breaking up and breaking down of those very sanctions themselves. These are not the disorders and diseases of senility and decay, but the eruptions and unhealthiness due to so many incarnating Egos coming of age, to emancipation from the slavery of ages, to mistaking the metaphysical emancipation proclamation of the Theosophical Movement for freedom from any and all responsibility. A false sense of responsibility destroyed is apt to be succeeded by an equally false sense of liberty, and with multitudes that liberty is construed to mean license. The rule of "thou-shalt-nots" being overthrown, the excesses of "I can" are the natural reaction, and many have made themselves drunken with the sacramental wine. But everywhere, in all the intoxication of the New Year, are those who are soberly studying, soberly diagnosing, more or less clearly discerning the mental and moral evolution going steadily on, and so making better and more enduring Resolutions for the future, in the light of the present and the past. All such are learning that the future is not arbitrarily formed by any separate acts of the present, but that the whole of the future is in unbroken continuity with the present as the present is with the past. Whatever omens or prognostications may be indulged in, they all reflect the perception of the *continuity* of the Theosophical Movement; the ferment of today is its injected energic effect.

But energy, Divine or human, like any other of the Forces of Nature, without true direction given and maintained, must inevit-

ably degenerate into the old grooves of thought and action. Not from any of the sporadic and evanescent efforts now being made on every hand will true enlightenment come for the race. The educational as well as the energic aspect of the Movement is certainly not being maintained by any of the churches nor by any of the scientific bodies, nor by any of the intellectual efforts of the "intelligentsia;" nor yet by any of the numerous Theosophical societies and other mystical and occult associations, heretical as these may seem to the orthodox and modern as they may seem to themselves. They are all alike testimonials to the *energy* of the Movement, not witnesses of its Soul; they are all mere by-products and ephemeral effects. The moral and philosophical continuity of the Movement depends upon the similarity of ethics and teaching and *their* effect: Unity of thought, will, and feeling; hence upon individuals who not only have the same aims, aspirations, and purposes as all other pioneers, but who have and hold one single modulus of principles and practice. The world had it not till H. P. Blavatsky provided it; the world has and will have it not, save as individuals who have learned from her instruction maintain it, promulgate it, keep it accessible, preserve its purity, do as H. P. Blavatsky did, "seek out and educate the few (out of the many) who may appreciate the majesty of the Secret Science," and who live and labor but to "carry on her work with zeal and wisdom." More copies of the writings of H.P.B. and Mr. Judge were purchased by non-members of the Parent society, than by its own Fellows; the circulation of *Lucifer* and of *The Path* was in by far the larger part among pioneers of thought not members of the Theosophical Society. Those writings have been resuscitated, restored to currency, in the various societies of today and outside them, by individual efforts, as they were originally written and circulated by individuals. What may be called the Program of the Theosophical Movement is the same now as always, and that program can only be ascertained by consulting the writings of H.P.B. and her Masters, by keeping them afloat, by applying them as the criterion of conduct and of growth. Last month we called attention to some of the fruits of this educated individual Theosophical activity, as evidenced in the facsimile reprint of the original edition of "The Secret Doctrine," in the publication of "The Mahatma Letters" and the "Letters of H. P. Blavatsky," and in the issuance of "The Theosophical Movement" —all these the direct continuation of the work of H.P.B. because they mirror forth *her* "zeal and wisdom" and that of her Masters, not the mistaken and misguided, however well intended, efforts and aspirations of those who have too easily assumed the role of teacher.

All these are English publications, as originally written and as reproduced. The same continuity of teaching and of practice is

steadily reaching out across the barriers of language as across all other barriers. In September, 1925, there was begun at Paris, France, against all obstacles, the publication of *Théosophie,* a monthly periodical devoted wholly to translated reprints of the old magazine writings of H.P.B. and Mr. Judge. In a year and a half the essentials of Theosophical education and application have been made accessible to French speaking pioneers, and the magazine has attained a substantial and wide-spread circulation. The same devoted group which undertook the great responsibility of *Théosophie,* has signalized the rising cycle thus inaugurated by bringing out an accurate translation of Mr. Judge's "Ocean of Theosophy." Who can doubt the pervading and reconstructive power of this educated energy of our French brothers? Already there are hundreds of subscribers to *Théosophie,* thousands of readers on the Continent, of the pure teachings, the pure applications, given by the Founders. In half a hundred cities of France, Belgium, Holland, Germany, Norway, Sweden, Russia, and other countries, there are groups engaged in studying in English and in French, the pure teachings of Theosophy in order to gain a *theosophical education,* while in hundreds of other places individual students are doing the same thing. All these are not only the strength of the present, but the hope of the future. Moreover, a constant interchange, by correspondence and otherwise, goes on amongst these various groups and individuals, so that isolation and insularity are alike avoided. There is in this order of work, this species of application, no room for discord, but every occasion and stimulus to harmony and co-operation in the Brotherhood of a common Cause—that Cause wholly impersonal, inclusive.

This organic though unorganized continuity of individual devotion, singly or in groups, is unhampered by the presence of antipathetic elements, is free from many encumbrances which confront or neutralize the efforts, whether of the pioneers in the various long-crystallized organizations, or of their fellow Theosophists who endeavor to work within the fast-crystallizing theosophical bodies. They have no exclusions to enforce, no contradictions to ignore or gloss over, no claims to defend, no "powers that be" to offend, so that they can maintain the original lines of direction, promulgate the original Teachings, avail themselves of the unimpaired impulsion of the Theosophical Movement. In all the organized theosophical bodies the genuine Students are more or less paralyzed, more or less compelled to compromise, more or less to divert, or suffer to be diverted, their energies in alien channels because of the conflict between their convictions on Theosophy and their adherence to some society or leader. Yet even in this anomalous situation there lies hope, for this very conflict compels readjustment of relations

whether by purification or further degradation, whether by life or by death.

Further, the influence of the pure teachings of H.P.B. and their promulgation have an invisible range and influence far exceeding their surveyed and recorded boundaries, as the influence of freedom extends beyond the territory of the free citizens. No tariffs and no immigration acts run in the republic of the mind. Wherever there is sectarianism in any doctrine or in any organization it imposes self-limitations and, by induction, prevents and impedes the free circulation of its own ideas in the world mental. There is no dogma and no sectarianism in the Theosophy of H.P.B., and hence it is continually being investigated even by the dogmatists and sectarians. "Whoever," wrote H.P.B., "teaches Theosophy, preaches the gospel of good-will. And conversely, whoever preaches the gospel of good-will, teaches Theosophy." One has but to examine book and periodical literature quite outside that called by the name Theosophical to find how deeply and how far has carried the broadcasting of the Theosophical Movement. In America, for example, the magazine *Asia* is a continuous power of good will and educative force in fostering mutual understanding on terms of moral and intellectual equality between the West and the East. This is no less Theosophical by reason of its being purely secular, for each hitherto alien Brother is faithfully and sympathetically represented to the other. In the Orient, Mr. Gandhi's *Young India* carries the dynamic high potential inherent in a character and purpose purely spiritual, and in application without exclusiveness of religion, caste, or nationality. Great as is his influence on the best in Indian youth and tradition it is, in our opinion, not less soul-stirring on the minds and consciences of numberless Western philanthropists and thinkers. All this is pure practical Theosophy in daily life, and the example of *Asia* and *Young India* can be traced in numberless efforts inspired directly and indirectly by their influence. All these fraternal emulations are aids and inspirations to the rising generation, with which will rest the fortunes of the rising cycle of the Theosophical Movement. All are preparatory sowing and tilling for the cyclic coming of the next Messenger from the Masters of Wisdom, now less than half a century away in years —a blessing in the present, a promise for the future, a harvest from the past of the Theosophical Movement.

So the individual Theosophists can go on, with ever-renewed zeal, with ever increasing wisdom, in the Path provided by the zeal and the wisdom of H.P.B. and her few faithful and understanding Colleagues and Disciples, expanding, not changing, her work and her program, sure that the rising cycle of the Movement will continue to attract the true and the false, the wise and the foolish, within its sphere of Light and Life. But being the channel for the

flow of forces of the Heart Doctrine of Universal Brotherhood, that Movement, while it rejects no one, is yet "the doctrine called Great Sifter." So while the ranks will continue to hold many changing quantities, its direction and continuity will depend, as always, on those who are loyal and true to the great mission and the great message of H. P. Blavatsky.

THE ILLUSION OF TIME

Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced; but "lies asleep." The present is only a mathematical line which divides that part of eternal duration which we call the future, from that part which we call the past. Nothing on earth has real duration, for nothing remains without change—or the same—for the billionth part of a second; and the sensation we have of the actuality of the division of "time" known as the present, comes from the blurring of that momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals which we call the future, to the region of memories that we name the past. In the same way we experience a sensation of duration in the case of the instantaneous electric spark, by reason of the blurred and continuing impression on the retina. The real person or thing does not consist solely of what is seen at any particular moment, but is composed of the sum of all its various and changing conditions from its appearance in the material form to its disappearance from the earth. It is these "sum-totals" that exist from eternity in the "future," and pass by degrees through matter, to exist for eternity in the "past." No one could say that a bar of metal dropped into the sea came into existence as it left the air, and ceased to exist as it entered the water, and that the bar itself consisted only of that cross-section thereof which at any given moment coincided with the mathematical plane that separates, and, at the same time, joins, the atmosphere and the ocean. Even so of persons and things, which, dropping out of the to-be into the has-been, out of the future into the past—present momentarily to our senses a cross-section, as it were, of their total selves, as they pass through time and space (as matter) on their way from one eternity to another: and these two constitute that "duration" in which alone anything has true existence, were our senses but able to cognize it there.—*Secret Doctrine.*

THEOSOPHISTS AND PRAYER

OFFICIAL reports of the convention proceedings of a group of students of Theosophy printed not long ago advert to the fact that the convention was opened with a sort of "meditation" meeting at which "invocations," or prayers, were said. The convention was closed in the same manner, and during its progress chants, invocations and other prayerful proceedings formed a part of its every day procedure.

A recently received printed slip enclosed in a business letter from a Theosophical student, was headed "A Prayer for a Child," and was signed with the name of a prominent leader of one of the several Theosophical Societies. The prayer itself was of that variety of sentiment which H. P. Blavatsky denominated "flap-doodle." But it was a prayer to "God."

For some time past a magazine produced by adherents of another Theosophical Society has been devoted to printing the letters of a deceased member, in which this member counsels young students to pray, and tells them just how to do it.

All of which goes to demonstrate that three considerable bodies of Theosophical students, all of whom believe sincerely that they are studying and practising the true Theosophy, and two of which insistently asseverate their undying loyalty to the leadership and admonitions of H.P.B., *are in fact doing the exact opposite.*

They are soaked through and through with the "personal god idea." They are practising black magic. They are depending upon something or somebody *outside* themselves—under whatever idea or name. And every one of these societies, in all of which the great majority of members are sincere, has as its real head and inspiring genius some authority saturated with the "personal god idea."

The facts prove it. Anyone interested can verify them for himself. At this stage of the Theosophical Movement, launched half a century ago to destroy the "personal god idea," "revealed religion" with its popes and prelates, "vicarious atonement" with its stultifying inferences and leadership abuses, three of the more prominent of the various Theosophical bodies are no more than *churches, sects.* They are religious organizations, but worse in practice and influence than their Christian brethren because their members are devoted to psychism and psychic practices, while the "magic" of the churches, though left-hand, is largely mechanical—a mere habitual following of rule and ritual.

This seems like a terrible indictment. It is none of ours: the palpable and undeniable facts carry their own indictment. Let any well-informed student of real Theosophy ally himself with any of

the societies referred to, take a modest and impersonal part in their activities, and gradually and properly direct the attention of his fellows to the teachings of the "Secret Doctrine," to H.P.B.'s "Five Messages," to the unequivocal lines of teaching and practice laid down by her in the "Key to Theosophy" and in her many forthright and downright magazine articles. He will soon discover something! He will find he is "out of step"—the only one out of step, in fact. His "ignorance" or "effrontery" will be pityingly, or mayhap violently, squelched. Gradually or suddenly, as the case may be, he will be eliminated, removed, interred, if he is not "regular." It is the heresy of the churches all over again. These people do not want Theosophy: they want their own interpretation of Theosophy, as set forth and approved by the "leader" who is prominently displayed in the foreground—or artfully concealed in the background.

What *is* the teaching of Theosophy as to the practice of prayer? Very simple indeed: Don't! Energize *yourself* along honest lines, set the proper causes in motion, and the results will flow. Law rules —not sentiment! If you want anything, *earn* it.

Building up psychic images, reflections in the lower astral light of your own person; or gaining the attention of the Star Rishees—is the sure road to moral degradation and spiritual death. These are what the praying "theosophists" do, if successful. If unsuccessful, they break down their own mental integrity and practical self-reliance by the practice.

If you feel that you need the help of the "Master Jesus," as some students denominate that One, his doctrine will be no different from that of his fellow Initiates. His teaching, as that of H.P.B. —and of Them all—was and is: Pray to your Father in Heaven, your own Inner Self, in the secret recesses of your own heart: that the will of the in-dwelling Spirit may be done through the body.

This means that you have to do it yourself! It does not, never has, and never will mean anything else. This is the "will-prayer" referred to by H.P.B. in the "Key." It is a *command* to the lower man that he align himself with the Higher—who is not *personal.* It is *not* a petition, but its exact opposite. It is *not* an asking for help, or even that a higher and better understanding of truth be had, for that position is a personal and therefore selfish one. The true will-prayer requires that all ideas of personality be dropped altogether, and that the being, assuming his own true position as a Spiritual Being, *compel* the lower to open itself to the energizing rays of the Spiritual Sun within himself. Such prayer is selfless and universal in motive and effect. It is at once an affirmation of Self, an arouser of the Spiritual Will, an utter and complete resignation of works, fruits of works or desires, an abandonment of egotism.

It is the Gayatri of the Ancient East. It is the under current and inner meaning of the Bhagavad-Gita.

> . . . woe unto those Occultists and Theosophists, who, instead of crushing out the desires of the lower personal *ego* or physical man, and saying, addressing their *Higher* Spiritual Ego immersed in Atma-Buddhic light, "Thy will be done, not mine," etc., send up waves of will-power for selfish or unholy purposes! For this is black magic, and spiritual sorcery. . . .
>
> . . . let no man anthropomorphise that essence in us. Let no Theosophist, if he would hold to divine, not human truth, say that this "God in secret" listens to, or is distinct from, either finite man or the infinite essence —for all are one. . . .
>
> . . . we believe in "communion" and simultaneous action in unison with our "Father in secret"; and in rare moments of ecstatic bliss, in the mingling of our higher soul with the universal essence. . . . We refuse to pray to *created* finite beings—*i.e.*, gods, saints, angels, etc.; because we regard it as idolatry. We cannot pray to the ABSOLUTE . . . ; therefore we try to replace fruitless and useless prayer by meritorious and good-producing actions. . . .
>
> . . . the Theosophist looks, for power to subdue his passions and his selfishness, to his Higher Self, the divine spirit, or the God in him, and to his *Karma*. . . .

Thus wrote H.P.B. in the *Key to Theosophy*. She needs no interpreters—nobody to say what she *meant*. She *said* what she meant, and it accords fully with the Secret Doctrine of old, and the sayings of all the true Sages of whatever epoch, race or clime. Her teachings of Theosophy are available to all present-day students in exact reprints of her writings as published during her own lifetime; so there is no room for evasions or interpretations. The only thing they reveal is the bias, ignorance, or mental and moral turpitude of the one who would stand between the Teacher and the student—the priest, the leader, the "improver," the jackdaw dressed in the peacock's feathers of altruism.

UNIVERSAL 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.—*S.D. I, p. 49.*

MOODS

OUR moods reflect the condition of the emotional nature from moment to moment. They are the expression of Kama, which is no more to be eliminated than any other human principle, but is to be controlled and used for our own purposes. Our feelings reflect some state, but it is for us to determine that state, to impose from within a steady rate of vibration upon our emotions. Unless such control is deliberately asserted we are at the mercy of shifting moods, responding automatically to casual stimuli, or following helplessly the rise and fall of the tide of action and reaction, exhilaration and depression endlessly succeeding each other.

The man of emotional extremes is trying to those about him, his hilarity wearying and his gloom depressing others; but he himself is the worst sufferer. A tremendous amount of energy goes to waste in these "ups and downs." Progress is hindered by them, as a traveler is delayed in his advance if his course lies across mountain ranges and deep intervening gorges—with their attendant storms and floods.

It is disastrous to the right performance of duty to await a propitious mood. Carried to a logical conclusion, that would inhibit all action not immediately pleasing. It is as ignoble to be the creature of our emotions as to make a fetish of the body, and indulgence in uncontrolled moods is acquiescence in domination by the lower nature.

Often no very determined effort is made to control the emotions. The moody one derives a certain gloomy satisfaction even from the sensation of misery, and many a staunch advocate of strict sobriety on the physical plane indulges without compunction in the emotional orgy popularly known as "the blues." To do so is to get the effect of dense fog cutting off the road so that the next step is shrouded in gloom—but it is less often an outside fog which drops a pall upon our spirits than our deliberately blindfolding ourselves and then lamenting that we walk in darkness. The earth's own atmosphere is responsible for shutting off the light of the sun from its surface; behind the clouds the sun shines on in undiminished splendor.

If he is honest with himself, the despondent one will admit that much of his woe is rooted in self-pity. The very meaning of compassion is feeling with and for others, sympathy with the distress of others; it is a fund held by each man in trust—he misappropriates it who seeks to divert it to his own selfish use. The sweet, life-giving waters of compassion, pent up within, grow brackish and lose their potency. Self-pity never makes the heart's response quicker

to others' need. Dejection is the indulgence of the weak; a far cry from such to that dauntless soul described by Browning:

One who never turned his back, but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

A man may recognize depression as an evil to be struggled against, but unless he takes into account the law of cause and effect he confines his efforts to attempting to deal with the reaction. Exhilaration, from which the pendulum swings in due course into depression, is equally to be avoided. It is only the man of equable temper who is able to deal competently with every circumstance as it presents itself; who can be of most service to his fellowmen.

A flickering torch is of little use to light the way. When the flame within us rises and falls, shines out at one moment and disappears in murky darkness the next, it is of slight use as a lamp to our brothers' feet. Be that flame ever so small, if it but burn steadily, its light is a mute but indubitable witness to the hidden oil of the spirit which its wick touches. Others can see by its unwavering light to trim their own lamps that they may burn more brightly.

Calmness or steadiness demand emotional control, without which there can be no lasting peace or happiness. True happiness is not a fleeting mood, nor is it dependent, as are moods, on outside circumstance or person. It is the realization of Ananda, the unchanging state of the Self, the Bliss on the fragments of which all beings live. We touch it when we are able to rise for the moment above the trammels of the personality; we hold it steadily in proportion as we are able to hold the concept of our unity with the Great Oversoul.

The mighty resonance of Ananda is the obbligato without which the melody of life, or grave or gay, would tinkle flatly. For him whose ears can hear, it overtones all discord, as Niagara's roar drowns out the cricket's chirp. Attuned to that great pitch man can sustain and echo back the tone, deaf to the promptings of his lower nature, in control of his emotions, free from the domination of moods.

VESTIGIAL CHARACTERISTICS

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.)

DARWIN planted a small seed, in soil which seemed sour and alkaline enough at the time but this harshness has been ameliorated by a fructifying flood of later discovery in all realms, and scientific thought is permeated to its depths by the rootlets of the evolutionary theory. The "animal descent" of man is so firmly embedded in science that it will be slow to die, even on that day when man is found to have an ancestry of his own kind older than that of any animal line. Science is so completely evolutionary that it seems folly to declare its chief error as not carrying the doctrine far enough; but that is paradoxically the case. The streams of evidence which converge toward "animal descent" are so numerous and voluminous that nothing less than a thoroughgoing *practical* knowledge of Theosophy will expose its shortcomings—and what *savant* dares embrace despised THEO-SOPHIA?

The development of the embryo is supposed to repeat that of the race; and it presents on the surface an ascending chain of evolution passing through every form of animal life. The original germ is the same as the amoeba, the most primitive form. There follows a worm-like period with a segmented body; next we exhibit relationship with the fishes through a gill mechanism, and the occasional atavistic reappearance of a third row of teeth. After that we show our brotherhood to all vertebrate animals by the possession of a tail and the four limbs—all alike—which later become arms and legs. We are related to the reptiles by the so-called "Jacobson's organ," the remains of a smelling apparatus in the roof of the mouth. Connection with the apes shadows forth in the pre-natal *lanugo,* or coat of hair. The embryo likewise, at one stage, possesses the exaggerated mammary apparatus common to the lower mammals. The lowest monkeys possess a useful appendix. (Contrary to medical opinion, it may be found that the human appendix also has a function, though not of the same kind.) There is evidence that viscera of the human embryo are animal in their arrangement. Frogs, snakes, and birds have a cleft palate. So does the human embryo. The muscles of the ear are still present, but under conscious control only in exceptional individuals. In cases of abnormal

development, some of these peculiarities may be continued into post-natal life, causing monstrosities.[1] Some human beings are born with tails more or less complete. Other examples are legion.

All these resemblances and relics are very striking; they have really dominated scientific thought in the realm of human evolution to such an extent that paleontological facts are interpreted according to the biological evidence rather than according to their self-contained meaning. In the whole aspect of prehistoric human remains there is in reality little substantiation of the "animal descent" theory, except when periods of development are arranged *in accordance with the theory*.

Nevertheless, the recapitulation hypothesis, looked upon as though one encountered it for the first time, and not from the point of view of those nurtured solely upon the orthogenetic dogma, presents tremendous difficulties and unexplained anomalies. The orthodox point of view postulates heredity as a physico-chemical thing which transmits characteristics by a mechanical repetition of the whole past experience of its chain. But in this case, how explain the phenomenon of variation upon which all evolution depends? In actual fact, at the present writing, this point is immured in complete darkness. To develop a higher species, the mechanism has to transcend itself, and to achieve a new experience with new powers and capacities for which it had no previous basis. This is an impossibility upon any mechanistic hypothesis, though mechanistic biologists seem strangely blind to it.

Some very eminent scientists have also pointed out that the recapitulation theory is no true recapitulation, but a *sketch* of one. There are thousands upon thousands of complicated steps in the evolutionary history of the species which the embryo has no time to repeat, nor has it the necessary complication of substances. Teratology shows phenomena which are certainly not abnormal repetitions of developments undergone by the species—at least, according to any known scientific doctrines.

Human giants occur. Science, teaching that mankind was never of much greater stature, has no evolutionary explanation for this. Theosophy has. Madame Blavatsky taught it as a reversion to the primeval condition of the race.

There are Siamese twins, twins where one individual lives within the body of the other, monsters with one head and two bodies, or two heads and one body; there are Janus faces, Cyclopean eyes, and every imaginable nightmare malformation. These can be produced artificially by suppressing the nutrition of the embryo or by subjecting it to unusual conditions of temperature, to radioactivity, etc., etc. The reason why is unknown, though it would become clear if it were assumed that such monstrosities were, like

[1] *Why We Behave Like Human Beings*. Prof. Geo. A. Dorsey.

the first category, repetitions of previous evolutionary history. Theosophists who will turn to the notes on Stanza II, page 55, Vol. II, of the *Secret Doctrine,* will there find a real evolutionary explanation.

And why the frequent adaptation of organs to totally different uses from those for which, scientifically speaking, they were originally intended? Two gill arches develop into jaws in the shark; in the human being, one of these develops into the jaw and part of the inner ear. The other develops another part of the inner ear, the hyoid process and the cartilage of the outer ear, as well as part of the tongue apparatus. Two other arches become the "Adam's Apple," another the epiglottis, and a fifth, the windpipe. In the human being, the gill clefts do not break through at any point. If we once passed through a fish stage, why is this recapitulation incomplete? The nerves of our face are the same as those which operate the gill covers of the fishes. A noted scientist justly calls this "an amazing story." In the human being, part of what was once a gill arch artery closes suddenly at birth when the infant cries for air, and in doing so, sets the heart at work.

What is the cause of these strange changes unless it be an intelligence operating from the basis of past experience, and utilizing as best it can the machinery developed by nature? Other difficulties have never been explained by evolutionary theorists. The development of the brain lobes in the ape is inverse to that in the human being. As the ape grows older it becomes more bestial—the reverse with the human. In the human being the skull sutures in the front of the head close last; in the ape they close first, as with the rest of the animals. This, if the fact were only recognized, would preclude man and ape from even having a common ancestry, according to biological doctrines. Such a difference requires a multitude of missing links, of a sort of which the first has not yet been discovered. There is, nevertheless, a true evolutionary reason for it, buried deep within the soul, rather than the body, of mankind. The intuitional will find it in the *Manasaputric* fusion, and its resulting physical changes. *A full forehead shows intellectuality; a heavy rear—animality.* The ape lost his birth-right in his anomalous origin.

Strangest of all facts, and one which overthrows the recapitulation doctrine in its materialistic aspect, is that the human embryo is androgyne up to the eighth week. Until then, the male cannot be distinguished from the female. Around about the sixth week the embryo has a tail and four paddle-like limbs, epitomizing at lowest, the reptilian or amphibian stage. According to orthodox evolution, *we must have been bisexual, or hermaphrodite, long after becoming vertebrate animals;* but no such bisexual animals are known or have been known in nature—at least to science. Accord-

ing to Theosophy, however, the human race was androgyne almost up to the time when it began to acquire its present form; thus the difficulty is done away with.[2] Sex, according to a prominent authority,[3] made possible variation and the consequent development of the higher organisms. *Then what sort of variation made sex possible?*

We have but epitomized the scientific difficulties in the path of the orthogenetic theory. Theosophically, on the other hand, evolution is an open book, every page, every line, and every letter of which is in its appointed and mathematical place. Science will be rid of its encumbrances when it becomes prepared to accept certain fundamental principles: (*a*) Consciousness absolutely universal and immanent everywhere; (*b*) Memory—manifesting as the return of cyclic impression—as an equally universal characteristic; (*c*) All consciousness moved by the impulse of self-knowledge, resulting in a psychic gravitation toward continually higher forms of manifestation; (*d*) An inner life principle having a material though non-physical basis, evolving through countless forms, from elemental to mineral, to plant, to animal, to human, and at last to Divinity, repeating in every sphere its experience in the guidance and direction of matter during its previous evolutionary periods; powerful in the meeting of new conditions in the light of past experience, but handicapped by the inertia and blind habit of the lower intelligences with which it has to deal.

Heredity follows a pattern. It is not a mechanical one, but an attempt to follow out the images subsisting in the universal mind, and implanted there by the experience of the past. Life evolves, but within and behind the evolution of the species reigns an evolution which consists of a constant transfer of the same consciousness from lower to higher forms, carrying forward the knowledge gained. Along no other path will the true solution ever be found.

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[2] Primeval human hermaphrodites are a fact in Nature well known to the ancients, and form one of Darwin's greatest perplexities. Yet there is certainly no impossibility, but, on the contrary, a great probability that hermaphroditism existed in the evolution of the early races; while on the grounds of analogy, and on that of the existence of one universal law in physical evolution, acting indifferently in the construction of plant, animal, and man, it must be so. (*Secret Doctrine*, II, 118.)

[3] *Why We Behave Like Human Beings*, George A. Dorsey.

ANCIENT LANDMARKS

XIII

LIEH TZU

WHAT Mencius was to Confucius, that Lieh Tzu and Chwang Tzu were to Lao Tzu. Lieh Tzu endeavored to draw together the conflicting elements which were becoming active among the respective followers of the two sages. Therefore he spoke respectfully of Confucius though he employed the phraseology of Lao Tzu; while he advocated the practice of the Tao, he venerated Confucius as a sage and evinced a reverential esteem for the Confucian method of looking up to the Ancients. To Lieh Tzu's credit stands a very deep metaphysical system; but he is better known as a narrator of parables. "Nearly all the Taoist writers are fond of parables and allegorical tales, but in none of them is this branch of literature brought to such perfection as in Lieh Tzu," writes Lionel Giles to whom we owe a debt; for, unlike his father, Herbert Giles, to him Lieh Tzu is a living authority and not a myth created by Chwang Tzu. There has been a dispute as to the very existence of Lieh Tzu; but sinologists of today are more inclined to regard Lieh Tzu as an actual eminent teacher than those of a former generation; to the Chinese mind his existence was never a matter of grave doubt. This, however, must be added —great interpolations have occurred and many minor and even trifling students, mostly posers as Taoists, have tried to father their own personal lore on Lieh Tzu.

Very little is known of Lieh Yu-Kou, which was the full name of Lieh Tzu; he lived in the fourth century B. C. Of him Chwang Tzu speaks with respect and awe, thus:

> He could ride upon the wind, and travel whithersoever he wished, staying away as long as fifteen days. Among mortals who attain happiness, such a man is rare. Yet although Lieh Tzu was able to dispense with walking, he was still dependent upon something. But had he been charioted upon the eternal fitness of Heaven and Earth, driving before him the elements as his team while roaming through the realms of For-Ever,— upon what, then, would he have had to depend?
>
> Thus it has been said, "The perfect man ignores *self;* the divine man ignores *action;* the true Sage ignores *reputation.*

He was a student-practitioner of Lao Tzu's philosophy; the name of his actual physical teacher is not known but in stories two individuals stand out as Lieh Tzu's instructors—Hu Tzu and Po Hun. The ways they helped and taught Lieh Tzu are so significantly Theosophical that we will summarize the incidents.

> Lieh Tzu was infatuated with the wonder-tricks of Chi Han who knew all about birth and death, gain and loss, and even prophesying. The people

feared him. Returning after a visit Lieh Tzu spake to his instructor, Hu Tzu: "I used to look upon your Tao as perfect but now I have found something better—" —"So far you have learnt from me the ornamentals without the essentials and you think you know all about it. Without cocks in your poultry-yard, what sort of eggs do the hens lay? Try to force Tao down people's throats and you will expose yourself. Let me show myself to your magician."

So Lieh Tzu brought Chi Han and the magician prophesied: "I see but wet ashes; he can not live more than ten days." Lieh Tzu later heard from his teacher, "I showed myself just as the earth shows us its outward form, motionless and still; I merely prevented him from seeing my pent-up energy of Tao. Now go and bring him again."

And Chi Han came to visit Hu Tzu again. "It is lucky for your teacher," he reported to Lieh Tzu, "that he met *me*. He will recover; anyway his recuperative powers aided him." His preceptor told Lieh Tzu: "I showed myself as Heaven shows itself in all its dispassionate grandeur, letting a little energy run out of my heels. Well, try him again."

Next day a third interview took place—"Your teacher is never the same and his physiognomy speaks nought. Get him to be regular and I will examine him again." Hu Tzu on hearing this smilingly said, "I showed myself to him just now in a state of harmony and equipoise. Where the Man-Fish disports itself—is the Abyss. Where Water is at Rest—is the Abyss. Where Water is in Motion—is the Abyss. The Abyss is nine-fold and I have shown but three."

Once again Chi Han accompanied Lieh Tzu to the presence of Hu Tzu. But the magician looked confused, terrified and fled. "Pursue him!" ordered Hu Tzu, and Lieh Tzu ran after him, failed to overtake him and returned. "I showed myself to him just now as Tao was before It became. I was to him as a great blank existing of itself."

Upon this Lieh Tzu stood convinced that he had not yet learnt the real doctrine and so set to work in earnest, and for three years did not leave his home. He did cooking for his wife; he fed the pigs just as if he were feeding men. He discarded the artificial and reverted to the Natural.

Here is the tale about Lieh Tzu's second instructor:

Lieh Tzu played the master and tried to teach archery to Po Hun. He gave the exhibition of how he could let the arrows fly with a cup of water placed on his elbow, and standing like a statue. "Bravo! but—" said Po Hun, "that is the shooting of an archer, but not of one who is above passion. Mount with me to the edge of a precipice." They went and Po Hun approached it backward until his feet one-fifth of their length overhung the chasm. He beckoned Lieh Tzu, but he was prostrate on the ground with fear-sweat all over him. Then he was taught—"The perfect man soars to the blue sky above, or dives down to the yellow springs below, or traverses the eight ends of the great compass, without a change in countenance or unevenness in breathing. You are terrified. Your internal economy is defective. You have no Tao." And so Lieh Tzu began his practices again.

These two anecdotes show the psychic tendency of Lieh Tzu in his early days. Of this second instructor Po Hun another story is

narrated, to draw the moral that a disciple must appear as nothing in the eyes of men.

Lieh Tzu went to Po Hun and said: "I am afraid. Out of ten restaurants at which I ate five would take no payment. It means that the truth within not being duly assimilated a certain brightness is visible externally and to conquer man's hearts by force of the external is not wise. If a poor restaurant-keeper is tempted to do thus, who knows but a prince would be tempted to reward me with a post. That is what I was afraid of." "Your Inner Lights are good, but if you don't look out the world will gather round you." Shortly afterwards Po Hun went to visit Lieh Tzu and lo! he had a large number of visitors. He stood there awhile, resting on his staff. Then without a word he departed. Hearing of this Lieh Tzu ran after Po Hun and cried: "Master, now that you have come will you not give me medicine?" "It is all over! I told you that the world would gather around you. It is not that you can *make* people gather around you; you cannot prevent them from doing so. What use of further instruction? Exerting influence thus unduly, you are influenced in turn. You distrust your natural constitution. Those who associate with you do not admonish you. Their small words are poison. You perceive it not; you understand it not. Alas! The clever toil on, and the wise are sad. Those without ability seek for nothing-ness; with full bellies idly they wander about; they are drifting boats, not knowing whither they are bound."

Perchance it was to cure this early psychic tendency that Lieh Tzu studied metaphysical propositions and universal fundamentals, and later in life taught them. We will give a few culled flowers from the garden of Lieh Tzu, but in doing so would like the reader to remember that there are giant trees and bushes besides, and these flowers are only on some amongst them:

ORIGINS:

The inspired men of old regarded the Yin and the Yang as the cause of the sum total of Heaven and Earth. But that which has substance is engendered from that which is devoid of substance. Hence we say, there is a great Principle of Change, a great Origin, a great Beginning, a great Primordial Simplicity. In the great Change substance is not yet manifest. In the great Origin lies the beginning of substance. In the great Beginning lies the beginning of material form. In the great Simplicity lies the beginning of essential qualities. When substance, form and essential qualities are still indistinguishably blended together it is called Chaos. Chaos means that all things are chaotically intermixed and not yet separated from one another. The purer and lighter elements, tending upwards, made the Heavens; the grosser and heavier elements, tending downwards, made the Earth. Substance, harmoniously proportioned, become Man; and, Heaven and Earth containing thus a spiritual element, all things were evolved and produced.

To the beginning and end of things there is no precise limit. Beginning may be end, and end may be beginning. But beyond infinity there must again exist non-infinity, and within the unlimited again that which is not unlimited. It is this consideration—that infinity must be succeeded by non-infinity, and the unlimited by the not-unlimited—that enables me to

apprehend the infinity and unlimited extent of space, but does not allow me to conceive of its being finite and limited.

The lesser is always enclosed by a greater, without ever reaching an end. Heaven and earth, which enclose the myriad objects of creation, are themselves enclosed in some outer shell or sphere. Enclosing heaven and earth and the myriad objects within them, this outer shell is infinite and immeasurable.

EVOLUTION:

On one hand, there is life, and on the other, there is that which produces life; there is form, and there is that which imparts form; there is sound, and there is that which causes sound; there is colour, and there is that which causes colour; there is taste, and there is that which causes taste.

Evolution is never-ending. But who can perceive the secret processes of Heaven and Earth? Thus, things that are diminished here are augmented there; things that are made whole in one place suffer loss in another. Diminution and augmentation, fullness and decay are the constant accompaniments of life and death. They alternate in continuous succession, and we are not conscious of any interval. The whole body of spiritual substance progresses without a pause; the whole body of material substance suffers decay without intermission. But we do not perceive the process of completion, nor do we perceive the process of decay. Man, likewise, from birth to old age becomes something different every day in face and form, in wisdom and in conduct . . . Though imperceptible while it is going on, it may be verified afterwards if we wait.

ON MAN, ANIMAL AND SPIRITUAL:

The spiritual element in man is allotted to him by Heaven, his corporeal frame by Earth. The part that belongs to Heaven is ethereal and dispersive, the part that belongs to Earth is dense and tending to conglomeration. When the spirit parts from the body, each of these elements returns to its proper place. That is why disembodied spirits are called *kuei,* which means "returning," that is, returning to their true dwelling place.

There may be similarity in understanding without similarity in outward form. There may also be similarity in form without similarity in understanding. The Sage embraces similarity of understanding and pays no regard to similarity of form. The world in general is attracted by similarity of form, but remains indifferent to similarity of understanding. Those creatures that resemble them in shape they love and consort with; those that differ from them in shape they fear and keep at a distance. The creature that has a long skeleton, hands differently shaped from the feet, hair on its head, and an even set of teeth in its jaws, and walks erect, is called a man. But it does not follow that a man may not have the mind of a brute. Even though this be the case, other men will still recognize him as one of their own species in virtue of his outward form.

Between his birth and his latter end, man passes through four chief stages of development:—infancy, adolescence, old age and death. In infancy, the vital force is concentrated, the will is simple, and the general harmony of the system is perfect. External objects produce no injurious impression, and to the moral nature nothing can be added. In adolescence,

the animal passions are wildly exuberant, the heart is filled with rising desires and preoccupations. The man is open to attack by the objects of sense, and thus his moral nature becomes enfeebled. In old age, his desires and preoccupations have lost their keenness, and the bodily frame seeks for repose. External objects no longer hold the first place in his regard. In this state, though not attaining to the perfection of infancy, he is already different from what he was in adolescence.

ON DREAMS:

A dream is the meeting of minds; an event in our waking consciousness is the coming together of sensible substances. Hence our feelings by day and our dreams by night are the meetings of mind with mind and of substance with substance. It follows that if we can concentrate the mind in abstraction, our feelings and our dreams will vanish of themselves. With those who rely on their waking perceptions you cannot argue. Those who put faith in dreams do not understand the alternating processes of evolution. "The pure men of old passed their waking existence in self-oblivion, and slept without dreams." How can this be dismissed as an empty phrase?

ON ANIMALS:

The intelligence of animals is innate, even as that of man. Their common desire is for propagation of life, but their instincts are not derived from any human source. There is pairing between the male and the female, and mutual attachment between the mother and her young. They shun the open plain and keep to the mountainous parts; they flee the cold and make for warmth; when they settle, they gather in flocks; when they travel, they preserve a fixed order. The young ones are stationed in the middle, the stronger ones place themselves on the outside. They show one another the way to the drinking-places, and call to their fellows when there is food. In the earliest ages, they dwelt and moved about in company with man. It was not until the age of emperors and kings that they began to be afraid and broke away into scattered bands.

ON KARMA:

Li (spirit of exertion) and Ming (spirit of destiny) work conjointly. The husbandman takes his measures according to the season, the trader occupies himself with gain, the craftsman strives to master his art, the official pursues power. Here we have the operation of human forces.

But the husbandman has seasons of rain and seasons of drought, the trader meets with gains and losses, the craftsman experiences both failure and success, the official finds opportunities or the reverse. Here we see the working of Destiny.

When the body is bent its shadow is crooked; when upright the shadow is straight. Likewise, contraction and extension are not inherent in the Subject, but take place in obedience to causes. Holding this theory of consequents is to be at home in the antecedent. Therefore if speech is sweet, the echo will be sweet. Hence the saying, "Heed your words, and they will meet with harmonious response; heed your actions, and they will find agreeable accord." Therefore the Sage observes the issue in order to know the origin, scrutinizes the past to know the future. The standard of conduct lies with one's own self. You will find no instance of preservation or destruction, fullness or decay, which has not obeyed the supreme Law of

Causality. Those who excel in beauty become vain, those who excel in strength become violent; for Causality ceases where Balance is.

ON SPIRITUAL EXERCISE:

The source of life is death; but that which produces life never comes to an end. The origin of form is matter; but that which imparts form has no material existence. The genesis of sound lies in the sense of hearing; but that which causes sound is never audible to the ear. The source of colour is vision; but that which produces colour never manifests itself to the eye. The origin of taste lies in the palate; but that which causes taste is never perceived by that sense. All these phenomena are functions of the principle of Inaction (Wu Wei). To be at will either bright or obscure, soft or hard, short or long, round or square, alive or dead, hot or cold, buoyant or sinking, treble or bass, present or absent, black or white, sweet or bitter, fetid or fragrant:—this it is to be devoid of knowledge, yet all-knowing, destitute of power, yet all-powerful.

The man who did more to popularize Lao Tzu's doctrine of Tao was Chwang Tzu, who followed Lieh Tzu and in whose writings references to our author are to be found. The study of Taoism can not be complete without some knowledge of Chwang Tzu's teachings. After him came the corruption and the downfall of pure Taoism, and so to a summary and examination of Chwang Tzu's books we must turn to bring our study of Tao-Theosophy to a close.

THE ROOT OF RELIGION

. . . the Esoteric philosophy is alone calculated to withstand, in this age of crass and illogical materialism, the repeated attacks on all and everything man holds most dear and sacred, in his inner spiritual life. The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs and special religions. Moreover, Esoteric philosophy reconciles all religions, strips every one of its outward, human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of an absolute Divine Principle in nature. It denies Deity no more than it does the Sun. Esoteric philosophy has never rejected God in Nature, nor Deity as the absolute and abstract *Ens*. It only refuses to accept any of the gods of the so-called monotheistic religions, gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Ever Unknowable.—*S.D. I, xx. Int.*

THE "PRINCIPLES" OF MAN

THE philosophy of Theosophy is primarily a study of Consciousness. All objects of whatever nature, on any plane of life and being, are effects and not causes; they are phenomenal, not noumenal. Therefore their nature, relativity and significance cannot be grasped and understood by any study whatever that considers them as something in themselves. They are aspects, modes, *productions*. The real study and the real understanding lies in a tracing them back to their source—and from it as a basis viewing all objects whatever, all relations, all things.

Students of Theosophy are primarily human beings. We begin this study right where we are—and wherever we are. Thus it is natural that our conceptions of the teachings should be limited at first within the boundaries of our physical universe. Ours is a three-dimensional conception of time, space and causality; everything we perceive is an object—a "thing." So we translate the ideas symbolized by Theosophical statements, and the special usages of words employed, in terms of physical waking consciousness—from which arises our too-often mechanical perception, and consequent faulty applications, of Theosophical tenets.

It is difficult indeed to break down the bondage of a life-long habit of body; how much more difficult to free oneself from the slavery of a life-long habit of mind! Consider such an idea as Space, for instance: we speak of it freely, even in terms of *seeing* and *thinking,* not at all realizing the undeniable fact that nobody ever *saw* or *thought* Space. It is objects *in* Space that are perceived and thought about. When we see or think "space," a very little examination will show us that we are considering *objects as circumscribing emptiness,* and this imagined circumscription—which is no-thing—we assume to be Space. Furthermore, we consider the objects as real and the "emptiness" as unreal. "Emptiness," to us, is *absence of objects.* Thus it appears that even our weak and insufficient space-concept is three-dimensional, being dependent upon objects, or their absence.

The fact is that Seer and Space itself are alone the reality: not the changing objects that the one reacts to, and the other provides a field of manifestation for. Both the Consciousness and its field are permanent—always there; the changing and evanescent objects come and go, as do their relativities while manifesting. In the light of these simple facts of everyday experience, what are the values and what the reality of our three-dimensional Universe? *Relative* values only; real *to us* only for the time being.

How do most students consider the Principles of Man? As

"things," as objects—is it not so? Taking the physical body as number one, do we not by analogy and correspondence consider the unseen "principles" as other "bodies"? We give them physical attributes, allocate them in terms of length, breadth and thickness —materialize them in every possible way, and evaluate them as things-in-themselves. They are not. They are not even "bodies". They cannot be weighed, measured and compared in any form of our three-dimensional-world terminology. To us here they have no ex-istence. To break our hard and fast conclusions, and our very modes of thinking, the Teacher remarked that the "principles" could not be thought of as existing in time or space—meaning doubtless *our* time and space. How often do we think of this statement of H.P.B. when considering the "principles"? Yet we must, if ever we are to understand and *consciously* function with them.

From this broader point of view what *is* a "principle"? It is a basis for thought and action in connection with a specific plane of substance. To be conscious on any plane of being, implies that one is acting in and with that principle *in himself* which corresponds to that particular plane of being.

Do the "principles" exist independent of one another? Each principle is derived from and exists within the One Supreme Principle. As the lowest principle is derived from and depends upon the chain of principles above it, the principles are *interdependent*. Considering the physical body as the lowest principle: there are bodies on earth all the time as long as humanity remains, but our present bodies had their beginning and will have their dissipation. The reason why we have the present body is because we occupied bodies before, having established the "principle" of bodily, sentient existence. When we leave the body it returns to the elements from which it was drawn, but the "principle" of bodily expression remains in us, and will be expressed in another body at some future time. The principles thus remain, although the operation of those principles and the tendency to do so is periodical.

But consider the principles "from above down" and we can find another way of breaking up our hard and fast, materialistic conceptions. There is really but *one* principle—Atma—which works with and through six *vehicles*. Atma does not "correspond to" the Absolute: it *is identical with* the Absolute. At the beginning of a great day of evolution, then, the first great "pair of opposites" appear in Space, or the Absolute. They are Spirit and Matter. This, in man, is *Buddhi*. Mind, or *Manas*, is its active aspect; it might be thought of as "a specialization of *Buddhi*."

With Spirit-Matter, the primary "opposites," in manifestation, and using the synonymous term "Consciousness" for Spirit—we have as evolution proceeds: Consciousness *and its modes;* matter

and its differentiations. As a totality, these are the "principles" in Man and in Nature—six from the Consciousness point of view, six from the matter point of view. Every principle is thus dual, in the sense that it is a mode of consciousness and a differentiation of matter. Each principle is a mirror and instrument of perception, as also a recording instrument, for some aspect of Nature.

MAN is none of his principles, nor all of them put together. He is essentially Atma. His principles are his particular "sample lot" of all those classes of "lives," representing differing degrees of intelligence, which are included in the solar system within which he is operating.

As to the genesis of Spirit and Matter H.P.B. states, "Spirit is the first differentiation of and in space; and matter is the first differentiation of Spirit." These are said to be co-eternal, and indeed, are so, so far as our minds are concerned, for the reason that we cannot grasp either the first or the second differentiation of, and in, the Absolute—and of That, do no more than affirm that *It is.* Periodically It is said to exhibit aspects of itself, hence there is always the Unmanifested behind all manifestation.

That Man is essentially the Unmanifested, we can know correspondentially, because the ultimate expression any man can make in regard to himself is to affirm, "I am." Yet each one knows that the totality of him is never manifested. The whole of him never goes into anything that he does; always there is That behind, to energize, support and harvest the results of further doings—storing the gain in the appropriate instrument, or "principle"—Itself being unchanged, but capable of energizing and supporting infinite growth and change.

Man is therefore both the Absolute Unmanifested and the "periodically exhibited aspects"—the Manifested. As stated in the scriptures of old: THAT THOU ART!

PROGRESSIVE AWAKENINGS

. . . . 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. —*S.D. I, p. 40.*

EVERY DAY OCCULTISM

WHAT is Occultism, or Yoga? There are as many definitions as there are men—which shows that every man is an Occultist of a sort, incessantly engaged in employing whatever of knowledge and power may be his, in the pursuit of some definite object, or series of objects. Each finds himself aided or opposed by others who have similar or alien purposes.

So Occultism, in a practical sense, is not only our place and share in the "struggle for existence," but the place and share of all the other Beings in nature. With all of these we are constantly changing places in every sense, putting ourselves, or being put, in the place of others, with or without our concurrence. Nature, as we contact nature, and ourselves, as nature contacts us, are continually at odds. There is not merely the struggle for existence, but its perpetually varying fortunes—proof positive that our knowledge and powers, our occultism, "is not sufficient," in the words of King *Duryodhana.* Yet, like him, the mass of men go on fighting just the same, blind slaves of the blind impulse to action, without ever really asking themselves why or wherefore. This is the Yoga of instinct, of impulse, of habit, of circumstance, which governs not only the Kingdoms of nature below man, but the great majority of Mankind itself. Wherever met it is really *passive* Yoga, for the "impulse to action" does not proceed from the Individual will and choice, but from unreasoning obedience to the race mind and ideas. Duryodhana, be it noted, though a King, none the less had his "preceptor," the same as *Arjuna*—preceptor whom he addressed in the same term which Arjuna used with *Krishna,* that is, MASTER.

Being a "King," Duryodhana had his army of followers of every grade of discipline and intelligence, all armed with the same or similar weapons with Arjuna's own army. Nevertheless, Duryodhana frankly declares to his preceptor that while his own forces are "insufficient," those of Arjuna are "sufficient"—and yet is "resolved to fight." What may be the meaning intended to be conveyed by this symbolical anomaly?

Studying the poem as a picture of human nature, just as "true to life" now as then, Duryodhana, his army, their weapons, his preceptor, represent the leaders of mankind, mankind in the mass, their actual knowledge and powers, and their inherited and acquired *basis* of action—the race mind as typified in our religion, science, and philosophy, the "preceptor" of us all.

Arjuna was just as much a human being as Duryodhana, and his followers were, like Duryodhana's—*followers,* not to be distinguished one from the other except in leadership and uniform.

The picture shows Duryodhana determined to go on fighting

with insufficient forces, and Arjuna resolved *not* to fight even with sufficient forces to achieve his declared object—another paradox. As "practical Occultism" there is nothing to choose between the Yoga of Arjuna and the Yoga of Duryodhana, which is to say, between what in our day we call religion and science, or Superstition and Materialism. These are the only forms of occultism we know: if we rely on them as our basis of action we too will find them "insufficient" in the crucial hour; if we try to throw off their influence because we have found them worthless we shall find ourselves with no basis at all, and so "give up," because we have nothing "on which to stand."

Arjuna's place in evolution is distinctly in advance of Duryodhana's, but it is a purely negative gain. He has found out that the so-called "objects of existence" are not worth fighting for; so his heart fails him. In this moral breakdown his Will is paralyzed, and he finds himself in that "fearful abyss" which the unknown author of "Light on the Path" calls "the abyss of nothingness," and which, he says, has to be crossed in two steps—both steps "negative"; that is to say, "they imply retreat from a present condition of things rather than advance towards another."

This "first step," says the same author, has been taken by many men, and has been pictured by many novelists, but—"No novelist has followed to the second trial, *though some of the poets have.*" This may give a hint as to why the *Gita* is cast in poetic form; as to the hold poetry has ever had on the noblest minds; as to the rarity of great poets in all ages; as to the dearth of poets and poet-lovers in our times. Poetry and music deal with Rhythm—with *both* discord and concord, making of these antithetical elements Harmony—the *Song* of Life.

Many a man has had his heart broken by the "loss of all"—the perception of the worthlessness of human life itself, not just the loss of treasured possessions which he might hope to regain or replace. And what then? Our novelists have pictured it over and over again: the man "gives up" in one fashion or another, as Arjuna proposed to do. Some commit physical suicide, some mental, some moral. The intellect sees the Truth regarding human life, and the sight kills—not merely stupefies or lulls—the whole energic basis, the whole incentive to action which makes *human* "life worth while." If the man does not succumb to the reactionary impulse of self-destruction he is just as apt to fall victim to its opposite, *Quietism*—"that utter paralysis of the Soul," as one of the Mahatmas characterized it. One has but to look about to see the numbers of these "living dead," veritable walking Shades of once-living Duryodhanas and Arjunas. No more than the spectral visitants of the séance-room have these poor materialized ghosts any capacity for self-energization. They are but pushed and pulled hither and

yon by the attractive and repellant forces active in men with convictions—whatever those convictions may be. The Pioneers of thought in every field, but particularly in the religious one, of necessity galvanize these psychic vampires and corpses, embodied as well as disembodied.

Arjuna had come in the course of his evolution to the point of this "separation of the Principles" while still in the midst of human life and action—the point reached by ordinary men only at the time of death, or exit from human life. He *had* to go on living, with no reason for living. He had, therefore, to fall back to a basis of existence which would be *sub*-normal, or adopt a *super*-normal basis—and it is this latter which Krishna offered him. In other words, Arjuna had reached the parting of the ways in the psychic nature: he was doomed to mediumship, or—he had to *choose* Chelaship. Neither of these is normal to human life, but abnormal in racial evolution. All normal human beings experience those alternating influences which we typify as good and evil, success and failure, but normally succumb to neither. The medium pure and simple is one who has succumbed to psychic influences, whatever name be given to them; the Chela is one who sets out to understand and master the forces which govern human life—to "forever burst the *bonds* of Karma and rise above them."

Krishna at no point in the poem argues with Arjuna, or even reasons with him. Throughout, Arjuna has to do his own reasoning, reach his own conclusions, make his own choice—an example in the Occultism of teaching which theosophists themselves might profit by; a lesson in the meaning of Chelaship which the Arjunas of today need still to learn.

What Krishna does is to provide another set of reasons altogether from those which have hitherto actuated Arjuna's conduct, whether in struggling or in deciding "not to fight." Krishna has noted, if we have not, that Arjuna is not complaining of the wrongdoing of others, does not resent "circumstances," but is willing, all too willing, to accept his "fate" without repining, and is ready to listen, for he "sat down in the chariot between the two armies," a passive recipient of whatever might befall.

The first direct action of Krishna is to provide another basis for action and to test out the strength of Arjuna's negative decision. This runs all through the second and third Chapters. Throughout, the two chapters are marked by irony—not that "irony of circumstances" by which Arjuna found himself mocked and disillusioned, nor yet by the sarcasm and derision which we associate with that term, because that is our occultism in its employment. No, Krishna's irony is that gentle dissolving and refining process sometimes called "Socratic irony" because it was the favored prescription of the great Athenian in purging from the mind of his disciples the infec-

tion of prevailing ideas of life and duty. Irony *never* means what it says, but always more, or less, than is said. In this respect Krishna, like every other Great Teacher, is an arch dissembler. We have given that term, too, a bad meaning by our use of it, as with so many other Occult powers and their expression. *We* indulge in irony, we dissemble, for purely personal and selfish reasons—for our own sakes, not for the extrication of another from his mental and moral entanglements, nor for his enlightenment and education. Therefore we either take *literally* whatever the Teacher does or says—that is, at its human evaluation—or else, if we catch a glimpse that there is something Occult within his words or deeds, we are worse troubled and despondent than before lest the Teacher may have "misunderstood" or, after all, be "playing us false." It seldom occurs to us, when we find ourselves in Arjuna's dilemma, that possibly it is ourselves who misunderstand the Teacher as badly as we confess we have misunderstood life and duty—that the Teacher's difficulty may, in its way, be as great as our own. Hard as it is to learn, even from an accepted basis, it is infinitely harder to throw away an old basis and adopt and learn from a new one. Hard as it is to learn in any case, it is still more difficult to *teach.*

So Krishna tempts, or seems to tempt, Arjuna to re-arouse his fighting spirit by a direct appeal to Arjuna's old springs of energy —his conceptions of "honor," "duty," his pride, his caste, his ideas of shame and ignominy, of possessions. As no response is recorded from Arjuna, we may well conclude these stimuli fail to stir him at all—that no personal motive can again ensnare or enslave him. Krishna probes deeper still: he discourses of the religion and science of the day—matters just as profoundly influential over the race mind then as now, and speaks of these "sacred" subjects with no respect for them at all. He shows that they are but creations of the "three qualities" of human nature, that there is nothing divine in them. He calls them mere "snares of delusion," metaphysical objects as worthless as the physical ones which Arjuna has renounced. This, too, fails to provoke a response from Arjuna —which shows that this particular Arjuna of fifty centuries ago was somewhat more advanced than many Theosophists are now. Through all this irony, however, runs the theme of the new basis, the note of action on it and from it, all couched in terms familiar to Arjuna's mind. This was to prepare Arjuna's intellect, his "heart" being dead within him. Yoga, contemplation, equal-mindedness, unselfishness—*motiveless* action, from the human standpoint—all these and other terms are employed to picture to Arjuna that there is another Path of action by which alone perfection can be reached.

The "impulse to 'Soul culture' " springs up at last in Arjuna and he asks for a "description" of such a Perfected Man.

There is no more perfect picture in the long gallery of human and divine portraiture with which the whole *Gita* is filled, than that afforded by this question of Arjuna's and by Krishna's reply which closes the second Chapter. It is the unconscious renaissance of the purely personal and human in Arjuna. He wants to know what a "Master" is like, and addresses his "communication" to the MASTER beside him in the chariot, wholly innocent of the irony of the situation! Krishna, as gravely, gives the desired "description." And then, opening the third Chapter, Arjuna thanks Krishna by telling him, "Thou, as it were with doubtful speech, confusest my reason!"

Theosophists can find in the story of H.P.B. and Mr. Judge, and that of the Arjunas who sought them, the repetition of the ever-living *Gita's* opening chapters.

THE EARTH AND THE MOON

In reality the Moon is only the satellite of the Earth in one respect, viz., that physically the Moon revolves round the Earth. But in every other respect it is the Earth which is the satellite of the Moon, and not *vice versâ*. Startling as the statement may seem it is not without confirmation from scientific knowledge. It is evidenced by the tides, by the cyclic changes in many forms of disease which coincide with the lunar phases; it can be traced in the growth of plants, and is very marked in the phenomena of human gestation and conception. The importance of the Moon and its influence on the Earth were recognized in every ancient religion, notably the Jewish, and have been remarked by many observers of psychical and physical phenomena. But, so far as Science knows, the Earth's action on the Moon is confined to the physical attraction, which causes her to circle in her orbit. And should an objector insist that this fact alone is sufficient evidence that the Moon is truly the Earth's satellite on other planes of action, one may reply by asking whether a mother, who walks round and round her child's cradle keeping watch over the infant, is the subordinate of her child or dependent upon it; though in one sense she is its satellite, yet she is certainly older and more fully developed than the child she watches.—*Secret Doctrine.*

YOUTH-COMPANIONS

"It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

IT was in anticipation a rather awesome experience for the two young Houghtons to have their sister Alice home from college on her first vacation. The mere fact of her having entered new halls of learning had made her seem to them a thing apart, but when she was actually at home, she was, after all, just the same old sister Alice—save that she did have many things to tell of new sights, new friends, new studies, and new books.

"But, the thing I like best about college," she was saying one evening as they sat around the friendly fire, "is that study and work seem so *natural* there. Everybody *wants* to study and work, and you don't feel the same never-caught-up hurry that you do at High School. I have so much more time now to think, and look, and listen, and even to read outside my assignments, besides allowing some hours for other kinds of 'good times.' "

"Funny," said Edward, "I found I liked High School better than Grammar, too, because studying seems to be more natural than in the grades. I believe the teachers themselves care more about studying. But, I'm not so sure I want to go to college myself. There are certainly any number of great men who weren't college graduates."

"Ho, ho!" Alice rallied him. "But suppose you aren't destined to *be* great? If you are great enough in yourself to be able to educate yourself—and especially, if Karma doesn't allow you to go to college, I suppose you wouldn't miss a college education, but I have even heard that one of the Masters of whom H.P.B. wrote went to a German University in order to be better able to understand the thought and scientific language of the day."

"And," Ellen, the High School Junior, added seriously, "I've heard people say that Jesus went to India to be taught. So, he must have had a special training, even if he didn't have a college diploma."

"Yes," Alice went on. "And he had his disciples in special training, too. All the great thinkers of ancient times—like Pythagoras and Plato—had their schools, in which their learning and ideals were passed on. Why, I wonder if our colleges aren't descended from those very schools! And because that intimate relation of teacher and pupil has existed so long ago is what makes study and work so natural at college now!"

"Oh, you mean maybe college students once studied in those schools of Greece in other lives?" asked Edward, warming up.

"Well, I wouldn't necessarily mean that for all, but I would think that many of those teaching and learning must have been the students of other times, and their feeling about study would be communicated to others."

"Have you found any of your class-mates interested in reincarnation, Sis?" (For Edward, the subject is never out of mind.)

"Do you know, it seems the strangest thing to me—they all *believe* in it, but none of them are interested in it! They will wonder who they or other people *were* last life, but they never think of it as a law that applies to everything, to-day—to themselves, and to all other beings, too, to nations, worlds, and the very chemical elements. It isn't a living, vital fact to them."

"Now, why do you suppose that is, Alice?" asked Ellen, puzzled.

"Well, it seems to me, it is because reincarnation is a very ancient belief, and they are accepting only what is new. Their thought and enthusiasm are all for what they call 'new values.' Our mystical Helen of Troy, and the Knights of King Arthur are interesting to them only as they have 'new values.' "

"Oh Sis, tell us what they mean by 'new values.' "

"For instance: you know how we have always regarded George Washington—the Father of our Country—worthy of our deepest reverence and admiration for his high services. And we have even thought he had help from the Adepts in his times of trial. That's a very old-fashioned view. Two new books on Washington have been published lately that the students are 'wild' over. These accounts make Washington out as a very ordinary man—show up every defect in his personal appearance—emphasize every commonplace act of his as indicating the real Washington—declare he was no genius, but simply had the steadfastness to stay by the task he had undertaken, and so he accomplished his purpose, which wasn't his own ideas so much as the need of the time. The cherry-tree is, of course, absolutely demolished!"

"I never supposed it was anything but a symbol, did you, Alice?" Ellen spoke with a little agitation.

"That's just it, you see, Ellen. They all want *facts* so hard that the truth escapes them. They can't be bothered with symbols, and not much with ideals. They are delighted to see the cherry-tree demolished, and to think instead that Washington told many 'white lies'; but to think that the story symbolizes that veracity which only sages have never occurs to them."

"When you come to think of it," spoke Edward now with eyes aglow, "it takes a pretty strong man—a great man—to *stay by* the task he undertakes. I guess if we were going to examine the men who are so small—never contribute anything to the common good, we'd find they are men who are always moving on, dissatisfied, rest-

less, with no ideas but to get the soft side of life without paying the price. Washington stayed by when everything was going against him. No matter how 'ordinary' he might have been in other ways, that quality wasn't ordinary. They would think Mr. Judge very 'ordinary,' I suppose."

"Yes, and in calling him 'ordinary' would think him worthy of no further consideration. Their 'new values' seem very superficial to a Theosophist, don't they?"

"Do you remember what Grandfather used to say, Alice?" Ellen spoke with a soft reminiscence of Grandfather's whimsicality. 'What's true is not new; what's new is not true.' "

"Yes, we know that the great ancients had better, truer values. I suppose it's a part of *our* task—a need of *our* times—to stay by them, as Washington did by his purpose and plan."

Initiates in All Ages

. . . The public must be made acquainted with the efforts of many World-adepts, of initiated poets, writers, and classics of every age, to preserve in the records of Humanity the Knowledge of the existence, at least, of such a philosophy, if not actually of its tenets. The Initiates of 1888 would indeed remain incomprehensible and ever a seemingly impossible myth, were not like Initiates shown to have lived in every other age of history. This could be done only by naming Chapter and Verse where may be found mention of these great characters, who were preceded and followed by a long and interminable line of other famous Antediluvian and Postdiluvian Masters in the arts. Thus only could be shown, on semi-traditional and semi-historical authority, that knowledge of the Occult and the powers it confers on man, are not altogether fictions, but that they are as old as the world itself.—*S.D. I, xlv., Int.*

THE SEEMING VOID

WHAT we know as Karmic Law is a vision through the lenses of action, of that condition in nature which might be expressed as a balance of universal forces. The essence of nature seeks harmony as water seeks its level; but absolute harmony, to the conception of human kind, is a static condition. This being the nature of the Universe, implies that any disturbance of cosmic rest must result in an apparent expenditure of force to a like amount in the opposite direction—another expression of the "law of action and reaction."

The most primitive trait of life is simply desire for sensation; that desire is the most prominent characteristic of immaturity, whether in youth or in adult. There is no intelligence in desire save a tendency to seek objects. Thus the personal self, lacking proper teaching, enters upon a course of unbalanced action, its limit of travel being determined only by impingement—often with disastrous results—upon the spheres of other creatures. Anyone who lives for sensation, whether in pain or in pleasure, in course of time reaches the end of his tether. The only currency in which his debt can be paid is the reverse of the original expenditure.

In this race and in this age, cursed by ignorance of the "pairs of opposites," there are few not led by personal desire. Thus with untold thousands the descending slope of life is a period of disillusionment, weariness, and emptiness. This, and not an aging of body cells, is the real cause of the *welt-schmerz* leading to despair and often to suicide. It is likewise a secret of the tremendous hold which the religious doctrine of "eternal rest" has upon the mind of the unthinking masses. Many who rebel at the notion of reincarnation, ignorantly assume that their present weariness will be born with them again; yet it is just such world-weary who will plunge once more into the stream of life obsessed by the fever of desire.

Do we not, unknown to ourselves, carry the same notion into our Theosophical thought and Theosophical effort? Who does not at some period dangle before himself the bait of a fruitful Devachan as reward and encouragement for this life's work? Are there not others who live and labor in the hope of some flat space on the Path, where tensed muscles may be relaxed, and tired feet glide for a while instead of stepping forever upward from difficulty to difficulty?

It is the same old illusion, the same following of desire behind another face. Being is the outcome of action; when action ceases, being ceases, and that is—never. Laying aside the mental casing of this Manvantara, we shall become Dhyan-Chohans with vaster

labors and greater responsibilities than yet imagined, else sink to the bottom of the ladder, to begin over again, with Karmic interest to pay. If this vision be clearly seen, but through the eyes of the personality only, no wonder a thirst for annihilation sets in! Then let it not be forgotten: true rest and true action are one and the same. Take heed, those broken upon the wheel of life—it was the *rim* which carried your fetters; the devils of desire and passion who swung the crushing mallet! Had you known the existence of the central hub and tried to reach it, this had never befallen. To the Immovable Spirit, about which circles all the phantasmagoria of manifest life, weariness is incomprehensible because change does not exist. All things *are*. The sage who reaches the fixed center of his own being, learns that harmony, rest, and *right action* are one and the same. The personality—which alone longs for rest—finds both annihilation and fulfilment by absorption in the Spiritual Self. The Spiritual Self, seeing only ideas, deluded into thinking itself concerned by desires, finds rest and release through the simple realization of its own nature. The disillusioned for whom life has turned from rose to gray, are, did they but know it, in such position to learn the nature of life and to find release, as they shall not again attain until the turn of the next cycle.

> The devotee who knows the divine truth thinketh "I am doing nothing" in seeing, hearing, touching, smelling, eating, moving, sleeping, breathing; even when speaking, letting go or taking, opening or closing his eyes, he sayeth, "the senses and organs move by natural impulse to their appropriate objects." Whoever in acting dedicates his actions to the Supreme Spirit and puts aside all selfish interest in their result is untouched by sin, even as the leaf of the lotus is unaffected by the waters. The truly devoted, for the purification of the heart, perform actions with their bodies, their minds, their understanding, and their senses, putting away all self-interest. The man who is devoted and not attached to the fruit of his actions obtains tranquility; whilst he who through desire has attachment for the fruit of action is bound down thereby. (*Bhagavad-Gita,* Chap. V.)

Endless Evolution

The Secret Doctrine teaches the progressive development of everything, worlds as well as atoms; and this stupendous development has neither conceivable beginning nor imaginable end. Our "Universe" is only one of an infinite number of Universes, all of them "Sons of Necessity," because links in the great Cosmic chain of Universes, each one standing in the relation of an effect as regards its predecessor, and being a cause as regards its successor.—*S.D. I, p. 43.*

ANSWERS FROM "THE FORUM"

Considerations On Deity*

Question—Theosophy holds God to be One and eternal,—Absoluteness itself. The Bible says that man was made in the image of God. Man we understand to be composed of seven principles,—a union of the three higher, the immortal, principles with the four lower, those which disintegrate and go back to the dust. Are not all these principles, or parts, which are found in man, found also in God? I ask because some teach "Nothing is but Spirit." Matter seems to me to be one aspect of Spirit. It comes from something and goes back to its place, and there is no place outside of God.

Answer—I have not the hardihood, as the Editor has, to affirm in one breath that we must not speculate on the Infinite, and in the next to give attributes to the Infinite, such as immanency in all things, separability from us, and the like, and, taking his advice to confine ourselves to common-sense and what we can know, I waive the discussion on the question of the Absolute or an infinite God. It is hopeless. The quotation in the question proceeds in use therein upon the assumption of a God who can be understood and described either directly or by analogy or contrast. This is wholly beyond me. But I am quite willing to repeat that the Teachers whom I follow say that the Absolute exists and cannot be discovered nor known; that at the dawning of what is commonly called creation and evolution Spirit and Matter appear in space. This I accept, for it fits in with the logic of the rest of the doctrine. They call this the first differentiation. The assertion—made chiefly by the schools of mind-cure—assumes that spirit only is, but cannot explain nor justify the assumption, which is only, indeed, for the purpose of founding other assertions regarding mere bodily ills of no great consequence except to the weak or those devoted to material enjoyments. It is further taught and seemingly with reason that, in all, seven cosmic differentiations take place, and from these the sevenfold constitution of man is derived. His gross body stands for the whole of gross matter, his astral body for another differentiation, his passions for the energy of the heterogeneous cosmos, his life copies another of the seven, and so on until all are complete. But if you postulate a God, you must put man either in him or outside; and if the latter then your God is not infinite, but has in his universe something that is not himself—for the Infinite must be all. It is much safer to construe these Bible verses in the old Theosophical way, which would in the present instance show that man is made in the image of his God, who is his Higher Self. If the other position

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is adopted, that of postulating a God and giving him any attributes whatever, then your mind can have no possibility of reaching a conclusion save by the arguments and distinctions made by the schoolmen of Europe and the disputing theologians of India,—and that conclusion may temporarily, say for one life, satisfy you, but it will remain false. It belongs to the great number of illusions of matter which are ever deluding the mind of man.—*W.Q.J.*

FREE SPIRITUAL STATES*

Question—If while in the present incarnation we are able to arrive at the "free" spiritual condition, the great reality, as designated in the tract "Spirituality," when during the long interval between reïncarnation, while the spirit is not chained to the body, but experiences that unreal state "sleep, a sleep of dreams"—as stated in "Lucifer," what progress is made?

Answer—There is much confusion in this question, and hence I infer a similar state in the mind of the questioner as to the matter propounded. Two states or kinds of development are mixed together, one the free liberated state of a Jivanmukta, and the other that of a being who is obliged to reïncarnate. Only those are free who are Jivanmuktas; having reached that state they are no more confined to mortal birth, but may take up a body or not as they see fit. A Jivanmukta participates in the souls of all creatures and works for the good of the human family. To take a known case, it should be remembered that the Adept who is helping the T.S. is a Jivanmukta, but is all the time engaged in the great work of assisting the great orphan, Humanity. And it is thought by some that he is waiting for the time to come when the races have reached a higher state of development, and he can reïncarnate as some great personage to carry on the work now begun.

It could not therefore be possible that, having reached the liberated or free state referred to, there should be any "long interval between reïncarnations," or any interval at all; and thus the question "What progress is made?" is a *non sequitur* which needs no other specific reply.

If by "that unreal state sleep, a sleep of dreams," is meant the state of devachan, the answer is that he who is liberated does not experience devachan, since that is a state possible only while one is still subject to delusion.

But on examining the tract on Spirituality I do not find the statement made which the questioner quotes. I must infer, then, that some lesser, lower view of "free" and "spiritual" states was in the

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mind of the person, some idea that one might in this present incarnation reach to the state of Jivanmukta, and that one who is free could still be obliged to reincarnate. From having referred to an intermediate state of sleep and dream, such might be inferred to be the case. But a study of the philosophical basis of all these Theosophical ideas would prevent such confusion as I have attempted to point out and to cure. Indeed, on the third page of the very tract spoken of, on line 19 *et seq.* I find a direct claim that we are really only aspiring to the state referred to, and that we can begin now that training which shall lead us up to the heights on which the liberated stand. No reference at all is made to "long intermediate periods of reïncarnation."—*W.Q.J.*

SOURCE OF SYMPATHY*

Question—Is sympathy a quality of Kama? If not, of what principle is it a part? Should it be indulged to the extent of having one's enjoyment of a pleasure almost destroyed because so many who would like to enjoy it cannot from want of money?

Answer—Sympathy comes from *kama* sometimes, and sometimes is derived from other parts of our constitution. It is often a disease with unintelligent persons, or in those who have not disciplined their minds and do not use their judgment or whose judgment is deficient. But sympathy in its highest aspect must flow from the spiritual part of our nature. However, I think that in its ordinary exhibition it is derived from the principle of desire acting with the mind, the memory, and the sensations. Very often it is false; but true sympathy can never be false, and no matter what principle in our nature it arises from, being a noble and healthful thing, it should be exercised, always however with judgment.

It would certainly be folly to allow our sympathies to carry us so away that we are plunged ourselves into needless sorrow, for in such case we will lose power to judge how to be able to act for the benefit of others. The mere fact that others have no money is not in itself a proper cause for arousing sympathy. The want of money is not the cause of trouble, but the desire for money is. We may sympathize with others who have no money, but not because they are deficient in that means; it should be on account of their failure to see that within themselves is the realization of happiness, and that in fact they should not depend upon anything outside for true enjoyment.—*W.Q.J.*

**The Theosophical Forum*, September, 1893.

ON THE LOOKOUT

Power and Leisure

Much verbiage is wasted in attempts to describe the aims and aspirations of the modern world when "a good time" would cover it. Acting as unconscious spokesman for some millions of his fellow citizens, Dr. James F. Norris, speaking before the American Chemical Society, hoped that when "through the efforts of the chemists, the world has more of good health, and everyone more leisure to enjoy the best in life, the day will come when the world will be a better place in which to live, and international good feeling will prevail."

A large and hopeful school of modern chemists are trying, as the cant phrase goes, "to unlock the atom," with the avowed object of eliminating physical labor from the economic scheme of things.

Says the Editor of the *New Leader Socialist Party Paper*, (New York):

> It is a pleasing prospect and we can imagine a new type of energy evolving out of chemical experiments sufficient to supply the motive power for all industries. But this will not necessarily be a general good for all. If we permit the new power to be the property of a possessing class as we now do coal and power sites, all that we can see is that chemists are working to further enrich our corporate kings. Dr. Norris should remember that something more than the discovery of a new power is essential to make mankind happy. It is necessary to control and manage it for the welfare of all, or a few will hog it for themselves.

H. P. Blavatsky remarked to the same point:

> The discovery in its completeness is by several thousand—or shall we say hundred thousand?—years *too premature*. It will be at its appointed place and time only when the great roaring flood of starvation, misery, and underpaid labour ebbs back again—as it will when happily at last the just demands of the many are attended to; when the proletariat exists but in name, and the pitiful cry for bread, that rings throughout the world unheeded, has died away. This may be hastened by the spread of learning, and by new openings for work and emigration, with better prospects than exist now, *and on some new continent that may appear*. Then only will "Keely's Motor and Force," as *originally contemplated* by himself and friends, be in demand, because *it will be more needed by the poor than by the wealthy*. (*Secret Doctrine*, 1888, I, 563-4.)

Attempts to "unlock the atom," etc., may lead to much knowledge; but not to the objectives sought. There will be no "superforce" put into common use in this generation; and that Karmic inhibition is the greatest of blessings. On one side of the true economic mean is the man who has so to labor that he has no time to search for wisdom, no self-knowledge, no spiritual aspirations. On the other, the "idle rich" and often the *privileged* worker—

whose leisure outruns their capacities for employing it along spiritual, mental, or even physically useful lines. Limitless leisure without wisdom leads surely downward to destruction on all planes —such as curses many of the "younger generation" of modern America.

The age-enduring wisdom of Krishna, of Buddha, of Christ, of H. P. Blavatsky, and all the long line of sages, never grew from leisured pleasure, which only sprouts the rankest and deadliest of weeds. Wisdom flowers only under *sacrifice,* not satiation.

LOYOLA'S PRESBYTERIAN APOLOGIST

H. P. Blavatsky once compared the Church of England to a train running on its momentum after the abstraction of the Roman engine; and predicted that its remaining trip would be comparatively short. The same is true of Protestantism in general, whose only real energy nowadays is exhibited in fierce but final outbursts of bigotry such as now appear in the less intelligent States of the Union. Rome, on the other hand, is still viable, and Jesuitry is the throbbing heart of its circulatory system.

The Presbyterian, Rev. Paul Van Dyke, Professor of History at Princeton, has written an "impartial" history of Loyola, which appears to be one of the now numerous examples of denominational dry-rot in Protestantism, uniformly and approvingly hailed as "tolerance" by a public too apathetic to have convictions of its own, and too mindful of its own "comfort" to approve of controversy on anything but the physical matters wherein its interest lies. Says a commentator on Prof. Van Dyke's book:

> Jesuitism has suffered woefully through misunderstanding and a lack of data in the many volumes written about it from without its ranks. Its thanks would seem to be due to Prof. Van Dyke for his painstaking task in portraying its founder. (*Washington Post,* October 3, 1926.)

Regardless of the prestige of Catholicism, which seems augmenting itself at the expense of Protestantism, there is a formless, but deep-seated and ineradicable distrust of the Jesuits among the masses of the people.

FUNDAMENTALISM AND OTHER THINGS

A poll recently taken in London to cover moot religious issues, developed the illuminating fact that the farther down one goes in the scale of education and intelligence, the more "fundamental" (in the Christian sense) become religious views. This indicates, either that "fundamentalism" is closely allied with ignorance, or that intelligence and education are hand-maidens of Satan. Each to his own interpretation.

Dr. William Adams Brown (*Literary Digest,* October 2, 1926) is not hopeful for the existence *in perpetuo* of fundamentalism. He thinks, people may follow different forms in expressing their

religion but it will still be religion, and "will begin and end in the quest for God." Precisely. Scarcely is it to be wondered at that the populace is losing faith in a religion which for two thousand years has begun *and* ended in a *quest* for "God", without ever having found such a being or any definite trace of his existence.

Rev. John Roach Straton, of Calvary Baptist Church, New York, who is somewhat the Torquemada of fundamentalism, confesses a terrible decline in present day church finances, for which he blames the modernist movement in the church. (*Washington Star,* September 26, 1926.) Rev. Straton undoubtedly has reason on his side. It is only the avoidance of a physical hell and the attainment of a physical heaven which could make the "old-time" Christian sacrifice the most real and dependable of all his idols. The vague faith, the nebulous hope, held forth by modernism, certainly have a tendency to paralyze the pocket-book branch of the religious nervous system.

The New Civil War

Mr. Harbor Allen, of the American Civil Liberties Union, exercises himself unduly over the sinister possibilities of the modernist-fundamentalist controversy. His alarmed imagination draws for him a picture of a country politico-religiously divided, with New York as a capital for the modernists, and Florida as headquarters for the fundamentalists. (*Current History,* September, 1926.) There is no gainsaying that the tendency is in this direction, but Mr. Allen entirely underestimates the great power of popular religious inertia and indifference, and overestimates the real force of the church, which, so far as the average man is concerned, is a vanishing relic. The triumphs achieved by fundamentalism in the more barbaric states of the American Union have not been so much due to popular support as to the aggressiveness of an organized and fanatical minority. Let the "fundamentalist" undertake to interfere seriously with the manner of life and belief of the people at large, and his sting is exceedingly apt to set in motion a hand which will sweep him aside like the annoying insect whose mental equipment he patterns after, namely, the gadfly.

How it goes with the world in general would be hard to tell, but America at present is as unreligious as it is unmoral. The old gods have gone—the new, whoever they may be, not yet come. There is no resurrection of the dead, nor can the scolding tongue of theology stay the step of cyclic law.

Appreciation

Said an Eastern Master some decades ago, to a representative of the western world, in effect: "In the physical sciences we bow to your achievements—in the spiritual, we are, and always will be,

your masters." This is so, not because Oriental evolution is inherently superior to Occidental, but because Masters themselves "are neither eastern nor western, but universal"— the universal source from which flows the enduring wisdom of all the ages.

In the *Washington Post,* July 5, 1926, Mr. Glenn Frank frankly appreciates Plato and Aristotle. He concludes: "Whenever I think I have thought a new idea, I find it sooner or later in one of their books, said more simply and more richly than I have said it." Every western philosopher and philosophicule without exception could, if he would, say "amen" to this. New events and new civilizations bring no new spiritual knowledge, but only one more opportunity for the aspirant to seize upon the changeless wisdom of the ages. This is the first step toward understanding that there really is fundamental truth and fundamental knowledge in the universe. Yet wherever there is knowledge, there must be beings who possess it; wherever there is truth, there must be, or have been, beings to experience it, since after all the only final definition of truth is experience. Huxley, frequently considered a grand-master of materialism, not only admitted the logical necessity for higher beings than man in the universe, but surmised that "they take an active part in the government of things." His speculation is recommended to those who are becoming perplexedly aware of the spiritual superiority of our progenitors to ourselves. All that need be added is the concession that the ladder of being must, under evolutionary law, be unbroken, and that "higher beings than man" are an integral part of human kind.

MISREPRESENTATIVES?

Mr. Aldous Huxley is deeply concerned over the impression of our American life given by our "movies" to the Eastern peoples. Says he:

> It is from the films alone that the untaught and untraveled member of a subject race can learn about the superior civilization which has conquered him and is ruling him.
>
> And what does he learn from the films? What is this famous civilization of the white men which Hollywood reveals? These are two questions which one is almost ashamed to answer. The world into which the cinema introduces the subject peoples is a world of silliness and criminality. When its inhabitants are not stealing, murdering, swindling, or attempting to commit assault (too slowly, as we have seen, to be often completely successful), they are being maudlin about babies or dear old homes, they are being fantastically and idiotically honorable in a manner calculated to bring the greatest possible discomfort to the greatest possible number of people, they are disporting themselves in marble halls, they are aimlessly dashing about the earth's surface in fast moving vehicles. When they make money, they do it only in the most discreditable, unproductive and socially mischievous way—by speculation. Their politics are matters exclusively of

personal (generally amorous) intrigue. Their science is an affair of secret recipes for making money—recipes which are always getting stolen by villains no less anxious for cash than the scientific hero himself. Their religion is all cracker mottoes, white-haired clergymen, large-hearted Mothers, hard, Bible-reading, puritanical Fathers and Young Girls who have taken the wrong turning and been betrayed, kneeling with their illegitimate babies in front of crucifixes.

As for their art—it consists of young men in overalls and large ties painting, in cock lofts, feminine portraits worthy to figure on the covers of magazines. And their literature is the flatulent verbiage of the captions. (*Literary Digest,* Aug. 7, 1926.)

Our Racial Superiority

Mr. Huxley says that the cinema white man's world we are exporting to the Far East is a world of crooks, half-wits, morons, and sharpers:

A crude, immature, childish world. A world without subtlety, without the smallest intellectual interests, innocent of art, letters, philosophy, science. A world where there are plenty of motors, telephones and automatic pistols, but in which there is no trace of such a thing as a modern idea. A world where men and women have instincts, desires and emotions, but no thoughts. A world, in brief, from which all that gives the modern West its power, its political and, I like patriotically to think, its spiritual superiority to the East, all that makes it a hemisphere which one is proud to have been born in and happy to return to, has been left out. To the subject races of the East and South, Hollywood proclaims us as a people of criminals and mental defectives.

We would be interested in an itemization of "our spiritual superiority." But to follow Mr. Huxley in his thesis:

Maxim guns can check actions, but they cannot control thoughts. The colored peoples think a great deal less of us than they did, even though they may be too cautious to act on their opinions. For this state of affairs the motion-pictures are not, of course, alone responsible. The spread of native education, the unedifying spectacle of the World War, the talk about self-determination and the sacredness of nationality, with the promises of liberation made and never carried into effect—these have done much, perhaps most. But the share of Hollywood in lowering the white man's prestige is by no means inconsiderable. A people whose own propagandists proclaim it to be mentally and morally deficient, cannot expect to be looked up to. If films were really true to life, the whole of Europe and America would deserve to be handed over as mandated territories to the Basutos, the Papuans and the Andaman pigmies.

Perhaps Mr. Huxley lacks the courage to carry out his criticism logically. Our movies are not forced upon a high-minded people by all-powerful magnates in the face of frenzied popular resistance. On the contrary, movie producers are shrewd business men whose lives are spent learning and filling the popular demand; in other words, the movies do not misrepresent, but represent our dreams; that is to say, our mental life, so-called. In a country avowedly devoted to the "rule of the majority," we should not

object to the ideals of our masses being broadcast over the world. The actual misapprehension, however, is not greater than that which reigns in the West regarding the East, through racial vanity, inflamed by religious ignorance and mendacity.

BUSINESS CYCLES

In every commercial country, business undergoes cycles of alternate prosperity and depression; perhaps more markedly so in the United States than anywhere else. This fact has long been recognized, and the astute have profited by it. A business expert, Thomas S. Holden, (*The Evening Star,* Washington, D. C., October 2, 1926) believes that the "business cycle" is losing its significance, because people are coming to recognize its nature and to arrange their finances accordingly. Now this is a practical application, from the basis of "enlightened selfishness," of a law which is universal. One of the first lessons for the man who would become an Adept of the Spiritual Science, is to search out within himself all the various categories of personal cycles, and to *conquer* them, by taking due and proper advantage of the unfailing cycles of nature at large in pursuing the path of his spiritual evolution. Cycles are caused by *lack* of balance. A being in equilibrium, self-controlled in all respects, is not subject to cycles. Business cycles are caused by the selfish and childish folly of endeavoring to grasp to the utmost, while circumstances are favorable; a tendency followed by people in general, and most of all by "business" men. The inevitable result is that nature, both psychologically and physically, at the first opportunity, cleaves to the average, and business plunges from the height of optimistic prosperity to depression or panic; such a plunge as is now preparing in this country, though possibly not fated for immediate consummation. Cycles are of material nature, not of the spiritual world. Their rotations are part of the evolution of "the mighty magic of Prakriti," which is spiritually useless unless perceived. Those who attach themselves to material nature, that is to say, who pursue primarily the path of selfish gain, in so doing must follow the laws of matter and suffer its pains and penalties as well as its "successes."

A VARIABLE LAW

Hooke's law, "stress proportional to strain," is in practice the absolutely fundamental principle of engineering design, and has been throughout modern engineering history. Without doubt, the average engineering graduate considers it as dependable as the revolutions of the sun. Yet this "law" is highly variable, and while possibly dependable within practical limits, highly fallacious when called "exact." (*Science,* September 24, 1926.) Nor are the causes of the variability known. The average layman would be greatly

astonished to know that innumerable branches of science which he considers infinitesimally exact are built up entirely upon laws far less dependable than this. The difficulties, the guesswork, and disappointments which beset every step in the pathway of such a seemingly "exact science" as civil engineering, if understood by the public, would do away with nine-tenths of the gosling credulity exhibited over every new pronouncement of "Sunday Supplement Science;" pronouncements usually succeeded next week or the week thereafter by something entirely contradictory; in which vagaries, official orthodox science is not far behind.

Shifting Sands

In the *New York Times,* October 14, 1926, Prof. Robert A. Millikan boldly confesses that science, its many pretentious decades of cocksuredness notwithstanding, has no one consistent scheme of interpretation of physical phenomena, its old theories, formerly considered bedrock, now betraying the disquieting characteristics of quicksand. The cause of the difficulties of science is exceedingly simple. It consists in the natural fact that matter cannot understand intelligence, while intelligence can understand matter. It is intelligence which directs the creation of matter, yet science relies upon matter; that is to say, non-intelligence, as a means of reaching beyond it to causative factors, or intelligence. Intelligence is primary in evolution; matter only secondary.

A series of curious happenings, indicating the true basis of action, the true direction of evolution, is coming to be scientifically recognized. In *Science,* October 15, 1926, occurs an address by Prof. Nathan Yoderblom, who, after admitting that too much modern science is used for unworthy purposes, notes that most practical results have not been produced by research workers delving after definite achievements. They have, on the contrary, emerged as by-products of the efforts of men moved by the pure desire for knowledge. A "pure desire for knowledge," in the scientific meaning, is only a sublimated curiosity. Nevertheless, it is a force which moves on a higher and more creative plane than that of the material world, hence the anomalous results noted. The by-products of a pure desire for intellectual knowledge having proven more satisfactory on the material plane than the achievements of those bent primarily on material gain, it stands to reason that the only true material civilization, the only correct modulus of material progress, would be the search for pure spiritual wisdom. When men of intellect awake to this fact, they will perchance sacrifice themselves by voluntary resignation of personal results, while in the act of establishing a newer and better civilization which, while leaving nothing to be sanely desired in material things, will not create the spiritual impediments.

MURDER BY PROHIBITION

Ever since the Eighteenth Amendment went into effect, government alcohol released for industrial use has been adulterated with denaturants. It is a chemical impossibility to do away with some of these, and as has been determined time and again, ninety per cent of the liquor now drunk in the United States contains deadly poisons. The great volume of liquor consumption brings about an issue which horrifies numerous thinkers, and seems to a certain extent to touch even the conscience of Wayne B. Wheeler, of the Anti-Saloon League, since he thinks it would be highly commendable to find denaturants which would deter the drinker without killing him. In the meantime, this wholesale murder continues against persons not guilty of law infraction, since there is no law against buying or drinking liquor. Says the *Literary Digest* of August 28, 1926:

> An argument by Senator Reed of Missouri, who started the discussion, is thus summarized by the New York *Evening World:*
>
> "He got the government chemist to admit that deadly poison was put in. Got him to admit that of the 60,000,000 gallons poisoned, 10 percent., or 6,000,000 gallons, would reach people who would drink it, resulting in their death or the wrecking of their health. And then he asked him if that was not an infamous thing to do, and if it was not as near an approach to murder as possible."
>
> The New York *World,* asserting that "ten poisoning plants are operated today by the Federal authorities in the city of New York alone for the purpose of poisoning grain alcohol," concludes:
>
> "The denaturing process was innocently enough employed at first to distinguish between industrial and potable alcohol for purposes of taxation. Nobody was poisoned, because it was possible to buy taxed beer, wines, liquors, grain alcohol. Poisoning alcohol now, when these things are not legally obtainable, means poisoning people. The poisoning is admitted; the consequences are known. When General Andrews is able to say: 'We no longer use poisons; we use only denaturants which are obnoxious,' this issue will be closed—and not before."

WHAT NEXT?

Wm. Corcoran, American Consul at Boulogne, France, for toasting Gertrude Ederle, the channel swimmer, in the champagne of the country, is now under a demand for his recall by the Douglas County (Omaha) W.C.T.U. "He insulted the constitution," they say, although the constitution was originally intended to safeguard human liberty of action. It is said that the State Department, presented with this preposterous demand, replied that if such action were taken against foreign representatives, we would soon have very little representation abroad.

Meantime, Henry Knight Miller, once pastor of a Methodist church in Brooklyn, and campaign worker for the Anti-Saloon League for five years, has gone over to the Anti-Prohibitionists.

His reason for doing so is expressed as a conviction that prohibition has merely intensified the evils which prohibitionists were trying to cure. Moral: reliance on force, the attempt to hammer other human beings into the molds congenial to our own imperfect, finite, and frequently foolish minds, is sure to have a disastrous repercussion from the inner man, who unconsciously reacts according to the principles of his nature as an independent and immortal spiritual being. It is the lowest class of minds, possessing the narrowest and most stultified views of life, that most relies upon force.

Population and Reincarnation

The stock objection to the theory of reincarnation is the supposed increase in the populations of the earth. Professor C. G. Ditmer, of New York University, (*Washington Post*, August 19, 1926) states that there are between 350 and 450 millions of people in the Chinese Republic, but that *no one knows the exact figures*. The British population is becoming stationary, and the Irish and French are decreasing seriously. Long ago, 1893, the *Ocean of Theosophy* remarked:

> Another objection brought up is that under the doctrine of reincarnation it is not possible to account for the increase of the world's population. This assumes that we know surely that its population has increased and are keeping informed of its fluctuations. But it is not certain that the inhabitants of the globe have increased, and, further, vast numbers of people are annually destroyed of whom we know nothing. In China year after year many thousands have been carried off by flood. Statistics of famine have not been made. We do not know by how many thousands the deaths in Africa exceed the births in any year. The objection is based on imperfect tables which only have to do with western lands. It also assumes that there are fewer Egos out of incarnation and waiting to come in than the number of those inhabiting bodies, and this is incorrect. (pp. 76-7.)

It is significant that the population of Africa is decreasing over great areas. Prof. Ditmer states that China is slowly starving. A Mahatma wrote, about 1880, that China is in the long-drawn out stage preceding final disintegration. The truth of this, in spite of the short-sighted view which holds that the Chinese are a "primitive" race fated for further evolution, is thus coming to be recognized by students of sociology.

What's the Use?

Glenn Frank writes in the *Washington Post*, August 19, 1926:

> We are too devoted to the cult of comfort.
>
> We are so interested in making "a world fit for heroes," as we promised our soldiers during the war, that we are in danger of forgetting to make heroes fit for the world.
>
> Heroes are not looking for comfort.
>
> Heroes are looking for a challenge.
>
> And without a challenge heroes grow flabby.

He quotes Dean Inge, the one ecclesiastic who has courage both to face facts and to utter them:

"Everywhere we find the same demand to make life easy, safe, and fool-proof . . . .

"We now demand to be personally conducted through life, all risks to be taken by someone else.

"After a century or two of this regime we shall all be as helpless as Lord Avebury's ants, who starved almost to death in sight of food because they were used to having it put into their mouths by their slaves.

"All this may be right, or it may only be inevitable.

"But do not let us deceive ourselves . . . .

"The power of grappling with difficulties, and finding our way out of labyrinths, will soon be lost if we no longer need it . . . .

"Can we look with satisfaction at the completed product of civilization, a creature unable to masticate, to write, or to walk, a mere parasite on the machines that enable him to live?"

EFFORT NECESSARY

Every principle of experience and common sense shows that character is developed only through strife on one or another plane. The end-result all civilization could achieve would be precisely as described by Dean Inge. Yet it is this sort of "scientific progress" which has become an universal object of worship, attesting to the utter materialism into which the unthinking people have been led by those who should know better. It is a strange and vicious paradox that on the one hand we have long since passed the boundary which divides injustice and suffering from a salutary rigor and simplicity of life, and have eliminated the latter, to the destruction of character and moral fibre; yet on the other hand have really accomplished little or nothing to remedy the savage brutalities and mass social murders and injustice which come with mechanical civilization.

What is to be the outcome? We stand near the high tide of a civilization such as spoken of in "The Gates of Gold," where the petals are "slackly held together." It is the great dividing point where one portion of the race enters upon a higher phase of evolution, while the mass goes to demoralization and destruction, pushed and pulled this way and that by good and evil influences, ultimately vanishing into the limbo reserved for the "useless portion of mankind," spoken of by Eliphas Levi. There are no greater, no finer possibilities for the development of true spiritual character, for evolution by "self-induced and self-devised effort" than at just such a period of unsane and luxurious materialism. Any human being *can* be moral, courageous and self-sacrificing in the face of material vicissitudes. The supreme test of the soul is the ability to be all this and more in an era of luxury and its opposite.

A U M

From study let a man proceed to meditation, and from meditation to study; by perfection in both the supreme spirit becomes manifest. Study is one eye to behold it, and meditation is the other.

—VISHNU PURANA.

THEOSOPHY

Vol. XV March, 1927 No. 5

WILLIAM Q. JUDGE

HE WAS a modest man, forever trying to bring others out—not himself to shine. That is why those of his own day, and our day—not modest—belittled, and belittle, W. Q. J.

His writings were simple, accessible to simple minds, without much regard for form. That is why those of his own day, and our day—"intellectuals," devoted to form, failed, and fail, to perceive the depth and substance in them.

To him, outer form and ceremony were sham, play for children; but exact fulfilment of every item of inner procedure was the natural law of life. That is why those of his own day, and our day—gaze fixed on passing show—failed, and fail, to recognize him.

He was an Occultist. That is why to every counterfeit "occultist" within the Theosophical area W. Q. J. is anathema. The mere mention of his name arouses their opposition. It was so in his day; it is so today.

His selflessness was, and is, a reproach to the selfish. His industry was, and is, a reproach to the lazy. His magnanimity was, and is, a reproach to the small. His fearlessness was, and is, a reproach to the cowardly. His devotion to duty was, and is, a reproach to the undutiful. His clean-ness was, and is, a reproach to the unclean. His impersonality lashed, and lashes, to fury the gossips on four continents.

What kind of a being must he have been—must he indeed be—whose living force was, and is, such a catalytic agent?

Time will disclose. For the many, his "day" is yet to come; his "place" yet to be understood. But to one, here and there, his nature is unfolding; for occultists are being "found, fostered and prepared against the time when power will be needed, and pretence shall go for naught."

THE RISING CIRCLE

HOW far the energic force of H. P. Blavatsky's great mission and message has affected the higher mind of the adult generation is visible on every hand. Its effects on Youth, the youth of today, in whose hands lie the destinies of the Movement until 1975, is well worth the thoughtful attention and consideration of Theosophists. Even in the midst of the pre-occupations of 1875-1896, while the Message was in process of delivery and record, H. P. B. and Mr. Judge never forgot the Future, and their writings and examples are filled with the urgencies of Theosophical education of the growing generation as well as its elders. The comparative failure of the present is due largely, if not solely, to deficiency in that education and its concomitant, lack of solidarity. As the children of Theosophists gain better and truer perceptions, not so much from their elders, the youth of yesterday, as from the *recorded* Teachings, the Higher Mind, the *Buddhi-Manas* of the incoming Egos, will regain orientation and the Movement will right itself, from within outwardly. The United Lodge of Theosophists is an example of the true modulus for all Theosophical associations, not necessarily in its adaptations and applications, but in principle and in policy, for its one and only objective is the *education* of its Associates, and the dissemination of Theosophy as originally recorded. Its "Theosophy School" for children as well as adults is a direct embodiment of the practical wisdom and advice of H. P. B. in her "Key to Theosophy." As the Youth of today grow into the men and women of tomorrow, intellectual evolution will have proceeded apace with their physical development, and the world at large will have intelligent as well as inspired instruction and example by which to benefit.

Outside of such Theosophical education, idealistic as well as realistic thinkers and free-thinkers can advance no farther than the knowledge already gained, for they are but the outcome and natural product of their respective environments and periods. Their ideals are only the necessary results of their temperaments, and the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained. Hence, their highest flights must fall far short of the Truth, and they must, in the end, because of the gravitational pull of the race-mind, "return to earth"—whether to the bosom of convention, or creed, or materialism. None of them, unaided, can *live* in the pure empyrean of the Higher Mind, because they have not found "whereon to stand."

Nevertheless, all such Thinkers form a necessary sequence in the operation of Law—the law of Karma. They are the Bridge, the con-

necting Link, between those who *are* "Initiated into perceptive mysteries" and those who neither are nor aspire to be so initiated, but are content to go on browsing the dead herbage of the Past. However unconscious their service it is none the less genuine, for it is a continual heaping of fresh fuel on the altar of the Undying Fire lighted by the successive Messengers of the Wisdom-Religion.

The World Tomorrow, now in its tenth volume, is "A Journal Looking Toward a Social Order Based on the Religion of Jesus." Putting aside, for the moment, the intellectual misconception indicated by the phrase "the *religion* of Jesus," who was a Teacher and Reformer and in no sense a religious *founder*, the quoted declaration is, implicitly, an affirmation of the failure of nineteen centuries of Christianity to establish a "social order" based on His teachings. But why the "religion of Jesus" any more than the "religion of Buddha," or of any other Great Teacher in the long series? Simply because the ideals of *The World Tomorrow* are, at their best, "only the necessary results of the temperaments" of its individual editors and contributors, and, at the worst, hampered and constricted by the race-ideas of Jesus and His mission.

In recent months *The World Tomorrow* has had a notable list of contributions from idealistic and realistic thinkers and free-thinkers who have sent aloft their intellectual kites, all tied to the string of some inherited or acquired idea, but, like Franklin with *his* kites, each of them has brought down to earth something at least of light and lightning. Recently *The World Tomorrow* called for essays in its "First Annual Youth Contest"—the word "contest," again, showing the "vestigial relics" in intellectual progression, just as Science is puzzled over the same "relics" in its study of physical evolution. The issue for January, 1927, contains the award essays, together with editorial comment —both of value as showing the rising cycle prevalent in quarters as little associated with the Movement by Theosophists themselves as by the inhabitants of those quarters.

The Editors remark that "the words that best reveal the state of mind of the winners are doubt, dissatisfaction, disgust, bewilderment, hunger, aspiration, determination, trust, hope." Formidable as is their characterization of the "state of mind" of Youth today, in its best aspects, it becomes still more instructive and impressive when made following the statement:

> "An analysis of the poorest *four-fifths* reveals the distance we have yet to travel before we come in sight of a generation which clearly discerns the signs of the times, knows where it wants to go and how to get there. Many of these essays were wholly lacking in significant ideas. . . "

Five hundred manuscripts were received, from the United States, Europe, and Asia. The Editors of *The World Tomorrow* themselves

seem at no loss to discern at least some of "the signs of the times" portrayed by these essays, for their deductions are in reality a verdict, not upon Youth, but against our most venerated institutions—Church and Science and Government. We read:

> "... the most alert of our youth are dissatisfied and disgusted with the sordid materialism, bitter strife, shallow optimism and dogmatic intolerance of our more-than-half-pagan society. ... the desertion of the church and other organized institutions of religion by large numbers of our most thoughtful young men and women may mean one of two things. On the one hand, it may mean that modern scientific education creates agnostics and atheists; on the other hand, it may mean that the type of religion presented in many churches and similar institutions is so gross a caricature and is so destitute of vital reality and reverence that it fails to satisfy the hunger and thirst of young people. The latter is unquestionably true for thousands of youth with a deep spiritual yearning."

But why attribute this direct resultant of nineteen centuries of Christianity and of four centuries of Modern Science to the Ancients or to the "heathen," as is implied in the phrase "more-than-half-pagan?" Perhaps *both* horns of the dilemma posed by the editors are equally piercing the vitals of the youth of today: modern scientific education does, unquestionably, "create agnostics and atheists;" the Churches are, unquestionably, of "so gross a character and so destitute of real vitality and reverence" that their "type of religion" does fail to satisfy. For the one, we have the unanimous testimony of the Churches, and for the other the unanimous evidence of "modern scientific education." Hence the dissatisfaction of Youth, and its "resentment and rebellion against rigid control by the older generation" which has made such a failure of both science and religion. The Editors express the true Theosophical modulus of education in saying:

> "If mature men and women are wise they will place their knowledge and experience at the disposal of youth and allow the latter to choose as little or as much as seems valid and desirable. The greatest contribution that the elder generation can make to the younger is to encourage it to independent thought and experimentation and to make readily available the experience of the race. Such a policy may be full of peril, but it is certainly full of promise. Indeed it is the only possible way to bridge the chasm between the world that is and the world that might be."

Brave words and true, but how can the elder generation make a contribution of that which it never had—"independent thought" and liberty of conscience? The priest in the church and the pedagogue in the class-room—the two sanctuaries of progress in our day—are the natural foes of the very prescription submitted by the Editors. It is in Theosophy alone that exist both the longed-for atmosphere of freedom and the religious science that are demanded by Youth—today as much as in former generations. Theosophy knows that the unsatisfied hunger of Youth for the bread of life, which its elders attempt to satisfy with dust and ashes where not with the stone, the mill-stone of the

"letter of the law"—Theosophy knows that this hunger for freedom and knowledge in Youth is the reincarnating Ego's search for contact with the Higher Self of his own being. But let us see what Youth itself has to say.

The prize essay, by Betty Webb, is entitled: "We Who Doubt." It begins by quoting the confession of Charles Lamb: "Nothing puzzles me so much as time and space; but nothing puzzles me less, for I never think of them." Miss Webb, speaking for college Youth says:

"... one of us could easily say the same thing regarding the attitude of most college students today toward the world in which they live. Certainly no one would maintain with any correctness that students are *thinking*—some are, most are not; they are too busy taking notes and learning them for exams to be *thinking*. However, in those rare moments when we do think, we find ourselves puzzled by nearly everything in the universe. ... our student generation threatens to develop into a huge interrogation mark. ... We have been born into a world, weary, brow-beaten, yet with the determination not to be changed. The wonder is that we have not lost faith in life itself during this period of transition, of muddling through. Instead we are restless, skeptical, not knowing where to place our faith, yet half-consciously wanting to find a consistency among these seeming conflicts; a vital relation between creed and deed, between religion and life. We have truly become disgusted with this merry-go-round of history, as the world insists on repeating its same old blunders every few years. And so young people are questioning old motives, old philosophies, old institutions—and they are perfectly ready to throw overboard anything that refuses to be questioned."

After this "reaction" to the "established order," the writer endeavors to formulate the demands of youth which accompany this rebellion against "existing things." Epitomized, they run:

"1. There are many of us who want *facts*— ... we can never know what to build until we know the foundations on which we are placing our structure. A vague, diffused goodwill is not all we need;—unless we understand what we and our fellows are like and how we come to be so, unless we know present situations in accurate terms, all our good intentions without intelligence will not go far in remaking a world that is as badly warped as ours is. We want something definite to fasten our thinking to.

"2. We want a *dream*, an *ideal*. ... We have been told so often that 'this is human nature and cannot be changed,' or 'that has always been so and always will be,' that we are ready to think that *nothing* has always been as we see it now and nothing as we have it now need always be so! ... Youth is unreasonable enough to know the hard, discouraging facts about the world today—to look at them steadfastly and yet say, 'Oh, the glory of the years to be, I, too, would labor at their fashioning!'"

"3. We want to *act*. ... Are we lazy? ignorant? afraid? Here at this point we are thrown back to an examination of our personalities and to our philosophies of life to see why they are pale and negative and not vital enough to express themselves in action. How can we develop within us that dynamic, that power which will make us big enough persons to *live* rather than just talk? We are woefully lacking in courage based on real conviction."

"4. Here we come to the fourth thing many students are wanting, many without being very coherent about what it is they want—*courage* growing out of a new,

vital philosophy of life; and help in developing and integrating our personalities so that we may live up to it."

Their elders, parents, teachers or priests, have but to hark back in memory to the days "when *we* were twenty-one," to know that the formulary of Youth today is the same urge for a *Magna Charta* that inspires Youth in every succeeding generation. *We* failed to grasp it, because we succumbed to what Jacob Behmen called "the great turba," the suction of the race-mind. We, too, rebelled against the "vested interests" of the established order of things: but we lost faith in our own Inspiration. Miss Webb points the "finger of scorn" at us in these words of Youth today:

"The generation before us and many of us waded up to our ears into the job of righting the world without even rolling up our sleeves or looking over the situation—no wonder we floundered. . . . Most of us have lost the only God we were taught to believe in—which does not mean that we are godless or 'lost' in a theological sense, please. Our generation is moving out into unexplored areas of thinking and the growing pains are so severe that many of us have decided not to go any further. When we try to see a Oneness in it all, a feeling that 'the Universe is One and that it lives,' somebody cries 'Pantheism' and declares it to be unmoral. As surely as we verge on mysticism someone impresses us with the fact that it is unscientific and a relic of superstition. A purely rationalistic philosophy leaves us rather cold and unsatisfied, having no place for the aesthetic part of our makeup. We might like to creep back into the comfortable little shells which we burst out of—but somehow we can't. Most of us are not godless in the sense of revelling in iconoclasm and atheism, but we doubt. Yet, in our calmer lives, which others hardly see, there are times when we feel we can almost touch the fringes of a deeper Reality which can never be captured and forced into outgrown terms and forms."

But—the essay goes on—"it is going to take young people who are not afraid to doubt the *status quo*. . . . This is the creed of an experimentalist, an adventurer. And 'those who venture take risks, but so do those who do not venture—not the risks of shipwreck but the risks of rust and decay.' And with this spirit thousands of students are wanting to venture forth, yet without knowing where they want to go."

Well, for all these the tide of the rising cycle of the Theosophical Movement is part of the Karmic provision of the mission of H. P. Blavatsky, as her Theosophy will provide charts and direction—the lack of which Youth feels.

Certainly the academic, the prosaic, the commonplace and complacent, as well as the orthodox and sectarian mind in religion and science, will feel no fine outburst of sympathy and understanding with the Mind of Youth as expressed by the Editors of *The World Tomorrow*, or as delineated in the extracts given from the leading essay. But Theosophists may well see therein one of the fruits of the Theosophical Movement—unripe fruit as yet, but growing; fruit and fruitage that it is our part more than that of any and all others to nourish and safe-

guard, for the answers to the demands of Youth are in the custody of those informed of the teachings of the Wisdom-Religion. The requisitions of Youth should encourage and inspire every student-Theosophist to "spread broadcast, as widely and as quickly as possible, the fundamental teachings of the Masters of Wisdom, as recorded in the writings of H. P. Blavatsky and William Q. Judge," lest the generations of the present be led away and astray, both by the very violence of their own unguided efforts to "recover the knowledge which was theirs in former births," and by their ignorance of the aids afforded in the record of those who have preceded them in Spiritual and Intellectual evolution.

The Unphilosophical "Personal God"

Only those who realize how far Institution soars above the tardy processes of ratiocinative thought can form the faintest conception of that absolute Wisdom which transcends the ideas of Time and Space. Mind, as we know it, is resolvable into states of consciousness, of varying duration, intensity, complexity, etc.—all, in the ultimate, resting on sensation, which is again Maya. Sensation, again, necessarily postulates limitation. The personal God of orthodox Theism perceives, thinks, and is affected by emotion; he repents and feels "fierce anger." But the notion of such mental states clearly involves the unthinkable postulate of the externality of the exciting stimuli, to say nothing of the impossibility of ascribing changelessness to a Being whose emotions fluctuate with events in the worlds he presides over. The conceptions of a Personal God as changeless and infinite are thus unpsychological and, what is worse, unphilosophical.—*S.D. I, p. 1 and 2 Proem (ft. note).*

PERCEPTION AND THE SENSES

IT IS generally agreed that the senses are messengers from things external to the perceiving power. *Is their message true?* Philosophers of the West have argued this point for centuries without issue. Fifty years ago the man who claimed that things-in-themselves were other than limned by the sense, was held a fool. Today we have the very conservative Dr. Cattell remarking that the attitude of the observer is as integral a part of perception as the incoming nervous currents.[1] Indeed, and beyond this, certain specialists have encountered cases of "hysterical" blindness, deafness, etc., where there was nothing wrong except *the inner attitude*. Incidentally, Dr. Cattell makes the confession that we do not, after all, know that consciousness is a by-product of the brain; maybe it really controls our actions of itself. Rather remarkable for the representative of a science which up to date is mainly mechanistic!

The importance of the psychic side is further exemplified by the experience of Dr. Smallwood,[2] who discovered a disconcerting selectivity as to pain and pleasure in his sense of hearing during an attack of Bell's Palsy.

This magazine has dealt at length with the curious case of Willetta Huggins, with her capacity for *feeling* colors, etc. Although afterwards vindicated, she was pronounced a fraud by Dr. Jastrow. This "psychologist," a notorious psychophobe, with the attitude toward abnormal manifestations consequently to be expected, upset the girl so completely that the verdict was apparently justified—another example of the effect of the mental attitude on the senses. To cap the matter, after astonishing many capable experimenters, Willetta regained her normal sight and hearing by "faith and prayer." Her faculties had waxed and waned in childhood; we may easily and justifiably deduce as the result of psychological changes.

In *Scientific Monthly*,[3] Robert H. Gault sets forth the thesis that where some specialized sense organ has failed, the organs of touch in the skin may be trained to substitute. Some others have experimented, and concluded that the hearing nerves were distributed over the body very widely. Was that the real reason for their results, or was it because there are many possibilities of substitution among the different organs? The experiments of Farigoule (Jules

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[1] *Science*, Jan. 1, 1926.
[2] *Science*, April 17, 1925.
[3] February, 1926.

Romains) and Labadie, are intensely interesting, and likewise full of promise for some among the blind.[4]

Farigoule found that by a certain system of assiduous training, long continued, sight through the skin could be developed. The seeing is of a different order than that of the eyes; the consciousness has to be more or less centered in the active part of the body, the vision is not capable of as fine separation as with the eye, and frequently objects are seen at a false angle. Farigoule thinks the vision is due to the small "ocellæ" cells of the skin. That theory is probably correct, but does not go far enough into the hidden genesis of the senses. Farigoule's chief ambition is obviously to help the blind, with some of whom he experimented successfully.

The *Scientific American*[5] remarks that the correlation of taste or smell with chemical composition has never been satisfactory. We add to this that the growth of mentality, and brain development also have a very poor correlation.[6] H. P. Blavatsky wrote extensively upon the fact that with many persons, sounds arouse colors, etc., and called attention to the identity of the root words connected with sounds and colors in the ancient Sanskrit; whose writers, if they knew less of the physical nervous system, knew far more than our moderns of the real states and powers of consciousness behind.

Had it not been for the strange blindness which seems inseparable from the materialistic outlook, the dream states would long since have given us a clue to these mysterious five senses and their permutations and substitutions. The senses function perfectly well in sleep; but because they have contact with the products of imagination rather than of matter, materialism has, in effect, denied their continuation in sleep. Nevertheless there remain prophetic and clairvoyant dreams, with their complicated sensuous experiences, which cannot be done away with by the denials of all the complacent priests of matter, however loudly and often repeated. So with telepathy.

All these powers imply something within, which can on occasion act independently of the physical. That something is the "astral body," presided over by the changeless and inmost Perceiver.

> 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

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[4] *Popular Science Monthly*, Dec., 1925; *Eyeless Sight*, Jules Romains; *Popular Mechanics*, June, 1924.
[5] March, 1924.
[6] *The Organization of Life*, Prof. Seba Eldridge.

every other organ. These real powers within flow from the spirit. (*Culture of Concentration,* by Wm. Q. Judge.)

Involution succeeds evolution as night follows day; homogeneity causes heterogeneity throughout the Universe, until the utmost outward sweep of evolutionary impulse is exhausted; then comes unification and simplification, in the vast course of which separated things are seen to be as one, separated powers seen to be one Power; separated selves seen to be one Self.

"As above, so below." The five senses branch out from one primeval sense—pure spiritual intuition—which includes all that is in the physical, astral, or mental worlds. It is the sense which functioned through the Third Eye"[7]—once active, now dormant in the race as a whole.

Thus, during the age-long development of the various races, each especially correlated with a new grade of matter and consequently a new sense, the primeval Unitary power of perception came to be many.[8]

Why do we now have these extraordinary outbreaks of abnormal psychology, these transmutations of senses, this sensibility to suggestion in the uses of the senses? Why do we have cases which see with the stomach and hear with the skin of the back? Why do we have sound-color correlations unrecorded in history, to be inferred as a previous experience of the race through the afore-mentioned root-word connections?

> Let us look forward, not backward. What of the coming year? And first a word of warning. As the preparation for the new cycle proceeds, as the forerunners 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. . . . The conflicting theories of all these schools are based on misunderstood and mis-applied metaphysics, often on grotesquely absurd logical fallacies. (*Message from H. P. Blavatsky to the American Theosophists,* 1890.)

We are reaching in our turn the stage of sense development enjoyed by the ancient Aryans, and our own senses are approaching strange transformations, as so often predicted. But they are all astral and psychic, though it is to the Spirit we owe their vivification. Shall we gravitate to their lure, and sink into an abyss of psychism, mediumism, astral "revelations" and experiences, claptrap clairvoyance and "seership"? Or shall we, purifying our natures, rise to altitudes where moves the Spirit in the body, *Ishvara?*

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[7] *Secret Doctrine,* 1888, II, 288.
[8] *S.D.* II, 107.

THE SLEEPING RAJAH

Each night I, as sleeping Rajah who had listened to the words of sages, would be an ignorant foreign boy, until through lapse of years and effort unremittingly continued I learned how to live two lives at once.—*W. Q. J.*

PRINTED at the back of *Letters That Have Helped Me*, a series of notes for "An Occult Novel" appears. These are said to have been handed by Mr. Judge from time to time to a student whom he expected to make use of them in a projected book—that never got itself written. And now this "W. Q. J." is gone, and with his passing went the possibility of hearing from his lips or reading at his pen just what significance lay within or behind these remnants of notes written so long ago, if perchance he would ever say.

Gone also are the "Rodriguez de Undiano" and the "Rama"of the notes; gone likewise the "Nilakant," the "Bryan Kinnavan," the "Eusebio Urban" and the "William Brehon" of his other writings. Why all these names? To conceal his identity, somebody will answer. No doubt. But perhaps they were utilized to *reveal* it: to the intuitional, to those who can see or sense his Heart—to those who "belong" to him, as he once phrased it. There is in the notes, as also in "Brehon's" *Gita Notes*, and in every precious article signed "Nilakant," a deep sweet undercurrent of wisdom and power, an identical tone. Present, too, is the gratitude and veneration for holy men and holy things of "A Hindu Chela's Diary," the chronicle which parallels so unmistakably some phases of the *Voice of the Silence*.

Deep in the heart of every reverent student of today who reads and ponders the many writings appearing over these names, a feeling arises that they are but facets of the one and same Diamond Soul. The single crystal purity that glints here and there through them all attests it. The sustained tone compels the feeling, arouser as it is of a like tone in the heart of the student. It is an echo of the past, a sustainer of the present, a promise of the future.

What is the real significance of this something felt? Who would try to say in so many words? It cannot be done; there are no fit words in English. But he who truly and persistently tries to translate that W. Q. J. tone into action in daily life shall sense its significance. If he will sound it in thought, speech and act during all his waking hours, he will find himself in harmony with the great Song of all Life, and able to sing it. He will himself be a "W. Q. J."

Even the ordinary student lives a great many lives in this single one. Through them all runs a single tone of character, the thread that ties them all together. One person may, for instance, live the life of a

man, the life of a husband, the life of a father, of a son, a brother, a business man, an employer, or employed—all the while being a student of high philosophy and living its life. These are *relations* in life, but in another sense each is a life in itself—facets of the one diamond, flames from the one fire of life. All these relations trace back to affinities engendered in prior lives on earth, which in turn had their special relations—relations which never were and are not now separate, existing by and of themselves, but all branchlets of the one tree of life which each immortal being is; and the single tone of character, of nature, of determining qualities runs through them all.

It is, then, easily to be understood that every man is at once an entity and many entities, a unity and a congeries of diversities. The diverse entities developed and energized in this present single waking life are all tied together in his one consciousness here and now. He "remembers" them all, though the reality and vitality of none of them actually depend upon that memory. Since all these divergent expressions of tendency, talent and character trace back to affinities engendered in the past, that past itself must synthesize in this living presence which the man really is—be all tied together in the always-present and ever-continuing One: producer of them all, sustainer of them all, harvester of them all. However much or little he realizes the fact, all his past is with him now, just as "Brehon" and "Rama" and "Nilakant," and all the others were with "W. Q. J." Considering the nature of Mr. Judge's known work, it is reasonable to infer that he knew this, in a realizing sense. Considering *our* work, it is evident that we do not know our own "Brehons," "Ramas," and the rest, though occasionally we suspect them. Sometimes a new and strange tendency appears upon the horizon of our nature as if born full-blown "out of the blue," and seizes upon us with power; sometimes a chance-met person deeply influences us, starting an apparently new current in our workaday lives. These are trumpet-blasts blown out of the mighty past into the ears of today. They are of the utmost significance; our response to them may affect thousands, including our own personalities yet to be.

Aside and apart from the many-lives-in-one which each student lives in his known relations, there is perchance another one—for most, more elusive yet. This "W. Q. J." refers to "sleeping Rajah" and "ignorant foreign boy." Is there a hint here for those students of today who are endeavoring to make Theosophy a living power in their lives? It was for them, so H. P. B. said, that the *Voice of the Silence* was written; and no one who broods over its deep symbolism but comes at last, if but dimly, to sense the dual life of "Lanoos" therein depicted. There is this waking one here, which must by effort be brought into line with another deeper and more permanent. There is that other itself, the life

of the Soul, which must be elevated through the firm, determined hardihood of the continuing Pilgrim, to mount from rung to rung of the ladder of true Being. This present personal life, from waking to sleeping and from sleeping to waking again, is mystery enough; that other, which some suspect must be, is mystery still greater—a mystery within a mystery, truly!

Thus may the tone of a "W. Q. J.", and his many facet-expressions, stir the perceptions and arouse the attention of "the sleeping Rajah;" may arouse the *will* to flow with dynamic power along the lines graved by a higher and truer desire than ever yet has been known in "ignorant boy," for whom veil after veil may lift perchance—until at each awakening he will find the Rajah there, to show him what to do.

Individuality Ever Persists

To see in Nirvana annihilation amounts to saying of a man plunged in a sound *dreamless* sleep—*one that leaves no impression on the physical memory and brain, because the sleeper's Higher Self is in its original state of absolute consciousness* during those hours—that he, too, is annihilated. The latter simile answers only to one side of the question—the most material; since *re-absorption* is by no means such a "dreamless sleep," but, on the contrary, *absolute* existence, an unconditioned unity, or a state, to describe which human language is absolutely and hopelessly inadequate. The only approach to anything like a comprehensive conception of it can be attempted solely in the panoramic visions of the soul, through spiritual ideations of the divine monad. Nor is the individuality—*nor even the essence of the personality*, if any be left behind—lost, because re-absorbed. For, however limitless—from a human standpoint—the paranirvanic state, it has yet a limit in Eternity. Once reached, the same monad will *re-emerge* therefrom, as a still higher being, on a far higher plane, to recommence its cycle of perfected activity.—*S. D. I, p. 266.*

THE LAW OF LIFE

LIFE in itself presents three underlying characteristics: Identity, Omnipresence, Motion. The inter-play of these three are what is meant by the word Karma, or the Law of Life. Since all of us are Life, these three characteristics are ceaseless in us. Once they are grasped, together with the fact of Life itself, beginningless, endless, impartite, then can one study Nature—the "bible" of the universe—as presented to him, as he reads it all day long, externally with his senses, internally with his metaphysical faculties; then can he perceive that these characteristics bear the impress of final truth throughout every department of nature, objective and subjective. Likewise will they be found behind what passes in our day for "religion" and for "science," whatever the theories and speculations of the latter, and however short-reaching, distorted and obscured the attempts of the priests and preachers may be.

Identity, Omnipresence and Motion find their counterpart in ourselves. First, in each of us is Spirit, the boundless Unknown within which we live and move and have our mental and moral existence, whether happy or unhappy. Second, in each of us is Presence: we have a sense of our own being—a most remarkable phenomenon! And that sense is internal to our existence, not external to it. Third, by looking a little deeper we shall discover that this internal Space which we have called Spirit, and this internal Presence which we call ourself, is ceaselessly engaged in regarding a panorama, the unending procession of internal objects—just as in external space, while awake, we are ceaselessly regarding the motions of objects within the field of vision. The internal objects called Ideas are the exact counterpart in the metaphysical man of the external objects called Matter in the physical.

From the idea of Motion, or action, arises a sense of instability, of change. All evidences, externally to our senses and internally to our mind, show that change is a part, or aspect, of the Law of Life. But in us is also something which recognizes that the unstable must rest on something stable, else it could not be; that the mortal and transitory must be the outcrop of the immortal and unchanging. This stable portion of our nature cannot be mortal. It is Life itself. We cannot imagine ourselves non-existent. At once arises this perception, which no science enables a man to see, which no religion teaches a man to look for: If there is One Absolute Life, and we are Life, the identity in us is the same identity as the eternal, shoreless, beginningless and endless One Life. The theorem is as simple

as to say that every drop of water is just as identically water as the whole ocean is water.

Immortality, then, presents an absolute aspect and an individual aspect. In the absolute sense everything is immortal. How could that which *is* cease to be? How could that which *is not* in any sense ever be? This is absolute immortality: the immortality of the One Life, unconditioned, immeasurable, unlimited. Individual immortality emerges when the unit of Life, any individual existence, comes at last to know through personal experience the identity of his life with the Eternal Life. The knowledge once gained, that individual could suffer any contingency whatever and his conscious, indivisible continuity could not be impinged or impaired. Such is the purpose of evolution: that every drop of Life in the Ocean of Life shall come at last to know the fact, of his own nature and of all natures.

Nature's purpose cannot be blind. Even the materialist sees a constant, slow progression: the evolutionary march of every portion of nature—as Tyndall phrased it, "The very atoms seem instinct with a life and consciousness of their own." Such a seeming could not be, if they had it not. If there *is* One Life, death can never come to that Life, nor to any portion of it; all that can come is a change of state, of condition, of experience, in endless succession, until at last the individual Life knows that whatever the circumstance, like ones have been gone through before, and therefore whatever comes can be gone through. A knowledge of the fact has been gained that Life stands above and beyond any and all of its characteristics.

Thus the doctrine of Karma, the Law of Life: its physical aspect reincarnation, transformation or metamorphosis; its metaphysical aspect, metempsychosis; its spiritual aspect, individual immortality—discloses itself as of primary importance for study and investigation. For, if every drop in the Ocean of Life is one with that Ocean itself, it is not only identical with every other drop in its fundamental essence, but every characteristic of the whole Ocean of Life is also present in every drop. This means the infinite, because inherent; the exhaustless, because eternal, capacity of every Soul to evolve. It means that every being has the same potentiality as any and all other beings.

Each unit, or centre, of Life is perpetually sowing, setting up motions from himself as a centre. Those motions are set up by him *in other units:* the rest of Life. Whether harmful or beneficial to the Life he affects, since Life is one and unbroken, those motions can never stop until they have affected the whole of Life and been absorbed by Life as a whole. Thus if any portion of Life as a

whole rejects the motion, vibration or action set up by the unit, then that rejection drives the whole of the action back to the unit. Never can a man find freedom and liberation, which are the concomitants of individual immortality, until his actions are such as will be absorbed by the whole of Life without resistance; and no man can so act until he has passed through every possible experience in Life and absorbed all possible experience in himself.

Two kinds of existence are possible, therefore, for any being: existence in Spirit; existence in action. Of existence in Spirit we presently know nothing. The Sages say it is the only Life worth while: conscious continuity of the individual in the enjoyment of the identity, the omnipresence and the power of the whole of Life. Either our existence is in Spirit, or it is in action—and *there* is the real meaning of Karma. For example, when anybody says "love," we can see that we do not include in that word the whole of the action of Life: the moment we hear the word, we think also of its opposite, "hate." Or if somebody uses the word "heaven," we know that does not include the whole of the action of Life since immediately arises in our minds its opposite, "hell." So Karma means that the Being, the Unit of Life, is the slave of the actions which he himself has set in motion. He acts in a certain way, and Life as a whole rejects the action. It comes back to him, because the impulse engendered was not harmonious, concordant, beneficial to the whole of Life. Every portion of Life has the power of acceptance or rejection of what is offered to it in its spiritual nature. Thus the great mass of humanity goes from life to life, death to death, birth to birth, fettered always by Karma—that is, actions performed in ignorance of the real facts in regard to Life and its characteristics.

We little realize how the smallest expenditure of force by us, since we are able to wield the power of Spirit, produces tremendous results in the psychic and physical worlds. Consider: here is a giant of a physical man. We say, "Tom, will you come here a moment?" He answers, "Yes, I will," and that mere polarization of his consciousness upon an intent hurls a two hundred and fifty pound body through the intervening space. Supposing an ignorant man said sincerely, "I *will* gain knowledge," and all he did was to hold the reverent tension of his will, what would happen? His whole nature would fall into line, and in time there would be nothing hidden from that man.

Hatred is a spiritual discharge, just as love is; only hatred is destructive. Supposing one felt a moment's overpowering hatred for any being, but forgot it the next moment. That hatred would go out and affect the whole of nature, and the momentary hater

would swallow poison in everything he ate for long periods of time to come. The very loves and hates in our secret hearts, our inner, hidden desires, are spiritual actions. Our portals open, and out go the forces of the whole of Life in accordance with the feeling and intent hidden in our hearts. Myriads of other beings are affected. They reject our output; hurl it back to us. Religion will not free us, nor prayer, nor any science but the science of right feeling, thought and action. Such science is in itself sacrifice: actions performed for the benefit of all Life.

"Seek this wisdom by doing service, by strong search, by questions and by humility," saith the Sage, and then the wise will communicate spiritual knowledge unto us—because we shall be in a position to receive it. Krishna gives to Arjuna that which does away with all idea of eternal damnation, all vicarious atonement—and all the "poor, miserable sinners, conceived in iniquity and born in sin" ideas of religion, or "dog eat dog," "eat, drink and be merry, for tomorrow we die" credos of modern science and modern social life: "Even if thou wert the greatest of all sinners, thou shalt be able to cross over all sins in the bark of spiritual knowledge. As the natural fire, reduceth fuel to ashes, so does the fire of knowledge reduce all actions (Karma) to ashes."

Its possessor operates as a knower of the Law of Life, and so operating, becomes in time a Master of Life—one whose mere presence even in thought salves a world that knows him not. Living his own eternal Life fully aware that he *is* the One Life, he becomes a beneficent force in Nature. Karma and Nirvana—it is all one to him. He is above and beyond all states, all conditions, though the user of them all. "Of the Sage of self-centered heart, at rest, and free from desires, the simile is recorded, 'as a lamp which is sheltered from the wind flickereth not'."

WHAT PRICE LEADERSHIP?

"All you can do is to prepare the intellect: the impulse toward 'soul culture' must be furnished by the individual."

—From A Mahatma's Letter.

IN these words the Master has indicated the limits of legitimate Theosophical endeavor. Between them the road runs fair and smooth; but sometimes to the ardent these lines seem very narrow and the byways of emotionalism tempt their feet from the straight course.

The yearning to be a spiritual help and comfort to his fellows is natural to one awakened to their need. He sees in another a smoldering spark of aspiration to the heights he too is seeking, and straightway the temptation assails him, unless he be on guard, to try to fan that spark into a blaze, although he risks extinguishing it by his injudicious zeal.

The obverse of the medal of individual responsibility is non-interference in the affairs of others. Many a man who comes to Theosophy assents readily to the proposition that he is master of his own fate, but is slow to grasp the obvious corollary that others are likewise solely responsible for theirs.

Reasoning by analogy from the untiring patience of Nature with all physical growth brings the conviction that soul growth is as little to be hurried. The Great Ones, with their higher patience, await the slow ripening through life after life of the fruit of spiritual development in those who seek Them and aspire to Their state. They may help so far as They legitimately can to maintain favorable conditions for growth, watering the roots and protecting perhaps from frost, but They leave each tree to produce from its own fruit in due season. Not so the enthusiasts who would hasten others' fruiting even at the cost of forcibly engrafting an alien scion upon their native stock.

Even the preparation of the intellect may not safely be hurried, since time is an indispensable factor in thorough assimilation, but the risk of overcrowding the mind is as nothing to the danger of attempting to furnish vicariously the impulse toward "soul culture."

There is no doubt that, from the true flame lighted in the heart of any, others will catch fire when they are ready, but that is a natural process, not directed at specific individuals and quite different from the deliberate effort to gather and lay and light another's kindling for him, however welcome such activity may be to the lazy or incompetent.

A personal following is all too easy to gain, but it is dearly bought. When reason and logic have blocked the channel through which the innate faculty of reverence so long profitlessly poured itself out before the idol of a personal god, it seeks blindly for a new direction for its energy. The one true altar in the heart of each is often overlooked and homage, if not worship, paid to men. There are many prone to let a leader think for them, but he who builds up a blind following does so at peril of his own hard-won progress and can confer on them no benefit commensurate with what they lose.

The ecclesiastical institution of spiritual advisers meets the demand of the kamic nature for a prop, but avails nothing in the strengthening of those who lean. Remove the prop and they are in much the same state as before, plus their share of Karma for acts performed under the influence of someone else, and with lessened power to stand alone and walk upright.

A grave responsibility attaches to directing the steps of another. How can an ordinary man possibly know what someone else, with a background and tendencies which he can very imperfectly visualize, ought to do? To say nothing of the folly of attempting to perform the duty of another, he can not even point it out to him with any assurance. A man is foolhardy and no safe guide who asserts aught about the way ahead unless he has been over it himself and knows with certainty morass from solid ground. Reluctance to proffer advice, or even to give it upon solicitation, naturally increases as the responsibility so assumed is more clearly recognized.

There are those, even in the world of men, whose evident development would invest their pronouncements with weight and authority, but who are unassuming, give no unsought advice, and claim no prerogatives of leadership. Following the true line of all their predecessors, they point to the Teaching which they "only hand on." If such men but raised their personal standard, thousands would rally around it. That they refrain and repudiate the ambition to build up a personal following is prima facie evidence that they are in the right road, albeit how far they have gone can be but matter for conjecture to those who follow.

Many of the failures of organizations in the history of the Theosophical Movement in our day are directly traceable to failure on the part of the individuals who dominated them to heed this warning of the Master and to exercise the self-watchfulness which would have recognized for what they were, their personal wish to lead and wounded vanity, however cunningly disguised as devotion and altruistic work.

Heavy the Karma of the one who leads the blind astray, but we

must pity the blind leader of the blind, much as we may blame him. However unreluctant the incompetent leader to be elevated, the responsibility for the always fatal outcome of setting up a papacy is shared by those who raised him up, whose adulation so intoxicated him that he dared disregard his limitations and attempt to direct the spiritual destinies of his peers.

We shall miss the lesson if we regard the outstanding failures in the history of the Movement as sporadic instances of exceptional perversity. Probably few ever admitted, even to themselves, the willingness to assume the captaincy of other souls which too often their words and acts have bespoken. Let us take warning by their example and be prompt to recognize in ourselves the danger signal of a feeling of condescension toward any human being, the natural expression of which is the assumption of the right to lead and direct. This common human failing is in each if only in germ; it behooves us to look well to our motives and to take heed lest our own attitude provide the appropriate conditions for its sprouting forth.

THE OLDEST RELIGIONS

The oldest religions of the world—exoterically, for the esoteric root or foundation is one—are the Indian, the Mazdean, and the Egyptian. Then comes the Chaldean, the outcome of these—entirely lost to the world now, except in its disfigured Sabeanism as at present rendered by the archaeologists; then, passing over a number of religions . . . , comes the Jewish, esoterically, as in the Kabala, following in the line of Babylonian Magism; exoterically, as in Genesis and the Pentateuch, a collection of allegorical legends. Read by the light of the Zohar, the initial four chapters of Genesis are the fragment of a highly philosophical page in the World's Cosmogony. . . . Left in their symbolical disguise, they are a nursery tale, an ugly thorn in the side of science and logic, an evident effect of Karma. To have let them serve as a prologue to Christianity was a cruel revenge on the part of the Rabbis, who knew better what their Pentateuch meant. It was a silent protest against their spoliation, and the Jews have certainly now the better of their traditional persecutors.—*S.D. I, p. 10-11, Proem.*

ANCIENT LANDMARKS

XIV

CHWANG TZU

LAO TZU is austere and serene; Confucius is the ritualist in life; but now we approach Chwang Tzu—the breaker of idols, the advocate not only of serene but of joyous living. Regarding Lao Tzu as his Master, he practised the austerities of the straight and narrow path of Tao; but unlike his great predecessor he was an active propagandist and labored incessantly to teach so that many may live the higher life.

His title "The True Man of Nan-Hua" shows the deep reverence in which he is held by the Chinese. His writings are known as "The Divine Classic of Nan Hua." Nan Hua was his birth place, and living in the fourth century B. C. he was a contemporary of Mencius. His poet soul gives his writing the graceful touch so pleasing to his students, the touch that produces a sparkling quality of pure joy, nonsensuous, and on contacting it, argument and even reason subside into silence. The wealth of illustrations in innumerable anecdotes and episodes does not make the reiteration of his principles boring but on the contrary it continuously enlightens the varied aspects of those fundamentals. A celebrated commentator of the Second Century, B. C., says, "His teachings were like an overwhelming flood, which spreads at its own sweet will." His thirty-three books are generally classified thus: I to VII the esoteric, VIII to XXII the exoteric, and XXIII to XXXIII miscellaneous. Thus Chwang Tzu is a voluminous writer and where Lao Tzu would speak a terse but telling aphorism, he narrates an anecdote and adorns it with imagery.

A great change came over the world of thought after the passing of Lao Tzu. The influence of the great Buddha was steadily permeating all Asia and Chwang Tzu distinctly shows the impress of this influence on his consciousness. In the period between the death of Lao Tzu and the birth of Chwang Tzu both the Buddha and Sankar Acharya had resuscitated Theosophy, and the echoes of Their teachings unmistakably resound in those of Chwang Tzu; this accounts for the more detailed development of Lao Tzu's teachings and the becoming exoteric of that which was esoteric previously. Because of this, his Tao *appears* different from the Tao of Lao Tzu; but in reality the introduction of the expression Tien Tao, the Divine Way or the Heavenly Way, was formulated by Chwang Tzu as a protest against the degradation in which the Lao Tzu's doctrine of Spontaneity was falling. Some pseudo-Taoists were preaching, and indulging in the belief that lust can be

killed out if gratified, and spontaneity consisted in free indulgence. To emphasize the ethical aspect without discarding the metaphysical, Chwang Tzu spoke of Tien Tao and Tao; but these two like the Macro- and the Micro-Cosmos are related in identity. With this short introduction, we will let Chwang Tzu speak his own words on the different topics of interest to the student of Theosophy.

DEITY AND NATURE:

The ultimate end is the Heavenly Tao. It is manifested in the laws of nature. It is the hidden spring. At the beginning, It was. This, however, is inexplicable. It is unknowable. But from the unknowable we reach the known.

We are embraced in the obliterating unity of the Heavenly Tao. There is perfect adaptation to whatever may eventuate; and so we complete our allotted span. But what is it to be embraced in the obliterating unity of the Heavenly Tao? Take no heed of time, nor right and wrong. But passing into the realm of the Infinite, take your final rest therein.

Knowledge of the great ONE, of the great Negative, of the great Nomenclature, of the great Uniformity, of the great Space, of the great Truth, of the great Law—this is perfection. The great ONE is omnipresent. The great Negative is omnipotent. The great Nomenclature is all-inclusive. The great Uniformity is all-assimilative. The great Space is all-receptive. The great Truth is all-exacting. The great Law is all-binding.

Speech is not mere breath. It is differentiated by meaning. Take away that, and you cannot say whether it is speech or not. Can you even distinguish it from the chirping of young birds? But how can TAO be so obscured that we speak of it as true and false? And how can speech be so obscured that it admits the idea of contraries? How can TAO go away and yet not remain? How can speech exist and yet be impossible?

TAO is obscured by our want of grasp. Speech is obscured by the gloss of this world. Hence the affirmatives and negatives of the Confucian and Mihist Schools, each denying what the other affirmed, and affirming what the other denied. But he who would reconcile affirmative with negative, and negative with affirmative, must do so by the light of nature.

There is nothing which is not objective: there is nothing which is not subjective. But it is impossible to start from the objective. Only from subjective knowledge is it possible to proceed to objective knowledge. Hence it has been said, "The objective emanates from the subjective; the subjective is consequent upon the objective. This is the *Alternation Theory*." Nevertheless, when one is born, the other dies. When one is possible, the other is impossible. When one is affirmative, the other is negative. Which being the case, the true sage rejects all distinctions of this and that. He takes his refuge in the Heavenly Tao, and places himself in subjective relation with all things.

When subjective and objective are both without their correlates, that is the very axis of TAO. And when that axis passes through the centre at which all Infinities converge, positive and negative alike blend into an infinite ONE. Hence it has been said that there is nothing like the light of nature. TAO operates, and given results follow. Things receive names and are what they are. They achieve this by their natural affinity for what they are and their natural antagonism to what they are not. For all things have their own particular constitutions and potentialities. Nothing can exist without these.

To place oneself in subjective relation with externals, without consciousness of their objectivity—this is TAO. But to wear out one's intellect in an obstinate adherence

to the individuality of things, not recognizing the fact that all things are ONE, this is called Three in the Morning. What is Three in the Morning? A keeper of monkeys said with regard to their rations of chestnuts that each monkey was to have three in the morning and four at night. But at this the monkeys were very angry, so the keeper said that they might have four in the morning and three at night, with which arrangement they were all well pleased. The actual number of the chestnuts remained the same, but there was an adaptation to the likes and dislikes of those concerned. Such is the principle of putting oneself into subjective relation with externals. Wherefore the true Sage, while regarding contraries as identical, adapts himself to the laws of Heaven. This is called following two courses at once.

Birth is not a beginning; death is not an end. There is existence without limitation; there is continuity without a starting-point. Existence without limitation is *Space*. Continuity without starting-point is *Time*. There is birth, there is death, there is issuing forth, there is entering in. That through which one passes in and out without seeing its form, that is the Portal of the Heavenly Tao.

This Portal is Non-Existence. All things sprang from Non-Existence. Existence could not make existence existence. It must have proceeded from Non-Existence, and Non-Existence and Nothing are ONE. Herein is the abiding place of the Sage.

Nature is no other than a man's parents. (The term "Nature" stands here as a rendering of *Yin* and *Yang*, the Positive and Negative Principles of Chinese cosmogony, from whose interaction the visible universe results.) If she bid me die quickly, and I demur, then I am an unfilial son. She can do me no wrong. TAO gives me this form, this toil in manhood, this repose in old age, this rest in death. And surely that which is such a kind arbiter of my life is the best arbiter of my death.

Your body is not your own. It is the delegated image of Tao. Your life is not your own. It is the delegated harmony of Tao. Your individuality is not your own. It is the delegated adaptability of Tao. Your posterity is not your own. You move, but know not how. You are at rest, but you know not why. You taste, but know not the cause. These are the operations of Tao's laws. How then should you get TAO so as to have it for your own?

MAN'S KNOWLEDGE:

A man's knowledge is limited; but it is upon what he does not know that he depends to extend his knowledge to the apprehension of the Heavenly Tao.

A dog is not considered a good dog because he is a good barker. A man is not considered a good man because he is a good talker. How much less in the case of greatness? And if doing great things is not enough to secure greatness, how much less shall it secure virtue? In point of greatness, there is nothing to be compared with the universe. Yet what does the universe seek in order to be great? He who understands greatness in this sense, seeks nothing, loses nothing, rejects nothing, never suffers injury from without. He takes refuge in his own inexhaustibility. He finds safety in accordance with his nature. This is the essence of true greatness.

Great knowledge embraces the whole: small knowledge, a part only. Great speech is universal: small speech is particular.

The best language is that which is not spoken, the best form of action is that which is without deeds. Spread out your knowledge and it will be found to be shallow.

Now the transmission of messages of good- or ill-will is the hardest thing possible. Messages of good-will are sure to be overdone with fine phrases; messages of ill-will with harsh ones. In each case the result is exaggeration, and a consequent failure to carry conviction, for which the envoy suffers. Therefore it was said, "Confine yourself to simple statements of fact, shorn of all superfluous expression of feeling, and your risk will be small."

Small knowledge has not the compass of great knowledge any more than a short year has the length of a long year. How can we tell that this is so? The mushroom of a morning knows not the alternation of day and night. The chrysalis knows not the alternation of spring and autumn. Theirs are short years.

You don't ask a blind man's opinion of a picture, nor do you invite a deaf man to a concert. And blindness and deafness are not physical only. There is blindness and deafness of the mind.

You cannot speak of ocean to a well-frog, the creature of a narrower sphere. You cannot speak of ice to a summer insect, the creature of a season. You cannot speak of Tao to a pedagogue: his scope is too restricted. But now that you have emerged from your narrow sphere and have seen the great ocean, you know your own insignificance, and I can speak to you of great principles.

ADEPTS:

The man of complete virtue remains blankly passive as regards what goes on around him. He is as originally by nature, and his knowledge extends to the supernatural. Thus, his virtue expands his heart, which goes forth to all who come to take refuge therein. Without TAO, form cannot be endued with life. Without virtue, life cannot be endued with intelligence. To preserve one's form, live out one's life, establish one's virtue, and realize TAO—is not this complete virtue? Issuing forth spontaneously, moving without premeditation, all things following in his wake—such is the man of complete virtue! He can see where all is dark. He can hear where all is still. In the darkness he alone can see light. In the stillness he alone can detect harmony. He can sink to the lowest depths of materialism. To the highest heights of spirituality he can soar. This because he stands in due relation to all things. Though a mere abstraction, he can minister to their wants, and ever and anon receive them into rest—the great, the small, the long, the short, for ever without end.

The man of perfect virtue, in repose has no thoughts, in action no anxiety. He recognizes no right, nor wrong, nor good, nor bad. Within the Four Seas, when all profit—that is his pleasure; when all share—that is his repose. Men cling to him as children who have lost their mothers; they rally round him as wayfarers who have missed their road. He has wealth and to spare, but he knows not whence it comes. He has food and drink more than sufficient, but knows not who provides it. Such is a man of virtue.

The birth of the Sage is the will of the Heavenly Tao; his death is but a modification of existence. In repose, he shares the passivity of the *Yin;* in action, the energy of the *Yang*. He will have nothing to do with happiness, and so has nothing to do with misfortune. He must be urged ere he will move. He must be compelled ere he will arise. Ignoring the future and the past, he resigns himself to the laws of Tao. Therefore no calamity comes upon him, nothing injures him, no man is against him, no spirit punishes him. He floats through life to rest in death. He has no anxieties; he makes no plans. His honor does not make him illustrious. His good faith reflects no credit upon himself. His sleep is dreamless, his awaking without pain. His spirituality is pure, and his soul vigorous. Thus unconditioned and in repose he is a partaker of the virtue of Tao. Sorrow and happiness are the heresies of virtue; joy and anger lead astray from TAO; love and hate cause the loss of virtue. The heart unconscious of sorrow and happiness, that is perfect virtue. ONE, without change, that is perfect repose. Without any obstruction, that is the perfection of the unconditioned. Holding no relations with the external world, that is perfection of the negative state. Without blemish of any kind, that is the perfection of purity.

The sea does not reject the streams which flow eastward into it. Therefore it is immeasurably great. The true Sage folds the universe in his bosom.

YOUTH-COMPANIONS

"It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

MORGAN Roberts woke one morning with a strong, yet undefinable feeling of needing to remember something. So he began to think about all he had done the day before—nothing there forgotten. He went on to look ahead at the day beginning—all seemed of the usual order. Curious! It was not until he had to date his composition and found himself writing down March 21, 1926—erasing the last figure for a 7—that a light on the morning's vague suggestion dawned on him.

"Now, I know!" said he to himself. "This is his day—the death-day of W. Q. Judge. And I vowed last year that if a year went by and I still remembered my dream, I would write it down in my diary for a true dream."

When Morgan reached home that afternoon, he went straight to his room, and after sitting quietly for a few moments to think, began to write, his very brows intent. Some day, perchance, his little grandson, or his granddaughter, may find that shabby brown diary, and wonder—could *that* be Grandfather's writing, and what sort of lad *was* it that penned these lines:

It was Dick Holmes invited me to go, because I had told him I never went to church. Everybody in the neighborhood was crowding to the churches that Sunday—except Dick and me, I guess. I met him at the corner just waiting for the downtown car, and he was fairly excited when I told him sure, I'd go with him to the Theosophy School. He said anybody could come, without being assigned to a class today, as this was a "Get-together" meeting.

The lecture-hall was full of people, young and old, while on the platform-table, between two vases of yellowest daffodils, stood the transparency picture of a man they called W. Q. Judge. They said he had died just thirty years ago this day—the 21st of March, which is always the real Nature "Easter."

I don't so much remember all that was said of this Mr. Judge, but as the boys and girls read the things he wrote, I could tell for myself that he must have been a very great Theosophist; well, anyway, he must have been a very great man. And I thought how strange it was that people should observe his death-day instead of his birthday.

I sat where I looked at the picture very naturally and easily, and soon it seemed as if those eyes smiled at me! I looked around, and it

came to me that the others did not see this. Yet, they talked as if this man were still a living force, or being. Perhaps I was mistaken. Perhaps there was something about what the others felt that was playing tricks with me. I had heard of such things. And then I looked again. Yes, the eyes *were* smiling at me, and one of them actually winked. "Gee!" I said to myself, and I would not look again, but it seemed as if something had hit me. All else of the meeting that penetrated my consciousness was a voice saying, "O, holder of the flame"—and very soon we were on the car going home again.

Dick, I think, was a little troubled that I was so quiet about the meeting, but brightened up when I said I thought I'd come again next Sunday. And I did—in fact, kept going till the summer-time. Then, we went east and moved here, too far away to go again to Theosophy School. Just the same, I can never forget the great ideas I found there, and, I guess, without trying to remember, I'm never going to forget that 21st of March. It was that night I had a dream—so real, so different from any other dream I ever had, that I shall never tell it, except to my diary. And some 21st of March, maybe I shall know what it all meant .....

I seemed to be going through long narrow passages. When I reached what looked like the end of one, there was always a door leading into another passage, until, finally, the last door brought me out into a vast, light, lofty room. It must have been an architect's office, for many were busy at long tables, and as I looked, I saw Dick at work there. Just as I caught sight of him, a man standing beside him turned and came toward me, smiling. His face was that of the transparency, only more radiant—like the spirit of light, rather than just sunlight. He was so wonderful that I had no wish to speak, and yet I felt not strange with him. I felt at home. At last I said, "Are you Mr. Judge?" He only nodded. "Do you know me?" Again he nodded. "That is Dick, isn't it?" "Oh yes," he answered. "Dick is one of my boys." "And what is he doing?" "Don't you see? He is working on the plans —the plans of the New Republic." My heart surged, and I said, "I'd like to do that, too!"

Slowly he smiled, and spoke. "Why not? I gave you the sign. You've been one of my boys for a long time, Morgan." As he said that, it seemed as if his very strength and tenderness enveloped me. And next I knew—I was awake.

Oh, I wonder.

EVERY DAY OCCULTISM

THE BHAGAVAD-GITA deals with the "House of Life" which every Spiritual being is continually engaged in building for himself throughout that vast period we call a Manvantara, or cycle of evolution. It is a many-storied structure, from whatever point of view regarded, since it can only reach perfection when the individual has embodied in himself the whole of Nature: when macrocosm and microcosm have "re-become One." "Nature," in all her kingdoms, is continually presenting before our eyes the spectacle of evolution in all its stages. Each kingdom, and each being in all the kingdoms, represents at every instant this work of construction and reconstruction—the immortal present in the midst of the transitory. We are preoccupied with the transitions and so do not look for the Dweller within the army of forms; cannot see His transit from form to form, from kingdom to kingdom; hence we "believe" in immortality, but see only birth, change, death. The real "conflict between science and religion" is in ourselves: the unending effort to reconcile our faith in immortality with the fact of mortal existence. But when it is recognized that both the mortal and the immortal are phases or aspects of ourselves, our real education begins in earnest. The moment we postulate "evolution" as a fact in Nature, and look at Life from that point of view, we cannot deny its universal prevalence, and must go behind the "fact" to the Law. If we regard facts as "physical" and "law" as metaphysical, then we have before us the Universe in a dual presentment—*not* two universes. No one can imagine Law as having had a beginning, or as subject to dissolution, or as *subject* to "change." Here is the "immortal" in Nature and in ourselves. On the other hand, no one can imagine "matter" or "mind" as *not* subject to change. One whose sight is fixed on ideas or bodies would be blind to the operation of law, and one who tried to understand the nature of imperishable law by a study of forms, physical or metaphysical, would as certainly be, if not blind, trying to see in the dark—an impossible task. The riddle of existence must remain a riddle to both—and this is precisely the evolutionary status of all those whose Devotion is fixed on some form of "religion" or some form of "science."

Arjuna of the *Gita* pictures the man who has failed, and knows that he has failed, to solve the problem of Life from the bases provided by religion and science—the "Yoga" and "Sankhya" doctrines, no matter by what terms designated. But that "failure" is, from the standpoint of Krishna, the right precursor to real progress, to a step in advance on the evolutionary Path for his disciple. So he counsels Arjuna not to

give up to the reactionary impulse of nature, but to go on fighting, whether he wins or loses in the struggle for existence, even if his religion and his science are a failure. And when Arjuna wants to know how a man *can* go on fighting with nothing left worth fighting for, Krishna introduces him to the doctrine of the *One* Spirit in the Universe—to "Unity" in the midst of the "Duality" of Karma or "action," that is, "existence."

"God" *in* nature and in man, the "trinity in unity," the "One in three and the Three in One," is given as the true Key to the Mysteries. "Religion" tends constantly to separate God from man and Nature; "science" tends as constantly to separate Man and nature from God. Both are "fixed ideas" and, since there is nothing "fixed" but the Spirit which—

> "Runs through all time, extends through
> all extent,
> Lives undivided, operates unspent,"

—it follows that all fixed ideas are but partial and so erroneous perceptions, no matter how venerated and sanctified, and are subject to dissolution. Arjuna has to go behind both religion and science, has to "rise above them," has to "retreat" to the inviolable altar of his own inmost being before he can "see" what Krishna means. Although religion and science are but "maya," or "snares of delusion," there is, nevertheless, some Truth in them, both theoretically and practically, for the Spirit is absent from nothing, not even from the false or erroneous—and it is the presence of Truth or the "Spirit" which makes "no effort wasted"—not the fixed ideas of the devotee.

Arjuna wants the Key delivered into his hands "right away" by Krishna, for, like ourselves, he is still affected by the race mind, and so thinks that Krishna can do for him what both religion and science have failed to do. He demands of Krishna:

> "...choose one method amongst them by which I may obtain happiness, and explain it unto me."

This is none other than the personal god idea which, under one mask or another is the real enemy of mankind, its "Dweller of the threshold." Parents as well as children are affected by it, for the children expect to be "provided for" by their parents, and parental affection stimulates us all to "do for" our children and "plan out" for them their "future." Teachers and pupils in school are affected by it; adults in every walk of life are under its sway. All of us are busily engaged in one way or another in telling or in being told "what to do," in this, that, and the other condition. But it is in religion and science as the house of life handed down from generation to generation that the hold of the personal god idea reigns supreme and unquestioned as oracle of

conduct. It is the notion of Authority substituted for that of Law: the assumption that some other Being can know for us, can think for us, can choose for us, or that we can perform these functions for others. To take either pole of this pernicious doctrine is in fact to deny Evolution, is to make of man and of nature a "creature" and a "creation"—whether of "God" or of "Matter." The very idea of evolution implies the power to perceive, to act, to know, to choose, for one's Self as the basic element of all progression.

To cease to be the creature of circumstances, the follower of any Being or any Doctrine—this is quite another matter than merely to go from one Authority to another, from one "Teacher" or "Teaching" to another. It means to discard once and for all the *idea* of Rulership in any form or in any guise; to emancipate one's Self from *subjection* to any Power soever but one's own Will and, equally, to emancipate one's Self from its opposite, the idea that we have any "call" or "mission" or "right" or "duty" to control the Will of any other being than our Self. It means the assertion of one's own Divinity, to become one's own Creator, Preserver, Destroyer, Regenerator. How else is anyone to fulfil the injunction, "Man, know *thyself?*" How else is there to be *Spiritual* evolution?

So Krishna neither chooses for Arjuna nor explains to him, in the sense Arjuna desired and that we all demand of our Teacher. On the contrary, Krishna proceeds simply to present again the metaphysical facts. Beyond selfishness and unselfishness lies "selflessness in action." Beyond religion and science, with all their rules and practices, lies the unrestricted domain of Free Will and Liberty of Thought, in which the Soul, having asserted its own divinity, accepts of itself and for itself the unlimited Responsibility for all the consequences which may ensue from its own conduct. This is pointed out as Krishna's own reason for living, for moving among men, for being in the chariot with Arjuna, for his own "indifference as to those doctrines which are already taught or which are yet to be taught." To live life for Life's sake is to be a God on one's own account, and of necessity to become participant in the Divine usufruct of all Life. Until this position is assumed by the candidate, and *acted on*, he *is* but the creature of circumstances, not their Master. His is but a slave's task in life, because he will only assume a slave's place in nature. If he aspires to the Kingly Knowledge he must act on the knowledge he already has, be it much or little, and willingly accept the consequences of his ignorance. This is the only "right performance of action"—the business of life.

We can imagine Arjuna trembling in the balance before such audacity as Krishna's which proposes as the way out of his difficulties that instead of acting like a man Arjuna shall henceforth act like a

God, which includes *all* actions. And when Krishna propounds this as the true concept of "duty" or "devotion," no wonder Arjuna asks his next question. If our duty is to "mind our own business" and let all others mind theirs, then we have been all along guilty of the most heinous of crimes against nature, while thinking we were doing our duty, and have committed innumerable offenses against the good Law. What "Yoga" has "propelled" us? What "secret force" has "constrained us," *against* our Will, against the very Law of our own immortal Being?

> "It is lust which instigates him. It is passion. By this—the constant enemy of the wise man—is discriminative knowledge surrounded."

Krishna's whole reply to Arjuna's question in the Third chapter is a discourse on "human nature," *i. e.*, the false conception that evolution is ended and over with, whereas, in point of Spiritual fact it only *begins* with human nature. It is only Man who "sees the Self"—who is Self-conscious. Although science and religion will admit, as would any man, saint or sinner, educated or ignorant, that Self-consciousness is the highest form of life, of matter, of intelligence, it no more occurs to us than it did to Arjuna that Self-consciousness may be employed as *the* "instrument of Perception." We employ our bodies, our senses, our minds, to gain knowledge, *i. e.*, *experience* of Life, but seldom do we reflect that if mere experience could give us Wisdom we had all long since become Krishnas ourselves, for every man has been through every kind of experience countless times—and all our understanding of Life is embodied in the two words "religion" and "science," which we have found out to be a failure. If Wisdom is a term properly to designate what is to be gained by experience, then the two represent the two poles of Evolution. Body, senses, mind—these are "instruments of action," whether the "action"—or Karma—is physical, sensuous (astral), or mental (psychic). None of them, being but "principles" or "agents of action," is or can be the Perceiver, the real Being, the Higher Self.

"The Soul *is* the Perceiver." This is not a mere phrase, but the Eternal Verity. Not knowing this, and since Unity is the *fact*, the "sense of Self" can no more stand alone than anything else in Life. We *have* to identify Self with "something" and in our ignorance identify Self with some of its instruments—our virtues or vices, our success or failure, our "creator" or some "creation." This false sense of Self it is, which is the great Maya, the "great illusion" called "human nature." There remains when all other attachments fail or fall, the One Reality, the identity of the Soul with the SELF, of the Life in our form with the Life in all forms.

Up to this point in Spiritual evolution the "Three Qualities of Nature" (the three Kingdoms of Elementals) have *embodied us*. The

point of view reversed—and we are no longer "incarnated;" we are "emancipated from the *bonds* of conditioned existence;" we are in "Matter" but not of it; we have found the Path. Now it is for us to make ourselves ready to tread it.

How shall that be done? How shall we use the Key now in our hands? Krishna's reply gives the *true* Yoga. "At the very outset" we are to *restrain our senses.* We are to use our eyes to see, our ears to hear, our minds to cogitate, our own duty. If any man thinks this is "easy;" that he is already doing this, let him employ his *self*-perception for ten minutes. He will find his "senses and organs" and his other "faculties" have been "devoted" almost entirely to matters that are "none of his business." Those who really desire a rule of conduct, a "Yoga practice," for every-day-occultism may find it ready to hand in Krishna's reply to Arjuna's query as to the "secret force" which "propels a man to commit offenses." To be ruled by the senses is to make the Higher Self the slave of the Lower. To rule *them* is to make the Lower Self (human nature) the servant of the Higher. We are to begin the battle by keeping body, senses and mind fully engaged in "the *right* performance of action"—attending to our own affairs, doing our own duty.

The Lotus Symbol

The Lotus, or Padma, is, moreover, a very ancient and favourite simile for the Kosmos itself, and also for man. The popular reasons given are, firstly, the fact just mentioned, that the Lotus-seed contains within itself a perfect miniature of the future plant, which typifies the fact that the spiritual prototypes of all things exist in the immaterial world before those things become materialised on Earth. Secondly, the fact that the Lotus plant grows up through the water, having its root in the Ilus, or mud, and spreading its flower in the air above. The Lotus thus typifies the life of man and also that of the Kosmos; for the Secret Doctrine teaches that the elements of both are the same, and that both are developing in the same direction. The root of the Lotus sunk in the mud represents material life, the stalk passing up through the water typifies existence in the astral world, and the flower floating on the water and opening to the sky is emblematical of spiritual being. —*S. D. I, pp. 57-8.*

SYMBOLISM

The great archaic system known from prehistoric ages as the Sacred Wisdom Science, one that is contained and can be traced in every old as well as in every new religion, had, and still has, its universal language, the language of the Hierophants, which has seven "dialects," so to speak, each referring, and being especially appropriated, to one of the seven mysteries of Nature. Each had its own symbolism. Nature could thus be either read in its fulness, or viewed from one of its special aspects.

—*Secret Doctrine*, I, 310.

H. P. BLAVATSKY'S *Secret Doctrine* reiterates the importance of the study of the science of symbols. Symbolism is the language of the Soul, the one universal language, transcending all limitations of sex, caste, creed, color, and race. Like the babe, the soul has its period of infancy during which it cannot understand nor express the language of its own native land. Hearing its elders speak, the soul learns symbol after symbol—first by mere rote, then gradually it learns to read ideographs, to draw emblems, and to understand logograms.

Just as all languages are founded on sound-forms, so also the different types of symbols—allegorical, emblematical, hieroglyphical, mythical, parabolical—are based on the soul-sounds which make up the Archaic Esoteric Science. The soul in learning and expressing its own language often blunders; so we have grey-magic, or half-true symbols. There are also corrupters of soul-language who invent abuses, such as curses. Only black magicians, or potential ones, deliberately use soul-words, spiritual symbols, for base, destructive purposes, in crass selfishness. The same words may be used to bless as to blaspheme, in temples and by church-goers; out of the same language come curses, and words as compassionaters.

Symbols are a manifested sound-scale; words are sound-forms. Soul-symbols make the basic language in which all truths of soul-knowledge find complete expression. The real Secret Doctrine is a volume of Idea-Forms, the result of contemplation, of union (yoga) with the processes of Divine Mind. Those great of soul whose attention was fixed on eternal verities wrote the Book of Dhyan, or Dzyan, the primeval and everlasting source of all true instruction. The Book of Nature was read with one-pointed attention and translated in Archaic Symbols of sound, number, and color —the three combining to become a form. Vowels and consonants, odd and even numbers, white and black shades are the Spirit-Matter, Purusha-Prakriti, working respectively in sound, number, and color.

Sounds, numbers, colors are formless, *arupa;* the forms-*rupas,* which their combined action produce are archetypal. There is the birth of *Nama-Name.* Individualities with Name and Form begin to function on the fourth, the middle plane, unfolding the powers of sound, of number, and of color inherent in them, and thus ultimately come into being the objects of the material universe. Force-forms, pure, creative and radiant—they are designated Devas, Dhyan Chohans, Archangels, Gods, Patriarchs, whose very names are Powers. The life-story of these Power-Names is the Esoteric Wisdom Religion. Theosophy is Wisdom about these Gods, whose Form is material fashioned out of the essence of sounds, colors, and numbers, the forces of life, or consciousness. These God-Forms are Lives, divine and pure, at the apex of evolution, and collectively the One Life, or Deity. Every entity in the universe is a God-Form on the plane of subjectivity, while in the objective world but a composite reflection of that form, its forces and powers.

At the present stage of evolution the human race has reached the condition symbolized in the building of the Tower of Babel. A confusion of noises is heard, and knowledge is unreal because an untrue evaluation of the Archaic Symbols passes current. Theologies have been the first great offenders in anthropomorphizing Divine and Impersonal symbols; Science followed by materializing them; the *hoi polloi* have carnalized them. Our present-day knowledge deals only with a universe of objects, and understanding is sought only of things sensed. Our senses are the primary, basic source of instruction, the mind itself being used almost solely in relation to impressions received and the sensations which they cause. Deductions thus drawn and subsequent conclusions arrived at prove false with the advent of a new sense-impression, or because of the irreconcilable nature of the deductions themselves.

The knowledge of objects is the knowledge of particulars detached from their universal aspect. The study of the physical body only cannot unveil the hidden forces and temperament of a single personality, any more than the examination of a single personality could tell the long life-story of the Ego whose present masque it is. The Ego is but the womb of innumerable personalities all of which we could come to know, for in every sense knowledge of the universals leads to unmistakable and infallible knowledge of all particulars. Archaic and esoteric symbols are the symbols of universal ideas.

To some extent, it is admitted that even the esoteric teaching is allegorical. To make the teaching comprehensible to the average mind, re-

quires the use of symbols cast in an intelligible form. Hence the allegorical and semi-mythical narratives in the exoteric, and the (only) *semi*-metaphysical and objective representations in the esoteric teachings. For the purely and transcendentally spiritual conceptions are adapted only to the perceptions of those who "see without eyes, hear without ears, and sense without organs," according to the graphic expression of the Commentary. (*S.D.*, II, 81.)

The ancients knew these powers so well, that, while concealing their true nature under various allegories, for the benefit (or to the detriment) of the uneducated rabble, they never departed from the multiple object in view while inverting them. They contrived to throw a thick veil over the nucleus of truth concealed by the symbol, but they ever tried to preserve the latter as a *record* for future generations, sufficiently transparent to allow their wise men to discern that truth behind the fabulous form of the glyph or allegory. (*S.D.*, I, 466.)

There is more wisdom concealed under the exoteric *fables* of Purânas and Bible than in all the exoteric *facts* and science in the literature of the world, and more OCCULT true Science, than there is of exact knowledge in all the academies. Or, in plainer and stronger language, there is as much esoteric wisdom in some portions of the *exoteric* Purânas and Pentateuch, as there is of nonsense and of designed childish fancy in it, when read only in the dead-letter murderous interpretations of great dogmatic religions, and especially of sects. (*S.D.*, I, 336.)

The *Secret Doctrine* points out many a misconceived symbol, and "correcting the unavoidable exaggerations of popular fancy, gives the facts as they are recorded in the Archaic symbols." (*S.D.*, II, 96.) Further, H.P.B.'s teaching is that "every symbol must yield three fundamental truths and four implied ones, otherwise the symbol is false." The clue to the study of symbols is given in the following:

The comprehension of the Occult Doctrine is based on that of the seven sciences; which sciences find their expression in the seven different applications of the secret records to the exoteric texts. Thus we have to deal with modes of thought on seven entirely different planes of Ideality. Every text relates to, and has to be rendered from, one of the following standpoints—

1. The Realistic plane of thought;
2. The Idealistic;
3. The purely Divine or Spiritual. (*S.D.*, II, 335.)

The student is advised to commence with the symbols of cosmic and universal facts ere going to those of human evolution and the world of particulars. Anthropogenensis is especially difficult to understand without some preparatory acquaintance with metaphysical symbols. The student must needs begin with universals, if he would not get lost in the heterogeneous processes of learning. He has to master what he is taught, and at the same time, a certain detachment from the very teachings is necessary, that he may know what is good and necessary for *himself* to *a*ttach, or apply.

"SAID I TO MYSELF . . . !"

"TO be 'upset' because matters do not turn out as you anticipate, is to *cultivate* a turbulent life."

"Considered as labor alone, everything is hard work. You will have to look at it differently if you expect ever to drop the 'grind' idea. The key to finding any job not irksome is to consider *why* you have it. Discover that key, and give it a turn!"

"So long as praise can afford you that little inner 'tickle,' so long will blame, deserved or otherwise, arouse your resentment."

"To be able to repeat portions of the teachings word for word, is not to *know* them. But it may be an aid to such knowing. How else can you brood over and apply them *accurately?*"

"No work is 'menial,' unless you so qualify it. All true work for Theosophy is *Masters'* work."

"If you would speak loud enough for others to hear you, and enunciate clearly so that, upon hearing, others could understand, you would show more respect for them and for Theosophy—and make one cause less for irritation in an aggravating and hard-pushed world!"

"Serving those you love may be 'service' in their eyes, but to you it is merely a delight. Genuine service has nothing to do with likes or dislikes."

"'Tis said that a wise man has no *personal* possessions. How wise can I expect to be rated when my own things seem to me so superior—and when I talk so much about them?"

"You were so interested that you were 'natural,' and your naturalness disturbed others. You 'meant all right?' Certainly. But when are you going to begin to control those involuntary impulses? You will appear crass and selfish, without knowing it, until you do."

"A few of the right words are better than many—even of the right ones. The 'other fellow' can lay hold of a *few*. Why 'spill' all—or *any*, for that matter?"

"That question you answered on the rebound was really not 'answered' at all. Had you repeated the question itself, and *then* essayed to answer, you would have been more calm and deliberate —and *Buddhi* would have had a chance."

"If you *feel* contempt, you are certain to show it. Whence all this remarkable superiority, anyway? Were it genuine, you never would feel it."

"A locomotive makes steam as it goes along. You might do the

same with your own energy, if you *felt* that way. Exhaustion comes from self-restricted motion, not from *free* motion."

"When you become 'necessary' to a work, it will no longer be a true work. Everybody dies sooner or later, yet the world wags on quite nonchalantly. Meantime your best is needed, until a better 'best' turns up."

"Today you are depressed; yesterday you were merry; tomorrow . . . ? Yet the exterior environment is ever the same, as is also the Pilgrim who is viewing it. Now that you see where the oscillation is, you will know better than to let yourself 'wobble' with it!"

"Why should you feel so sure that your way is the *only* way? Plenty of clever minds and true hearts besides your own. Why not let the work harvest them all?"

"You are 'astounded' that anybody could possibly have such 'crude' ideas? Look back and see what your own were before you began to study Theosophy. It may also prove wholesome to re-examine your present stock!"

"So long as you hurry, you will have a hurried life. 'Hurry' rhymes with 'worry,' 'flurry,' and other symbols of disturbance. There isn't any hurry; it has no existence—outside yourself."

"Because you did a foolish thing, it by no means follows that you are a fool. If you *were* one, you could not recognize your folly. Now that you do, you can learn something from it."

THE ETERNAL PILGRIM

Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space*—the *Pilgrim*, having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image*. In order to progress upwards and homewards, the "God" has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence.—*S. D. I, p. 268.*

ANSWERS FROM "THE FORUM"

Nature of Imagination*

Question—What is Imagination, and what are its limits? Often I see mental pictures of myself and others, acting, talking, etc. Sometimes these pictures are realized, sometimes not. Where is one to draw the line?

Answer—In my opinion *imagination* is exactly what it imports on its face, that is, the *image-making power* possessed surely by man, and inferred in brute creation. It was so defined by the ancient occultists and by the hermetic philosophers. But nowadays it is given a low place generally, yet has been raised to slightly greater eminence by the Metaphysical Healers who have stumbled unknowingly on a great law. That which is often called *imagination* is, in fact, only fancy, or the idle creation of images whose tenure of life is short. But conscious exercise of this power raised to its highest degree is one of the necessities of occult art, for no occult feat can be performed without it. Experiments in mesmerism for a century, and lately those in hypnotism, show that each person has the power to create an image about himself which is perfectly objective to the inner senses of the seer. This creation is done by the use of imagination solely. If the image be indefinite, owing to the imagination not working strongly, the seer or subject will only see indefiniteness, because the subjective picture was badly constructed. But the constructor, poor or good, was the imagination. The Indian fakir makes you see the snake or other object—though you have all your senses—because through centuries of heredity and years of training his imagination has been put into such order that it sees before it the form so vividly that you perceive, as you suppose, an objective reality when none in fact exists. And turning to the letters from Adepts to Mr. Sinnett, we find them saying that in order to precipitate a note they must see (in imagination) each and every letter complete and unwavering before they can precipitate the material elements through that matrix upon the paper. So not only have we the testimony of all the mystics, but also that of those Adepts who in later days have shown those things to some.

As to drawing the line for the questioner. That can hardly be done. For if he is a clairvoyant partial or wholly, then he sometimes sees the pictures of what we improperly call the future. For there is no future; it is all now. In such seeing he does not use imagination. But where vain day-dreams interpose, then he is either using his fancy, or is bringing forgotten combinations of thought, or is being influenced for the

*The Theosophical Forum, July, 1892.

moment by the fleeting thoughts of another. Jno. Geo. Gichtel once saw come out from heaven the hand of a widow who desired to marry him, and then a voice saying, "You must have her." He knew then that his stray thought and imagination had momentarily thrown a picture before his inner sense. That had but little to do with his imagination.—*W. Q. J.*

REINCARNATING TOGETHER*

Question—I often read the assertion that we come back to earth with our former friends and companions, and that this is a reason for having only agreeable relations with all we meet, because otherwise they might retaliate and harm us. Do all people who are on earth at one time come back together?

Answer—In answering this question every department of Occultism as well as all fundamental theosophical doctrines has to be kept in view: how, then, clearly and succinctly reply in these short papers? To the Adepts we must turn, because science and records are dumb, with the question about the number of times the Monads now in human bodies have reincarnated and since when have new Monads ceased arriving into the human stage? For if there is a definite number to the Monads, and if Monads in our human stage have ceased coming in or arriving at that stage some ages since, then the question is not so easily disposed of as would appear, by references to the resemblance between cold coffee and Karma. Karma is subtle, ceaseless, relentless, and not subject to cooling; cold coffee is something so entirely different that even for illustration it is of no utility. Quoting the Adepts, H. P. B. writes in *Secret Doctrine*—just as anyone might expect from the use of reason—that the number of Monads is definite in this system of worlds, and, secondly, that the door to the human kingdom has been closed for many thousands of years, that is, at the middle of the Fourth round. Hence the reincarnating human Egos have all met now over and over again with the certainty with every century of all meeting each other more and still more times. There is no escape. The door being closed and the human Egos having been numbered since the middle of the Fourth round, they meet with increasing frequency because no new acquaintances can come forward from either lower kingdoms or other spheres. This therefore establishes the probability of encounter-

The Theosophical Forum, February, 1893.

ing at almost every turn Egos whom we have been with before in lives on earth.

The Editor assumes that time will use up the Karmic effects of our acts. Time has no such effect *per se* (as it has on cold coffee); the Karma will not act until the time comes when the Egos connected with it meet in life; until then it is inactive. For this reason the man you abused 10,000 years ago will react upon you when you and he meet, and this meeting will happen, for action and reaction will draw you into reincarnation together. Nor can I understand why the Editor also assumes the likelihood of enmities not being carried over while he thinks likes and affections are. There seems no difference to me between these two—likes and dislikes—as to the carrying over. It is true he used his words in respect to "coming back together"; but any person whom we meet, intimately or casually, in family or out of it, has "come back" to reincarnation with us. And from my knowledge of human nature the conclusion is forced on me that enmity has the stronger hold on man, and the presumption is enormous when we observe such an enmity as that described—exceptionally strong—that its roots lie in another life.

There is no safe ground in calculations about Devachan and rebirth based upon the times when people die after or before one another, because each rebirth has power to so immensely alter the forces that A. who died 200 years before B., a friend of two lives back, may emerge into rebirth exactly with B. in time, because of the effects and causes produced and generated by B. in the intervening lives. And so on indefinitely. They may swing off again and be separated for many, many lives. If it were all an iron-bound rule and dependent on man's free will and mental action, it would be easy to calculate. But as it depends on his mental action, and as each rebirth throws the Ego into the line of probability of meeting one who will alter his course of thought, no one can safely say when they will meet again any Ego they have ever met before.

Every inimical and uncharitable thought makes for disunion, and every opposite one for harmony. The skandhas are full of all the impressions we received; those skandhas wait and are ours again when we emerge from Devachan. If we meet those Egos who are related to our good or evil, charitable or uncharitable thoughts, the force acts at once—not before—and unless the man we injured, condemned, or filled with anger meets us in next life or the one after, or whenever, we have to await his return with us (and that does not mean in family, it means wherever he can act on us) before we can tell whether he will repay in kind. If he has not become a saint meanwhile, he will at once be the cause of our hurt for hurt received, of benefit for benefit. These laws

act through us with automatic regularity until we know them and bring up counteractions. And the value of it all is, that we know if we treat all men now with unfailing charity and love we are wiping off old scores clean and making no new sorrows; but if we will condemn, punish, resent, in short, consider ourselves Karmic agents without knowing the meaning of that term, we are sowing dragons' teeth, we only are planting cause for future sorrow.—*W. Q. J.*

"THE MOMENT OF CHOICE"*

Question—In reading "Esoteric Buddhism" I was much struck with what was said in the chapter entitled "The Progress of Humanity" about the sort of Rubicon in the middle of the 5th Round, beyond which point no entity can go unless he has previously reached a certain definite degree of spiritual development, all not reaching this degree of evolution becoming unconscious until the next Planetary Manvantara. I remember nothing in H.P.B.'s writings to confirm this statement, yet it is very positive and clear. Is it one of the points, like the "Eighth Sphere", where Mr. Sinnett drew upon his imagination, making wrong deductions from true but insufficient premises?

Answer—This is not one of the points in which Mr. Sinnett erred. All through the *Secret Doctrine* this is taught, though not perhaps so definitely. The race as yet has not fully evolved Manas —the 5th principle—and will not until next round. For that reason it cannot, as a race, make a fully intelligent choice. But each man's life now is important, inasmuch as in it he is either sowing seeds of weeds or wheat. If weeds, they may grow so as to choke all the rest; if wheat, then when the time for the great reaping comes he will be able to choose right. Those who deliberately in the 5th round make a choice for evil will be annihilated as far as their souls are concerned; those who drift along and never choose right or wrong, but are whirled off to the indifferent side, will go into that state Mr. Sinnett describes until the next Manvantara, while the consciously wicked who deliberately choose wrong will have no place whatever. In a smaller degree it is the same for each man in every life or series of lives; for we are setting up tendencies in one direction or the other, and thus in the end compel ourselves to make very disagreeable choices for next life. And man's little life is a copy in miniature of the greater life included under the word *Manvantara*. If the system in respect to the human Ego is understood the cosmic system can be grasped, as it is the same, only enlarged. —*W. Q. J.*

* *The Theosophical Forum*, March, 1893.

ON THE LOOKOUT

"Mind Reading"

An interesting article regarding the mind-reader "Dunninger," whose powers appear inexplicable to the correspondent, appeared in the *Washington Post*, October 24, 1926. The resources of the practitioner of legerdemain being greater than understood by the lay mind, one might not be inclined to consider "Dunninger" as possessed of any abnormal power, were it not that he has been admitted to be a puzzle by the Editors of *Science and Invention*, who are inimical to any theories other than the materialistic. There are, as it happens, a considerable number of individuals having well trained "mind-reading" powers, which, though on a rather low plane, are nevertheless real: manifestations of the present transitional period in psychological development foretold by H. P. Blavatsky.

With the recent death of Houdini there passed a man who was probably as great a master of the physical body, and to a large degree of physical mechanism in general, as ever lived. There have been and are others, yogis, etc., having greater powers over matter and over the body, *but not as body nor as matter*. Houdini's death without doubt was received with a sign of relief by most "mediums," who find themselves thus disburdened of their most formidable enemy. So remarkable were Houdini's feats that many "mediums," who otherwise certainly have no cause to praise or admire him, cannot be convinced that he did not perform through supernormal power. Since he apparently made no confidants, and bequeathed his secrets to no one, the truth may never be known, but if the mediums should be right in their contention, it would not be the first case in history of a man who, for reasons of his own, concealed his real methods.

Fohatic Mysteries

It is commonly but erroneously supposed that the nature of lightning ceased to be a mystery from the days of Franklin onward. On the contrary, as scientific knowledge advances, bewilderment increases as to some of its characteristics. The mysterious "black lightning" which photographs in black and is sometimes caught on plates of the ordinary variety, has had many attempted explanations, but so far as we know is as mysterious as ever.

Dr. D. E. Dorsey, of the National Research Council, has learned that there are two distinct varieties of lightning: one type is simply a gigantic electric spark following the known laws of electric action; the other, far more dangerous, is a self-contained body of material and

electrical particles which hurls itself toward the earth disregarding all natural laws presently known. (*Popular Mechanics*, December, 1926.) This may or may not be the "black lightning;" but in any case, indicates well enough that all is not yet known regarding the mysterious power named as Fohat in the *Secret Doctrine*, which lies behind the manifestations called electric. The most important of all Fohatic powers is the creative, of which this peculiar lightning may be one manifestation.

> .... Fohat is one thing in the yet unmanifested Universe and another in the phenomenal and Cosmic World. In the latter, he is that Occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which becomes in time law. (*Secret Doctrine*, 1888, I, 109.)

THE STATE OF THE CHURCH

Dr. Henry Sloan Coffin, president of the Union Theological Seminary of New York, truthfully remarks that there is "a general questioning of the competency of the existing churches to furnish the religion so urgently needed." The reason for this, he considers, is mental deficiency in the pulpit and sectarian controversy over unimportant points. If Dr. Coffin were to question himself seriously as to the reason for that deficiency and that controversy, he would discover that he has been confusing cause with effect. The whole structure of Christianity belongs to a past age and far lower intellectual development than the present. It is inevitable that under Karmic law and the natural course of things, only those whose minds still befit medieval thought should be attracted to the churches.

Dr. Coffin thinks that a rift between thinkers of religion and thinkers along other lines constitutes a grave national peril, once more getting the cart before the horse. The chief peril of that rift is to the church itself.

Under natural law governing religious evolution, the mental and spiritual decline of a religious power leads to an attempt on its part to seize the reins of material power, a tendency which is no mystery to Theosophists. On every side are such evidences of that decline which is recognized as a sinister menace by many of our foremost thinkers.

Dr. Albert C. Dieffenbach, (*Literary Digest*, Sept. 25, 1926) for instance, remarks that a state religion having been established in Tennessee, it is conceivable that the example will be made universal in the country. Three or four other states have established anti-evolution laws, and a concerted and strenuous effort is afoot to throw the whole nation back into the Middle Ages.

Crime and Religion

Meantime, Warden Lewis E. Lawes, of Sing Sing, comes forth with some figures having a bearing on the real value of this precious religion, about whose loss to the nation Dr. Coffin and others are so much concerned: 99.4 per cent of the inmates of Sing Sing prison profess membership in some religious denomination or other. Considering that a census of those without the walls would, even in the most religious of communities, show nothing like the same proportion, reverend gentlemen of the denominations may draw their own conclusions.

The Nature of Evolution

Prof. Carl Mez, of Koenigsberg University, believes that evolution is a strictly one-way process, leading to continually higher levels. He believes that the purpose of sex is a speeding up of the entire process. (*The Evening Star*, Washington, D. C. Sept. 30, 1926.) As to the latter, he is probably right. The introduction of sex into the biological world donates to every future entity, as possible ancestry, the totality of living beings. Sex, however, is not a form of mechanism, nor in any way a special development. It is simply one form of the gigantic duality which exists throughout *material* nature. It is a strange syncretism which causes modern materialistic scientists to speak in terms of *purpose*, regarding biological processes and development. To assume, however, that evolution proceeds only in one direction is to hurl oneself unnecessarily into an irresolvable dilemma. It is equivalent to saying that the decidedly limited and imperfect results, shown by evolution in the contemporary world, represent the achievement of all past eternity moving in a single direction; since through an infinitude of time the status reached in any part of the universe must necessarily extend to all others if there be no obscuration or destruction. The position logically followed out results in a *reductio ad absurdum*.

Purpose?

The Theosophical doctrine, here as in most other cases, is simple: that evolution, though a cosmic tendency, is purely *local* in direction, both as to time and space. Its basis is the absolute eternal motion of Prakriti where inheres the necessity for periodic manifestation; the direction and aim of each manifestation resulting from the past experiences and present knowledge and desires of the beings concerned therein. In the Absolute there can be no cosmic purpose as dreamed of by theologians and theologically inclined scientists, else had that purpose been achieved æons since. The innate Consciousness of the Universe *exists of Itself*, regardless of the whole procession of evolution which passes through its field of perception. The true object of life is

not therefore found in striving for ever increasing complexities of mechanism and experience, but is to be discovered by whosoever follows the admonition of the venerable *Bhagavad-Gita:*

> All worlds up to that of Brahman are subject to rebirth again and again, but they, O son of Kunti, who reach to me have no rebirth. Those who are acquainted with day and night know that the day of Brahma is a thousand revolutions of the yugas and that his night extendeth for a thousand more. At the coming on of that day all things issue forth from the unmanifested into manifestation, so on the approach of that night they merge again into the unmanifested. This collection of existing things having thus come forth, is dissolved at the approach of the night, O son of Pritha; and now again on the coming of the day it emanates spontaneously. But there is that which upon the dissolution of all things else is not destroyed; it is indivisible, indestructible, and of another nature from the visible. That called the unmanifested and exhaustless is called the supreme goal, which having once attained they never more return—it is my supreme abode. This Supreme, O son of Pritha, within whom all creatures are included and by whom all this is pervaded, may be attained by a devotion which is intent on him alone.

QUESTIONS

In the complacent dreams of "modern progress," ever and anon a sleeper stirs uneasily, uttering a few connected words before relapsing:

> Could we send ourselves back but a few years, a generation or so, and still keep our memories of today, the conditions of life would probably appear most ridiculous, and even outrageous.
>
> The doctor's most potent medicine was blood letting. Nearly every ailment was treated in this manner . . . . .
>
> There was every evidence to prove that it cured. No medical journal, or in fact any other publication, but tortured its reading matter in the sincere belief that this practice was necessary in most cases.
>
> It seems now a far cry to that day—but it was only yesterday . . .
>
> The subject of vaccination, for instance, is a sore one in more ways than one . . .
>
> The astonishing number of veterans of the World War who have contracted tuberculosis after being pumped full of serums must be explained; why such nations as Japan and Italy, the most vaccinated on earth, should have the most smallpox, must be explained; the small amount of smallpox in Australia where the population is practically unvaccinated must be explained; why the disease breaks out in camps where vaccination is compulsory must be explained, and a great mass of evidence must yet be produced to convince clear thinking people that the medical institutions are correct in their contentions. (*Corona Independent.*)

Even so.

INCOMMENSURABILITY

We learn from *Science*, April 23, 1926, that twenty-six physicians resigned from the College of Physicians and Surgeons, of Columbia University, as a protest against the policy of putting laboratory experts at the head of clinics. Some of the resigning physicians contend that experience confined to test tubes and guinea pigs has been proven inadequate at other institutions.

Nearly all the fanfare of modern medical progress—propaganda which, in the hands of pseudo-scientists, pushes its claims to ridiculous extremes—emanates mostly from laboratory experts convinced of the similarity of human and animal constitutions, and having minds closed to the remarkable array of mysteries and psycho-physiological experiments well known to the older type of physician, who practically lived with his patients. But the fruits of his experience are often dismissed with a sneer by the experimenters who have seldom been outside the confines of the laboratory. According to the propagandist school, vivisection is justified by its results; but queer expedients are sometimes necessary to produce apparent evidence for those results, one side of the question being assiduously cultivated, and the other side as sedulously ignored or suppressed. From the above incident, it seems that there are still a few doctors able to distinguish the difference between a human being and a rat.

Redeemers of Medicine

The mineral has life—formless, diffused life; the plant has life, organized and concentrated life ruled by incipient consciousness; the animal has all these—plus objective consciousness; for man, this whole series forms the *vehicle* of an immortal spiritual being. And like the animal, the whole of human mental and physical vicissitudes are bound up with a limitless past. The physical is no longer paramount, as in the animal, but subordinated, and subjected to spiritual cause and effect; in other words, to Karma. It is this which sets an impassable gulf—in this cycle—between humanity and the animal kind; the gulf to which vivisectionists and orthogenetic evolutionists alike are blind.

Vivisection in itself is not disapproved of by Theosophy. On the contrary, it is highly recommended—provided the proper subjects, those appropriate to the end in view, are used. *Literary Digest*, May 29, 1926, repeats quite a series of heroic exploits on the part of numerous scientific men. On occasion we have previously noted others. The article does not mention Dr. Hans Kurtzahn, of Koenigsberg University, Berlin, who inoculated *himself* with cancer. Dr. Kurtzahn proved by his sacrifice that cancer is not contagious in a healthy body. (*San Francisco Examiner*, April 11, 1926.) His experiment and attitude together recognize the fact that a disease artificially inoculated is in a very different category from a disease acquired in other ways. Vivisectors dismiss this blandly as of no importance. On the contrary, it is the most important distinction to be made in the whole subject.

It is said that Pasteur, in 1883, was about to inoculate himself with hydrophobia in order to test his anti-toxin. It is to be noted that the occasion to do so did not arise. It is doubtful whether it ever would—

with Pasteur, one of the most unblushing cribbers of other men's discoveries, and self-advertisers, who have ever appeared in medical circles. The reader is referred to the book, *Béchamp or Pasteur?* Covici-McGee, Chicago, Ill., for the evidence.

A WEIRD CASE

During the Mexican troubles a few years ago, William G. Mitchell served on the border in the Nebraskan National Guard. He contracted measles, which developed into double pneumonia, and was given up by the doctors, whereupon he promptly got well.

Landing with the 119th Engineers in France, he spent his first night digging graves for influenza victims, and two days later found himself once more given up by the doctors. Recovering, he moved promptly to the front with an infantry division. He received an arm wound from a German airplane, was rendered first aid, and was sent back. A bullet struck his left leg, and while trying to limp to safety, a shell splinter tore off his right knee cap. A gas attack began, and upon putting on his gas mask, he discovered that the same shell had torn the mask. In the hospital he regained consciousness, blind, with gas-burned lungs, and a silver knee cap. After a few weeks, sight returned and the lungs apparently healed, but in reality, he was discharged with a case of tuberculosis. By mistake his mother was notified that the last of her children had been killed in action. She went insane and wandered away, never being found again.

Afterwards, Mitchell went to work driving a truck. Owing to bad brakes the truck ran away and turned over, snapping the leg with the silver knee cap. The truck was jacked up four different times to extricate the unfortunate man, each time slipping back, and breaking the leg in a new place. The surgeons performed eighteen operations on the leg, and when it had completely set, it was found to be wrong, and had to be broken a sixth time. It then failed to heal and Mitchell was transferred to another hospital. On the way, the ambulance was hit by a railroad train. Three of its six patients were killed, Mitchell's leg was broken the seventh time. While still in the hospital, his latent lung trouble broke out in "galloping consumption." The patient was given up again, and sent home to die. He recovered once more, and now is more or less hopefully dragging along, though practically a complete wreck; in such condition that he suffered a serious relapse and nearly died, owing to having been incautious enough to laugh. At what the narrative sayeth not. (*San Francisco Examiner*, June 20, 1926.)

Is there such a thing as accident? Such experiences as Mitchell's or others equally odd, can be easily duplicated. Leaving aside the

question of the possibilities of accident or injustice in a Universe supposedly governed by law, a series of such accidents happening to one entity would violate all the so-called mathematical "laws of chance;" but the case becomes clear as day if one connects the application of Karmic law to present day persons with the long and iniquitous history of "man's inhumanity to man."

Agni Rath in Miniature

Dr. W. D. Coolidge, of the General Electric Company, has discovered a new ray of remarkable properties, described in the *Literary Digest*, October 30, 1926. Dr. Coolidge was the inventor of the Coolidge x-ray tube, which for the first time since the discovery of x-rays in 1895, reduced some of the erraticities of this force. He is also largely responsible for the present-day electric light bulb, with tungsten filament. The new ray has the property of inducing a temporary phosphorescence in other bodies, but most remarkable is the disintegrative effect which it has on living tissues. In one case, as reported in the *Washington Star*, Oct. 19th, 1926, it caused the immediate disintegration of the body of a mouse. This reads like an echo of older discoveries.

> It is this vibratory Force, which, when aimed at an army from an *Agni Rath* fixed on a flying vessel, a balloon, according to instructions found in *Ashtar Vidya*, reduced to ashes 100,000 men and elephants, as easily as it would a dead rat. It is allegorised in the *Vishnu Purâna*, in the Râmâyana and other works, in the fable about the sage Kapila whose *glance* made a mountain of ashes of King Sagara's 60,000 sons, and which is explained in the esoteric works, and referred to as the *Kapilaksha*—"Kapila's Eye." (*Secret Doctrine*, 1888, I, 563.)

Madame Blavatsky considered that Keely's ray was of the nature of "molecular vibration."

> Molecular vibration is, undeniably, "Keely's legitimate field of research," and the discoveries made by him will prove wonderful—yet *only in his hands* and *through himself*. The world so far will get but that with which it can be safely entrusted. (*S. D.* I, 561.)

H. P. B. calls a "molecule" what modern science knows as the atom. Keely is generally set down as a highly efficient impostor—and may have become so towards the last—but there are other reasons for his failure.

> It is just because Keely's discovery would lead to a knowledge of one of the most occult secrets, a secret which can never be allowed to fall into the hands of the masses, that his failure to push his discoveries to their logical end seems certain to Occultists. (*S. D.* I, 560.)
>
> If the question is asked why Mr. Keely was not allowed to pass a certain limit, the answer is easy; because that which he has unconsciously discovered, is the terrible sidereal Force, known to, and named by the Atlanteans MASH-MAK, and by the Aryan Rishis in their *Ashtar Vidya* by a name that we do not like to give.... (*S. D.* I, 563.)

Dr. Coolidge's ray, though apparently of the same order as these older known forces, is not likely to be subject to the same restrictions, since the utmost possible voltage would make it ineffective at a few yards distance.

BEYOND THE ELECTRON

It is reported that Prof. Felix Ehrenhaft, of Vienna, has measured electric charges of magnitudes less than the electron, and believes this evidence that something smaller than the electron actually exists. (*Washington Star*, Sept. 30, 1926.) In 1888 Madame Blavatsky said:

> 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.)

At that time the atom—which means literally "uncut" or "indivisible"—was almost uniformly believed to be the final particle of matter. About 1895 and 1896 occurred discoveries in radio-activity and the generation of various new rays which led rapidly to the breakdown of the older conception; discoveries which H. P. B. also predicted in the following terms:

> 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. (*S. D.* I, 611—12.)

Discovery after discovery followed along this line, though only in the last few years was the atom found to be composed of smaller bodies —electrons. We note that Prof. Ehrenhaft's discovery has not as yet been accepted, but it is not impossible that we shall, during the coming years, see a series of *ultra-electronic* discoveries to correspond with the ultra-atomic train of the last few years.

𝔄 𝔘 𝔐

Knowledge that the Eternal is not divided *from him* is the cause of freedom from the world, whereby the Eternal, the secondless bliss, is gained by the awakened.

—Crest Jewel of Wisdom.

THEOSOPHY

Vol. XV April, 1927 No. 6

THE RISING CYCLE

"I HAVE not changed my views on immortality. The word 'God' has no meaning for me, but I believe there is a supreme intelligence pervading the universe."

Thus Thomas A. Edison on his eightieth birthday, February 11th. His views are essentially identical with those of Lincoln, whose religion is still subject of vast dispute, and this despite the known facts as recorded in his own writing. Luther Burbank's convictions on the same subject excited much discussion recently. And so with Henry Ford's and many other men of note of the generation—in science, in business, in letters, and even in what is popularly regarded as the "Christian religion."

Speaking of this latter, the popular fallacy is that there *is* a "Christian religion," whereas, in point of staring fact there is nothing of the kind. There is a multitude of warring sects, no two of which hold the same fundamental ideas, and any two of which are as far apart from each other in basic ideas as antipathetic elements of any kind in physical nature. In chemistry there are mechanical "mixtures" in which different elements are confined in the same receptacle, but they will not unite and, at the first opportunity, separate and go their several ways. In other cases the attempt to combine them results in friction, heat, and explosion. So with the sects called Christian in popular fancy. They all use the same words, but when one examines the *ideas* these words are supposed to identify, "God," "immortality," and so on, the words of one sect have no meaning in the vocabulary of another.

The same thing is true in what the laity fondly calls "Science." The science of the present generation, although using the same words, and dealing with the same facts, as the science of a generation ago, at-

taches to them an altogether different validity—or lack of validity, as you will. Whether in the preceding generation or our own, there is no science, but only a number of sects or schools, each as far apart from the other as the Christian sects are from each other.

It is hopeless for the searcher for Truth to dream of finding it in any sect of religion or in any school of science. Whatever Truth is in them, any of them or all of them, was derived by observation and experience at first hand by students of Nature, not of theologies or theories. Comparative study of creeds or hypotheses takes anyone farther at every step from real Knowledge, for he will but find differences, and Nature, in spite of all her "vast variety" is a Unity. One need not go outside the record written by themselves to overthrow the creed of any sect, the hypotheses of any school of science. And as to the facts on which all these controversial dogmas and dicta claim to be based—the fundamental facts are common property, because known to all men quite regardless of scientific or sectarian bias. The respective partialities of men, their preconceptions and injected ideas, color and distort the facts to suit prevailing prejudices—instead of the other way about. Whatever "Truth" may be, it is colorless, and how can the colorless be discerned in the midst of the discolorations inherent in limited and rigid points of view?

No wonder the Count de Saint Martin, the eighteenth century disciple of Jacob Behmen, used to say in the closing years of his life: "I would have loved to meet with more of those who *guess at truths*, for such alone are living men." The scarcity of such "living men" in the world can be realized when one reflects that theologians of all persuasions profess to reveal truth, not to guess at its whereabouts; while every whilom scientist prates continually of "exact" science as the foundation of his thesis. How much more intellectually honest the man who, while continually exercising all his faculties, openly confesses, "one man's *guess* is as good as another's." It is only such who are, perchance, far nearer to Truth than any others—not because of their "guesses," but because they are mentally honest. When they come to rely on their own intellectual sincerity these men will gain moral courage. These two—intellectual candor and moral courage—are the two *sine qua non* conditions precedent to Spiritual evolution, which is the "search for Truth." In them inheres the possibility of a catholic basis of perception, and from them springs the energic emission which will carry any man's sight to transcendental regions. But intellectual honesty and moral loyalty are rare in every generation; impossible to the bigot or sectarian of any persuasion; a forever "unknown quantity" to the man who is persuaded that he already knows everything worth knowing, and that "progress" can only result in bringing the world to

him. Those only are "dead" in the real sense who have arrived at a self-complacent finality. The public commons swarm with these spiritually dead—leaders and followers. No rain of new ideas from masked and invisible sources can moisten in the slightest such inherently arid souls. One can draw up from the bottom of the sea, says a Chinese sage, a stone which has for ages reposed in a world of water and on breaking it, find that it is as dry as if no water existed. Only Nature's mortar and pestle, incessantly grinding and pulverizing into "primordial matter" such minds can achieve for them the miracle of even physical evolution. Of themselves these minds are "prisoners of fate" indeed, as powerless to serve themselves as is a very stone.

Nevertheless, it is not, in the first instance, the accuracy or lack of it of his "guesses at truth" which marks and distinguishes the true scientist or the true mystic—two words for the same Soul-endowment. Rather, it is their common spirit of research, their refusal to be bound by any conventioned adjudication of what they well know to be *sub judice* to all mankind. The motto of the Maharajahs of Benares, borrowed by H. P. Blavatsky for the use of the Parent Theosophical Society, "There is no Religion higher than Truth," is only a phrasing of the historic fact that such progress as the race has achieved in its long pilgrimage has been through the intelligent honesty and spiritual courage of those few who have dared all in their character of "strivers for perfection." No particle of that progression is or ever has been or will be due either to "religion" or to "science"—only other words for complacent and callow "finalities"—but to the fervent spirit of enquiry of those who insistently have faith that "the best is yet to be."

Even among these who strive for perfection, the most part fail to gain more than stray crumbs of truth. And why? May it not be, must it not in truth be, through lack of moral derringo-do, rather than failure in intellectual clarity? In every generation, it will be found, most progressive minds yield to the temptation to give the multitude what that ignorant multitude desires, as the price of their own intellectual freedom. To aspire to learn new truths is quite another matter from the aspiration and the service to humanity required to teach these truths to the multitude—even in parables. The price of this service is ever and everywhere martyrdom to the would-be teacher. What one mystic calls "the lure of sacrifice" appeals only to the "pure in *heart*" as well as to the pure in intellect. Lecky shows that in the most appalling ignorance and degeneracy of rulers and ruled through whole centuries of declining Rome, there were not lacking philosophers, sages, "searchers for truth" and "strivers for perfection" *on their own account*, who were content to let the masses plunge headlong to ruin, if so

be they might themselves enjoy intellectual liberty and freedom of soul in their academic research and repose.

What "religious" man felt any gratitude to Burbank for his noble efforts to improve the vegetation of human fancy? What Doctor of Divinity will make Edison's expression of an honest "guess at truths" text or occasion for a sermon on freedom of conscience and intellectual impartiality in our common enquiry into the "Unknown?" Every enemy of Lincoln's great serviceability to mankind did his utmost to influence the popular mind to regard "old Abe" as an infidel, an atheist. If theological hatred and partisan ingratitude could have their way, every voice lifted up in Freedom's name would be silenced as blasphemous. Thomas Paine stands as the prototype of all those in the eighteenth and nineteenth century who, whatever their actual service to humanity, stood damned to theology and materialism alike when they undertook the greatest of all missions—to publish broadcast the Emancipation Proclamation of the human Soul.

Yet they all served, the Unknown Soldier in the cause of Spiritual freedom as well as those who bore the sergeant's stripes of martyrdom. They served to give discipline and drill to the great underlying popular longing for that Truth which shall, indeed, make free the incoherent mind of the race. No greater sign, no truer index of the rising cycle of this, the twentieth century of the Great War, can be found than is afforded by the number of noted and influential men who make known their own unorthodox views, who dare assert in any degree their own freedom of thought, who, with nothing to gain and all to lose, yet do not hesitate to avow the pure basis of spiritual evolution.

Paine in America, St. Germain, Cagliostro, and Mesmer in Europe, found little footing for what might be called the psychical rebellion against both superstition and materialism. But the American and French revolutions bespoke a new credo of political freedom, and the work of the metaphysical pioneers coupled with the rest, opened the doors to Spiritualism—that as yet unsolved mystery of the mid-century. It swept like a tidal wave over the barrier reefs of both religion and science, for it gave to all men empirical evidence of new worlds of consciousness and force. Combined and utilized as only the Masters of Wisdom know how to turn failures and seeming evils into powers for good, all these made possible the mission and the message of H. P. Blavatsky. The *facts* were produced by Spiritualism: their *meaning* was made historically, philosophically, logically, and scientifically clear by her. A. Russel Wallace, Cox, Flammarion, Pirogot, Crookes, Edison—the whole intellectual forefront of the generation, became interested in "Spirits," in metaphysical as well as physical phenomena. "The Darwinian Theory" *versus* "Special Creation" threatened to turn the world

from the superstition called Religion to the materialism called Science. On the simple principle of *similia similibus curantur*, Spiritualism threw both the contending armies of the metaphysical Armageddon into irretrievable confusion. To-day there are more Christians who are Materialists than there are Scientists who are Christians. There is no longer any distinguishable uniform in either science or religion, while unnumbered millions of the orthodox of both camps no longer doubt that there is "something in" Spiritualism, now rechristened Psychical Research.

"But," questions the enquiring mind, "do you profess to assert that these millions of believers in psychical phenomena, these Modernists in the churches, these Professors and Edisons of science—do you claim that all these are *Theosophists?*"

Why not? Doubtless most, if not all of those who have the ear of the public, who speak openly to that public of what they themselves are trying to interpret of Nature's revealing speech—doubtless they would reply in the negative if asked, "Are you a Theosophist?" But what of that? There are many things of which they are yet unconscious or unrecognisant; into which they have not as yet inquired. But the real Theosoph, familiar with the tenets of the Wisdom-Religion, knows the truth in this matter and sees its confirmation in the wondrous phenomenon of all these minds, but a little while ago content with the arid wastes of theology, the stony soil of materialism, now reaching up or boring down to strata of heaven and earth never dreamed of by the complacent Horatios of the day. Certainly these are as yet, and necessarily, unordered and uncorrelated endeavors—as much as or more than the gropings of Youth—but they are even more telltale. They betoken, not so much individual perception of fundamental verities, as the emergence of a *state of mind* in which all things may become possible. In time these isolated units of the race will recognize the identity of the intelligence in themselves with that "supreme intelligence pervading the universe"—to repeat Mr. Edison's words.

If we regard as Theosophists all those who are engaged in the true service of humanity, and admit that no truer service can be rendered than that imposed by simple sincerity of mind, simple courage of conviction, then the roster of true Theosophists in our day contains hundreds of these contributors to that "change in the race mind" which it was H. P. Blavatsky's foremost object to hasten. On this very subject she herself wrote these prophetic and inspiring statements in her article entitled "The Cycle Moveth," in *Lucifer* for March, 1890:

> The enormous and ever-growing numbers of mystics at the present time show better than anything else the undeniably occult workings of the cycle. Thousands of men and women who belong to no church, sect, or society, who are neither Theoso-

phists nor Spiritualists, are yet virtually members of that Silent Brotherhood the units of which often do not know each other, belonging as they do to nations wide apart, yet each of them carries on his brow the mark of the mysterious Karmic seal —the seal that makes of him or her a member of the Brotherhood of the Elect of Thought. Having failed to satisfy their aspirations in their respective *orthodox* faiths, they have severed themselves from their Churches in soul when not in body, and are devoting the rest of their lives to the worship of loftier and purer ideals than any intellectual speculation can give them. How few, in comparison to their numbers, and how rarely one meets with such, and yet their name is legion, if they only chose to reveal themselves. Under the influence of that same passionate search of "life in spirit" and "life in truth," which compels every earnest Theosophist onward through years of moral obloquy and public ostracism; moved by the same dissatisfaction with the principles of pure conventionality of modern society, and scorn for the still triumphant, fashionable thought—these earnest men and women prefer to tread alone and unaided the narrow and thorny path that lies before him who will neither recognize authorities nor bow before cant . . . Carrying in the silent shrine of their soul the same grand ideals as all mystics do, they are in truth Theosophists *de facto* if not *de jure*. We meet such in every circle of society, in every class of life. They are found among artists and novelists, in the aristocracy and commerce, among the highest and the richest, as among the lowest and the poorest.

THE ESSENCE OF THINGS

. . . . The impalpable atoms of gold scattered through the substance of a ton of auriferous quartz may be imperceptible to the naked eye of the miner, yet he knows that they are not only present there but that they alone give his quartz any appreciable value; and this relation of the gold to the quartz may faintly shadow forth that of the noumenon to the phenomenon. But the miner knows what the gold will look like when extracted from the quartz, whereas the common mortal can form no conception of the reality of things separated from the Maya which veils them, and in which they are hidden. Alone the Initiate, rich with the lore acquired by numberless generations of his predecessors, directs the "Eye of Dangma" toward the essence of things in which no Maya can have any influence.—*S.D. I, p. 45.*

DIVIDED ENERGIES

IT IS a source of sincere regret to many devoted Theosophists that they are unable to give their entire time to "Theosophical work." Exactly what is meant by the term varies with the individual: as a rule nothing specific, but a vague generalization which includes items such as writing, speaking, "teaching" and—well, what *does* it include? Few students are especially anxious to perform the more available and entirely necessary labors which make a centre of Theosophical activity possible—such as cleaning floors, wrapping bundles, running errands, keeping books and records, being consistently and persistently "on the job," and doing the daily and hourly more or less mechanical and unimpressive tasks, without the performance of which a Lodge cannot be maintained.

Thought is seldom taken by the aspirants that such regrets imply a deep-seated distaste for their present environment, which is in itself a bond of attachment possible of release only by a change of attitude; nor that sound and productive avenues of work can usually be found directly where one now is; nor that creditable speaking and writing are the fruits of long and self-sacrificing effort on the part of the few who have persistently endeavored to develop their natural gifts, driven by the utter *necessity* that such altruistic duties should by somebody get themselves done—not by personal choice.

Underlying the desire to devote oneself to the Cause, so often expressed without considerations of fitness, will sometimes be found that ancient human tendency to want a *change*, to devote one's energies to something new and *different*. Again, it is felt that withdrawal from present natural spheres of activity to the supposedly frictionless and peaceful quiet of "Theosophical work" will waft the fortunate adventurer into a sort of harbor of refuge, at the same time supplying him with unlimited opportunities for development and "progress."

That this is not the fact is seldom realized. Opportunities for development multiply—yes—opportunities to develop those homely, stern and usually unappreciated qualities of patience, forbearance, resignation and willingness to learn from anybody and everybody. The efficient Theosophical worker has thus arisen as a result of a hard-earned ability to stand above the clash of personalities, conflicting opinions, unwise zeal, insufficiency of help, lack of funds, and a thousand and one other impediments to efficiency—and get some good, solid work done *for Theosophy*, despite it all. No harbor of refuge for him, save that which he has made within himself; no peaceful quiet, save a quiet determination to get work done, and the inner peace that flows from its accomplishment.

The difficulties attendant upon the performance of an altruistic mission in this day are almost insuperable; and the chances are ninety-nine out of one hundred that it will gradually become diverted to something personal, until it represents a complete reversal of its putative aims and objects: witness the abyss between the profession and practice of the various "theosophical societies" of the day, whatever their names and pretensions. To Theosophical workers, prominent or otherwise, these fallings away from a great ideal are always due.

"But my energies are now so divided," some student will say. "Between the duties to my family and the requirements of my work I am all but exhausted daily, and have but little time and strength left for Theosophy. Now, if I could just devote *all* my time to it—what a concentration!"

Upon what? And doing what? It has already been indicated that effective "Theosophical work" includes a multiplicity of diverse and relatively simple activities—many of them of kinds which would be considered no more than "drudgery" by most people. These are carried on daily, usually without financial recompense, by students many of whom themselves have family duties, and themselves are all but exhausted daily. Work is work, whatever else it is; and detail work is detail work by whomsoever performed.

"But *that* is all for Theosophy," will be the answer, "and right there within the Theosophical rooms."

Yes, to be sure. But Theosophical rooms are whatever can be afforded—usually a make-shift at best, and not nearly so convenient, so attractive and so orderly as the average place of employment. The workers are always liable to interruption: indeed, attention to all-comers is the most important part of their duties. And is there any reason why any Theosophical student cannot make his own work *all for Theosophy*, wherever it is located and whatever it is? It is not work itself, no matter of what kind—or its environment—that is "theosophical" or "non-theosophical." It is the *worker* himself. What is his underlying motive and purpose? In that will the qualifying character be found.

Divided energies are due to the divider, not to any of the things upon which they are expended. The divider is the man himself, whatever his walk in life, whatever his multiplicity of duties.

If he has one underlying purpose, every energy of every kind is turned to *that*—whether he is a bookkeeper, butcher, chauffeur, doctor, teacher, or whatever he is. The employment matters not at all; the motive and purpose is everything.

An altruistic purpose, such as imbues every sincere student of Theosophy, actually *conserves* energy if persistently held to. It is the

highest practice of Theosophical teachings, and the greatest educational training, to carry Theosophy into the duties of everyday life. This does not mean talking about *Mulaprakriti*, *Kama-Loka*, or about *Devachan* either, to one's work-mates who do not want to hear it, nor attempting to force Theosophical tenets down their unwilling throats. It means *fulfilling* duty, quietly, efficiently, and in the right spirit—being a Christ or a Buddha in heart in all environments and under whatever circumstances.

Such work is "Theosophical work" of the highest and most effective kind, whether carried on at the work-bench, in the office or schoolroom, or in the supposed peace and quietude of Theosophical rooms. It calls for the most exacting type of concentration known, but it interferes with the performance of no duty whatever. Instead of making dreamers, it makes ripely practical men and women—marvels of efficiency, doers of almost incomprehensible amounts of useful work. So also does it make happy men and women—makers of happiness for others, beneficent forces in nature.

Until this true point of view is perceived, and some steps have been taken to make it the ruling power of one's life, it will be unlikely that any student will be able to give his entire time to "Theosophical work." Otherwise, as will be seen by the thoughtful, he is making a separation between *theosophical* work and *other* work, the *student* life and *other* life, the *egoic* and the *personal*, the One Self and many Selves. There is no such separation. Life in all its manifestations is One. Energy, however dissipated, concentrated or conserved, is One.

Spirit and Matter

Though one and the same thing in their origin, Spirit and Matter, when once they are on the plane of differentiation, begin each of them their evolutionary progress in contrary directions—Spirit falling gradually into matter, and the latter ascending to its original condition, that of a pure spiritual substance. Both are inseparable, yet ever separated. In polarity, on the physical plane, two like poles will always repel each other, while the negative and the positive are mutually attracted, so do Spirit and Matter stand to each other—the two poles of the same homogeneous substance, the root-principle of the universe. —*S. D. I, p. 247.*

SCIENCE AND THE SECRET DOCTRINE

IV

UNDER title of *Seven Great Discoveries in Twentieth Century Physics*, Dr. R. A. Millikan has an article in *Science News-Letter*, for October 30, 1926, which we reprint practically complete in parallel with extracts from the *Secret Doctrine*. Dr. Millikan is a noted physicist, discoverer of the famous "Millikan," or cosmic, rays, and director of the Norman Bridge Laboratory of Physics at Pasadena, California.

A prophecy is in no manner invalidated by ignorance of its existence, and the general ignorance of, or indifference to, the *Secret Doctrine* on the part of scientific men cannot abrogate the fact that it already has "become the text-book of science"—insofar as physics and chemistry are concerned.

Professor Millikan, 1926:

Modern science has no one consistent scheme of interpretation of physical phenomena, and has become wise enough to see and admit that it has none. The stupendous blunder of 19th century physics lay in supposing that it had, in a certain sense, reached finality, that it had found a fairly consistent and universally applicable scheme of interpretation of the physical world—a set of laws in conformity with which all phenomena must everywhere take place—a scheme too, which made it unlikely that qualitatively new physical phenomena still remained to be discovered.

There are seven different categories of fundamentally new experimental facts in physics, all of which have been discovered within this single generation—the last thirty years—and the majority of which are inexplicable in terms of nineteenth century modes of thought in physics.

The first of these was the spectacular discovery of X-rays by Roentgen in 1895, a discovery which not only showed how

H. P. Blavatsky, 1888:

Thus the whole structure of Modern Science is built on a kind of "mathematical abstraction," . . . and on *effects*, the shadowy and elusive will-o'-the-wisps of a *something* entirely unknown to and beyond the reach of Science, . . (I, 670.)

It is only in the XXth century that portions, if not the whole, of the present work will be vindicated. (II, 442.)

The revolution produced in old chemistry by Avogadro was the first page in the Volume of *New Chemistry*. Mr. Crookes has now turned the second page, and is boldly pointing *to what may be the last*. For once *protyle* accepted and recognized . . . Chemistry will have virtually ceased to live: it will reappear in its reincarnation as *New Alchemy*, or METACHEMISTRY. (I, 622.)

(*Editor's note:* Protyle was the ancient name for a suggested homogeneous constituent of all matter, now answered to by the electron, whose discovery made possible the modern transmutation of elements, the old dream of alchemy.

. . . one by one facts and processes in Nature's workshops are permitted to find their way into the exact Sciences, while

little man knew at that time about ether physics, but which furnished the technique with the aid of which a whole new sub-atomic world—the world of the electron—was brought to light within the next few years...

The third new phenomenon was that of radio-activity, which changed man's whole conception of the nature and potentialities of matter. It shattered the nineteenth century notion of a world made up of eternal unchangeable elements, and revealed a dynamic in place of a static universe—a universe living, changing, evolving continuously, even in its chemical elements. Radioactive change is still a mystery inexplicable in terms of the mechanical pictures upon which we set such store in the nineteenth century.

(*Note:* Radio-activity was discovered about 1896. Compare opposite.)

The fourth revolutionary discovery was that of the invalidity of the great nineteenth century principle of the conservation of matter; for not only are there the best of theoretical reasons, due to Einstein, but excellent experimental grounds as well, for now believing that the mass of the stars is actually being transformed away into light and heat and radiated away into the outer reaches of space, where who knows but that it may be continually giving birth to new worlds. This last, however, is not yet a discovery—merely an inevitable speculation, stimulated by the discovery of the interconvertability of matter and radiation.

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. (I, 612.)

There is an inherent law . . . by which Nature correlates her geometrical forms, and later, also, her compound elements . . It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature . . . the change of substance going hand in hand with that of form. (I, 97.)

The Secret Doctrine teaches the progressive development of everything, worlds as well as atoms; and this stupendous development has neither conceivable beginning nor imaginable end. (Commentary Stanza I.)

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? (I, 554.)

. . . that, which is called "energy" or "force" in Science . . . cannot be *energy* alone; for it is the substance of the world, its soul, the *all-permeant* "Sarvaga." (I, 582.)

To occult Science, *force* and *matter* are *only two sides of the same* SUBSTANCE. (I, 623.)

Upon inaugurating an active period . . . an expansion of this Divine essence . . occurs in obedience to eternal and immutable law, and the . . . 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. (I, 4.)

The second discovery—that of the electron—is probably the most far-reaching one ever made thus far in the history of science though it is not particularly destructive of nineteenth century points of view.

(Nevertheless, nineteenth century science *did* teach the indivisibility of matter. *Ed. Note.*)

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. (Addenda Vol. I, "The Masks of Science."

(It is now suspected that the electron in turn is divisible. See *Science*, June 25, 1926. *Ed. Note.*)

The fifth new phenomenon is that ether-waves can communicate to electrons which absorb them an energy which is proportional to their frequency, and quite independent of their intensity. This is a phenomenon of exceeding importance and of wide generality but as yet, and probably forever, completely inexplicable in terms of nineteenth century ether physics. It, added to another new set of facts known as the Compton Effect, named from Professor A. H. Compton of the University of Chicago, seems to require that radiant energy, at least when it is of sufficiently short wave length, shoots through space in the form of discrete entities sometimes called "light-darts." We are in the strange position of having to retain all our ether physics—our wave theory—to explain, or describe, all the old phenomena, but to add to it an entirely unlike theory—a kind of corpuscular theory—to explain the new phenomena.

The sixth discovery has to do with the mechanism of emission of ether waves which we thought in the nineteenth century that we knew quite as much about as we know of the mechanism of emission of sound waves by a tuning fork. Indeed we thought the two mechanisms were essentially the same. Now we know that in some completely mysterious way, in simple atoms like hydrogen the jumping or falling of an electron from one energy level to another gives rise to an emitted ray the frequency of which is proportional to the change of energy which the electron underwent in its jump. We have simply given up the hope of getting any mechanical picture of how it happens. Not only that, but we have recently found that two

The alleged ethereal waves of Space. (Addenda Vol. I, "Is Gravitation a Law?")

Science only errs in believing that, because it has detected in vibratory waves the *proximate* cause of these 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 . . . but that we must seek for the ultimate causes of light, heat, etc., etc., in MATTER existing in super-sensuous states . . . Light and heat are the ghost or shadow of matter in motion. (I, 515.)

Undulatory or corpuscular theory—it is all one. (I, 528.)

LIGHT—An Alchemist would say it was a spiritual secretion—and would be laughed at. (I, 509.)

To know what is light, and whether it is an actual substance or a mere undulation of the "ethereal medium," Science has first to learn what are in reality Matter, Atom, Ether, Force. Now, the truth is, that *it knows nothing of any of these.* (I, 482.)

. . . 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?* (I, 579.)

Official Science *knows nothing to this day of the constitution of ether* . . it can neither be analyzed by scientific apparatus, appreciated, nor even conceived by "scientific imagination," unless the possessors thereof study the Occult Sciences. (I, 487.)

The knowledge of the *real* (not the hypothetical) nature of Ether, or rather of

electrons may jump simultaneously to two new positions inside an atom and integrate the combined energy of the two jumps into a single mono-chromatic light wave. Indeed an atom seems to be endowed with the strange power of integrating the energy of an atomic shudder of whatever sort into a mono-chromatic ether wave. The birth of a light ray as well as its transmission through space is still an event of intense interest to the physicist for the very reason that he knows so little about it—that it baffles description in terms of any sort of a mechanical picture that he can devise.

The seventh discovery constituting twentieth century physics is perhaps the most strikingly revolutionary of them all. It is the discovery that the very foundations of mechanics when looked at microscopically are unsound—the discovery that apparently all periodic motions are resolvable into circular and linear coordinates which cannot progress continuously as demanded by Newtonian laws, but which are built up out of definite unitary elements. (That is to say, all motion consists of a series of pulsations or vibrations. *Ed. Note.*)

the Akasa . . can alone lead to the knowledge of Forces. (I, 587.)

. . . 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. (I, 485.)

It is one of the fundamental dogmas of Esoteric Cosmogony, that during the Kalpas (or æons) of life, MOTION, which, during the periods of Rest "pulsates and thrills through every slumbering atom" . . assumes an ever growing tendency . . . to circular movement. (I, 116.)

The expanding and contracting of the Web—*i. e.*, the world stuff or atoms—expresses here the pulsatory movement; for it is the regular contraction and expansion of the infinite and shoreless Ocean of that which we may call the noumenon of matter emanated by Swabhavat, which causes the universal vibration of atoms. (I, 84.)

The waves and undulations of Science are all produced by atoms propelling their molecules into activity *from within*. Atoms fill the immensity of Space, and by their continuous vibration *are* that MOTION which keeps the wheels of Life perpetually going. It is that inner work that produces the natural phenomena called the correlation of Forces. (I, 633.)

Professor Millikan concludes:

We had not come quite as near sounding the depths of the universe in 1900, even in the matter of fundamental physical principles as we thought we had. Today we can still look out with a sense of wonder and reverence upon the fundamental elements of the physical world as they have been revealed to us in the twentieth century. . . . We have learned to work with new enthusiasm and new hope and new joy because there is still so much we do not understand and because we have actually succeeded in our lifetime in finding more new relations in physics than had come to light in all preceding ages put together, and because the stream of discovery as yet shows no sign of abatement.

In *The Ocean of Theosophy*, 1893, William Q. Judge remarks:

> The first 5,000 years of *Kali Yuga* will end between the years 1897 and 1898 . . . As 1897-98 are not far off, the scientific men of to-day will have an opportunity of seeing whether the close of the five-thousand-year cycle will be preceded or followed by any convulsions or great changes political, scientific or physical, or all of these combined. Cyclic changes are now proceeding as year after year the souls from prior civilizations are being incarnated in this period when liberty of thought and action are not so restricted in the West as they have been in the past by dogmatic religious prejudice and bigotry. And at the present time we are in a cycle of transition, when, as a transition period should indicate, everything in philosophy, religion and society is changing.

Despite the amazing facts partly outlined above, the moral backs of Theosophical class-teachers ache under the Sisyphus stone of prevailing popular ideas upon science. The views of the younger generation are drawn from insufficiently educated, though earnest and industrious teachers, struggling with out-of-date and meagre text-books; those of their elders, from that very nineteenth-century science whose complacencies have been so ably denuded by Dr. Millikan; views crystallized in minds for the most part incapable of that reversal of the old mode of thought which is a prerequisite to the true understanding of either Theosophy or present-day science.

Between Theosophy and scientific *fact* there is no conflict and never was; the difficulties with scientific theory and opinion—a very different matter—are fast resolving themselves. It is the "lag" of the mass mind behind its leaders which creates the burden—for the really scientific educator as well as the Theosophist.

The Absoluteness of Infinity

The chemist goes to the *laya* or zero point of the plane of matter with which he deals, and then stops short. The physicist or the astronomer counts by billions of miles beyond the nebulæ, and then they also stop short; the semi-initiated Occultist will represent this laya-point to himself as existing on some plane which, if not physical, is still conceivable to the human intellect. But the full Initiate *knows* that the ring "Pass-Not" is neither a locality nor can it be measured by distance, but that it exists in the absoluteness of infinity. 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, p. 131.*

SELF-GRATULATION

"Friend, beware of Pride and Egoism, two of the worst snares for the feet of him who aspires to climb the high paths of Knowledge and Spirituality."

PRIDE is often not recognized in its true colors. The accusation of being proud is more likely to be accepted with complacency as complimentary than to be regarded as made in disparagement, and yet it is one of the subtlest, most relentless, and most resourceful of the forces marshalled by the lower nature to impede the progress of the awakened Soul. It exalts separateness and hence is reactionary, holding us back from the realization of unity which is humanity's goal. It is essentially personal—one feels family and race pride because it is *his* family, *his* race.

Pride involves self-deception—a closing of our eyes to that in us which, steadily regarded, would evoke quite different feelings. It is the root also of the unconfessed but all too general satisfaction in contemplating the shortcomings of others. Self-esteem is ministered to by dwelling on the inferiority in certain respects of those about us. But to think with unction of our own freedom from such and such a vice, or our superiority to this or that exhibition of the lower nature, is to give aid and comfort to the enemy; for the feeling of pride in our virtue, stimulated by such thoughts, may be harder to surmount than the condemned evil itself.

Perhaps the least dangerous manifestation of pride is the artless pomposity which flies no false colors and is hence more likely to be recognized by the man himself and corrected, because it offers so tempting a target for the gibes of his fellows.

Less easily recognized is the pride which makes one resent instead of welcoming just criticism. This form of pride expresses itself in "hurt feelings," which nine times out of ten should in honesty be designated wounded pride. The inordinately vain person, however modest in speech and demeanor, often betrays his weakness by a supersensitiveness masquerading as unusually delicate sensibilities. He finds the suggestion of imperfection in himself intolerable, and the salving of his injured vanity demands a grievance, real or imaginary. He would rather believe any other capable of thoughtless exaggeration or deliberate malignity than risk the crashing of his idol, the sublimated image of himself.

It goes without saying that our standard of measurement is an important factor in the correctness of our estimate of our own character and achievements. The higher the standard, the less will be the self-gratulation. If our eyes are directed towards the great Souls who have

gone far ahead of us, and we place our feet with care in Their footprints on the rugged slope up which They have disappeared, we are in a fair way to overtake Them at long last. But to climb with head turned back over shoulder to marvel at the distance we have covered from the valley which we dimly discern far below, or to note how many of our fellow-wayfarers we have outstripped, is to risk a misstep and a fall which will make it necessary to repeat much of the climb.

The so-called "inferiority complex" is a form of sheep's clothing greatly affected by the wolf of pride. If we watch our self-disparaging remarks, and are honest in self-analysis, we can usually detect behind them a design to elicit contradiction and the praise on which the lower man thrives; or, they are made by way of assuming blame voluntarily to forestall having it placed upon us by others, and with a view to mitigating anticipated censure. In either case, pride is at the bottom of it. Not one in a hundred who prate of inferiority but is genuinely convinced to the contrary, and failure to respond to his overtures of self-depreciation with contradiction and encouragement may sometimes be the truest kindness.

Another disguise assumed by pride is unwillingness to confess error or wrong-doing to those concerned, on the specious plea that apology is weak and avails nothing. True, the efficacy of apology may be overemphasized. Unaccompanied by sincere effort at emendation it may be a mockery, but there can be no gainsaying that full and complete reparation for a wrong done often does involve admission of having been at fault. As no amount of future rectitude can compensate for a theft so long as the stolen goods are not returned, so a similar obligation rests on us, if our momentary sharpness, for example, has disturbed another's peace of mind, to restore it if we can, even at the cost of an expression of regret if need be. Granted that the other's Karma must have permitted the injury to come to him, the excuse that he is at fault in being susceptible to it, carried to its logical conclusion, would make the victim share the robber's guilt for that specific crime.

The harm done by capitulation to pride through failure to confess having been mistaken or having acted wrongly is more than once exemplified in the course of the Theosophical Movement in our century. Who can say how different would have been its history, for instance, if all those entrusted with its destinies had been sufficiently free from pride to confess freely and frankly, as soon as they were convinced of it, the grievous wrong they had done Mr. Judge? It has been amply demonstrated that whatever sacrifice of pride is necessary, the ground has to be cleared of old error or, the foundations not being true, the future superstructure will be tottering.

The *Bhagavad Gita* lists humility as a prerequisite to finding wis-

dom. Pride is not teachable, since its assumption of knowing all that is to be known calls for the ignoring or minimizing of all that lies outside one's little ken. The inescapable implication of the assumption of being beyond criticism, though probably few state the fact so baldly, even to themselves, is that further progress is unnecessary—that the goal is attained. If so, the sooner one realizes that his goal was an unworthy one, the better. For him who is not blinded by conceit the goal seems to recede as he advances, as his gradually expanding consciousness gives him a juster appreciation of the heights still to be scaled.

Complacency is the hall mark of mediocrity. No lofty heights tempt his energy and daring who is content with himself and his stage of development. The true SELF-satisfaction can be achieved and held only when the long pilgrimage is finished. It is a resting in the One Self, a state beyond the faintest imagining of the willing prisoner within the narrowly circumscribing limits of his personality.

THE "FIERY LIVES"

It might be supposed that these "fiery lives" and the microbes of science are identical. This is not true. The "fiery lives" are the seventh and highest sub-division of the plane of matter, and correspond in the individual with the One Life of the Universe, though only on that plane. The microbes of science are the first and lowest sub-division on the second plane—that of material *prâna* (or life). The physical body of man undergoes a complete change of structure every seven years, and its destruction and preservation are due to the alternate function of the fiery lives as "destroyers" and "builders." They are "builders" by sacrificing themselves in the form of vitality to restrain the destructive influence of the microbes, and, by supplying the microbes with what is necessary, they compel them under that restraint to build up the material body and its cells. They are "destroyers" also when that restraint is removed and the microbes, unsupplied with vital constructive energy, are left to run riot as destructive *agents*. Thus, during the first half of a man's life (the first *five* periods of seven years each) the "fiery lives" are indirectly engaged in the process of building up man's material body; life is on the ascending scale, and the force is used in construction and increase. After this period is passed the age of retrogression commences, and, the work of the "fiery lives" exhausting their strength, the work of destruction and decrease also commences.—*S. D. I, pp. 262-3 (ft. note)*.

ANCIENT LANDMARKS

XV

OLD CHINA AND NEW

AFTER the passing of Chwang Tzu, Theosophy began to disappear from China. Its passage through corruption, superstition, to wrong practices and sense life brought the degradation whose nature was such that the advent of Buddhist missionaries and their preachings failed to make a wide-spread impress. Even today Buddhism is not the popular religion of the Chinese. If the pure doctrines of Lao Tzu and Confucius had been in vogue in the first century of the Christian era when the Buddhist Mission reached China, we would have had a magnificent expression of Theosophy the equal of which the world of Asia had not witnessed for a long time indeed. Corrupted Taoism and Confucianism corrupted the Buddhistic teachings; but in China as elsewhere the Kali-Yuga was running its course, and the darkness has been deepening.

One of the effects of the Mission of H. P. B. was the revival of interest in the Soul-satisfying philosophy of the Aryans. She did for the whole race what Lao Tzu and Confucius attempted for the Chinese. It was their effort to bring to their people Aryan culture which surrounded them. China had to be influenced Theosophically and Aryanization of that Atlantean remnant was undertaken by the Great Lodge of Masters through the instrumentality of Lao Tzu and Confucius. Their Theosophy has not been practised in China yet, just as the teachings of Jesus remain to be practised in Christendom, though we are past the first quarter of its twentieth century. Political and historical events are shadows of spiritual and manasic ones of the world of Souls. Also it is true that the life incidents of a Messenger's Incarnation are but miniature pictures of the future story of the people for whom He came. Our humanity can not understand the import of H. P. B.'s incarnation, just as Christendom has not even begun to decipher the meaning of the life and mission of Jesus. So also China will grasp the significance of the triple effort through Taoism, Confucianism, and Buddhism in decades yet unborn. Intuitive students of the Wisdom-Religion perceive, albeit dimly, the lines along which China's redemption would come. Out of the present turmoil and conflict a new era is bound to open—the Aryan era for China; but, whether it will be the misunderstood, materialistic and commercial Aryanism which is so much to the fore among us or whether the era will be that which William Q. Judge designated as that of Western Occultism remains to be seen. Those who have at heart the welfare and triumph of the Theo-

sophical Movement would naturally desire to see the manifestation of the second.

In this closing article on Chinese Theosophical Landmarks we will ponder over three stories embodying teachings which will help us wherever our lives are spent, for they contain the Message of that which is designated Western Occultism. Also, they contain the basic principles of guidance in the individual and corporate life of the China of tomorrow. If the Chinese shape their political and social life according to these teachings, which *are* practical, a great China will arise as honourable as of yore; the alternative they face is that of Egypt—the old is dead and the new is foreign to its soil, culture and tradition, presaging years of conflict followed by national purgation through suffering and humiliation.

A Wise One from the Beyond:

In the *Shu King*, the Book of History (Book VIII.), is recorded the story of the humble king Wu-Ting (1324-1264 B. C.) who sought and found a real guide for the affairs of his state. Likewise should modern China seek out from the silences untouched by our civilization a philosopher-friend who will spiritualize politics following the great Pao-hsi who, looking up, contemplated the brilliant forms of the firmament and, looking down, traced them on earth. Here is the narrative:

Wu-Ting mourned for his father in twilight obscurity for the space of three years. At the end of that time he still refused to speak, so that his ministers and officers were dismayed and perplexed, and came to him, saying: "Knowledge and intelligence are necessary to the administration of the law. Refusing to speak, your ministers and subjects are left in ignorance of your will."

The King then made use of a writing to announce his will: "Since I was called to the rule of the empire my mind has been distressed lest my virtue and capacity should be unequal to the task. On this account I did not speak. But I would have it known that while I was meditating on the Tao I dreamed that Heaven conferred on me an excellent minister, one who might speak for me."

The King then described his appearance as he had perceived it in his vision, and commanded that a portrait should be made of him and a thorough search conducted throughout the country. And this being done, it was found that one named Yueh, who was employed in making the dam in the wilderness at Fuh-yen, alone answered to the description. Him they brought to court and presented to the Emperor, who addressed him, saying: "Come now, Yueh! But do you instruct my mind, as if in making of wine you were the ferment of sugar, or in the making of good soup you might be the salt and prunes! Endeavour to embellish my mind, and then I shall be capable of fulfilling your instructions."

Yueh bowed low, and said: "O King! men seek to extend their information that they may establish their affairs. But do you apply yourself to the understanding of the Ancient Traditions, and you will meet with success. For a man of affairs not to understand the ancient methods and yet to be capable of perpetuating his generation is a thing of which Yueh never yet heard!"

Then Wu-Ting appointed him to act as Prime Minister, and placing him before

the host of officers, commanded him, saying: "Do you continually impart your instructions to me, so that I may continue in virtue. If I am blunt as metal, I will use you for my grindstone. If I desire to navigate waters, you shall be the oar of my boat. If the year be one of great drought, I will use you as a copious rain. Unfold your mind, therefore, and refresh my heart. If physic be not strong enough, the disease will not be cured. Thus will myriads of people find rest!"

Yueh answered and said: "As wood following the carpenter's line is rendered straight, so a prince by following good advice becomes a sage. Heaven alone is omniscient, but a wise ruler may attempt its portrayal.

"Speech can involve one in disgrace, and the use of weapons may lead to war. One should be careful in the use of these things. The robes of office are kept in a chest until required, and even so, the sword of justice should only be unsheathed after a careful examination of the offender. The adjustment of irregularities rests with those in office. It is not the knowledge of a thing but the doing of it that is difficult. Be studious, of humble intentions, and try to maintain timely effort. Consider the end and aim of your study while you are continually engaged in it, and the means will present itself without effort. Take your example from the perfection of former kings. Do not esteem yourself highly and so commit a folly. Only that in which one abides contentedly is his proper vocation, and that only will succeed."

ROBBERS ALL:

The materialistic attitude makes men vandals; our civilization robs Nature in the most heedless fashion—polluting limpid rivers, disfiguring lakes, destroying trees, spoiling the velvety slopes of hills and dales. Verily we are thieves who enjoy what has been given unto us by Nature and offer nought in return, and so sin mightily. This teaching of the *Bhagavad Gita* is strikingly imparted by Lieh Tzu, and if China is to free herself from the ills of a thieving and despoiling civilization she will have to practise the lesson of the following story:

Mr. Kuo of the Ch'i State was very rich, while Mr. Hsiang of the Sung State was very poor. The latter travelled from Sung to Ch'i and asked the other for the secret of his prosperity. Mr. Kuo said: "It is because I am a good thief; the first year I began to be a thief I had just enough. The second year I had ample. The third year I reaped a great harvest. And, in course of time, I found myself the owner of whole villages and districts."

Mr. Hsiang was overjoyed. He began the robber life, he climbed over walls and broke into houses, grabbing everything he could lay hands upon. But before long his thefts brought him into trouble, and he was stripped even of what he had previously possessed.

Thinking that Mr. Kuo had basely deceived him, Hsiang went to him with a bitter complaint. "Tell me," said Mr. Kuo, "how did you set about being a thief?" On learning from Mr. Hsiang what had happened he cried out: "Alas and alack! You have been brought to this pass because you went the wrong way to work. Now let me put you on the right track. We all know that Heaven has its seasons, and that earth has its riches. Well, the things that I steal are the riches of Heaven and earth, each in their season—the fertilizing rain-water from the clouds, and the natural products of mountain and meadow-land. Thus I grow my grain and ripen my crops, build my walls and construct my tenements. From the dry land I steal winged and four-footed game, from the rivers I steal fish and turtles. There is nothing that I do not steal. For corn and grain, clay and

wood, birds and beasts, fishes and turtles are all products of Nature. How can I claim them as mine? Yet, stealing in this way I bring on myself no retribution. Gold, jade, and precious stone, corn, silk stuffs, and all manner of riches are simply appropriated by men. How can Providence be said to give them away? Yet if we commit a crime in stealing them, who is there to resent it?"

Mr. Hsiang, in a state of great perplexity, and fearing to be led astray a second time by Mr. Kuo, went off to consult Tung Kuo, a man of learning. Tung Kuo said to him: "Are you not already a thief in respect to your own body? You are stealing the harmony of the Yin and the Yang in order to keep alive and to maintain your bodily form. How much more, then, are you a thief with regard to external possessions! Assuredly, Heaven and earth cannot be dissociated from the myriad objects of Nature. To claim any one of these as your own betokens confusion of thought. Mr. Kuo's thefts are carried out in a spirit of justice, and therefore bring no retribution. But your thefts were carried out in a spirit of self-seeking and therefore landed you in trouble. Those who take possession of property, whether public or private, are thieves. Those who abstain from taking property, public or private, are also thieves. The great principle of Heaven and earth is to treat public property as such and private property as such. Knowing this principle, which of us is a thief, and at the same time which of us is not a thief?"

The Words of A Cook:

We live in the Dark Age whose soul-energy is competition. Men are learning spiritual facts through suffering which they survive and out-grow. But we have fallen into the delusion of pinning ourselves to our labors and works in such manner that the inner lessons they are capable of teaching are missed. Thus we go through innumerable experiences without garnering Wisdom from them. Chwang Tzu taught that it is not what we do but how we do it which makes for real growth. Not to desist from actions but perform them in a way so that every deed yields its full quota of knowledge and experience is the method of the Tao. To practise Tao is to labor in one's own field by a particular mode and no profession is so mean that its votary is unable to practise it. In his third book Chwang Tzu instances the butcher who devoted himself to Tao:

Prince Hui's cook was cutting up a bullock. Every blow of his hand, every heave of his shoulders, every tread of his foot, every thrust of his knee, every *whshh* of rent flesh, every *chhk* of the chopper, was in perfect harmony—rhythmical like the dance of the Mulberry Grove, simultaneous like the chords of the Ching Shou.

"Well done!" cried the Prince; "yours is skill indeed."

"Sire," replied the cook, "I have always devoted myself to Tao. It is better than skill. When I first began to cut up bullocks, I saw before me simply *whole* bullocks. After three years' practice I saw no more whole animals. And now I work with my mind and not with my eye. When my senses bid me stop, but my mind urges me on, I fall back upon eternal principles. I follow such openings or cavities as there may be, according to the natural constitution of the animal. I do not attempt to cut through joints: still less through large bones.

"A good cook changes his chopper once a year—because he cuts. An ordinary cook, once a month—because he hacks. But I have had this chopper nineteen years, and although I have cut up many thousand bullocks, its edge is as if fresh from the whetstone.

For at the joints there are always interstices, and the edge of a chopper being without thickness, it remains only to insert that which is without thickness into such an interstice. By these means the interstice will be enlarged, and the blade will find plenty of room. It is thus that I have kept my chopper for nineteen years as though fresh from the whetstone.

"Nevertheless, when I come upon a hard part where the blade meets with a difficulty, I am all caution. I fix my eye on it. I stay my hand, and gently apply my blade, until with a *hwah* the part yields like earth crumbling to the ground. Then I take out my chopper, and stand up, and look around, and pause, until with an air of triumph I wipe my chopper and put it carefully away."

"Bravo!" cried the Prince. "From the words of this cook I have learnt about the nourishment of life."

These three characters lived in and breathed forth Tao—though one was a statesman, another a farmer, and the third a cook. To go back to Ancient Principles, to recognize the Unity of Nature, and to practise Skill in Action, these are the three ways of the Inner Life—the Path of Knowledge, Gnyan Marga; of Devotion, Bhakti Marga, and of Action, Karma Marga. But above all the triple way is unmanifest, and though difficult is not impossible for corporeal beings to tread. The Path-Tao proceeds from within outward and never is seen without. To turn inwards so that man may know the without, and loving it sacrifice for it, was Lao-Tzu's practical message—true for China and the world today as in 600 B.C. Chwang Tzu attributes the following to his Master:

If the Tao could be presented to another, men would all present it to their rulers; if it could be served up to others, men would serve it up to their parents; if it could be told to others, men would all tell it to their brothers; if it could be given to others, men would give it to their sons and grandsons. The reason why it cannot be transmitted is no other but this—that if, within, there be not the presiding principle, it will not remain there, and if, outwardly, there be not the correct obedience, it will not be carried out. When that which is given out from the mind in possession of it is not received by the mind without, the sage will not give it out; and when, entering in from without, there is no power in the receiving mind to entertain it, the sage will not permit it to lie hid there.

To seek for that Hidden Way enshrined in the heart of man is to be a Taoist, a Theosophist. There in the Hall of Self abides the Ancient of Days, to whom Chwang Tzu sang his exhortation, thus:

O My Exemplar!
Thou who destroyest all things and dost
not account it cruelty;
Thou who benefittest all time, and dost
not account it charity;
Thou who art older than antiquity and
dost not account it age;
Thou who supportest the universe, shaping
the many forms therein, and dost
not account it skill;
This is the Bliss of Tao.

YOUTH-COMPANIONS

"It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

"SAY, Will," called Edward Wiley excitedly to his hurrying schoolmate. "You're not the only one who believes in fairies. I saw in the morning *Times* that a man has just come over from London to New York with a great assortment of scientific apparatus to *prove* there are fairies. He has lantern slides showing the actual 'fairy gambols.' What do you think of that?"

"Huh—I'll wager he's one of those Theosophists that have been exploiting fairies for the last several years. Somehow I never could believe that real fairies would stand for exploitation like that."

"Why, Will, wouldn't you have people write or talk at all in public about belief in fairies?"

"No, it isn't that, Ed. But it seems to me that there is a right way, as well as a wrong way, of doing it. Perhaps it's my sense of the fitness of things that is outraged in connection with the elemental world, when people run in a camera on fairies—granted that the photographs are genuine. Maybe it's because the true teachings of Theosophy warn us, in fact, that it is best not to talk, nor even think too much about these little sub-human creatures. But to my mind, there's no camera in the world—whatever it might seem to reveal—that could give such a *true* idea of fairies as a little picture in words that I was reading just the other day. It's from *The Spokesman*, January 1927, written by a university lecturer, Dr. Dondo. Would you like me to lend it to you?"

"Thanks. I surely would like to see what suits your ideas and feelings so wonderfully."

And this is the "picture in words" which Edward read that night, half seeing, half believing, but wholly charmed:

Fairies I Have Seen in Brittany

In Brittany everybody believes in fairies. Everybody sees fairies. Fairies are. Before books were written about them, fairies were. All books may disappear from the earth, but mothers and grandmothers will be still telling fairy tales to their little ones. Creeds have come and gone. Innumerable deities have been worshipped and forgotten. The belief in fairies survives, immutable, universal, permanent. We know that in ancient days gods and all sorts of beings superior to man dwelt upon the earth. For reasons of their own, they disappeared, all except the fairies. These strange beings that dwell upon the earth, but are not of the earth, still live among us and commingle with us. I have seen

many fairies. When I was a child in Brittany everybody around me, children and grown up alike, saw fairies.

Fairies are quite at home in my native land. There are many, and of different kinds. People who know fairies through books only imagine that they are like pretty little dolls, dressed up like princesses. I know there are such fairies, but I have not seen any of them. These are some of the fairies I have seen.

One day I was coming home from a nearby village. It was after sunset and dusk was setting fast over the moorland. At a turn of the road I saw distinctly *Bugul Noz*. That is the name of the fairy. When I saw *Bugul Noz* I ran away. It is not proper to look at some fairies. You know that in some countries the people are not allowed to look at their king or emperor. When he goes out, everybody must shut himself indoors. If one happens to be in the passage of the royal person, one must prostrate oneself to the ground. You understand now why one must not look at *Bugul Noz* and why I ran away.

I have seen also *Yan en Od*. No, I am wrong. I could not have seen this fairy and still be alive. What I meant to say is that I have heard *Yan en Od* calling to me. Twice I have heard the voice. One morning I was playing on the seashore, gathering things left by the tide. The tide there rises forty feet up the rocks. It is great fun to go down at ebbtide. But it is dangerous. The tide comes back with great rapidity and you might be caught on the rocks. It was very foggy that day. I knew it was dangerous to play on the rocks on account of the fog. As I was trying to catch a big crab, I heard: Hoo-oot; hoo-oot; hoo-oot—three times. There is nothing on earth resembling that call. You might think of an owl, but it is entirely different. Or you might think of a ship siren. But there is no mechanical sound that compares with it. It is weird. It resounds in your head. The sound is very low. It comes from nowhere. It is very near, yet it seems very far. Of course I knew at once it was *Yan en Od* calling me. So I ran away just in time.

The other time I heard *Yan*, I was quite grown up. That time I was not alone on the rocks. I don't like to tell about it . . .

I have also seen the *Corrigans*. But these fairies are so numerous, they are seen so often that it is not worth while telling about them. It is as if you would say to me: "I saw a rabbit." But you might like to hear what happened to a friend of mine with the *Corrigans*. He was coming home late one night through the heath. He had been to see his sweetheart. That is why he was so late. The path that led through the heath turned around a *dolmen*. A *dolmen* is a huge stone set up on the moor thousands of years ago. This stone has a wonderful story. But I am asked to tell you only about fairies. My friend knew that the *Corrigans* were to be seen around the *dolmen*. He did not care. He was

thinking of his sweetheart, not of the *Corrigans*. And that is why he got into trouble. As he came to the big stone he was surrounded by the *Corrigans* dancing and singing: *Dilun, dimer'h, dimer'hrir*. That is the way they sing. We all know that song in Brittany. We know also what to say when we are caught in the dance. But my friend's head was so full of his sweetheart that he could not remember the words. Well, he had to dance and dance all night with the *Corrigans*. Next morning he was found at the foot of the *dolmen*, unconscious with exhaustion. Of course he recovered when a priest was called.

Now, in fairness to the *Corrigans*, I must say that they are very good people, if you observe their laws. Even in fairyland there are laws, and they were meant to be observed. I knew a woman who was kind to the *Corrigans*. Every time she churned butter she left a saucerful of buttermilk for them. The *Corrigans* were grateful to her. More than once they churned the butter for the woman when she was busy in the fields or chatting with neighbors. I know of many a good turn they have done to people.

I have seen so many fairies that I don't know which one to tell you about. The one I used to see more often than any other was my guardian fairy. This fairy came to me when I was born and stayed with me as long as I lived in Brittany. Not every child has a guardian fairy. It is a special privilege. But one must never speak about one's guardian fairy. It must be kept a strict secret. I have said too much already.

Have I seen fairies in California? I have not. Perhaps because I see so many automobiles. Or so many realtors' signs. But I am certain there are fairies here as there are in Brittany. The Indians used to see them when they did not drive in Ford cars. There may be somewhere a deep secluded canyon where no trace of a tin can or of a newspaper can be seen. That is a likely place to see a fairy. Fairies have a special horror of tin cans and abhor the newspapers, but they don't object to books. At least not to poetry. I often read poetry to my guardian fairy. Poetry is the native language of the gods and, I believe, of the fairies.

Are some children more apt than others to see fairies? Any child, or any grown up too, who really believes in them can see fairies. Faith is essential. It must be implicit, total. Things are only what we believe they are. In Brittany everybody believes in fairies. That is why everybody sees them.

EVERY DAY OCCULTISM

WHAT is *Raja Yoga?* This is the Sanskrit term for the subject of the Fourth chapter of the *Bhagavad-Gita.* Mr. Judge translates it "Spiritual Knowledge." In other chapters it is given other designations. In the Ninth it is called "the Kingly knowledge and the Kingly mystery." In the Seventh it is again referred to as "Spiritual Discernment." In the Twelfth it reappears as "Faith," as it does in the Seventeenth. In the Fifteenth it is "Knowledge of the Supreme Spirit," and in the last chapter, the Eighteenth, it is "Renunciation and final Liberation."

Final Liberation from what? "From the *bonds* of Karma." India, and the Orient generally, have for ages offered the world the example of Yoga in countless forms. If one were to apportion "East" and "West" by the compass of Thought, then it is the East which is the hemisphere of religion, as the West is the hemisphere of science. Eastern science, Eastern thought and action, Eastern Life itself is based preeminently on Religion. Conversely, in the West, our religions, our governments, our business and letters, our art, our leisure of thought, euphemistically termed philosophy, our whole existence in short, is profoundly rooted in science. To get the vital flow, the circulatory meaning moving sluggishly beneath the hackneyed terms Religion and Science, one must puncture the shell or body of thought associated with them. That is practical which a man practices. That is theoretical which a man professes. The compass points North and South quite regardless of the direction in which one chooses to sail. We all "sail by the compass," which is to say, by our definition or acceptation of good and evil, the metaphysical north and south of every voyager. But sooner or later each one of us is wrecked, or stranded on some sandbank of thought, despite his compasses and his charts, and has to "take his bearings" afresh, and start all over again, minus his argosy of religion or of science—his treasure of experience. Every new-born babe is such a "forlorn hope." Every death is such a spiritual wreckage, even though the life-voyage has been "smooth sailing."

Religion or Science—what every man is actually seeking is what he calls Good, and in seeking good encounters Evil which makes havoc indifferently of his religion and his science. The real God of every man is the god of Evil in whose supremacy he believes, and all his theory and practice, however named, constitute his idea of Magic or Yoga whereby he hopes to *avoid*, for himself and those he loves, the power of Evil, which he feels himself powerless to overcome. Arjuna, seeking the highest good, finds himself confronted with Evil, whose shadow so encompasses him that he regards all he has hitherto esteemed Good—as

worthless. In that very moment he holds converse with That in himself which is neither good nor evil; which lies behind both, which precedes and survives as well as experiences both; which is the Creator of both, as well as their Preserver and Destroyer. He has made acquaintance with many things, to all of which he has affixed the ancient "given names" of Good and Evil, and with all of which he has entered into relations. Now he is to learn his own genealogy, to find his own Surname: the Higher self. Arjuna, the man, "is on the threshold of becoming more than man:" he is receiving the revelation of his own Divinity.

Here in this Fourth chapter of the *Gita* is the *auto*biography of every man and of every other Being. It is, in the Avataric words of Mr. Judge, "the religion of the SELF." The fundamental immorality of every so-called religion, the fundamental unmorality of so-called science, are unmistakable. All religions teach the divine behind Nature, but lead men to "wander in the Wilderness" for a Divinity outside themselves. All "practical" theories of Life lead a man to reject the possibility of such an extra-cosmic "God," and since the man has no other conception of Deity than the God of religion, he infallibly becomes "god-less."

More a man is genuinely devoted to *any* religion, the farther he wanders from Truth, the more remote his chance of Spiritual Knowledge. More a man is devoted to *any* science or theory of Life and Duty, the farther he from "the Light that comes from within." Are both religion and science, then, fruitless of results? How could they be in a Universe of Life, the universe of Self?

> "All these different kinds of worshippers are by their sacrifices purified from their sins."

Wherever there is Devotion—there is "sacrifice," the sacrifice of one's Self and the powers of Self on the altar of the Object chosen as divine. Note well that it is in no case the Object to which the worshipper offers up his sacrifice, which produces the longed-for result—but the *sacrifice*—the sacrifice of Self and the powers of Self *in the "worshipper."* No worship or sacrifice can make real an illusion—can yield the "realization of the Self;" but they can and do "purify the worshipper from his sins"—his misconceptions and their Objects. How? By "death" —the escape, not liberation, for the time being of the Creator from his creations in any world, to another world of thought and action; his "birth" in due season once more in this "world of works" (or Karma), to fall victim once more to the ancient "habit of thought" engendered in the former life—until, as in Arjuna's case, the "cycle of necessity or incarnation" is completed. Then, and then only, is "Spiritual Knowledge," or "Liberation," possible to him.

"But what is the meaning of the expression, 'the cycle of necessity'?" the student of the Mysteries will ask—of his God, of his religion or science, of his teacher or companion.

It is this question which every man asks; it is this question which every Divine Teacher answers in the only way it can ever be answered by one being for another: by pointing out the *means* whereby the "riddle of existence" may be solved.

Every being exists by virtue of antecedent causes; every being is urged on by some inner power or force or energy to strive for the possession, the fruition, the mergence of Self in some Object—to reach something or some condition of stability, of permanence, whence he can never more be dislodged *against his Will*; whence, if he departs, he takes with him his own power of maintaining his poise, his equilibrium, his *center of gravity*, so that absolutely *no* contingency can disturb or upset *him*. It is this which men hope to find in religion; that is, in *faith*. It is this which men hope to find in science; that is, in *power*. It is this that ascetics hope to find in some sort of practices; that is, in "works," or *Karma*. They all fail of the ultimate goal; but they all achieve one of two ends: either they merge the longed-for Object in themselves, or they merge Self in the longed-for Object. This is failure, because there are *two* possible ends to their striving, and neither can be absolute nor final, since there could not be a *dual* Absolute. Yet every man realizes that the relative could not *be* unless the Absolute *is*.

If works could achieve final stability, there could be no actions at all, for action of any kind means a change. If power were the finality, there would remain nothing to be affected or effected by it. If faith were supreme, then knowledge of any kind is useless and an impossibility. What, then, is the Supreme? What else than Self? Faith, powers, actions—these are the famous "Three Qualities" of the Self in all Nature and all natures. They are the *means* of Self-knowledge, not its goal —and Self-knowledge, Spiritual knowledge, Raja-Yoga, are all expressions for one and the same Object, SELF. In the words of the Thirteenth chapter, this—

> "is Wisdom itself, the Object of wisdom, and That which is to be obtained by wisdom; in the hearts of all it ever *presideth*."

That which is sought, the seeker, and the means of the search, they are all Three one, and that One, one's SELF. The story of the *Gita* is the story of Self, the story of Spirit (Krishna), Mind (Arjuna), and Matter (Duryodhana) in Man and in Nature. Mind and Matter can never meet—except in battle. Spirit and Mind can never meet—except in battle. Spirit and Matter can never meet—except in Mind.

"What is the Spirit in man?" The question is often asked. The Spirit is the Knower, the *Kshetrajna* of the Thirteenth chapter. "And

what is Matter?" Matter is that which is *to be* known, *Kshetra*. "And what, then, is Mind?" Mind is that which *is* known already, the "Three Qualities" in the Knower already absorbed from Matter in our prior evolution. "Well, then, what is the difference between Spirit and Matter?" *Mind* is the "difference" between them. But it is also something else. Mind is the *bridge*, the Antaskarana, between Spirit and Matter. It all depends on "the point of view." With us, "mind" means our knowledge of Nature and has no other signification. This is the "personality," the "Lower Manas" or "Kama-Manas" of Theosophical nomenclature. Mind in relation to one's Self is an unknown quantity with us, so Self, the Knower, is by us identified with the mind, the "three qualities." When we say "I" what we really mean is *what we know* of Nature; and since our knowledge of Nature is incomplete, our *sense* of Self is incomplete, constantly being disturbed, changed, upset. This is the *Ahankara* of the Seventh chapter—the sense of Self, the "Inferior nature" as a whole. Arjuna's sense of Self was Ahankara, to be broken up, alike by victory or by defeat. Krishna's sense of Self was complete, universal, final, Absolute—not to be disturbed in the slightest "by anything that may come to pass" in "earth, water, fire, air, akasa, buddhi, manas, and ahankara"—by anything in the "three worlds" of the "three qualities." Yet, as he points out to Arjuna, the same SELF is equally present in both Teacher and Disciple. Krishna was able to retain his Absolute sense of Self in any and all conditions, under any and all circumstances. Arjuna's sense of Self, being relative to "time, space, and causality" was *dependent* on them.

Arjuna, or mankind, has not yet reached to the Absolute sense of Self, and so, as the Chapter points out, "in the course of time the mighty art was lost" by him and by us. This brings us near to H. P. Blavatsky's statements on "time" and "mind" in *The Secret Doctrine:* "Time is the panoramic *succession* of our states of consciousness;" "Mind is the *sum* of our states of consciousness."

During "Laya" or "Nirvana" *all* Souls are in the Absolute state or condition. If their sense of Self is that of Krishna, then they are "not disturbed at the time of general destruction (Pralaya)", nor "even at the new evolution." Otherwise they go into *oblivion* during non-manifestation, and are "born again" at the new evolution. In other words, their Manvantaric consciousness never having been anything but relative, it is "lost" in the Absolute state; never having recognized *themselves* as the Knower, on the emergence from Nirvana they are equally "lost" to Raja-Yoga or Spiritual knowledge and so have no *memory* of "what has been and is to be"—all their "knowledge" is of the state and states of consciousness below the Absolute into which they enter and from which they pass "without their Will." How do they enter and

leave these states if not by Will? Unconsciously to themselves, through their faith, their powers, their actions—the play of the "three qualities." All that any of them gains is a "fresh chance" to "start all over again" the round of rebirths, the "cycle of necessity or incarnation." Ignorant of "Will and Yoga"—Spiritual Knowledge—there is no "liberation" for them till the Mind is turned inward to the Self—"The SELF of all that is."

How is that "turning inwards," variously called Yoga, Meditation, Concentration, and so on, to be achieved by the student of the mysteries of Self? By using the "mystic power of Self-ideation" to "put one's Self in the very place of another." The whole Chapter is a pointing out of the means of Emancipation to be adopted and pursued by the aspirant to Spiritual knowledge:

> "Seek this Wisdom by doing service, by strong search, by questions and by humility; the Wise, who see the truth, will communicate it unto thee, and knowing which thou shalt never again fall into error. By this Knowledge thou shalt see all things and creatures whatsoever *in thyself* and *then* in me."

THE SERPENT SYMBOL

The "Spirit of God moving on Chaos" was symbolized by every nation in the shape of a fiery serpent breathing fire and light upon the primordial waters, until it had incubated cosmic matter and made it assume the annular shape of a serpent with its tail in its mouth—which symbolizes not only Eternity and Infinitude, but also the globular shape of all the bodies formed within the Universe from that fiery mist. The Universe, as well as the Earth and Man, cast off periodically, serpent-like, their old skins, to assume new ones after a time of rest. The serpent is, surely, a not less graceful or a more unpoetical image than the caterpillar and chrysalis from which springs the butterfly, the Greek emblem of Psyche, the human soul.—*S. D. I, p. 74.*

CONFUSED ISSUES

THERE are three classes of Theosophists: those who study, those who practice, and those who study and practice. Probably almost without exception those who enter upon the path of serious study and effort will find hidden within, deeply but subtly, an ambition for "occult preferment" in some form or other. It may be an active ambition for "adeptship"; it may be a secret wish to get in contact with Adepts or Masters,—a reverberation of the ever-living Messianic delusion which persists in the subconsciousness of the race. Or this desire for reward may be only a wish for more knowledge or greater certainty of spiritual things than is given to the multitude.

Even a little study or practical knowledge of the requirements for actual chelaship, or "practical occultism," is certain to cast a chilling shadow athwart the path of all such aspirants—for such requirements are, to the average man in Western nations, nothing short of superhuman.

Yet he who is discouraged or deterred by the seeming impossibilities of the goal, so far as this life is concerned, misses the whole significance in the existence of such beings as disciples, Adepts and Masters. Discipleship, adeptship, and the condition of a Master: these are not things *sought* by the individuals attaining them: they are duties, stern and forbidding duties accepted as such by those strong enough to carry the load and wise enough to foresee all that is entailed. The attainment of powers, in the occult sense, is no more an end in itself than should be the attainment of mundane power or glory. Masterhood is not the goal. Masterhood is that condition of mind, soul, and body which is of the greatest benefit to the race *in toto*.

The only object worth while in the purview of mankind is spiritual liberation, *not the attainment of any powers or any objects whatsoever*. For practical occultism in the *full sense* of the word, there is necessary complete Karmic freedom from worldly or family ties; freedom from the aching desires of the flesh as suffered by human kind; and withal practically perfect health, mental, moral, and physical.

In addition to these, are necessary special material surroundings and conditions unattainable by those who still have worldly duties to fulfill. But for the freeing of the soul, the attainment of spiritual knowledge, the realization of personal immortality, disenthrallment from the clinging bonds of matter—no such conditions are

necessary. Not only are liberation, impersonality of viewpoint, freedom from passion, obtained in the midst of earthly turmoil, in the midst of material duties, amid the entanglement, pleasant or unpleasant, of family affairs—not only are these so obtained, but such conditions are necessary to the obtaining.

No Adept and no Master ever came to be what he is through special privileges. Each and every one had to make himself superhuman under pressure of every imaginable human difficulty. There is no virtue in a bloodless victory or in battles won against men of straw. He who attains victory amid "the flying of arrows" has reached, not adeptship necessarily, but that condition which is a prerequisite thereto and the necessary foundation thereof. He has reached that state which in another life will place him in conditions necessary for this much-sought-after "practical Occultism." That state is not to be attained by setting one's self apart from the mass; it is not to be attained by breaking family ties and thrusting aside uncongenial duties and undesirable relationships.

It is not to be attained by returning coldness for love, or rebuffs for services rendered. Let those who seek "better conditions"—those who seek to become "ascetics" or "yogis," or to "develop" themselves by the practice of diets, breathings, or seclusion on the material plane, neglecting duties therefor, take heed. Theirs is the path of delusion.

And let him who is discouraged by an impossibility of gaining "powers" in this life, know that he has not yet forged himself into the stuff of which chelas are made.

FIELDS OF CONSCIOUSNESS

The idea of Eternal Non-Being, which is the One Being, will appear a paradox to anyone who does not remember that we limit our ideas of being to our present consciousness of existence; making it a specific, instead of a generic term. An unborn infant, could it think in our acceptation of that term, would necessarily limit its conception of being, in a similar manner, to the intra-uterine life which alone it knows; and were it to endeavour to express to its consciousness the idea of life after birth (death to it), it would, in the absence of data to go upon, and of faculties to comprehend such data, probably express that life as "Non-Being which is Real Being."—*S.D. I, p. 45.*

CONSCIOUS IMMORTALITY

CONSCIOUSNESS is no attribute, no characteristic, but an all-pervading light. That light withdrawn, the lower self knows itself not at all. But to the light-giver, past, present and future are an eternal "Now"; possessed of the experience of past ages, and placed in position to vision all Karma, handling all the tortuous threads which make this blind personality a continuation of others like unto it—*That* has no fears, no problems, no desires, unless one can call by such name the urge toward universal spiritual self-consciousness which is Its only motive power.

Personality is mortal, not knowing its own origin save inferentially; yet the guiding and sustaining power, the self-consciousness in it, is that of the immortal self. Part of experience is spiritually useful; the rest is only the material fuel which drives the visible instrument; and the only use for fuel is—to be expended. The desires, the appetites, the passions, these are fuel for altruism, self-sacrifice, self-control; these are the useful results of experience. So far as the lower self lifts itself to understanding of these, just so far does it partake of immortality.

The self-consciousness which springs from the Higher Self is the eternal sacrifice of that Self to the lower nature, this colony of elementals which makes up body, brain, and emotions. The personal self is mighty on its own plane; rests with it the choice of use of that strength. Have we no memory of past births? Then that lack is the true significator of the use we have made, or not made, of our spiritual powers. Do we suffer and cry out against the seeming injustice of the Universe? Then that pain and that cry are symbols, indicators that effort has not been put forth in past aeons to understand justice, in order that justice might be done by our own hands to alleviate the sufferings of others.

The evolution of *conscious* immortality is gradual, like all natural growths. It comes by self-conversion of personality into that which is higher, by the transmutation of personal energy into the one abiding power of all-embracing compassion for the whole of humanity. And when that conversion is complete, there is no more darkness, no more blundering, no more wondering as to the hereafter. The lower has merged into the higher. Memory becomes unbroken and eternal. The purified soul is bathed in the effulgent rays of the dawn, the dawn of the "Great Day, 'be with us'."

ANSWERS FROM "THE FORUM"

Karma of The Johnstown Disaster*

Question—How is the Johnstown disaster to be interpreted from the point of view of Karma?

Answer—An imperfect view of Karma is held by many theosophists. Karma is thought to relate only to human beings, and when it is spoken of as "the law of ethical causation," application of it is made solely to man. This not only leaves us without any law to account for the numerous operations and effects in the natural world, but raises grave difficulties in the presence of such calamity as the Johnstown flood.

Another wrong view frequently taken is the looking upon Karma as punishment only, whereas Karma works alike in reward and punishment. A pleasant life is due to Karma as much as one that is full of woe.

The word "Karma" means "action," and, in its larger sense, the action of the great unmanifested, whether that be called *God* or the *Absolute*. The moment the unmanifested begins to make itself manifest in creation or evolution, then its action and Karma begin. Hence, every circumstance great or small, every manifestation of life, every created thing and all of the facts and circumstances of man's life are under the law of Karma.

The three sorts of Karma are:—

That which we are experiencing; that which we are making for the next life; and that which we have made, but which is held over unfelt until some other life or lives.

This division applies throughout nature.

By what means does Karma have its operation? By means of the apparatus fit to carry it out into view and exhaust it; when this is furnished, the appropriate Karma is felt or seen.

Having all this in view we see that the Karma of the material world (so called), as it now exists, is its Karma left over from a previous manvantara or period of manifestation, working out in the fit apparatus which we call the world. And it may be that there is some "World-Karma" left over to be felt or seen in the next cycle or manvantara.

Under these laws it is possible that many individuals may congregate at just such a place as Johnstown, who possess such physical, mental, and psychical apparatus as tends to bring out at some one period many accumulated weights of Karma; and in such a case they will feel the effects as seen in the flood sweeping them away.

**The Theosophical Forum*, June, 1889.

But to say that such a catastrophe is to be called evil Karma in every case cannot be right. Some were killed, and for them we may not say it was not a benefit; others doubtless will suffer through their lives; and still more may be benefitted through the circumstances which brought about a complete change in life.

We must also remember that during any one hour of the day as many as 10,000 people die in various spots of the earth. Hence we have accumulated and felt at any hour the Karma which brings death about for that number of people.—*W. Q. J.*

KARMA AND "UNMERITED SUFFERING"*

Question—There seems to be a glaring inconsistency not only between the two answers to the question in FORUM LI about unmerited suffering and its reward, but between what W. Q. J. says now and what he said when answering a question in relation to the unmerited Karma of some of the people who perished in the Johnstown flood. In his old answer he took for granted the existence of some unmerited suffering, but now he says there is no such thing.

Answer—Quite possibly the reply made by me in FORUM LI may not agree with the Editor's, but that is only because my view and his are not the same, and in the T. S. each man is entitled to his own opinion. But I find no inconsistency between my answer and what I said respecting the Johnstown sufferers; however, as the question does not say where the Johnstown matter is printed, it may be left on one side.

I do not think any suffering or any enjoyment is unmerited. Whatever we have comes by law and justly. But as this is a world governed by cause and effect, the mental attitude of those who suffer or enjoy must be considered; it has its force and effect; it must be provided for. Men in their ignorance do not always see why they suffer, as no connection is visible between the punitive circumstances and the prior cause, which, indeed, had arisen in some long-gone life. Hence, while suffering, the person feels deeply that he does not merit it. This is what is meant by "unmerited suffering." In the mind is lodged the thought that pain has been suffered which was not merited. Devachan provides for this just as it provides for many another supposed ill or injustice. There the person—due to the thought I have spoken of—finds for himself the reward for "unmerited suffering." If he were fully enlightened, of course he would see that all that had happened was just, and no unmerited suffering would exist in that case.

**The Theosophical Forum*, October, 1893.

Modern minds are always dwelling on objective modes of thought which constantly ignore the truth that the mind is the source alike of pain and pleasure, of punishment and reward. The Universe is a vast ideation alone, and everywhere we must remember that the mind rules. Until the mind is free, illusion exists on every plane. In Devachan and in Earth-life the illusions are equally great. Inasmuch as the mind is the ruler, the guide, and the standard, it must happen that we will often suppose we have been unjustly treated. Now the mere fact that we were not does not prevent the feeling of unmerited suffering unless the person is fully aware of the fact and accepts it. And as most of us are not fully enlightened, we are constantly subjected to what seems unjust. Criminals often think they have been victims of injustice. This must be taken into account in nature, for their minds and thoughts are as much a part of it as any other mind. Hence a large sum of suffering must exist that is classed as unmerited. This is provided for in Devachan. But in Earth-life exact objective as well as mental results follow. If this "unmerited suffering" is not to be so classed, we will have to find some other word. At present we would have to use a long sentence to express the idea, thus: "In Devachan the person finds compensation for those sufferings which in earth-life were supposed by the sufferer to be unmerited, in consequence of prior causes not being known."

But most certainly every circumstance, all suffering, all pleasure, each reward and every punishment, are the due and exact result of causes set up by the person who is the experiencer. And the richness or the barrenness of Devachan itself is in each case also an exact result of causes set up in the preceding Earth-life, which in turn are the outcome—due to evolved character—of all previous lives.—*W. Q. J.*

UNIVERSAL UNITY

The radical unity of the ultimate essence of each constituent part of compounds in Nature—from Star to mineral Atom, from the highest Dhyan Chohan to the smallest infusoria, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds—this is the one fundamental law in Occult Science. "The Deity is boundless and infinite expansion," says an Occult axiom; and hence, as remarked, the name of Brahmâ.—*S. D. I, p. 120.*

ON THE LOOKOUT

A Fading Line

Materialistic biology has always contained within its postulates an irresolvable paradox, holding on the one hand that there is nothing but unconscious and non-living matter—on the other, that there is a sharp distinction between the organic and inorganic. Theosophy clears up this irrational viewpoint.

> 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. (*Secret Doctrine*, 1888, I, 49.)
>
> As to our outward physical bodies . . the Doctrine teaches a strange lesson; so strange that unless thoroughly explained and as rightly comprehended, it is only the exact Science of the future that is destined to vindicate the theory fully . . . All Is Life, and every atom of even mineral dust is a Life, though beyond our comprehension and perception. . . (*S. D.* I, 248.)

Dr. Kathleen B. Blackburn, Armstrong College, England, has found sex chromosomes in plants, driving one more nail into the coffin of the theory which categorically separates animal from plant, plant from mineral. (*Science*, Aug. 20, 1926.)

Hierarchical Formations

Dr. Ivan E. Wallin, of the University of Colorado, has printed in *Science* for August 20, 1926, a theory so new to science as to be startling, but in point of fact, as old as the human race. Dr. Wallin has come to the conclusion that the cells of all complex plants and animals normally contain bacteria. To his mind, parasitism, symbiosis, and infection, express different relationships of the same categories of lives. He says:

> Briefly stated, micro-organisms unite with higher forms of life. In many such associations new tissues and new organs develop in response to the microbic invasion. Some of the "symbiotic" micro-organisms persist as mitochondria in the cell. The mitochondria are responsible for the specific activity of the cell. These demonstrable facts can lead to no conclusion other than that symbionticism, or the development of bacterial "symbiosis," is a fundamental factor in the origin of species.

This revolutionary conception of the cell, obviously, affects every department of biological science, and if true, must correlate with all *established* facts in the biological fields. The author has collected the evidence and is preparing a manuscript in which this will be presented, together with a discussion of a few of the problems in biology that are affected by this new point of view.

No Novelty

Turning to the *Ocean of Theosophy*, written in 1893:

It (the body) is like mother earth in that it is made up of a number of infinitesimal "lives." Each of these lives is a sensitive point. Not only are there microbes, bacilli, and bacteria, but these are composed of others, and those others of still more minute lives. These lives are not the cells of the body, but make up the cells, keeping ever within the limits assigned by evolution to the cell. They are forever whirling and moving together throughout the whole body, being in certain apparently void spaces as well as where flesh, membrane, bones, and blood are seen. They extend, too, beyond the actual outer limits of the body to a measurable distance.

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. (p. 35.)

And H. P. Blavatsky, visioning the future of modern science, wrote:

Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths. With every day, the identity between the animal and the physical man, between the plant and man, and even between the reptile and its nest, the rock, and man—is more and more clearly shown . . . Each particle—whether you call it organic or inorganic—*is a life* . . . It is that mysterious LIFE, represented collectively by countless myriads of lives, that follows in its own sporadic way, the hitherto incomprehensible law of Atavism; that copies family resemblances as well as those it finds impressed in the aura of the generators of every future human being . . . (*Secret Doctrine*, I, 261.)

Endless Progression

All this condition is the result of the allegorical "Fall"—the descent of the immortal spiritual Ego into matter by degrees, and over a period of ages, drawing to itself, by the natural impulse of all life to congregate about higher centers, forms of life of every conceivable class and grade. All this has a dual purpose: the working out of Karma and the continuance of Egoic evolution, and that even greater purpose taught in the following words:

There is no residuum left after man's final salvation which in a mysterious way is to be disposed of or done away with in some remote dust-heap of nature. The true doctrine allows for nothing like that, and at the same time is not afraid to give the true disposition of what would seem to be a residuum. It is all worked up into other states, for as the philosophy declares there is no inorganic matter whatever but that every atom is alive and has the germ of self-consciousness, it must follow that one day it will all have been changed. 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*, p. 62.)

Creators—Destroyers

Three biologists, Doctors I. S. Falk, H. A. Gussin, and M. A. Jacobson, of the University of Chicago, are reported to have made a discovery whose full meaning will be appreciated only by Theosophists. Investigating the puzzling variations in virulence of germs, it was found to be a matter of *negative electric charges*. Remove the negative charge and the germ loses its deadliness. Readers are referred to the original report for details. This discovery fits unmistakably into a mosaic of Theosophical remarks.

> Light is Life . . . . . Both are electricity. (*Isis Unveiled*, 1877, I, 258.)
>
> It is the action of *Fohat* upon a compound or even a simple body that produces life. When a body dies it passes into the same polarity as its male energy and repels therefore the active agent, which, losing hold of the *whole*, fastens on the parts or molecules, this action being called chemical. Vishnu, the Preserver, transforms himself into Rudra-Siva, the Destroyer—a correlation seemingly unknown to Science. (*Secret Doctrine*, 1888, I, 526.)

The Closure of a Cycle

Thomas Edison, as one of the early members of the Parent Theosophical Society, is, in his closing days, returning to the metaphysical trend of mind which doubtless led him to that forgotten connection. We see him first a member of the Society, interested in the solution of the problem of human immortality; then as years go by, immersed wholly in the physical and mechanical side of nature, becoming agnostic, and point blank denying the possibility of individual immortality, yet with ideas strangely enough giving, even in their most material phase, a light reflected from Theosophical sources perhaps quite forgotten by himself. Later we learned that he was experimenting with apparatus designed to displace by mechanical means the spiritualistic "medium." That idea apparently renounced, he now thinks that man may, and indeed probably does, have an immortal soul; yet, he says, "the soul apparently is not something to be analyzed by chemists or weighed in the scales or photographed, or recorded by any instruments whatever." What is this? A return of blind faith, or the spiritual perception based upon that intuition which first brought about his old tie with Theosophy?

Mr. Edison thinks that churches which will teach morals rather than creeds are the need of the day; a thought not very original for a man of Mr. Edison's intellect, and in the enunciation of which he forgets that without creeds there are no churches. Stating that the preponderance of scientific probability favors belief in the immortality of the soul, he urges religious teachers "to pile up the evidence and to

make it the sort of evidence which no fool skeptic can demolish." "Religious teachers," however, are quite incapable of understanding the word "evidence" as Mr. Edison understands it, and Mr. Edison himself has no more "evidence" of immortality than he had in the days when he himself was just that sort of "fool skeptic." Mr. Edison would profit more by an introspective study of those factors in the human make-up which have brought him over a trail swinging to all points of the compass in one short lifetime, than by study of the "evidence" for which he calls.

GLANDS

The present generation, though sanguine, is not very efficient at black magic, possibly because it went to such great lengths in long past incarnations that the Karmic tether is now short. Nevertheless, the lure of personal gratification held out by abnormal practices remains strong, and we now have Drs. Frugoni and Scimone renewing the delusive hopes originally raised by Dr. Serge Voronoff. They hope to succeed in prolonging life by glands grafted from apes to humans, although all such grafts in the past have been of short duration. Fortunately, medical opinion in general is coming round to agree with Dr. Maximilian Kern, who declares such operations are "a blot on science," and that there is no such thing as rejuvenation by them. (*Washington Post*, June 29, 1926.)

Prof. Anton Femeleff, of Moscow University, has warned Russians regarding the bad results of the "epidemic of rejuvenation operations which has raged in Russia." (*San Francisco Examiner*, April 26, 1926.) He says that many cases under his observation were helped for a short period, but suddenly lost all benefit and sank into greater senility. This is an illustration of Karmic action individually, and also *en masse*. It is natural that the intensely materialistic attitude of the present Russian regime should radiate an influence in encouragement of such degenerate madnesses.

PISCINE ARMATURES

It has been found by experiment that when a direct electric current is passed through water containing fish, they place themselves parallel to the direction of the current, while with an alternating current they align themselves at right angles thereto. Shortly thereafter in either case they become stupefied. (*Literary Digest*, Oct. 2, 1926.)

The intricate inter-relationship between the various manifestations of electricity, and the biological functions, has become thoroughly recognized by science in the last few years; but it was not so when H. P. Blavatsky remarked that "Light is Life—and both are Electricity," thus many years in advance of science, synthesizing what was then an

apparent inchoate trinity. It is now recognized for what it is. Doctor C. R. Bardeen remarks in *Science*, Nov. 19, 1926, that "in scientific philosophy, devitalization of life is yielding to vitalization of the universe." This being the case, the time may not be far distant when science itself will recognize the following fundamental cosmic truth:

> .... he (Fohat) is that Occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which becomes in time law ..... Fohat is transformed into that force which brings together the elemental atoms and makes them aggregate and combine .... In his secondary aspect, Fohat is the Solar Energy, the electric vital fluid ... or—Electricity. (*Secret Doctrine*, Vol. I, 109-112.)

Crime and the Feeble-Minded

Prof. English Bagby says that "figures show" that between twenty-five and fifty per cent of the convicted criminals throughout the country are hereditarily feeble-minded. He is himself intelligent enough, for a wonder, to admit that only the least intelligent criminals are caught. As a matter of observation, not only are they caught, but among those caught, it is necessarily the cleverest who escape through legal jugglery: the cleverest, not only in court procedure, but in respect to having laid by the wherewithal to hire good lawyers. Neither feeble-mindedness, nervous disorders, nor anything else whatsoever of a non-moral nature, in themselves predispose to crime. The tendency to crime is exclusively a moral taint, and only to be removed by moral training, which in itself is ineffective until the Karma of the delinquent has inflicted upon him sufficient suffering to open his eyes. According to the curiously oblique reasoning of the school to which Prof. Bagby belongs, two-thirds of the great geniuses and the religious saints of the world should have been incurable criminals. When one compares the Bagby theory with the obvious facts of history and of life as lived, one can only repeat after Her, the words of H. P. Blavatsky: "Verily, the mysteries of Kama-Manas are almost infinite."

All of which seems to be borne out by the fact that Dr. George K. Pratt, of the National Committee for Mental Hygiene, considers that less than ten per cent of the entire number of feeble-minded are potentially vicious. It happens, also, that it is not the feeble-minded who invent poison gases, tanks, air bombs and seventy-five mile guns. Every man to his own choice as to what constitutes a desirable member of the community. As to the eugenists—*de gustibus non disputandum est.*

The Intuition of Children

Dr. J. W. Tomb (*Washington Star*, Oct. 10, 1926.) declares that children understand spoken language by intuition, which he considers a function of the sub-conscious mind, rather than directly by reasoning

power or memory. This theory in fact not only explains the great ease with which children pick up foreign languages at an early age, but is directly in accordance with the true composition of the human constitution. The body of a child is not a small animal or pet, as is implicitly assumed in the attitude of most parents, and of medical men also. It is, instead, a germinating channel of communication with the material world, which is being called forth by the need of the greater and vaster Self—the Reincarnating Ego, which, like the iceberg, exposes but a small proportion of its total magnitude in any one life. To a far greater and more vital extent than is ever guessed, the mental, psychic, and emotional nature of a child is determined and directed by the moral atmosphere in which it is saturated during early babyhood. Parents have but slight conception of the extent to which a very young child can be encouraged in self-control and unselfishness, or the reverse, long before it is usually conceded any real intelligence.

REAL MEDICAL WISDOM

For many years Theosophy has taught that attempts to cure or prevent physical disease are useless or worse apart from rectification of the moral lesions from which they arise. Dr. Mariano R. Castex, of Buenos Aires, speaking from observation and experiment of his own, states that emotional outbursts while eating lead directly to intestinal toxemia. Every self-observant person who has at any time in his life been subject to such outbursts—and who has not?—has been able to verify this. Other doctors are of the opinion that the more fixed and sinister forms of emotion, such as envy, jealousy, etc., predispose powerfully toward cancer. Certainly a long and heavy Karmic penalty has been rolled up by that class of parents which takes the dinner table as a fit place to work off its spleen on the family in general. The larger lesson to be learned is the effect which emotions have on the body. There is a vital moral connection between state of mind and state of health. "Better a meal of herbs and love therewith, than a stalled ox and hatred withal."

DREAMS

It is predicted in the *Washington Post*, Oct. 22, 1926, that feeding iodine to school children in salt will cause goiter to disappear by 1937. "Liegen haben kurtze beine," says the German proverb, and never was more untruth compacted in a short sentence. This iodine fad, a rash conclusion from undigested and unchecked experiments, has now been actively taken up by various commercial interests, and was never more popular than at this moment, when real and mature medical opinion has awakened to the serious side-effects of iodine. There is philosophic cause for wonder at the immediacy and power with which medical fads

—the more so, the less substantiated—seize upon the popular mind. Most probably it is because the mind of the average man is concentrated chiefly upon his personal physical welfare. The manner in which he thus lays himself open to be victimized by the ignorant or the designing is a striking instance of the Karma precipitated by everyday selfishness.

Serpentine Hypnosis

Among the many "wild yarns" in the works of H. P. Blavatsky, but especially in *Isis Unveiled*, which have caused Her to be set down in some quarters as the most ingenious fabricator of the ages, is her insistence that snakes actually have on occasion the power of charming birds and other animals. A photograph of the occurrence, which appears in the rotogravure section of the *San Francisco Chronicle*, August 29, 1926, will be significant chiefly to those who have seen such occurrences. The skeptic is likely to say that the bird is merely keeping tab on his opponent, preparatory to attacking.

Nevertheless, on Elephanta Island, near Bombay, is a temple pool containing sacred snakes, which are fed by living frogs. At any time numbers of these frogs may be seen squatting about the pool, calmly submissive to serpentine absorption, not moving even after the snakes have touched their feet, so it is said. (*San Francisco Examiner*, May 11, 1926.)

The Rain Dance

Near Flagstaff, Ariz., each year the Hopi Indians hold a ceremonial dance, with accompanying petitional ritual, whose purpose is the bringing of rain by sacrifice to the "gods." This year, within two hours after the conclusion of the ceremony, all the desert depressions were filled with flood water. Last year several cars were wrecked by rains ensuing at the close of the dance, and one car buried in a deep wash. (*Washington Star*, Aug. 22, 1926; *San Francisco Examiner*, Aug. 24, 1926.)

Some think the remarkable success of the Hopi dances is due to keen knowledge of meteorological conditions on the part of the priests, who lay their plans accordingly. However, to one acquainted with the conditions of the Arizona Desert and its uncertainties, this would imply a clairvoyant foresight even more "occult" than the one we have to offer, viz: that man himself is intimately connected, physically and psychically, with wide ramifications of conscious and semi-conscious powers in nature. "Faith" is required for the contraction of a muscle; the same sort of faith, under a different application, based upon a tradition and experience of success, will set in motion certain forces which bring about results ascribed to "divinity" by the worshippers, but no more supernatural than the transmission of the motor impulse by

nerve fibres. One suspects that it is the custom and habitude of success on the part of the Hopis which causes them to arrange their ceremonials to more advantage than did the Christian worshippers in certain Eastern states, who recently prayed for rain, and within a day or two were praying for dry weather again. Such ceremonials—and effective ones—are of immemorial antiquity in the Orient, though in the present age neither East nor West retains sufficient conscious contact with the unseen impersonal consciousness of nature to make "sacrifice to the gods" *wisely* effective. Our unconscious efforts to regain that contact, as in "prayer," are ninety-nine per cent selfishness, hence ninety-nine per cent black magic.

An American Fire Walker

In the *New York Times* for June 1st and June 13, 1926, is information regarding a ceremonial feat performed by widely separated hierophants in various parts of the world, and in many ages—walking through fire or over red hot stones. Camilla Cantey Sams, of Columbia, South Carolina, bears personal witness to the performance of the feat by one Dr. W. M. McGovern.

H. P. Blavatsky gives many instances of this and similar happenings, together with a certain explanation thereof. Present day biology, which builds its hypotheses exclusively upon visible matter, cannot explain such phenomena, and therefore denies them, in spite of widespread testimony to their reality. But matter, so-called, is simply the end-contact which we have with a chain of existences beyond the ken of the senses. The physical body and its processes arise from and are maintained by various substrata as yet unknown to science. This being the case, under abnormal excitation, or in peculiar individuals, visible substances become subsidiary, or give place to those invisible and intangible, which are in closer contact with the mental and emotional faculties. It is in fact through these that control of the "inert" matter of the human body by human will is possible in the first place. Because of that mental and emotional connection, the rôle of "faith" is prominent in all such happenings.

Cancer

Cancer continues its rôle unabated as a center of medical disturbance, disagreement, bewilderment, jealousy, and recrimination. Dr. E. E. Free confesses as follows:

> Considered superficially, this review of recent cancer progress may seem to be pessimistic. No actual cure has been discovered; there is not even any early promise of a cure. All that we have won is a few facts. But, after all, is not that what we mainly need? Diseases are seldom conquered until their causes are understood...
>
> The best advice to cancer sufferers remains what it has been for a dozen years—

to seek the aid of radium or of surgery—at the hands, of course, of the most expert physician that can be obtained. (New York *Herald Tribune*, Mar. 13, 1926.)

This is truly remarkable, considering the fact that cancer actually has been cured with a high percentage of success by dieting processes. Readers are referred to *Physical Culture*, April, May, and June, 1926, and to the article by Sir Arbuthnot Lane, in *Health Culture*, for April, 1926. Details and proofs are given *ad lib.* What is even more interesting are the details and proofs of the fact that many official medical men are not particularly concerned with the cure of cancer. They are concerned with maintaining prestige and of making sure that the revenues from cancer sufferers are diverted into the proper pockets. This is revealed unmistakably by the articles cited, with a special reference to the long persecution of Dr. L. Duncan Bulkley, a man of orthodox training in medicine, who was regarded as a world authority on skin diseases until he promulgated the idea that cancer could be prevented or cured by the right sort of living, and what is more, proved it by 40% of deaths as against 90% with operative methods, among other things.

Blind Bigotry

In the pursuit of cures for cancer, more animals have been tortured and destroyed than in any other branch of medical research, with results which, at the present hour, are confessedly nil, so far as cure is concerned. Yet the first real hopeful system of cure was received thus by the *Journal* of the American Medical Association.

This is an unsound and unpropitious book. It claims that cancer is the result of "constitutional factors" and can be influenced favorably by diet. The teachings are against the early and radical surgical treatment of cancer, but not a shred of scientific proof is presented to show that cancer can be cured by diet. It is a pity that such medical heresy should be advanced by a member of the American Association for Cancer Research, especially as it will counteract the splendid work which that association is trying to do, and it is surprising that such a book should be issued under the authority of a well established medical publisher. (*Physical Culture*, June, 1926.)

The author pertinently remarks that since case after case is recorded in the book, the reviewer evidently had not read it. Incidentally this "trying to do a splendid work" without results is hardly evidence of the sort to justify anyone in setting up the American Association for Cancer Research as a censor over the theories of qualified physicians. Persons and bodies are named in these articles in a manner which, if unfair or untrue, would lay *Physical Culture* open to libel suits.

Discordant Hypotheses

Meantime, it is interesting to examine the present conflicting theories regarding the cause of cancer. Prof. Otto H. Warburg, of Berlin, says that there is no cancer germ—that cancer is the result of strangu-

lation of body cells, which causes them to grow abnormally. He is mentioned approvingly by Dr. Free. (*San Francisco Examiner*, Aug. 4, 1926.) Gye and Barnard, who created such a furore some months since, "*proved*" that chicken cancer is caused by a micro-organism; in other words, by infection, while Dr. James B. Murphy, of the Rockefeller Institute, repeated their experiments, and contradicts them. (*Science*, April 30, 1926.) Dr. Emil G. Beck, of Chicago, says that cancer is caused not by a germ, but by heredity. (*Los Angeles Examiner*, April 24, 1926.)

Dr. Erwin F. Smith thinks that man could become immune to cancer by selective mating, but will not. (*The Evening Star*, Washington, D. C., Aug. 21, 1926; *N. Y. Herald Tribune*, Aug. 22, 1926.) He also suspects that it may be caused by tobacco arsenic in many cases, and that within five years or so, the prevalence of smoking among women will demonstrate whether or not this is true.

From *Science*, March 26, 1926, we learn that cancer is a mass of white blood cells which desert their normal function of repulsing germs and poison. Dr. Leo Loeb, of Washington University, thinks cancer is caused by related operation of several factors. Cause of growth of cells is the chief problem, and while continued irritation can induce the disease, its spontaneous development is not understood. He thinks that heredity plays an important part, though statistical methods fail to reveal it.

Prof. Blair Bell has had some success in curing cancer by injections of lead salts, but finds the treatment difficult and dangerous, and to be safely employed only by experienced men with laboratories, in which respect the treatment is nearly as cumbersome as insulin. (*Science*, April 16, 1926.)

Dr. J. Tissot of Paris thinks that cancer is a form of mildew, that smallpox virus is the same as potato mildew, and that all tissues are really evolved from mildew. (*Washington Post*, April 28, 1926.)

BLOCKADE

All this represents the fatal impasse into which medical science has gotten itself by deliberately refusing to take any but a materialistic and mechanistic view of life processes, in spite of the significance of some of its discoveries.

> Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule . . . affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria. (*Secret Doctrine*, 1888, I, 225.)

This extraordinary anticipation of the bacteriophage and other filterable viruses is in itself sufficient to establish the *Secret Doctrine* as a

true authority. In addition, this paragraph contains the explanation of all physical disorders. The hierarchies of lesser lives within the body are related, not so much physically as psychically and mentally. Their adjustments to one another and to the central Ego are infinitely delicate and all subject to unvarying Karmic law, through whose operation the results of disturbances set up may be accurately traced. Evil emotions will cause disturbances. Over-indulgence will do so. Mechanical irritation will do so. The introduction of foreign organisms, whether "accidentally" through infection, or purposely through vaccination or injection, will do so. Every such disturbance has innumerable ramifying secondary causes, yet all correlated with mental and moral conditions. Experiments at the University of Chicago (*Science*, April 30, 1926.) show great variety in the virulence of germs of the same strain. Other experiments noted by us elsewhere show that the *environment* has a tremendously important effect in modifying the virulence of germ strains.

Other Puzzles

Another influenza epidemic is possible. Years of research have brought no means of combatting it. Its causative agent is unknown and vaccines have failed. (*Science*, Feb. 26, 1926.) In this case, we have to do with something outside the region of germ infection, at least in certain phases.

The Scientific Monthly, June, 1926, has an article by Dr. Victor C. Vaughan on the prevalence of certain diseases; infantile paralysis among others is increasing, and its cause is unknown. What better cause could be found than the intensive and increasing campaign which has for its object the mass inoculation of children with vaccines against diptheria, scarlet fever, and even measles? It is stated in *Science*, May 28, 1926, that certain infectious diseases seem practically beyond human control. This is natural, since the ultimate control must be of a mental and moral nature on the part of the potential victim, a consideration which entirely escapes materialistic medical science. The bias which makes medical research so ineffective and even disastrous, is revealed in a single sentence in this article: "the saving of children is more important than that of adults, *because of their greater economic value.*" (Italics ours.) Having reached a moral condition where our only terms of value for human life are expressed in dollars, how could we expect to have retained any perception of the spiritual and metaphysical which underlies and controls the physical?

The untrained observation of native peoples does better than this. The only known cure for leprosy, chaulmoogra oil, was found in a Buddhist manuscript. We learn from the *San Francisco Chronicle*, June

6, 1926, that a plant has been found in Brazil, in which the natives have the utmost faith as a leprosy curative, and it is under investigation. Neither of these cures, be it noted, resulted from vivisection.

DANGEROUS MEDICAL FADS

Looking back, the history of medical science has been a series of cycles, in which first one theory predominated and then another, with no evidence that one was any nearer truth than its predecessor. The first of the more dangerous doctrines was the practice of blood letting —the latest, removal of teeth. In *Science*, May 14, 1926, Dr. Lewellys F. Barker, of Johns Hopkins, deals with the latter and scores the publicity of the results of hasty and incomplete research. He notes the existence of too many over-enthusiastic and inexperienced practitioners.

A SIGNIFICANT RELATIONSHIP

Sleeping sickness is one of the new diseases, being seriously noted since 1919 only, and is greatly on the increase, having children as its special victims. Its most unpleasant feature is a change of mental outlook which often results in the development of unscrupulous or homicidal tendencies. (*San Francisco Examiner*, June 6, 1926.) The suspension of consciousness for an indefinite period of time, resulting in what is frequently a complete change of character, is significant. The connection between the incidence of this disease and previous vaccinations or injections should be traced out. No one can gauge the ultimate effect, either in volume or power, of the planting of foreign colonies in a young human body. See article in THEOSOPHY for September, 1926, under the title, "Confusion of Castes."

"ORIGIN OF LIFE"

How far is it necessary to analyze living beings in order to find a division in their constitutions between the living and non-living? Science has exercised itself over this "problem" for lo, these many years, in serene and blissful ignorance of the fact that the problem does not exist at all. There is no dividing line between the living and the non-living—and science is beginning to find it out.

Dr. Bernard M. Duggar, director of the National Research Department of the United States Department of Agriculture, says that the viruses responsible for plant disease consist of organisms too minute to be detected even by the ultra-microscope. We had already had the bacteriophages of a diameter less than some known molecules of "inorganic" matter, nevertheless living beings. These viruses spoken of by Dr. Duggar go even beyond that. When, oh when will it dawn upon scientific men that the atom itself is as much alive, as much a "germ" or "virus" as anything else? In other words, that the entire Universe is embodied life; consciousness and potential intelligence?

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From times immemorial every initiate before entering on his supreme trial of initiation, in antiquity as at the present time, pronounces these sacramental words . . . "And I swear to give up my life for the salvation of my brothers, which constitute the whole mankind, if called upon, and to die in the defence of truth . . ."

—H. P. BLAVATSKY

THEOSOPHY

Vol. XV May, 1927 No. 7

THE RISING CYCLE

THE longings of no human heart are to be lightly set aside. Each one is the cry of some brother who has forgotten the language of the Soul but not its needs. Every imagination is the echo of an unremembered past, present but inarticulate. We are all "lost" Souls seeking orientation, vainly trying to find in the divorced Present the path of the Eternal Pilgrim.

All of us have been initiated in past lives into many degrees of knowledge and power. Each successive layer of experience, each Principle of thought and action awakened, means the recession of the present into the past, of the personal into the impersonal fund of common progress, that circulating medium of vital exchange called evolution. It is in vain we strive to re-possess that current, that flow of Life through Life which, at the moment of intersection, we called our own. That only can be permanently possessed by the individual Ego which has become, which has been made by the joint sacrifice, the common property of all mankind.

To be a man, to have arrived at Self-consciousness, means that the individual Soul has arrived at that stage of evolution when the experience of all is reflected, is focalized, however faintly, in a single form of Life. The three Kingdoms of nature below man, united, synthesized in his consciousness, become the prism of the Divine fire, the never-dying Light of true Being, the one Self. Passing through us, that Ray is our mind, manifests internally as our thought, will, and feeling, is reflected externally in three-dimensional images. Between these two worlds of the subjective and the objective, the physical and the psychical, we are all of "divided mind," yet ever seeking our way back to the Source from which we came.

These two reflections of Self, the physical and the psychical, are the permanent but ever-shifting means of all Spiritual evolution. We have mistaken the means for the end, and so our "current in space" is an alternating one—the more diligently peopled by our energization, the sooner throwing us on the reverse polarity. We do not yet perceive our Self as the transforming agent of the One Life, and all other Beings as the same: that all evolution, means as well as end, is Spiritual—if, and when, we will have it so. That which at the moment is in the foreground of our consciousness so fascinates us that we are, literally, absorbed in it, and do not perceive that it is continually being added to that immense back-ground we name the past. Reversing our gaze as we are ourselves bent backwards, memory stretches away into the invisible, as, when we bend forwards, the same invisible becomes our future.

Science, educated or popular, is but the more or less perfect concentration of the Soul or Self upon external Nature, as Religion, theological or lay, is the same concentration of the Self upon some internal object or objects. Man as person, that is, as an isolated Unit of Life, is religious or scientific; man as Ego, that is, as a partial embodiment of one of the Kingdoms of nature, is Spiritual, because the embodied SELF of all that is. Mutually esteeming ourselves persons, our degree of spiritual evolution is betokened by our ideas of Self. That man is in a "transitional" or "intermediate" state and form of Spiritual evolution indicative of a vast transformation of the race-mind as a whole, is both a cheering and a chastening fact, evidenced on every hand, in every country, in every walk in human life.

The rising cycle of the Theosophical Movement—that is to say, of Spiritual evolution—must of necessity witness the failure of the religious and the scientific minded, for both are but forms of materialism. Every reproduction of a new Element or Principle in nature and in man unavoidably induces a universal precipitation and rearrangement of all the hitherto existent and active constituents. Two forces are set in motion on the downward arc as well as on the upward: Atavism and delayed Karma on the one pole; Will and sacrifice or "Yoga" on the other. Inertia is the common property of all things, metaphysical as well as physical. Resistance to change is characteristic of the mind as well as of the body; hence those accumulations which constitute the energic basis of progress or of retrogression.

That "change in the Buddhi-Manas of the race" which H. P. Blavatsky came to inaugurate is well under way; but so, also, is its counterpart, the change in the *Kama*-Manas of the race. One is a descent from above; but the other is the return to the below. Some Souls called men will achieve a new and higher type of mind; many others will revert

irremediably to a lower type. "Human nature" itself is in the crucible, the melting-pot of accumulated Karma.

How atavism and what has been called "the law of Retardation" work may be seen in the two generations now on the stage: Maturity and Youth. The youth of the day, just coming of age, is certainly far more psychical, more instantly plastic, more responsive to impulse and impression, and less amenable to "reason," the settled convictions of its elders, than the youth of preceding generations and centuries.

Those elders themselves, the men and women who are still the directors, the commanding voices in the forum of human opinion and conduct, are, none the less, disturbed, upset, bewildered, in the face of the problems presented by their children. They have not found in their religion and their science the means, the remedy, for the "lawlessness of youth." Instead of governing or directing—educating—the youth of to-day, their natural guardians and instructors find themselves powerless, because they are dealing with minds they do not understand. Youth of to-day is far more capable, more energic, far more matured at a given age. But capable of what? Energic in what direction? Matured in what way? In all the tools and implements of a high physical civilization youth grasps with instant facility their possible utility—and uses them for self-indulgence, for self-enjoyment. Presented with the ideas of moderation, of self-control, of self-sacrifice, youth instantly resents, rebels, asks sullenly "Why?"

It is that *Why* which bewilders parents, teachers, religion and science alike. Youth is too capable to be disciplined into money-grubbers while its elders' pockets are filled with hoarded savings; too clairvoyant to think, when thinking calls for effort; too wise to worship at deserted altars; too urgent with the satisfaction of gratifying vivid and full-grown desires to heed admonishment on grounds of "prudential considerations;" too heady with the consciousness of power to spend to learn or to laboriously acquire further command over nature; too intelligent to be cheated by pretences. To every instruction youth replies, "What's the use?" Youth has what its elders have accumulated, and youth proposes to spend it while the spending is good. Youth has a philosophy all its own, the precipitant of all our civilization, and tells itself:

"So go it while you're young, lad;
Each dog must have his day."

Shall any of its elders tell youth this is a false philosophy? Truth is, it is no longer Age which is instructing youth, but Youth which has infected age, so that the "Leaders of mankind" in church and science are themselves asking "What's the use?" They can no longer indulge themselves in "the follies of youth," but they are witness of the break-

down in themselves of those energizing forces which have hitherto seemed inexhaustible, those foundations of life and duty which have hitherto seemed all-sufficient and all-enduring. So we have everywhere the curious anomaly of theologians turning to science for repairs and materials; of great scientists raking over the ashes of creeds and dogmas for some sparks of super-human fire with which to set alight the fuel heaped up in the laboratory of their experiments. No greater evidence of the failure of "revealed religion" could be than this spectacle of the Doctors of Divinity going to school to the Professors of Science; no greater proof of the failure of "exact science" than that its most devout worshipers should still look to revelation to tell them what their own eyes have failed to see, yet which continually makes mock of all their theories. A mutual emptiness, a mutual failure, a mutual sense of mystery and of missing links, has made humble both those colossi called religion and science. And it is neither revelation nor hypothesis that has wrought this miracle, but Youth, Youth which has revealed to both their common futility, Youth which has demanded with a directness that is appalling indeed, "Who by searching can find out God" whether by the religious or the scientific mind and modulus?

Youth knows that its elders have failed to solve the problem of life —by what means, those elders know not any more than does youth itself. Therefore youth proposes to find out for itself—by spending, not by hoarding, the race treasury. And after that? "Aprés moi le déluge," replies youth. This is an old gospel, the gospel "let us eat, drink, and be merry, for tomorrow we die." To this gospel must come at last every Ego who looks to religion and science for instruction, and the youth of to-day is the child of yesterday. Religion and science *have* failed and youth knows it, because the mind of youth is the joint progeny of two divorcés—intellect divorced from the moral principle, the psychic divorced from the rational, and both from the spiritual Principle of all powers and faculties. Youth to-day is pure Psychism, fast corrupting itself because neither in school nor church is there any understanding of this pivotal principle in man whence the ways of evolution go up or down—up to the psycho-spiritual mind of "the coming race," or down to degeneracy and dissolution.

In neither the religion and science of its elders, nor in the mind of youth, are there to be found a deeper and truer idea of Self, a more enduring basis for ethics or conduct of life. The one flows from the other. If we lose our ideas of God, as we must if we divorce our conception of Nature and Man from our conception of Deity, then both man and nature appear to us as Soul-less. So appearing, nothing is left for age and youth alike but that state of mind pictured in the *Bhagavad-Gita*, and epitomized in its sixteenth chapter as the full-flower of the "de-

moniacal disposition," when all the powers of Self are unchained, with naught but a false idea of Self:

> "They deny that the universe has any Truth in it, saying it is not governed by Law; declaring that it has no Spirit; they say creatures are produced through the union of the sexes alone, and that all is for enjoyment only. Maintaining this view, their Souls being ruined, their Minds concentrated, with natures perverted, they are doomed to Self-destruction. They indulge in insatiable desires, are full of hypocrisy, fast-fixed in false beliefs through their delusions. They indulge in unlimited reflections which end only in annihilation, convinced until death that the enjoyment of the objects of their desires is the supreme God."

H. P. Blavatsky founded a Theosophical Society, but that was not her Mission; she recorded a philosophy, but that was not her Message. Her Mission and her Message was to inject into the mind of the race a truer idea of God, of Law, of Being, of the Spirit in all three which is the Self in man, to instruct that Self in its truer realization by affording the means of discrimination between the God-like Self and the same Self given over to the "Demoniacal disposition" induced by the purely human conceptions misnamed religion and science.

For centuries our religion has alternated between mass eruptions of the psychic nature and mass relapses into cataleptic dogmatism. Both are the reverse of the truly spiritual. Suffering from these reverses, many minds have turned to Nature for inspiration and guidance, and hence has arisen that strange spectre, the *Kama-rupa* of religion called modern science. If religion has sought for God outside of human nature, science has traveled the opposite path and sought out God in purely physical nature. Youth of to-day, placed between these two poles of the current of evolution, flames like an arc-light, consumed and consuming with the intensity of its own emotions. On the one hand the malformation of the intellectual principle; on the other the equivalent corruption of the psychic—these are the alternatives of the downward cycle. An immense intoxication with the phenomena of physical nature has produced the Materialism we call science. The same intoxication with the phenomena of metaphysical nature has ever produced the Superstition we call religion. In the transition stage represented by Youth to-day, one or the other must triumph. The choice offered is that of a modern Rome or a modern India. Either is Atavism spiritually. The one and the other are the unavoidable issue, the legitimate Karmic progeny of those ideas of Self which we synthesize by the two words Religion and Science. So long as these two ideas of Self are in approximate counterpoise the continuity of a civilization is maintained, but when either prevails, dissolution complete or the emergence of a new Order is inevitable.

In the Theosophical Movement alone is there hope for the rising cycle, for in Theosophy is once more current among men the Eternal

idea of Self—of Self as its own creator, preserver, destroyer, regenerator. Were the Theosophical Movement limited to or defined by the existing theosophical, mystical, and occult bodies and associations, then the outlook would be dark and foreboding indeed, for, as bodies, all these have incarnated the worst features of popular religion and science both. They represent the intoxication of superstition unrestrained by science, of materialism unrestrained by religion. The Theosophical Movement in its true sense is forever an individualized movement, because it is the direct incarnation of the individualizing Principle. It is eternally embodied in individuals, not in organizations; in the whole race as Mind, as Buddhi-Manas; and that Race-mind is in process of an immense polarization. Only those who have gained for themselves the true Sense of Self, who work for its injection into the mind of Youth, can give orientation to those hosts of incoming Egos whose destiny it is to give the new impulse in the affairs of men between now and 1975. H. P. Blavatsky's real mission and message is just beginning to show its creative power in the midst of the vast forces of destruction and disintegration everywhere in evidence. Her wisdom and her works will become increasingly influential as her scattered faithful students continue to spread broadcast her teachings of the Higher SELF in Man and in Nature.

THE IN-DWELLING GOD

All is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and the silent Thinker, the victim of thy lower Self. Thy Soul cannot be hurt but through thy erring body; control and master both, and thou art safe when crossing to the nearing "Gate of Balance."—*Voice of the Silence.*

TO KNOW!

THE assurance of the Teachers of Theosophy that in due process of time the faithful and persistent student may know both the Teaching and Them is perhaps the most significant point in the entire system of science and philosophy synthesized in the ancient Wisdom-Religion.

It is significant because it invites the test, puts that test directly into the student's own hands, encourages him to make it, and provides minor proofs and abundant evidences of its verity throughout the process.

No religion can give such assurance, because no religion is scientific. To prove the asserted verity of the Christian religion, for instance, one has to die—which supplies no proof at all to the living. The testimonies of living Christians to the authenticity of their faith are no more than evidences of emotional disorder, temporary or permanent. In the stern laboratory of human life and experience, and the intellectual honesty of the cool observer, such testimonies but illustrate the frailness of the witness. They are as fanciful and illogical as the babblings of a child, however sincere and devoted the nature of the Christian.

Religion promises no more than hope—hope for ultimate translation into a state that to the well-balanced mind is anything but desirable. For after a well-lived life with its wonderful colorings of human experience, its clean-fought battles, successes, failures—all the vast variety of incident and experience woven into a stout fabric of character and stamina, what warrior could desire the soft monotony of any "heaven"? Even earth with its mixture of joys and woes is better! All very well to be quiet for a little while, have an opportunity to patch up the wounds and get rested; but an eternity of it!

The Teachers of Theosophy say in effect: "Here are the facts of life, together with a clear exposition of your own relation to them, and time-tested suggestions as to how to deal with them. Learn the theory, make the applications—and keep on doing it. In time you shall know for yourself, and consciously be of the company of other Knowers."

This is as simple and straightforward as the statement of a practical chemist, who might say: "Here are two elements; go into this laboratory where the equipment is complete and where every opportunity for intelligent work is available; combine the two elements and you will have a certain compound. You won't have to die to prove this, nor call upon your tricky emotional nature, nor pray, nor even sing any platitudinous songs. Just go to work and the result will dis-

close itself." By following his directions, the product of observation and experience, one will know what he knows.

Why do not students of Theosophy push through to knowledge? Doubtless some do. Those who do must *know*. It is obvious that the great majority do not.

The few Knowers do not run about telling non-knowers what They know. Such proceeding, under the laws of the study itself, would evidence but the ignorance of the tellers. No, they are busy at their work, which is always Knowers' work, whatever it may appear to be; and there is no waste energy or waste motion with Knowers. They do what can be done, and all that can be done, with the materials available and for those who will permit. Supervision by non-knowers will not disclose the essential nature of Knowers' work, nor even that they *are* Knowers. "The work of the ascetic is neither pure nor dark, but is peculiar to itself."

Students fail to push on and through to Knowledge on account of the very same obstruction that bars the mind of the Christian, or any other sincere religionist: the emotional nature. Controlled and rightly employed, this department of the being is an instrument of the utmost value; without it indeed his *conscious* spiritual evolution cannot be accomplished. For broadly speaking the emotional nature includes all that mysterious area of the human being which forms the connecting link between the spiritual man and the physical man. It is the Second Line of Evolution of the *Secret Doctrine:* the intellectual and psychic. Until these sheaths of the Soul are understood, and consciously attuned to the inner being, by exercise and by dispassion, "Knowing" in any comprehensive sense is impossible; once they are set in order, the rest must be natural and easy, for body and brain, being effects, quickly fall into line of themselves.

One might think that when an intelligent man hears that Knowledge can be had, provided certain steps be taken, and recognizes the undoubted possibilities which a mere casual study of the Theosophical philosophy discloses, he would never be able to rest until he had proved for himself the verity of the teachings. The fact is, he never thereafter *can*—but he tries to! Hence the numbers of the dissatisfied, the weary, the ill-balanced, the unhappy, the nervously strained and highly sensitive men and women within the Theosophical area. One cannot drink of the pure waters of this wellspring of human existence without incurring responsibilities. Even a few sips, and the process of resolution within the nature of the partaker has begun! Things commence to happen, both inside and outside the student.

Well-defined and orderly methods of procedure are clearly set forth for the student's guidance. These have been tested by ages of observa-

tion and experience, and proven by the Knowers. One of them is indicated in the admonition that there is no going back. The truth-seeker must ever travel on; an abyss opens up behind him at every step. Nor is stoppage safely possible; the pursuit of Knowledge is a continuous process.

Any logical mind can perceive the verity of these observations. Nature's own processes prove them on every hand. The truth-seeking student perceives them, assents to their verity; but here, with many, the oppositional nature, stirred as never before by the tonic waters of the eternal verities which have already been intellectually grasped, begins to erect its obstructions. A forceful and independent person "hates" to bind himself to rules, whatever they are and however clearly the necessity is sensed. That such binding is voluntary appears to make little difference. "I like this, and I don't like that. I am unlike anybody else, I have to find my own way. My circumstances are such that I am unable to conform. There are so many other worthy and enjoyable things I want to do, and surely the entire nature must receive attention and be cultivated. I am satisfied with what I already have, for a time." These and a thousand other seemingly valid excuses are thrown up by the aroused nature.

The bewildered student seeks to follow at one and the same time the path to Knowledge and the voices of this complex brood. But Truth is a jealous Master—not an outside Master, but the true, inner One. For the student's own nature is Truth itself, and once he has called upon it in sincerity, it will thereafter *drive him forever*, regardless of the direction he may try to follow, in vain attempt to satisfy the ever-restless emotional nature which he is permitting to guide him. Inconsistency with one's own self results; come its attendant ferments. Inner disturbance makes outward disturbance. Nature, as epitomized in every department of the Student's being, revolts.

No one, whether his outcome be success or failure, is exempt from the effects of the struggling nature. Those who win through to Knowledge and become Knowers have not been exempt from the common lot, which has been found too severe by the failures and the part-failures. *The Voice of the Silence* was not written for nothing! It shows the course, points out the obstructions, indicates the landmarks of the Path to Knowledge, tells how to recognize them. This is a book of instructions, not just a poem! Its message to the thoughtful emerges in words like these: "Unless you are determined to go through, whatever happens, better not start!"

The ringing and soul-energizing words of all the Knowers down the ages to students who have already started are *Push On!* Never mind your feelings, never mind your circumstances, never mind your bodily

health or lack of it, never mind the surrounding personalities, never mind your Karma—for you are making it—never mind anything or everything—*Push On!* The goal is worth all that it costs, is real, tangible, glorious, satisfying, the only goal worth striving for, because it includes them all. *Push On!*

Meantime, They say, fulfil every duty gladly and willingly: this is the right employment of the tricky kamic nature. Be glad that you have duties and difficulties, find pleasure in meeting the smallest of them as well as the greatest, enjoy whatever the currents of life bring to you that can be enjoyed, and strive with the deepest interest and consideration to understand and evaluate such sorrows and disappointments as come along, too. These are the great "opposites" that the kamic nature enables you to feel, and by discerning between which you shall learn and become strong. Use everything as a means of learning, thus in time all, *all*, will be seen to be useful and valuable.

Such a modulus for life never lacks for opportunity. It can be applied every day, and every hour and every moment of every day—in any circumstances, any company, wherever one is, however one feels. It so has to be applied, sooner or later. The sooner, the easier. Delay makes one's own path more widely divergent each moment from the noble self-proving Path to Knowledge.

> Seek this wisdom by doing service, by strong search, by questions and by humility . . . There is no purifier in this world to be compared to spiritual knowledge; and he who is perfected in devotion findeth spiritual knowledge *springing up spontaneously in himself* in the progress of time.

FULFILLMENT

The selfish devotee lives to no purpose. The man who does not go through his appointed work in life—has lived in vain.

Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of karmic retribution. Gain Siddhis for thy future birth.—*Voice of the Silence.*

"SHE BEING DEAD, YET SPEAKETH"

Extracts from letters of H. P. Blavatsky to William Q. Judge and others, printed in The Path of June, July and August, 1892.

"YOU will find the aims and purposes of the Theosophical Society in the two inclosed circulars. It is a brotherhood of humanity, established to make away with all and every dogmatic religion founded on dead-letter interpretation, and to teach people and every member to believe but in one impersonal God; to rely upon his (man's) own powers; to consider himself his only saviour; to learn the infinitude of the occult psychological powers hidden within his own physical man; to develop these powers; and to give him the assurance of the immortality of his divine spirit and the survival of his soul; to make him regard every man of whatever race, color, or creed, and to prove to him that the only truths revealed to man by superior men (not a god) are contained in the vedas of the ancient Aryas of India. Finally, to demonstrate to him that there never were, will be, nor are, any miracles; that there can be nothing 'super-natural' in this universe, and that on earth, at least, the only god is man himself.

"It lies within his powers to become and to continue a god after the death of his physical body. Our society receives nothing the possibility of which it cannot demonstrate at will. We believe in the phenomena, but we disbelieve in the constant intervention of 'spirits' to produce such phenomena. We maintain that the embodied spirit has more powers to produce them than a disembodied one. We believe in the existence of spirits, but of many classes, the human spirits being but one class of the many.

"The Society requires of its members but the time they can give it without encroaching upon that due to their private affairs. There are three degrees of membership. It is but in the highest or third that members have to devote themselves quasi entirely to the work of the T. S...

"Every one is eligible, provided he is an honest, pure man or woman, no free lover, and especially no *bigoted* Christian. We go dead against idolatry, and as much against materialism."

"Of the two unpardonable sins, the first is Hypocrisy—Pecksniffianism. Better one hundred mistakes through unwise, injudicious sincerity and indiscretion than Tartuffe-like *saintship* as the whitened sepulchre, and rottenness and decay within.... This is not unpardonable, but very dangerous,... doubt, eternal wavering—it leads one to wreck.... One little period passed without doubt, murmuring, and despair; what a gain it would be; a period a mere tithe of what every

one of us has had to pass through. But every one forges his own destiny."

"Those who fall off from our *living* human Mahatmas to fall into the *Saptarishi*—the Star Rishis, are no Theosophists."

"Allow me to quote from a very esoterically wise and exoterically foolish book, the work and production of some ancient friends and foes: 'There is more joy in the Kingdom of Heaven for one repentant sinner than for ninety-nine saints.' . . . Let us be just and give to Cæsar what *is* Cæsar's, however imperfect, even vicious, Cæsar may be. 'Blessed be the peacemakers,' said another old adept of 107 years B. C., and the saying is alive and kicks to the present day amongst the MASTERS."

"The Esoteric Section is to be a School for earnest Theosophists who would learn more (than they can from published works) of the true Esoteric tenets. . . . There is no room for despotism or ruling in it; no money to pay or make; no glory for me, but a series of misconceptions, slanders, suspicions, and ingratitude in almost an immediate future[1]: but if out of the . . . Theosophists who have already pledged themselves I can place on the right and true path half a dozen or so, I will die happy. Many are called, few are chosen. Unless they comply with the lines you speak of, traced originally by the Masters, they *cannot* succeed[2]. I can only show the way to those whose eyes are open to the truth, whose souls are full of altruism, charity, and love for the whole creation, and who think of themselves *last*. The blind . . . will never profit by these teachings. They would make of the 'strait gate' a large public thoroughfare leading not to the Kingdom of Heaven, now and hereafter, to the Buddha-Christos in the Sanctuary of our innermost souls, but to their own idols with feet of clay . . . The Esoteric Section is not of the earth, earthy; it does not interfere with the exoteric administration of Lodges; takes no stock in *external Theosophy*; has no officers or staff; needs no halls or meeting rooms . . . Finally, it requires neither subscription fees nor money, for 'as I have not so received it, I *shall* not so impart it,' and that I would rather starve in the gutter than take one penny for my teaching the sacred truths . . . Here I am with perhaps a few years or a few months only (Master knoweth) to remain on earth in this loathsome, old, ruined body; and I am ready to answer the call of any good Theosophist who *works for Theosophy on the lines traced by the Masters*, and as ready as the Rosicrucian pelican to feed with my heart's blood the chosen 'Seven.' He who would have his inheritance before I die . . . let him ask first. What I have, or rather what I am permitted to give, I will give."

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1. Dated December 1, '88. Subsequent events proved the prediction true.
2. Her correspondent had quoted the Simla letter of "K. H." in *The Occult World*.

"Many are called but few are chosen. Well, no need breaking my heart over spilt milk. Come what may, I shall die at my post, Theosophical banner in hand, and while I live I *do* fervently hope that all the splashes of mud thrown at it will reach me personally. At any rate I mean to continue protecting the glorious truth with my old carcass so long as it lasts. And when I do drop down for good, I hope in such Theosophists as . . and . . to carry on the work and protect the banner of Truth in their turn. Oh, I do feel so sick at heart in looking round and perceiving nothing save selfishness, personal vanity, and mean little ambitions. What is this about 'the soldier not being free'?[3] Of course no soldier can be free to move about his physical body wherever he likes. But what has the esoteric teaching to do with the outward man? A soldier may be stuck to his sentry box like a barnacle to its ship, and the soldier's Ego be free to go where it likes and think what it likes best . . . . No man is required to carry a burden heavier than he can bear; nor do more than it is possible for him to do. A man of means, independent and free from any duty, will have to move about and go, missionary like, to teach Theosophy to the Sadducees and the Gentiles of Christianity. A man tied by his duty to one place has no right to desert it in order to fulfil another duty, let it be however much greater; for the first *duty* taught in Occultism is to do one's duty unflinchingly *by every duty*. Pardon these seemingly absurd paradoxes and Irish Bulls; but I have to repeat this *ad nauseam usque* for the last month. 'Shall I risk to be ordered to leave my wife, desert my children and home if I pledge myself?' asks one. 'No,' I say, 'because he who plays truant in one thing will be faithless in another. No real, genuine MASTER will accept a chela who sacrifices *anyone* except himself to go to that Master.' If one cannot, owing to circumstances or his position in life, become a full adept in this existence, let him prepare his mental luggage for the next, so as to be ready at the first call when he is once more reborn. What one has to do before he pledges himself irretrievably is, to probe one's nature to the bottom, for self-discipline is based on self-knowledge. It is said somewhere that self-discipline often leads one to a state of self-confidence which becomes vanity and pride in the long run. I say, foolish is the man who says so. This may happen only when our motives are of a worldly character or selfish; otherwise, self-confidence is the first step to that kind of WILL which will make a mountain move:

"'To thine own self be true, and it must follow, as the night the day, thou can'st not then be false to any man.'

"The question is whether Polonius meant this for worldly wisdom or for occult knowledge; and by 'own self' the *false Ego* (or the terrestrial

3. Referring to the dilemma of an F. T. S. soldier in the army, presented to her.

personality) or that spark in us which is but the reflection of the 'One Universal Ego.'

"But I am dreaming. I had but four hours' sleep . . . Give my sincere, fraternal respects to . . . , and let him try to feel my old hand giving him the *Master's grip*, the strong grip of the Lion's paw of Punjab (not of the tribe of Judah) across the Atlantic. To you my eternal affection and gratitude.

Your H. P. B."

"To live like cats and dogs in the T. S. is *positively* against all rules —and wishes of 'the Masters,' as against our Brotherhood—so-called —and all its rules. THEY are disgusted. THEY look on, and in that look (oh Lord! if you could only see it as I have!) there's an ocean deep of sad disgust, contempt, and sorrow. . . The ideal was besmeared with mud, but as it is no golden idol on feet of clay it stands to this day immovable . . and what the profane see is only their own mud thrown with their own hands, and which has created a veil, an impassable barrier between them and the ideal . . without touching the latter . . . Have a large Society, the more the better; all that is chaff and husk is bound to fall away in time; all that is grain will remain. But the *seed* is in the bad and evil man as well as in the good ones,—only it is more difficult to call into life and cause it to germinate. The good husbandman does not stop to pick out the seeds from the handful. He gives them all their chance, and even some of the half-rotten seeds come to life when thrown into good soil. Be that soil . . . Look at me—the universal Theosophical manure—the rope for whose hanging and lashing is made out of the flax I have sown, and each strand it is twisted of represents a 'mistake' (so-called) of mine. Hence, if you fail only nine times out of ten in your selections you are successful one time out of ten—and that's more than many other Theosophists can say. . . Those few true souls will be the nucleus for future success, and their children will . . . Let us sow good—and if evil crops up, it will be blown away by the wind like all other things in this life—in its time."

"I am the Mother and the Creator of the Society; it has my magnetic fluid, and the child has inherited all of its parent's physical, psychical, and spiritual attributes—faults and virtues if any. Therefore I alone and to a degree . . can serve as a lightning conductor of Karma for it. I was asked whether I was willing, when on the point of dying—and I said Yes—for it was the only means to save it. Therefore I consented to live—which in my case means to suffer physically during twelve hours of the day—mentally twelve hours of night, when I get rid of the physical shell . . It is true about the Kali Yuga. Once that I

have offered myself as the goat of atonement, the Kali Yuga[4] recognizes its own—whereas any other would shrink from such a thing—as I am doomed and overburdened in this life worse than a poor weak donkey full of sores made to drag up hill a cart load of heavy rocks. You are the *first* one to whom I tell it, because you force me into the confession . . . You have a wide and noble prospect before you if you do not lose patience . . .Try . to hear the small voice within."

"Yes, there are 'two persons' in me. But what of that? So there are two in you; only mine is conscious and responsible—and yours is not. So you are happier than I am. I *know* you sympathize with me, and you do so because you feel that I have always stood up for you, and will do so to the bitter or the happy end—as the case may be."

"He may be moved to doubt—and that is the beginning of wisdom."

"Well, sir, and my *only friend*, the crisis is nearing. I am ending my *Secret Doctrine*, and you *are* going to replace me, or take my place in America. *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*. . . May *They* help you and allow us to send you our best blessings." . . .

"There are traitors, conscious and *unconscious*. There is falsity and there is injudiciousness. . . Pray do not imagine that because *I hold my tongue as bound by my oath and duty* I do not know who is who. . . . I must say nothing, however much I may be disgusted. But as the ranks thin around us, and one after the other our best intellectual forces depart, to turn into bitter enemies, I say—Blessed are the pure-hearted who have only intuition—for intuition is better than intellect."

"The duty—let alone happiness—of every Theosophist—and especially Esotericist—is certainly to help others to carry their burden; but no Theosophist or other has the right to sacrifice himself unless *he knows for a certainty* that by so doing he helps some one and does not sacrifice himself in vain for the empty glory of the abstract virtue. . . . Psychic and vital energy are limited in every man. It is like a capital. If you have a dollar a day and spend two, at the end of the month you will have a deficit of $30."

"One refuses to pledge himself not to listen without protest to any evil thing said of a brother—as though Buddha our divine Lord—or Jesus—or any great initiate has ever condemned any one on hearsay. Ah, poor, poor, blind man, not to know the difference between condemning in words—which is uncharitable—and withdrawing in silent pity from the culprit and thus punishing him, but still giving him a chance to repent of his ways. No man will ever speak ill of his brother without cause and proof of the iniquity of that brother, and he will

[4] *Kali Yuga*—the Dark Age, the present cycle.

abstain from all back-biting, slandering, and gossip. No man should ever say behind a Brother's back what he would not say openly to his face. Insinuations against one's neighbor are often productive of more evil consequences than gross slander. Every Theosophist has to fight and battle against evil,—but he must have the courage of his words and actions, and what he does must be done openly and honestly before all."

"Every pledge or promise unless built upon four pillars—absolute sincerity, unflinching determination, unselfishness of purpose, and *moral power*, which makes the fourth support and equipoises the three other pillars—is an insecure building. The pledges of those who are sure of the strength of the fourth alone are recorded."

"Are you children, that you want marvels? Have you so little faith as to need constant stimulus, as a dying fire needs fuel! . . . Would you let the nucleus of a splendid Society die under your hands like a sick man under the hands of a quack? . . . You should never forget what a solemn thing it is for us to exert our powers and raise the dread sentinels that lie at the threshold. They cannot hurt *us*, but they can avenge themselves by precipitating themselves upon the unprotected neophyte. You are all like so many children playing with fire because it is pretty, when you ought to be men studying philosophy for its own sake."

"If among you there was one who embodied in himself the idea depicted, it would be my duty to relinquish the teacher's chair to him. For it would be the extreme of audacity in me to claim the possession of so many virtues. That the MASTERS do in proportion to their respective temperaments and stages of Bodhisatvic development possess such Paramitas, constitutes their right to our reverence as our Teachers. It should be the aim of each and all of us to strive with all the intensity of our natures to follow and imitate Them . . . Try to realize that progress is made step by step, and each step gained by *heroic* effort. Withdrawal means despair or timidity . . . Conquered passions, like slain tigers, can no longer turn and rend you. Be hopeful then, not despairing. With *each* morning's awakening try to live through the day in harmony with the Higher Self. 'Try' is the battle-cry taught by the teacher to each pupil. Naught else is *expected* of you. *One who does his best does all that can be asked.* There is a moment when even a Buddha ceases to be a sinning mortal and takes his first step towards Buddhahood. The sixteen Paramitas (virtues) are not for priests and yogis alone, as said, but stand for models for us all to strive after—and neither priest nor yogi, Chela nor Mahatma, ever attained all at once . . . The idea that sinners and not saints are expected to enter the Path is emphatically stated in the *Voice of the Silence*."

"I do not believe in the success of the . . T. S. unless you assimilate *Master* or myself; unless you work with me and THEM, hand in hand, heart . . . Yes; let him who offers himself to Masters as a chela, unreservedly, . . . let him do what *he can* if he would ever see Them. . . Then things were done *because I alone was responsible for the issues.* I alone had to bear Karma in case of failure and *no reward* in case of success. . . I saw the T. S. would be smashed or that *I had to offer myself as the Scapegoat for atonement.* It is the latter I did. The T. S. lives,—I am *killed.* Killed in my honor, fame, name, in everything H. P. B. held near and dear, for this body is MINE and I feel acutely through it. . . . I may err in my powers as H. P. B. I have not worked and toiled for forty years, playing parts, risking my future reward, and taking karma upon this unfortunate appearance to serve Them without being permitted to have some voice in the matter. H. P. B. is not infallible. H. P. B. is an old, rotten, sick, worn-out body, but it is the best I can have in this cycle. Hence follow the path I show, the Masters that are behind —and do not follow me or my PATH. When I am dead and gone in this body, then will you know the whole truth. Then will you know that I have *never, never* been false to any one, nor have I deceived anyone, but had many a time to allow them to deceive themselves, for I had no right to interfere with their Karma. . . . Oh ye foolish blind moles, all of you; who is able to offer himself in sacrifice as I did!"

"RESOLVE TO FIGHT!"

Strive with thy thoughts unclean before they over-power thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well these thoughts will over-power and kill thee. Beware, Disciple, suffer not, e'en though it be their shadow, to approach. For it will grow, increase in size and power, and then this thing of darkness will absorb thy being before thou hast well realized the black foul monster's presence.—*Voice of the Silence.*

"ANCIENT AND HONORABLE CHINA"

INTELLIGENCE functions only through substance, by the limitations of which it is colored. Therefore an impersonal view—a sight of things as they are—is a rarity; no less true of nations than of individuals. Our views of others are *reflections* of the fitful glare of *our* feelings and thoughts.

Our racial experience has been that of a people biologically and psychologically juvenile; an experience of swift change and rapid evolution. Thus our tendency to think of static or "backward" races as unawakened primitives, though in reality they may be old, old entities, struggling with the disabilities of senility made bearable only by the philosophic virtues of mature experience.

America and Japan in adolescence; England at the downward break of middle age; France old, and China—dying. Such is the true picture, and those who see in the wrangling war-lords of the east some slant-eyed George Washingtons, or in the combat of North and South another welding of an inchoate political entity, like unto our Civil War, reckon without the laws governing racial senescence. In the '80's, repeated in the *Ocean of Theosophy* of 1893, it was said by a Master that while the chief possibilities of Japan were still to make their mark on the world, China "was in the static condition preceding the final downfall."

Most of her leaders have been hypnotized by Western misapprehensions concerning the place of their country in the biology of nations. The masses are dull, heavy, unknowing and uncaring, suffering with dumb misery under the clash of forces which appear far more prominently in the columns of Western newspapers than in street conversation of most Chinese cities.

This warfare, sad to say, does not mean national awakening and emancipation; it is the piecemeal activity of a disintegrating corpse. There is national spirit—true; but it exists only in the hearts of comparatively few students and dreamers, even there galvanized to life chiefly by an enlightened indignation at retrospect of the long course of conscienceless robberies committed upon a helpless people by the self-styled emissaries of "progress."

China has served her purpose as a people in the scheme of things; the ancient Chinese egos dwell now elsewhere.

What beaches shall be strewn by her wreckage, cannot be known to us now. Perhaps a self-partition, with many free cities and states, bickering between themselves, maintaining independence for varying periods; perhaps a strong government, galvanizing the inert material into the semblance of a nation for a little while longer; perhaps the

Western nations, perceiving the hopelessness of the case, will once more "harden their hearts" against the present eleventh-hour repentance, and dismember the dying people anew over long periods and ultimately displace them, as marauding whites forced the Red Indian over the rim of the world. The process may be long-drawn, with many flares of desperate life, many temporary reversed eddy-currents; but it is unlikely that a score of years will elapse before the *rigor-mortis* of the centuries will have run its course, and the skeleton show unmistakably through its moldering casing.

This is a prophecy and a requiem; a requiem of honor, for China has nobly served her appointed destiny. The west has not known the like of Lao-Tse or Confucius—save H. P. Blavatsky, whom it scourged with slanders. It has never approached the kindly rule and wise ordinances of some forgotten Chinese emperors; it has never known the patient fortitude which the Chinese character developed under suffering down the centuries; nor has it seen the time when "a man's word is as good as his bond" in the literal relations of industry, though that is truer of China *in extremis* than it ever was in the West. Her faded banner has not been stained by the blood of imperialistic conquest, nor by religious wars building "heaven-kissing hecatombs" of human victims. Her hands are so clean that almost she has no history; not in shame and degradation, like unto Rome, need she say, "Moriturus te saluto!"

So is passing the mixed remnant of the last and highest sub-race of Atlantis; perchance her elder souls live already anew in a cleaner and happier land vibrant with the good and evil potencies of a cycle of history yet to be unrolled, but not altogether unknown even now.

Mohammedanism and Christianity

Both creeds have won their proselytes at the point of the sword; both have built their churches on *heaven-kissing hecatombs of human victims*. Over the gateway of Century I. of our era, the ominous words "the Karma of Israel," fatally glowed. Over the portals of our own, the future seer may discern other words, that will point to the Karma for cunningly made-up History, for events purposely perverted, and for great characters slandered by posterity, mangled out of recognition, between the two cars of Jagannâtha —Bigotry and Materialism; one accepting too much, the other denying all. Wise is he who holds to the golden mid-point, who believes in the eternal justice of things.—*S.D. I, p. xli, Int.*

SOLAR MYSTERIES

WITHOUT doubt a corpuscle of the human body, bathed in the fluids to which it owes its life, might conceive itself as independent of the central organism, with whose fortunes it has little concern, whose vicissitudes affect it not. Such is the attitude of the modern astronomer regarding our psychic dependence upon the sun, in which respect, he is less wise than the ancient "sun-worshippers." Yet, on the purely physical side, he has arrived at last over a long road of error to some real perception of those solar relationships described by Theosophy from of old.

In the days of H. P. Blavatsky, the problem of the sun was simple according to the dicta of science. It was the heart of a condensed nebula, to which the planets also owed their existence—an incandescent globe whose heat was maintained by progressive contraction of its mass. The only force arising from the sun was in the form of heat and light, whose mysteries had been solved as well-understood mechanical vibrations of matter. Theosophy disagreed radically.

> This "mystery," or the origin of the LIFE ESSENCE, Occultism locates in the same centre as the nucleus of *prima materia* (for they are one) of our Solar system.
>
> *"The Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. From thence, sensation is radiated into every nerve-centre of the great body, and the waves of the life-essence flow into each artery and vein . . The planets are its limbs and pulses . . ."* (*Commentary.*)
>
> It was stated elsewhere (*in the Theosophist*) 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, mistaken by Sir J. Herschell for "Solar inhabitants," 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.
>
> Thus, there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart—the same as the circulation of the blood in the human body—during the manvantaric solar period, or life; the Sun contracting as rhythmically at every return of it, as the human heart does. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system. (*Secret Doctrine*, 1888, I, 540-1.)

Science had already known of the eleven-year sun spot cycle, though it was not surmised until 1903 that the solar heat varied.[1] Later even than that was it determined that the sun is in fact not a globe in combustion, though the original misconception remained so

[1] *San Francisco Examiner*, July 13, 1926; *Science*, July 18, 1926; *Scientific Monthly*, August, 1926.

powerful that Hugo Gernsback, Editor of *Science and Invention*, saw fit to correct it recently.

> . . no heat is actually received until the light rays strike the earth's atmosphere, where, by impact, the light rays undergo a certain change, with a result that makes itself perceptible as heat.
>
> But the light rays of the sun are really electro-magnetic waves, as demonstrated by Clerk Maxwell. All ether waves that we know of are electro-magnetic, whether they be light waves, X-ray waves, or radio waves. The rays differ in frequency, that is, in the length of the waves. They are all of the same family. So when there is increased solar activity, as at present, the effect makes itself felt on earth, not only in the resultant weather changes, but in various other ways, and these various ways will make themselves felt more as scientific progress goes on. (*New York Times*, July 18, 1926.)

Perhaps Mr. Gernsback little dreams how accurately he echoes occult truths. It has been determined by many experiments that light and electricity are one and the same. Occasionally, in the mineral known as molybdenite, are found spots which have the property of transforming light directly into electricity, according to Dr. Wm. W. Coblentz, a foremost authority in physics.[2] "Light is Life . . . Both are electricity," H. P. Blavatsky said as long ago as 1877, in *Isis Unveiled*.[3]

It is still fashionable to consider that even though the sun's heat is not heat during its transmission through interstellar space, it is heat like that familiar to our senses in the sun's globe itself. The sun's "temperature" and its "glowing gases" are spoken of. Since we know it is not heat in transmission, what justification to assume heat in origin?

The "contraction" theory itself, however, is as dead as is the "nebular" theory which H. P. B. condemned. Dr. Henry Norris Russell, Professor of Astronomy at Princeton, Prof. Eddington, Prof. Jeans, President of the Royal Society, Prof. Robert G. Aitken, and a sufficiency of others, place a regretful seal upon its doom.[4]

What is to be found in place thereof? The latest hypothesis is that the solar output is due to a transformation of its mass into energy through atomic breakdown. Prof. Jeans says this is impossible, and that the real cause is a mystery. Prof. Aitken is likewise not very hopeful. After claiming that gradual conversion of the sun's mass into energy would solve the problem, he continues:

> But it does not by any means relieve us of our difficulties, for we have still to account for the mechanism of the release of energy, or the conversion of matter, in our usual definition of the term, into energy, and for its release at just the rate required to maintain the constant radiation from sun and stars. So far all attempts to solve this problem have raised more difficulties than they have cleared away, and Eddington, whose name is intimately associated with such progress as has been made in its

[2] *Popular Mechanics*, July, 1926; *Science and Invention*, July, 1926.
[3] Vol. I, 258.
[4] *Science*, Jan. 15, 1926, June 18, 1926, Aug. 27, 1926; *Literary Digest*, July 31, 1926.

investigation, is forced to conclude his most recent series of lectures on "the source of stellar energy" with the paragraph:

"I should have liked to close this course by leading up to some great climax. But perhaps it is more in accordance with the conditions of scientific progress that it should fizzle out, ending with a glimpse of the obscurity which marks the frontiers of present knowledge. I do not apologize for the lameness of my conclusion, for it is not a conclusion. I wish I could feel confident that it is even a beginning."

All this, though they recognize it not, is intimately bound up with the nature of the sun spots, and with the auroras of the earth. Among the former there are mysteries sufficient. When sun spots are most prominent, "northern lights" are the most active. They are admittedly due to electrical particles from the sun striking the atmosphere of the earth.[5] In one eleven-year cycle the westerly member of each sun spot pair is positive and the easterly negative, in the Northern hemisphere, and the reverse in the Southern. During the next period, the whole condition is reversed.[6] An endeavor to explain this is made in the *Scientific American* for June, 1926. A sun spot is considered the protrusion of one end of a long vortex, its mate being the other end. It is modestly remarked that the explanation is "not considered complete". Neither as to origin, periodicity, or effect can it be considered so, even if true.

Photographs of the sun taken during the eclipses of 1918, 1923, and 1925, should expose the true nature of the sun's radiation to one who is acquainted with the characteristics of a magnetic field. The so-called "flames" of the corona present exactly the same formal phenomena as filings shaken on a paper lying over a magnet. The photographs show the solar, or heart ends of the great space arteries through which the unseen forces flow, as taught in the *Secret Doctrine*. The other end of a minor one lies at the North Pole, and its corresponding vein perhaps at the South, hence the auroras. The fluid which flows through these channels is electricity in *all* its aspects, vital, psychic, mental, and spiritual, as well as physical.

> The primordial Electric Entity—for the Eastern Occultists insist that Electricity is an Entity—electrifies into life, and separates primordial stuff or pregenetic matter into atoms, themselves the source of all life and consciousness . . (the Astral Light is) the first Light of the primordial Elohim . . or, (scientifically) ELECTRICITY AND LIFE. (*Secret Doctrine*, I, 76.)

Within the last few years, *nota bene*, science has come to recognize that every particle of "matter" itself is an electrical charge, by some considered to be a speck of electrified ether. As to auroras:

> Fohat . . is said . . to have metamorphosed himself into a male and a female, *i. e.*, polarity, into positive and negative electricity. He has *seven sons* who are *his brothers*; and Fohat is forced to be born time after time whenever any two of his son-brothers indulge *in too close contact*—whether an embrace or a fight. To avoid this, he binds

[5] *Scientific American*, June, 1926; *Washington Post*, Dec. 31, 1925.
[6] *Science*, Sept. 25, 1925.

together and unites those of unlike nature and separates those of similar temperaments. This, of course, relates, as anyone can see, to electricity generated by friction and to the law involving attraction between two objects of unlike, and repulsion between those of like polarity. (*S. D.* I, 145.)

The strange statement made in one of the Stanzas: "The Songs of Fohat and his Sons were *radiant* as the noon-tide Sun and the Moon combined;" and that the four Sons on the *middle* four-fold Circle "*saw* their father's songs and *heard* his Solar-selenic radiance;" is explained in the Commentary in these words: "The agitation of the *Fohatic* Forces at the two cold ends (North and South Poles) of the Earth which resulted in a multicoloured radiance at night, have in them several of the properties of Akâsa (Ether) *colour* and sound as well." . . . "Sound is the characteristic of Akâsa (Ether): it generates air, the property of which is Touch; which (by friction) becomes productive of Colour and Light." . . . (Vishnu Purâna, *S. D.* I, 204-5.)

The solar problem is also the stellar problem. When the origin and nature of the sun is understood, so will be the nature of the Universe. Dr. Wm. A. Kepner, of the University of Virginia, speaking for a number of modern thinkers,[7] says that the Universe is either running down, or running down and being wound up again. His great error lies in the idea that progressive development is encountered only in living forms, for how does he or anyone else know what is living and what is inanimate? After some years of puzzlement, there has come to be a general agreement that the phenomenon of "novae" in stars is due to the liberation of energy of unknown origin within the star. What is more, tabulated phenomena indicate that the average star must have been through dozens of outbursts. Nevertheless, these bodies simply follow universal cyclic law, to which analogy is the key.

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

A nova is simply the death, or destruction, of a solar system. From astronomical observations, such outbursts of heat and light occur within the space of a few hours.

> The periods with pralaya and manwantara are called by Dikshita "Surya manwantaras and pralayas." Thought is baffled in speculating how many of our solar pralayas must come before the great Cosmic night . . .
>
> When strikes the hour of the solar pralaya—though the process of man's advance on his last seventh round is precisely the same, each planet instead of merely passing out of the visible into the invisible as he quits it in turn is annihilated. . . 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.

[7] *Washington Post*, July 22, 1926.

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 . . . (*From a Mahatma's Letter.*)

Destruction followed by Nirvana, rest, reincarnation, and continued life: such is the law of all manifestation as it operates on all beings from atom to "god." Science can and probably will verify the fact of the physical vicissitudes. Theosophy only can show the Universe to be a concourse of living beings; in its totality, Life itself. The life currents of the Universe flow throughout space on every plane. The benefit derived therefrom by an individual is determined by his attitude. He who sees in the Universe but a soulless corpse, is himself one of the "living dead," his footsteps wandering in a dream, his mind bewildered by baseless creations of his own imagination. Whosoever sees in the Universe a single, boundless, spiritual existence, himself as an indissoluble center within it, and who endeavors, however feebly, to think and to live according to his own nature as That, is on the pathway to that ultimate Wisdom which is liberation.

PLANETARY CHANGES IN SUBSTANCE

Now that the conditions and laws ruling our solar system are fully developed; and that the atmosphere of our earth, as of every other globe, has become, so to say, a crucible of its own, Occult Science teaches that there is a perpetual exchange taking place in space of molecules, or of atoms rather, correlating, and thus changing their combining equivalents on every planet. Some men of Science, and those among the greatest physicists and chemists, begin to suspect this fact, which has been known for ages to the Occultists. 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 towards 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.—*S. D. I, p. 142.*

SOME EVIDENCES FOR H. P. B.

BIOGRAPHICAL sketches have been made of Madame Blavatsky and references to her personality are numerous in the writings of her contemporaries, especially those of Col. Olcott and A. P. Sinnett. Statements relative to another side of her nature appear in the letters of the Mahatmas "K. H." and "M." The testimony of Wm. Q. Judge on these matters is also available and of particular interest because of his close connection with H. P. B. in the work of the Theosophical Movement, for the reason that he was to a certain extent, with H. P. B., a co-recipient of, and a co-promulgator of the theosophical teachings. The existence of Masters having been laid down as explaining the source of the teachings, and the ideas concerning Their nature and Their work having been corrupted in the confusion that set in shortly after the launching of the Theosophical Society, it is not strange that with the present turn of the cycle there should be a growing inquiry as to why the Messenger of the Masters was what she was.

An inquiry along these lines will develop two classes of items, *first*, those things which are known and demonstrated with regard to H. P. B.; *second*, those things which may be inferred from what is known. Those of the first class are worthy the serious attention of all students and their analysis will give the investigator an increased respect for our Teacher. Those of the second class are dangerous since they introduce the element of personal speculation, and speculation has strewn the ocean of theosophy with many wrecks. Yet, bearing ever in mind the danger, the investigator who proceeds conscientiously along the lines of unprejudiced inquiry will learn of nothing that should not increase his respect for her. It may be that the true place of H. P. B. in the scheme of things will remain to many students a mystery for some time to come. To those who have received their teachings from her hands, through her writings, the mystery is not relative to her worthiness but, rather, relative to the *degree* of her worthiness and to what station it entitles her.

Considering the items of the first class mentioned, there are many that have not been brought to the attention of present-day students. Some have learned that H. P. B. started the Theosophical Society among spiritualists and apparently used the phenomena associated with them to attract attention to the Society. Not all students know that she was not a "medium" and actually employed quite distinct processes. Those nearest to her have noted and reported this distinction—that she never entered into the passive condition in the production of her phenomena, that she dispensed with the cabinets, darkened rooms

and other requirements of the mediums, that she was in full possession of her faculties and that she exercised complete control over them.

Madame Blavatsky's personal habits and idiosyncrasies have been taken up and considered, both by those interested in her life—so little known!—as a preparation for what she later appeared to be, and by those looking for evidence with which to destroy her. Those of the latter class have been disappointed; no charge against her has ever stood. Peculiar she may have been, unconventional and unrestrained in many of her actions, but never indiscreet. Evidence contained in the recently published *Letters of H. P. Blavatsky* forms an impregnable shield for her defenders. It may, perhaps, be fortunate for Christians that there exists no complete "biography of Jesus," and that some eighteen years of his short life have been erased from the physical history of his career. Some modern historian might mistake a manifestation of one side of his dual nature and use it to prove him a medium, a conjuror, or what-not. Indeed, such attempts have been made, but the Christian religion is in part maintained through the fear of authority rather than because of what its teachings themselves represent, and "Thus saith the Lord" pronounced by one believed to be in authority precludes all argument.

No "revelator" can successfully spread far the idea that Christ has recently contradicted, or even amplified, what he put forth years ago through Jesus. If Christ was Christ then, he is Christ now, though he need not appear as Jesus. Yet if changes in the Christian doctrine are not brought about by "revelations" they occur nevertheless, and to such an extent that it is doubtful if Jesus would recognize the teachings accredited to him, could he hear them expounded from a modern pulpit.

Returning to the glimpses of H. P. B.'s life, those we gain from her own writings show clearly a full faith in her own mission, an unfailing loyalty to the Masters and unquestioning obedience to their orders. From the purely personal side we get glimpses of an overworked woman who has learned the meaning of GIVE, and who, in spite of persecution, slander and ill health, still retains a keen sense of humor, faith in the Law and Mankind, and is possessor of a Knowledge dependent upon its own worth for acceptance rather than upon herself or her efforts.

As we approach the items of the second class, those to be inferred from the known history of H. P. B. in her relation to the Theosophical Movement, the reader is warned that an intelligent consideration of this subject will be most beneficial if all available evidence is studied and compared. The theosophical philosophy, as expounded in H. P. B.'s writings, demonstrates to the investigator a knowledge and a labor almost impossible of accomplishment to an ordinary human being. The production of *Isis Unveiled*, *The Secret Doctrine* and the *Key to Theosophy*, the study and comparison of the various reference works used in

their building, is a task that few known writers have been capable of. These works were written in a language acquired by their writer late in life. During the period of their production H. P. B. was busy also with the affairs of the Society and its various branches and was producing articles of another type for publication. Granted, as she declares, that she was assisted in the production of her theosophical works, whence came that help and why was *she* selected to do the work and receive the assistance of the Mahatmas?

The student who has progressed beyond the mere outlines of the philosophy has learned something of the processes and requirements for the obtaining of knowledge and powers such as those possessed by H. P. B. to a degree not since known in the history of the Movement. With the publication, in recent years, of *The Theosophical Movement*, *The Mahatma Letters to A. P. Sinnett*, *The Letters of H. P. Blavatsky to A. P. Sinnett*, and the works previously available to students mentioned in the above, a mass of evidence is at hand for the theosophist to use in pointing the way to inquirers whose questions will become increasingly pertinent with the rising cycle.

Why do the Mahatmas most concerned with the Movement refer to H. P. B. as "Our Brother" and indicate that they know of her that which the world knows not? Speculation is profitless. A full answer may be difficult to obtain, but what is learned in the search will be of great value.

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—*S.D. I, p. 39.*

ANCIENT LANDMARKS

XVI

Civilization and Religion of Egypt

WHEN broke the dawn of that civilization in Egypt whose wondrous perfection is suggested by the fragments supplied to us by the archaeologists? Alas! the lips of Memnon are silent, and no longer utter oracles; the Sphinx has become a greater riddle in her speechlessness than was the enigma propounded to the king of Thebes; the Pyramids still keep their secrets unbroken through the lapse of centuries. It is these vast and timeless monuments which make Egypt to us "the land of mystery." How came Egypt by her knowledge? From whom did she learn her wondrous arts, the secrets of which died with her? She sent no agents throughout the world to learn what others knew; but to her the wise men of neighboring nations resorted for knowledge. We have to seek in the religion of Egypt the key to all her mysteries; also have we to seek in the kinship of Egypt and India, the source and inspiration of her wisdom.

Just as in the case of Persia and China, modern historians are blinded by their Christian biblical chronology to her immense antiquity. We have to go back to another race than the Aryan—to the Atlantean race of giants, and even to the Lemurians, to find the origin of those records in Egypt of a civilization passed and gone before the great builders of the pyramids came on the scene. For Egypt is far older than Europe as now traced on the map, and Atlanto-Aryan tribes began to settle on it when France and the British Isles had not risen from the ocean bed. The Delta was far later in formation than Southern Egypt, but even it has been inhabited as firm and fertile land for more than 100,000 years. The Great Labyrinth was in ruins at the beginning of history; Thebes was in ruins when Memphis, founded by Menes, was the capital city; an ancient book of Hermes describes some pyramids as standing on the seashore, the waves dashing against their base—now they stand amid the arid vastness of desert sands. The Great Pyramid, even now untouched by time is, according to the Denderah zodiac, more than 78,000 years old. This planisphere on the ceiling of one of the oldest Egyptian temples, with its mysterious three Virgins between Leo and Libra, has found its Œdipus, who understood the riddle of its signs and justified the truthfulness of the Egyptian priests who affirmed that even since their first zodiacal records were commenced, the Poles had been three times within the plane of the ecliptic. This means that three sidereal cycles of 25,868 years each have passed.*

**Secret Doctrine*, Vol. II, 368; 432-433.

The civilization of Egypt is untold ages old. Never was there a time when it appears to have been in its infancy, but all her arts and sciences were ever in full flower.

Herodotus, the Greek born about 500 B. C., called "The Father of History," is scoffed at by modern historians as being "unreliable," but we shall do well to note what he says the priests told him when they showed him colossal wooden statues of their kings—345 in all, inscribed with their names and annals, including the *super*-human kings who reigned before their first human sovereign; that no one could understand or write an account of these super-human kings unless he had studied and learned the history of the three dynasties that preceded the human. And they traced the origin of these dynasties to a period of the earth's formation which geologists say was millions of years ago! The priests referred to these pre-human reigns as the dynasties of the Gods, Demi-gods, and Heroes or Giants. It was these Great Beings who left "everlasting monuments to commemorate their stay."

Since we have found similar Divine Instructors—Dragons of Wisdom—in Persia and China, all teaching the same doctrines, there must have been a common source of Wisdom. That was India—though not the India of today. Great India once included Persia (Iran), Tibet, Mongolia, and Great Tartary. There was an upper and a lower India, and Hindustan was once called Æthiopia. So these various peoples must have come originally from one center and were of one root, though various in the color of their skin—white, yellow, red and dark. It was from India that the eastern Æthiopians came into Egypt, bringing their civilization with them—all the knowledge of the Atlanteans, though they had no Atlantean blood in their veins—under their first great human king, Menes. In a Hindu work it is stated that "Under the reign of Visvamitra . . . in consequence of a battle which lasted five days, Manu-Vina . . . being abandoned by the Brahmins, emigrated with all his companions . . . to the shore of Masra." Unquestionably this Manu-Vina and Menes were identical. Masra was the name of Cairo, which to this day is called Masr and Masra. If this occurred 4,100 B. C. as historians claim, it was long after many of the pyramids had been built. However, the ancient knowledge of a by-gone race now again flowered in the land under Menes.

It may be wholesome, because humbling, for us to realize that some of the discoveries, inventions and achievements on which we most pride ourselves as a civilization are but revived again, because recollected, by those among us who once lived in Ancient Egypt. Is our Panama Canal and its lock system a great achievement? One of the Pharaohs made an artificial lake 450 miles around and 300 feet deep,

fed by artificial channels from the Nile, with floodgates, dams and locks. Do we think our engineering feats so remarkable when we learn that Menes turned the course of the three principal branches of the Nile so that they could come to Memphis? Do we think our reclamation of desert lands a miracle? 500 miles of desert land were reclaimed above Cairo by these ancient peoples. Do we think our telephones and wireless systems inventions new to the world? The Egyptians had them, as they had railroads and telescopes, and understood the use of electricity.

Egypt is called the birthplace of Chemistry. The science had, in fact, its perfection in Chem—Chem being one of the names of the country. The Egyptians knew and used poisonous gases centuries before they were used in the great World War; they knew the science of anaesthetics and of fumigations. They had their dentists, their books on anatomy, and such accurate knowledge of medicine that there were specialists—some for the right and some for the left eye. They apparently had what is termed "osteopathy" in our day: that is, they had a science of healing manipulations, and were able to inhibit and to restore the circulation of the blood. It is well to remember this when we read in our text-books that Harvey first discovered the circulation of the blood in the seventeenth century. They knew the healing power in color and music. Music, in fact, was in a state of perfection among them while their musical instruments of all kinds have not been surpassed by those of our day. They manufactured the finest of linens, and they have never yet been equalled in the art of bandaging. They wove more beautiful tapestries than have since been known; they made paper that is practically indestructible; they knew how to make malleable glass and their art of dyeing is one of the "lost arts." Some of their paintings are bright in their colors as they were 4,000 years ago and as they will be 4,000 years hence. Mathematics, geometry, astronomy, and astrology were at their summit with them. When Galileo was sentenced to imprisonment by the Inquisition in the seventeenth century in Europe for declaring that the earth moved around the sun—as every schoolboy knows now—he was simply repeating what the Egyptians knew and demonstrated thousands of years before. Some idea of the size of their temples may be had from the fact that the Cathedral of Notre Dame in Paris, if set inside the temple of Karnak, would look like a small ornament in the center of the hall. The blocks in all these great buildings are cemented so closely together that it is impossible to insert the point of a sharp knife between them. There must have been some strange device, or *magic* unknown to us, which moved the huge blocks weighing from two to fifty tons each to their desired position.

Some Magic, it may be, still lingers within these vast piles, for

Madame Blavatsky says that "travelers have brushed against . . . . . adepts in the silent ruins of Thebes, and in the mysterious chambers of Luxor . . . They have been encountered again on the arid and desolate plains of the Great Sahara, as in the caves of Elephanta." And it is also said that within the sombre recesses of these wonderful pyramids were performed the mysteries, and that their walls often witnessed the initiation of members of the royal family. The pyramids are symbols of the Tree of Life. The apex is the root, the link between heaven and earth; the base represents the spreading branches extending to the four cardinal points of the universe of matter. They also illustrated the principles of geometry, astrology and astronomy. The porphyry sarcophagus, which Prof. Piazzi Smyth, of Great Britain, degrades into a corn-bin, was the baptismal font, upon emerging from which the neophyte was "born again" and became an adept. During the solemn ceremony the neophyte was "crucified"—that is tied, not *nailed*—on a couch in the form of the Egyptian cross (the Tau), and plunged into a deep sleep for three days and three nights, during which time the Spiritual Ego was said to descend into Hades (the Amenti of the Egyptians); his body meantime lying in the Sarcophagus in the Kings Chamber of the Pyramids of Cheops. During the night of the approaching third day, it was removed to the entrance of the gallery where the beams of the rising sun, striking him full in the face, awoke the candidate. Then the Hierophant entered and pronounced the sacramental words, addressed ostensibly to Osiris—the Sun—but in reality to the Spiritual Ego-Sun within.

So, too, the Sphinx was Harmachus—Horus (the Sun) in the Horizon, or Christ. As a couchant lion with human head it represents the union of spiritual man with animal matter, from which crucifixion in matter it challenges him to rise and become conscious of himself as Osiris or Horus. Might we not well ponder the ancient formulary in the Book of the Dead, which very possibly in Egyptian bodies, we repeated time and again: "I am Horus, I am Osiris." "I am Yesterday, and Seer of millions of years is my name."

The Wisdom-Religion, veiled from the masses and often distorted by allegory and myth, had nevertheless its own mystery language. This language had its seven "dialects," so to say, each referring to one of seven mysteries of Nature. Each had its own symbolism, so that Nature could be read either in all its fulness or viewed from one of its aspects. The only country in the world whose adept-sons have the knowledge of all the seven sub-systems is India. In Egypt these keys were lost one by one after the fall of Memphis, due in part to the death of the Great Hierophants before they had time to reveal all to their successors, but mostly to the absence of worthy heirs to the knowledge.

The many cycles of Egyptian history—its periods of flower and decay—may be attributed to the people's devotion to, or disregard of, their country's two great Principles: TRUTH and RIGHT. Yet, in their rituals and dogmas, for those who can interpret them, have been preserved the main teachings of the Secret Doctrine.

In spite of the arduous labors of many Egyptologists, were it not for the work of Madame Blavatsky, who lifted a corner of the veil of Isis for us, we should look at the bewildering prodigality of animal, human-animal, and divine-animal forms, at the multiplicity of strange hieroglyphics and their stranger form of expression, and gain little or no wisdom. When one seeks to discover what the religion of Egypt was, as Prof. Maspero has pointed out, he is confronted by a perplexing number of contradictory statements and theological systems. Just as from the teaching of Christ have sprung some four hundred or more sects in nineteen centuries, so in the five thousand years intervening from the time of Menes to the Ptolemaic period many divergent streams of thought arose. Then, as now, the ideas and worship of the masses were totally different from the concepts held by the educated classes and the sacerdotal caste. True, the esoteric doctrine never altered, but we have only to regard the present day situation in religious thought to infer that the Wisdom-Religion, even in part, was known to or adopted by only a small minority.

When we attempt to study the sacred book of the Egyptians, the Pert-Em-Hru, familiarly known as the *Book of the Dead*—in fact a collection of *Chapters on the Coming Forth by Day*, we meet the same difficulties as confront us in an approach to the Christian Bible. While it is impossible to assign a date to this ritual, it is certain, says the Egyptologist Budge, that it was known before the first dynasty. It was preserved for a long time orally and perhaps not committed to writing before the people began to forget it, or the meanings began to be doubtful. Then, as always, copyists made many errors in transcribing, often misreading the original, also adding comments of their own and other interpolations totally at variance with the original teaching. Thus many versions arose, so that now no two papyri are identical as to number of chapters—which increased as time went on; no two preserve the same arrangement, and none are complete in themselves. Budge gives three recensions of the Book: the Heliopolitan, used in the Vth and VIth dynasties, found inscribed in hieroglyphs upon the walls of the Pyramids of Sakkara (hence our Pyramid Texts), also written upon coffins of the XIth and XIIth dynasties; the Theban, painted upon coffins and papyri in hieroglyphics, from the XVIIth to the XVIIIth dynasties; and the Saïte, used during the following dynasties, which may be regarded as its last form. In later times it was customary

to place a copy in the tomb or coffin of the deceased. While no name is attached to any chapter as its author or reviser, as a whole it was considered to be the work of the god Thot, and thus believed to be of divine origin.

Until the unearthing of the Rosetta stone in 1799, upon which was an inscription both in Greek and Egyptian hieroglyphics, scholars possessed no key to the latter form of writing. Since then the work of deciphering has gone rapidly forward, but in the process there has naturally been much uncertainty, much speculation and difference of opinion as to the correct reading. To add to the confusion of the lay reader, no two English translations are alike; there has been a continual change both in the transliteration and spelling of names, so that the student who compares the extracts given in the Secret Doctrine, for instance, with the latest edition of the Pert-Em-Hru by Wallis Budge, or with other Egyptologists, has to orient himself anew again and again.

In view of these difficulties the average reader can get little sense, let alone a system of philosophy, from a perusal of this ancient work. Never does the need of a new type of Orientalist become more apparent than in such an attempt on the part of the reader. One familiar both with Theosophical teachings and the hieroglyphics, would be enabled to give a translation, in general accordance at least, with the original esoteric intent. And again, in the case of translating the words to designate the various principles or "souls"—the Egyptians recognizing seven —much indefiniteness exists because the Christian scholar knows but one word for soul, and is thrown back on the New Testament classification of body, soul, and spirit, to which the words "double" and "shadow" are added, but without a true understanding of what they are or a precise application.

Therefore, out of an enormous mass of material, only a few extracts from the *Chapters of the Coming Forth By Day* can be given, nor can these be sequentially arranged nor dogmatized upon. Nor will any attempt be made to untangle the many combinations of triads and enneads. What follows is for the purpose of arousing the student to make use of the law of correspondence and analogy and fill out for himself what aims to be merely a suggestive outline.

YOUTH-COMPANIONS

"It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

"DO YOU know, Alice," began Bertha, as she looked into the heart of a great white rose, "whenever May 8th comes around, the greatest longing seizes me to know just what H. P. B. looked like, and was like, as a *person*. We talk of her Work, and of her as a Being—but, just the same, it haunts me to know exactly what was the color of her eyes—what her voice was like—and—and—yes, what kind of clothes she wore!"

"Well, can't you guess the color of her eyes by her pictures? And don't they tell you enough about the clothes?"

"But, you see, those were dress-up clothes in the pictures. And besides, I guess that wasn't really what I meant by 'clothes'—not the way they *looked*. What I was thinking about was the Her-ness of the clothes she wore!"

"Goodness gracious, Bertha, you are the queerest girl. Whatever in the world do you mean?"

"Why, isn't there something about the clothes of the people you love best that tells you whose they are, no matter whether you ever saw them wearing them, or not? I think it must be the stream of elementals—lives—coming and going through the garments. It isn't perfume—fragrance—exactly, nor odor, but it reminds you of things. Now," Bertha went on, half-musing, "with Mother's—I always think of spicey roses. Margaret's bring a dim thought of violets. And Brother Ted's"—Bertha's voice grew merry—"they carry me off to far hills where the sage brush grows. But H. P. B.—"

"Oh, now I know!" exclaimed Alice, with the light of a new vision in her eyes. "H. P. B. was like the sun—and the wind—and the waves—and the stars. Sunlight doesn't have odor, but it brings out sweet odors in the flowers. And the wind doesn't have any odor, but it bears sweet odors from many gardens. And the waves don't have odor, but they send a salty tang into the air. The stars—"

"That's it, Alice"—caught up Bertha breathlessly. "And the stars don't have odor either, but they are a Presence. Yes—that was H. P. B."

Then, after a pause, "Would you think her eyes must have been very blue, Alice, from the way they look in her pictures?"

"Yes, I think they were blue. But I think they were other colors, too. Grandfather's eyes were like that—I mean, the way I *think* hers were. Sometimes, his were turquoise blue; sometimes, they were gray; and sometimes, when he was talking about Theosophy, they were so

violet blue they were black! And that reminds me, Bertha. Grandfather read me one day a description Col. Olcott wrote of the time when he first met H. P. B. Let's see if we can find it. I think you would love it."

And Bertha did "love" it. For it was this: "It was from the entrance door of the bare and comfortless dining-room that I first saw H. P. B. She had arrived shortly before noon with a French Canadian lady, and they were at table as we entered. My eye was first attracted by a scarlet Garibaldian shirt the former wore, as in vivid contrast with the dull colors around. Her hair was then a thick blond mop, worn shorter than her shoulders, and it stood out from her head, silken-soft and crinkled to its roots, like the fleece of a Cotswold ewe. This and the red shirt were what struck my attention before I took in the picture of her features. It was a massive Calmuck face, contrasting in its suggestion of power, culture, and imperiousness, as strangely with the commonplace visages about the room as her red garment did with the grey and white tones of the walls and woodwork and the dull costumes of the rest of the guests."

"There must be some other place in the book where he tells about her appearance, Alice. Don't you remember any others?"

"No, but there was one I remember about her laughter——Let's hunt for it. See here:"

> I do not know how I could better illustrate this joyous exuberance of hers than by quoting the expression used by a Hartford reporter in writing to his paper. "Madame laughed," he writes. "When we write Madame laughed, we feel as if we were saying Laughter was present! for of all clear, mirthful, rollicking laughter that we ever heard, hers is the very essence. She seems, indeed, the *Genius* of the mood she displays at all times so intense is her vitality." This was the tone of our household; and her mirthfulness, epigrammatic wit, brilliance of conversation, caressing friendliness to those she liked or wanted to have like her, fund of anecdote, and, chiefest attraction to most of her callers, her amazing psychical phenomena—made the "Lamasery" the most attractive *salon* of the metropolis from 1876 to the close of 1878.

And Bertha sighed, saying: "I'm so glad she was merry like that. Her eyes are too far-seeing for gayety—so full of world-sadness in the pictures of her later years."

"Yes, but she was too brave and too undaunted to lose the power of laughter, surely. And don't you remember, when Mr. Judge himself was suffering from the wrongs done him, what he said: 'Who is greater than our old and valiant "old Lady"? Ah, were she here, what a car-

nage! Wonder, anyhow, how she, or he, or it, looks at the matter? Smiling, I suppose, at all our struggles.' "

"How strange, Alice, that he speaks of H. P. B.—gone from the body—as 'she' or 'he' or 'it'!"

"Well, you couldn't think of electricity as 'he' or 'she', could you? Perhaps, that is just what he meant—that H. P. B. is a living conscious *Force*, rather than a Person."

"Yes, I know. But still—*I* would have loved her as a Person, too. I think her face is beautiful, because it is so noble. I would not have her different in any way."

"*I* would, Bertha—next time He or She comes, anyway. I would have her always joyous, seeing the Work go on with ever-greater knowledge and power. White Lotus Day is the Great Reminder, isn't it, of what ought to be because of Her sacrifice?"

Alice stepped back to view the World-Mother face, framed between the jars of stately pure white roses. "Oh," she murmured, "What a wonderful world it is that there may come to it such Beings!"

THE FUTURE "MAGICIANS"

Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths. With every day, the identity between the animal and physical man, between the plant and man, and even between the reptile and its nest, the rock, and man—is more and more clearly shown. The physical and chemical constituents of all being found to be identical, chemical science may well say that there is no difference between the matter which composes the ox and that which forms man. But the Occult doctrine is far more explicit. It says:—Not only the chemical compounds are the same, but the same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant, and of the tree which shelters him from the sun. Each particle—whether you call it organic or inorganic—*is a life.* Every atom and molecule in the Universe is both *life-giving* and *death-giving* to that form, inasmuch as it builds by aggregation universes and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the *forms* and expels those souls from their temporary abodes.—*S. D. I, p. 261.*

EVERY DAY OCCULTISM

THE third and fifth chapters of the *Bhagavad-Gita* are devoted to action or Karma, as understood by the best of men. Each chapter begins with a question by Arjuna, the student, addressed to Krishna his Higher self. Placed between the two is the fourth chapter, devoted, not to the first question, but to the basis of all actions, good or bad, wise or foolish. This is supremely important.

Life—or the *Gita*—is read in many ways, for all Beings have the same power to act, and the various Kingdoms of nature all arise from this inherent power, as exercised from the basis of prior experience. Among men, as one of those kingdoms, there prevail three interpretations of Life. One is represented by the "armies," or followers, whether of Arjuna or Duryodhana, for "the world follows whatever example they set." Krishna gives scant attention to either army, leaders or followers, or to the common "weapons" employed by them in the struggle for existence. Why is this?

It is because their time has not yet come for "conscious communication with the Higher self"—or else because that time is already past for this incarnation. Mankind in any given generation or cycle of Karma is of many degrees of intellectual and spiritual evolution, though all with enough in common to constitute one single kingdom of Souls. During that greater cycle called Kali-Yuga the majority is "checked by its Karma," that is to say, suffering from the Law of Retardation, or what is dimly sensed in the Christian sects as "original sin," and in science as atavism. These are either those Souls which represent the failures of a former Round of Manvantara, or those which have reached the Human stage only in this present cycle of psycho-spiritual evolution. They are those men who rely upon Authority—that is, upon others to do their thinking for them.

The other two criterions of conduct prevalent among men are those sufficiently indicated by the terms Religion and Science—the revelations and priests of the one, the theories and professors of the other. Why atavism and barbarism, superstition and materialism, culture and cruelty, selfishness and unselfishness, should exist side by side, in the race and in the individual—all these are vast problems either ignored or evaded by both religion and science. The plain Truth of the matter is, that all religions represent atavism spiritually, and all our boasted sciences rationalized animalism, in their dealings with nature and with man. How can they, then, do other than regard Life physical or metaphysical as filled with mysteries and missing links? It is, but the mysteries and missing links are in themselves, and due to false perspective.

Only those who, like Arjuna, have come to the point where they are ready to question the very foundations of their belief, the "pair of opposites" called religion and science—only these are in any way capable of hearing the voice of the Higher self, of laying hold of the Yoga of Krishna, Spiritual Knowledge. Even these "strivers for perfection" find it extremely difficult to emancipate their minds from the thralldom of the "Sattva quality"—the good they perceive in both religion and science despite predominant errors. It is hard to see that the highest good to humanity and one's self does not lie, in the first instance, in conduct itself, but in a consideration of the basis of all actions—why it is that what we call good and what we denominate evil both proceed from identically the same source, under the same law or process.

Karma, as Duty, cannot be understood as apart from Life. The followers of the Sankhya school and those of the Yoga philosophy have, each of them, laid hold of but a *half*-truth: one is determined to renounce all actions, the other to perform only such actions as should be done. This means that one party seeks Nirvana, the actionless state, as superior to manifested existence; the other is equally determined to act perfectly in an imperfect world. Both are, in fact, impossible positions. Each is based upon a fundamentally false assumption: "*I* am the 'final authority' in what I shall do or not do." To have final authority over one's self implies final knowledge on our part. Well, who has it? So we ought to be, not only willing to learn, but determined to learn, which implies accepting no one and nothing as the, or a, final authority. Final knowledge is not in the world of manifested being.

In the third chapter Arjuna has gotten over his "despondency," but he is still querulous and is now disposed to find fault with his self-chosen teacher. We always do, and the way her students found fault with H. P. B., and in her, is only a modern instance. The real trouble was in Arjuna, as it is in ourselves, because we want the authority, while the Teacher has the Knowledge. We are in the "bonds of Karma" while the Teacher is "emancipated." How is this "pair of opposites" to be reconciled? They cannot be reconciled. We have to go over to the basis provided by the Teacher—or fall back. This is an easy transit for those looking for some one else to do their thinking and their choosing for them, but it is very difficult for one who has progressed so far in evolution that he has developed some Self-reliance of his own, has achieved some standing as an authority on his own account. Yet that is what has to be done—to become in the sight of others if not in one's own, a mere follower or believer. It can never be achieved in a spiritual sense until one learns that the new relation is spiritual and intellectual, not personal: the relation of Disciple and Teacher.

What is that new position? It is, that Being is eternal; that our

"past Karma" is, spiritually, synthesized by our religion and science, our basis of action, not by the actions themselves. That basis is itself a fluctuating, transitory one, ever-changing; mortal, in short: an Immortal being with mortal views of Life and Duty.

Arjuna believed in Karma and Reincarnation; he was as fully persuaded of their truth as our modern religionist of his revelation, or our modern evolutionist of his theories. His doctrines were his religion. It had never occurred to him that they are Teachings—Instructions, and therefore to be deeply studied, not believed in, reverenced, worshipped, instead of understood and applied in all the relations and affairs of daily life.

That Krishna knew what was going on in Arjuna's mind, even if Arjuna himself did not, is clear; so the question of the third chapter was replied to as if it had been asked in good faith. Krishna knew, as Mr. Judge once wrote, that "protests are the advance-guard of the Ego." The question answered, then the fourth chapter is devoted to the real relation between Spirit and Mind, between Masters and mankind, between Teacher and pupil. That relation has subsisted through long ages and many incarnations; it is known to Krishna, but only believed in by Arjuna in the form of the religious and scientific doctrines of his time; it is quickened in men only when the Teacher incarnates. The real "bridge," the real *Antaskarana*, whether between the Higher and the Lower self in any man, or between Teacher and Disciple, is complete knowledge on the one side, complete faith on the other. In no other way is that mystic Union so often spoken of to be achieved. The faith of the pupil will inspire him to act on the Instruction of the Teacher, instead of on his own incomplete knowledge. This is the "*sword* of Spiritual Knowledge" which alone can "cut asunder the doubt" which must ever exist in the heart of any student until he knows for himself. The over-abundant failures in the old, as in the present Theosophical societies, have been due, not to any lack of Instructions, but to not following them. The impure, the idle, the curious and contentious minded are always demanding more "instructions." Knowledge does not lie in directions given but in direction taken—in acting out the Instruction of the Teacher with one's whole heart. Then we either know for ourselves what we have assumed the Teacher knows, or we know that the teacher is a false one, in which case we can look for another Instructor. In any event our doubt is resolved.

The opening question of the fifth chapter is altogether different in tone from that beginning the third. Arjuna is still uncertain but it is an honestly expressed doubt. He recognizes intuitively that this sword of spiritual knowledge is a double-edged weapon: it will expose the Teacher or it will expose himself. Which edge shall he use first?

"At one time, O Krishna, thou praisest the renunciation of action, and yet again its right performance. Tell me with certainty which of the two is better."

Krishna's reply is that any one using this sword will speedily find that it "cuts both ways": it will more and more show forth the real nature of both teacher and pupil, of both higher and lower Self, of both Spirit and Matter.

"Children only and not the wise speak of renunciation of action and of right performance of action as being different. He who perfectly practices the one receives the fruits of both. . . . That man seeth with clear sight who seeth that the Sankhya and the Yoga doctrines are identical."

The language of nature is Yea *and* Nay; the language of man is Yea *or* Nay; the language of the Divine world is neither, but is the "Word" of St. John, the "Wisdom from on high." What is the "language of the gods?" It is the recognition of LIFE before Duty, of Unity before separateness, of Action or Karma as One, and not many. There can be here no question of "Thou, I, He;" of thy duty and my duty. The reply of Krishna is the Eternal answer to the ever-recurring mortal question at each conjunction of the "five agents of action:" What is *my* duty? Karma is neither selfishness nor unselfishness, neither good nor bad, neither performance nor non-performance of any deed, rite, or practice. "Karma" is the manifestation of *all* Life, and Wisdom is its highest manifestation, as the "Three Qualities" are its progressive lower manifestations. This is all placed before the student in Mr. Judge's "Antecedent Words:"

"The *Bhagavad-Gita* tends to impress upon the individual two things: first, *selflessness*, and second, *action;* the studying of and living by it will arouse the belief that there is but one Spirit and not several, that we cannot live for ourselves alone, but must come to realize that there is no such thing as separateness, and no possibility of escaping from the collective Karma of the race to which one belongs, and then, that we must think and act in accordance with such belief."

If Mr. Judge had never done another thing than to reincarnate the Spirit of the *Bhagavad-Gita* he would have shown himself an immortal benefactor of "the coming race," a "friend of all creatures," and "the greatest of the Exiles"—as he was called with the expressed as well as silent approval of H. P. B. while yet she was among us. His life showed what the *Gita* only teaches—that those who live the life of a true Disciple enter into the very Being of the Teacher:

"Many who were free from craving, fear, and anger, filled with my spirit, and who depended upon me, having been purified by the ascetic fire of knowledge, have entered into my being. In whatever way men approach me, in that way do I assist them, but whatever the path taken by mankind, that path is mine."

ON THE LOOKOUT

Fohat and the Sins of Man

Upon the authority of Dr. E. E. Free, reported in the *Washington Post* of Nov. 28, 1926, it is now known that the electrical resistance of the skin varies with emotion. Certain proof that the emotional nature controls the secretions, has long been made public. The *nature* of that control is as mysterious as ever, and it is altogether probable that the road to its solution lies through an understanding of the *consciousness* in all physical processes, generally, and of the true nature of the *noumenon* of electricity in particular.

> 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. (*Secret Doctrine, 1888, I, 85.*)

But what does science do with this discovery, which contains potential *proof* of the Spirit of Man, with all its immortal responsibilities? Proof of such nature as, made public and enforced by the leaders of thought, could do more toward the regeneration of the world than all the well-meant present day efforts of psychologists, sociologists, and philanthropists alike? Why, just as the control of the secretions by emotion was, by some extraordinary upside-down process, held to indicate the *dependency* of consciousness upon the secretions, so Dr. Free sees the chief usefulness of this new discovery as a new crime-detector; a modern "putting of the question" to doubtful witnesses in such wise as to elucidate a truthful answer despite the will of the victim. All this, of course, based on the premise that the proper way to dispose of crime is to detect and dispose of the victim, under the misapprehension that thoughts can be detained behind prison bars and a tainted soul immured in a physical grave. The experience of æons speaks in vain to minds of the modern bent, which love to clip weed-tops but consider indecent a suggestion that the weed may have a root. The "crime problem" is more serious now than it was in ancient Rome—not only because society at large has generated more causes thereof, perhaps, but because we may be dealing with the same criminals, among others.

New Ethics Wanted

No wonder that Dr. Richard C. Cabot, Department of Social Ethics of Harvard, wiser than his generation, thinks that there is need for

"a new philosophy for social workers," and for a fresh viewpoint based upon full cooperation with, and sympathetic understanding of those sought to be helped. (*New York Times*, October 30, 1926.) The "new philosophy" (many millenniums old) of Theosophy, is recommended to those of Dr. Cabot's mind, as a fitting subject for unbiased study with a view to replacement of the present wooden, stilted, and stultified view of human nature upon which modern philanthropy is based.

Theosophy, however, teaches that the first and essential task for those who essay to help others, is *self-study* and *self-reform;* moreover, that this salutary but bitter process can be omitted for no one. Theosophists are friends to all who seek honestly to alleviate the human lot; but they have little power to help any who cannot realize, however dimly, that Karma is *one;* that the object of life is not simply physical comfort, but spiritual evolution; and that it is the condition of the Ego, and not that of the body, which counts.

"REFORM" ADVOCATED

An article by Prof. Carl Murchison, of Clark University, printed in *Science News-Letter* for Nov. 20, 1926, considers that *intelligence* is just as serious a problem in criminology as is feeble-mindedness: a deduction which, granted the possession of a little knowledge of human nature, can be made without the aid of a psychological laboratory. In percentages, he relates that the prisons, under test, show more intelligence than the Army. He also states what has been noted from other sources: that the majority of criminals profess religious affiliations.

Noting that one-fourth of criminals are of college age, he thinks "all the facts" indicate that criminals of this age are "not too young to hang." Assuming that the only responsibility society at large has, in regard to criminality, is its own protection, he arrives by logical steps at an amazing set of recommendations:

1. The abolition of the jury system. 2. Uniform punishment for the insane, the feeble-minded, and the young. 3. The abolition of the system of release on bond. 4. The abolition of the indeterminate sentence. 5. The abolition of the parole system. 6. The application of the deterministic philosophy to the behavior of the State as well as to the behavior of the criminal. 7. The third penitentiary conviction to carry an automatic death penalty.

It is impossible properly to characterize such conclusions when arrived at by a man of scientific training. The editor of *Science News-Letter* remarks that Prof. Murchison's "findings are distinctly different from those of most present day criminologists." It is certainly to be hoped so.

The Bankruptcy of Eugenics

That reformation which it is the object of Theosophy to accomplish really rests upon a single fundamental lesson: that the Universe is an *indivisible whole.* Patently, if this be truth, the chain of cause and effect is unbroken and unbreakable in all its parts. More than that, the understanding of *any* phenomenon depends upon following its creative chain *in the order of emergence.* Materialistic science unconsciously rests its case on the assumption that a fact is complete in itself, the while paradoxically proclaiming universal connections.

Nowhere is the disastrous fallacy of considering effect apart from the totality of causes more in evidence than in the flounderings of modern thought through the complexities which relate the mysteries of human generation to sociological problems.

Under title "Eugenics Teaching Imperils Civilization," *Current History*, September, 1926, J. B. Eggen unrolls a condemnation of the quackeries of eugenism which should be studied by everyone, most of all by eugenists and by legislators who have fallen victim to their follies.

> Under the guise of a scientific theory a dangerous doctrine is becoming popularly accepted throughout the United States. . . It is regrettable that this eugenic viewpoint, with its flimsy evidence, is so widely believed in. The public is victimized by many pseudo-scientific cults, each one violently advocated by a small sect. In the case of eugenics the sect is well endowed and influential, and many people make the mistake of believing in it. . . . Eugenics is an exploded theory; yet in one state alone —California—4,636 persons have been rendered incapable of bearing children by sterilization because of it. (*Eugenical Sterilization*, 1926, by H. H. Laughlin of the Eugenics Record Office, Long Island, N. Y.)
>
> Many people are beginning to protest against this drastic campaign for the mutilation of thousands of men and women, and it is time for the public at large to call upon California to stop this barbarous practice. Other states as well—some twenty-three of them—because of ignorance or misinformation have enacted eugenical statutes of a highly dangerous character.

A "Caste System"

Mr. Eggen then explains some of the more debased eugenic theories and social ideals. Under the ultimate social system projected, mankind is to be as rigidly divided into castes as in India; those of superior ability by blood would have special privileges withheld from others. Intermarriage of castes would be prohibited, even when such prohibition involved incestuous marriages—which are frankly advocated by some. The property of the "lower" classes is to be appropriated for the comfort and maintenance of the "elect;" the former would also be disfranchised and have the menace of sterilization held over them as a disciplinary measure. The sinister purpose of the eugenists is expressed as follows:

> The immediate eugenic program consists in spreading propaganda for steriliza-

tion, its purpose being to educate the public into submission, and then make these laws more and more stringent, until the state entirely controls parentage.

Such a viewpoint is so at odds with every observed fact of human nature and human society, historically proven so deadly in all its implications and ultimates, so subversive of every principle of justice and common decency, that one would be tempted to laugh the whole subject out of court with a grimace of disgust. And yet—there is the ominous fact that this cult, so obviously the product of subnormal brains, has gained victories in California, Connecticut, Delaware, Idaho, Iowa, Kansas, Maine, Michigan, Minnesota, Montana, Nebraska, New Hampshire, North Dakota, Oregon, South Dakota, Utah, Virginia, Washington, and Wisconsin, in which States 3,307 men and 2,937 women have been sterilized. We print this roll of shame with purpose aforethought, that Theosophical citizens of the states mentioned may take note accordingly.

LAW

Prof. Philip Fox, of Northwestern University, as reported in the *Washington Post*, Nov. 27, 1926, says that "studies of the terrestrial globe, the sun, moon, and neighboring planets, the far-flung stars and nebulae, reveal a community of material and a common response to law." "The atom, which men cannot see or fully understand, and the star in the immense spaces of the heavens, possess the same orderliness and system." This is a long step from the view of the physical world which scientifically obtained in the days of H. P. Blavatsky, who nevertheless said:

> 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*, 1888, I, 177.)

It is precisely failure to see, or rather refusal to see, the necessary continuity of any material entity into the realm of the formless, the abstract, the immaterial conscious—in other words, the realm of *spirit* —which renders "man" unable to "see or fully understand" the atom. Given as a hypothesis—a mere hypothesis—that Spirit is not only the consciousness in man, but the very basis of the intelligent plan and pattern in nature, then the mechanist and materialist is seen to be in the position of denying, entirely as a matter of distaste, the possibility of what may be the *only* road to wisdom. It is obvious to anyone not striken intellectually blind, that an alleged fact can neither be proven nor disproven until its *possibility* is admitted to the extent of investigation; that is to say, to the extent of checking that possibility against the ascertainable facts as an explanation of them.

A Horrible Example

While it is true that science as a whole seems to have turned its face definitely away from the materialism of last century—thanks to a long series of discoveries predicted or foreshadowed by the *Secret Doctrine*—that diminished school remains loud and pertinacious.

Prof. C. Judson Herrick, author of *Brains of Rats and Men*, reviewed in *Science*, Nov. 19, 1926, claims that the cortex, the thinking layer of the brain, is an organ of creative automaticity, "which has designed and fabricated itself . . . and the working of which is intelligence." He thinks that "it is necessary to accept consciousness as a function of the brain in the sense of a vital mode," necessary "in order to avoid metaphysical, theological, mythological, or other unscientific prejudices."

The latter phrase is a statement in so many words that any consideration of the view that there is life and consciousness in the universe not dependent upon the mechanical operations of matter, is "unscientific" and therefore abominable. Yet an actual scientific basis of ratiocination involves consideration of *all* possibilities.

Prof. Herrick's attitude is as truly *religious*, in the sense of determined refusal to be uprooted from an emplacement of *a priori* postulates determined by personal likes and dislikes, as that of the most rabid "fundamentalist." More so; the fundamentalist betrays unmistakable *fear* in the presence of an antagonistic theory; sure sign that reason is not wholly in abeyance.

Roland for Oliver

The hopeful sign of this century is, that while a Haeckel of fifty years ago found no voice of power raised against his blatant pretenses, save that of H. P. Blavatsky, a Herrick of today speaks distinctly out of turn, finding any number of equal authorities frowning upon him with no uncertain mien. A single book such as Prof. Eldridge's *Organization of Life* contains within itself a complete refutation of the whole mechanistic school, upon *fact and evidence;* and proves that the exercise of a comprehensive reasoning faculty cannot be omitted from the construction of a theory without the supervention of "gross superstition." And while the superstition of the savage is exculpated by ignorance and low mental capacity, not so with that of the so-called "scientist" who subordinates his great advantages to the sway of what Prof. Jennings, the mechanist, introducing Eldridge's book, euphemistically but frankly terms "a matter of taste." There is not much excuse for a school of scientists which subordinates the moral welfare of humanity to its own "tastes."

EVEN OUT OF NAZARETH

The tide has turned in Germany, whose school of materialists, in the words of H. P. Blavatsky, was "the worst in the world"—and so remained up to and through the war.

There has now been published *Theoretical Biology*, by J. von Uexhall, translated by D. L. Mackinnon, which *Science News-Letter* of Dec. 4, 1926, considers an "evidence of the tendency of present-day German philosophy away from materialism and mechanism, which is also affecting German science." (And note well that *Science News-Letter* speaks of that tendency with tolerance, almost with approval.) Prof. Uexhall calls for an entirely reconstructed biology based upon Kantian metaphysics. "In the world of the biologist there are only appearances, which react on one another through the medium of the subject."

A wonderful depth of perception seems to be reached by him in the conviction that the Mendelian genes of the germ-plasm are the "super-mechanical factors" needed for a true biological reconstruction. Not only does this seem to dovetail well with Eldridge's "organizatory factors," but follows up one of the most important hints of the *Secret Doctrine*.

> Complete the physical plasm,... the "Germinal Cell" of man with all its material potentialities, with the "spiritual plasm," so to say, or the fluid that contains the five lower principles of the six-principled Dhyan—and you have the secret, if you are spiritual enough to understand it. (*Secret Doctrine*, I, 224.)

FURTHERMORE

Dr. Frederick P. Gay, of Columbia University, writing in *Science*, Nov. 26, 1926, remarks that for the primal cell to have arisen from a fortuitous combination of atoms, calls for a chance quite beyond the possibilities of mathematical computation in point of slightness. In fact, it does not take an advanced mathematician to perceive that the problem is not only impossible; it is unthinkable.

Prof. Gay concludes that a new element emerges in animate nature, possessing purposiveness and alien to the randomness which characterizes the physical sciences. That element in fact is *consciousness*, the synthesizer of experience as well as the originator thereof, whether or not Prof. Gay recognises the fact; and it does in truth *emerge;* it is not created, being latent in all forms, and the indestructible substratum of them.

A HACKNEYED FOLLY

Prof. Joseph Jastrow, of the University of Wisconsin, thinks that occultism has its basis in the tendency of "primitive man" to pattern nature on human behavior and to fill it with "all kinds of spirits," psy-

chical research and spiritualism being survivals from the old animisms. (*Washington Star*, Nov. 30, 1926.)

Prof. Jastrow is eminently qualified to pass on the validity of psychical matters, having all his life had such intense distaste of everything outside the visible material world that he has never investigated anything outside its precincts. Thus he believes also that another source of spiritualism is to be found in the "pseudo-sciences" of alchemy and astrology; though, without entering into the questionable merits and indubitable demerits of either of these forms of thought, it has been our experience over many years and covering the whole realm of the "psychic" and "occult," that there is no essential, and very little incidental connection.

Prof. Jastrow, by virtue of not knowing, and not wanting to know, anything at first hand of the facts alleged by spiritualists, astrologers, or psychic researchers, is of course in a position to consider them all from a position of calm detachment unharassed by the puzzling and annoying perplexities encountered in actual experience.

Aided and Abetted

Lewis Brown, in his highly popular book, *This Believing World*, by an analysis of comparative religions, tries to show them all as means of escape from "primitive man's" fear of the elements. What, oh what, would our modern scientific camp-follower do if that convenient myth, "primitive man," had never been invented?

In must be said that Mr. Brown is in some respects impartial; he lumps Christianity with all the rest of the religions of the world, as another development of the fear-complex. Prof. Jastrow says that it is a human tendency to "find and bolster up facts to support one's belief." Quite true and a tendency in which both he and Mr. Brown manifestly share. For them the extreme scarcity of facts which might be made to "bolster up and support" their own beliefs, so far from being a handicap, is cleverly rendered an advantage; all they have to do is to ignore or deny the facts on the other side. This is accomplished without dishonesty by the simple device of avoiding the contamination of personal contact with any of the aforesaid facts. That this necessitates classifying the whole line of world-sages and teachers as fools or charlatans, and compassion, honesty, self-sacrifice, and virtue as decayed relics of the superstitious horrors of naked savages, means nothing to Mr. Brown. There is no god more woefully and strangely misshapen than the god of clay, no worshippers more bedraggled than the learned ignorant who crawl abjectly to his feet bearing offerings of fat tomes, well bound and printed on good paper, seemly to the eye.

PERCEIVING THE EGO

Many years after the introduction of Theosophy by H. P. Blavatsky, scientific and semi-scientific investigators, through their own discoveries and methods, began an intermittent approach to a perception of the indwelling *individual* Ego, to which birth and death are alike strangers, however many bodies it may take upon itself for experience.

Now Prof. C. Lloyd Morgan suggests that individuality and personality are "living concepts which are logically poles asunder." (*The Times*, London, Aug. 10, 1926.) This from the very first has been one of the absolutely fundamental teachings of Theosophy in regard to the human make-up. It is *individuality* which survives, never personality, which is only the acquired nature made up of the experiences, practices, and inculcated beliefs of a temporary physical life, all of which survive only as tendencies for the future—except in the buried, but ever-present egoic memory. Prof. Morgan thinks that individuality depends upon some touch of the unique. Individuality itself is hidden, the personality only is exposed to view, says he. Nothing could be more true.

In *The Scientific Monthly*, Aug., 1926, Prof. Raymond Dodge, of Yale, outlines evidence of variable response in human beings, which he thinks is protection against stereotypy. Some time ago we quoted an eminent professor to the effect that the fate of the individual is determined by heredity, environment and *response*. Were the real source and nature of this up-welling "response" and "variability" understood, well-wishers of humanity would have at hand an exceptionally good weapon against the abysmal follies of such as Prof. English Bagby, "psychologist" at the University of North Carolina. He says that the criminal is never to be regarded as responsible for his crime, which is the result of his heredity, his training, his nervous condition, and the immediate situation. (*The Evening Star*, Washington, D. C., Sept. 14, 1926.) In the present state of popular knowledge, the man who knows that the individual has at every point an actual and viable choice between two or more courses, has only innate formless knowledge, which is ineffective in the absence of any logical and definite understanding of its source. Meantime, among the great number of "causes" of crime speculated upon by Prof. Bagby, his own all-too-popular theory should be placed at the head of the list in red letters.

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I have crossed beyond that very impassable place, in which the fancies are the gadflies and mosquitoes, in which grief and joy are cold and heat, in which delusion is the blinding darkness, avarice the beasts of prey and reptiles, desire and anger the obstructors, the way to which consists in worldly objects, and is to be crossed by one alone; and I have entered the great forest.

—ANUGITA.

THEOSOPHY

Vol. XV June, 1927 No. 8

THE POWER OF DEVOTION

KNOWLEDGE, feeling and action are names given to windings in the labyrinth of life which cross and recross and twist back upon themselves to such an extent that one could follow them through countless lives without coming appreciably nearer to the heart of things, safely hidden in the very midst of the maze, though close at hand whenever the right turn is taken. Devotion is the true Ariadne's thread following which those who hold it fast can find their way safely to the center, through the wilderness of these winding paths.

Scholastic eminence and scientific achievements count for little in the world of reality, since no amount of intellectual effort can convey spirituality or bestow the clue which alone can conduct man through the labyrinth. The intellectual giant may be spiritually the victim of arrested development, caused by the diversion of too much energy and strength to his mind at the expense of his higher nature. Likewise the utmost conceivable intensification of emotional enthusiasm will never transmute it into devotion. One irreconcilable difference between emotional attachment, however ardent, and devotion, is that the latter looks for no return from its object, asking only the privilege of serving, and so avoids the ignoble spirit of barter tacit in most human relationships. Similarly the man of action, however vigorous and forcible, is often wholly devoid of the quality of devotion.

We shall do well to remember that H. P. B. attributed all her success to that quality. She wrote: "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." A thoughtful analysis will show that the outstanding qualification of Wil-

liam Q. Judge and Damodar K. Mavalankar, who succeeded where hundreds otherwise apparently as well equipped failed, was this same ardent and steadfast devotion.

Genuine devotion has a definitely exclusive aspect. It can no more be poured out upon objects opposed to each other than a man can proceed in two directions at once. A divided allegiance is of slight worth to either object—neither can count upon it in a crisis. Thus devotion can not be divided between altruism and self-interest, or between the realities of the Spirit and the mayavic allurements of matter.

Devotion to the Higher Self, however, by no means excludes rendering it to Masters and Their Cause, which is the Cause of Humanity. This is not a division of allegiance but a strengthening and deepening of it, because these objects of devotion, instead of being mutually exclusive, are complementary. So closely are they bound up, in fact, that real devotion to any one of them inevitably entails devotion to the others also. Who serves the Self serves Humanity, for the One Self is not divided among creatures, but is the same for all, and he who renders spiritual service to the race offers to Those who are its Servants par excellence the expression of devotion most acceptable to Them. The ultimate test of devotion to the Masters personally is the extent to which that attachment is translated into terms of unselfish service.

The aspirant who wraps himself in pleasant imaginings and fails to put forth steady and purposeful effort is no devotee but a sentimentalist and an idle dreamer. Devotion and emotionalism are the poles apart, the latter as fitful and undependable as devotion is steady and constant. Emotionalism is the counterfeit which passes unchallenged wherever there is lack of discrimination or failure to compare it with the genuine coin, examples of which are never lacking, however infrequent in this age of Kali Yuga.

And yet their differentiation should not be difficult. A feeling of envy or jealousy of any being, for instance, would be proof positive that the energizing force was not pure devotion, rightly directed. Devotion to Humanity, to Masters, and to the Higher Self, far from shutting out any, would gladly welcome all to full participation. If one were filled with devotion to the limit of his capacity, could he feel envy of the deeper, if no more ardent, devotion of one who, by his own efforts, had increased his capacity for it? Masters' Chelas could never be like courtiers of worldly monarchs, scheming for place and envious of any favor shown another, for, unless they had sunk their selfish aspirations in zeal for service they would not offer the conditions which make chelaship possible. Yet many would-be Chelas who have advanced beyond the yearning for public approbation may put their personal satisfaction in their own performance of tasks ahead of genuine interest in

getting necessary work done, and so fail to welcome creditable performance by others of any work for the Cause.

Devotion is primarily of the Ego, the reincarnating Entity. Its objects are the One Self and the Masters, who, having realized Their unity with It, stand as beacons to guide those who come after Them. If the personality devotes itself to these objects and adds to them its ardent aspiration to the Ego itself, it is in line with the Ego's aims and the whole being vibrates to the same note.

The rarity of true devotion is not hard to understand when it is realized that it demands willingness to surrender unconditionally all the treasures of the personality. Valueless though they are from the point of view of the Ego, as a child's collection of bright feathers and bits of glass is to the mature man, many associations and activities outside the Ego's range of interests are nevertheless dear to the personality, and the cheerfulness with which they are renounced when circumstances make such renunciation a duty, is a fair gauge of the intensity of devotion. Many whose devotion has not yet been put actually to the test overrate its strength. All are familiar with the failure of the rich young man who was forced to face the test at the very moment he formulated his aspiration to chelaship; but many do not realize that any possessions, material or otherwise, are a barrier to devotion unless the possessor holds himself detached from them, using them as wisely as he can while he has them, but ready, whenever it is required of him, to lay them on the altar of devotion without reservation and without regret.

Willingness to die for a cause is often extolled as supreme evidence of devotion, but willingness to die if mankind's sufferings might thereby be lessened is but natural to any individual who has gained a realizing sense of the misery of the Great Orphan, Humanity. Devotion to Humanity's welfare may conceivably, in rare instances, call for dying, but most frequently it demands unselfish and beneficent living. The genuine devotee lives to serve, his own progress being incidental to that service, although none the less steady and sure. Not the least of his service is in the example he offers of tireless progress on the path illumined by devotion, not caused to deviate a hair's breadth by desire for praise or dread of disapprobation.

The flame of devotion is passed from torch to torch. It may be enkindled or made to burn more brightly by seeking the company of those in whom it is alight and following the example that they set. However situated with reference to living devotees, each can always contact, through their writings, those who have gone before, whose lives were the expression and outward proof of the divine motive within, and who have left the record of their devotion for our quickening.

THE RISING CYCLE

G. R. S. MEAD, once one of the well known minor figures in the making of theosophical history, has contributed a signed article to the May, 1927, *Occult Review*, in which he discusses "Facts about 'The Secret Doctrine'."

Mr. Mead's statements fall naturally into several divisions: (*a*) what he has to say about the "Third and Revised Edition;" (*b*) in regard to the so-called "Third Volume;" (*c*) about the missing *genuine* Third and Fourth Volumes; (*d*) his remarks on H. P. Blavatsky; and (*e*) his remarks on Wm. Q. Judge. In this article we shall deal with his "facts" in connection with "The Secret Doctrine."

(*a*) The Original—that is to say the First and Second—editions of "The Secret Doctrine" were issued in the fall of 1888. Both were printed from the same type, the words "Second Edition" being added to the title-page of the last printing. By 1892 both the Original Editions were very scarce, high-priced, and obtainable only at second-hand. The great increase in theosophical activities made a new edition imperative.

Both Mr. Mead and Mrs. Besant had joined the London "Household" in the early spring and summer of 1889, had entered the "Esoteric Section," were the Secretaries of its "Inner Group," and Mr. Mead was, in addition, one of H. P. B.'s private secretaries. After the death of H. P. B. Mrs. Besant became Editor of *Lucifer*, with Mr. Mead for sub-editor. Mr. Mead was General Secretary of the British-European Section of the T. S., an *ex-officio* member of the General Council of the T. S., and also Editor of the *Vahan*, the Sectional organ. Mrs. Besant and Mr. Mead were by nature, by education, by association and reputation, well fitted to undertake the colossal task of bringing out a new edition of "The Secret Doctrine." The result of their labors was the "Third and Revised Edition," which bears on its title-pages the date of 1893, but actually the first volume was not issued till July, 1894, and the second in December of the same year. The "Third and Revised Edition," therefore, came out during the height of the "Judge Case," on which the attention of all Theosophists was centered. Then followed the break-up of the Parent society; the death of Mr. Judge; the accession to the purple of Mrs. Tingley; the fierce rivalry between Mrs. Besant and Mrs. Tingley as "Successors" of H. P. B. and Mr. Judge. In such circumstances, superadded to the human tendency to take things at face value, it was inevitable that much should be accepted as true which was false, and much regarded as false which was true.

Moreover, in bringing out the "Third and Revised Edition," Mrs.

Besant and Mr. Mead had jointly signed a Preface, the first paragraph of which reads:

> "In preparing this edition for the press, we have striven to correct minor points of detail in literary form, without touching at all more important matters. Had H. P. Blavatsky lived to issue the new edition, she would doubtless have corrected and enlarged it to a very considerable extent. That this is not done is one of the many minor losses caused by the one great loss."

Mrs. Besant and Mr. Mead go on to say specifically what those "minor points of detail in literary form" are which they have "striven to correct." They instance "awkward phrases, due to imperfect knowledge of English" on the part of H. P. B.; "most of the quotations have been verified, and exact references given;" "a uniform system of transliteration for Sanskrit words has been adopted;" "in a few instances we have incorporated notes in the text, but this has been very sparingly done, and only when they obviously formed part of it."

More this Preface is studied, more it must be regarded as a formal guarantee of the authenticity of the "Third and Revised Edition." It was taken at face value and was not publicly questioned until the fall of 1897, three years after it was issued.

(*b*) In July of 1897 the so-called "Third Volume" was issued, accompanied by a Preface signed by Mrs. Besant, who had "edited" it. During the throes of the "Judge Case" and its aftermath Mrs. Besant had heralded this "Third Volume" by declaring, in the controversy over the famous "Prayag Letter," that the "Letter" was "not genuine," and that its chief content would be "proved false by the forthcoming publication of the third volume" of the "Secret Doctrine" which, she declared, "was placed in my hands by H. P. B."

The "Third Volume," when published, proved so manifestly inferior to the Original two volumes that Mrs. Besant felt constrained to accompany it with a Preface in which, with the assumed authority of superior knowledge, she alternately praised and belittled H. P. B. Mr. Mead wrote a review of this "Third Volume," signed with his initials, for *Lucifer*, in which he told the truth about its contents—that they consisted of manuscript thrown aside by H. P. B. during the composition of the first two volumes, of other "literary remains," and of material from the "E. S. T. Instructions." Being dependent in more ways than one on Mrs. Besant, Mr. Mead, having salved his conscience by intimating the truth about the "Third Volume," salved Mrs. Besant and himself by copious remarks about H. P. B.'s literary and personal defects and inadequacies. Read in the light of present knowledge of the facts, it is clear that Mr. Mead's review and Mrs. Besant's Preface were both in the nature of an *alibi* carefully prepared in advance for contingencies.

This was too good an opportunity for the Tingleyites to ignore. For once they had a chance to tell the truth without danger to Mrs. Tingley and to the manifest discredit of Mrs. Besant, her rival theosophical Pope. James M. Pryse, then an ardent supporter of Mrs. Tingley, and who had been in London during the period of preparation of the "Third and Revised Edition," promptly wrote an article for Mrs. Tingley's *Theosophy* in which he reviewed Mr. Mead's review of the "Third Volume" and told what he knew of the "Third and Revised Edition" to boot.

Thereafter Mr. Pryse deserted Mrs. Tingley and Mr. Mead deserted Mrs. Besant, each going his separate way to pastures new; Mrs. Besant and Mrs. Tingley also changed their tactics if not their strategy and spent their energies in hunting new converts instead of ruining themselves in trying to ruin each other's pretensions, following in this respect the eminent example of the augurs of old who were said to "greet each other with a smile, as they passed upon their separate errands."

Then followed the long years of a conspiracy of silence on the part of all the theosophical profiteers, for each had found that to expose the others was but to expose himself. The increasing series of extravagances, the declining and the rising cycle of the Theosophical Movement, at last produced such gross discrepancies and contradictions that here and there members of all the many theosophical sects began to take notice. Mr. Martyn and Mr. Prentice of Australia, Dr. H. N. Stokes of the O. E. L. *Critic*, and Mr. A. E. S. Smythe, General Secretary of the Canadian Section of Mrs. Besant's society, and editor of the *Canadian Theosophist*, were notable examples of many who began to voice questions and protests, each within his limitations and environment. Meantime *The Mahatma Letters to A. P. Sinnett*, *The Theosophical Movement*, and a photographic *facsimile* reproduction of the Original Edition of "The Secret Doctrine," supplied authentic and indisputable evidence, *first*, of the consistency of H. P. Blavatsky and William Q. Judge; *second* of the gross inconsistency in fact and philosophy of those who had been associated with them and who after their death had with unchallenged effrontery corrupted alike the truth of history and of Theosophy.

Certainly the occult failures and pretenders, the "*disjecta membra*" of the Theosophical Movement—to quote from Mr. Mead's chaste and erudite remarks on Mrs. Besant's "Third Volume" and give them a fresh application—certainly the lot of these renegade and spurious theosophists "is not a happy one." Writhing, as they must, in view of the past created by themselves, and the present, in which that dead and buried past has come to life, he would be no Theosophist who

would deny these unhappy shades their last chance to "communicate" before they return to the limbo of final disintegration. Hence Mr. Pryse's letter to the *Canadian Theosophist*, which was followed by much discussion in succeeding numbers of that publication, and which was considered in THEOSOPHY for December, 1926. Hence, too, Mr. Mead's communication to the *Occult Review*. Evoked from his theosophical limbus by the storm raging among the spectres, it is but natural that Mr. Mead should seek to defend himself, as did Mr. Pryse, and as must the others. No one and naught accuse them but the accusing facts. How else, then, are they to defend themselves except by a "plea in avoidance?"

Mr. Mead's article is not so much the evidence of a witness as the testimony of one of the Defendants, driven from cover and forced to take the stand in self-defence. One can well believe his opening statement:

> "It is with much reluctance that I intervene in the controversy....over the revision of....(the) *Secret Doctrine*. For eighteen years I have kept silence...."

Examination of his article will show anyone that Mr. Mead is, none-the-less, a tell-tale witness, by the facts he omits as well as by those he discusses; by what he claims as well as by what he denies. Being a Defendant more than a witness, Mr. Mead needs to have his motives, his credibility and competency as well as his testimony, carefully weighed by those who, unlike himself, have regard for the truth, the whole truth, and nothing but the truth.

Bearing in mind the quotation already given from the Preface to the "Third and Revised Edition," and the indisputable fact that that edition contains more than *forty thousand* alterations, corruptions, and omissions, it will be seen that Mr. Mead now confesses out of hand his gross literary mendacity, for he says:

> "I am responsible for by far the major part of this revision of the original edition of *The Secret Doctrine*, and have no excuse to make except that I did not execute the task more thoroughly....
>
> "Had I the job today, when my equipment is more extensive and judgment riper, of re-editing this first revision, and had I the liberty of blue-pencilling out what is plainly untenable, the bulk of the matter would be very considerably reduced. And this proceeding would be in keeping with such competent judgments....as of, for instance, the now long deceased T. Subba Row, the most learned member the T. S. ever had....and the view of another learned Brahmin, recently Vice-Chancellor of Lucknow University, who agreed with me that the work would be greatly improved by being cut down by half. In any case, why should I have regarded the major part of the material as in any way sacrosanct?"

Why, indeed, should Mr. Mead regard anyone or anything as "sacrosanct"—except himself and his own opinion? And especially when he fortifies himself by referring to the ex-Vice-Chancellor of Lucknow

University, as in agreement with himself? But why did not Mr. Mead name this "learned Brahmin"—very learned and very Brahmin indeed? We will supply the name of this hear-say witness cited by Mr. Mead. He is Professor Gyanendra N. Chakravarti, with whom Mrs. Besant and Mr. Mead were very intimate indeed during the "revision" of the *Secret Doctrine*—so intimate that from then on both Mrs. Besant and Mr. Mead were themselves *revised editions* of their former theosophical selves. They revised their opinions of Theosophy, of H. P. B. and Mr. Judge, and of many other matters as well as the *Secret Doctrine* during that fateful epoch. But why did they not say so *then*, instead of thirty years later, if their *revised* opinions were correct, if any moral honesty remained in them? Why did they continue to mislead and deceive honest if ignorant students by posing as *defenders* of Theosophy and H. P. B., and as purifiers of the Society? Above all why did they not boldly proclaim their new and learned Brahmin guide from the house-tops?

Another question, more difficult still of honest answer by Mrs. Besant and Mr. Mead, remains to be asked. Bearing once again in mind that the MASTER "K. H." gave to Dr. Hubbe-Schleiden in 1884 a Certificate that the *Secret Doctrine* would be, when completed, the work of *Himself* and his Brother MAHATMA, a Certificate that must have been known to Mr. Mead, for it was published by Mr. Judge in his *Path* at the very time Mr. Mead was revising the *Secret Doctrine;* bearing in mind that the same MASTER confirmed this Certificate in a "precipitated" Letter to Colonel Olcott which was published in *Lucifer* in 1888, and reproduced, in its germane portion, over the signature of Mrs. Besant and Mr. Judge in the *Path* at the very time Mrs. Besant was in America in company with Chakravarti in 1893—bearing all this in mind, one must naturally inquire of the all-sufficient Mr. Mead why these MASTERS did not select Subba Row, or Chakravarti, or himself to write or transmit the *Secret Doctrine* in the first place? All were alive, all were members of the T. S., all were "learned" theosophists and occultists before H. P. B. wrote the *Secret Doctrine.*

H. P. B. lived for nearly three years after the "Secret Doctrine" was published. There is no record that she ever asked anyone to "revise" it for her, nor that MASTERS were dissatisfied with it, as were Subba Row, Chakravarti, Mrs. Besant, and Mr. Mead, or that THEY were dissatisfied with either H. P. B. or Judge. If consistency means anything, if gratitude means anything, if truthfulness and honor mean anything, then MASTERS are unequivocally behind H. P. B. and Judge, and all their works, and THEY have so testified more than once. To the contrary, how must Mr. Mead and his cabal appear in THEIR sight?

But, in fact, we know Mr. Mead's answer to these questions. He no

longer believes in the MASTERS of H. P. B., any more than he believes in H. P. B. as THEIR Messenger. He believes H. P. B. was a "powerful medium," and her writings and other works to have been mediumistic performances and claims. This is the belief today, and has been for years of G. R. S. Mead, who was once a Pledged Probationer of the "E. S. T." and member of the "Inner Group." Why does he not say so in so many words? Why did he not say so in 1893? Because then it would not have profited him, but the reverse. Now, like Babaji, as shown in the *H. P. B. Letters*, or like Coues and Solovyoff, himself an Occult *failure*, he would, if he could, destroy those who tried their best to save him from himself. Mr. Mead does not forget, though he has tried for years to make the public forget, that he is himself the Defendant in the case.

(*c*) In various places in the Original Edition of the *Secret Doctrine* are references to two additional volumes besides those published, together with clear intimations of their contents. These references were deliberately dropped from the "Third and Revised Edition," with no hint of the fact in the Preface signed by Mrs. Besant and Mr. Mead, with no subsequent statement or explanation by them until they were forced to plead guilty or not guilty to the charge of literary mendacity.

On the subject of these *genuine* missing volumes of the *Secret Doctrine*, Mr. Mead now says in the *Occult Review:*

> "The repeated statement made by H. P. B. in the first edition, that material for an additional volume, or two volumes, was already largely in existence and in process of completion, is not in accordance with fact. Doubtless, had Helena Petrovna had the time and health, and had she lived longer, she could have 'delivered the goods,' and written herself, or had dictated or written through her, a series of additional volumes. But in sober reality, her repeated categorical statement on the matter is, to say the least of it, a 'terminological inexactitude' which, in a generous spirit, may be ascribed to her 'Russian,' enthusiastic, imaginative, and psychical temperament. That my old friend Dr. Archibald Keightley, who typed out the MS. of Vols. I and II so assiduously respects this statement is no proof of independent testimony. He simply trusted to H. P. B.'s assertions in those volumes. He certainly never saw any more material than what was found on H. P. B.'s decease and is now printed in Vol. III. There are numerous similar enthusiastic misstatements, or confusions of psychic probability with physical fact, to be found elsewhere in Mme. Blavatsky's voluminous literary output."

The extract just given shows to what lengths Mr. Mead goes in his plea in self-defence. Put in plain English, he pronounces H. P. B. to have been either irresponsible in her categorical statements regarding the missing 3rd and 4th volumes, or guilty of unvarnished repeated falsehoods. There is room for no other conclusion—unless it is Mr. Mead's own statements on this matter which are as irresponsible and untruthful as his "editing" of the "Third and Revised Edition," and his signed Preface thereto. That this is the fact we propose to show—

not to expose G. R. S. Mead, who can be amply trusted to do that for himself, but for the sake of Truth and those who seek it.

Quite aside from numerous other signed statements of H. P. B. herself, there are four categorical references in the Original Edition of the *Secret Doctrine* to the missing 3rd and 4th Volumes. All four of these references were deliberately expunged by Mr. Mead and Mrs. Besant from the "Third and Revised" edition, without notice and without explanation for the suppression. It must be assumed that H. P. B. who wrote them was the best evidence of their being in existence, whether Mr. Mead or anyone else ever saw the MS. or not. Her positive, unequivocal and repeated statements that Volume III was *finished* in 1888, and Volume IV "nearly so," cannot be evaded or ignored, then, except on the assumption or the proof that H. P. B. lied about them. Mr. Mead offers no evidence whatever that she did: he merely affirms that he did *not* see the MS., that no one else did, and that therefore they never existed. H. P. B. had nothing to gain by her statements. Mr. Mead has everything to gain by his. On the basis of direct knowledge, H. P. B. knew what she was talking about. On the basis of his own assertion Mr. Mead doesn't know what he is talking about. He merely affirms that his ignorance is better evidence than H. P. B.'s knowledge. Because Dr. Archibald Keightley, who lived with H. P. B. for the two years while the *Secret Doctrine* was being written, and who typed out the MS. of the first two volumes for publication—because Dr. Keightley confirmed H. P. B.'s own statements in respect of the missing 3rd and 4th volumes[1], Mr. Mead simply rules Dr. Keightley and his evidence out as no "independent testimony." Again no proof, no support cited—simply Mr. Mead's "sacrosanct" word for it. Mr. Mead omits to mention Bertram Keightley's statement, made indirectly and therefore the more powerful. In an address at the Adyar Convention at the end of December, 1890[2], and therefore while H. P. B. was still living, Mr. Keightley spoke on "Theosophy in the West" and in the course of his remarks mentioned the two years residence with H. P. B. of himself and Dr. Keightley. Bertram Keightley says he *read* "the substance of the two volumes published, and the third still unpublished."

But Mr. Mead, like Mr. Pryse, forgets his own past and more truthful utterances in making his present declarations. He, too, can be impeached out of his own mouth, as well as by the testimony of independent witnesses. In his review of Mrs. Besant's spurious "Third Volume," he mentions that, with the exception of the purloined matter from the "E. S. T. Instructions," he did not even *know* of the rejected and miscellaneous MS. included in Mrs. Besant's volume until it was

[1] The *N. Y. Times;* reprinted in *The Theosophist*, July, 1889, pp. 595-601.

[2] *The Theosophist*, July, 1891, pp. 584-591.

published! "*With the exception of pp. 433-594 he has seen* no word of it before."[3]

Mr. Mead went to live at the London Headquarters in August, 1889, nearly a year after the Original Edition of the *Secret Doctrine* was published. The missing completed 3rd volume and partly completed 4th volume could have disappeared long before he ever became H. P. B.'s private secretary. They could, likewise, have remained hidden from his all-seeing eye right on the premises after he came, if we have regard to another of his own statements, written under more truth-inviting auspices. In his article "The Last Two Years,"[4] written just after the death of H. P. B. he tells of his experiences while acting as H. P. B.'s private secretary:

> "H. P. B. sternly refused all access to her room, and, to make up for this, used to carefully put away the important letters in hiding places so as to give them to me later, while the rest she left to their fate."

At all events, it is evident that H. P. B. was able to keep to herself a good many things which Mr. Mead, like many others, was curious about, and, like them, Mr. Mead speculated as well as pried, and later on enlightened the world with his "editing" of facts as well as philosophy.

Many sincere students have pondered this problem of the missing facts and the missing 3rd and 4th volumes, and not all of them have reached Mr. Mead's conclusions. In fact, some, at least, have what to them if not to Mr. Mead, are the best of reasons for believing that those volumes were completed, are still "carefully put away," and will reappear when the *sine qua non* conditions for their appearance are complied with. What are those conditions precedent? H. P. B. gave them herself at the close of Volume II of the Original Edition. She there says:

> "....these two volumes should form for the student a fitting prelude for Volumes III. and IV....it entirely depends upon the reception with which Volumes I. and II. will meet with at the hands of Theosophists and Mystics, whether these last two volumes will ever be published, though they are *almost* completed."

The reception accorded the first two volumes by Mrs. Besant and Mr. Mead, and those who followed them, is well known. But the rising cycle is under way and—who knows?—the volumes that Mr. Mead is so sure were never written, may themselves some day confound Mr. Mead, his pretensions and his allies.

Next month we shall consider Mr. Mead's aspersions on H. P. B. and Mr. Judge which also he gives as "facts."

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[3] *Lucifer*, July, 1897, pp. 353-360.

[4] *Lucifer*, June, 1891, pp. 295-299.

LIFE AND ITS PHENOMENA

I

PROFESSORS Edwin B. Frost and Henry Norris Russell speculate on the possibility of life elsewhere in the universe than upon our own particular ball of mud. Prof. Russell considers that there may be thousands of habitable worlds in the universe,[1] thus in a more or less shadowy manner approaching the Second Fundamental Proposition of the *Secret Doctrine*.

> "The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux."
>
> This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux...." [2]

Professors Frost and Russell exhibit the strange poverty of the average modern scientific mind in dealing with philosophical considerations. Prof. Russell considers that the only world in our system capable of having life is Mars. Prof. Frost says that if life exists on Mars, it is of such low form that building of canals, etc., is impossible, though possibly higher forms did exist there millions of years ago. "Life" used in this sense can have only one meaning: the purely biological interaction between material particles which is so named by the materialistic biologist. Yet even on the purely physical plane, the biochemical phenomena of life are irresolvable and have never yet been made completely subject to understanding through physical means.

When consciousness is an integral part of life, as it certainly is, on one plane as on another, the scientist who postulates life as a purely material action, impales himself upon an unnecessary antinomy. Chemical analysis reveals nothing in organic matter beyond the familiar elements, oxygen, hydrogen, nitrogen, carbon, etc. The phenomenon of consciousness can therefore be explained only upon one of two hypotheses: (*a*) life is an inherent characteristic of matter; (*b*) life is something added from without and is not material.

If the former is true, then the universe is what Theosophy teaches —*embodied consciousness*. Life and consciousness are potential in every atom; and no astronomer, however eminent, can predict or state the limits in which it may flower. As vivid a consciousness as our own might exist in combinations totally independent of conditions of temperature, moisture, etc., such as the biologist considers necessary to "life." If the latter hypothesis is admitted, the field is at once opened to invasion by

1. The *Washington Star*, November 26, 1926.
2. *The Secret Doctrine*, I, 17.

the whole world of psychic phenomena which materialistic scientists of the type above quoted stave off so determinedly, and yet so unavailingly. Likewise, by the admission of such an hypothesis, they give over the entire fight to the vitalists, who, in fact, are now on the ascendency, though this is as yet hardly recognized by the body of science in general. Nevertheless, both theories are true: life *is* a characteristic of matter, regardless of its combinations, and life *also* exists independently of those forms of matter known to the chemist and physicist.

> ....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.*[3]
>
> Spirit is matter *on the seventh plane;* matter is Spirit—on the lowest point of its cyclic activity; and both—are MAYA.[4]
>
> 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.[5]
>
> The matter-moving Nous, the animating Soul, immanent in every atom, manifested in man, latent in the stone, has different degrees of power.[6]

In the present state of the public mind it frequently happens that correct and valuable scientific discoveries are made the basis for the wildest and most degrading theories. Probably at all times there have been some who have considered personal physical immortality a desirable possibility; through lack of imagination, they cannot conceive that such a condition in course of time would become the greatest mental and moral hell imaginable—a fact seen clearly enough by Swift in describing his "Struldbrugs."

Dr. Raymond Pearl[7] says that the cells of the human body are themselves potentially immortal, nothing like death being inevitable or inherent in the cell itself. This doctrine is based on the successful cultivation of tissues from human and animal bodies. It is nothing new, by a good many years, and it has frequently led to a short-sighted syllogism: "If the cell itself is potentially immortal, and if the whole is made up of its parts, why could not any cell compound be made immortal?" Biology is responsible for this view, since, with a few noble and intelligent exceptions, biologists have persistently inculcated the doctrine that there is nothing in a body but matter and material processes. The cause of the inter-relationship between the physical cells

3. *The Secret Doctrine*, I, 630.
4. *S. D.*, I, 633.
5. *S. D.*, I, 49.
6. *S. D.*, I, 51.
7. *Washington Post*, October 3, 1926.

of the body, whose breakdown brings about death, is as deep a mystery as it ever was—to physical science. Granting, as every one must, that there is an unseen "cohesion" in the body, to whose presence is due not only the form of the body, but its functions, then how could anything but bewilderment arise from an attempt to explain death on any hypothesis other than the *absence* of that vital factor? Theosophy teaches the presence of inner powers as a fact. The date is not far distant when they will be recognized *as* facts—under one name or another.

> One of the mysteries of physical life is hidden among these "lives" or "cells." 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. For, it is said, the infant lives because the combination of healthy organs is able to absorb the life all around it in space, and is put to sleep each day by the overpowering strength of the stream of life, since the preservers among the cells of the youthful body are not yet mastered by the other class. These processes of going to sleep and waking again are simply and solely the restoring of the equilibrium in sleep and the action produced by disturbing it when awake. It may be compared with the arc-electric light wherein the brilliant arc of light at the point of resistance is the symbol of the waking active man. So in sleep we are again absorbing and not resisting the Life Energy; when we wake we are throwing it off. But as it exists around us like an ocean in which we swim, our power to throw it off is necessarily limited. Just when we wake we are in equilibrium as to our organs and life; when we fall asleep we are yet more full of life than in the morning; it has exhausted us; it finally kills the body. Such a contest could not be waged forever, since the whole solar system's weight of life is pitted against the power to resist focussed in one small human frame.[8]

The cell itself is potentially immortal—yes—but the "particles" of the cell in turn are immortal, not potentially but actually. It must be understood that nothing whatsoever in this universe is either evolved or destroyed except *form*. There is no more life in a human body than there is in its constituent elements, summed up respectively in free pranic energy and in the quiescent life in the boulder or stick of dead wood. No particle of the matter of the body is subject to annihilation, but only to change of form. Neither are memories or desires, capacities or potentialities ever destroyed, but enter forever into new forms. And this is equally true of the indwelling Spirit which alone is unchanged by death, since its only manifestation in the human form *on this plane* is that sense of identity which it lends to the evanescent mind and body.

8. *The Ocean of Theosophy*, pp. 35-6.

TELL-TALE MIRRORS

For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions.

CHARITY begins at home. By which is meant the home circle: an area within which the sincere aspirant to the Theosophic life may discover a plenitude of room for the application of the teachings in which he has declared his heart's interest, and to which perchance he has pledged his life's devotion.

Home is such a "homely" place, and the inhabitants thereof are so exceedingly familiar! What student thinks of "studying Theosophy" there, save in the sense of working at his books as hard-found opportunity permits, and preparing his intellectual offerings against the pressing arrival of the class or meeting for which he has assumed a definite responsibility? Yet home is the warrior's immediate battleground—too often in a human sense, instead of the much truer and deeper import as the field for the exercise and permanent acquisition of all those beautiful qualities which the Sages say must characterize the human being who is truly devoted, and thus earner of that help which Sages alone can give.

In every home, whether it be an abode of sweet reasonableness or a forum of bitter strife, every member of every family mirrors the nature of every other member of that family. That nature is *human* nature, a sort of rationalized animal—sometimes not too rationalized! The children reflect the parents, the parents reflect each other, and both reflect the children. What is finest in one finds its image in the others, and to some extent in *all* the others. So with that which is not fine. So, too, is it an irrefutable fact that the defect in one member of a family that most disturbs and irritates some other member is actually the primary defect in the disturbed and irritated one. He sees his own image in the other, fails to recognize it as such; and as if the defect itself had a life of its own, it snarls and gibes at itself, like a cat spitting at its unexpected image in a mirror.

Father scolds Mother for leaving the door unlocked—and retires self-righteously for the night, forgetting the furnace. Mother signals distress at Father's free and easy table-manners—and then gives little Sister a bite of her own bread. Father fairly blasts Willie for finding fault with his food and asking for things that are not on the table—five minutes later he declares he doesn't like cranberries and asks if he can't have some of those preserved pears that tasted so good last night!

But why write of such homely and familiar things in a publication supposedly devoted to scientific and philosophical discussion? What

have *they* to do with Theosophy? There is nothing new in them, nor "high," nor "spiritual." We *all* know about *them*.

Pure Theosophy is not science nor philosophy—nor religion, either. It is not any tenet, nor any collection of tenets. Pure Theosophy is the *application* of the scientific, philosophical and religious teachings of the ancient Wisdom-Religion. For the sincere student that application must be any where and every where, and where else more fitting and primary than in the *home?*

If Father and Mother are to be consistent, their basic relation to each other is not merely "Father" and "Mother," fine though that may be. First and foremost they are Souls, and fellow-students of Theosophy. The children are not just "Willie" and "Sister." They are Souls, and fellow-students of Theosophy, between themselves, and also along with Father and Mother. All these Souls have been brought together under Karma, because as Souls they have relations together, and as personalities they have made ties. All the defects, individual and common, are *family defects;* and each member of the family mirrors for all the others those defects that *all* possess to some degree, and that *all* must overcome.

The family connection and the family life provides, under the Good Law, the only environment by means of which an advance by *all* may be made, and in which the charity, good-will, effort and sacrifice of each one can be unselfishly exercised for all the others.

Every family might be a Brotherhood. Every Theosophical family *should* be a Brotherhood: older and younger Brothers. Unless it becomes one, its members are playing with Theosophy. The true occultism of Theosophy is not what so many people think it is: the exercise of apparently miraculous powers. True occultism is the controlled and *understanding* exercise of the great virtues: patience, charity, generosity, kindliness, respect, unrevengefulness, purity, consistency—every form of unselfishness—true and constructive consideration for others.

All that any one member of the family can do for all the others, or for any one of the others, that is in accord with these great virtues, is an appropriate gift for the family altar. *All* that any member can bring for the joint and brotherly use of all, is his proper share in the mutual and loving responsibility.

That fulfilled, the "family" will become wider and wider in its circle, until it embraces every member of the human race—until it includes all nature, for all are the Sons of one Sweet Mother. Each member will have become so universal that each mirrors all.

ANCIENT LANDMARKS

XVII

The Gods of Egypt

EVERY cosmogony purports to deal with the origin of the universe, its manifestation marking the beginning of time. Before the beginning, however, time was—it pre-existed as timelessness or duration. So the "beginning" is the first moment of a definite period of time, or a cycle. And what produces the cycle? The action of beings, whose field is limitless Space. The cycles of the Egyptians extended over millions of years. "Millions of years" was the epithet applied to the Sun-god Amen-Ra, "who maketh decrees for millions of double millions of years." Vastness, profundity, boundlessness, "all-existence," immortality and infinite possibility meet us at the very outset of Egyptian thought.

Never was time when the germs of things were not, but there were cycles when they had slept for ages upon ages in the bosom of Nu—"Nu, of the dark waters." Nu was the incomprehensible source of all things—Chaos or Space. In a Hymn to Hapi, the Nile-god, whose origin was traced back to Nu, the latter is set forth as being that "which cannot be sculptured in stone... It cannot be seen. Service cannot be rendered to It. Gifts cannot be presented to It. It is not to be approached in the sanctuaries. Where it is, is not known. No habitation can contain It." Within Nu was the One ever-concealed, Mon (Monad?) or Amen—the origin undoubtedly of our word "Amen," which is not "Verily" as the translators would have it, but rather an affirmation of the omnipresent One Life or Deity. In the *Book of the Dead*, "Chaos ceases, through the effulgence of the Ray of Primordial light dissipating total darkness by the help of the great magic power of the WORD of the (Central) Sun." Chaos becomes Father-Mother, the "dark waters" incubated through Light, in other words Spirit acting in matter. (*Secret Doctrine*, I, 231).

All action, even of the highest Deity, is necessarily a limitation, a circumscribing or drawing around of some portion of the eternal spirit-substance for the purpose of manifestation. What is this "drawing around" but a circle or egg, the primal form of all things from atoms to universes? Mathematically expressed this egg is the nought (zero) which contains the potentiality of all forms. In this "egg" the One becomes the Dual Force, the secondary aspect of the One, or Amen-Ra the generator. All the Egyptians' gods become dual—positive and negative "forces" necessary both for the maintenance of equilibrium and

the production of life. Hence Amen-Ra was Neith (or Nuit, the feminine of Nu considered in its positive aspect) in his other half. He was the Spiritual Sun, the "Sun of Righteousness," whose son is the Sun. For "When the One becomes two, the three-fold appears."

Nu in late times, says Budge, was regarded as "Father of the Gods." "A something in the water, which formed an essential part of it, felt the desire to create." Let us connote here that "Desire first arose in IT, which was the primal germ of mind." "Having imagined in itself the forms of the beings and things that it intended to create, it became operative, and the first creature produced was the god Tem or Khepera, who was the personification of the creative power in the primeval water. ....Tem fashioned the form of everything in his mind and made known his desire to create to his heart, which was personified as Thoth. This god received the creative impulse and invented in his mind a name for the object that was to be created, and when he uttered the name, the object came into being."*

Now Tem (Tum or Toum) is the Fohat of the Secret Doctrine. Fohat is said to be "....that potential creative power in virtue of whose action the NOUMENON of all future phenomena divides, so to speak, but to reunite in a mystic supersensuous act, and emit the creative ray. When the 'Divine Son' breaks forth, then Fohat becomes the propelling force, the active Power which causes the ONE to become Two and THREE—on the Cosmic plane of manifestation." (*S. D.*, I, 109). So we find that Tem emanates from his own body Shu and Tefnut, the two Lion-gods, the three forming the first triad, Tem saying: "From [being] god one, I became three."

So fundamental was this trinitarian concept in the Egyptian teaching that there is an almost endless number of triads, each district and city having its special triad. While not all consist of Father-Mother-Son, this combination was the most common and the origin of the Christian Holy Family. In fact, three aspects are essential in every act of creation or thought. For example, let us try to recollect something we have forgotten—arouse the sleeping "germs" of thought, which is analogous to the "desire" present before the evolution of a world. The former ideas, memories, or forms are "asleep" in the empty egg of the mind, but by brooding over them, by trying to bring them back to mind, we move upon the "dark waters" within, until finally in a flash the latent forms wake up, and then we see what before was not in manifestation. Yet, even in this simple illustration is much of mystery. If we could observe the entire process with our physical eyes, if it could be demonstrated to us as creative processes were demonstrated in the

*Tutankhamen, *Amenism, Atenism, and Egyptian Monotheism*, p. 142.

Mysteries, we would comprehend far better than if we were told. However, these mysteries never were told. Hence all these personifications were for the easier comprehension of people, who knowing the relations between persons, could by analogy apply similar relations and correlations to "powers" and elements. It is for us to revitalize these ancient *dramatis personae* and recognize in them not merely personifications employed ages ago in Egypt, but as living forces in ourselves.

The triad which the French Egyptologist Champollion said was the starting-point of Egyptian mythology included Kneph, Neith and Ptah. Herodotus said that Menes erected a temple to Ptah in Memphis. Kneph, called "the Eternal Unrevealed," was nevertheless represented by a snake, emblem of eternity, encircling a water-urn, his head containing the "Concealed Breath" hovering over the water. This again is the "water" of Nu, the prototype of that element which is essential to the germination and growth of all living things.

Neith was the Virgin-Mother, "anterior to all the gods, without form or sex, who gave birth to itself and without fecundation." An ancient stele declares her to be Neut, "the luminous, who has engendered the gods." For the primordial substance is luminous—the garment of light covering the darkness. So Neith of Sais was a weaver and made the universe of warp and woof as a mother weaves her children's garments. In the Stanzas of Dzyan, "Father-Mother spin a web whose upper end is fastened to Spirit, the light of the one Darkness, and the lower one to Matter...; and this web is the Universe spun out of the two substances made in one, which is Swabhavat." (*S. D.*, I, 83). And we, too, having the same power to think and act, weave the web of our own world which often becomes an inscrutable net of fate instead of a vesture of light. Being connected with water, Neith was found on the prow of Egyptian vessels. Another form of her name is Naus (Latin *navis*, boat), hence the boat became a symbol of the container or vehicle of the sun. Neith is found in the oldest period at Abydos, to which Mariette Bey assigns the date of 7000 B. C. Neith and Isis are interchangeable and we may find a hint as to the mission of Madame Blavatsky in the title of her first great work, "Isis *Un*-veiled," by referring to the famous inscription in the temple of Neith at Sais: "I am all that has been, and is, and shall be, and my peplum no mortal has withdrawn." Although a rent in the veil that conceals the arcane truths of the ancient Wisdom-Religion was made, mortal eyes are so blinded by false ideas, prejudice and selfishness, that they cannot see through it nor accept the ideas presented.

Ptah, the product of spirit and matter, was called the Wisdom of the First Intellect, the manifested Mahat or Universal Mind. In another aspect he, too, is Swabhavat, as indicated by a passage in the

Book of the Dead where homage is paid to him in these words:"Thou art without father, being engendered by thy Will, Thou art without mother, being born by the renewal of thine own substance from whom proceeds substance." He is usually represented as making men on a potter's wheel, for he was the "generator of all men produced from his substance." He was also called "the Blacksmith God of Thebes," identified by the Greeks with Vulcan. He, together with Khnoum or Khnemu (who is sometimes substituted for Kneph), carried out the commands of Thot concerning the creation of the universe, Ptah's special task being the creation of the eggs of the sun and the moon. Ptah, or Osiris-Ptah, is Ra, the manifested sun, or more properly its Regent.

From earliest times the great cosmopolitan center of Anu (or Annu), the On of the Bible and the Heliopolis of the Greeks—the City of the Sun—was the seat of the worship of Tem. Another form of the solar-god, according to Budge, was worshipped in Lower Egypt, known as Ra, whose name does not seem to be Egyptian and whose origin is unknown—it may be Asiatic. (!!) In Anu was the famous Well of the Sun, from which tradition declares that the Virgin Mary drew water when the Holy Family halted in the city. Fortunately for the story this well had its source in the inexhaustible waters of Nu, otherwise it might have dried up during the thirty odd centuries before the Christian era and we might have considered it a well of wisdom of which the youthful Jesus partook. This well was the property of the priests of Ra, who became so rich and powerful from the tribute received from grateful travellers for the watering of their beasts, that they were able by the VIth dynasty to elevate Ra to the position of over-lord of all the other gods and from that time Tem, Khepera, Horus became Ra-Tem, Ra-Khepera, Ra-Herakhuti (Horus of the two horizons) and so on. Maspero claims that the complex beings (?) resulting from these combinations never attained to any pronounced individuality, the distinctions referring merely to details of their functions and attributes.

During the many centuries of Egyptian history many teachers must have come from time to time, their presentations of the Wisdom-Religion differing according to the period, the need and the nature of the Egos whom they taught. That the Heliopolitan system was distinct from that of Amen at Thebes, that the priests of Hermopolis held to their particular form of doctrine, and those of Osiris to theirs, and that all *as cults* differed from one another and from Atenism is evident; nevertheless Ptah of Memphis, Ra of Heliopolis, Amen of Thebes, and Osiris of Abydos, in certain of their aspects—and in all when considered as septenary, and esoterically understood—are one and the same. Consequently wherever their fusion occurs it apparently was an attempt at unity of systems tending toward unity of thought and understanding

among a cosmopolitan people rather than an effort to establish monotheism, as many Christian scholars would fain prove.

Maspero says that the sun appearing *before the world* was called Tumu (Tem) or Atum, while our earthly sun was Khepera. The similarity between the word "Atum" and "Atma," the Spirit, is too striking to require comment. Atum, according to this author, was also the prototype of man, (Coptic TME, man) becoming a perfect "Tum" after his resurrection; that is, Perfected Man. There were several traditions as to how Atum became Ra, but according to the most generally accepted, Atum had suddenly cried across the water, "Come unto me"! and immediately the mysterious lotus had unfolded its petals, and Ra appeared at the edge of its open cup as a disk, a new-born child, or a disk-crowned sparrow-hawk. The Egyptians called the first day of the year, Come-unto-me.

In Chapter XVII of the *Book of the Dead*, the opening passage reads: "I am Tem in rising. I am the only One. I came into being in Nu. I am Ra who rose in the beginning. . . The pillars of Shu were not as yet created. It is Ra, the creator of the names of his limbs, which came into being in the form of the gods, who are in the train of Ra" (*i. e.*, the gods who personify his phases)—fourteen Spirits, seven dark and seven light. . . "I am the Bennu bird (the Phoenix, type of resurrection) which is in Anu, and I am the keeper of the volume of the book of things which are and of things which shall be." In the eternity of his being occur vast cycles of activity followed by equal periods of rest: "Millions of years" is the name of the one, "Great Green Lake" is the name of the other, the "Lake" representing the cycle in which are swallowed up all things produced by "The Begetter of millions of years." In Chapter XLII he "who dwelleth in his eye" is beaming in "the solar egg, the egg to which is given life among the gods." In Chapter XV he is "Yesterday," "Today," and "Tomorrow," the one "who reposeth upon law which changeth not nor can it be altered." In Chapter LXXV he is the self-created god: "I gave birth unto myself together with Nu in my name of Khepera, in whom I come into being day by day. I am the creator of the darkness who maketh his habitation in the uttermost parts of the sky . . . and I arrive at the confines thereof. I sail over the sky which formeth the division betwixt heaven and earth. . . None sees my nest, none can break my egg."

In these extracts are all the fundamental teachings of Theosophy: Space, the One Life, the Self-existing Deity, Law, Cycles, Reincarnation, Being, and a hint of the septenary nature of cosmos.

In a Hymn to the Setting Sun, the deceased says: "Praise be unto thee, O Ra, praise be unto thee, O Tem." Chapter LXXIX reads: "I am the god Tem, the maker of heaven, the creator of things which are,

who cometh forth from the earth, who maketh to come into being the seed which shall be, who gave birth to the gods; [I am] the great god who made himself, the lord of life, who maketh to flourish the company of the gods." Tem, as already said, is Fohat, whose influence on the Cosmic plane "is present in the constructive power that carries out, in the formation of things—from the planetary system down to the glow-worm and simple daisy—the plan in the mind of nature, or in the Divine Thought, with regard to the development and growth of that special thing." (*S. D.*, I, 111). He is "the north wind and the spirit of the west;" as "the setting sun of life" he is the vital electric force that leaves the body at death, wherefore the defunct begs that Toum should give him the breath from his right nostril (positive electricity) that he might live in his *second form*. Both the hieroglyphic* and the text of Chapter LXII show the identity of Toum with Fohat. The former represents a man standing erect with the *hieroglyph of the breaths* in his hands. The latter says: "I open to the chief of An. . . I am Toum. I cross the water spilt by Thot-Hapi, the lord of the horizon, and am the *divider of the earth.*" (Fohat divides Space and, with his Sons, the earth into seven zones) . . . "I cross the heavens, and am the two Lions. I am *Ra*, I am *Aam*, I ate my heir. . . . I am Toum, to whom eternity is accorded. . . ." (*S. D.*, I, 674).

The above metaphor expresses the succession of divine functions, the substitution from one form into another, or the *correlation* of forces. Aam is the electro-positive force, devouring all others as Saturn devoured his progeny. The Egyptians used the forcible expression *to eat* where we would use the word *absorb*, or *assimilate*. The Rev. James Baikie, writing for the *National Geographic*, Sept., 1913, quotes one of the Pyramid Texts which to him reveals an "almost savage set of religious conceptions," contrasting strangely with their high civilization. The deceased is ascending to heaven as a fierce huntsman who lassoes the stars and devours the gods. "The great ones among them are his morning meal, the middle ones are his evening meal, and the small ones his night meal. . . . Their magic is in his body; he *swallows the understanding* of every god." The last sentence contains the explanation of the Text. It is difficult to understand why a Christian who *eats* the body of Christ and *drinks* his blood, should consider the ancient Egyptians as more "cannibalistic" than himself!

Amen, whose name means "concealed," was regarded as an ancient nature-god in the Vth dynasty, says Budge; esoterically he is All-Nature, therefore the universe, and the "Lord of Eternity." Later his worship was established at Thebes, where his sanctuary seems to have absorbed the shrine of the ancient goddess Apit, from whom T-Ape

*In Budge's edition these hieroglyphs are attached to Chaps. liv and lvii.

(Coptic) the city derived its name. It was far later that Thebes was known as the City of Amen—Nut Amen, the No Amon of the Bible (Nahum iii, 8). The worship of Amen was carried into Nubia and the Soudan by the Pharaohs of the XIIth dynasty; in the name of Amen the Hyksos had been expelled from the country, so that in the course of time Amen became known as the god of successful warriors. The booty obtained from many campaigns was shared with the priests of Amen who became exceedingly rich and powerful and, little by little, Amen absorbed the titles and attributes of the other gods. While the priests of Amen worshipped Amen, or Amen-Ra, as the Spiritual Sun, the masses of people adored Ra, the visible luminary of the heavens.

An interesting passage from the Papyrus of Nesi-Khonsu, a Priestess of Amen-Ra, written about 1000 B.C., proves that this order considered the visible sun, the Disk, merely as a focus or "substitute" for the Central Sun, as Theosophy teaches. The apostrophe to Amen-Ra reads: "This holy god, the lord of all the gods, Amen-Ra. . . . the holy soul who came into being in the beginning; the great god who liveth by Maat (order and regularity); the first divine matter which gave birth unto subsequent matter! the being through whom every other god hath existence; the One One . . . ; the being whose births are hidden, whose evolutions are manifold, and whose growths are unknown; . . . the divine form who dwelleth in the forms of all the gods, the Lion-god with awesome eye; . . . the god Nu, the prince who advanceth at his hour to vivify that which cometh forth upon his potter's wheel; . . . the traverser of eternity . . with myriads of pairs of eyes and numberless pairs of ears, whose light is the guide of the god of millions of years; . . . *whose substitute is the divine Disk.*"

Connected with this very distinction is an important epoch in Egyptian history. Amenhotep IV, according to Prof. Breasted, believing in only one god, whom he called Aten, the Disk, attempted to destroy the old gods of Egypt, and introduce monotheism. He particularly hated Amen, closed the temples, cast out the priests, had the names of the gods cut out of the inscriptions, and changed his own name containing Amen to Akhen-aten, meaning "Aten is satisfied." He abandoned Thebes and built a new capital at Amarna where he devoted himself to art and religion. He is represented as receiving the light and heat of Aten through the Heavenly Father's Hands—the sun's rays terminating in hands. A few years ago hundreds of clay tablets in the Babylonian cuneiform were dug up at Amarna, which reveal that the dependencies of Egypt were gradually throwing off her yoke, dissatisfaction among both priests and soldiers was fomenting trouble, all of which led to Egypt's loss of prestige and power. So the "monotheism" which Akhen-aten tried to introduce died with him. That his reform

was aimed in part at a corrupt priesthood is undoubtedly true, but to suppose that, "In all the progress of men which we have followed through thousands of years, no one had ever before caught such a vision of the Great Father of all" is a gross misconception. Budge states that the old Heliopolitan system made Tem or Tem-Ra the creator of Aten, the Disk; but this view Amenhotep IV rejected, asserting that the Disk was self-created and self-existent. Since from the esoteric and philosophical point of view, this was the substitution of a material and personal god for the ever-concealed Deity, or Amen, Akhenaten could not have received the backing of the Hierophants, and being himself a pacifist, Egypt suffered greatly as a result of his reign. In the conflict waged around this Pharaoh some Egyptologists have attempted to prove that his monotheism was not new; but no amount of mere scholarship can adequately deal with the situation; nor until authors rid themselves of the idea of the superiority of monotheism, with its Christian implication of a personal God, over all other forms of belief, will they ever judge aright.

Tutankhamen, whose tomb was discovered in 1922 by the late Lord Carnarvon, married Akhenaten's daughter. When he came to the throne he professed the same religion as his father-in-law; but soon realizing the failure of Atenism, substituted the name of Amen in his wife's and in his own name, which had originally been Tutankhaten. The honor accorded to this now famous Pharaoh by the Egyptians rests upon the fact that he restored the national worship of Amen, rehabilitated the decaying temples and reestablished the priesthood of Amen-Ra. The priests of Amen gradually lost this temporarily restored power, as they had already lost their spiritual power, and the people brought their rule to an end about 700 B.C.

LIGHT AND DARKNESS

According to the tenets of Eastern Occultism, DARKNESS is the one true actuality, the basis and the root of light, without which the latter could never manifest itself, nor even exist. Light is matter, and DARKNESS pure Spirit. Darkness, in its radical, metaphysical basis, is subjective and absolute light; while the latter in all its seeming effulgence and glory, is merely a mass of shadows, as it can never be eternal, and is simply an illusion, or Maya.—*S. D. I, p. 70.*

"SAID I TO MYSELF..!"

"SEEKING an 'alibi' for your mistake is one thing; discovering just how you happened to make it is quite another. The first always discloses weaknesses; the second a desire to learn."

"His type of 'recreation' wouldn't be 'recreation' for you. But then, it is just as true the other way about—so why plume yourself?"

"If you are going to let noises disturb you, better don your hermit's robe and withdraw at once! Get away where nobody can reach you; thus your exceeding 'delicacy' will not disturb anybody else."

"To censure another severely for an error seldom does him any good, but serves to increase your own hold on the 'personal god' idea. Since when have *you* become infallible?"

"You *felt* so soft and 'brotherly' that you loaned him some money. Today you *feel* differently about it; tomorrow you may *feel* differently yet. Still acting on the basis of *feeling*, I see!"

"He was bored to death by the meeting you dragged him to. If he had been *ready* he would have come himself. Yet how many times have you been heard to say, 'We do not proselyte'?"

"Your little Rollo may be an 'unusual child'; but it will be quite as well for your new friends—and for Rollo, too—to let them discover for themselves his marvellous precocity!"

"You asked for his criticism, and then objected to every point he made. Did you want what you asked for? If not, why did you ask?"

"Certain food combinations appear to suit *your* needs. That affords you no reason to prescribe them for another. *You* had to ascertain your own needs: which ought to show you that others must discover *their* own. After all, food is *food*—nothing more—if you must talk about it, discourse to the cook!"

"Telling him exactly what to say, he was weak enough to comply. The result was a 'dud'! Maybe you'll be satisfied to suggest *ideas* next time."

"Why not leave some of the best seats for new-comers and strangers? *You* can help the meeting wherever you sit, you know."

"Now that everybody has been informed what a wonderful car you have, and what a marvellous driver you are, you can turn your attention perchance to Arjuna's chariot, with some thought for the driver thereof!"

"It was his turn to do the talking, so you sat and 'itched' and 'hitched,' and wished he 'wouldn't say that,' and wondered why he 'didn't say this.' Do you covet the duty of another? It is full of danger —to you. Besides, you can learn something from anybody."

"That letter carried a certain crispness, no doubt, but 'crispness' alone never yet helped a Soul in distress. Had you waited, you would have written differently; but you hate to wait for anything on your 'crisp' days. And you've been *congratulating* yourself on them!"

"You do love your comfort, don't you! You'll move heaven and earth, and the inhabitants thereof, to get it. There are better ways to use energy. Nobody ever grew strong on comfort."

" 'A soft voice turneth away wrath,' saith the scripture. It turneth away people in wrath at a meeting, because they cannot hear you. Speak up—unless you're *ashamed* of Theosophy!"

"He came to you for 'advice.' You said you didn't give any. Then you talked at him vigorously for three-quarters of an hour!"

"Doleful days don't develop out of nothing. The point for concentration, then, is not *how* you feel, but *why* you feel so."

"You said he looked tired. He said you looked tired. You said you *were* tired. He said he *was* tired. Tiresome, wasn't it?"

"A change would do you good? Yes—what *kind* of a change?"

POTENCY OF THE SPOKEN WORD

The religious and esoteric history of every nation was imbedded in symbols; it was never expressed in so many words. All the thoughts and emotions, all the learning and knowledge, revealed and acquired, of the early races, found their pictorial expression in allegory and parable. Why? Because *the spoken word has a potency unknown to, unsuspected and disbelieved in,* by the modern "sages." Because sound and rhythm are closely related to the four Elements of the Ancients; and because such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be. No student was ever allowed to recite historical, religious, or any real events in so many unmistakable words, lest the powers connected with the event should be once more attracted. Such events were narrated only during the Initiation, and every student had to record them in corresponding symbols, drawn out of his own mind and examined later by his master, before they were finally accepted.—*S. D., I, p. 307.*

EVERY DAY OCCULTISM

OF all *Maya* or self-delusion that is the greatest which we call familiarly "human nature." Are we what we think we are? Is Nature what we think it to be? These are the great questions which each man is compelled to face by very virtue of that stage of Evolution represented by embodied Humanity.

Religion gives one answer to these questions; Science another; Theosophy a third. Traced to their roots, religion and science are in point blank contradiction with each other, and Theosophy with both. No man will, or can, approach Theosophy seriously until he has for himself exhausted the replies of religion and science, and found out for himself their worthlessness as a stable and final solution of the mysteries of existence as we contact them within and without.

The *Bhagavad-Gita* is Krishna's answer to the great problem of Life and the enduring Object of all existence, or evolution. The precedent five chapters are the necessary prologue to the profound sixth chapter, "Devotion by means of self-restraint"—that is to say, by the conquest of human nature itself.

It is not any kind of professions or practices, any species of penance or other works of body or mind which will ever in themselves subjugate human nature. At best these are of the same character as the attempt to lift one's self over an obstacle by tugging at the bootstraps. However much "exercise" they may afford, however much "concentration" they may induce, they do not produce progress. They are all forms of Karma, and Karma itself is but a means to an end. Nor is it in abstention from any action or immolation of any thing or any being; nor devotion to any God, personal or impersonal. All these forms of restraint spring from human nature, and human nature is itself mortal, finite, hence unstable and unenduring. Their value is purely negative: they convince the man at last of their and his own emptiness and futility. Being thus "purified from his sins" the devotee is able for the first time to ask himself without preconceptions of any kind, What is the Object of Existence? Krishna answers Arjuna as he answers us:

> "Action (Karma) is the means by which the wise man who is desirous of mounting to meditation may reach thereto; so cessation from action is said to be the means for him who has reached to meditation."

Whatever *Meditation* may be it is clear that it is neither action nor inaction, but a state beyond them both, independent of them, and therefore possible of maintenance from a basis without regard to either aspect of Karma—things done or things undone. Through all the five chapters given over to the various forms of human Devotion and their

resultants there runs the thread of the true Yoga, the "*Divine* Discipline," which is disclosed in the sixth chapter. Why did not Krishna make this discipline clear at the beginning? He could not; he had to prepare the soil of Arjuna's mind before the planting. Arjuna was afflicted with "meditation with a seed," and this had to be broken up, dissipated, or the Divine seed would be wasted. This is easily to be seen.

Arjuna was determined at first to talk of nothing but his own failure; of the failure of all men; of the failure of Life itself. Krishna shows him that neither success nor failure is permanent, and cannot, therefore, be the true object of devotion; shows him that others do not yet think and feel as Arjuna does, but are still satisfied with those objects which Arjuna knows to be worthless; finally, gets Arjuna off the subject of failure by discussing the nature of Devotion itself in the two forms known to men. Very literally Arjuna "comes to life" at this, and so Krishna is able to speak of Life as *Life*, regardless of its forms, actions, or beliefs. He retraces Arjuna's own experiences in abstract, that is, impersonal terms, as those of the followers of the Sankyha and Yoga systems. He shows that all this proceeds from a fixed idea of Self; in both cases that idea is limited, exclusive, and hence cannot be a finality.

Arjuna is now ready for a higher conception of Self, and it is this Higher Self which is discussed in the sixth chapter. It can never be perceived, known, realized, from any exclusive or separative point of view or course of conduct soever. It is by this conception of Self and existence based upon it that the "Lower self"—Human Nature—may be made the means of "final emancipation" by the sincere student of Life:

> "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."

Every true Theosophist is an Arjuna, or a "follower" of some Arjuna; hence we all face the same difficulties and will receive the same answers to our questionings. How are we to gain this higher idea of Self? How are we to see it for ourselves, as the Teacher, whether a Krishna or an H. P. Blavatsky, sees it? We have to reflect, which is the first stage of meditation, in the light of the Teacher, whoever the Teacher may be; and then in the light of his Teaching.

Herein lies the first great trial, the first great Initiation, and few there be who surmount it in any one life. H. P. B. understood this, but we do not. She knew our fundamental practical or working mistake is not in what we do or abstain from doing but in our sense of values. All action or inaction is based upon and proceeds from our thinking, and few indeed ever go behind their own thoughts and feelings to see what

stuff these are made of, from what source they spring. We know that the man of sensation is superior to the man of mere action or automatism; we know that the man of thought can largely if not entirely control his sensations, emotions, feelings, but we have never learned how to control our thoughts—our "mind," as we say. Our instinctual gross materialism is well illustrated by the simple fact that if the word "action" or "deed" is mentioned, no one thinks of them as something sentient, something mental, as well as physical. Yet every "act" involves at one and the same time the body, the senses, and the mind. Metaphysically, then, at the highest, we value ourselves as a body, as a sense-organism, or as a mind.

It is in this sixth chapter that is found the famous statement of the "seat" of the ascetic, or one "who has attained to meditation:"

> "He should in an undefiled spot place his seat, firm, neither too high nor too low, and made of kusa grass which is covered with a skin and with a cloth. There, for the self's purification he should practice meditation with his mind fixed on one point, the modifications of the thinking principle controlled and the action of the senses and organs restrained."

For numberless centuries commentators and "yogis" of one description and another have discoursed learnedly on the meaning and nature of the act here enjoined. Western Orientalists have done the same thing. It is enough to consider that if any of these interpreters really understood what Krishna meant he would be able to produce and reproduce the "song of Life" himself. "Those who know," remarks Mr. Judge, "say that this is a description of a *magnetically arranged* seat." Now the word "seat" refers in every sense to a position of *positive* stability, in this respect differing greatly from either the standing or the prone position, and this whether of body, mind, or Soul itself—and must therefore have reference primarily to the placing of Self, which includes all three. By reflection one can see that such stability as is here indicated, is only possible of attainment when the real nature of both the Higher and the Lower Self is understood, and that "meditation" is that Yoga which brings both lower and higher Self in right relation by the deliberate choice, judgment, or evaluation made by the Lower: where "self" is deliberately subordinated to the "Supreme"—in other words, "not for himself but for the world he lives;" where one's life is dedicated to Humanity and not to any part or parcel of humanity, nor because of any outside suasion or compulsion.

Practically speaking, all men recognize the existence of this true Yoga or "divine discipline" as Krishna calls it, but do not find within themselves the means nor the energy to practice it. They call in religion or science, rites, rules, and other external restraints, to "keep them from doing wrong," and in the end, like Arjuna, come to a revulsionary

sense of inner futility and failure, even in the very hour of battle or of triumph, as did Arjuna.

It is a part of the cosmic order of evolution that nothing is well done, that is to say finally achieved, until every part of the nature joins voluntarily in the action. Body has its place, the senses have their place, the mind has its, as does the whole of nature, in everything that occurs. This was shown directly in the fifth chapter where it is said that "the Supreme Spirit is the act of offering"—that is, the *free will* of the whole of nature and of every part of nature. Following and adhering to this cosmic order, Krishna, in every chapter and in every statement of principles or application of conduct, shows the physical, the metaphysical, and the spiritual conjunction. How is any one to "rise above the three qualities" except by their fusion or absorption? We do things for our own sake, the quality of selfishness, or Tamas; for the sake of ourself and another, the quality of Rajas; for the sake of a beneficent result to others, the quality of Satva. Who performs his actions for the sake of the Higher Self of all that is and in all that is? Yet in rigor moments of supreme helplessness every man intuitively cries out, "Help! for *God's sake.*" This is the true Mantram of action. All else exhausted, we ask succors for the sake of the Supreme Self, in the Name of the Highest. Very well, then, is not this the true Yoga for our own actions? That we shall do or abstain from doing, equally for the sake of the Higher Self?

Follows the divine Discourse culminating in the identification of the true or "most excellent Devotee" as the one who "seeth the One Essence in all things whether *they* be good or evil." Is there no relation between this part of the chapter and the earlier description of the "seat" of the true Yogi?

Arjuna's two questions, one negative, the other positive, show that he has understood the *magnetism* spoken of. We have all read them, and Krishna's reply, many times, but have we grasped the thread on which the jeweled chapters have been hung?

Not by religion, not by science, nor yet by mere abstract though true formulas of the divine discipline, is any man able either to "restrain the mind" or avoid "being deluded in the path of the Supreme Spirit." How then? How else than by recognizing the immediate Presence of the Supreme Spirit in its most nearly "comprehensible manifestation" externally—the Person of the Teacher? We read of "magnetism" and many other terms, but fail to perceive that for transit from one State or condition of the Soul to another, whether higher or lower, an Antaskarana or bridge is necessary. Spiritual birth is no more parentless than physical or intellectual birth. Those who think that they can "accept" a Teaching and reject or ignore the Teacher, will never

come to "Spiritual Knowledge," whatever other results they may achieve. They "give sacrifice" but it is not the true Yoga. It is well to re-read the fourth chapter in connection with the closing of the sixth, for the pitfalls indicated by Arjuna's two questions are those into which all too many Theosophists have fallen.

FLAT SPOTS

There come times when exposition of the philosophy is made with clear logic and firm grasp of fact; the tongue is so well practiced, so to say, that it can be set off and trusted to arrive at its goal alone.

Often at such times we feel the "lack of steam" behind the smooth-running machinery; that the listener goes away feeling or saying, "It sounds reasonable, and he seems to know what he is talking about, *but* . . . !" There is a maddening ineffectiveness behind our efforts; old habits of tongue and brain centers arise, ghostlike, to give impression by intonation and turn of expression that we are talking on hearsay, honeycombed by secret doubts.

The most honest of self-analysis will show that no such doubts are there; the Soul knows itself, even if it cannot show itself. In fact, perception of ineffective expression necessitates something behind, which *has* power. The path for the time being no longer "winds uphill." We are working as hard as ever, but not under stress; in fact, perhaps doing our accustomed work with unwonted ease.

That is just the trouble. The Path is Self; and if it is to wind to spiritual heights, we have to survey and construct our own way upward. Beware of these flat and stale spaces! If the fires of sacrifice no longer sting, the embers are low; more fuel is needed. Throw in something; sacrifice an extra half-hour's sleep, ten minutes of vigorous exercise making the body more useful for the sake of others, if nothing better offers. Anything will do, but best use the most valuable thing we can bear to part with. We are apt to feel that we "need a change." We do: we need the scenery which lies beyond some of the trenches still untaken. Go get it!

If there is no other way we can think of to put Life into life, let us commune with ourselves upon the obvious need for the tonic of harder circumstance or a little hearty suffering. Let us concentrate upon bringing that need to the attention of the Higher Self within. It will attend to the rest!

BEING AND NON-BEING

A CURIOUS concomitant of physical existence is the astigmatism it can produce in an embodied spiritual being. Every reader of these words is a spiritual being, a Soul temporarily functioning through a physical body. When he is "at home" as a Soul there are no veils for him, save and except those which he has not yet pierced as Soul—but no veils in the sense of the barriers that surround and hem in the perceptions of the embodied Soul. Awake here, "here" is all we know; yet the barrier between "here" and "there" must be very, very thin. As a matter of fact, what we need is no more than another way of looking at things—another angle of vision. For it is the same spiritual being who does the seeing, both here and there; and it is the same substance that is looked at, wherever we look. Let us consider some of the teachings from the angle of simple suggestion and analogy.

It is taught that all substances which have been since this solar system began still are; and that our nature, physical and metaphysical, includes them all. We accept this teaching on faith. The statement in regard to the existence of the seven globes of the world-chain, that they are "in coadunition but not in consubstantiality," we likewise accept on faith; yet it must be intellectually worked out by each student for himself, unless he cares nothing for intellectual integrity. Until he does it, he is depending upon nothing less than *belief*, and belief is not knowledge.

What are substances? Conditionings, or differentiations, of the one world-stuff, cosmic matter. The earth began as a nebulous whorl—just as a cell begins—gradually condensing and hardening until the gross physical earth that is apparent to our eyes emerged. But the initial whorl must still be, together with all the intermediate stages of condensation. How else could this final stage exist, except as the primary and intermediate stages, upon which it depends and from which it derives, continue? The higher do not depend upon the lower; the lower depend upon the higher. All depend upon and are extensions of the one Life, without the existence of which they could not be.

Or consider it another way: let us call the physical matter we perceive, organic; the next finer would be cellular, the next molecular, the next atomic, the next electronic, the next ionic, and the base homogeneous substance—dream of the chemists. This gives a seven-fold division. The homogeneous substance does not depend upon any of the others; they depend upon it. Without it as a supporting basis they could not be. It is in all of them; is not annihilated when any of them appear or vanish. They are merely conditionings in and of it. The same

is true of our own physical body, or any part of it. Hold out your hand, look at it and think about it. *In your own hand* is organic matter, cellular matter, molecular matter, atomic matter, electronic matter, ionic matter, and *matter itself* of which all the named varieties are but conditionings or aggregations. The organic could not be without the cellular; the cellular could not be without the molecules to form the cells; no atoms, no molecules; no electrons, no atoms; without the ions the electrons could not be; and without homogeneous substance itself there could be no ions. Here are six states of substance, and substance itself, in your own hand. The hand you see is the sixth differentiation, depending upon the fifth, which depends upon the fourth, which depends upon the third, which depends upon the second, which depends upon Substance—the primary, unconditioned cosmic matter—Formless Life.

Thus can physical plane illustrations be worked out showing, by correspondence and analogy, how the seven "globes" of the "world-chain" can exist here and now, in the same "place," or position in space —and be "in coadunition but not in consubstantiality." "The earth is one of seven globes in respect to man's consciousness only, because when he is functioning on one of the seven he perceives it as a distinct globe and does not see the other six." An object as familiar to you as your own hand exhibits correspondentially the same phenomena. Also does it demonstrate that a thing can at the same time "be and not be;" for although you see merely the hand, the "organic" state of matter—and it alone *is* to your perceptions, the cellular is there just the same, although in a state of "non-being" to your perceptions. And so also with all the other states.

Other illustrations will occur to the thoughtful student, to show that things can cease to exist and be. What is sound? It is substantial —substance, in fact. Where is it? Everywhere, all the time. There stands your silent piano, for instance. Strike a key and sound manifests. It was there all the time, unperceived by you but self-existent as a resonance in its own state of substance. Provide the conditions for its manifestation *here*, and you will hear the tone. What is fire? It is substance. Where is it? Everywhere. Provide the conditions and you can make fire manifest here. Later we say, "The fire has burnt out." Where has it gone? No where. The conditions for its manifestation *here* becoming exhausted, it no longer is physically perceptible to us; but reprovide them and once more there is "fire." It never was not; it exists continually on its own plane of substance.

In short, the states of matter, or "globes," or "principles" of man are ever-present. We are "awake" only to that one in which we are presently functioning. Where are we when we dream? Right here "on

earth" as to body; we have not *gone* anywhere. Where are we when we fall into dreamless slumber? Right here bodily; in the dream state so far as the astral sheath of the soul is concerned; but *we* are functioning in a still finer sheath, or "globe," or "principle," or "state of matter." All the states are in us, else we could not perceive them. How could we respond to fire or sound, for instance, unless in us were the very same state of substance, to respond to the external vibrations which we call "fire" or "sound"? "The minutest insect as well as the most highly developed being are *replicas* in little or in great of the vast inclusive original."

But all states of matter cannot possibly be ever-present when there is no manifestation at all, as in *Pralaya?* Certainly not, as an actuality; but they are as a *potentiality*, because when the new manifestation occurs they once more emerge into being. So with man and his "principles." In the primary "stuff" all the subsequent states are latent. Evolution is their unfolding, from within outwards.

ABSOLUTE AND RELATIVE

Infinity cannot comprehend Finiteness. The Boundless can have no relation to the bounded and the conditioned. In the occult teachings, the Unknown and the Unknowable MOVER, or the Self-Existing, is the absolute divine Essence. And thus being *Absolute* Consciousness, and *Absolute* Motion—to the limited senses of those who describe this indescribable—it is unconsciousness and immoveableness. Concrete consciousness cannot be predicated of abstract Consciousness, any more than the quality wet can be predicated of water—wetness being its own attribute and the cause of the wet quality in other things. Consciousness implies limitations and qualifications; something to be conscious of, and someone to be conscious of it. But Absolute Consciousness contains the cognizer, the thing cognized and the cognition, all three in itself and all three *one.*—*S. D. I, p. 56.*

YOUTH-COMPANIONS

THERE was commotion in camp that bright spring afternoon when one of the Pathfinders all but stepped on a full-size rattlesnake sunning itself on a flat rock well within the boundaries of the grounds leased in the Forest Reserve, and not far from the spot where the stone foundations of Pathfinders' Lodge itself, product of the boys' own industry, stand suggestively unfinished, inviting the labor that must sometime be done.

The squad leader was quickly on the scene, together with nearly a dozen excited lads, old and young. Mr. Snake was gently stirred out of his semi-lethargy with a stick, proceeding to "rattle" with satisfying sonority, and to strike with venomous energy. For many of the boys this was their "first rattler," hence he was made to provide a warning exhibit for the common fund of experience. Then his attempts to escape were rendered futile, the stick fell purposively, and another menace to mountain trampers was gathered to the "land of his fathers."

"But why kill him?" queried one youngster warmly. "If we can't give life, have we any right to take it?"

"Why not?" was the answer. "Surely it was not done wantonly; you don't think that, do you?"

In a moment the discussion was on, some boys taking one side of the question and some another. Order being restored, each lad was given an opportunity to express himself—which little matter each one attended to with more vehemence than thoroughness perhaps.

"Isn't the Theosophical application of every action always best determined by trying to discover the *why* of it?" suggested somebody. "What was the *motive* of the leader in cutting off said snake?"

"Protection of others," said one boy quickly. "This canyon is fairly crowded each week-end with campers and trampers—lots of them women and children, too."

"Then it was a right action," chorused the popular verdict.

"But," objected the leader, "ought they not to take care of *them*-selves, and take the responsibility of their own killings, just as we have taken care of *our*-selves and taken the responsibility of ours?"

Divided opinions arose. One boy said "Sure!" as if that settled the matter. Another suggested that women and children were afraid of snakes, and thus unable to deal with such a situation competently. The "Why kill him?" youngster, who had registered continued obstinacy since his first objection to the execution, renewed his contention that nobody had any right to kill anything. Here were the makings of a fine noisy argument.

"That snake was a brother soul," he affirmed stoutly.

"Yes, but *he* wouldn't acknowledge it," was the answer. "His action would have been 'all snake' if a little sweet child came too near him."

"I'll bet Robert Crosbie would never have killed him," the boy finally declared with a fine effect of so-there triumph.

"But I myself saw Mr. Crosbie kill six young rattlers in just about six seconds," replied the leader. Whereupon one "conscientious objector" subsided, his own hero-worshipping tendency not a little quenched.

"Gets to be a matter of protecting others from a common menace, doesn't it?" suggested the leader gently. "Even killing may be right, if right motive and right knowledge combine to justify the action.

"That very combination applies to the action of Mr. Crosbie, as anybody who ever knew him may well conclude. A kinder, wiser and broader-minded man than he would be difficult to find; and we may reasonably suspect that the psychic nature of bird and beast and reptile, as well as that of two-legged creatures, was fairly well known to him.

"But this killing wasn't right because *he* once killed some rattlers," he added quickly. "Nor would any other killing be right because this one or that one was right. There are general principles of 'right' and 'wrong' which have to be applied in each particular case which comes before us, if *we* are to be right or wrong—that's the science of it!"

"It's the *Why*, isn't it?" affirmed a once-shocked but now beaming Conscientious Objector. "Yes, and *knowing* what you're about," he added soberly.

"*Every time*," declared the leader. "And now how about getting in some stone for that foundation....!"

ACCORDANT NATURE

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.—*Voice of the Silence.*

ADEPTS AND THE PIANO*

Question—Can an Adept who has never studied music, but who has the wonderful powers (to us, omnipotent) ascribed to him by Theosophical books, go to a piano for the first time and play one of Beethoven's symphonies? There has been a debate upon this point with unsatisfactory conclusions.

Answer—The question discloses in its concluding words that some persons, presumably Theosophists, have wasted valuable time in a debate upon a point wholly trivial just now. What possible use to the Society or to Humanity would this debate upon pianos and Adepts have or even lead to? None that I can see. It is like wasting time and energy in destroying Nature's works. And I would like to ask if the debaters on this matter have such a knowledge of the doctrines of Karma, Reïncarnation, and the Sevenfold Constitution as to be able to impart them to anxious inquirers. If not, then the debate on the pianos and Adepts was time worse than wasted.

The piano is a false instrument with an entirely false scale, as all musicians know. It is therefore perfectly mechanical. Yet we see that Blind Tom from birth almost can use this mechanical false instrument. Therefore the playing of it by him brings up the question of the power of coördination between an ordinary brain and body and mind. If the querents know something of those questions first and foremost, then they will be qualified to see how an Adept might play a piano although never in this life having learned to do so. This enters deeply into the nature of man's sevenfold constitution. For if uneducated Blind Tom could do it, why not an Adept? And if this be so, how can an Adept do so? I affirm my thorough belief that an Adept—of the degree evidently in view in the question—can do all and more than the question asks. For by the aid of elemental forces he could play on the piano in this century even if he had never, in any incarnation, seen or heard of one. But having replied in the affirmative, what good does the reply do unless it is in a discussion regularly and intelligently pursued upon those doctrines, the truth of which must be shown before one passes to a discussion of trivialities?—*W. Q. J.*

* *The Theosophical Forum*, December, 1892.

ON THE LOOKOUT

The Mystery of Numbers

In *The Sunday Star*, Washington, D. C., Aug. 15, 1926, Dr. Edwin E. Slosson states that the cells of the human skin, spherical when in a free state, form bodies having fourteen sides, when compressed together in the skin. Lord Kelvin long ago determined that this was the most economical form for cells under compression. Dr. F. T. Lewis, of the Harvard Medical School, has found that vegetable and animal cells generally tend to take this fourteen sided figure. All this is significant in the extreme, because fourteen is two times seven, and seven is the fundamental number by which all manifestation is regulated. Two is the special significator of duality, hence of reproduction and material evolution in general. (Also see *Scientific Monthly*, September, 1926.) Lord Kelvin's view of "economy" is now, however, contradicted.

The Law of Proportion

At a recent meeting of the British Association, Prof. Julian Huxley made remarks reported as follows:

> Even in freakish and lopsided living things there is a law of order and proportion, which can even be expressed by a mathematical formula. This was the subject of an address by Professor Julian Huxley, one of the foremost British students of evolution and the grandson of the famous Thomas Henry Huxley, friend and champion of Darwin. According to Prof. Huxley, the parts or organs of an animal always preserve the same ratio to the whole body, in size or weight, no matter whether the animal grows large or remains stunted and small. This holds for animals of normal or conventional proportions, but even more strikingly so for those with an over-developed organ or part. For instance, the same relation holds between body-weight and antler-weight in the deer as holds between body-weight and claw-weight in the fiddler crab. (*Science*, August 27, 1926.)

Harmony of Numbers

H. P. Blavatsky quoted approvingly the following from the Medical Review of July, 1884:

> "THERE IS A HARMONY OF NUMBERS IN ALL NATURE; *in the force of gravity, in the planetary movements, in the laws of heat, light, electricity, and chemical affinity, in the forms of animals and plants, in the perception of the mind.* The direction, indeed, of modern natural and physical science, is towards a generalization which shall express the fundamental laws of all, by one simple numerical ratio. We would refer to Professor Whewell's 'Philosophy of the Inductive Sciences,' and to Mr. Hay's researches into the laws of harmonious colouring and form. *From these it appears that the number seven is distinguished in the laws regulating the harmonious perception of forms, colours, and sounds*, and probably of taste also, if we could analyse our sensations of this kind with mathematical accuracy." (*Secret Doctrine*, 1888, II, 622.)
>
> Most certainly chance is "*impossible.*" There is no "chance" in Nature, wherein everything is mathematically co-ordinate and mutually related in its units. "Chance,"

says Coleridge, "is but the pseudonym of God (or Nature), for those particular cases which He does not choose to subscribe openly with His sign manual." Replace the word "God" by that of *Karma* and it will become an Eastern axiom. (*S. D.* I, 653.)

The whole of the necessary laws of proportion in the evolution of animal and human life are to be found in the Pythagorean numeral figures. The Universe evolves from consciousness, but the laws of mathematics are the laws of consciousness itself; in fact, how could it be otherwise? Students are referred to the chapter entitled "Gods, Monads, and Atoms" in the *Secret Doctrine*.

In ancient days, when images were fabricated for "magical" purposes, the greatest of care was taken to have the proportions exact, "for," said the priests, "if there were any imperfection in the proportion, the image would become ensouled by an evil spirit instead of a good one."

Messengers

In *Science* for August 13, 1926, Dr. Alexander Forbes discusses the theories of Dr. Weiss. Dr. Weiss claims that a single motor nerve has branching connections with muscle fibres which are separate, have different functions, or sometimes belong to antagonistic muscle groups. He thinks that the main nerve is able to conduct different forms of excitation, to each of which particular muscles are attuned. Dr. Forbes remarks that this doctrine would revolutionize the entire physiology of the nervous system. Drs. Weiss and Detwiler find that in amphibian animals an extra limb implanted close to a normal limb attracts to itself a nerve branch, coordinating its muscular action with that of the normal limb. Dr. Forbes justly calls this "remarkable," without endeavoring to explain it. He denies Dr. Weiss' doctrine of a single nerve controlling antagonistic fibres, and endeavors with some success to destroy the Weiss hypothesis. His strongest line of argument consists in pointing out that the nerve itself does not operate like a telegraph wire, but like a fuse—that a nerve always carries a similar impulse when excited, regardless of the means of excitation, just as a fuse will explode the dynamite whether set off by an electric spark, a match, or the heat of concussion. This seemingly does away with Weiss' theory. Dr. Forbes is unable to replace it, suggesting, however, an alternative theory somewhat diffidently.

> Apparently only those motor neurones which lie at this level can acquire the capacity for this co-ordination. Given this capacity in the neurones, it is altogether conceivable that the proprioceptive impulses, set up when the muscles begin to contract, initiate the necessary organization of the spinal centers whereby the motor neurones are soon enabled to coordinate the limb movements in the remarkable manner that has been experimentally observed.

MACHINERY—OR LIFE?

It is doubtful whether Dr. Forbes himself realizes that the very language in which this statement is cast implies effort and *purpose* on the part of the cells involved. It is evident, also, that he takes no account of the possibility of all these phenomena being explained by *conscious action* of the cells involved. The transmission of a message through a chain of consciousnesses can be understood; but it cannot be elucidated upon any of the hypotheses advanced by materialistic science. It is true that consciousness itself, its action likewise, cannot be understood by an attempt to explain them in terms of *unconsciousness*, since the latter is non-existent, a vision of human imagination. On the other hand, every conceivable phenomenon of the Universe can be understood from the standpoint of Universal Consciousness.

LOCUSTS

The seventeen year locust is due again in 1927. There is a belief among many that at periods when the locusts carry a "W" on their backs, a war is due, and when marked "P," *vice versa*. In the *New York Times*, June 27, 1926, there is considerable data seeming to substantiate this "disgraceful superstition." We could wish that it had been carried out more fully. Superstitious and credulous as Theosophists are accused of being, we are not quite convinced. However, more than once in various connections, we have had reason to sympathize with the sentiment expressed by one farmer: "This letter business seems like a very foolish superstition, but when you know that they do bear either the 'W' or the 'P' and that the sign has never failed, what are you going to do about it?"

Nevertheless, there is no limit to the influence of mind—whether human or otherwise—upon the capacities of matter. Theosophists who will study H. P. Blavatsky's accounts of the "Koum-Boum" tree in *Isis Unveiled* will find information of interest. For the casual reader, who will probably regard the spiritualist, Sir Oliver Lodge, as a greater authority than Madame Blavatsky, who explained many years in advance all the puzzles with which Sir Oliver Lodge is still contending, we quote a very pertinent and very correct paragraph. Says Sir Oliver:

> The commonest occurrences we do not fully understand—even the fall of a stone, or the willed motion of a finger: we just get accustomed to these things and manage to do without an explanation. Then something inexplicable happens, something which we are not accustomed to and which we do not understand, and we call it a miracle. But by faith we can realize that here also with greater knowledge there would be a process which we could explore, an operation which the human mind could follow if it had sufficient information. (Press Publishing Company, *N. Y. World*, 1925.)

But Sir Oliver Lodge exaggerates the necessity of "faith;" which, as he uses it, sounds too much like the ecclesiastical article.

A Strange Death

Professor Le Froy was one of a number of chemists and physicists who have been straining every nerve to advance the glorious cause of civilization by the production of newer and deadlier gases. Many terrifying rumors have been circulating, probably with little substance; nevertheless, Prof. Le Froy was picked up dead in his laboratory under circumstances giving suspicion that he had discovered something so altogether deadly that he could not escape. He left no records of his experiments, yet he must have made them. Another puzzle.

In this connection, G. T. K. Giragossian is to the front again. (*San Francisco Examiner*, June 6, 1926.) It will be recalled that Giragossian, during the war, greatly impressed a senate committee with his purported discovery of a "new force;" but up to date he does not seem to have substantiated his claim. Practical application of such force, the force within the atom, or of any of the especially deadly weapons which progressive and humanity-loving scientists are endeavoring to develop, all fall under the warning and prophecy given by H. P. Blavatsky regarding Keely's late unlamented "force."

> . . . the *etheric* Force, discovered by the well-known . . . John Worrell Keely . . . is no *hallucination*. Notwithstanding his failure to utilize it, a failure prognosticated and maintained by some Occultists from the first, the phenomena exhibited . . have been wonderful . . . not in the sense of the *supernatural* but of the *superhuman*. Had Keely been permitted to succeed, he might have reduced a whole army to atoms in the space of a few seconds as easily as he reduced a dead ox to the same condition. (*Secret Doctrine*, 1888, I, 555.)
>
> It is just because Keely's discovery would lead to a knowledge of one of the most occult secrets, a secret which can never be allowed to fall into the hands of the masses, that his failure to push his discoveries to their logical end seems certain to Occultists. (*S. D.* I, 560.)
>
> If the question is asked why Mr. Keely was not allowed to pass a certain limit, the answer is easy; because that which he has unconsciously discovered, is the terrible sidereal Force, known to, and named by the Atlanteans MASH-MAK, and by the Aryan Rishis in their *Ashtar Vidya* by a name that we do not like to give . . . (*S. D.* I,563.)

Keely is universally set down as an impostor, and seems to have been fairly well proven such. It is our opinion that he ultimately found himself in the position of the spiritualistic medium whose powers fail, forcing him into supplying the demands of his followers by fraudulent methods.

During the last few years there have been literally dozens of reported discoveries of new "rays" and "forces," etc.; and most certainly some of the "best minds" of the race have been working upon the prob-

lem of "unlocking the atom," which upon the surface seems feasible enough. Yet in some mysterious way all these discoveries continue to fade out, unexplained and unsubstantiated. It is said that where there is smoke there is fire. Sometimes where there is fire, there are also extinguishers.

THEOSOPHY AND CHRISTIAN SCIENCE

> 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. (*Ocean of Theosophy*, p. 120.)
>
> "The time is not far distant when the physical scientist will recognize that destructive immoral forces humanly manifested in lawlessness, crime, war and pestilence are directly related to the destructive manifestations in nature expressed in cyclones, earthquakes and lightning." (*Washington Post*, May 3, 1926—quoted from *Christian Science Watchman*.)

One is moved to wonder whether this is intuition or imitation. One of the two it certainly is. We surmise that the *Christian Science Watchman* is a wee bit unorthodox in thus embracing Theosophy, and reason along with it. It is a curious fact that the fundamental bases of Theosophy and Christian Science are *nearly identical*. Theosophy recognizes the existence of an absolute Principle, with its *two* poles, spiritual and material, and follows the implications of that datum. Christian Science recognizes the same Principle, but denies the reality or actuality of its polarization in two mutually opposing and correlative manifestations. From identity of perception of *one* of the fundamental propositions of all existence and manifestation, Christian Science is compelled to proceed to the denial of "matter" *in toto*, or else admit the *duality* inherent in all manifestation. This "stumbling block of the metaphysicians in all ages" afflicts every system which endeavors to explain the phenomena of existence in terms of Unity. Either the presence of Duality as the manifested *aspects* of Unity has to be recognized—or *half* the facts of life denied. Orthodox Christianity takes one horn of the dilemma, Christian Science another, while orthodox Science rejects both and postulates a Unicorn of its own. All are in the same boat, rudderless and tossed about by waves of encountered contradictions between theory and practice. Theosophy alone, with its *three* fundamental postulates, is able to reconcile all theories and all facts.

A SPIRITUAL UNIVERSE

"The Universe is embodied consciousness," runs the old teaching of Theosophy; an erstwhile "superstition" now in very good company

indeed. "In scientific philosophy devitalization of life is yielding to vitalization of the universe," says Dr. C. R. Bardeen, strangely enough, a colleague of Dr. Joseph Jastrow. (*Science*, Nov. 19, 1926.)

Dr. L. R. G. Crandon is reported by the Associated Press, Nov. 30, 1926, as remarking that "science is bankrupt on the edge of the grave; religion only offers a sleepy comfort. Psychic research will not only kill materialism, which is rapidly dying, but will knock out agnosticism, which is the prevalent condition of our college students . . . man is a spirit; the whole universe is spiritual; spirit is matter attuned to other vibrations."

Yet, hopeful as Dr. Crandon's view is, in many respects, it betrays the vital errors inherent in an approach to the mysteries of the Universe from below upwards, from outside in. "Psychical research" approaches the nature of things, not from the only fundamental reality anyone can know in its essence, the indwelling consciousness of man himself, but from the appearances of matter—whether "attuned to other vibrations" or not. Such matter—and we would be last to deny it in its multitudinous phases—is still only matter, subject to time, space, and change; aggregation and disintegration, evolution and involution. In it is not to be found the final goal of mankind, any more than in the wearisome wheel of life trodden here and now.

The Glories of Civilization

H. P. Blavatsky's criticisms of the course and ideals of modern civilization, frequently repeated, were so merciless and sharp as to draw upon Her plentiful enmity from those who can see in "progress" nothing but hope for the future and good for humanity. Painful experience has brought many thinking men into line with H. P. B.'s predictions. Frequently as She discussed the disaster which civilization invariably brings to more primitive and often happier and more moral races, She could hardly outdo Mr. W. Ormsby-Gore, the Rev. Edwin Smith, and Capt. G. Pitt-Rivers. (*London Times*, Aug. 6, 1926.)

The first, speaking before the British Association, discusses the deleterious effect of our propinquity on the native African populations, our disregard of their real needs, our lack of sympathetic study with a view to developing their innate capacities.

The second states that European civilization is deadly in its contact with the African native races.

The third, dealing with the native Pacific populations, says that before the advent of Europeans in the Pacific, there can be found no evidence of any decline in numbers. Many have presented conflicting views as to the cause of that decline and degradation, but mostly claiming that the native races were already on the down grade. Capt. Pitt-

Rivers says that "it is a fallacious view which seeks to exculpate European civilization from a charge of exerting a lethal influence."

WHOSE FAULT?

Why does modern civilization possess such lethal and deteriorative qualities? A survey of the situation shows that most of this complex mechanical development is brought about by the assiduous attention of a large number of specialized, sometimes rather dull minds, to development along materialistic lines discovered by a few intelligent seekers after the hidden principles of nature—scientists, that is to say. For the actual ramifications of mechanical progress, really high-class scientists cannot be said to be directly responsible. Many of them, in fact, are largely inimical to such developments, seeing all too clearly the dangers and disasters in which they involve the unthinking masses. Their responsibility does lie in the self-seeking ambition which causes them to give to a world unprepared that which had better be left unknown.

Dr. Vincent says in *Science*, May 28, 1926: "There is reason to hope that for a long time at least the resources of science will be turned from the destruction of human life to the healing of nations." A sad confession that the resources of science have hitherto been turned *to* the destruction of human life! Such remarks may be the precursors of a wave of comprehensive perception which will cause scientists in large numbers to adopt the wise policy of the ancient Lodge of Masters in carefully withholding from the world that which it is spiritually and morally unfitted to employ wisely.

CIVILIZATION AND WOMEN

Regarding India, usually held up by missionaries as the *ne plus ultra* of feminine degradation, it happens to be a fact that the low condition of Indian women has existed there only since the infiltration of western ideas. Women were never considered inferiors in the older civilizations, frequently, in fact, to the contrary. It was Christianity especially which first brought women into that menial subjection to men which subsisted universally in occidental civilization up even to fifty years ago. Even Mohammedanism, blood brother of Judaism and Christianity, has given many examples of true devotion and friendship between the sexes, and in its annals shine many historic female lights.

In the *New York Evening Post Literary Review*, June, 19, 1926, the book, "Woman in Ancient India," carrying a history of Indian women from Vedic times down to 57 B. C., is reviewed by Harendranath Maitra. The book seems valuable, not only for its treatment of the ancient noble relationship between men and women, built upon mutual

perception of the spiritual only as being worth while, but also through its exposition of certain ancient tenets of Indian philosophy, which are part also of Theosophy. It is related that Kapila, founder of the Sankya philosophy, was taught its basic principles by his mother, Devahuti. Leelavati, an Indian woman, discovered algebra, and Kshana was the first woman astronomer. The meaning of *Dharma* is correctly explained, and it is stated with equal correctness that the ancient Indian social order and the relationships between the sexes were built upon it. It may be said without the slightest exaggeration that such a relationship is the one and only possible solution of the present wretched condition of inter-sexual relationships in the western world. On the one hand, it is as far as possible from the feminine slavery which existed here until a few years ago; on the other, equally far from the present feminine revolt.

The Heredity of Mind

Dr. C. S. Myers (*London Times*, Aug. 10, 1926) suggests that final solution of the nature of heredity lies in a combination of physical and psychological standpoints, and that there can only be one aspect of the entire truth, either standpoint alone being unsatisfactory. What is inherited, he thinks, is more akin to mind than to matter. This is a scientific approach to the *Secret Doctrine:*

> Complete the physical plasm... the "Germinal Cell" of man with all its material potentialities, with the "spiritual plasm," so to say, or the fluid that contains the five lower principles of the six-principled Dhyan—and you have the secret, if you are spiritual enough to understand it. (*Secret Doctrine*, 1888, I, 224).

Scientific Agreement

An editorial in the *Washington Times Herald*, Feb. 9, 1926, states that the origin of the American Indian is still shrouded in mystery—that he has no blood groupings with either Asiatic or European races. Dr. Alex Hrdlicka was reported in the *San Francisco Examiner*, April 11, 1926, and widely elsewhere, as having found true American Indian types in Tibet. Readers will remember that considerable furore was stirred up by this announcement. Dr. Hrdlicka himself is thoroughly convinced that the American Indian is of Asiatic origin, and yet—and yet: what about those blood groupings, which biologists consider better proof of racial consanguinity than any outward evidence? Nevertheless, both speculations are wrong—or rather, incomplete. The American Indians and the Mongolians and semi-Mongolian races are indeed more closely related than either of them is related to the Caucasian or Aryan. But this by virtue of their nearer derivation from the Atlantean stock. It is not true that all the American Indians come direct from Asia. Some of them, and especially those branches whose older and

greater cultures are now vital subjects of scientific interest, had a civilization of their own kind as ancient and indigenous in this country as is the Chinese in Asia.

THE ANCIENT MATRIARCHIES

From *The Washington Post*, September 26, 1925, concerning the visit of King Amoah, of the African Gold Coast, we learn that in his country a nephew inherits the throne, a custom which *connects with Egypt, ancient Ethiopia, and South India.* This connection is new in Science, but not in Theosophy. In *Isis Unveiled*, Vol. II, page 436, appears the following:

> That there is more consanguinity between the Æthiopians and the Aryan, dark-skinned races, and between the latter and the Egyptians, is something which yet may be proved. It has been lately found that the ancient Egyptians were of the Caucasian type of mankind, and the shape of their skulls is purely Asiatic. If they were less copper-colored than the Æthiopians of our modern day, the Æthiopians themselves might have had a lighter complexion in days of old. The fact that, with the Æthiopian kings, the order of succession gave the crown to the nephew of the king, the *son of his sister*, and not to his own son, is extremely suggestive. It is an old custom which prevails until now in Southern India. The Rajah is not succeeded by his own sons, but by *his sister's sons.*

Following upon this, Count de Prorok and Bradley Tyrrell (*San Francisco Chronicle*, Dec. 6, 1925) made quite a stir through their discovery of the Sahara tomb of Tin-Hana (also written Tim-Hinan and Tin-Hanan) ancestress of a line of Tuareg kings, previously considered a legendary and mythological figure. *Her rule was a matriarchate.* No thorough student of *Isis Unveiled* and the *Secret Doctrine*, who at the same time maintains close touch with contemporary progress and discoveries, can long escape finding a net of proofs and cross-correspondences which encircles the world in its sweep.

A CLOSED DOOR

Dr. Aaron Ember has spent many years in collecting evidence showing a relationship between the Egyptian and Semitic tongues, much of it of a kind which had never before been developed. We learn from *The Washington Post*, June 4, 1926, that all this was burned in a fire which destroyed his home. Thus vanished what was probably a very voluminous substantiation of certain *Secret Doctrine* teachings.

> The occult doctrine admits of no such divisions as the Aryan and the Semite, accepting even the Turanian with ample reservations. The Semites, especially the Arabs, are later Aryans—degenerate in spirituality and perfected in materiality. To these belong all the Jews and the Arabs. The former are a tribe descended from the Tchandalas of India, the outcasts, many of them ex-Brahmins, who sought refuge in Chaldea, in Scinde, and Aria (Iran), and were truly born from their father A-bram (No Brahmin) some 8,000 years B. C. The latter, the Arabs, are the descendants of

those Aryans who would not go into India at the time of the dispersion of nations, some of whom remained on the borderlands thereof, in Afghanistan and Kabul, and along the Oxus, while others penetrated into and invaded Arabia. (*Secret Doctrine*, 1888, II, 200.)

Strictly speaking, the Jews are an artificial Aryan race, born in India, and belonging to the Caucasian division. No one who is familiar with the Armenians and the Parsis can fail to recognize in the three the same Aryan, Caucasian type. (*S. D.*, II, 471).

"...The Greeks were but the dwarfed and weak remnant of that once glorious nation...."

What was this nation? The secret doctrine teaches that it was the latest, seventh sub-race of the Atlanteans, already swallowed up in one of the early sub-races of the Aryan stock... Descending from the high plateaux of Asia, where the two races had sought refuge in the days of the agony of Atlantis, it had been slowly settling and colonizing the freshly emerged lands... Egypt and Greece, the Phoenicians, and the Northern stocks, had thus proceeded from that one sub-race. (*S. D.*, II, 743).

It is thus to be noted that in the puzzle of the Egyptian-Jewish relationship, as well as in that of the American Indians with the Mongolian-Asiatic, science is continually baffled by anomalies of missing links, which would soon resolve themselves if it were admitted that the problem is not one of co-lineal descent in either connection, but is a question of common descent along very different lines. A curious parallel here arises. Up to a comparatively short time ago, the cardinal article of faith with all evolutionists was the lineal descent of man from anthropoid forms. There is no scientist worthy of the name who now upholds that doctrine, but all harp insistently upon the common ancestry of the two lines. The difficulty hinges, in both evolution and archeology, upon the same misapprehension—the nature of the time element as related to human history, and the immemorial antiquity of the human race as compared with the puny current speculations upon the subject.

The Bloods

Science, November 20, 1925, notes the recognition of four distinct types of human blood. They are based on two hereditary substances, tentatively called A and B. One type possesses A, another B, still another neither A nor B, and the fourth, which is very rare, contains both A and B.

It is almost certain that these types are correlated with the sub-races, root-races, or family races, and not unlikely that, if experiments were far enough extended, a fifth type would be discovered corresponding to the present fifth existing sub-race, of the fifth root-race. Nor is it impossible that the fourth rare type, containing substances A and B may be an indicator of the embryo sixth sub-race. But all this is speculative. What is not speculation is the fact, known through medical sources, that in cases of blood transfusion, the mixing of types is

highly undesirable, and often fatal. Blood transfusion is now performed only after the bloods of both donor and receiver have been tested and found to be of the same type. Registered blood donors are now classified according to type. A physician states that it is no exaggeration to say that literally hundreds of human beings were killed by blood transfusion during the past few years, through simple ignorance of the dangerous difference between these types. Of course, it was as impossible to argue that the transfusion was the cause of death as it is now impossible to argue that vaccination can bring about dangerous changes in bodily secretions and a lowered resistance against other diseases, or even a tendency to those disturbances of which cancer is the outcome. For the time being, there are too many vested interests behind the serum campaign for any investigation to be set on foot which has for its object the discovery of the actual truth regarding these disastrous transgressions of natural law.

CURIOUS RESULTANTS

Blood transfusion has curious by-products and side-effects resulting, in one case known to us, in an exhibition of dual personality for many months after the operation was performed. "The blood is the life" is as true as it is ancient, and not a tenth of the real significance of the quality of the blood has ever been discovered. But if its mere transfer from one human being to another can produce such striking effects, what is the inevitable consequence of transferring animal serums—matter on a lower evolutionary plane altogether—to the veins of humanity? If the orthodox medical man did not regard the mental and moral faculties as being comparatively of so little importance as to be unworthy of serious observation, striking deductions could be made from the results flowing from the long course of human vivisection. The transfer of animal substances to the human system, by artificial and unnatural means, is and always has been a dangerous experiment; all the more so in that its most important results lie in a field which no one has attempted to bring under control, or even to recognize, so far as medicine is concerned.

A U M

If this moving world were the real, then had the Self no freedom from limitation, divine authority no worth, the Master Self no truth; these three things the great-souled cannot allow.

—Crest Jewel of Wisdom.

THEOSOPHY

Vol. XV July, 1927 No. 9

TRIPLE EXISTENCE

SOUL, or continuous being, is capable of three distinct states and forms of existence. When all three states are united in the same Soul, it leads the triple existence we call Man.

Man, as a physically organized being is not independent of matter, but leads an independent, conscious existence in matter; as an organized metaphysical being, in, not of, ideas. As a Spiritual being he has an independent, conscious creative, preservative, destructive and regenerative existence, regardless of causes set up or results experienced, whether those be good or evil: because Spiritual existence is Self-being, whether fully realized, as by the Masters; partly realized, as by man; or wholly unrealized, as by the elemental beings.

When incarnated Man realizes that he is not his body, then he can use all forms of matter as mere instruments. The vicissitudes of physical existence affect him not: he perceives them, he does not feel them.

When metaphysically embodied man realizes that he is not his mind, he is henceforth free from any and all limitations of thought, and deals with intelligence direct, as before he was free from limitations of form and dealt with matter direct.

When spiritually formed man recognizes that he is a Self-creation, he becomes freed from the fetters of desire, and deals with Soul direct, thus realizing the unity of all Souls with himself, of himself with all Souls. This is that perfection of Soul variously idealized as Universal Brotherhood, but individually realized by the Great Soul, the Mahatma.

THE RISING CYCLE

LAST month we considered Mr. G. R. S. Mead's self-defensive story in the *Occult Review* (*a*) of the "Third and Revised Edition" of H. P. Blavatsky's *Secret Doctrine;* (*b*) of Mrs. Besant's spurious "Third Volume" of that work; (*c*) of the missing *genuine* 3rd and 4th volumes.

One may compare Mr. Mead's ideas of literary honour with those of H. P. B. and Mr. Judge. Thus, writing in *The Theosophist*, June, 1881, page 210, an editorial preface to a translation made by her of one of Eliphas Levi's unpublished Letters, she expresses her own dissent from some of Levi's views, and adds:

> "But were we even so much disposed to alter or amend the teachings of so great a master in Occultism, it would be more than improper to do so now, since he is no longer alive to defend and expound his positions. We leave the unenviable task of kicking dead and dying lions to the jackasses—voluntary undertakers of all attacked reputations."

And for Mr. Judge's ideas on the same subject of the duty of an "editor," we may turn to his *Path* for January, 1887, page 320. H. P. B. had written a most important article, "Theories About Reincarnation and Spirits," which had been published in *The Path* for November, 1886, and in the text H. P. B. is made to say (page 235) the exact opposite of what she meant. As soon as she saw the published article H. P. B. wrote a corrective letter, which was published in *The Path* for January, 1887, with a Note by Mr. Judge, in which he says:

> "The MS. for the article referred to was written out by some one for Mme. Blavatsky and forwarded to us as it was printed, and it is quite evident that the error was the copyist's, and not ours nor Madame's; besides that, the remainder of the paragraph clearly shows a mistake. We did not feel justified in making such an important change on our own responsibility, but are now glad to have the author do it herself."

Mr. Mead, after pleading guilty to the actual offence of altering in many thousands of cases the text of H. P. B.'s writings; of doing it after her death; of concealing by silence and misrepresentation his literary crime; after making his plea in avoidance when very literally "brought to book"—Mr. Mead tries to psychologize his readers into believing that H. P. B. endowed him with posthumous authority to corrupt her life-work. Thus:

> "Speaking generally, I should say that H. P. B. herself, at any rate, would now be the first to thank me for the pains I took in revising the non-essentials of her *Secret Doctrine*."

Why not? If Mr. Mead felt himself authorized to take words out of her mouth, as he did, why should he not also put words into her mouth,

as he has? In other words, H. P. B. is not to be trusted until Mr. Mead has "edited" and interpreted what she wrote—H. P. B. whom he charges with repeated categorical falsehoods, and, finally, with his own gross offence of "pulling" the facts to suit the necessities of the case in hand. Listen:

> "Another class of errors . . . is that of the numerous misquotations. . . . They were, unfortunately, not all due to errors in typewriting from the original MS. Some of them had been 'pulled' to favour the relevant argument or contention."

And yet this same Mr. Mead wrote in "The Last Two Years":

> One of the greatest proofs to me of H. P. B.'s extraordinary gifts and ability, if proof were needed in the face of the manifest sincerity of her life-work, was the way in which she wrote her articles and books. I knew every book she had in her small library, and yet day after day she would produce quantities of MS. abounding in quotations, which were seldom inaccurate."

From her article "My Books," written with all the sanction of a dying declaration, it is clear that H. P. B. submitted everything she ever wrote for publication to those around her, in order that no foreign use of English should betray the *ideas* it was her Mission to impart. Among those who so assisted her were Dr. Alexander Wilder, Colonel Olcott, Mr. Judge, A. P. Sinnett, Countess Wachtmeister, Dr. Keightley, Bertram Keightley, Mrs. Besant and many others besides the sapient Mr. Mead. *This was all done while she was alive.*

Now, Mr. Mead would degrade H. P. B. and her writings to the level of mediumistic performers and performances—the only species of "psychic probabilities" in which he believes, because the only kind not above the level of his understanding. Yet, once more, Mr. Mead while still quick from the living presence of H. P. B., felt very differently about her and her inspiration. We quote from a signed statement of Mr. Mead and his associates, dated May 19, 1891, and published in *Lucifer* for June, 1891, pages 319-20:

> "We do not propose to attempt any answer in detail to libels as monstrous as they are vile. . . . Is it right, even for the sake of soiling a dead woman's memory, to ignore the ordinary rule of law that the *onus* of proof lies on the accuser? What character can be safe if any unsupported slander is to be taken for proved fact? We content ourselves with staking our honour and reputation on the statement that her character was of an exceptionally pure and lofty type, that her life was unsullied and her integrity spotless. It is because we know this that we were and are proud to follow her guidance, and we desire to place on public record the fact that we owe to her the noblest inspirations of our lives. . . .
>
> "Her great position in the movement was due to her knowledge, to her ability, to her unswerving loyalty, not to the holding of office; . . . Her special function was that of teacher, and he or she who would fill her place must have her knowledge."

How Mr. Mead's and Mrs. Besant's minds have worked since Chakravarti psychologized them is conclusively if unconsciously admitted by Mr. Mead himself. In persuading Mrs. Besant to publish the gar-

bled E. S. T. Instructions in the spurious "Third Volume" of the *Secret Doctrine*, Mr. Mead says:

> "My argument was that the 'occult teachings,' as they were deemed by the faithful, were now in the hands of hundreds, scattered all over the world, some of whom were by no means trustworthy, and that it was highly probable that we should any day find them printed publicly by some unscrupulous individual or privately circulated illegitimately."

Lest others should prove untrustworthy and unscrupulous, Mr. Mead and Mrs. Besant broke their own solemn "word of honour" and became unscrupulous and untrustworthy themselves.

And now we may consider the crowning infamy of G. R. S. Mead's "libels as monstrous as they are vile"—his shameful and shameless assault on the Theosophical memory and repute of William Q. Judge. Rightly regarded, it is entirely within Mr. Mead's sense of "the fitness of things" that, having done his utmost to belittle and vilify H. P. B., he should do the same with her chiefest disciple and defender.

Mr. Mead, in his efforts to mislead the Theosophists of 1927, as he and others misled so many in 1894 and subsequently, now betrays himself as he betrayed then those who trusted his "word of honour." Speaking of "the case against W. Q. Judge," he says:

> "I would believe no word against him till he came over to London to meet the very grave charges brought against him and I could question him face to face. This I did in a two-hours' painful interview. His private defence to me was, that his forging of the numerous 'Mahatmic' messages on letters written by himself, after H. P. B.'s decease, to devoted and prominent members of the Society, in the familiar red and blue chalk scripts, with the occasional impress of the 'M' seal, which contained the flaw in the copy of it which Olcott had had made in Lahore, was permissible, in order to 'economise power,' provided that the 'messages' had first been psychically received. He also more than hinted that it was entirely in keeping with precedent, and that this was his authority for what he had done."

Let us see. If Mr. Mead's statements above quoted mean anything they mean that he now affirms, after a third of a century of silence, that in London in July, 1894, at the time of the meeting of the "Judicial Committee" called by Col. Olcott to consider the charges against Mr. Judge, made by Mrs. Besant at Col. Olcott's concealed insistence, Mr. Judge, in a "painful two hours interview," *confessed* to Mr. Mead that he, Judge, had *forged* the "Mahatma message" on which Mrs. Besant's chief charge was based, pleading that his conduct in so doing "was entirely in keeping with precedent"—that is, that H. P. B. had done the same thing.

Does Mr. Mead offer any *evidence* to support this "private interview?" He does not. It is a barefaced attempt to "soil a dead man's memory" and "to ignore the ordinary rule of law that the *onus* of proof lies on the accuser"—to cite Mr. Mead's own words in 1891, as earlier quoted. "What character can be safe," Mr. Mead then wrote, "if any

unsupported slander is to be taken for proved fact." Are these words any the less true to-day than they were in 1891? Are they any the less true now that Mr. Mead is himself turned slanderer?

We have but to turn to the record of the famous "Case against W. Q. Judge" to find that Mr. Mead, like Mrs. Besant, Mr. Sinnett, Col. Olcott, and others, parties to that infamous conspiracy, has impeached himself. The whole sordid series of facts is set out in *The Theosophical Movement*, Chapters XXVI-XXXIV, to which real students are referred.

These charges were brought formally by Mrs. Besant in a letter to Col. Olcott, dated February 6, 1894, as the second step in a conspiracy entered into at Adyar on Christmas Eve preceding. Col. Olcott wrote Mr. Judge the next day, February 7, 1894, offering him two alternatives, (*a*) to retire under fire, or (*b*) to face a public "Judicial Committee" controlled by Col. Olcott. Thereafter, as the next step in prejudicing theosophists against Judge, Col. Olcott suspended him as Vice-President of the T. S., until the charges should be aired. Mr. Judge promptly cabled Olcott, denying the charges *in toto*, and announcing his readiness to face any proceedings. This was on March 10, 1894, the day Olcott's letter was received. Mr. Judge then issued under date of March 15, a complete denial of the charges, with copies of the correspondence. Mr. Judge's circular letter was intended to, and did, meet publicly what the conspirators had been circulating by stealth—baseless defamatory suspicions, innuendoes, rumors, and gossip. Immediately, Mr. Mead, as General Secretary of the European Section, joined with Bertram Keightley, General Secretary of the Indian Section, but then in London, in an open Official Letter to Col. Olcott as President-Founder of the T. S., denying the propriety and constitutionality of Col. Olcott's actions, and charging Col. Olcott himself with malfeasance. The Mead-Keightley communication was dated March 27, 1894, and made public by the senders.

The "Judicial Committee" met at London on July 10, 1894. Its meeting was preceded by a meeting of the "General Council" consisting of Col. Olcott, Mr. Keightley and Mr. Mead, Mr. Judge being present but not voting. This meeting of the "General Council" was held on July 7, 1894, and at its session the denial made by Judge, and the points raised by him in his letter of March 15, and those raised by Mead and Keightley in their letter of March 27, were considered. Bertram Keightley moved, and Mead seconded, Olcott concurring, that the "Judicial Committee" had "no jurisdiction." Mead moved, Keightley seconded, and Olcott concurred, that this proceeding of the "General Council" should be laid before the "Judicial Committee."

There Olcott delivered a long speech completely backing down by reversing himself on his own opinion and procedure, saying, "I declare as my opinion that this enquiry must go no farther." *Why not?* Olcott himself declared:

> "Mr. Judge's defence is that he is not guilty of the acts charged; that Mahatmas exist, are related to our Society, and in personal connection with himself; and *he avers his readiness to bring many witnesses and documentary proofs to support his statements.*"

With the facts before its members the Judicial Committee, packed as it was against Judge, nevertheless found itself compelled either to expose its own infamy, or negative the whole proceedings. All the foregoing is indisputable, and is covered in the Official Report, entitled "The Neutrality of the Theosophical Society, an Enquiry into certain Charges against the Vice-President"—Mr. Judge.

Next, the British-European Convention immediately following the meeting of the Judicial Committee was abuzz and aflame with curiosity and excitement over the riot of charges during the preceding six months, and their totally unexpected failure and fiasco. Olcott, Mrs. Besant, Mead, and the rest, facing dishonor and disgrace for their part in the mess, were desperate in self-defence. To save their faces they asked, first for a "Jury of Honour" to sit on the charges in default of the self-exploded Judicial Committee. To this, after demurrers by his friends, Judge consented, provided any "Jury" could be found which could tell a "message from the Mahatmas" if they saw one! Worse confounded still, Mrs. Besant, after much running to and fro, asked that herself and Judge should prepare and read Statements before the Convention to settle the matter once and for all. To this Mr. Judge, who had no desire to punish or expose anyone, promptly agreed. Accordingly Mrs. Besant drew up her "plea in avoidance," in such a way as to side-step any responsibility of her own and to lay all the blame on others. To this Mr. Judge objected and she re-wrote her Statement. It is long, labored, full of extenuations, and contains a Note by Col. Olcott, admitting his joint responsibility. Judge's Statement is brief, concise, definite and explicit. It affirms the receipt and delivery of *genuine* Messages, denies point-blank any deception or forgery. Mrs. Besant's Statement makes public apology to Judge for the wrong done him in the same breath with her self-excuses. Thus, in her closing sentence:

> "For any pain that I have given my brother, in trying to do a most repellent task, I ask his pardon, as also for any mistakes that I may have made."

She says she has made "many mistakes in judgment," admits the *genuineness* of the Messages, but because *she* does not know how they were received, she gives her precious "judgment" as to how they ought to be sent by the Masters and received by the Chelas!

All the foregoing is included in the "Neutrality" report, as also the information that after the two Statements, Mrs. Besant's first and then Mr. Judge's, had been read to the Convention, Bertram Keightley moved that they be received as a "final settlement of matters pending... with the hope that it may be thus buried and forgotten;" which motion was carried "*nem. con.*"

During all this six months' period Mr. Mead, as shown, was an active participant. Now, thirty-three years afterwards, he would have the theosophical world believe that all during the session of the General Council, the proceedings of the Judicial Committee, the lengthy session of the British-European Convention, he had all the time, fresh and clear in his own consciousness, Judge's confession of forgery and fraud made to him directly in a "two hours' private interview," and kept it to himself! What kind of a scoundrel was Mr. Mead *then* that he kept silent, let Judge go scot free, let Mrs. Besant and Col. Olcott swallow their own charges, permitted Theosophists the world around to believe that Mr. Judge was an innocent man, and his accusers guilty of the saddest of "many mistakes of judgment?" To the contrary, what kind of a scoundrel is Mr. Mead *now*, thirty-three years later, when, hoping in another sense that this old issue is "buried and forgotten," he ventures to publish a monstrous libel on the innocent dead? Convicted of fraud in his "editing" of the *Secret Doctrine;* convicted of mendacity, ingratitude, and calumny on H. P. B.; convicted of "editing" facts as well as books to deceive and betray those who might trust him—Mr. Mead has impeached himself as efficaciously in his falsehoods regarding Judge as in those regarding H. P. B. and the *Secret Doctrine.*

Six months after the "Judicial Committee "meeting, when the hue and cry had again been raised on Judge, the silent Mr. Mead issued a "private circular" to the European Section, dated February 1st, 1895, which, again, gives the lie to his present statements in the *Occult Review.* Weeded of its redundant adverse opinions and inferences, that circular letter of Mr. Mead says, in relation to the period of this alleged confession of Judge's:

> "On Mr. Judge's arrival, I was present at all the private and official meetings, ... I moved at the Judicial Committee that the charges should not be printed, because I thought that it would not be fair that a committee should print charges it found itself incompetent to deal with. *After this* I read Mrs. Besant's pleading, and at once told her she was most amply justified in bringing the matter forward and making a stand against Mr. Judge's methods... I and others ... *could get no straightforward reply to any question.*"

Filled with partisan assertions though the circular is, there is in it no hint of Judge's "confession;" quite the contrary, if, as he says, he could "get no straightforward reply to any question." It shows that he became convinced of Judge's "guilt" through reading Mrs. Besant's

inflammatory "pleading"—Mrs. Besant whom he calls his "old friend and beloved colleague." Mr. Mead goes on to say it "is time for the members of the Theosophical Society to *make up their minds very clearly on this matter*"—but does not enable them to do so by making public the alleged "confession." Far from it, he merely gives his own and Mrs. Besant's opinion and assertion of Judge's "guilt," and then says:

> "The psychics on both sides, though giving no reason for their convictions, are absolutely certain of Mr. Judge's guilt or innocence; they '*know*.' "

Mr. Mead's circular, like Mrs. Besant's "pleading" is as full of "reasons" but as sparse of truth as a lawyer's harangue to a jury. Now, after a third of a century, his "reasons" for *believing* Mr. Judge guilty have become transformed into a "confession" by Mr. Judge—unless, meantime, Mr. Mead has turned "psychic" himself. His memory is as pliant as Mr. James M. Pryse's, and from the same necessity—self-defence. Is it conceivable to any honest man that, had Mead a "confession" from Judge, he would not have hastened to make it public during the July proceedings and in this personal circular of February 1, 1895?

Two months later, that is, in April, 1895, Mrs. Besant, with the full connivance and help of Col. Olcott, Mr. Mead, Bertram Keightley, and others, published her "Case Against W. Q. Judge." There, every suspicion is ranked as "evidence;" every unexplained incident is taken as damning proof against Judge; every jealous inference drawn, every straw of sophism, is made to do duty as a "fact" against Judge—the whole set ablaze by Mrs. Besant's incendiary "pleading." On the back cover page is a Notice that Mrs. Besant will move, and Mr. Mead second, a resolution at the forthcoming (July, 1895) Convention demanding the expulsion of Judge from the Society, because—

> "... he evaded the jurisdiction of the Judicial Committee of July, 1894, refused a Jury of Honour, and has since given no full and satisfactory explanation to the Society in answer to the charges brought against him."

Can any man imagine that if Judge had "confessed his forgeries" to Mead, it would not have been included first and foremost in "The Case Against W. Q. Judge?" That it would not have been hailed as the "full and satisfactory explanation" which the wolf-pack of his enemies coveted?

It is enough!

Similar falsehoods of Mr. Mead are plentiful in his *Occult Review* article. Thus:

> "Shortly after Judge's decease (March 21, 1896), one of his two chief mediums came to London to see me privately. In a four-hours' interview she went with painful minuteness into every detail of how it had all been done, and wound up with an utterly amoral proposition purporting to come from the 'Mahatmas,' which was a very tempting offer had I been a charlatan. I very impolitely told the lady to inform *her*

'Masters' that they might go to h——l. Subsequently, another old friend who had been in Lansdowne road and Avenue road with us, and had gone to the U. S. A. to work under Judge, and who had helped him in the forging of these messages, came to London and owned up to me."

Always "private interviews" with persons now dead and therefore unable to contradict, or with anonymous persons not to be identified—and all after a silence of many years. Who were Mr. Judge's "two chief mediums?" What was the "amoral" proposition? Who was the other "old friend" who "helped Judge in the forging of these messages?" Where is the proof of these statements of "facts?" Who but a cowardly slanderer would cite anonymous "private interviews" to bolster his calumnies?

Mr. Mead's assertion that Judge "confessed" to him is as gross a tissue of falsehoods as Mr. Sinnett's assertion at the same period that H. P. B. confessed to him that she, too, was a forger of false messages from the MASTERS. Like Mead, Sinnett waited till his victim was dead, and then sought to defile her memory in a letter to Alexander Fullerton.[1] Fullerton published the letter, and Judge, in his last written article referred to it.[2] Sinnett, who did not know that Fullerton had made the letter public, declared after Judge's death that he had "never said anything of the kind."[3] Yet we hold his autograph admission of the authenticity of the text of Fullerton's publication. And Mead, like Sinnett, would perfume his mendacities with loud professions of love and esteem for his victim, the better to deceive the public into accepting his monstrous libels on the dead. Thus:

"We were very fond of one another, and intimate friends; and (though this will give a shock to those who have made a cult of his memory) I still have a feeling of strong affection for him, in spite of my *judgment, based* on *private* knowledge, that his conduct in the matters which led to the 'case' was utterly wrong and reprehensible. It is, however, quite common for us to love sincerely those of whose conduct we are forced to disapprove."

The real secret of all these calumnies on Judge is, that after H. P. B.'s death Judge remained as true to her and her teachings and to her place in the work as while she was living. This was an offence and an affront to those who believe that "a living cur is better than a dead lion"—and conduct themselves accordingly. The rising cycle of the Theosophical Movement is restoring the teachings and repute of the great Messenger and her Colleague, and this is the unpardonable sin to the failures of the past like G. R. S. Mead. Mr. Mead shows this himself, if all unwittingly, for he says:

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[1] *The Theosophical Movement*, pp. 630-632.

[2] *The Path* (*Theosophy*), April, 1896; reprinted in THEOSOPHY, May, 1913.

[3] *The Path* (*Theosophy*), July, 1896.

"W. Q. J. held strongly at the time I was revising the printed text of Vols. I and II, that the *S. D.* throughout, in all its parts and all its diction, was transcendentally 'occult,' inspired verbally by the 'Mahatmas,' as he himself told me when he first saw the printed revised text. I thought he was utterly mistaken, and so I told him."

Like Mr. Sinnett's "Early Days of Theosophy in Europe,"[4] Mr. Mead's article will, nevertheless, do a great and real service to the Theosophical Movement. It will prove to all students who investigate that it is no more possible to follow the Path of H. P. B., Judge, and Their MASTERS, and at the same time regard Mrs. Besant, Mr. Sinnett, Mr. Mead, and those who follow them and their writings, as being on the same Path, than it is to regard Occultism and Psychism as one and the same.

KARMA AND DESTINY

Those who believe in *Karma* have to believe in *destiny*, which, from birth to death, every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by the heavenly voice of the invisible *prototype* outside of us, or by our more intimate *astral*, or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation* steps in and takes its course, faithfully following the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or carries him away like a feather in a whirlwind raised by his own actions, and this is—KARMA.—*S. D. I, p. 639.*

[4]Reviewed in THEOSOPHY for October, 1923.

SOLICITING ALMS

. . . When thou hast become like the fix'd star in highest heaven, that bright celestial orb must shine from out the spatial depths for all—save for itself; give light to all, but take from none. . .

WHEN the child is born the sweet drops spring spontaneously to the breast of the mother. This is the law of Life. And for long years thereafter, physical, mental, moral and spiritual food must be provided for the incoming entity. This also is in accordance with the evolutionary law as exemplified by this Round humanity. But there comes a time when the child, putting off childhood and childish things, arrives at the age of responsibility. From this point onward there are but two courses open to him. He must either become a producer in his turn, contributing to society on every plane in a degree consonant with his abilities, or else become a social parasite, existing at the expense of others. And this is so, irrespective of any amount of worldly goods which may have been bestowed upon him by inheritance.

Whether applied to collective humanity or to individuals, the same law is seen to be operative in respect to Soul evolution. When the Soul comes of age it must henceforth assume its responsibility, or else, retrograding, exist as a diseased growth, as long as nature will suffer it to remain.

Countless institutions of various kinds exist to afford men the opportunity of reaching economic independence, and of accomplishing this more or less successfully. But there are very few institutions, either public or private, which aim to provide men with a firm and unshakable basis for thought and action, and from which they may learn in time to become spiritually, mentally and morally self-sustaining.

The doctrines inculcated by the churches not only fail to provide men with such a basis, but wherever their doctrines are accepted and applied they must of necessity, by their very nature, breed spiritual, mental and moral paupers. The idea of vicarious atonement, the idea that spiritual and moral sustenance may be obtained from another being by prayer: these are, in fact, nothing more nor less than practical instructions in spiritual and moral mendicancy. Although the modern sciences approach the problem from a different angle, the pernicious theories which they sponsor are productive of an identical effect. Advocates of eugenics would have us believe that man's mental and moral advancement are dependent upon his physical welfare, and medical science acts consistently on the theory that restoration and preservation of physical health are possible only by exploitation of the lower kingdoms. The result of all this is that self-energized creative thought

and action is confined to the very few, while the great majority of men, becoming more and more dependent, are content to live upon the crumbs which fall from the tables of those who labor creatively.

Man is not a helpless mendicant "shivering on the verge of some cold heaven," or hell either, for that matter, but just so long as he continues to look outside himself and depend upon others to do his thinking for him, he will act like one. He may turn away in disgust from the whining solicitations of the professional beggars who infest the street corners of many cities, and pride himself upon his own economic independence, yet ten minutes later the same man, in much the same tone of voice, will petition his God for unearned favors, without in the least realizing the incongruity. Nor does he feel it to be beneath his dignity to gorge his emotional and psychic nature on radio alms every night in the week, when not attending the theatre for a like purpose.

Not that it can be considered in any sense illegitimate to share and enjoy the fruits of the creative efforts of others, providing, of course, that the individual contributes an equal amount of energy in proportion to his ability in his own particular field of endeavor. But the simple fact is that the ease with which the average man in this civilization can gratify all his lower mental appetites during every leisure hour, is detrimental in the extreme. By so doing he feeds and stimulates his animal nature to an enormous degree, and always at the expense of his highest imaginative and creative faculties. As these become more and more atrophied he is forced to greater dependence upon sensational stimulus because he finds no fountain of inspiration within himself.

Many professed Theosophists attend a Theosophical meeting and are reenergized spiritually and mentally. Their little cup is filled and they go on their way rejoicing, until overtaken by hunger again; then back they come for another "charge." This is all very well for a time, but unless the stimulus thus acquired is conscientiously directed towards the one end of energizing themselves and others in service of all, the spiritual power is wasted. It is worse than wasted, for if it be used in personal pleasures and pursuits it goes to energize and fatten the only Devil there is—the selfishness in human nature.

Any student of Theosophy might do well to apply this idea of mendicancy to himself and determine to what extent he solicits alms unnecessarily, instead of making strong effort to energize himself. Does he, when feeling lonely and downcast, seek the companionship of other busy and therefore happy students because it makes him feel better? This is soliciting alms. Does he allow the human nature to trick him into performing certain actions which are but bribes, offered in order to obtain from others that approval and admiration upon which the

lower nature may feed? Soliciting alms. It is intimated that the first lesson to be learned in Occultism is to refuse to live upon the love of others. Yet how many are capable of giving endlessly of their love and assistance to all in every direction, without any expectation or solicitation of a return? The compassion which each one feels for others is the only real love which there can be for him. It comes, not from without, but from within, and is an expression of the nature of the Soul itself. The love coming to us from without only serves to warm and comfort the personal man, and is of real service or value only as it assists one to unseal the inner fountain of love and compassion in his own nature.

The awakening, or coming of age, of the Soul, might be said to be that moment when, realizing its identity with the whole, it comprehends the reign of the just and perfect law of all life and action. This law is the law of responsibility, the law of self-movement, of self-confidence, of self-energization, as the Self and for the Self of all.

As the power flows from the spiritual centre, downward and outward through the four planes of being, each principle is energized and polarized positively in respect to its plane of action. This is the causative side or aspect. Reaching the lowest physical plane or world, the power bends backward and upward, completing the spiral ring, bringing with it the effects or fruits from every world or plane through which it passed.

He who knows this, knows the out-breathing and the in-breathing of the great Brahma. He who knows this, knows that it is upon the continual revolution of this Wheel that a man may depend for the accomplishment of all his wishes. He who knows this perfectly, is Self-sustained and Self-energized. He who knows perfectly the law of self-energization ceases to be a mendicant on any plane, and knows himself as Purusha the Lord, the Self, the unchanging One.

"Our Evanescent Personalities"

Just as milliards of bright sparks dance on the waters of an ocean above which one and the same moon is shining, so our evanescent personalities—the illusive envelopes of the immortal Monad-Ego—twinkle and dance on the waves of Maya. They last and appear, as the thousands of sparks produced by the moon-beams, only so long as the Queen of the Night radiates her lustre on the running waters of life: the period of a Manvantara; and then they disappear, the beams—symbols of our eternal Spiritual Egos—alone surviving, re-merged in, and being, as they were before, one with the Mother-Source.—*S. D., I. p. 237.*

LIFE AND ITS PHENOMENA

THEOSOPHISTS, teaching that an actual vital force exists which can without error be called Life, as distinguished from the mere mechanical processes which mean "life" to biologists, are sometimes challenged to demonstrate the validity of that doctrine. It is not difficult for the informed. The effect of sunlight on vital processes, and especially of the ultra-violet rays, so-called, are part of its manifestation. Science being as yet in total ignorance of why and how these effects are produced, and at loggerheads with itself over the question of whether light is force or substance—in reality there is no true distinction—is not in a position to question logically the Theosophical doctrine. As to the channels for transmitting this life force:

> "*The real substance of the concealed (Sun) is a nucleus of Mother substance. It is the heart and the matrix of all the living and existing Forces in our solar universe. It is the Kernel from which proceed to spread on their cyclic journeys all the Powers that set in action the atoms in their functional duties, and the focus within which they again meet in their* SEVENTH ESSENCE *every eleventh year* . . . "[1]

The eleven year cycle of sun spots was scientifically recognized long before the days of H. P. Blavatsky. Not so as to its connection with the variation of radiation or of the solar "constant," astronomically speaking, which has just been recognized. As Abbé Moreux has so frequently pointed out, the sun spot cycle has considerable effect on the physical constitution. Dr. Edison Pettit, of the Mt. Wilson Observatory, has found that the ultra-violet rays of the sun become stronger as the spots on the sun become more numerous,[2] while Doctors Edward H. Mason and Howard H. Mason have found through experiment that the human body can obtain energy direct from the ultra-violet rays. We learn also[3] that the finger nails grow more rapidly in the summer than in winter, which fact is also true of the hair.

> Thus, there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart—the same as the circulation of the blood in the human body—during the manvantaric solar period, or life; the Sun contracting as rhythmically at every return of it, as the human heart does. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system . . . Could the human heart be made luminous, and the living and throbbing organ be made visible, so as to have it reflected upon a screen, such as used by the astronomers in their lectures—say for the moon—then every one would see the Sun-spot phenomenon repeated every second—due to its contraction and the rushing of the blood.[4]

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[1] *The Secret Doctrine*, I, 290.
[2] *Science News-Letter*, October 9, 1926.
[3] Ibid., October 30, 1926.
[4] *The Secret Doctrine*, I, 541.

The zodiacal light can be seen on clear evenings after sunset, as a cone in the plane of the sun's equator. Its nature is still a puzzle to science, though it is generally supposed that it is a reflection of sunlight from solid or gaseous molecules surrounding the sun.[5] H. P. Blavatsky says:

> Auguste 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."[6]

Why is not the zodiacal light likely to be a temporary physical manifestation of particles, both material and vital, on their flow to and return from the spaces of the solar system? Astronomy, if it were wise, would find more hope in the following than in any of its present theories regarding solar activity:

> 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...[7]

These Intelligences, impersonal cosmic forces, are those described in the very ancient book of Hermes.

> "The creation of Life *by the Sun* is as continuous as his light; nothing arrests or limits it. Around him, like an army of Satellites, *are innumerable choirs of genii*... They fulfil the will of the gods (Karma) *by means of storms, tempests, transitions of fire and earthquakes;* likewise by famines and wars, for the punishment of impiety... It is the sun who preserves and nourishes all creatures; and even as the Ideal World which environs the sensible world fills this last with the plenitude and universal variety of forms, so also the Sun, enfolding all in his light, accomplishes everywhere the birth and development of creatures"... "... All these Genii *preside over mundane affairs*, they shake and overthrow the constitution of States and of individuals; they *imprint their likeness on our Souls*, they are present in our nerves, our marrow, our veins, our arteries, and *our very brain-substance*..."[8]

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[5] *Literary Digest*, October 25, 1926.
[6] *The Secret Doctrine*, I, 528.
[7] *The Secret Doctrine*, I, 529.
[8] *Ibid.*, I, 294.

Prof. Robert A. Millikan—1923 winner of the Nobel prize in physics, discoverer of the "Millikan rays"—in the course of a lecture at Yale, said in part:

> Even in what are called the higher things of life, can we be truthfully said to have made or to be making any real progress? That question has often been raised, and often answered negatively by literary men of reputation, sometimes even by philosophers, and occasionally also by divines. In Tutankhamen's tomb are found evidences of artistic development, three thousand years old, quite the equal of our own. Greek sculpture and Greek architecture we can but feebly imitate today. In intellectual power we do not surpass, even if we equal, the Athenians, or the Alexandrians. In devotion to moral and spiritual ideals, where can the twentieth century show anything finer than the death of Socrates? And was it not 2,000 years ago in Galilee that one lived of whom the whole thinking world still says, "Never man spake as this man." Was the old cynic of Ecclesiastes right when he said, "Is there anything of which it may be said, 'See, this is new. It hath already been of old time which was before us.' "[9]

This is no less a conscious tribute to the older wisdom than it is an unconscious tribute to Prof. Millikan's own finely broad-minded, truly scientific spirit. Yet even Prof. Millikan steers clear of the subject of ancient *scientific* knowledge, a field whose tremendous scope and depth has yet to be recognized almost *in toto* by modern science. Much of the wisdom of the ancient schools is considered speculative or superstitious, simply because the terms in which it is written are not understood; sometimes because it is based on an understanding of spiritual, yet real, laws of the universe, to which we have not yet attained.

> . . . What is most wonderful is that the world is so durable and so perfectly made for lasting that it is not to be impaired by time; for all its parts tend equally to center, and are bound together by a sort of chain, which surrounds the elements; this chain is nature, which being diffused through the universe, and performing all things with judgment and reason, attracts the extremities to the center.
>
> If, then, the world is round, and if on that account all its parts, being of equal dimensions and relative proportions, mutually support and are supported by one another, it must follow that, as all the parts incline to the center (for that is the lowest place of a globe), there is nothing whatever which can put a stop to that propensity, in the case of such great weights. For the same reason, though the sea is higher than the earth, yet because it has the like tendency, it is collected everywhere, equally concenters, and never overflows, and is never wasted.
>
> The stars have their revolutions in the sky, and are continued by the tendency of all parts towards the center; their duration is perpetuated by their form and figure, for they are round; which form, as I think has been before observed, is the least liable to injury.[10]

Such passages as this are looked upon with a certain vague and passing wonder by modern savants, who forthwith put the incident out of their minds as something curious but not important. In reality, the implications of such understanding on the part of the ancients give a

[9] *New Haven Journal-Courier*, October 15, 1926.

[10] Cicero on "The Nature of the Gods," as quoted in *Science News-Letter*, October 30, 1926.

death-blow to that modern conceit which holds that the knowledge of nature has ascended on a constantly rising curve, whose highest point to date is found in our midst. Lactantius, the Christian, writing in the fourth century, A. D., said:

> Is it possible that men can be so absurd as to believe that there are crops and the trees on the other side of the earth that hang downward, and that men have their feet higher than their heads? If you ask them how they defend these monstrosities? how things do not fall away from the earth on that side? they reply that the nature of things is such that heavy bodies tend toward the centre like the spokes of a wheel, while light bodies, as clouds, smoke, fire, tend from the centre to the heavens on all sides. Now I am really at a loss, what to say of those who, when they have once gone wrong, steadily persevere in their folly, and defend one absurd opinion by another.[11]

An Ever-Recurring Question

Question—I notice that the United Lodge of Theosophists aims to be very impersonal: that names are not used for advertising purposes to bring people to lectures and classes, and that the Magazine Theosophy editors and writers are alike anonymous. Now I am frankly interested in persons. I do not understand why, if this is the right method, H. P. Blavatsky always signed her name to writings and was known the world around as the leader of Theosophists. Will you explain this to me?

Answer—The explanation is simple indeed, and perhaps lies entirely in the fact that most people are like yourself, "frankly interested in persons." The object of the United Lodge of Theosophists and of the Magazine Theosophy in the methods you have mentioned is that inquirers and readers should be interested in Truth on its own account, and deal with it on its merits; that the teachings of H. P. Blavatsky and William Q. Judge be known without other personal intervention. But, it should be remembered that both the Lodge and the Magazine have been born out of long experience, mindful of the mistakes of the past. No mere "method" is perfect. As for H. P. B., there was no other way possible for her. She had to bear the brunt of the Message. She *was* the Message. In the beginning, Theosophy was identified with H. P. B. Now, we are identified with Theosophy.

[11] "On the Heretical Doctrine of the Globular Form of the Earth," as quoted in *Science News-Letter*, November 13, 1926.

THEOSOPHICAL "SMOTHERERS"

WHAT is a smotherer? One who smothers others, of course. What is a Theosophical "smotherer"? Usually an enthusiastic and well-informed student of Theosophy who buries a hapless enquirer under a perfectly correct, but otherwise unassimilable, avalanche of words.

Does the enquirer resuscitate himself, persist with his enquiries, refusing to remain overwhelmed? Sometimes. Ordinarily he "dies" then and there, Theosophically speaking, and remains very dead indeed. One sees what might correspond to an arm or a leg feebly waving a long farewell through the gathering darkness, before the victim disappears from view—never to return. That awed and puzzled expression on his fading face betrays his parting complex: "No doubt it is very wonderful, but Theosophy is too deep for me!"

Here was one who wanted to know, it is to be presumed. Otherwise he never would have asked his question. He asked it of one well able to answer. Just consider the stupendous operation of the Good Law in bringing about this conjunction! Out of the millions of the uninterested and uninformed, two beings—one interested and the other informed—are brought together. The responsibility of the informed is colossal. He rises joyously to it—and *kills* the enquirer, so to say, within the first few moments of this epochal encounter!

Intentional? No, he probably never knows it. But what is the responsibility? Morally, he has passed his test. Otherwise, who knows for what æons his lack of perception and discrimination may dog his steps? The "dead" enquirer may quite possibly be better off than the "smotherer." He knows less, but likewise less is his responsibility.

These thoughts arise as a result of a recent letter, some extracts from which may prove useful:

> ... Have been attending some meetings here and greatly enjoying them—profiting, too, in learning what not to do, as well as what to do. Some of these student-speakers have a wonderful grasp of the philosophy, but it appears difficult for some to simplify their expression so that average minds can lay hold of something. We all need to become imbued with the writings of W. Q. J.
>
> Our average audience, as you know, is not composed of the highly intellectual alone. Many are quite otherwise; but these, too, need Theosophy. They are potentially as valuable workers as any, for their hearts are so often loyal and true—and it is *hearts* that really matter.
>
> The other evening a fine-looking stranger asked the speaker: "Does Theosophy teach evolution?" Miss —— was on the platform, and I'll wager she gave a full twenty minutes to the answer. It was wonderful, truly wonderful! She began with the first dawn of manifestation, outlining the early stages with an exactitude and precision which showed her years of study and assimilation of the text-books. The

old students just settled back delightedly in their chairs and drank it in; but I was really more interested in the man who asked the question.

He listened attentively at first, but soon began to fidget. Then he slumped back in his chair, looking aimlessly about the room, finally succumbing to a series of yawns. Haven't seen him at the meetings since . . . man of the "working" type, you know—but good head and features, very clean-cut—just the one, seemingly, to interest others like himself.

Every student-reader of the foregoing will doubtless react to it thusly: "How would *I* have handled that question?" Hence it is a valuable letter.

Well, how? Would I have hurled the entire *Secret Doctrine* at him? Or made my answer the occasion for a lengthy talk upon the subject? Or covered the matter briefly, adhering with exactitude to the specific Theosophical terminology?

Or would I have made use of a fleeting two minutes, outlining some simply expressed ideas—and leaving the subject open for further questions—and the questioner's mind open and stimulated to do some thinking *for itself?*

Each one can answer—*must* answer, if he is to be himself an effective pupil-teacher, and thus fulfil the purpose of his Theosophic life.

How was that neighbor answered who dropped into the apartment the other evening and found me reading a Theosophical book?

How was my train-met acquaintance answered when we fell to talking about Reincarnation together?

What did I say to that stricken office-girl whose Mother died so suddenly, and who talked with me about it?

What to that auto-mechanic who adjusted the car while I waited the other day—and spoke of there being "natural" ways of doing things?

And that long night when I sat up on the train, and the brakeman told me about "seeing things"—and . . .

Well, how many, many opportunities to *practise!*

Theosophy is the doctrine of the eternal fitness of things.

What *did* I say?

ANCIENT LANDMARKS

XVIII

Egyptian Symbolism and Animal Worship

THE sincere and unprejudiced student of comparative religions comes at last to see that without the help of symbology no ancient Scripture can ever be correctly understood. No Egyptian papyrus, no Indian olla, no Assyrian tile, or Hebrew scroll, should be read and accepted *literally*. Besides, the symbology must be studied from every one of its aspects, for each nation had its own peculiar methods of expression. The point to which even the most truth-loving and truth-searching Orientalist seems to remain blind, is the fact that every symbol is a many-faced diamond, each face of which not merely bears several interpretations, but relates likewise to several sciences. Many myths which, on the surface, have only an astronomical bearing, conceal facts in regard to the evolution of rounds and races which are of the utmost significance.

One of the best known, at least the most frequently represented, is that of the sun. Ra made his passage across the heavens in a boat from which streamed a blue light—the "Sun's son." A first bark, the Saktit (Sakti?) boat, received him at birth and carried him from the Eastern to the Southern extremity of the world. Mazit, the second bark, received him at noon and bore him into the land of Manu, which is at the entrance of Hades; other barks . . . conveyed him by night, from his setting until his arising at morn. In the formulae of the "Book of Knowing that which is in Hades," the dead sun remains in the bark Saktit during part of the night, and it is only to traverse the fourth and fifth hours that he changes into another. Sometimes he entered the barks alone, and then they were magic and self-directed. Such is the bark of the sun in the other world, for although carrying a full crew, yet for the most part it progresses at its own will, and without their help. Sometimes they were equipped with a full crew, having a pilot at the prow to take soundings in the channel and forecast the wind, a pilot astern to steer, a quartermaster in the midst to transmit the orders of the pilot at the prow to the pilot at the stern, and half a dozen sailors to handle the oars. (Maspero, "Dawn of Civilization," p. 90).

If we may be permitted to identify the boats with the *Saktis*, considered as the "principles"—whose powers they are, the above symbolism is most suggestive. According to Theosophical teaching, at each round or period of evolution, man enters a body or "boat" composed of the substance of that particular round. At "noon," or the mid-point of

evolution, man was borne into "the land of Manu, which is at the entrance into Hades;" Hades is the earth of physical existence, into which the "Manu," or man, enters and becomes a seven-fold being having his "full crew" on board. The barks referred to in the "Book of Knowing that which is in Hades" at the fourth and fifth hours of the night, *correspond* at least to the fourth and fifth rounds, when man has donned his "coats of skin," which after the fifth "hour" or round, will give place to more ethereal "barks" or vestures. After death the "crew" is of no use to the magic boat, for the lower principles which these useless sailors represent, die out and disappear.

The first-born of Ra by the goddess Hathor was Shu. He is solar energy. "The blossoms of Shu" are the sun's rays. In Chapter XVII of the *Book of the Dead*, Shu places the sky on top of the staircase in the City of the Eight. According to tradition earth and sky, or Seb and Neith, were two lovers lost in Nu, fast locked in each other's embrace. On the day of creation Shu, coming forth from the primeval waters, stepped between them and seizing Neith with both hands lifted her above his head. Although the starry body of the goddess extended in space, her head to the West, her feet and hands touched the earth, forming the four pillars of the firmament. Usually these supports are referred to as the pillars of Shu. It was Shu who was depicted holding up the sky and possibly from him the Greeks derived their representations of Atlas.

Seb is the Egyptian Saturn, ushering in a new cycle of evolution. Esoterically he is nearer to Parabrahman than Brahma. He is called the "Great Cackler," who laid the world upon his head, and is represented with a black swan or goose. Darkness, always associated with "beginnings," is symbolized in all religions by black birds. Two black doves flew from Egypt and settling on the oaks of Dodona, gave their names to the Grecian gods. In Chapter LIV of the *Book of the Dead* Seb's egg is referred to as the "egg conceived at the hour of the great one of the Dual Force."

According to tradition the golden age of Ra had gone, for even the gods die. All of them were represented as mummies and in Chapter VIII, are the words, "I am that Osiris in the West, and Osiris knoweth the day in which he shall be no more." The children of earth had become rebellious, bringing down upon themselves the wrath of Ra and their almost complete destruction by Hathor, whose hand was stayed by the repentant god, and a new race produced from mandragora plants. Afterwards mounting upon the back of a cow, Ra disappeared into the heavens. Shu and Tefnut (the double Lion-god) reigned in his stead. They represent the first differentiation of substance: as applied to Rounds and Races, the second in descending order. In this aspect,

Seb ushers in the third and more material world, while his four children rule over the fourth.

This line of descent formed the basis of the Egyptian Enneads, or four pairs proceeding from the One. This gives us the ogdoad, or eight (the double cube of good and evil) of which Ra, or Tem, was the ninth, counting from below up. In the City of the Eight (Hermopolis) where Hermes was adored, Hermes was the One who contained in himself the double cube. Eight was the number of the caduceus or wand of Mercury, the figure being made by the intertwining of the two serpents of good and evil, or the joining of two cubes. There were as many Enneads as there were cities, but all are merely personifications covering the one general scheme or idea. Considering, then, a typical one, we have Tem (or Ra) who is said to have emanated Shu from himself; Shu and Tefnut; Seb and Neith; Osiris and Isis; Set and Nepthys—lower aspects of Osiris and Isis. Thus the exoteric system of the Egyptians, as H. P. Blavatsky has pointed out, dealt with but five planes out of the seven, the pairs having to do with the four lower ones.

Hathor was always represented as a cow, sacred also to Isis, the Universal Mother—Nature. Both goddesses were allied to the sun and the moon, as the disk and the cow's horns (which form a crescent) prove. In the Vedas the dawn of creation is represented by a cow. This dawn is Hathor, and the day which follows—or Nature already formed —is Isis, for both are one except in point of time. Isis is cow-horned, the cow of plenty, and as the mother of Horus (the physical world) she is the "mother of all that lives." The right eye of Horus, or the Sun, was called the cow of Hathor. In Chapter XVII of the *Book of the Dead*, the cow Meh-urt, is called "the Eye of Ra;" while in Chapter CIX the sun is represented as a spotted calf when Sibu (Seb) its father was a bull and Hathor a heifer. The vignette to Chapter CLXX shows a cow wearing the solar disk upon her head and around her neck the symbol of life.

The symbol of life is the ankh or ansated cross of the Egyptians—the Tau with a handle. In illustrations of the Sunrise the sun's disk is upheld by two arms emerging from the ankh, the ankh itself supported by the Tet or Didu or Osiris. This emblem is a short pillar or disbranched tree-trunk surmounted by four cross bars, reminiscent of the tree fabled to have held the dead body of Osiris. Might it not be the sacred Ashwatta tree which the Egyptian Avatar had cut down with the strong axe of dispassion? It was also thought to be the backbone of Osiris after he had been "reconstructed" and "set up" by Isis. In Chapter LXXVIII of the *Ritual* the deceased says: "He (Osiris) hath stablished my heart through his own backbone; he hath stablished my heart through his own great and exceeding strength." This is evidence

that the tree-like formation of the nerves radiating from the spine had not escaped the attention of the Egyptians, nor were they without their Trees of Life.

The sycamores planted on the edge of the desert were supposed to be inhabited by Hathor, Neith and other goddesses, and numerous vignettes represent the deceased as stopping before these trees to receive water and bread—the Water and Bread of Life—from the goddess whose body emerges from the sheltering foliage. The persea tree was the symbol of the "Sacred Heart" of Horus. The pear-like shape of its fruit, especially of its kernel, resembles the heart. It is sometimes seen on the head of Isis, the mother of Horus, the fruit being cut open and the heart-like kernel exposed to view. Here again we trace a form of worship, that of the "Sacred Heart" of Jesus and of the Virgin Mary by the Catholics, back to Egypt.

The use of these symbols seems fitting and justifiable, but why did the Egyptians worship animals? Why was the sun represented as a beetle? Why was the cat sacred to Bast, the jackal to Anubis, the hawk to Horus, the ibis to Thot? And how came Set to be incarnated in the fennec and Osiris and Ptah in the bull? The wise Egyptians never did worship animals, although as the true ideas were lost, the ignorant masses did. In "A Weird Tale"* a hint in regard to this symbolism is given. It is stated therein that there was an occult reason back of it and that the ancient Egyptians never did anything unscientifically; that there are undoubtedly *types* (of forms and intelligences) and that forms having been *once assumed* and seen by the seers always repeated the same forms to those persons. Therefore having taken a certain view of invisible nature, every symbol was made to conform or be consistent with that view. This partial explanation might also be applied to the fairies seen sometimes by children and psychic persons. The form of the fairy, or of an idea for the matter of that, once seen or held by an individual repeats itself and may even be photographed, which picture is then taken to be the real form or the fact; but this form is very often merely in the imagination that fashioned it and may neither be true to the type of elemental seen or to the fact. It is true, nevertheless, that Nature has evolved certain patterns which she copies wherever feasible; and just as the tree pattern may be traced in the formation of certain crystals on up through the vegetable, animal and human kingdoms, so there are likewise types of sentiency and function found in the vegetable and animal kingdoms which are reproduced in man, for Nature is One. "All beings are the same in kind and differ only in degree." If we realized the unity of all the kingdoms, if we saw, as the Egyptians did, the divine form of Amen-Ra in all forms, we would treat our

*Reprinted in THEOSOPHY, Vol. IV, pp. 314 and 343.

younger brothers better—we would neither wantonly kill animals nor torture them in the perverted belief that thereby man is better served or benefited.

A passage from the *Book of the Dead*, (quoted in the *Secret Doctrine*, II, p. 635) reads: "I am the mouse." "I am the hawk." "I am the ape." . . . "*I am the crocodile whose soul comes* FROM MEN." This corroborates the teaching that "while the human monad has passed on globe *A* and others, in the First Round, through all the three kingdoms—the mineral, the vegetable, and the animal—in this our Fourth Round, every mammal has sprung from Man . . . not the form of flesh, blood, and bones, now referred to as Man, . . . but the inner divine MONAD with its manifold principles or aspects." Furthermore, all animals are the cast-off clothing of man; for man impresses all the lives in his body by his thought and feeling, and these lives entering into the bodies of animals, give them their peculiar characteristics. Thus, in a sense, they become the mirror in which man may see his own features and have frequent occasion to scorn his own image. The types in the early periods of evolution, therefore, must have been brought over from a prior mankind. As might be expected, then, in Egyptian symbolism there is a correspondence between the characteristics and functions of the animals and of the gods.

The cat, associated with the moon, was sacred to the cat-goddess Bast or Pasht, and to kill one was to court death. The Egyptian word for cat is *mau*, meaning *to see*, and both the moon and the cat were seers by night. As the moon reflects the light of the sun, so the cat was supposed to reflect the moon on account of its phosphorescent eyes. In the form of the goddess Bast the cat keeps watch for the sun, with her paw holding down and bruising the head of the serpent of darkness, the sun's eternal enemy. In Chapter XVII of the *Book of the Dead*, "The male cat is Ra himself, and he is called 'Mau' " (Seer), while the illustrations represent him in action similar to Bast. The chief-priest of Amen-Ra was called "Oiru mau," Master of Visions, he who beheld God "face to face."

The sun is represented as a beetle in the solar boat—the "Boat of millions of years"—and is referred to as giving birth to beings in his name of Khepera. Khepera is the beetle or scarabaeus, the symbol of rebirth. The word is derived from the verb *kheper, to become, to build again*. Like the beetle the sun appeared to come up out of the earth and to ascend aloft as with wings. The winged globe is but another form of the scarabaeus and the egg, relating both to the rebirth of man and to his spiritual regeneration. No mummy is found without several of these green or blue beetles.

The jackal-headed god was Anubis, the "Opener of the Ways."

The jackal's omniscience as to where any dead body is hidden, his absolute certainty of direction in the trackless desert, made him a fitting symbol of Anubis, who not only guided the dead along the trackless path of the underworld, but also led the reincarnating entity into the underworld of physical existence. Anubis is often identified with Horus and with Hermes, the Higher Mind; he is the knowledge on any plane which leads one whithersoever he has need to go. Anubis is also connected with the dog-star, the Sothis of the Egyptians.

The ibis, sacred to Thot, was held in the greatest veneration. It kills the land serpents and makes havoc among the crocodile eggs, thus saving Egypt from being overrun by these saurians. The black and white ibis was sacred to the moon, because this planet has a dark as well as a light side. Under the form of an ibis Thot watched over the Egyptians and taught them the occult arts and sciences. Maspero affirms that the word "Thot" means ibis. The *ibis religiosa* is said to have magical properties, in common with many other birds. At all events, he who killed either an ibis or the golden sparrow-hawk risked death. The hawk, the keen-sighted, was the symbol of the sun, of Horus and of the human soul.

The fennec is the Egyptian fox, appropriate symbol of Set whose craftiness conceived the coffin into which Osiris was enticed and confined, thus causing his death. Apis the white bull, sacred to Osiris and into which he was supposed to incarnate, was typical of the universal generative or evolving power in nature. Mariette Bey discovered near Memphis the Serapaeum, an imposing subterranean crypt containing the mummies of thirty sacred bulls. The mummification of various sacred animals would show that the Egyptians took the utmost care to conserve the "lives" in any highly evolved type or species. The bull is also the Taurus of the zodiac, connected with all the "First-born" solar gods. Christians associated this constellation with Christ. Here again, the Egyptians no more worshipped the bull than Christians worship the lamb. The ram is always a symbol of physical generation, the ram or the goat of Mendes being another symbol of Osiris.

Maspero suggests that the habit of certain monkeys assembling, as it were in full court, and chattering noisily a little before sunrise and just before sunset, may have justified the Egyptians in entrusting the apes with the duty of hailing Ra morning and evening. In the illustrations of the Sunrise previously mentioned, six apes hail the sun; the Papyrus of Hu-nefer gives seven. In Chapter C of the *Book of the Dead*, the deceased says, "I have united myself unto the divine apes who sing at the dawn and I am a divine Being among them." The dog-headed ape was a Hermetic symbol, filling the same office in Egypt that Hanu-

man did in India. In Chapter XLII the defunct says, "I am the dog-headed ape of gold, three palms and two fingers high."

The crocodiles in the Celestial Nile are *five*, and the god Toum calls them forth in his *fifth* creation. When Osiris, "the defunct Sun," is buried and enters into Amenti, the sacred crocodiles plunge into the abyss of primordial waters. When the Sun of life rises, they re-emerge from the sacred river. In the *Secret Doctrine* the Fifth Group is said to be a very mysterious one, as it is connected with the Microcosmic Pentagon, the five-pointed star representing man. In India and in Egypt those Dhyanis were connected with the crocodile, and their abode is in the zodiacal sign of Capricorn. In Egypt the defunct was transformed into a crocodile—Sebakh or Sevekh, the "Seventh"—showing it to be a *type of intelligence*, a dragon in reality, not a crocodile. (*S. D.* I, 219; II, 580). The mummy donned the head of a crocodile to indicate that it was a soul arriving from earth. The instructions appended to Chapter CLXIII are that it should be read before a serpent with two legs, meaning thereby a Dragon of Wisdom, or Hierophant. The evil serpent, "the enemy of Ra" was Apep (Apophis) whose power was greatest at the full of the moon, his overthrow being the subject of Chapter XXXIX.

Chapter LXXIII is devoted to the transformation into the Bennu bird, the Egyptian phoenix, symbol of the cycle of rebirth. The deceased says: "I came (literally 'I flew') into being from unformed matter. I came into existence like the god Khepera. I have germinated like the things (i.e., the plants) which germinate, and I have dressed myself like the tortoise. I am [of] the germs of every god."

In this incomplete list of animal symbols must be included a curious little insect called the praying mantis, the "diviner" who led the deceased unerringly to the underworld. It was greatly honored in Egypt, the Greeks attributed to it supernatural powers, and the Arabs declare that it always prays with its head toward Mecca. We might connote with it the state called manticism, during which the gift of prophecy is developed. (See chapter in *Isis Unveiled*, "Before the Veil.")

The lotus was pre-eminently the flower of Egypt. The lotus seeds, even before they germinate, contain perfectly formed leaves—the miniature of the perfect plants they will some day become, thus showing how idea comes to be made visible, which is true of the birth of a world as of a man. Its roots growing in the mud, and its blossoms in the air typify the human nature—its body grown out of the lower kingdoms, and the soul belonging to the higher spiritual regions. In Chapter LXXI of the *Ritual*—making the transformation into a lotus, a human head springs from the flower, and the god exclaims: "I am the pure Lotus, emerging from the Luminous One. . . I carry the messages of Horus. I

am the pure lotus which comes from the Solar Fields." So the god Khnoom, the moist principle of life, sits on a throne within a lotus. Thot is often seated on a lotus. Finally, it is the goddess Hiquet, under the shape of a frog, who rests on the lotus. This undeniably most ancient of goddesses, on account of her amphibious nature, was one of the chief cosmic deities connected with creation. Because the frog comes to life after being buried for years under rocks or in old walls, it was typical of resurrection. A frog or toad enshrined in a lotus, or simply without the flower, was the form chosen by the early Christians for their church lamps, on which were engraved the words, "I am the resurrection."

Was the general character of Egyptian religion monotheistic, polytheistic or pantheistic, is a question that has caused endless discussion. The epithet "the only god," which on the surface might imply monotheism, was applied to several gods. In the Papyrus of Nesi-Khonsu, Amen-Ra is addressed as "the One One," "the divine form who dwelleth in the forms of all the gods;" but this concept was held only by the educated and the priesthood. Then, as now, the true teaching existed: that behind all forms is a nameless, invisible Power, the source of all manifested life, expressed in such passages as this: "You look and you see it not—it is colorless; you listen and you hear it not—it is voiceless; you desire to handle it—you touch it not—it is formless."

Budge says in the Collection of Moral Aphorisms composed by ancient sages are several allusions to a divine power to which no personal name is given. The word used to indicate this is *Neter*, translated "God" by him in the following examples taken from the Precepts of Kagema and the Precepts of Ptah-hotep, whose many instructions remind one of the Proverbs of Solomon:

"The things which God doeth cannot be known."

"Terrify not men. God is opposed thereto."

"When thou ploughest, labour in the field God (Karma) hath given thee."

The Teaching of Amenemapht clearly shows, says this author, that the writer distinguished between Deity and the gods Ra, Thot, etc.

"Leave the angry man in the hands of God. God (Karma) knows how to requite him."

"Take good heed to the Lord of the Universe." (The Self).

"Truth is the great bearer of Deity."

In the Teaching of Khensu-hetep, Budge finds a more intimate, personal Heavenly Being:

"It is God who gives thee existence."

"The Deity is the judge of the truth."

"The house of God abominates overmuch speaking. Pray with a

loving heart, *the words of which are hidden.* He will do what is needful for thee, he will hear thy petitions and will accept thy oblations." (The God within each being).

In Chapter CXXV of the *Book of the Dead*, the defunct says, "I have not cursed God" and "I have not contemned the god of my city," showing the Egyptian admitted the existence of another *Neter* besides the god of his native place.

Whatever the Egyptian thought as to Deity or to the gods, he knew he was himself "of the germs of every god." He never considered himself a poor worm of the dust, as do Christians, but ever declared,

"Thou, Ra, art in me and I am in thee; and thy
attributes are my attributes."
AMEN-RA

ONE TREE OF KNOWLEDGE

No one can study ancient philosophies seriously without perceiving that the striking similitude of conception between all—in their exoteric form very often, in their hidden spirit invariably—is the result of no mere coincidence, but of a concurrent design: and that there was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And, if it is shown that already in those ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then, it becomes evident that, born under whatever latitude, in the cold North or the burning South, in the East or West, that thought was inspired by the same revelations, and man was nurtured under the protecting shadow of the same TREE OF KNOWLEDGE.—*S. D. I, p. 341.*

EVERY DAY OCCULTISM

IGNORANCE, not Wisdom, insists on definitions, classifications, descriptions, and hence arise differences, disputes, dogmatisms, and intolerances. The student of the ancient, constant, and eternal doctrine unfolded in the *Bhagavad-Gita* soon learns, for he soon sees for himself, that materialism and theologies are but names, respectively, for learned barbarism and learned ignorance, even though dignified and baptised as science and religion. Both are the worship of Matter—of the forms and powers of matter. Intoxication is still intoxication whether it is that of a peasant drunken with some vile concoction, or that of a refined and cultivated taste in Nature's finer forces. One and all, they are victims and slaves of "the mighty magic of Prakriti," or Matter.

What, then, *is* matter and what is Spirit? This is the question of the ages, and the only answer known to mankind at large is what men accept as their religion and their science, whose fruits have ever been the same—"birth, death, decay, sickness, and error:" the unending succession of the rise and fall of civilizations and religions, due to sects, parties, and their mutual misconceptions. Arjuna represents the man of religion who has come to "the end of the trail." Other sections of the *Mahabharata*, of which the *Gita* represents one pole of consummation, contain the pictures of those who follow the path miscalled science. In both cases the result for the devotee is despondency. But the despondency of the Arjunas of faith is quite at opposites with the despair of him whose life is in matter, for the Arjunas of every religion find regeneration in Spirit, while the destiny of the others is "continued bondage to mortal birth."

What is the explanation for this seeming contradiction? It is because the religious man errs with his head and not with his heart—for all religions have an ethical and moral basis, however that basis is misconceived. But the materialist, however educated and however personally devoid of gross sins, cannot have a moral basis, for there are no morals, no sign of ethics, in all the vast realms of physical nature. Everywhere it is a "struggle for existence" where power is the supreme god, where "might makes right," where the only incentive to action, as seen through the eyes of matter, is power and enjoyment for one's self. Materialism is *heartless*—or it is not Materialism. So, although religion has ethics with no scientific basis, science has a basis without ethics—and this is materialism pure and simple.

Students of the Wisdom-Religion in all ages have fallen victim to the same misconception that prevails in what are technically as well as

popularly called religion and science. Ignorant of, or ignoring, the fundamental basis of *all* actions, spiritual and intellectual, as well as physical, they are deceived—that is, glamoured, *intoxicated*, by the results flowing from this or that system, belief, practice. The more wonderful (and, *mis*understood) the results they obtain, the more convinced is the devotee that his system is the highest. Scientists, as well as Christian Scientists, theologians as well as spiritualists, martyrs and "common people," all believe in their practices and their system because thereby they obtain results which they have not been able to obtain by other means and methods—results which are *beyond* their comprehension and expectations. Physical scientists are materialists in nearly every case; *why?* They have been able to obtain results by a study of Nature that they could not obtain by a study of Revelation. Religious people, educated or ignorant, believe in their God and their prayers, in spite of prevalent Materialism. Why? Because they *know* that they, too, get results that no amount of scientific knowledge can produce—happiness, "peace of mind," contentment with their fortune or misfortunes.

Their power of perception centered on the results achieved, neither scientist nor religionist is able to rise above the plane of effects and observe the sphere or world of causation pure and simple. Were that done, the scientist would be a materialist no longer, the religious man would be a sectarian no longer. The follower of any religion would soon see that the followers of every other religion achieve the same results as his own, though their prayers are addressed to another God and their works based on another revelation. So with the scientist: he would soon see that whoever sets up a physical cause is bound to get a corresponding result, and this quite regardless of contradictory hypotheses as of contradictory revelations. Taking this simple universal truth into the region of the metaphysical, both the religious and the scientifically minded man could easily verify the same apothegm—Like causes produce like results, whether in the world physical or the world metaphysical, the world spiritual or the world psychic. Behind any perceived world of effects lies its opposite pole, the world of causes. But behind both worlds lies a third and eternal world which includes and penetrates the others—that world which the religious man calls the Will of his God, the scientist calls Law, and the Krishnas of all time call "the Principles" of Nature and of Man—the world of Self-being. Because it is the world of the SELF or the One Life, that Spiritual Universe can never be perceived by the eye of sense, which perceives only effects and results; nor by the eye of reason or intellect, which perceives only *relations*, *i.e.*, cause-and-effect. The ignorant man sees effects dissociated from their causes, the more intelligent see a combination or concatena-

tion or relation between the visible and the invisible, but our wisest men fail to see the *continuity* of the One Life, whether we divide it into visible Matter and invisible Energy, into Spirit and Soul, into Law or God.

All these mighty problems have been discussed by Krishna, not in a series of chapters or Discourses, as we read and study *Gita*, but in *continuity*, in unbroken sequence. From Principle to Principle of Nature and of Arjuna's own being he has united, elevated, the same SELF which before saw only good; then only evil; then only contradictions; then only a *Muni*, a Great Soul, who might be followed but never emulated—to the point where this self-same Arjuna can see for himself, in himself and in all Nature as well as in the Great Teacher, the *Superior* Nature, the "Knower in every mortal body." This is that "Eye of Wisdom" dwelt upon in the fifteenth chapter, but in the seventh called "Devotion by means of *Spiritual* Discernment." All men and all beings "animate or inanimate" have Discernment, the Divine Power of Perception. But if that Power is exercised through the "eye of sense"—the perception of physical results or cause-and-effect—the Self is limited by what it sees to what it sees, "earth, water, fire, air, and akasa." If that same power is elevated to the region of causality, if the "eye of reason" be employed as well as the eye of sense, then there results the perception of and limitation to "Manas, Buddhi, and Ahankara"—which, for present purposes we may take to mean the Personal consciousness of cause-and-effect, with ourselves as the experiencer, the victim or the beneficiary of our interactions with the rest of Nature. All this is the "inferior nature" of the SELF—that is to say, *Human Nature*. We do not regard "ourselves" from the highest imaginable standpoint. Quite the contrary, we regard the highest imaginable presentment of Nature and Man, or of Spirit and Matter, from the standpoint of human nature.

The YOGA of Krishna or of Buddha or of Christ or of H. P. B. calls on us to regard human nature from the Divine plane, not Divine nature from the human plane. Raja Yoga is, therefore, reduced to terms, three sequential steps as an evolution, synthesized and symbolized by the development of the three "eyes" or instruments of perception—the eye of sense, the eye of reason, and the eye of wisdom, sometimes called the "Third Eye."

Once, we all had the eye of Wisdom and the eye of Reason—in other words we were in the state called Atma-Buddhi-Manas, the state of every Savior, every Mahatma. We "incarnated" in beings having only the "eye of sense"—in order that we might see Life through their eyes and that they might see Life through our eyes. To effect that *partial* Union, which is what "incarnation" means, we *had* to set aside the

"Eye of Wisdom," in the same way that to produce an ordinary electric light the current itself has to be "stepped down" through a "transformer" to adapt it to the resistant strength of the light-bulb; otherwise the light-bulb, our animal body, would be destroyed by the impact. Thus "Ahankara," the false, *i.e.*, relative or isolated idea of Self, replaced the Absolute and Universal consciousness of SELF which is the meaning of Atma-Buddhi. This, for the time being, was spiritually our loss, but it was the gain of Nature below us in the evolutionary scale of progression, for "man" became a *human* instead of an animal being only. *We* gained the eye of sense; the "animal man" gained the eye of reason. Now, our task is to *re*-gain the "Eye of Wisdom" without losing either the eye of reason or the eye of sense. No Being is complete—perfected—until he becomes a Mahatma, "able to see, able to hear, able to stand" in all three worlds—the world spiritual, the world intellectual or psychic, and the world physical or astral.

This is to become consciously and uninterruptedly the KNOWER in any or every mortal body—to have found out for one's Self the continuity of consciousness or spirit. Few men, as yet, have reached that point in the cycle of existences where they are consciously striving for *perfection*, and who *will* struggle till they achieve it. Such are the Arjunas of mankind. And "amongst those so striving perhaps a single one" in any given incarnation becomes Krishna-Arjuna instead of Arjuna-Krishna. For they mistake the opening of astral-perception, psychic-perception, for the opening of the "Eye of Wisdom;" in other words, their *Ahankara* has been transferred from the physical to the astral plane, with consequent enormous expansion of the purely Personal Ego. But medium or psychic, theologian or scientist, or the merely "ordinary man," each achieves whatever "results" are in the line of his faith, ideas and works.

All the arts—and artifices—of "human nature" in its manifold attempts to "reach perfection" by pulling down the Divine to the personal, the Spiritual to the psychic, have given us our religions, our sciences, our civilizations, with their mixtures of true and false, of good and evil, but they never have and they never will give us the "Eye of Wisdom."

YOUTH-COMPANIONS

"It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

TWINS as they were, Betty and Tom were nicknamed "the pair of opposites." Not opposites in the sense that they did not get along well together; no indeed; but because in everything they saw, in everything they did, each found something of especial interest which did not conflict. So they were always good company to each other.

Betty and Tom were—where do you think? On the deck of a French steamer, two days out and headed for the Mediterranean and Marseilles.

The children had really been travelers as far back as they could remember, though never farther than from town to country, and from country back to town again. But for all that they saw strange lands, strange people, strange worlds everywhere they went. Not only did they love seeing and doing, but just as naturally as Tom loved music, Betty loved pictures and books. And what they had read they put in the objects they saw; and what they saw made alive what they read. Whatever they were doing, they were voyaging in that most wonderful of all countries—the land of imagination.

The first day on board, Betty and Tom had been as busy as Argonauts exploring the mysteries of a great ocean liner. All their experience of ships and navigation had been confined to ferry-boats, canoes, and an occasional sail-boat. But between what they knew, and what they had read, and what they saw, they got on famously. And of course the sailor folks, sensing their eager thrills, treated them as comrades.

"Why, Betty," said Tom, "this is a new incarnation. I feel as if I've been a sailor all my life."

"Yes," Betty nodded, "and think what real 'Yogis' we must be, Tom, for we can remember our past incarnations too."

"Yes, and we can see our next incarnation ahead. Tomorrow let's pretend we're French—little French children, just beginning to talk and saying '*Maman*' and '*oui, oui,*' and '*l'océan,*' and '*qu'est-ce-que-ce, s'il vous plait?*' when we want to find out something, just as if we had to find out for ourselves, and knew nothing but French."

"That's really the way we had to do when we were babies," agreed Betty; "and it will be lots more fun than just saying over and over, '*Je suis, tu es, il, elle, est,*' in school"—and Betty, sad to say, made a face at the recollection.

"I always *hated* French," said Tom. "What's the sense of learning another language when you already know one? But now"—and he

grinned as he twisted an imaginary moustache—"but now that I can see my next incarnation ahead I can see the sense in lots of things I've had to do and didn't want to do because I couldn't see any sense in them *then*."

Betty laughed—and then yawned, right in Tom's face—for it had been a busy day indeed, and both were ready to leave the earth and sail through the astral world of dreams into the land of At Home, which foolish people call Deep Sleep just because they don't know that Memory and Imagination are as wonderful twins as Betty and Tom.

Next day, sure enough, they played they were French children, and it "worked" beautifully. You see, they didn't try to *recite;* they just asked questions as a really French child does—with their eyes, with their expressions, with their hands, and with just maybe a word or two. And how the sailor-men responded, officers or sailors—of course we meant *officier ou matelot!*

Why, before the week was out Betty and Tom *were* "Frenchy" from the top of their heads to their toes. And, strange to say, dozens of words, so hard to remember, so easy to forget, just naturally came back to them when they needed them. And—stranger still—they didn't need to *translate* these words to themselves in their own minds in English, so as to know what they mean. Why?

Well, Betty and Tom can tell you.

"Tom," said Betty that sixth night out, after a school of porpoises had reminded them of a camping trip in the Adirondacks—"Tom," said Betty, "have you noticed how we know what the French words *mean* when we hear them? I wonder how that is?"

"Why," replied Tom, who always knew all about everything Betty *didn't* know, "it's because *we've* been translated into French, I guess. Anyway, it's lots of fun, isn't it?"

"Yes; but still, there must be some reason for it. This is a new incarnation, but we are just the same as we were at home and at school, and then we didn't *like* French. We couldn't talk. We couldn't understand without undressing the words in French and dressing them up again in English. Now it seems—it just seems as *natural* as English. Only, of course," she added, "we haven't quite as many French *clothes* as we have American."

"That's funny," said Tom. "I was just thinking the same thing—only in another way."

"What's that?"

"Well, you see, it's this way. Dad's boss might just as well have sent him instead of Mr. Allan to England, and sent Mr. Allan to Marseilles. Did you know, Betty, that is what Father says they really spoke of doing? But they asked him and Mr. Allan which they would rather

do, and Mr. Allan said right off he'd *rather* go to England, because his wife had always wanted to see Wales."

"And what did Father say?"

"Father said *he* didn't care—he'd rather not go to either place, but of course he was willing to go if it was necessary. So that's how it happened."

"Yes, but why didn't Father *want* to go, and why were Mother and you and I so *hungry* to go to France?"

"Well, isn't it, maybe, this way? Maybe Mrs. Allan used to live in Wales in her last incarnation and loved it so much she just couldn't help but want to go there? And maybe Father didn't care because he'd lived in America for so many lives."

"But America was only *discovered* a little over four hundred years ago. How could that be?"

"Maybe Dad was an *Indian*. Who knows? Anyway, I heard Mr. Allan call him a 'good Indian' ".

And then both giggled, for Betty thought this was a good joke, and Tom thought he was a good joker!

"Besides," Tom went on, after a moment, "maybe that's the very reason why we've had such a good time on ship and why it all seems so *natural*. I'll bet you, when we get to Marseilles, if we just watch, we'll find something that will seem *familiar*, just as if we'd always remembered it."

And, sure enough, they did!

For, on landing, and after they were all settled, Tom went with his father to see the American Consul. And then—what do you think?

While Tom's Father was with the Consul, Tom wandered from the room into the hall, and across the corridor was another door. Tom glanced at it. *Something* happened inside Tom's mind, or imagination, or memory. And he said to the messenger of the Consulate, "What has become of the little picture that used to hang there to cover the knot in the door?"

"Oh," replied the white-haired old man, "they moved that door, picture and all, to the back-entrance hall years and years ago. It's still there. Would you like to see it? The picture was a sketch of a little boy, the old Consul's son. Would you like to see it?"

And the picture looked for all the world like Betty!

THE CONQUEST OF WEALTH

IN THE Ninth Chapter of the *Bhagavad-Gita*, Krishna hails his disciple as "Conqueror of Wealth," an epithet pregnant with meaning for present-day aspirants to the Sacred Science. Perhaps its significance will be more apparent if we eliminate some of the things it does not mean.

That possession and conquest are not synonymous is easily demonstrable. The owner of an unbroken steed may have a hard struggle before him in conquering his mount. The various vehicles which make up our personalities are the possession of each of us as Egos, but how far we are from their conquest none realizes more keenly than those who are earnestly trying to live in accordance with the teachings of Theosophy.

From the standpoint of material riches the expression could not connote the possession of a great fortune, because too often the rich man is obviously not the conqueror of his wealth but rather is driven helplessly by the acquisitive tendency which led to its amassing and which seeks constantly and feverishly to augment it. The rich young man in the parable, face to face with his great opportunity, "went away sorrowful: for he had great possessions."

The possession of riches, however, is in itself neither an advantage nor a hindrance. It is the attitude and conduct of their owner that constitutes them bane or blessing. He who, having any degree of wealth, clings to its meager satisfactions, physical, aesthetic, or intellectual, and lives in dread of being bereft of them, is not even a free man. He is no more the conqueror of wealth than is the man of small means who is so obsessed by the dream of riches that he makes all else subservient to their pursuit. The miser is the wretched slave of his hoard, be it small or great; while the spendthrift who squanders money to gratify his uncontrolled desires must reap, soon or late, the lean harvest of his prodigality and misuse of wealth.

Nor is he who renounces wealth its conqueror. It is not of record that the followers of Francis of Assisi, vowed to the service of the "Lady of Poverty," were proof against the glamour of riches or less susceptible to their allurement than their lay brothers. Unless the heart prompts and acquiesces in the hands' renunciation, the would-be ascetic is but "a false pietist of bewildered soul."

Repeatedly it has been pointed out that true asceticism is not renunciation but *right use* of all things: therein lies the clue. To conquer wealth is neither to amass nor to renounce it, neither to hoard nor to squander it, but to use wisely and beneficently whatever means we

have under Karma, without elation at their increase or anxiety lest they take flight.

Futile to dream what good we might accomplish if vast wealth, boundless energy, and abundant leisure were ours. The real question is, what use are we making of such means as we at present possess, financial, energetic, or temporal. If the Cause of Theosophy, which is the Cause of Humanity, does not come first in our scheme of things now, what guarantee is there that our sense of relative values would improve with added opportunities for expansion of personal interests and gratification of personal desires? Unless the maintenance of a suitable place for the presentation of the message of Theosophy outweighs in importance the provision of attractive living quarters for ourselves; unless the giving of that message outranks our personal pleasures and comfort; unless we are using our time to the best possible advantage now, we err in sighing for the added responsibility which would accompany increased affluence, more robust health, and a larger measure of leisure.

No man is the conqueror of wealth while he regards himself as its unconditional possessor or dreams that he is accountable to none for its use. Even a slight intellectual grasp of the essential unity of all must convince the thoughtful that all individual wealth is held in trust and that each must render to Karma an exact account of his stewardship. As the student grows gradually into the realization of that unity of the race, his ethical standards relative to the acquisition as well as the use of wealth inevitably grow more uncompromising. Practices which common usage seems to justify to the man of the world become impossible to the Theosophist, who would rather suffer any deprivation than take advantage of his brother, and who would unhesitatingly relinquish even what he felt was his just due rather than stoop to questionable means to obtain it.

We may be sure that complete victory will not result from one or several decisive engagements. To gain and hold the right attitude toward our possessions will inevitably call for sustained effort over a long period. Only when we can properly evaluate and use them, many or few, maintaining an attitude of detachment while employing them with discrimination and unselfishly, shall we be conquerors of wealth. Then, even as Arjuna was deaf to the noise of battle while the Teacher spoke, shall we be able, above the clamor and din of the market-place, to hear distinctly the voice of Krishna, the Counselor, the Higher Self.

ANSWERS FROM "THE FORUM"

Question—What would be the correct name for that "thing" which can be conscious of the physical body, feeling hunger, thirst, the pain of a cut or blow, then go to the state of Kama and feel passion and emotion, or enter into a state of mentality and act on the plane of thought?

Answer—Read the chapter of the *Bhagavad-Gitâ* which treats of Kshetra and Kshetrajna, or the Knower and the Known, as also those which describe the three qualities, their action and function. Your question deals with consciousness, and no one has yet been able to finish its definition. The Self, who is made up of *Manas-Buddhi-Atman,* three in one, is the knower and the perceiver. If there were no Self present, all that you have described would be merely motions in *Prana* or the movement of the three qualities, for it is the Self who enables us to give names, derived from sensation, to these effects. And any name given to the Self, in any language, will be but the attempt of the man to name that which is nameless. In your own remarks under the question you have skipped from one subject to another, for you began with what relates to the perception of the knower while dwelling in the body, and ended with the essential nature of the monad, an entirely different matter. This confusion of topics will only create confusion in your own mind. There is no benefit from increasing words on the self-perceptive cognition, for all that you can say of it is that you possess the *I am I* consciousness. Hence all that you have said can be resolved by the statement that the consciousness functions in many different planes of experience, and in each one uses the means or instruments appropriate thereto. And in order to so pass from one plane to another, holding intelligence in each, the presence of *Manas* is necessary as one of the integral parts or powers of the Self, for without *Manas* we are only of the brute or lower kingdoms. For one moment consider the brutes who, moving and dwelling in the mental plane with man, know nothing of our manasic sensations. It is because *Manas* is dormant in them; but in you it has begun to awake, thus enabling you as man to note the effects upon yourself of the motions of the qualities of nature.—*W. Q. J.*

* *The Theosophical Forum,* February, 1893.

ON THE LOOKOUT

Real Missing Links

Biology, endeavoring to retrace the evolution of all forms to a common ancestor, ultimately, and in every field, encounters a blank void; the lines of type development, looking backward, seem to converge—but long before *full* convergence is reached, the apex is cut short by mysterious absences.

In every case a comparison of the actual connections demonstrated, with those believed in upon circumstantial evidence, upholds the Theosophical doctrine: that the really *basic* types from which all others came, were astral-mental, metaphysical patterns upon which the evolving material aligned itself as the steel filings follow the lines of force of a magnet. Madame Blavatsky states that multitudes of physical forms which were once transition types, have disappeared, and that there were at one time real links, not only between the different species of each genera, but between the various kingdoms. Science knows of a few links between vegetable and animal, and even suspects some between mineral and vegetable. They all existed in full flush at one time before their purpose was served.

Dr. J. Hobart Hoskins, of the University of Chicago, has found in coal balls remains of plants with leaves like ferns, but with fruiting bodies which connect them with seed plants.

With enough of investigation and knowledge, it is probable that many more such links can be discovered, though still short of the *really primordial* types.

> When it is borne in mind that all forms which now people the earth, are so many variations on *basic types* originally thrown off by the Man of the Third and Fourth Round, such an evolutionist argument as insisting on the "unity of structural plan" characterising all vertebrates, loses its edge. The basic types referred to were very few in number in comparison with the multitude of organisms to which they ultimately gave rise; but a general unity of type has, nevertheless, been preserved throughout the ages. The economy of Nature does not sanction the co-existence of several utterly opposed "ground plans" of organic evolution on one planet... (*Secret Doctrine*, 1888, II, 683).

This is equally true of plants.

Reincarnation and Social Cycles

In "The Cassandras of Europe," *Saturday Evening Post* for March 5, 1927, a typical prophet of doom is Prof. Oswald Spengler, who bases his theories upon the *1500 year cycle of history*, which determines the fate of nations. He moreover takes the Theosophical stand that the height of mechanical civilization is a period of spiritual decay.

But long before Spengler was heard from, long before anyone except in Theosophy knew of a fifteen hundred year cycle, and while Europe was in the full bloom of arrogant and exuberant optimism for the future of this "Golden Age"—save the mark—William Q. Judge wrote:

> Affecting man especially are the spiritual, psychic, and moral cycles, and out of these grow the national, racial and individual cycles. Race and national cycles are both historical. The individual cycles are of reincarnation, of sensation, and of impression. The length of the individual reincarnation cycle for the general mass of men is fifteen hundred years, and this in its turn gives us a large historical cycle related closely to the progress of civilization. For as the masses of persons return from *devachan*, it must follow that the Roman, the Greek, the old Aryan and other Ages will be seen again and can to a very great extent be plainly traced. But man is also affected by astronomical cycles because he is an integral part of the whole, and these cycles mark the periods when mankind as a whole will undergo a change. (*Ocean of Theosophy*, 1893, p. 121).

And Madame Blavatsky wrote in 1888:

> The western Aryans had every nation and tribe like their eastern brethren of the fifth race, their Golden and their Iron ages, their period of comparative irresponsibility, or the Satya age of purity, while now several of them have reached their Iron age, the *Kali Yuga*, an age *black with horrors*. This state will last . . . until we begin acting from within instead of ever following impulses from without . . . Until then the only palliative is union and harmony—a Brotherhood in *actu* and *altruism* not simply in name. (*Ocean of Theosophy*, p. 98).

THE REVERSIBILITY OF SEX

Dr. Oscar Riddle, Carnegie Institute for Experimental Evolution, states that during the daytime in the nesting period, the male pigeon gives female blood reactions. This, Dr. Riddle thinks, is because he is relatively inactive at that time; a female characteristic. Males in general are, biologically, distinguished by a higher metabolic rate; they burn food into energy more rapidly. (*Science*, Jan. 28, 1927).

Much evidence is on hand to indicate that sex is a very variable factor—even in regard to the physical organs at times. It does not even develop in the embryo until a rather late stage. The annals of abnormal psychology abound with cases of reversed and variable sex in human beings.

All this makes more comprehensible several Theosophical doctrines. For one, it is taught that human sex is not a fixed characteristic, but varies from incarnation to incarnation, governed and conditioned by Karmic law, and is of the body and astral nature, not of the soul. Inasmuch as much disgracefully immoral teaching under high-sounding names has been based upon the idea of *spiritual* sex, and the resulting affinities, it is of importance that biological research and the Ancient Science join hands here to demonstrate the sexlessness of the soul.

"It hath not been shown what we shall be;" but it is known (Theo-

sophically) what we have been, and the law of cycles is a theosophical fundamental. Having passed the mid-point of this cycle, we are due, in the course of æons, to retrace our steps through the early ages of evolution in reverse order, *plus* the experience gained—as concerns those who achieve self-conscious immortality in mind and soul.

> It is in the Third Race that the separation of sexes occurred. From being previously a-sexual, Humanity became distinctly hermaphrodite or bi-sexual; and finally the man-bearing eggs began to give birth, gradually and almost imperceptibly in their evolutionary development, first, to Beings in which one sex predominated over the other, and, finally, to distinct men and women . . . Bi-sexual reproduction is an evolution, a specialized and perfected form on the scale of matter of the fissiparous act of reproduction. Occult teachings are pre-eminently panspermic . . (*Secret Doctrine*, 1888, II, 132-3).

Since sex with its correlations forms the be-all and end-all of life for modern humanity, which considers it in a purely physiological and animal sense, something may be sensed of the steepness of the ramparts our perverted ideas and practices are rearing across the pathway ahead. Yet the most animal ideas, the most debased practices, if performed from a materialistic basis, are clean and harmless as compared with the cults which use "occultism" as something on which to base the most perverted psycho-physical practices. Such were the "H. B. L." and kindred organizations exposed by Madame Blavatsky; likewise the "Sacred Brotherhood" exposed in Oakland, California, recently, and its swarming sister cults in every large city in the land.

Earth Waves

Not less than three major theories regarding the elevation and subsidence of continents, are at present fighting for supremacy in the scientific world. Each has some elements of Theosophical truth, with the possible exception of the Wegener theory which teaches that continents are permanent, but drift from place to place on the earth. The nearest approach we have yet noted is the idea of Dr. E. C. Andrews, geologist of the New South Wales Government, with his "earth waves." (*San Francisco Chronicle*, March 6, 1927). He believes that a vast, slow undulatory movement is responsible for raising mountain ranges and forming troughs in the sea. At present, he thinks, there is a movement from the pole to the equator, tending toward a westward lag, and considers the existence of a former land strip parallel to British Columbia as proven. This strip, he thinks, extended from the Alaskan extremity to the continental shores of the United States.

The *Secret Doctrine* teaches that parts of California once belonged to the lost continent of Lemuria (whose existence was proven by the San Onofre Breccia, discussed in *Science*, and by us formerly.)

In further regard to Dr. Andrews' ideas, the *Secret Doctrine* says:

> Science speaks of an ancient continent which stretched from Spitzbergen down to the Straits of Dover. The Secret Doctrine teaches that, in the earliest geological periods, these regions formed a horse-shoe-like continent, whose one end, the Eastern, far more northward than North Cornwall, included Greenland, and the other contained Behring Straits as an inland piece of ground, and descended southward in its natural trend down to the British Isles, which in those days must have been right under the lower curve of the semi-circle. This continent was raised simultaneously with the submersion of the equatorial portions of Lemuria . . . Science also refuses to sanction the *wild* hypothesis that there was a time when the Indian peninsula at one end of the line, and South America at the other, were connected by a belt of islands and continents. The India of the pre-historic ages . . . was doubly connected with the two Americas. The lands of the ancestors of those whom Ammianus Marcellinus calls the 'Brahmans of Upper India' stretched from Kashmir far into the (now) deserts of Schamo. A pedestrian from the north might then have reached—hardly wetting his feet—the Alaskan peninsula, through Manchooria, across the *future* Gulf of Tartary, the Kurile and Aleutian Islands; while another traveler, furnished with a canoe, and starting from the South, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America . . ." This was written from the words of a MASTER—a rather doubtful authority for the materialists and the sceptics . . . (*Secret Doctrine*, II, 326-7).

If Behring Straits and western California were both parts of Lemuria, then H. P. B.'s description exactly fits the thesis of Dr. Andrews. But besides this, Dr. Ralph W. Chaney of the Carnegie Institution, Washington, because of the close resemblance between plants of Eastern Asia and Western America, considers the two areas as having been connected. And Roy Chapman Andrews found that the redwood tree had once been plentiful in Asia, though now found only in California and very slightly in Southern Oregon. An Aleutian or Behring Straits connection has long been suspected in science; but if these trees came that way, why do they not exist in Northern Oregon and Washington, where the climate is ideal for them?

RISING AND SINKING

According to the *San Francisco Chronicle* of October 31, 1926, the floor of the Atlantic has risen two miles in the vicinity of St. Helena in the last twenty-five years. Whether or not this is so, the *Secret Doctrine* teaches that we are entering upon a long period of great geographical changes which will materially alter the fortunes of the race. Atlantis and Lemuria—not in the same form, however—are due to see the light of day once more, in the course of the slow roll of Dr. Andrews' "earth waves," which are more complicated in their action than he may realize.

The subsidence of the Atlantic coast of the United States attracted so much attention that the National Research Council has instituted an investigation. (*Washington Post*, Nov. 2, 1926). The sinking has been proceeding at the rate of one to two feet per century; even at the

former rate the outlook for New York and other seacoast cities is not pleasant. But moreover, Madame Blavatsky once intimated that some of the geological changes to be expected at Manhattan Island may not be long in coming, nor as gentle as the present subsidence.

Nor does American "civilization" alone face difficult changes. The great glaciers of Europe are increasing in size nearly everywhere, those of French Savoy lengthening 70 to 150 feet per year. (*Literary Digest*, Dec. 18, 1926).

It is the opposite with America, whose glaciers are dwindling away at a rapid rate. Those of Mount Rainier are especially noticeable, Nisqually in particular having retreated not far from 2000 feet in twenty years.

Therefore the writer in *L'Humanité* who thinks the European recession due to a general lowering of the earth's temperature, is wrong.

> . . . 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*, I, 640).
>
> 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. . .
>
> 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*, 1893, pp. 123-4).

Connecting the events of the present historical cycle in relations social, political, geographical, etc., etc., could anything be clearer?

The Moon's Core

The nature and origin of the craters of the moon is one of the standing problems of astronomy. Of the principal theories, one considers them true volcanic craters; another, as gigantic splashes produced by impact of meteoric bodies of sub-planetary size. The latter has much evidence behind it. It has been determined that bullets fired into a mass of lead produce craters of just such form. Nor can the theory of

vulcanism explain why from one crater there radiate streaks of a white material in straight lines without any deviation caused by irregularities in the lunar surface.

W. L. R. Emmet, scientist for the General Electric Company, says, from evidence gleaned in study of the moon, that not only are the craters the result of impact; the whole moon has been built up thus. (*Scientific Monthly*, Jan. 1927). This is not only in accord with the "planetesimal" system which has replaced the nebular theory denied by Madame Blavatsky, but exactly coincides with the Theosophical doctrine of planetary origin.

> 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).
>
> (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.*" (*Secret Doctrine*, I, 201).

MATERIAL APPLICATION

Intuitive Theosophists without doubt have considered these paragraphs as applying more to the inner and metaphysical aggregation of planetary matter; but there is no logic against its material application as well—rather the reverse in fact—and it accords well with known astronomical facts. It must be borne in mind, however, that a center of aggregation cannot become active until ensouled by the unseen *vital* principles upon which the form of a planet, like that of any other body, depends.

Theosophy teaches that the moon is a dead planet which is losing its substance gradually to the earth by disintegration and osmosis across space. The sharp, jagged contours of the moon, with its clear-cut impact craters, are just what would be expected under the hypothesis of a gradual stripping, layer by layer, of the material impacted, *in the reverse order of its arrival.* And stimulating thought concerning the *karma of matter* might be developed by correlating all this with what is

said in the *Secret Doctrine* regarding the earth and moon, with their mutual effects.

Infra-red Clairvoyance

The Washington Post, Dec. 31, 1926, reports an application of infra-red television by the Scotch inventor, J. L. Baird; by which persons in a darkened room can be seen moving, through the walls of an intervening room. Now this, while undoubtedly new, is so well in accordance with recent developments, so well foreshadowed for several years past, that it will hardly surprise anyone. Variations in color are simply a matter of vibration; the penetration of matter of greater density than usual is also that.

Meantime there comes to hand a photograph of the famous "X-Ray twins" of Turin, Italy, who are reported to be able to see through leather and other opaque substances—itself no new phenomenon. (*New York Times*, Jan. 2, 1927). This will doubtless be pooh-poohed by most scientists, despite countless centuries of testimony of like occurrences; but there is nothing illogical or unreasonable about it.

It is firmly established that invisible light rays of various kinds can penetrate opaque matter and form images; that discovery dates back to 1896, agreeably to Madame Blavatsky's prophecy:

> . . . 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. (*Secret Doctrine*, 1888, I, 612).

Future Psychological Changes

Visible light rays differ from the invisible only in rate of vibration, and no two eyes are attuned to exactly the same range, while whole races can see colors hidden from others, as is pointed out also in H. P. B.'s works. Thus no great change in the racial physiology is required to develop the *permeability of matter*—its sixth characteristic.

> . . . a *partial* familiarity with the characteristic of matter—permeability—which should be developed concurrently with the sixth sense, may be expected to develop at the proper period in this Round. But with the next element added to our resources in the next Round, *permeability* will become so manifest a characteristic of matter, that the densest forms of this will seem to man's perceptions as obstructive to him as a thick fog, and no more. (*S. D.*, I, 258).
>
> As seen, each Element adds to its own characteristics, those of its predecessor; as each Root-Race adds the characterizing sense of the preceding Race. (*S. D.*, II, 107-8).
>
> Our Fifth Race is rapidly approaching the Fifth Element—call it interstellar ether, if you will—which has more to do, however, with psychology than with physics. (*S. D.*, II, 135).
>
> . . . it is worth while to point out the real significance of the sound but incomplete intuition that has prompted . . . the use of the modern expression, "the fourth dimension of Space." To begin with, . . . the superficial absurdity of assuming that

Space itself is measurable in any direction is of little consequence. The familiar phrase can only be an abbreviation of the fuller form—the "*Fourth dimension of* MATTER *in Space.*" But it is an unhappy phrase even thus expanded, because while it is perfectly true that the progress of evolution may be destined to introduce us to new characteristics of matter, those with which we are already familiar are really more numerous than the three dimensions. The faculties, or what is perhaps the best available term, the characteristics of matter, must clearly bear a direct relation always to the senses of man. Matter has extension, colour, motion (molecular motion), taste, and smell, corresponding to the existing senses of man, and by the time that it fully develops the next characteristic—let us call it for the moment PERMEABILITY—this will correspond to the next sense of man—let us call it "NORMAL CLAIRVOYANCE;" thus, when some bold thinkers have been thirsting for a fourth dimension to explain the passage of matter through matter, and the production of knots upon an endless cord, what they were really in want of, was a *sixth characteristic of matter.* The three dimensions belong really but to one attribute or characteristic of matter—extension; and popular common sense justly rebels against the idea that under any condition of things there can be more than three of such dimensions as length, breadth, and thickness. These terms, and the term "dimension" itself, all belong to one plane of thought, to one stage of evolution, to one characteristic of matter. (*S. D.*, I, 251-2).

Also note well in this connection that if Einstein is right, dimensions in space all lose their meaning except as applied to material bodies only. The latest researches have supported Einstein; the experiments of Dr. R. J. Kennedy, California Institute of Technology, were carried out by a more accurate method than were those of Dr. Dayton C. Miller, upon which much anti-Einstein criticism was based; and they contradict Dr. Miller.

But note how Theosophy—as always—*synthesizes* apparently unrelated branches of science! And synthesis is one of the final tests of a scientific theory!

COLOR AND MUSIC

H. P. Blavatsky, writing in *Isis Unveiled* of 1877, and the *Secret Doctrine* of 1888, called attention many times to the power and significance of colors. Twenty years ago, Dr. Geo. A. Zeller—whether Theosophically inspired or not—attempted to put colors into service in the cure of nervous and brain disorders. Like every other pioneer and would-be benefactor of humanity in the medical field, his road proved to be a rocky one. However, at this date and in many quarters, successful experiments in color therapy are being carried out, details of which may be found in *Literary Digest*, Dec. 18, 1926. Significant points are as follows:

Violet is a most powerful curative and is of decided value in cases of insomnia ... Yellow has proved to be stimulating.

Red must be used with the same discretion as morphine and chloroform. It is highly stimulating. Too much red can disturb the mental balance of a delicately poised mind. Dr. Babbit states that when violent and maniacal patients are placed

in a room in which the red ray predominates, they rapidly become worse. When placed under the influence of the blue ray, they become calm and quiet.

Dr. Ponza, of the Insane Hospital at Alessandria, Piedmont, has used the red chamber for depressive cases with great success. Cold, paralytic, chronic conditions were relieved by the use of yellow. This latter color was found to be harmful in cases of fever—acute inflammation and delirium were the results. When patients afflicted with melancholia were placed in a yellow room, they became morose.

In the article quoted above occurs the sentence: "Color, like music, meets with great response from the nervous system." The following is taken from *The Washington Post*, Dec. 19, 1926:

Why does one kind of music "feel good", another depress us?

Scientists are just beginning to learn the answers. They have learned that music, besides being a source of pleasure and entertainment, can become a force of immense practical value in our homes, offices and workshops; that melodies and harmonies, chosen and used scientifically, possess remarkable powers of renewing our vitality.

Madame Blavatsky said regarding sound:

We say and maintain that SOUND, for one thing, is a tremendous Occult power; that it is a stupendous force, of which the electricity generated by a million of Niagaras could never counteract the smallest potentiality when directed with *occult knowledge*. Sound may be produced of such a nature that the pyramid of Cheops would be raised in the air, or that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigour. (*Secret Doctrine*, 1888, I, 555).

She further claims to speak from knowledge, "as one thrice saved from death by that power."

Edgar C. Wheeler, in *Popular Science Monthly*, for January, 1927, thinks that rhythm is the secret of the power of music, stating that "nearly all of our bodily machinery operates rhythmically." This leads us straight to the book, *The Problem of Physico-Chemical Periodicity*, by E. S. Hedges and J. E. Myers. A reviewer says:

Rhythmic pulsation or intermittency is more common in biology than chemistry, but this summary shows that it plays a part in the non-living world as well.

Thus falling into the lap of the Second Fundamental Principle of the *Secret Doctrine:*

This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe. (Proem., p. 17).

THE DANGERS OF SUCCESS

In a recent editorial, the *Saturday Evening Post*, disposing in wonted manner of its bugaboos by the attachment of tags in lieu of the application of logic, termed "pale cultists" those who "think there is something wrong in being prosperous." The greatest minds of the ages, the *Post* seems to think, have devoted themselves to the problem of elimi-

nating want. This is true, if it be realized that the only real want in the world is darkness of soul—especially that darkness which sees no light in aught but physical comfort.

There is nothing wrong in prosperity itself. The wrongness consists in the means we have used to get it and the use we make of it. This same *Saturday Evening Post* has been running a cutting and all-too-truthful series of cartoons, "Old-Timers and Half-Timers;" satirically comparing the grim fortitude and courage of the pioneer with the childish pettish discontents and dissipations of his steam-heated progeny. If the mounting roll of crime, of dishonesty in government and business, the evil days which have fallen upon altruistic measures, and the sinister despair which is piling up the hecatomb of juvenile suicides—if all these have failed to make their point with the complacent Editor, we suggest that he take his cartoonist into consultation. Furthermore—

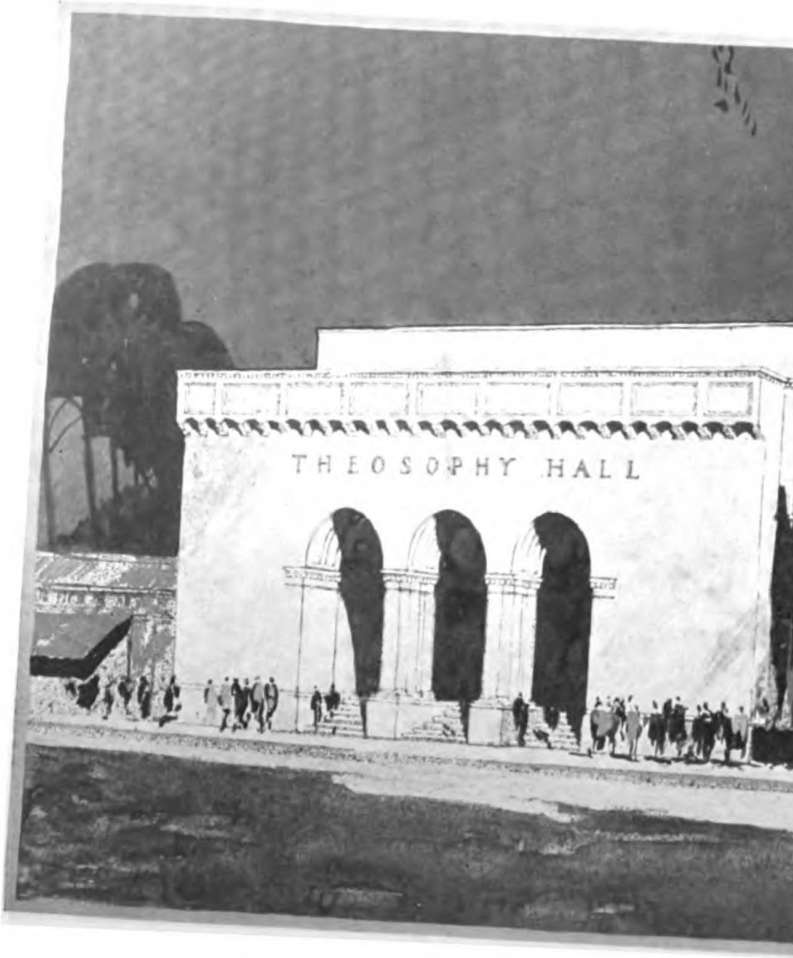
MR. ROBERT QUILLEN SAYS:

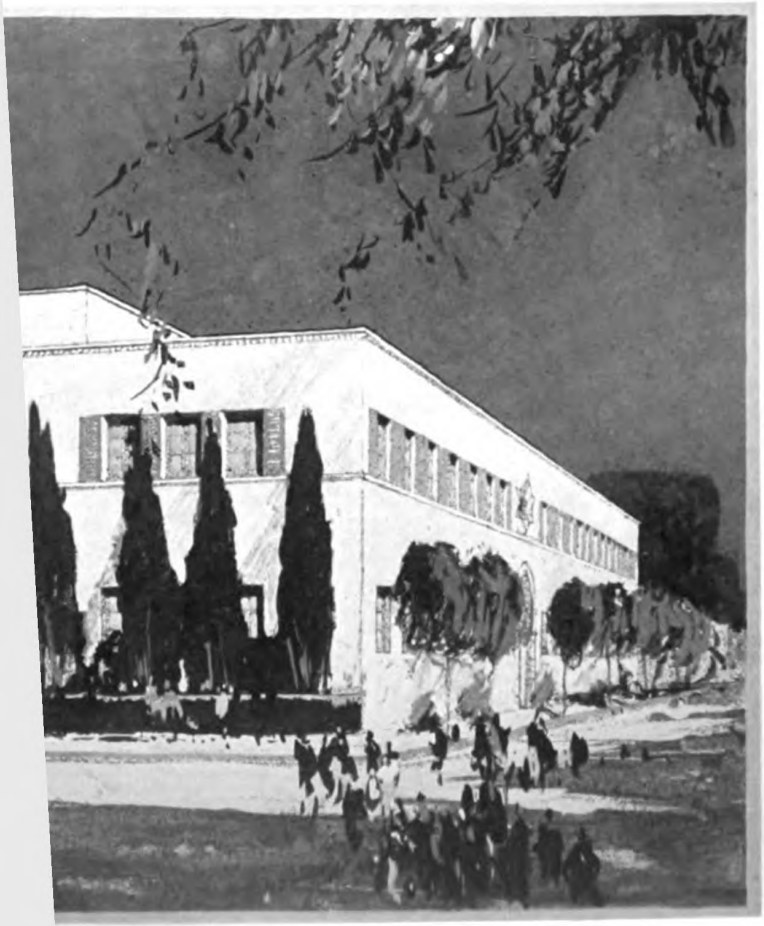
> "History is a record of civilizations that developed in adversity and died under the weight of their own fat. With success came softness, laxity and degeneration....
>
> "In the early days of the Christian religion much was demanded of converts... The danger of persecution kept out of their ranks the weaklings, the soft of purpose and the lukewarm...
>
> "Religion has become safe, but its followers have become indifferent because little is demanded of them...
>
> "The tragedy hidden in every success lies in the fact that men simply won't keep their weapons polished in times of peace."

Even so. Cycles rule the world—but the force back of cycles is the everlasting human tendency to construct idols of matter, which crumble as soon as perfected. And then, the rush of force dying out from ennui and satiation, all that is left is the dust of another Babylon. They are few and far between who grasp the priceless alchemical secret, turning material despair into spiritual evolution while the rest of the world sinks into a repetition of bygone slumbers.

These alternations of success and despair are not for the true pioneer of the Spirit—the indomitable devotee of the Theosophy of Buddha and Tsong-Kha-Pa, of Lao-Tse and Zoroaster, Pythagoras, and Plato; of Blavatsky and Judge.

So long as man is man, there will be implacable enemies within and without for the true fighter; there will be born one more variety of deceived and deceiving "occultism" parading under the name of the True; or in the moment of seeming victory, insurrection will flame in his own flesh, and the conquered enemies of appetite live again in ambition transferred "to the sphere of his larger life." The Path winds uphill *all* the way.


THEOSOPHY HALL



A U M

The fact that burdens are growing heavier cannot be accounted a bad sign; there must be in those to whom burdens come an unused strength that needs exercise. —R. C.

THEOSOPHY

Vol. XV August, 1927 No. 10

THEOSOPHY HALL

GROUND was broken June 25, 1927, for Theosophy Hall at 33rd Street and Grand Avenue, Los Angeles, California. The date is that of the anniversary of the passing of Robert Crosbie, Founder of this Magazine, of the United Lodge of Theosophists and of Theosophy School.

The activities inaugurated by Mr. Crosbie have been faithfully continued since his death in 1919, and have steadily increased throughout the years, so that now the pure stream of the Theosophical Movement started by H. P. Blavatsky in 1875, and continued by William Q. Judge until his death in 1896, may be said to be restored, consecrated, established—for the third generation since the beginning of the Movement is engaged with pure hearts and clean hands in studying, living, promulgating Theosophy as delivered and exemplified by the Predecessors.

The new building will have 24,000 square feet of floor space; will contain a suitable auditorium, library, reference and reading rooms, abundant offices for editorial and other executive needs, ample classrooms for the children of Theosophy School; will be handsome as well as useful, and afford a fitting and enduring center of work for activities which have now become world-wide in scope.

A wish long fostered by Mr. Crosbie, a need long felt, a hope long deferred, has now come to realization. Theosophy Hall is the fruit of wholly voluntary offerings in time, money, and work by men, women, and children who are determined to "make Theosophy first" in fulfilment of H. P. B.'s last Message to the American Theosophists. It is to be a home for Humanity, dedicated to Masters, to Their Cause, and "to all True Theosophists, in every Country, and of every Race."

THE RISING CYCLE

WRITING more than a third of a century ago, soon after the death of H. P. B., Mr. Judge discussed "The Future and the Theosophical Society." He called attention to facts and factors insistently regarded by Masters and by H. P. B., but whose determinative importance had not been seen by leading Fellows of the Parent society during her life-time and which were more than ever in danger of being ignored or forgotten. He drew from the necessities and existing circumstances a number of inferences as to the future which now, after the lapse of a full generation, may be seen as a prevision and a prophetic warning.

First he quoted from a letter of H. P. B.'s written in 1888 in which she gave a "bird's eye view" of the then future. She saw ahead a break-up of the Parent society, and its *skandhas*, or bad Karma, represented by many societies—theosophical *sects*. That has come to pass. But she saw also "a few earnest reliable theosophists in a death struggle with the world in general and with other—nominal and ambitious—theosophists." That, too, has come to pass, so that to-day the Theosophical Movement is no longer represented by theosophical *societies*, but by the individual Theosophists in and outside all of them, and these scattered "reliable theosophists" are, in her words, "greater in number than you may think, and *they prevailed*." The italics are hers, and the signs are not wanting that this portion of her vision is in process of fulfilment. There are some theosophists left in Mrs. Besant's society, and those few are working to disseminate the teachings of H. P. B. and to expose the falsities of fact and philosophy so strenuously propagated by Mrs. Besant and her satellites. These few reliable Theosophists in the Besant society may not succeed in their self-imposed task, but they serve as a catalytic agent for all that: they are forcing the pretenders to discard their theosophical masks and stand or fall for what they are, not what they pretend to be; and they are making the facts so evident that multitudes of members, finding that Besantism, Leadbeaterism, Catholicism, and Messianic delusions are *not* Theosophical teachings, have been and are withdrawing from the Besant ranks. With these exceptions there are now none but "white corpuscles" in the Besantite veins. And so with Mrs. Tingley's "Universal Brotherhood and Theosophical Society." And so with Mr. Hargrove's "*The* Theosophical Society." And so with "The Temple of the People." And so with the multitude of smaller bodies which depend on corruption of philosophy, perversion of facts, pandering to psychic cravings with psychic ravings, and upon personal claims and assertions of "communications from the

Masters of H. P. B." Their extravagances show the extremities to which they are reduced. Like begets like, and in each of these parasitic bodies there are fungoid growths—cankers within cancers, with smaller followings of their own. It all reminds one of Jonathan Swift's famous verse:

> "So, naturalists observe, a flea
> Has smaller fleas that on him prey;
> And these have smaller still to bite 'em;
> And so proceed *ad infinitum.*"

Meantime, step by step as disintegration goes on among the pseudo-theosophical bodies, the Rising Cycle shows on the constructive arc an ever-increasing circulation of the writings of H. P. B. and Mr. Judge, an ever-growing activity in genuinely Theosophical propagandum and study, as men and women who have reached maturity during this Twentieth century "come in contact with the knowledge which was theirs in former births."

Next, in the article cited, Mr. Judge quotes H. P. B.'s words in the closing section of *The Key To Theosophy* on the future of the Theosophical Society, its possibilities and its dangers—words which every true Theosophist ought to learn by heart. With these two quotations as his text, Mr. Judge proceeds to note the condition precedent to the safety and growth of the Movement in the right direction, as given by H. P. B.:

> "There must be an adherence to the program of the Masters. That can only be ascertained by consulting her and the letters given out by her as from those to whom she refers. . . . that program . . excludes the idea that the Society was founded or is intended as a 'School for Occultism.' . . . 'Let the Society flourish on its moral worth, and not by phenomena made so often degrading.' "

How the program of the Masters has been lost sight of in the various theosophical and mystical bodies; how pretended schools for occultism have diverted the energies and the aspirations of inquirers and seekers from the great ideas of Universal Brotherhood, Karma and Reincarnation; how psychics, mediums, charlatans, and traders have defiled and abused sacred Names and sacred Teachings—all this is "the inexorable shadow which follows all human innovations." It was the shadow of the mission of Krishna, of Buddha, of Jesus; as inevitably it was and is the shadow of the mission of H. P. B., for it is the evil Karma generated by those who seek with impure motives as well as by those who would purvey with unclean hands.

Mr. Judge asked students to consider well the *great tone* running through all words from pure Teachers and pure Teachings, and declared that the true program of the Masters is for Theosophists to work

> "To supply the world with a system of philosophy which gives a sure and logical basis for ethics."

This is a call to work for the race and not for self, a request to bring

to the west and the east the doctrines that have most effect on human conduct, on the relations of man to man, and hence the greatest possibility of forming at last a true universal brotherhood. There is nothing personal, nothing sectarian, nothing smacking of "psychic phenomena" and "occult powers" in this prescription—yet in very truth it calls for the profoundest Occultism, an occultism which the world desperately needs. It is the true Occultism of Masters, of H. P. B., of Mr. Judge, and of all sincere Theosophists. It is an Occultism as lacking in the numerous theosophical and occult societies as it is in the sects and churches of the various religions, or in modern science and systems of education.

It is the Occultism which uproots, not fosters, dogmatism and priestcraft, old or new. The old faiths are crumbling and the Theosophy of H. P. B. supplies the link which stirs up thoughts of the very highest importance just at a cycle when the age may swing back to anything but what all true Reformers have fought for. Nothing but pure Theosophy can supply that which, by joining religion and science together would make, the one scientific, and the other religious. Already in fifty years the times have been led a step in the direction of "the primitive soul-satisfying philosophy of the ancient Aryans."

Certainly this does not mean or imply that Theosophy, the Wisdom-Religion, should be Christianized or materialized, or turned into an *alias* for Spiritualism—any more than that it should itself become dogmatic, sectarian, a new burden of evil in substitution for an old. These are the pitfalls which the existing theosophical societies have digged for themselves, making their own graves, thus fulfilling the saying of Christ: "Let the dead bury their dead."

Nor does it imply what so many students have vainly longed for and as mistakenly worked for—the impossible conversion of the churches and of modern science and spiritualism to Theosophy. On this point Mr. Judge wrote:

> "... we can never hope to see the churches and the ministers coming over in a body to our ranks. It would be asking too much of human nature.... Congregations hire their priests at so much a year to give out a definite sort of theology, and do not like to be told the truth about themselves nor to have too high a standard of altruism held up to them in a way from which, under theosophical doctrines, there would be no escape. They may all gradually change, heresy trials will continue and heretical ministers be acquitted, but the old buildings will remain and the speakers go on in new grooves to make other reputations, but we may not hope to see the universal rush to join us."

"Psychical Research"—materialism transferred from the physical to the astral states of nature and man—is more and more interesting many minds which see in its phenomena and possibilities what they think to be the Spiritual. This is an old error of mankind, due for re-

crudescence at this stage. It is the natural lure of those who have successively broken with orthodox religion, orthodox science, orthodox spiritualism as explanations of life. In time it will be found to have neither an ethical nor philosophical basis and so can not satisfy the truly inquiring Soul. Its opposite pole is an honest atheism, in which there lies a greater danger for the disillusioned incoming Egos than that sanctioned under the various forms of phenomenalism.

Not the atheism which has hitherto passed current under that title, but a religious atheism—a Western counterpart of popular Buddhism. The "Damned Souls Society" formed at the University of Rochester (N. Y.) which can be seen from its title to be in the nature of a protest and a negation only, has been followed by a "Society of the Godless," by "Junior Atheist Leagues," and so on. Already a score or more of such societies have been formed—all of them in Universities and High Schools. They are a natural crop of the theories of evolution held by university professors generally: metaphysical "wild oats." Press and pulpit have given wide publicity to these atheistical associations of young men and women and have been horrified by them. In truth, they are not a disease but mere symptomatic outbursts which may as well be studied in a good light as a bad. They show that the reign of authority is over in matters of conscience, the rule of mental tyranny at an end for the best minds of the incoming generation. Atheism has nothing to defend, however much cause for assault upon the established order, and in a religious sense is but the assertion of the Soul's inalienable right and duty to think and choose for itself. Better thinking and better choosing will naturally follow. Atheism is a retreat from a false position rather than an advance to a more tenable one, but there will be no return to the old orthodoxies. Atheism is as much a protest against existing evils as was Protestantism in its inception.

Members of the hundreds of Protestant Christian sects have too long ignored that Protestantism has in it nothing vital because nothing positive. It is a religion of disintegration. It is now as predatory as the *condottieri* of the middle ages. Begun by fighting Rome and Pontifical claims, it has been maintained by continuous segmentations, each fighting the others and gaining its adherents from them. It is the process of death. A remarkable article in the March *Atlantic Monthly* deals with the subject in outspoken fashion. It is entitled "The Break-Up of Protestantism" and is by Rev. Herbert Parrish, an Episcopal rector. In many ways the article is highly significant to all students of the moral nature, and must excite attention because it comes from a man whose title and calling depend upon the very institution he dissects. We think

we can do no better than quote a few of the statements contained in the writer's eleven-page article. He says:

". . . Protestantism *as an organized religious force* is moribund and shows signs of rapid disintegration. . . .

". . . the educated, the critically intellectual multitudes, a rapidly increasing number, show no disposition to submit to religious autocracy.

"A disintegrated Protestantism will no more return to Rome than the troubled democracy of the day will return to the frozen archaism of the feudal system. If Protestantism as an organized religious force is dying in the twentieth century, by the same tokens of broken authority Rome died in the sixteenth.

"Autocratic authority in religion is everywhere giving ground."

The writer is here but repeating what H. P. Blavatsky wrote in the Preface to "Isis Unveiled" just fifty years ago. It has taken so long to pulverize the ecclesiastical mind, but the grinding has been going on steadily. The upheaval in a single generation has surpassed that of centuries in both the Roman and the Protestant hierarchies. The writer goes on:

". . . many able observers of the present condition of the religious world are persuaded that we are in the midst of a religious revolution. . . .

". . . there is nothing so unsettling to the stability of religious authority, and hence to morals, as a new idea. . . .

". . . it is greatly to be wished that, in the process of housecleaning, Protestantism shall sweep out into the dust heap of time its own superstitions and hypocrisies, . . . its preposterous confessions of faith, its bigotry and prejudices, . . . its holier-than-thou pose, its lay popes, its fond and fanatical trust in secular legislation, its bitter intolerance, its suspicious and terrible emotionalisms, . . . and the thousand and one other Pecksniffian attributes that in its name have so often brought all religion into contempt among sensible people."

The writer blandly ignores that he and thousands of other clergymen who feel and express themselves as he does, have nevertheless subscribed solemnly to these very "preposterous confessions of faith," have themselves taught as religion these very "superstitions and hypocrisies," and do now continue to profit by them. He forgets that Pecksniffianism is the *essence* of Protestantism, not one of its "attributes." What has brought Protestantism to contempt and disintegration—its clergy or its laity? The author derides syncretism as the bane of the "church" but what *is* the Church if not its creeds and its clergy? If the one is a mere profession which its own exponents are free to make with any amount of mental reservations, and if its most liberal theologians themselves "carry water on both shoulders"—which is what syncretism is in plain speech—then what sane conclusion is there to draw other than that both creeds and clergy are morally rotten to the core? Assuredly, there will be no genuine "housecleaning" in Romanism or Protestantism by those who make of their own professions a derision, and of their own dogmas a jest.

Dr. Parrish declares:

"The latest report indicates that there are now over twenty-seven millions of American children, nominally Protestant, not enrolled in any Sunday school. And quite reasonably. The Protestant Sunday school has no systematized religion to teach. . . . The Sunday school, now called the church school, has become the despair or the joke of the Protestant ministry almost everywhere."

What a criminal confession! Morality for morality, what man in whom remains a vestige of genuine ethics would not prefer an *honest* "Society of the Godless" to such utter godlessness as stalks in ministerial garb, according to Dr. Parrish. This veritable confession goes on with a frankness which, in the circumstances, is shameless:

"There is, then, no hope of unity among the Protestants. That idea must be quite definitely laid aside. The cut-throat methods of rivalry, of over-churching, will continue. . . . Two parties, Catholic and Protestant, threaten to tear the communion asunder. Among the sects the Fundamentalists and Modernists have so divided the groups that it is not too much to say that scarcely any two churches of the same denomination teach the same religion. . . .

"Protestantism is disintegrating and is doomed. It may outlast your life and mine, but ultimately America will see it no more.

"It is my conviction that the sooner Protestantism disappears from American life the better. . . . As a moral guide it is superficial, depending on the exterior force of state legislation to effect the redemption of the race. As a mystical experience it is sentimental, without intelligence, and with narrow vision. As a teaching force it is vague, negative, and uncertain. As an organization it is illogical and chaotic. . . .

"Perhaps in dying as an organized force Protestantism will in reality save itself. The Church after all is a means to an end, not an end in itself. . . . The Church, in a sense, exists merely to do away with the need for its existence. But what new form the spirit of religion in the coming age may take, who can say?"

Who indeed? Certainly not the corruptors of the "spirit of religion" in the present age, whose mental frankness uncoupled with moral courage may enable them to diagnose their own fatal diseases, but will never give them the self-discipline and self-knowledge necessary to do more than lament their own fallen fortunes.

The numerous petty theosophical sects everywhere exhibit the same factors and factions, the same symptoms, as the sects of the Churches. There is no difference except in terms. They, too, are doomed, and from the same causation. Disintegration is a necessary step and prelude to reincarnation. The world need is for a religious *organism*, not organizations, and that will be found in the ever-growing numbers of those whose devotion is to the original Message and the original impulsion of the Theosophical Movement. All such Theosophists may take comfort in the knowledge that all the present and future has been foreseen from the beginning of the work inaugurated by H. P. Blavatsky; that the same prevision which commenced the work will continue to husband it. They may take renewed encouragement and inspiration

as well as direction for their energies, from the closing words of Mr. Judge in the article first cited:

> "Our destiny is to continue the wide work of the past in affecting literature and thought throughout the world, while our ranks see many changing quantities but always holding those who remain true to the program and refuse to become dogmatic or to give up common-sense in theosophy. Thus will we wait for the new messenger, striving to keep the organization alive that he may use it and have the great opportunity H. P. B. outlines when she says, 'Think how much one to whom such an opportunity is given could accomplish.' "

SCIENCE AND "MATTER"

It is most remarkable that, while honestly confessing their entire ignorance of the true Nature of even terrestrial matter—primordial substance being regarded more as a dream than as a sober reality—the physicists should set themselves up as judges, nevertheless, of that matter, and claim to know what it is able and is not able to do, in various combinations. Scientists know it (matter) hardly skin-deep, and yet they will dogmatise. It is "a mode of motion" and nothing else. But the *force* that is inherent in a living person's breath, when blowing a speck of dust from the table, is also, and undeniably, "a mode of motion;" and it is as undeniably not a quality of the matter, or the particles of that speck, and it emanates from the living and thinking Entity that breathed, whether the impulse originated consciously or unconsciously. Indeed, to endow matter—something of which nothing is known so far—with an inherent quality called Force, of the nature of which still less is known, is to create a far more serious difficulty than that which lies in the acceptation of the intervention of our "Nature-Spirits" in every natural phenomenon.—*S. D. I, p. 147.*

THE QUEST OF FREEDOM

THE love of freedom is innate in all men, quite independent of their ability to make good use of it. Relative freedom is all we can hope for at our present stage, but at least a modicum of liberty is an imperative condition precedent to the soul's growth by initiating action and experiencing the reaction. It is the soul's urge for freedom of expression reflected in the personality which makes frustration of effort painful and unimpeded action pleasurable. Restraint is irksome and compulsion galling to any man as to any nation. History abounds in instances of a subject people's demand for liberty becoming at last so insistent it would brook no denial but swept everything before it.

But indeed freedom is a right of which none can deprive a man, because no chains can hold him but those of his own forging. Unless he forfeits liberty by the abuse of it, the limits to its exercise are set by the capacities of the individual—the more or less undeveloped state of his powers and faculties—just as a baby's limitations in respect to freedom of movement are not imposed from without but rest in his imperfect control of the physical body, his instrument of action. As he learns successively to creep, to walk, to run, he widens the range of his activities and frees himself to that extent from spatial restrictions.

Leaving out of account the negative handicap of incapacities natural to our present stage of development and common to most men, there are the positive Karmic impediments of defects of character, bodily weakness or suffering, circumstances luxurious and enervating or wretched and necessitous, uncongenial or unfriendly associates, and all the other bonds which our respective environments represent. Even though we recognize that our chains are of our own making, it is instinctive to seek a way to escape their weight. This instinct is the stock-in-trade of the mental healer and the "psychologist," who would delude their followers into thinking that such limitations can be overcome by repudiating them. At best these misguided efforts achieve a stay of sentence, although coincidently they set up worse causes for future reckoning.

The common-sense course is neither to deny the existence of our chains nor to increase their apparent weight by struggling against them, but to regard them in their true light and dispassionately. Apparently untoward circumstances are never an unmixed evil. The criterion laid down by Theosophy for evaluating Karma as good or bad is whether it is pleasing or the reverse to the soul, whether it furnishes opportunities for growth and lessons by which the soul can profit, or tends to an arrest of development.

From the viewpoint of the personality, the only point of view, alas, that many are able to take consistently, those conditions are to be avoided which hamper freedom in following personal tastes and predilections, good or bad. But those very restrictions on the personality may be of aid to the soul in its task of mastering its instruments as a prerequisite to its free expression.

Our positive limitations at this time are the result of misuse of liberty in our present or a preceding personality. Until the lower self is brought into line with the will of the real man, its liberty tends ever to license, with the inevitable reaction of restrictions in one form or another. The price of liberty from external bonds is the personality's submission to the direction of the Self within.

A step in the direction of that submission is resignation to the working of the law, as expressed in our surroundings and circumstances, and devotion to the duty of each moment as it presents itself. Race and caste and family are limitations on the individual only until he has transcended the defects and discharged the duties appertaining to them. Those conditions fulfilled, their binding power is gone.

If we resent our circumstances because they hamper us and hold us back from what we fancy we might otherwise accomplish, we bind ourselves to them but the more firmly. The remedy does not lie in change of environment but in change of attitude toward it. The man who is restless and discontented at home carries his restlessness and discontent with him wherever he goes. No freedom is possible while peace of mind is at the mercy of conditions and equanimity depends upon a pleasing combination of circumstances.

After all, it is of very minor importance that we have everything and everybody in our environment exactly to our liking; the important thing is that we shall be able to carry on our work and keep our equipoise under any circumstances in which Karma places us. That man is free, though he be in chains, who can regard with undisturbed calm the rise and fall of the tide of events, realizing that nothing from without can affect him save by his acquiescence, and that everything which comes to him results from his own past action and may be used for his growth and strengthening.

Just as the personality must at last recognize that it will be the pawn of self-made circumstance until it yields the direction to the soul, so the soul in its quest of complete emancipation must learn a similar lesson in its turn. Perfect freedom is not attainable until all incapacities have been transcended by the complete unfoldment of every latent power and faculty. Even with the goal in sight, it may be forfeited if the man forgets his essential unity with humanity and the obligation to help mankind which his very development imposes, and seeks the mi-

rage of freedom offered by Nirvana's selfish rest. At last he must emerge with all his previous advances lost and the long course to travel again from the beginning.

The way to lasting liberty lies but through the recognition that the separated self has no interests apart from the interests of all, and the voluntary abdication of individual rights in favor of the One Self. Those who have made the great renunciation and remained to sustain and encourage mankind in its progress are the Great Masters of Compassion who alone, in Their selfless service, have found perfect freedom.

Forms of Memory

Question—Does the whole Ego, or just a part of it, carry over the impressions, experience, or intuitions, from one life to another—and *how* does it?

Answer—The Ego is an inseparable unit of an integral unity. The Ego carries no impressions whatever. The so-called seven principles, or seven planes, or seven worlds, or seven states of consciousness, are the seven classes of impressions. Impressions range all the way from the most nearly homogeneous to the most completely heterogeneous. All planes or principles are worlds of impressions. Give the name "matter" to the sum total of impressions. On any plane of matter the Ego sees what is on that plane, and this is memory. The five senses are merely forms of memory; that is, impressions objectified by the Ego, and so metaphysically with the other planes or principles. When the Ego recognizes that all is Life, then any and every plane, as also any and every modification of them, become to him planes of objectivity when he chooses to look at them, planes of oblivion when he chooses to put them out of his mind.

NAMES AND THINGS

> If I were to say, "Charley is in a tantrum," you would know the "tantrum" might be in any place, but it was Charley's condition I spoke of. So, "Helen is in a state of great excitement," might mean she was upstairs, or out in the street; because the place didn't have anything to do with the condition she was in.—*The Eternal Verities.*

THUS reads the little book which has helped so many children to gain a truer understanding of life, in an attempt to show that "state" and "place" are not inter-changeable terms, so that physical misconceptions of time, place and causality may in some degree be lifted. Since all students of Theosophy are children, adults as well as juniors, and since a materialistic universe represents the only "reality" to all, some considerations upon our common ways of looking at things may be helpful and enable us to study our texts in a truer light.

Our physical, waking universe is a universe of relativities. Everything perceived therein is an object. No object is considered by us alone, and of itself. In position it is north, south, east or west—or above, below, behind, before—some other object. In size it is larger or smaller than something else; in texture it is smoother, rougher, finer, coarser—always comparative; in qualities it is better, worse—and so on. There is nothing absolute in our waking world; that is, without qualities—which always represent relativities. THAT alone is absolute which perceives them all—unchanged and infinite. We may extend this view of a relative universe to include the metaphysical world. This *thought* is better or worse than that, more inclusive or less, as the case may be; this *motive* is purer or less pure than another; this *feeling* is more agreeable than some other feeling; this sensation keener than that. So also in the world of forces: one is more or less powerful than another. Likewise in the world of morals: conduct is better and worse, more constructive and less constructive, right and wrong.

Relativities are essential to learning: it is perception of the differences between one thing and another which enables us to acquire knowledge. All things change; by reason of our own inherent permanency we are able to relate the changes one to another, and to ourselves, storing the results of the experience in the appropriate instrument. We do not change; our expansion is in knowledge, and in the development and range of our various instruments of perception and action, of which even the highest is relative. Man in his essential nature is no evolution, but the Evolver of all. He makes every "place" or "state," but is himself none of them. He is the *power* to make them, to perceive them, to experience them, to learn from them, to change them, to end them—

and to begin them again. He is the Consciousness and the field of consciousness and all things whatsoever that manifest within that field —the things and the field itself periodically appearing and disappearing. The Witness remains, whether there be any thing to witness or no thing.

It will thus be seen that there are no words in which to describe our essential Being. Were there such they would be greater than ourselves, a logical absurdity. Absolute Being does not depend on relations. All relations change. They exist in and because of It. IT does not depend upon them.

When words are used in the Theosophical teachings to symbolize states, we almost universally materialize the ideas and make physical *places* of these states. To us, Nirvana is a place, Devachan is a place, Kama Loca is a place, the various Rounds are places, Globes A, B, C and E, F and G are places; a Race is a body, the Principles are things, Evolution is a kind of personal god, as is also Karma, and Life is what we see with our physical eyes. We may believe that we are exempt from this distorted way of looking at ideas, but a sincere self-examination will usually demonstrate the contrary. The very speech that we use tends to bind us to physical angles of vision; it is barren of words relating to the metaphysical. This even extends to our descriptions of the stimulation of our senses. We say, for instance, that a flower has an exquisite odor. It has nothing of the kind: that "flower" radiates a portion of itself which we perceive and evaluate by the power which enables us to differentiate that characteristic of matter which we call "smell." The flower's part in the transaction is a radiation of its own substance, due to the operation of its intelligence. We perceive the workings of the flower's "mind," and say, "It *smells* sweet!"

Nirvana is not a place; it is a condition, a state. The teaching affirms that there are men who are in Nirvana, and at the same time here on earth in physical bodies. Devachan and Kama Loca are states, not places. When we are unreservedly happy we are in Devachan; when we are full of unsatisfied desires we are in Kama Loca—even while we are still living in our physical bodies. Those in Devachan or Kama Loca after the death of the body are not any-*where;* they are *any* where. A Round is not a place; it is merely a name for symbolizing a certain cycle of evolution. A Race is not a group of bodies; it is a class of intelligences of a certain range, operating together. Globes A, B, C, and all the others are not places; they are centers of consciousness, just as man's "principles" are modes of consciousness, expressing themselves through differentiations of substance. Evolution is a process. Life is *not* what we see around us—the phenomena; it is the noumenon—the cause of what we see.

Students know all these things, but the race ideas continually re-

assert their domination over us and the mass-influence of many minds as yet unawakened to realities beclouds the little clear-seeing we have thus far developed. We need to be continually examining our angles of vision and thus clarifying our perceptions, while we strive to counteract the human tendency to dwarf and materialize metaphysical conceptions. Thus shall we help ourselves, and become less liable to mislead others. Thus shall "places" and "states" and "goings" and "comings" take their true positions among the relativities, in the consciousness of the Absolute Being that we all are.

> What is here, that is there; what is there, that also is here. He goes from death to death who sees a difference between them.
>
> This is to be received by the mind, that there is no difference here. From death to death he goes, who sees a difference.

"PLANE AND PRINCIPLE"*

Question—Are Plane and Principle ever interchangeable terms? Can a Principle be said to be a Plane of the working of the next higher Plane, *i.e.*, as Buddhi is the vehicle of Atma, or the ethereal double necessary as the bridge for Prâna to cross over to the physical body? May they be said to be analogous to Spirit and Matter, opposite poles of the same thing?

Answer—It does not seem to be right to try to interchange these two words, for it will result in mixing up the ideas. A plane is, like a plane surface, quite different from a principle, just as gas is different from the place in which it may exist and be felt. Plane of consciousness is used to designate the stage or metaphysical place the consciousness has reached or may be on or in. But to say that a principle of this plane is a plane for some higher state is very mixed, for it would result that thereby our individuality would be lost and all be reduced to annihilation. Whereas as each individual retains his identity and thus must preserve the identity of his principles, whatever those are, it must follow that his principles are not planes but remain as before principles. However, it must be remembered that the word "principle" is used loosely, and sometimes that which is not such is so called. It is easy and definite to retain the actual meaning of "plane" and not try to mix it with some other word. I cannot see any analogy between these two words and "spirit and matter," inasmuch as *plane* means a place for operation or use and *principle* is that which uses or operates on a plane. —*W. Q. J.*

**The Theosophical Forum*, December, 1893.

ANCIENT LANDMARKS

XIX

Osiris, Isis, Horus, and Set

"Salutations to thee, O Osiris, thou the greatest of the six gods issued from the Goddess Noo; thou the great favorite of thy father Ra; Father of Fathers; King of Duration; Master in the Eternity; multiform God, whose name is unknown and who hast many names in towns and provinces."

OSIRIS Un-nefer, "the Good Being," in a Hymn from the Papyrus of Ani is "eldest son of Nut, (primordial matter and infinite space) engendered by Seb (celestial fire) . . . lord of the lofty white crown; as prince of gods and of men he hath received the crook and the whip and the dignity of his divine fathers." His "body is of bright and shining metal," his "head is of azure blue, and the brilliance of the turquoise encircleth him." As Ahura-Mazda is one with, or the synthesis of the Amshaspends, so Osiris, the collective unit, when differentiated and personified becomes Osiris, Isis, and Horus—the upper triad—and their reflection, Anubis, Nephtys (sister of Isis and mother of Anubis by Osiris) and Set—the latter when alone standing for the lower quaternary. These two triads together with the body make up the seven principles of man. All these gods and goddesses were worshipped independently of Osiris, but when the Osirian cult became dominant were fused into his nature.* So, also, Osiris-Ptah (Light) represented his spiritual aspect; Osiris-Horus, the intellectual, manasic aspect; Osiris-Lunus, the psychic; Osiris-Typhon (Set), the physical, therefore passional, turbulent aspect. In these four phases he symbolized the dual Ego, the divine and human, the cosmico-spiritual and the terrestrial. Although his name is the "Ineffable," his forty-two attributes bore each one of his names, which added to his seven dual aspects complete the forty-nine "fires." Thus the god is blended in man and the man is deified into a god.

Osiris was born at Mount Sinai, the Nyssi of the Old Testament, (Exodus xvii, 15) the birthplace of nearly all the solar gods of antiquity, although Osiris actually lived in human form some 75,000 years ago. One of the Great Teachers, civilizers and benefactors of humanity, in the course of his mission he encountered evil, was murdered by his

*Prof. Sayce in *The Religion of the Ancient Egyptians* reminds us that "The religion of the Egyptians *which is best known to us* was highly composite, the product of different races and different streams of culture and thought; and the task of uniting them all into a homogeneous whole was never fully completed. To the last, Egyptian religion remained a combination of ill-assorted survivals rather than a system, *a confederation of separate cults* rather than a definite theology": (*i.e.*, exoterically). The name of Osiris was very rare before the 6th Dynasty, says Mariette Bey.

brother Set at the age of twenty-eight, and buried at Abydos. According to Bonwick (*Egyptian Belief and Modern Thought*) he did not remain in the grave, but at the end of three, or forty,[1] days rose again and ascended to Heaven and thenceforth became the judge of the dead and the hope of a future life for the Egyptians. All of which proves that the story of Christ was found ready in most of its details thousands of years before the Christian era, and the Christian fathers had no greater task than to apply it to a new personage. This detracts no whit from Christ; it only goes to show that the biographies of all these Divine Instructors are practically identical because all are similar in nature and mission, and in a mystical sense their legendary life-record is true.

The name Osiris (Asar in Egyptian) is connected with fire, as is Asari in Babylonia; Aesar in old Etruscan means a *god*, derived possibly from the Asura of the Vedas, a modified form of which is Is'war or Iswara of the Bhagavad-Gita. In his universal aspect of destroying fire necessary to regeneration, Osiris is the "Lord of Terror," and in Chapter XVII of the *Book of the Dead* he is "the devourer of all slaughtered things," just as Krishna in the eleventh Gita is "Time matured, come hither for the destruction of these creatures."

Among the many titles ascribed to Osiris, one frequently used is "the god of the staircase." In Chapter XXII of the *Ritual* the deceased prays that he may "have a portion with him who is on the top of the staircase," and there are any number of illustrations of a stairway of seven steps. What can this be but "the stairway of the seven worlds, the stairs of which each step becomes denser and darker. It is of this seven-times-seven scale thou art the faithful climber and mirror, O little man! Thou art this, but thou knowest it not." But great beings like Osiris know it, because by their own efforts they have become Perfected Men, at the top of this septenary stairway of evolution, which they descend and ascend knowingly, without ever losing their consciousness of Self. Whether in a body or out of it, they preserve an unbroken memory of all the states (or stairs) through which they pass. This uninterrupted memory is the *realization* of immortality. Although we are immortal we do not realize it, our memory being broken every night during sleep and also at death. So we find in many chapters of the *Book of the Dead* the deceased implores that he may retain his memory; that he may not forget the names of the guardians of the doors as his disembodied soul passes from one Aat (or state) to another; and, as a prerequisite—to which the utmost importance was attached, that his mouth may be opened and that he may regain his speech (Chapter

[1]The festival of Osiris lasted forty days, the number of days of Jesus' temptation.

XXIII); for speech is "manasic," indicative of and associated only with *self*-consciousness.

The real meaning of immortality, including life before birth as well as life after death, seems to have been as much misunderstood by many of the Egyptians as by Christians today, whose heritage of ideas, true and false, comes in unbroken continuity from that far past. Judging from the *Book of the Dead*, resurrection was insured by the recitation of magical formulae, or conferred upon the dead by Osiris. As Christians believe their resurrection possible because Christ rose from the dead and appeared in one of his finer "sheaths" on Easter morn, so the Egyptians thought that the body of Osiris had been dismembered[2] and afterwards reconstructed into a living being, therefore their members would also be reunited into a living whole. In Chapter XLIII the deceased says: "I am Fire, the son of Fire, to whom was given his head after it had been cut off. The head of Osiris was not taken away from him, let not the head of Osiris Ani (the deceased) be taken away from him. I have knit myself together, . . . I have renewed my youth; I am Osiris, the lord of eternity." In the Papyrus of Hu-nefer, Osiris is thus addressed by Thot: "Homage to thee, O Governor of Amentet, who dost make men and women to be born again."

Budge thinks the offerings placed in the tomb indicate that predynastic man thought he would live again in the identical body he had upon earth, an opinion apparently contradicted in a statement immediately following: "In later times although the funeral offerings were made as before, the belief in a material resurrection was given up by the educated Egyptians and in texts, both of the earliest and the latest periods, . . . it is distinctly stated that the material part of man rests in earth, whilst the immortal part has its abode in heaven." Now the belief was common that the *Ka*, or double, for which food and drink were placed in the tomb, was liable to annoy the living. The offerings and the many personal effects, such as were found in great and exquisite variety in the tomb of Tutankhamen and other notables, permeated with their owners' magnetism, would have a tendency to attract and hold the *Ka*. So might they not prevent it from being evoked or attracted elsewhere? —a danger against which the wise Egyptians would wish to take the utmost precaution. Mummification was practised in order to keep all the atoms of the body intact, so that they might again be used—*not the same body*, but the same aggregation of lives.

Abydos was the object of pilgrimage for thousands of years. From all parts of Egypt kings and princes were brought to this sacred spot

[2]There was a time when some of the inhabitants of Egypt dismembered the body previous to burial, for mummification was not always practised, nor was it ever universal in that country as is commonly supposed.

that their remains might rest near those of their beloved lord. Here was the celebrated Osireion with its inclined passage leading to some underground chamber where were enacted "the Mysteries of Osiris," by which it was said that the beholders were so affected that death lost its sting and the grave its terror. Here was preserved the relic of Osiris, "the living One," carried in all the great religious processions, and here was performed one of the earliest Miracle Plays, which presented in dramatic form the story of the life and death and resurrection of this "Golden One of Millions of Years."

Isis is the Virgin-Mother, sister and wife of Osiris and mother of Horus. She is "the woman clothed with the sun" of the land of Chem. In the litany apostrophizing her, she is the "Immaculate Lady," "Queen of Heaven," "Illustrious Isis, most powerful, merciful and just," titles transferred entire or with slight change to the Virgin-Mary. (See *Isis Unveiled*, II, 209, for comparison of litanies). And not only was the adoration of Isis restored under a new name, but even her image standing on the crescent moon was adopted by the Christians, while her well-known effigy with Horus in arms has descended to our time in the many pictures of the Madonna and child. The "Black Virgins," so highly reverenced in certain French cathedrals were found, upon critical examination, to be basalt figures of Isis! But behind the symbolism of Isis were sublime spiritual and cosmical truths never conveyed to her worshippers by the mother of Christ.

Isis-Osiris is the equivalent of Kwan-Shai-Yin and Kwan-Yin in China. Coming later than Thot-Hermes, the companion and instructor of this pair was Hermes II, an incarnation of the celestial Hermes. In connection with her beneficent mission, Isis taught the women to spin the most wonderful linen, the priests devoted to her service being called the *Linigera* on account of the exquisite linen robes they wore. Isis was the great healer, hence the name Isis was given to a universal panacea. Her power to make men immortal is told in several legends, none with more tender charm than an episode connected with her search for Osiris, which has come down to us from Plutarch. Having traced the body of her lord to a tamarisk pillar built into the presence hall of King Malkander, she gained audience with his Queen, Athenais, and was engaged by the latter to nurse her sickly child Diktys. Isis agreed to restore him on condition that her ministrations be not observed. The child soon waxing strong and beautiful aroused the curiosity of Queen Athenais, who secreted herself in the chamber where nightly some mysterious work went on. From her hiding place she saw Isis build a great fire and place the child therein as in a cradle, changing herself thereupon into a twittering swallow. Horrified at the proceedings, Queen Athenais sprang forward and snatched

her son from the flames, only to be confronted by the majestic but angry goddess, who upbraided her for her folly and told her that in the space of only a few days more her son would have been completely purified and immortal, but now he must live and die like other men. It was through the word and touch of Isis that Osiris, whose fourteen members (his seven dual aspects) having been found and put together, became once more a living being. So, in the *Book of the Dead* she is called the Lady of Life.

Horus was the last in the line of *divine* sovereigns in Egypt. A tablet describes him as the "substance of his father," of whom he is an incarnation and identical with him. There is an elder Horus (Haroeris) to be distinguished from the son of Isis, although in the legends they appear to be inextricably fused.[3] In one aspect, the elder Horus is the Idea of the world in the demiurgic mind; the younger is the same Idea going forth from the Logos, clothed with matter and assuming actual existence. The elder was from remotest times fused with Ra at Heliopolis, and worshipped as Ra-Haremkhuti (Horus of the two mountains), or the rising and the setting sun. In a beautiful illustration of sunrise from the Papyrus of Hu-nefer, Horus-Ra as a golden sparrow-hawk, wearing a disk encircled by a serpent, is adored by seven apes. Astronomically Horus the younger is the winter-sun, and at the time of the winter-solstice (our Christmas) his image in the form of a new-born babe was brought out of the sanctuary and adored by the worshipping crowd. Several references are made in the *Book of the Dead* to "the followers of Horus"—Aryans who settled in Egypt when it had hardly risen from the waters. Yet they possessed the hieroglyphic form of writing peculiar to the Egyptians, founded the principal cities of Egypt and built some of the most important sanctuaries. They were said to be smiths (*mesnitiu*) armed with weapons of iron, and the *mesnit* or "Forge" was the name given to the passage opening into the shrine of the temple at Edfu, where Horus was worshipped under the form of the winged solar disk. An inscription on the temple wall, which Prof. Sayce thinks a late invention of the priests, declares that in the 363d year of Ra-Harmachis on earth, he fled from the rebels who had risen against him in Nubia and found refuge in Edfu. Thereafter, his followers smote the enemies of their leader from the southern to the northern boundary of Egypt.

While Osiris subdued the world by gentleness and persuasion, by song and flute (which he invented) his son Horus from first to last was a warrior. Born to be the avenger of his father, he is said to have assumed the shape of a human-headed lion to gain advantage over Set. In this form he is the Sphinx—Har-em-chu—which is verily his image.

[3] "The celestial Horuses one by one were identified with Horus, the son of Isis, and their attributes were given to him, as his in the same way became theirs." (Maspero).

He is also represented standing on a boat of serpentine form, with spear in hand, killing the serpent. His constant warfare with Set covers many facts, cosmical, spiritual and historical. In one aspect it is the struggle with the lower, personal nature and symbolizes the trials of adeptship; the fact that his triumphs are but temporary shows that his adeptship has to be regained in each new birth. The magnet was called the "bone of Horus" and iron, "the bone of Typhon," the latter being the rough Titanic power which opposes its force to the divine magnetic spirit trying to harmonize everything in nature. The dual nature of Horus is referred to in Chapter XVII of the *Book of the Dead* in these words: "It is Horus when he riseth up with a double head, whereof one beareth right and truth and the other wickedness" (Set). In Chapter CLXXVII he is "the blue-eyed" and "the red-eyed Horus,"—Set was always depicted red. In Chapter XXIX B, Horus is the Universal Ego; the deceased says: "My heart is with me, and it shall never come to pass that it shall be carried away. . . . I am Horus, *the dweller in hearts, who is within the dweller in the body.*" In Chapter LXXVIII, *The Chapter of Making the Transformation into the Divine Hawk*, the deceased says: "And behold, when as yet Isis had not given birth to Horus, I had germinated, and had flourished, and I had become aged. (pre-existence) . . . And I had risen up like the divine hawk, and Horus made for me a spiritual body (sahu) containing his own soul. . . . I, even I, am Horus, who dwelleth in the divine Khu (luminous form). I have gained power over his crown, I have gained power over his radiance, and I have travelled over the remote, illimitable parts of heaven. . . Horus is both the divine food and the sacrifice. . . . The gods labor for him, and they toil for him for millions of years." In later times the Pharaohs, by way of asserting (rightfully or otherwise) their divine nature, assumed the title "The Golden Horus," for according to Chapter LXXXIII of the *Book of the Dead*, Horus was one of those Illuminated Beings "who emitted light from his divine body," and "who never lie down in death."

Set, as we have just seen, is an integral part of both Osiris and Horus, just as Ahriman is an inseparable part of Ahura-Mazda. Typhon is a later name for Set, but still very ancient, his turbulent nature finding expression in the word "typhoon." In Chapter XXXIX, Apep, the serpent of evil is slain by Set's serpent; therefore Set could not have been originally evil. In Chapter XLII, Typhon is described as "Set, formerly Thot," who was also Seth—a puzzle indeed to the Orientalist, but in which we may recognize a Serpent of Wisdom. Cosmologically, all these serpents conquered by their slayers stand for the turbulent, confused principles in chaos, brought to order by the Sun-gods, or creative forces in their evolutionary processes. Elsewhere these principles are called "the sons of Rebellion." "In that night, the oppressor, the

murderer of Osiris, otherwise called the *deceiving Serpent*. . . calls the Sons of Rebellion *in Air*, and when they arrive to the East of Heaven, then there is War in Heaven and in the entire World."

Set was once a great god universally adored throughout Egypt. Manetho, an Egyptian priest, says that he treacherously murdered Osiris and allied himself with the Shemites (the Israelites). This may possibly have originated the fable told by Plutarch that after the fight between Typhon and Horus, Typhon overcome with fright at the mischief he had caused, "fled seven days on an ass, and escaping begat the boys Jerusalem and Judaea." He is evidently connected with the Hyksos, the ancestors of the Jews according to Josephus, and both Typhon and the Jews were "an abomination" to the Egyptians.

The goat was sacred to Typhon, and it was over the goat that the Egyptians confessed their sins, after which the animal was turned into the desert. This was ages before the time of Moses, and the origin of the Jewish scape-goat. Turning to Leviticus XVI, 21, we read: "And Aaron shall . . . lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel. . . and shall send him away. . . . into the wilderness." It is also easy to trace the evolution of Sat (Set)-an to the Egyptian devil.

Although the seven principles of man are symbolized under the various aspects of Osiris, the Egyptians had special names for the sheaths of the soul. While the Egyptologists differ as to their classification, as to spelling of names and in many other details, we quote from Budge's *Book of the Dead*. His list does not exactly agree with the theosophical division of principles, nevertheless it practically covers them, as we shall see, and proves conclusively that the Egyptians were familiar with our seven "souls" in spite of the fact that the translations do not fully bring out the distinctions.

Khat, the physical body. *Ka*, the double, which could become a vampire (Kama-rupa). *Ba*, the heart-soul, connected with the *Ka*, and depicted as a human-headed hawk; it could die a second time (Animal-soul or Kama-Manas). *Khaibit*, the shadow, the hieroglyph of which was an umbrella. Budge regards it as a kind of third soul (Astral body). *Khu*, meaning "luminous," the spiritual soul which under no circumstances could die; it dwelt in the *Sahu* (Higher Manas). *Sahu*, the spiritual body, which formed the habitation of the soul (Atma-Buddhi individualized). It was supposed to spring from the body on account of the prayers that were said, but this could have been merely popular belief, for the author describes it as a "body which had attained to a degree of knowledge and power and glory whereby it becomes henceforth lasting and incorruptible." *Sa* was the mysterious fluid of the gods, and *Hu* was one of the celestial foods. In the Judgment Scene Hu

and Sa, as gods, head the deities who preside over the weighing of the heart. *Sekhem*, or power, Budge says is the incorporeal personification of the vital force of a man, which dwelt in heaven with the *Khus*. Se-Khem is the residence or loka of the god Khem, the devachan of Atma-Buddhi, hence we might think of *Sekhem* as the devachanic body. To this list our author adds *Ren*, the name, to preserve which the Egyptians took the most extraordinary care, for the belief was widespread that unless the name of a man was preserved he ceased to exist; and *Ab*, the heart, an organ rather than a principle, although Budge says it was considered the center of the spiritual and thinking life, in short, the conscience. In Chapter XXVI the deceased says :"I understand with my heart." In Chapter CLXIX two hearts are mentioned, "thy heart (*ab*), thy mother, and thy heart (*hat*) that is in thy body."

In Chapter XCII, souls and spirits and shadows are mentioned together. The deceased says: ". . . let a way be opened for my soul and for my shade, and let them see the Great God in the shrine on the day of the judgment of souls, and let them recite the utterances of Osiris. . . . to those who guard the members of Osiris, and who keep ward over the Spirits, and who hold captive the shadows of the dead who would work evil against me. May a way for my double (*Ka*) . . . be prepared by those who keep ward over the members of Osiris, and who hold captive the shades of the dead." In Chapter LXXXIX the deceased addresses "the gods who make souls to enter into their *sahu*" and at the close of the chapter it begs that it may "look upon its material body, may it rest upon its spiritual body (*sahu*); and may it neither perish nor suffer corruption for ever."

The soul of every defunct, from the Hierophant down to the sacred bull Apis, became an Osiris after death—was Osirified; Ani, for instance, became Osiris Ani. In Chapter CXIX the deceased says: "I am the spiritual body of the God;" and not only this, but all his members were identified with Osiris or some other of the gods. In Chapter XLII, entitled *The Deification of Members*, the disembodied soul says: "My hair is the hair of Nu. My face is the face of the Disk. My eyes are the eyes of Hathor. . . My neck is the neck of the divine goddess Isis. . . . My forearms are the forearms of Neith. My feet are the feet of Ptah. . . . *There is no member of my body which is not the member of some god.*" What is this but the teaching that man is verily the microcosm of the macrocosm? And the chapter continues: "I am Ra. . . I am Horus and traverse millions of years. In very truth, *my forms are inverted.* I am Un-nefer from one season unto another, and what I have is within me. . . . I am he whose being has been moulded in his eye and I shall not die again." The real Osirification is the final assimilation with the One Life —the Egyptian Day of Come-Unto-Us (or Me) which refers to the long

pralaya after the Mahamanvantara. "The 'Monad' . . . has to perform its septenary gyration throughout the Cycle of Being and forms, from the highest to the lowest; and then from man to God." (*S. D.*, I, 135). Those who cross the "iron-bound world" "will rest in the bosom of Parabrahm or the"Unknown Darkness,"which shall then become for all of them Light—during the whole period of Mahapralaya, namely, 311,040,000,000,000 years. (*S. D.*, I, 134).

"Hail, O Egg! Hail, O Egg! I am Horus, he who liveth
for millions of years, whose flame shineth upon
you and bringeth your hearts to me."

The "Being of Tathagata"*

Question—What in Theosophy is regarded as having been the original cause of the "obscuration of the effulgence of the mysterious Being of Tathagata?"

Answer—The Being of Tathagata is the Being of Buddha. It is a mystical statement made by orientals of the doctrine that the Divine Man, the Higher-Self of the Universe, has been obscured by its "descent into matter." For they hold that all Buddhas throughout eternity are the same, and that the Highest nature of Man is the same as the Buddha. Hence this sentence is only a statement that the original effulgence or glory radiated by the Highest Self becomes temporarily obscured by dwelling in matter during evolution; but that effulgence will be restored and shine again at the end of the seventh Round because then matter will have been altered and refined by the indwelling effulgent Buddha. But such quotations as that in the question should never be given without the context in which they occur.—*W. Q. J.*

**The Theosophical Forum*, April, 1893.

LIFE AND ITS PHENOMENA

III

PROFESSOR Fritz Paneth, of Cornell, writes on "Alchemy," in *Science* for October 29, 1926. Certain points made are extremely significant:

The ancient hypothesis that a uniform primordial matter might exist has been substantiated by modern knowledge, at first theoretically and later experimentally.

How is it possible that philosophers, so often despised by naturalists, could predict a scientific result centuries in advance? Different answers are possible. One could regard it as a mere casual coincidence of some old doctrines with the present state of our experimental knowledge. In this connection it is worth while to remind oneself that only one and a half centuries ago the well-known French chemist, Macquer, pointed out the important coincidence that the four elements of Aristotle were substantiated by the results of the most modern chemical analyses. But I am not willing to concede that the conclusions of today are based on such an unsteady foundation as that so-called "experimental proof for the Aristotelian elements." Secondly, following the school of the New-Kantian Philosophers, one could regard our problem as an example that the laws of nature are in the deepest sense created by the human mind and do not exist in an objective world. It is quite impossible on this occasion to discuss this philosophical tenet which has so large a number of followers, but I think you will agree with me that careful scrutiny of the very history of alchemy shows that it does not support this doctrine. Astrology, to which alchemy belonged, attempted to prescribe to nature the laws which it should follow, laws which, developed in detail, were expected to govern the mutual relationships between metals and planets, between microcosmos and macrocosmos, etc. But nature did not consent to be governed by these laws, and generations of thinkers could not impress them upon her . . .

We must therefore regard the return of modern science to the old ideas of the Greek philosophers as a sign that they have correctly realized a principle which was formulated in different ways during the development of science and which Kepler worded as follows—"Nature likes simplicity." This term "simplicity" does not mean that nature always acts in the simplest manner that can be imagined . . . Strictly speaking, we do not now think that there is one primordial substance but rather that there are two. The atom of hydrogen consists of both positively and negatively charged particles, protons and electrons, and it now does not seem probable that we will reach a simpler view of this structure. But the general tendency of the Greek philosophers, especially of those belonging to the Atomistic School, to remove complexity as far as possible and to assume quantitative differences instead of the qualitative ones we must regard as a sound principle of natural philosophy throughout the ages. Therefore, if modern and ancient alchemy are very closely in agreement as to the existence of a primordial matter, this should be regarded not as a mere accident nor as an impress of human ideas upon nature, but as a distinct evidence that from earliest times eminent thinkers have rightly conceived the unity in the multiplicity of things. The greatest significance of modern alchemy is that it has enormously strengthened this early conception and has furnished convincing proof of the unity of the material universe.

Professor Paneth has gone very far in these admissions, and in fact

in his last paragraph is on the verge of recognizing the source of that ancient knowledge which sometimes puzzles modern science: its very keynote being the unity, not of the material universe only, but of the Universe, material and spiritual. Science has not yet found a satisfactory explanation of these things because it has not so far encountered sufficient evidences of this primeval wisdom. Yet any man who will study the works of H. P. Blavatsky will learn for himself that there exists a knowledge which not only calls for investigation, but demands it in a manner which will have to be answered by science sooner or later.

Following the very law of simplicity spoken of, would it not be simpler to assume that astrology and alchemy owe their ancient and modern holds on the human mind, in spite of their obvious fallacies, to their being the degenerate and distorted descendants of a *real* Science which once so demonstrated its validity that the human mind has never lost the impress? Surely a modern Professor should be the last to think that two objects could exist in this universe without possessing a mutual influence. While obviously the physical influence of a planet upon a physical human body, though scientifically calculable, is infinitesimal, need that be necessarily true of *super*-physical influences? And in the present state of psychic research, can science deny the existence of a multiplicity of super-physical influences entwining and connecting all things? If so, it is bigotry and not science.

This is not to be taken as a defence of the "astrology" known to the public of today, which is mostly a pseudo-science, though under the law of averages it necessarily has to guess right *part* of the time. Its whole basis is far adrift from the fundamental laws of nature, and arguments in its favor are usually found to be based upon the human tendency to remember the favorable and forget the unfavorable.

According to the latest experiments and theories, Prof. Paneth is in error regarding *two* primordial substances. It is now thought—and correctly—that either electron or proton may be resolved into energy simply. But what is Energy?

> 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?[1]
>
> . . . 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-permanent* "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.[2]
>
> ". . . To Occult Science, *force* and *matter* are *only two sides of the same* SUBSTANCE."[3]

[1] *The Secret Doctrine*, I, 554. [2] Ibid., I, 582. [3] Ibid., I, 623.

Subject to some future specific name, this force is *substance* of some kind, and can be nothing else; and perhaps one day Science will be the first to re-adopt the derided name of phlogiston. Whatever may be the future name given to it, to maintain that force does *not* reside in the atoms, but only in "space between them," may be scientific enough; nevertheless it is not true. To the mind of an Occultist it is like saying that water does not reside in the drops of which the ocean is composed, but only in the space between those drops! . . . By viewing it as "an independent substantial entity," the theory extends the right hand of fellowship to Occultism, while the strange contradictory idea that "it is not related to matter otherwise than by its power to act upon it," leads physical science to the most absurd contradictory hypotheses.[4]

But the whole present day status of chemistry was thus predicted:

The revolution produced in old chemistry by Avogadro was the first page in the Volume of *New Chemistry*. Mr. Crookes has now turned the second page, and is boldly pointing *to what may be the last*. For once *protyle* accepted and recognized—*as invisible Ether was, both being logical and scientific necessities*—Chemistry will have virtually ceased to live: it will reappear in its reincarnation as *New Alchemy*, or META-CHEMISTRY. The discoverer of radiant matter will have vindicated in time the Archaic Aryan works on Occultism and even the Vedas and Purânas. For what are the manifested "Mother," the "Father-Son-Husband" (Aditi and Daksha, a form of Brahmâ, as Creators) and the "Son,"—the three "First-Born"—*but simply Hydrogen, Oxygen*, and that which in its terrestrial manifestation is called *nitrogen*. Even the exoteric descriptions of the "First Born" triad give all the characteristics of these three *gases*[5]

It is certainly not the modern chemist or physicist who will deny that chemistry is reincarnated as *metachemistry* which in every respect deserves the name of "New Alchemy." In fact, it is sometimes so called by its own representatives.

THE ONE ELEMENT

. . . Occult Science recognises *Seven* Cosmical Elements—four entirely physical, and the fifth (Ether) semi-material, as it will become visible in the air towards the end of our Fourth Round, to reign supreme over the others during the whole of the Fifth. The remaining two are as yet absolutely beyond the range of human perception. These latter will, however, appear as presentments during the 6th and 7th Races of this Round, and will become known in the 6th and 7th Rounds respectively. 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, pp. 12-13, Proem.*

[4]Ibid., I, 511-12. [5]Ibid., I, 622-23.

EVERY DAY OCCULTISM

THEOSOPHISTS may find endless correspondences and analogies between the *Gita* and the specific teachings of H. P. Blavatsky; indeed, between her teachings and the revealed or inspired scriptures of every people. It is this *concordance* which is to be sought, if the great First Object of the Theosophical Movement is to be achieved, and hence the Second Object of the Parent theosophical society is a prime factor in the realization of that named as First. The Three Objects are as one and indivisible as the Three Fundamental Propositions of *The Secret Doctrine*, or as what are, from the necessities of language, separately spoken of as Spirit, Mind, and Matter.

"The numbers 3, 4, 7, and 10," says H. P. B., "as synthesizing the *Unit* (macrocosm or microcosm, the evolution of a solar system or a man, an idea or a system of philosophy), are prominent" in every allegory. The combinations and correspondences of these numbers, marking the stages of evolution or Karma, are infinite. It is long indeed before the student extricates himself from entanglement in the mere *processes* of Life and begins in real earnest to seek the unbroken threads of order, or Law, instead of miracle, chance, accident, and so on, as the true Path through the mysteries of existence.

Mr. Sinnett and Mr. Hume possessed highly organized and trained minds, but their correspondence with the Theosophical Mahatmas and their subsequent course, show how extremely difficult, not to say impossible, it is for the complex being to grasp the mathematical simplicity of basic Nature. In Letter XIII of *The Mahatma Letters to A. P. Sinnett*, written in reply to a list of "Cosmological Notes and Queries" submitted by them, one of the Masters endeavors to clear up for them, and therefore for us, our fundamental difficulty. It is in this Letter that there are some missing words which, however, may be tentatively supplied, as italicised, thus:

> "Realize but once the process of the cycle of one sphere and you have realized them all. One man is born like another man, one race evolves, develops and declines like another and all other races. Nature follows the same groove from the 'creation' of a universe down to that of a mosquito. In studying esoteric cosmogony, keep a spiritual eye upon the physiological process of human birth; proceed from cause to effect establishing *the identity of the process* along analogies between the *evolution of physical man* and that of a world. In our doctrine *of evolution you* will find necessary the synthetic *method of approach*—you will have to embrace the whole *course of the cycle*—that is to say to blend the *macrocosm and the micro*cosm together—before you are en*abled correctly* to study the parts separately or analyze *any one of* them with profit to your understanding. Cosmology is the physiology of the universe spiritualized, for there is but one law."

All this may well stand as a key to the study of religion, science,

and philosophy, which deal with cosmology. They are *spiritualized* for the individual only as he is able to apply what he reads to himself, to recognize that what is treated of is *his own* evolution, to see for himself and in himself the "identity of the process"—that is to say the Self-operation of the one law.

Putting one's own Self in the place of Krishna, putting Krishna's own words at the conclusion of the seventh chapter in one's own mouth, one will then naturally ask one's Self the very question propounded by Arjuna at the commencement of the eighth chapter. So positing and so asking, one will find Krishna's reply "springing up spontaneously in one's own heart." This placing of oneself in the very position of another, even of the highest imaginable Being, is to draw very near to the state called Ishwara. All Theosophists long to come into "communication with the Masters," but few indeed carry their conception of universal brotherhood far enough to seek the Master within their own heart. The "heresy of separateness" holds us fast to the notion that Ishwara is *outside* of us. We are all believers in the fact of Masters as the embodiment of the Supreme Spirit, but can not rid ourselves of the notion that we ourselves are *not* such embodiments. So our idea of communication is a bodily one. Masters, we believe, can descend to our state, but that we can rise to Their state at will, is hard for us to grasp, because we do not regard it as an act of *will*, but some kind of a process, physical, mental, psychical—miraculous in short.

Only "Spiritual discernment" can bring us to the perception that all evolution begins and ends in the being himself—not outside of him. To see this is spiritual Discernment; to act on the perception is the spiritual Will; its fruitage is spiritual Knowledge—the knowledge of "the Kingly Mystery."

What that Kingly Mystery is, is shadowed in the ninth chapter—"shadowed" because that which is *direct* perception can never be other than shadowed by one being to another. It is worth while noting the alternations of the Dialogue in the various chapters of the Gita. Thus the first chapter opens with the perceptions and inquiries of principles (personified as actors in the drama) representing elemental evolution and the basis of action of all beings below man, as well as of human beings not yet arrived at the stage of Discipleship. How quickly they either disappear or cease a "speaking part!" Then "Sanjaya," representing the "middle-man" of indirect discourse, or the "men" of earlier races and stages, or the "scribes" who recount the "missing links" of all action or evolution—Sanjaya brings Arjuna-Krishna on the stage. Thenceforward it is the Lower Self, the true searcher for Wisdom, who holds the stage. His soliloquy is by us read as a physical dialogue between two characters, but those two characters in truth represent the

dual character of each of us. Little by little the characters are reversed, the Higher Self in each assuming a greater and greater importance in the drama of life, the Lower more and more restrained, and by this self-restraint arriving at Spiritual Discernment. Having discerned the Higher Self in life, the Lower now, in the eighth, asks—

". . . how men who are fixed in meditation (self-restraint) are to know thee at the hour of death?"

The response runs through the eighth and ninth chapters—that is, through life and death both; through the life and death of universes as well as of a single human existence. That which survives in the lowest is the same as that which survives in the highest. The principle of continuity is the Law of Laws, and that Principle is the principle of Perfection, not of imperfection. We are to give our Devotion to that principle of perfection in all nature and in all beings, in order that it may be embodied consciously by ourselves. Hitherto our actual concentration and meditation have been upon "evil"—upon the imperfections in nature, in others, in ourselves—and not upon the "good," the Perfection which is Spiritual evolution.

"Resist not evil and it will flee from you" is a profoundly Occult saying. But how is such a true gospel of non-resistance to be assimilated by us? There is no action without a basis. If we throw away our life-basis, the struggle against evil perceived, what shall replace it? What but the perception of "the Universal Divine Perfections?" So all the chapters lead by this principle of continuity to the Devotion of the tenth chapter—devotion to Perfection instead of to its opposite, imperfection.

How universally Evil is necessary to mankind can be easily seen. No religion can get along without its personification of the "Devil." Who ever heard of a "reformer" whose whole life and mission was not bound up in fighting some evil, real or imaginary? What possesses every Arjuna but the fixed stare of "evil" on every hand against which he must "fight" as if salvation depended on destroying evil instead of creating good? Arjuna—and ourselves—are resisting old effects instead of setting up causes for better effects, and so constantly enmeshing ourselves in the fatal wheel of mere repetition—reincarnation—instead of gaining emancipation.

Naturally, then, the eleventh chapter shows that all imperfections inhere in ourselves as well as all perfections; that the same Power which creates the one creates the other; that each one of us is himself Creator, Preserver, Destroyer and Regenerator. We come to see by the Divine Eye of our Higher Self—

"the whole universe animate and inanimate gathered here in one"

—and that one, our very Self.

There is no room for egotism, desire, aversion, or the instinct of self-preservation—the four degrees of spiritual ignorance—in the man who has come to the "Vision of the Divine Form as including all Forms." Speaking in modern phraseology the trouble and difficulty with us all is that our psychology is all wrong. We think to cure evil by talking about it, by proscribing it, by fighting it, by ignoring it—and so fail to perceive that all the time what we are actually doing is to dwell upon evil. "As a man thinketh, so is he." Thinking constantly of evil we think only of escaping from it, as if escape were freedom. Even in our enjoyment of "good," we are subconsciously oppressed by the fear of "evil," so that it is never really absent from our consciousness. In our very highest "intimations of immortality" the fear of death is present.

Not till the "vision splendid" floods the heart and the whole nature of man is seen, with good and evil both in him, not he in them, will any man be able to "rise above the pair of opposites" and gain that devotion which has SELF alone as the constant Object. And this is Faith—faith whether in Self manifested or Self unmanifested, faith in Self whether its embodiments be good or evil. What this Faith is, is indicated by Krishna at the close of the twelfth chapter where he calls it the "sacred ambrosia," the "religion of immortality." It is that ichor of the gods of which the Greek dramatists and poets spoke. It is the very meaning of the English words Spirit, Life, Consciousness, Soul, Self.

CONSCIOUS DIVINITY

The Doctrine teaches that, in order to become a divine, fully conscious god,—aye, even the highest—the Spiritual primeval INTELLIGENCES must pass through the human stage. And when we say human, this does not apply merely to our terrestrial humanity, but to the mortals that inhabit any world, *i.e.*, to those Intelligences that have reached the appropriate equilibrium between matter and spirit, as *we* have now, since the middle point of the Fourth Root Race of the Fourth Round was passed. Each Entity must have won for itself the right of becoming divine, through self-experience.—*S. D. I, p. 106.*

YOUTH-COMPANIONS

"It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

"HELLO, Fred."

"'Lo, Sam."

"Where you going, Fred?"

"Down to the movie. Come on with me. I was looking for you."

"Don't believe I can, Sam, but thanks, anyway."

"Oh, come on. *Why* can't you?"

"Well, I promised to meet Harry at the Rooms this afternoon. We're going to read up about caterpillars and butterflies together and then go 'way up in the Park and see if we can find some cocoons. If not, we're going to watch tadpoles. Better come along with us. It's lots of fun."

"No siree. I hate that old Park. I've been there a hundred times and I'm tired of the same old things. When I get out of school I want to play, or see something with a 'kick' to it."

"Why, so do I, Fred, and so does Harry, too. But he says he'd rather do something that has a kick forward and not backwards."

"Huh; I don't see any kick in a caterpillar, even if he has got lots of feet."

"Neither did I till I got to talking with Harry one day. Since he's been in Theosophy School he says all the animals and insects and plants and things seem to him just like people, living and doing things and playing and working all the time."

"Yes, but they've got no sense. Who'd ever want to be a caterpillar or a butterfly or a tadpole?"

"Nobody, of course. But, just the same, lots of people are. Movies are just make-believe butterflies, and Harry says he guesses lots of boys and girls who are crazy about them are just really human caterpillars hoping to turn into the same kind of butterflies themselves as soon as they can. And, anyway, there's a good deal more 'sense' in the way the animals and plants and insects live than the way we do. And right here on the street are hundreds of 'tadpoles' just swimming around, with no more idea of what they're doing or where they are going than real tadpoles."

"That Harry is a queer guy. He makes me tired. He doesn't like the movies, and he doesn't like the radio, and he'd rather walk than ride, and he'd rather ride horseback than go in an auto, and he'd rather moon around in the Park in his old clothes than go down town or to the movies. I tell you, Sam, it just isn't *natural*. Why, I believe he'd rather

study than play. He never has any real fun. He's always working at something or other."

"That's where you're wrong, Fred. I believe he has more fun than we do, for everything he does seems to be play to him. You know he can outswim and outrun us both and beat us dead easy at tennis. And you know how it is at school—he helps us all out. Harry's no 'sissy' or 'Sunday-School kid.' You know that as well as I do."

"Yes, but *why* doesn't he like the radio, and why doesn't he ever go to the movies—or hardly ever?"

"Why, I was telling you. Harry says *everything* is a movie, if you look at it right. Only you don't just sit still and look at it. Everybody is a movie actor, too, all the time himself. Everybody is 'making-up' and playing 'make-believe' all the time—and doesn't dream it. That's where half the fun comes in. And everybody is writing 'scenarios' all the time, and trying to get his 'plays' accepted—just as we're doing right now! And 'radio,' says Harry: 'you just watch wherever you are, and you'll get real live radio right off the air—everybody trying to talk at the same time—more 'senders' than 'listeners-in,' you bet you. And Harry's right about it, too, isn't he?"

"That's so—if you look at it that way. But where does Harry get all this stuff?"

"Well, you bet he never got it at the movies or off the radio. I guess he must have got it from his mother. She used to live in the country before they had all these stunts, and I guess she wanted Harry to learn about *life*, even if they do live in the City. She thinks people don't really live any more—that a City is just a big insane-asylum."

"I don't know Harry's folks, but his mother teaches in Theosophy School, doesn't she?"

"Yes, she does, but Harry says she just gets the boys and girls in her class to talking and telling about things, and then, when they ask her, she talks about the same things. Only, it doesn't seem the same as teaching. It wakes you up. It isn't just like something out of a book. You'd think you were right there, doing it yourself, only seeing it through her eyes. Harry's like that, too. When I go with him, I can see twice as much—just as if there were two of me."

"If you get such a kick as that out of being with him, he must be a kind of movie actor himself."

"Well, maybe that's so, but it's the right kind of acting, for I never get tired, or sore, or lazy, or wish I could do something else, or want what I haven't got, after I've been with Harry. And it always makes me feel like trying to get the same kick out of things that he does."

"Wish I could, too, Sam. But, how does he manage it?"

"Why, he says the kick we get out of some things makes us look

backwards so we just remember what we haven't got and what somebody else has. The real kick is in our imagination and we need to use it more, that's all. Because the real fun of life is to imagine ourselves in the other fellow's place—and then see if we can't do what we want done ourselves."

"When I Was A Mineral....!"

Question—Were human beings once minerals and plants, and how long ago? How about the old Kabalistic aphorism, "The stone becomes a plant, the plant an animal, the animal a man?"

Answer—Minerals become plants, plants become animals, animals become humans, and humans become "Gods," only in an *analogical* sense. The sun neither rises nor sets, but in relation to the earth it appears to do both. In that relation it is the earth which turns, and not the sun; but it is the sun which appears to turn. A mineral no more becomes a plant than a piece of paper becomes a child's "first reader." A plant no more becomes an animal than a "first reader" becomes a "second reader." The Life, or Soul, or Being, or Ego, in a given state of consciousness, or form, seems to other beings in the same state to be identical with the form. When the being leaves that form and enters another, the form dissolves; and the Ego, the Perceiver, immediately finds itself in another state or form, not visible to the beings in the preceding state or forms.

Physically, then, no *form* reincarnates, since all forms are compound; but the elements which were assembled in one form, reassemble in a similar or different form. Forms do not progress, but combinations of them do. This progress in combinations of forms constitutes intellectual evolution. In the same way, no intellectual form progresses. The progress is in the understanding of ideas; and this is spiritual evolution. The Soul, then, is at all times the evolver; the various kingdoms are what he evolves. Certainly the same Soul, or Monad, which now we name Man, is under other conditions given other names. But if the word "Man" is taken to mean self-consciousness, then there is no self-consciousness in the kingdoms below man. So the kingdoms below man do not become man, any more than ignorance becomes knowledge. But the being who now has a given degree of knowledge is called Man. When that same being had a lesser degree of knowledge he was given different names, as also he is given other names when he has a higher degree of knowledge than the human. This brings us back to the real meaning of the word "being," which is spiritual—that is, that Being is Spirit, plus knowledge.

NATURE AND MAN

THE Universe is embodied consciousness, says the teaching of Occultism. Man is the microcosm of the macrocosm, says the same teaching in another formula of expression. Both these sayings are necessary to present the opposed phases of the same great truth: the indissoluble union existing between Nature and every part of Nature.

Our tendency is to think of Nature as one thing and ourselves as something different. This tendency, rooted originally in our ignorance, has now become so fortified as to be automatic; that is, it exists unconsciously to ourselves and dominates our thinking. Its great force and power are not realized until we endeavor to substitute another basis of thought, another direction to our energies.

An illustration may be found in the ordinary life of each individual. Let any adult human being see a reason to change, and endeavor to change, any of the fixed habits of body, mind or feelings into which he has fallen during this single life-time, and he will be appalled oftentimes, and surprised all the time, at the truly tremendous vitality and resistance to change that he encounters in that part of himself which he desires to transform. A French author has powerfully expressed this in words that are roughly translated as follows: There is something which is more powerful than duty; that can destroy love; that can master hate; that can ruin genius; that can extinguish a civilization; that can corrupt religion; that can control life itself: *it is habit.*

If habit has such power through the mere acquisitions of a single life-time in the narrow limits of one personal existence, how much more awful is its hold when it occurs on the more advanced plane of life—that is, of the whole human family—and through the greater sweep of successive incarnations!

Nowhere has this been more powerfully expressed than by H. P. Blavatsky. Writing in *Isis Unveiled* (ii, 593) she says:

> *There are external and internal conditions which affect the determination of our will upon our actions.* (It is not) fatalism, for fatalism implies a blind course of some still blinder power. (It is) *destiny,* which from birth to death every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by that presence termed by some the guardian angel, or our more intimate astral inner man, who is but too often the evil genius of the man of flesh. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation* steps in and takes its course, following faithfully the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the

empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or like a feather carries him away in a whirlwind raised by his own actions.

It is easy to see that in the italicized words and phrases of this writing she was referring to *Karma,* though she did not use that word. Karma appears to us under three great guises: external conditions, internal conditions, and destiny, or what happens to us unexpectedly, externally and internally. External conditions are our environment of time, place and circumstance. Internal conditions are our environment of thought, will and feeling. Destiny, as we view it, is that which is or will be beyond our power to change. H.P.B. repeats the same ideas in many places in her writings subsequent to *Isis,* and still more definitely, as such expressions became useful by reason of the wider diffusion of theosophical teachings and nomenclature. The first volume of the *Secret Doctrine* (pages 642-646) repeats and expands the ideas given in our quotation from *Isis.* There is room for but a sentence or two here, but every student would do well to "read, ponder, and digest" the full reference. She says:

> We stand bewildered before the mystery of our own making, and the riddles of life that *we will not* solve, and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life. If one breaks the . . . . "laws of life," one must be prepared to fall into the chaos one has oneself produced . . . . He need not accuse Heaven and the gods, Fates and Providence, of the apparent injustice that reigns in the midst of humanity.

"Nature," from the standpoint of Occultism, is, therefore, a collective name for the whole mass of beings involved in our stream of evolution, and Karma or "Law" is a name for their inter-actions. Occultism recognizes no "dead" or "inanimate" matter; no "blind" or "unintelligent" Law. Each being is constantly acting upon the whole in accordance with his intelligence, and the whole mass of beings is as constantly reacting upon each. To each being "Nature" presents a dual aspect: himself and all the rest. To each being "Law" presents the same duality: what he does to others and what others do to him.

But from our human fixed and erroneous basis of thought and action these dual *aspects* of Nature and of Law *seem to be* two distinct and separate things: *we* are one thing and "nature" something else, something outside of and separate from us; *we* try to do something and "law" either interferes with or makes possible our doing, either brings us what we want or inflicts on us what we do not want. So "law" also is something outside of us and separate from us and our "actions" and the "law" something different.

But this fixed tendency goes deeper yet, because, as said, it proceeds in fact from our ignorance of our own nature and of all nature. This ignorance is the *basis* of our sense of separateness, so we think our "mind" is one thing and the "mind" or intelligence in "nature" are two separate things also. We do not recognize that there is but "one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole infinite Kosmos." We know a little, and we either "think that little all," or we think that the Universal Mind—or "God"— is separate from and outside *our* Intelligence, or that our intelligence is separate from and outside of Universal Spirit. This false basis, or "sense of separateness" permeates and sustains *all* our thinking and actions, constitutes in fact our "egotism" or "personality."

It is not "we" or "God" whom we have to destroy: it is our false idea of ourselves and the One Spirit; that "we" are separate from "God." It is not "actions" of ours which have to be killed, or "Law" which has to be obliterated: it is our false idea of irresponsible action, of "fate," "miracle," "chance" or "destiny" that has to be slain. It is not our acquired nature which we have to abolish, but our false idea that this acquired nature is our "self" that has to be rooted out.

Once we gain a clear apprehension of the truth about Nature and ourself, then begins the mighty task of destroying the false basis, the substitution of the true one and the re-education and reformation of our complex instrumentality of action which we have hitherto thought to be ourself. We need all the help we can get, and that help is sufficient; but we can *get* it only by *giving*. We begin to adjust our internal relations to our external relations and as we do that we shall find that our external relations *adjust themselves:* as *we* act toward "nature," nature re-acts toward us. And step by step with this harmonizing action, the harmony—or light—of Intelligence, the union of our consciousness with the one Spirit comes about. "From action, harmony; from harmony, knowledge; from the harmony between knowledge and action meditation results; from the harmony in meditation, knowledge and action there ensues renunciation, and from renunciation emancipation immediately results—the Soul becomes one with the All, and Man becomes the embodiment of the Supreme Spirit and has the whole of Nature for the object of his attention."

This is the task upon which every earnest Theosophist is now engaged.

ON THE LOOKOUT

Scientists on Immortality

Dr. Heber D. Curtis, of the Allegheny Observatory, one of those in the very first rank of American science, has now, after a lifetime spent in the study of astronomy and of the many sciences involved therein, come to certain conclusions which he expresses in one of the finest statements emanating from scientific sources for a long time.

> I personally find it impossible to regard Handel's "Largo," Keats' "Ode to a Grecian Urn," and the higher ethics as mere by-products of the chemical interaction of a collection of hydrocarbon molecules. With energy, matter, space and time continuous, with nothing lost or wasted, are we ourselves the only manifestation that comes to an end, ceases, is annihilated at three score years and ten?
>
> What we crudely call the spirit of man makes new compounds, plays with the laws of chemical action, guides the forces of the atom, changes the face of the earth, gives life to new forms and takes it away from millions of animals and plants. Here is a flame that controls its own flaming, a creative spirit which cannot reasonably be less than the continuity it controls.
>
> This thing, soul, mind or spirit, cannot well be an exception. In some way, as yet impossible to define, it too, must possess continuity. (*Los Angeles Times*, Dec. 31, 1926).

The second paragraph of this reads almost like a word for word translation of the ancient and wonderful Gayatri.

Dr. Philip Northrup, Professor of philosophy at Yale, claims to have discovered a new atomic theory which will enable "God" and modern science to be reconciled, though, says he, not the traditional God of the Christian religion—a somewhat unnecessary qualification. Clear sight is evinced by the following remark:

> If traditional mechanism is the last word in science, and today mechanism is the accepted belief of 99 per cent of the leading scientists, the fate of religion is precarious. (*Washington Times*, Dec. 30, 1926).
>
> It is an entirely new atomic theory, which will enable one to reconcile the thought of a God with modern science.
>
> One can be a sort of dualist-mechanist, but there are countless obstacles which the psychologists throw in the path of the student seeking to hold fast to a belief in God. (*Washington Times*).

The Great Fallacy

All this shows the fatal effect of the prevailing materialism in science, combined with the equally prevailing materialism manifesting in religious circles in the idea of a personal God. What Dr. Northrup seeks to accomplish by a new method, is to preserve both his idols by keeping them carefully segregated in water-tight shrines occupying polar extremes of his own consciousness. No "god" who is an entity of any kind whatsoever, can be other than a creature—a thing of time and space

and mortality, however transcendental its hypothetical image may seem in the imagination of its creator. True deity is not to be found or proven thus.

> When we speak of the Deity and make it identical, hence coeval, with Nature, the eternal and uncreate nature is meant, and not your aggregate of flitting shadows and finite unrealities. We leave it to the hymn-makers to call the visible sky or heaven, God's throne, and our earth of mud His footstool. Our DEITY is neither in a paradise, nor in a particular tree, building, or mountain; it is everywhere, in every atom of the visible as of the invisible Cosmos, in, over, and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent, and even omniscient creative potentiality. (*Key to Theosophy*, p. 49).
>
> The ever unknowable and incognizable *Karana* alone, the *Causeless* Cause of all causes, should have its shrine and altar on the holy and ever-untrodden ground of our heart—invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*. (*Secret Doctrine*, 1888, I, 280-1).

Mr. Francis Trevelyan Miller writes in the *New York Times*, Dec. 20, 1926, as follows:

> The recipe for making a man is so simple that any chemist can take the materials and put them together....
>
> Any modern mechanic in the engineering department of our great industrial plants could put the mechanical organs together. But after it is all done, who and what is going to run him—how are we to put life into him? What is the motivating force behind him?.....
>
> It is the motivating force behind the universe itself, the immutable laws which keep the planets on their course and the operative power behind all existence.
>
> Call it anything you want to, God or soul; any name you can contrive to meet your fancy; the fact remains; it exists.

A CURIOUS CORRELATION

Students are familiar with the "recapitulation theory," which teaches that the embryo, in its development, runs through in epitome its whole racial history. A theory somewhat analogous to this, and also deeply significant to *Secret Doctrine* students, has been elucidated by Dr. Head and the late Prof. Rivers (*The Times*, London, Aug. 10, 1926). Experiments with anaesthesia show that it affects the different functions in a variable order, which these *savants* believe to be according to their appearance in evolution. The voluntary movements come first, then the static reactions, the muscular reactions of the eye, and afterward, the spinal reflexes.

The physical bodies of the race, developed from above downward —that is to say, nerves and nerve channels—are outgrowths and products of nerve currents, and not *vice-versa*. Human beings were conscious

psychic entities long before they were physical thinkers. Voluntary movements, of course, must have first arisen with, and gone hand in hand with, the first conscious contact with the material world, yet long before that conscious contact and the necessity of the corresponding mechanism, the nascent human being was in fact an *etheric embryo*, unconsciously absorbing his nourishment direct from the vital forces of nature.

The Pranic Shield

In *The Ocean of Theosophy* of 1893, Mr. Wm. Q. Judge wrote some sentences which, in the then state of physiological knowledge, were quite enigmatic, concerning the nature of vital processes:

> . . . the infant lives because the combination of healthy organs is able to absorb the life all around it in space, and is put to sleep each day by the overpowering strength of the stream of life, since the preservers among the cells of the youthful body are not yet mastered by the other class. These processes of going to sleep and waking again are simply and solely the restoring of the equilibrium in sleep and the action produced by disturbing it when awake. It may be compared with the arc-electric light wherein the brilliant arc of light at the point of resistance is the symbol of the waking active man. So in sleep we are again absorbing and not resisting the Life Energy; when we wake we are throwing it off. But as it exists around us like an ocean in which we swim, our power to throw it off is necessarily limited. Just when we wake we are in equilibrium as to our organs and life; when we fall asleep we are yet more full of life than in the morning; it has exhausted us; it finally kills the body. Such a contest could not be waged forever, since the whole solar system's weight of life is pitted against the power to resist focussed in one small human frame. (p. 36).

Just how could the body, merely by becoming quiescent in sleep, absorb an additional quantum of vital electro-magnetic forces—provided the existence of such were conceded—and that, in such wise that the passage of these forces would cause less wear and tear than resistance to them during waking?

Dr. Richter, of Johns Hopkins Hospital, has thrown more than a little light upon the subject. We quote from *The Washington Star*, Dec. 26, 1926:

> The tests also showed that the electrical resistance of the body is greatly increased during sleep, says Scientific American.
>
> In one case the onset of sleep automatically raised the electrical resistance of the body from 30,000 ohms to 500,000 ohms. . . the resistance is localized almost entirely in the skin of the body. A puncture through the skin with a needle, even the finest, reduces the resistance instantaneously practically to zero. . . the resistance of the body is a true and corresponding test of the depth of sleep. . . Awakening, however sudden, brings an instant drop in resistance.

These results are enigmatic and obscure—but significant. In sleep, does absorption of the vital-electric currents, called *prana*, go on behind a shield of more material substance?

THE NATURE OF LIFE

Mr. Judge further said:

> It cannot be said that one has a definite amount of this Life Energy which will fly back to its source should the body be burned, but rather that it works with whatever be the mass of matter in it. We, as it were, secrete or use it as we live. (p. 38).

And in *Isis Unveiled*, written 1877, Vol. I, p. 258, H. P. Blavatsky says: "Light is Life... Both are electricity." In the *Secret Doctrine* she says:

> This "Nervous Ether" is the lowest principle of the Primordial Essence which is *Life*. It is *animal vitality* diffused in all nature and acting according to the conditions it finds for its activity. It is not an "animal product," but the living animal, the living flower or plant are *its* products. The animal tissues only absorb it according to their more or less morbid or healthy state—as do *physical* materials and structures (*in their primogenial State—nota bene*)—and henceforward, from the moment of the birth of the Entity, are regulated, strengthened, and *fed* by it. It descends in a larger supply to vegetation in the *Sushumna* sun-ray which lights and feeds the moon, and it is through her beams that it pours its light upon, and penetrates man and animal, more during sleep and rest, than when they are in full activity. (I, 537).
>
> (Quoting Dr. Richardson:) "It (his "nervous ether") holds the nervous system throughout in perfect tension, during states of life. (*True*). By exercise it is disposed of (*rather generated*)... and when demand for it is greater than the supply, its deficiency is indicated by nervous collapse or exhaustion. (Footnote: And too great an exuberance of it in the nervous system leads as often to disease and death. If it were the *animal system which generated it*, such would not be the case, surely.) It accumulates in the nervous centres during sleep, bringing them, if I may so speak, to their due tone, and therewith raising the muscles to awakening and renewed life...." (I, 538).

The electric nature both of vitality and of sunlight have now become thoroughly recognized in science, the last addition being Dr. Geo. W. Crile's book: "A Bipolar Theory of Living Processes." He believes that life and death are a matter of electricity.

PELASGIAN PROBLEMS

The "autochthenes" (soil-born), who occupy somewhat the same place in ancient Greek history as does the American Indian in ours, have long been a scientific puzzle, only lately promoted from legendary status by discoveries such as the recent excavations at Asine in the Peloponnesus, under auspices of the Swedish Archeological Mission. (*New York Times*, Aug. 22, 1926).

These peoples, now as unknown as the Trojans before Schliemann, will some day rise into the light of objective history; a light whose rays will form one shade of the Theosophic beam.

> "... The Greeks were but the dwarfed and weak remnant of that once glorious nation..."
>
> What was this nation? The secret doctrine teaches that it was the latest, seventh sub-race of the Atlanteans, already swallowed up in one of the early sub-races of the Aryan stock... Descending from the high plateaux of Asia, where the two Races had

sought refuge in the days of the agony of Atlantis, it had been slowly settling and colonizing the freshly emerged lands... Egypt and Greece, the Phoenicians, and the Northern stocks, had thus proceeded from that one sub-race. (*Secret Doctrine*, 1888, II, 743).

The Atlantis-Born

Atlantis is no myth; there is a highly objective chain of evidence leading from it to the Mediterranean regions by way of the Canary Island Guanches (men of huge stature), through the Cro-Magnon "cave-men," and coming to a head in the Basques, who have survived as a human island, a "witness on the scene." Prof. Osborn, among others, has seen the possibility of a connection between the ancient Cro-Magnon and the enigmatic Basque who survives near his remains; and the skeletal evidence of kinship between the former and the Guanch has often been discussed scientifically. The Basque language is of an agglutinative type whose nearest relatives are found among the American Indians; the Guanches had tribal and ethical customs akin to the American; and the reconstructed features of the Cro-Magnon are almost a portrait of the American Indian type, whom he also resembled in such habits as have been reconstructed.

An Interesting Summary

We learn from a scientific summary in the *San Francisco Examiner*, Jan. 9, 1927, that four theories as to the Basques are being debated:

1. They descend from the Iberi.
2. They derive from the ancient Berbers and a people depicted on Egyptian monuments. (Probably much truth in this, considering the Atlanto-Aryan origin of the Egyptians).
3. They belong to a lost Atlantic continent represented also by the Guanches and a West African tribe.
4. They are indigenous.

Number three is the only hypothesis which will hold *all* the water, and upon it one may rest content and confident; with the proviso that the Basque relationship, by much admixture, may be more linguistic than physiological.

What are we also to make of the fact that while de Quatrefages points to that "*magnificent race*," the TALL Cro-Magnon cave-men and the *Guanches* of the Canary Islands as representatives of one type—Virchow also allies the *Basques* with the latter in a similar way? Professor Retzuis independently proves the relationship of the aboriginal *American* dolichocephalus tribes and these same *Guanches*. The several links in the chain of evidence are securely joined together. Legions of similar facts could be adduced. As to the African tribes—themselves diverging offshoots of Atlanteans modified by climate and conditions—they crossed into Europe over the peninsula which made the Mediterranean an inland sea. Fine races were many of these European cave-men; the Cro-Magnon, for instance. But, as was to be expected,

progress is almost non-existent through the whole of the vast period allotted by Science to the Chipped Stone-Age. *The cyclic impulse downwards* weighs heavily on the stocks thus transplanted—the incubus of the *Atlantean Karma* is upon them. (*S. D.*, II, 740-1).

A KARMIC SEER

In this connection, a curious case of "the knowledge possessed in former births" emergent in contemporary life, is presented by Prof. Frederick Soddy, one of the very foremost chemists of today. In *The Interpretation of the Radium, and the Structure of the Atom*, he notes evidence pointing to higher peaks of civilization in past ages, and suspects that legends of the "Fall of Man" are all that has come down to us of the days when "the world was plunged back again to begin its upward toilsome journey through the ages." The attitude of research into the mysteries of matter which has so fruitfully engrossed Prof. Soddy, formed the very root and base of the lost "magic" which made, and also utterly destroyed that forgotten world-order.

It is more than probable that the Ego of Prof. Soddy partook to some purpose of the activities of that rise and fall. Because he sees so clearly, and because of his horrified refusal to help his own (British) government in the development of further fiendishness in chemical warfare, it is logical to suppose that his activities were, even as now, of the Right rather than the Left branch, even though perhaps confined to the "lower lines of force."

LETHAL LOGIC

An epidemic of juvenile, and especially collegiate suicides has reached such proportions as to call forth the headline "THE DEATH'S HEAD ON THE CAMPUS." (*Literary Digest*, March 5.) Says the editor:

> It is significant that many, if not all, of these pitiful young suicides were of high mental caliber; some of them could look forward to all that wealth could bestow. They were on the brink of manhood, ready, but for some mental quirk or philosophical misunderstanding, to enter into the full service of life.

There are some who see with considerable clearness that the "mental quirks" and "philosophical misunderstanding" may be on the part of that modern "life" which could teach them no "service" worthy of a spiritual being fallen upon the evil days of modern progress. Among such the Editor of the Louisville *Herald-Post* finds himself:

> They remain a puzzling, ominous fact that hints at a fundamental defect, a tragic mistake, in our twentieth-century life . . . perhaps they felt that we, with our laboratories and our researches and our mechanical triumphs, have robbed the world of something precious. The old fables are dead and we have offered no new ones . . . We have lost something that youth needs; we must find what it is and put it back.

The Albany *Evening News* thinks that there "is no suicide philosophy among the young," but a "growing tendency toward cynicism

that is dangerous. Too much emphasis has been placed on the materialistic in these later days, particularly in this country, and too little emphasis on the spiritual." With the greatest of accuracy this journal places the responsibility on the "mechanistic interpretation of life," and thinks that it is not to be wondered at that "young people who have come to think of themselves as puppets should end their lives. What significance can life have for a puppet?"

The Schenectady *Union Star* considers the suicides as representing "the ultimate outcome of materialism if it is pursued to its logical conclusion. To the mind that makes a god of that which the human mind can grasp and analyze and solve there is nothing worth while ahead... What man must do, if he is to escape misery amid plenty, is to create a civilization in which his soul can live."

Where the Blame?

The Providence *News* tries to absolve the colleges from blame, by some "mental quirk" failing to observe that it—correctly but unintentionally—indicts the whole of civilization instead. It has not been demonstrated, the Editor claims, that there are proportionately more suicides among college students than among others of the same age. We incline to agreement—the same vicious philosophy of mechanistic determinism has in fact poisoned the whole of modern life. The *News* further remarks that suicide does not usually occur before all religious faith has been lost. "It is at least certain that where a sane belief in God exists, the temptation to suicide cannot prevail." The Editor does not explain to us how there can be a *sane* belief in that whose existence has never been demonstrated, and which is denied by all the facts of nature and life—such as these suicides, for instance. Nor does he explain how, among others, the "atheist" sects of Buddhism boast of less suicides than any Western people. His is a common view to which verisimilitude is lent by the failure of the religious mind to perceive that any sort of "personal god" basis of life is, logically carried out, deterministic to an even more hopeless extent than the doctrines of biology.

"Mechanistic Determinism"

But the majority of these Editors are correct in placing the responsibility upon "mechanistic determinism"—and this perceptiveness is a most hopeful sign for the future. The philosopher, Bertrand Russell, expresses a vivid and terrible period in the lives of thousands of us: "I experienced, in adolescence, just the same tendency (to suicide) as Mill describes—in my case because I thought the laws of dynamics controlled the movements of my body, making the will a mere delusion." Why should he not have thought so, accepting upon unthinking trust

the doctrine of that nature which is taught, almost without exception, to every student in our biological classrooms? Accepting them, like our present unfortunate and betrayed younger generation?

WHO ARE THEY?

Any orthodox biologist would be hard put to it to explain why the country is up in arms over the influx of a type of young human beings of natures unlike any of their forebears. On the time-honored principle that anything new must be wrong, these young have come in for a terrific amount of condemnation by those who forget that if the theories generally held be true, their sins must be ascribed to their inheritance or to the environment provided by their elders. As the *Literary Digest* of Dec. 25, 1926, remarks, however, the tide is turning, and our publicists are beginning to recognize the worth of the new phenomenon.

Mather A. Abbott, headmaster of Lawrenceville School, who ought to know, gives these immigrants from spiritual realms a clean bill of health.

> I have never known a more truthful, clean-living, honorable set of young men. They are different from the boys of my youth as the sun is from the moon—full of nonsense, full of passion, headstrong, mischief-loving, but five times as decent, as truthful, and as manly.
>
> In the first place, their leading characteristic is that they must prove everything by trying it. They do not begin where we leave off, as we want them to do; they must go through every experience themselves. They take nothing for granted. They want facts, not camouflage. They can see the false through a ten-inch board. They have an almost devilish intuition—I say "devilish," because I have been caught so often! They will have nothing of what they call "bull" on the part of an older person. I would rather talk to 5,000 people of your age than I would to my 500 boys. I have to be so abominably careful that I can prove every word I say!

Dr. Hopkins, President of Dartmouth College, says his only criticism is that they do not understand the necessity of discipline. (And whose fault may that be?) Otherwise, he says:

> Possest of abundant argument for doubting the validity of old loyalties which men have declared and then ignored, repelled by the interpretations of religion which pander to bigotry and intolerance, they revolt from the tawdriness and futility of it all.
>
> In search for better ways, they commit new follies. They defy conventions, they shock sensibilities, and, too often and most serious, they inflict cruel hurt upon themselves. But in the main this generation of youth is an indomitable one, seeking to be captains of their own souls and promising to succeed. In straight-forwardness, in unhypocritical honesty, in cleanness of thought and integrity of action, in aspiration and idealism, their like has not been seen before.

Cameron Beck, personnel director of the New York Stock Exchange, is in substantial agreement.

THE FUNDAMENTALS OF THE MATTER

What is the explanation? We are in a transition age, and subject to an influx of Egos of totally different quality—and a higher quality,

such as, perhaps helped to create the spiritual ascendency of ancient Arya. But what reception have we prepared for them? If, to save his real being alive, the student perforce goes against the prestige and authority of scientific instructors, against his own instinctive respect for them, what support can he claim from those pretending to represent the spiritual side of life? Why, an asinine reaffirmation of solemn absurdities petrified in the days of Moses, and out of all relation to logical thinking; or an earnest but shapelessly illogical optimism: "God *must* be in his Heaven; all *must* be right with the world;" or the impression implicit in two-thirds of the above comment, that idealism, spirituality, religion, must be clung to, not because they are *true*, but because they are *necessary*, however illusionary. Our ancestors and to a large degree ourselves, existed and exist happily by "believing" things known not to be so. Paradoxically, it is the younger generation which has the grown-up mind and *cannot* be satisfied with residence in a land of make-believe, though death be the alternative.

So these unfortunates come, entrained in the rush of life to a new race and a new cycle of evolution, and find their mental, moral, and spiritual murder in complacent bigotries, but above all in the crass, vivisection-derived, mechanistic superstitions and gross ignorances of our biological laboratories; in their doctrines which can be logically applied only at the risk of life mental, moral and physical.

But it is not a great tragedy; the destruction of a few skirmishers only. Among us are the fore-runners of another sort of men than we have known; and if at the present time they occupy the position morally analogous to a few highly cultured, unarmed civilized men among Papuan savages—it will not last, and the analogy will run to its completion. The miasmas held to be the breath of life by the elders cannot survive the light of that new cycle in which Theosophy will come once more into its own, as of old; in which its principles may not only be taught, but *demonstrated* by its Adepts. True Theosophists work for that, though few of them hope to see the day in this life. They carry the seeds of Life Immortal, leaving the dead to bury their dead.

Plants and Vitamins

Experiments recounted by Dr. Norman Clark, Iowa State College, show that plants can remain perfectly healthy when fed on pure chemicals without vitamins. Animals, it is thought, cannot live without them, yet in *Science* for Aug. 27, 1926, is found one case not explained, wherein heifers fed without, remained in as good health as any others.

All true evolution is in fact measured by relative approach to self-consciousness, which, considered as a matter of intellectual and physical intelligence, means *compound* consciousness. It is the addition of

successive elements of living matter—both physical and superphysical —which differentiate the plant from the mineral, the animal from the plant, and the human being from the animal. The human being is self-conscious for the same reason that he is more delicate and more vulnerable than the denizens of the other kingdoms: he is a vast compound of representatives of all the conscious lives in the universe, whose further evolution through their conjunction in him is one of the prime purposes of being.

By the same token, Dr. Frederick S. Hammett, of Wistar Institute, kept a rat alive and in good health, without a thyroid gland and no thyroid feeding, to an age corresponding to 82 in man; an unexplained phenomenon, scientifically, but certainly due to the fact that in the rat constitution that element had not evolved into an essential part of the life mechanism. It is interesting to note that from this instance of "animal experimentation" alone, it would have been deduced that the thyroid gland is not necessary to human beings; just as many disastrous theories *have* been based upon the assumption that man is an animal with no elements other than those active in the purely animal kingdom.

Scientific Tolerance

One of the most bitter condemnations of a scientific book which we have ever read, was spoken by Dr. D. T. MacDougal, of the Carnegie Institute of Washington, in passing upon Sir Chunder Bose's book on the ascent of sap.

"Too fantastic for serious consideration," "infantile fancies," "utterly lacking in scientific significance," "a menace and a danger to sound science," are typical terms.

Sir Chunder describes an elaborate and careful series of physical experiments by which he claims to have demonstrated that sap rises in plants by an action akin to the pulsation of the human heart, proceeding in the individual cells; yet Dr. MacDougal says that "no single direct observation nor any measure of pulsatory action has ever been made, by Bose or anyone else, yet an explanation of the ascent of sap is based upon such an idea."

Dr. Bose not only describes many such experiments in detail, but has exhibited his instruments in action to important audiences, such as the meeting of the British Association described in the *Daily Digest* of the U. S. Department of Agriculture for Aug. 7, 1926. It is possible that Dr. MacDougal hides behind the word "direct;" nevertheless the experiments as shown are as direct as it is possible to make in such a matter—next to clairvoyance, which without doubt Dr. MacDougal would consider even more unscientific.

He thus to all intents and purposes accuses an Indian scientist and

educator having many years fair repute, of fabrication and imposture. The reasons seem to be:

That Sir Chunder is bent upon rehabilitating Hindu science in the eyes of the world by combining the delicacy and intuitional powers of the Oriental with the mechanical accuracy of the West, which much prefers to keep its assumed superiority; that his experiments are based upon the axiom of a single universal life and consciousness as the basis of all actions and forces, and which is equally present everywhere, as much so in an atom of dust as in the brain of a man—than which nothing could be more abhorrent to the Western materialist and psychophobe; and last, though perhaps not least, is the fact that Dr. MacDougal has some opposing theories of his own to explain the same phenomena; though it is safe to say that he would not use the same means for their preservation against an accredited Occidental scientist.

Intolerance is becoming the national spirit of America, and it seems as strong in science as in religion. Dr. Driesch, professor of philosophy at the University of Leipzig, and one of the great biologists, says that ninety per cent of American laboratory men are mechanists, while in Germany they number but thirty per cent, and fast dwindling. (*New York American*, March 6, 1927).

Life Beyond the Electron

This same Dr. Driesch thinks that "mechanism is an explanation that does not explain," and that the "quantum" of physicists, an energy unit rather than a material one, holds the real secret of life and vitality. He shows that any one cell can perform any role in connection with others; that any part or amount of the cells in primitive organisms can be cut out, and yet the "life machine" will remain in its totality.

In his efforts to explain life, the Doctor has almost arrived at the Theosophical postulates. As witness:

> There must be something else besides a mere machine. What is this something else?
>
> The answer is that there is another mysterious element provided by nature. Man is matter, of course, but plus another factor which is akin to the mind or the quality of consciousness.
>
> 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. (*Secret Doctrine*, 1888, I, 49).
>
> Physical Science is welcome to speculate upon the physiological mechanism of living beings, and to continue her fruitless efforts in trying to resolve our feelings, our sensations, mental and spiritual, into functions of their inorganic vehicles. Nevertheless, all that will ever be accomplished in this direction has already been done, and

Science will go no farther. She is before a dead wall, on the face of which she traces, as she imagines, great physiological and physical discoveries, but every one of which will be shown later on to be no better than the cobwebs spun by her scientific fancies and illusions. (*S. D.* I, 133-4).

Dr. Driesch is one of the number who have ceased to "disguise from themselves that things that have life are living things," and who have set about in earnest to brush aside the "cobwebs." "May his tribe increase!"

FAMILY "LIKENESSES"

Dr. Raymond R. Willoughby, of Clark University, has tabulated the results of tests on 100 families living near Stanford University, with a view to determining the reality of family likenesses. The results are disconcerting to the apostles of the mechanistic view of heredity, who would like to improve the race by cattle-pen methods.

The closest resemblance in mentality was found between sister and sister, the least between father and daughter. The degree of likeness between brother and brother was about the same as between husband and wife; that is to say, practically none at all, speaking from the viewpoint of mechanical heredity. Dr. Willoughby thinks all this raises the question of the comparative power of heredity and environment in forming personalities, and also how far similar types of minds may attract one another.

Needless to say, the real question does not occur to him: How far do individuals reincarnate in a family because of likeness of character, and how far because of ties of inter-action previously constituted? This answer must of course vary with family and individual, and must be infinite in its phases—a better subject for individual self-study than for scientific analysis.

We have at hand a photograph from the *Washington Post* of Jan. 30, 1927, showing the Krausch triplets, Trudchen, Dorchen, and Lenchen, of whom we can well believe the claim that they cannot be told apart by their family. They are as dissimilar in character and tastes as they are identical in appearance. The first likes strenuous athletics, the second mild games and manual tasks, and the third is a dreamer and bookworm. One likes an excess of salt, another dislikes salt but likes sour tastes and another has a "sweet tooth." One loves red while another cannot tolerate it, both being keenly sensitive to colors, while the third is color-blind, and so on. This knocks into the discard most theories about heredity and environment—the triplets being *identical* physically—but it does make an interesting study in Karma, especially as to how quite dissimilar egos with strong ties can be caught in identical bodies.

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To strive for perfection or attainment of even adeptship in itself and for itself is spiritually unworthy; to strive to attain the true service of Humanity *is* the Path of Perfection.

—Book of Items.

THEOSOPHY

Vol. XV September, 1927 No. 11

THE RISING CYCLE

GREAT changes have come about in the last half-century in ideas and ideals of education—as great as in science, in religion, in economics and in social theory and practice.

The key-note running through all these changes is emancipation. No doubt that license has been mistaken for freedom in all too many cases; no doubt that a sense of moral and mental irresponsibility has in many directions sprung into activity coincidently with the throwing away of the old conventions which had done duty as standards of conduct. This is paralleled by the exuberance of weedy growths in a field suffered to lie fallow for any reason.

The student of racial history in the light of the Theosophical teaching that all evolution is cyclic, like the turning of a wheel, does not expect to see the evidences of progression present an uniformly straight line of testimony. Regeneration and preservation go on in the midst of and not apart from the decay and dissolution of the unfit and the outgrown. Life does not exist apart from death for the two are but the polar points of a metaphysical as well as a physical cycle. The "seven ages of man" exist, in every sense, at the same time in the same space, and civilizations as well as individuals must pass through them all.

Reincarnation is but a concrete and materialistic term to bring home to our senses and our sense-governed minds the abstract mathematical formula that nature is an incessant repetition on an ascending, and therefore also of necessity on a descending spiral. Without this Theosophical view of evolution it is inevitable that the Path will be mistaken for the Pilgrim, and so, a mortal view of immortal Life prevail. At each new injection of the ancient Wisdom-Religion a few use their eyes to see by the light it throws and so become the pioneers of a

new order of the ages in the midst of the effete and the self-destroying.

Theosophical education goes on endlessly, for though

"The Path is one for all, the means to reach the goal must vary with the pilgrim."

Each embodied soul comes into our world wrapped in the chrysalis of his own past and few, in any one life, are able to rise beyond the larval, or transitional, form—existence within the limitations of our defects. Few of us learn from philosophy, many from failure. Few recognize any higher principle of being than Desire, but many, affected more or less unconsciously to themselves by the universal prevalence of the Theosophical Movement, strive unceasingly to elevate their desires to nobler heights. The Theosophical Movement affects mankind and all nature as an influence, perceived or unperceived, recognized or unrecognized. For every great Poet there are a thousand poetasters and numberless lovers of poetry. Were this not so, the truly great poet could never find aliment in the prosaic elements which for the most part constitute human life. Without fuel, no fire on any plane of nature. True Theosophists in the full meaning must ever be rare amongst mankind in its adolescence or its senility, but it should not be forgotten that it is the unconscious and partly conscious humanitarians who set up the attractive force which draws into incarnation the great Teachers and their Messages.

This attractive power is exerted, not so much by that form of desire which seeks merely to know, any more than by that form which seeks merely to be saved, for both these are but selfish desire. Were these forms fit to mother a new race then religion and science would long since have achieved their longed-for goal. No; the true material is provided by those whose desire runs to universal benefit, the amelioration of the general welfare. This is still desire, but desire colored and guided, as well as impelled by the spiritual principles which, as unrecognized as the Theosophical Movement itself by the generality of men, do none the less abide in the hearts of all, and provide the Karmic stamina which makes the great patriot, the great philanthropist, the great examples of the race, in no matter what division of energy and usefulness their life-work may be turned. The Messengers of Theosophy have, since the fourteenth century of our era, been coming in the last quarter of each, according to the cyclic calculation stated by H. P. Blavatsky. The force of the Movement has not in each century been directed into the same human channel, but has none the less been cumulative. Luther's reformation is declared to have been one of its products; the rise of modern science in its practical aspect, another; a third was the American revolution, while a fourth can easily be discerned in the wide-spread growth of human intercourse.

Searching for the preparatory indices of the great mission of H. P. Blavatsky in the half century preceding her coming, it is possible to see how the various lines laid by former efforts were to find their co-ordination and union. Her mission was one of education, not religious education, not scientific education, not economic education, not even philosophical education—but Education: an education in the great purpose of life, and the means of its orderly fulfilment. One such preparatory index may be found in the story of Horace Mann.

Horace Mann's work was done in the middle half of the last century. Frail, poor, against the army of adverse circumstance he acquired an education. In the midst of hard manual labor he fitted himself for college, graduating at 23 with highest honors. He studied, he taught, he was admitted to the bar, and in his early thirties became a leading lawyer of Massachusetts, a member of the State legislature, and President of the State senate. At forty he became secretary of the newly created board of education of the State, and then only may his life work be said to have begun. In the next seven years he reorganized, reformed, recreated the public school system of his state, and thus became the veritable Parent of the present public school system of the United States—greatly as that system has fallen short of his ideals and ideas. He instituted educational work for teachers themselves, established the first institutes for teachers, vivified the teaching body with his own life, and established a morale amongst public school teachers that has never waned. To him it is due that so great a measure of freedom of conscience, of liberty of thought, of absence of bigotry and sectarianism amongst school-teachers and in the common mind has been made possible and has been maintained despite all sinister influences.

Resigning his secretaryship in 1848 he was thrice elected to the national House of Representatives, where he was active and influential in his opposition to slavery. He consented to serve as the Free-Soil candidate for Governor of Massachusetts, and though defeated at the polls, his activities and his sacrifices made possible the larger work of Lincoln in the same field.

After his retirement from Congress, Mr. Mann took the presidency of Antioch College at Yellow Springs, Ohio, and there, from 1853 until his death, he labored for true moral and spiritual education hand in hand with the physical and intellectual training of youth. He ignored the hallowed distinctions of race, creed, and sex, and made his institution co-educational—the first, we believe, to be firmly established. Mr. Mann in his public affiliation was originally Unitarian, but he became the friend and disciple of George Combe, another benefactor of mankind, and so was in his later years identified with the Christian

Connexion founded by Combe, and which had originally established the College.

Mr. Mann had many enemies and his career was beset with battle against the forces of reaction in education, in politics, in human rights, and in religion. He believed—in the consecrated phrase of Mr. Judge —"in the infinite perfectibility of mankind," and labored in that high cause without variableness or the shadow of turning. Who shall set limits to the influence of such ideals and such devotion to them? Certainly without the advance work of such men as Lincoln, Emerson, Mann, and others of the "sacred tribe of heroes," forerunners of a nobler Humanity, the coming of a Messenger from the Masters, the sowing of a great philosophy, the impartation of the great Message of the Theosophical Movement, had not been possible, and the mission of H. P. Blavatsky would have been but a barren one.

After Mr. Mann's death in 1859, the College sank to ebb-tide. It was a pioneer country, its supporters and patrons were poor—poor in every sense, yet with the divine spark burning in them, for the College never wholly ceased. But it shared the financial, the intellectual, the moral, the schismatic fortunes of the community of faith which had sponsored it—and those fortunes were as varied, but always on the descending arc, as those which followed among Theosophists after the passing of H. P. B. and Mr. Judge. As a force, as an influence, as a heritage, Antioch College became, like the Theosophical Society, a liability and not an asset to the original impulse and the original purpose. So true is it that it is warriors, not weapons, which constitute an army, Teachers, not books, which make education possible, the Spirit of devotion, not gifts, which sustains a Cause, Benefactors, not benefactions, which make for a nucleus of Universal Brotherhood. Unless *ensouled*, of what avail body or mind, however fine or refined?

The benefactor, the teacher, the true Disciple in the service of humanity is ever distinguishable by his ability to turn seeming evils into power for good. The Miami Valley was swept in 1913 by a flood, the most disastrous which, up to that time, had ever visited the Karma of nature upon an American community. Ruin, dissensions, fears, doubts, bewilderments, and all the brood that profit by disaster, preyed upon the community as a moral consequence. Finally, Mr. Arthur E. Morgan, an American engineer, was called in for consultation and advice. Mr. Morgan had nourished a life-dream of more than material usefulness, more than material success, and in the course of his engineering and other duties he became acquainted with Antioch College, its history, and its ideals still as yet far below the horizon of the hopes lingering and languishing from the days of Horace Mann. His task completed, he took the presidency of Antioch College and set himself

to work to bring about a resurrection of the dying if not the dead institution.

That was in 1920—only seven years ago. In that seven years Antioch College has become something far more than a cenotaph to Horace Mann. It has become a living embodiment of his spirit and soul.

In an article entitled "The Budget for Your Life," contributed by Mr. Morgan to the *Woman's Home Companion* for March, 1927, he discusses at some length the outlook of youth, its necessities, its aspirations, its sense of values, its obstacles to be faced, its means of usefulness. Appealing as the views there expressed must be to the thoughtful and inquiring youth, they are a veritable education to the thoughtful parent or other adult interested in the duty of the going to the coming generation. Read in this light, there are few who may not profit by a self stock-taking as to how far our own attitude and conduct, our own "budget of life" calls for revision and reformation if we would confer upon those who take their example from us, a true inspiration—which is the first step in education.

But it is to the literature of the College itself that one may best turn to read the invisible history visibly expressed in the conduct and product of Antioch, for here one may find the mental and moral, the spiritual and ideal expression of those principles of which the College is of necessity but an ever-growing embodiment. Here we learn how the practical and the theoretical go hand in hand, so that the whole nature of man is rightly developed, rightly exercised, rightly disciplined. In brief, it is an alternation of study and work that leads to right co-ordination of that which is heard, that which is seen, that which is done.

Theosophical students will naturally be more interested in the Antioch attitude and conduct toward what is generally included in the term religion. Under the caption "Religion at Antioch," the College *Bulletin* speaks as follows:

> "Comparatively few young people are interested in traditional theology or in sectarian views. Many intelligent boys and girls are tremendously interested in discovering the meaning of life, and in bringing their aspirations into harmony with the knowledge that modern science has put at their disposal. They have decided that the authority of tradition is not an adequate basis for religious belief, and frequently they are at a loss to find any other basis.
>
> "Of all the American college and university students to-day, we might guess at the following distribution. Perhaps one-half have no concern about religion, either old or new. Some of them tacitly 'believe' and some 'disbelieve.' They go to college to improve their economic or social status, and not to find the way of life. Perhaps ten or fifteen per cent are sincere, active adherents of some orthodox faith, while perhaps thirty or forty per cent are sincerely concerned about the significance of life, but have permanently abandoned orthodox beliefs. They cannot be forced back into these beliefs, and unless valid purposes and objectives can be presented to them or discovered by them, they may lose the hope of finding any. Antioch College is

especially interested in this thirty or forty per cent, and in such accessions to their ranks as may come from the other groups. Any young man or woman who under favorable conditions cannot become seriously concerned over the purposes of life, and seriously desirous of doing his or her part toward accomplishing those purposes, is not Antioch material. The College holds:

"1. That to discover valid purposes and objectives is a matter of highest importance.

"2. That the aspiration and determination to find and fulfill the purposes of life should be the ultimate control of conduct.

"3. That whatever are the valid purposes of life, they can be fulfilled best by men and women who develop self-mastery, who have integrity of personal conduct and social relations, and who maintain the highest degree of cleanliness and sanity of body and mind.

"4. That the way to truth lies through sincere, open-minded inquiry, and not through unquestioning acceptance of dogma or creed."

With this clear statement of principles as foundation, the work of the College is but their application in practice. Such principles and such work can never make for sectarianism in religion, or materialism in science.

Antioch Notes is a mere leaflet published twice a month, yet in itself is an educational power, and is widely read. Pamphlets are issued from time to time of equal educational and inspirational value. One such is entitled "An Adventure In Education" and is by Mr. Morgan.

The Theosophists, again, should be inspired as well as interested by the Antioch program because the very first steps taken by H. P. B. in the foundation of the Parent Theosophical Society—the Three Objects given it—laid the foundation of a World University in the spiritual and cultural sense; because almost the first work of Colonel Olcott in India —indeed his real work throughout—was educational. Not only did he revive pure Buddhism with his "Catechism," but he at once started in Ceylon a system of schools free from sectarianism which still survives, and in India a series of "Panchama Schools" for the education of outcasts and "Untouchables" which opened the doors for a veritable New India. Sir Chunder Bose's Institute, Rabindranath Tagore's School, and numerous educational establishments maintained by the Native States, as well as reforms in the British-controlled schools, really owe their inception or their improvement to the work begun by Colonel Olcott under the inspiration and instruction of H. P. B. and her Masters.

In Europe generally, even in those countries where the preponderant population is Catholic, the steady trend in recent years has been towards as sharp a cleavage between education and religion, as between religion and government. Secularism and secular education have achieved a firm footing, and it is probable that even in the most reactionary countries the public schools are less influenced by Catholic and

Protestant pressure than ever before. Moreover, the idea of co-education gains strength increasingly, and the position of women has as greatly changed in a generation in Europe itself as in the newly established Turkish republic. The throes of China, the struggle in Mexico, all show the same ferment, the working of the same leaven.

In England, Board schools, the great private establishments, and even what may be classified as denominational institutions show a marked progress in the direction of greater freedom of opportunity, broader scope of curriculum, a leveling of class and caste distinctions, a diminished subservience to the rigidity and narrowness of "orthodox" views of what constitutes education. In the United States, the general progression is best illustrated by the simple fact that among the religious sects themselves, in the schools and colleges for the education of ministers as well as of the children of laymen, the tendency is less and less to stress creedal and dogmatic views and interpretations, more and more to emphasize morality and ethics at the expense of sectarian articles of faith. The recent attempts, concerted and sustained in many quarters, to repudiate the principles and facts adduced by modern science, under the specious guise of opposition to materialistic theories of human descent, have served to call out as vigorous opposition from thousands of clergyman and church-members. All these factors serve to educate the public mind to the fact that moral education is not only the great need, a need that has no more been filled by sectarian religion than by materialistic science, but to bring out more and more strongly a search for common terms that shall place before the growing mind of youth the cardinal truths of all experience, freed alike from the dead letter of outworn interpretations and the new revelations of speculative science. It is a time of winnowing in many quarters, and greatest of all, perhaps, in the educational field.

As we have tried to indicate, every transitional period, such as the middle term of the last century, has produced its humanitarians who, casting aside the old fetters, have gone boldly forward with whatever of good they have found in the old order, and thus prepared the way for a fresh sowing of the Wisdom-Religion. But we should all remind ourselves that it is of equal moment, once the new seed has been sown, that pioneers be found to cultivate and nourish the harvest. However many the workers in the various paths of human inquiry and activity, however sincere, liberal-minded and ardent the advocates and propagandists of one and another idea, good in itself, it remains the responsibility and therefore the duty of Theosophists to do what none or all of these co-workers with nature can do—it is for Theosophists to preserve in its purity, to teach, preach, and practice the philosophy entrusted to them by H. P. Blavatsky and her Masters. It is precisely because

Theosophy is a philosophy of life, and not a segregated collection of unrelated verities, that its mission is supremely important. There have never been lacking in the world good ideas, noble ideals, true-hearted men and women consecrating their lives to the service of their fellows. But no more than scattered soldiers make an army, or scattered bricks an edifice, do ideas or ideals, however exalted, or however many, contain the moral force which can save a nation, or a civilization, or a race. Individuals may benefit by them, as a lone traveler by his solitary camp-fire, but the Light that shall lighten the way for all men must needs be a philosophy that is coherent throughout, that leaves out of account no element or principle in nature or in man, as it must include within its educational sphere the humblest as the greatest, the sinner as the saint,—and this, in our day, is to be found only in the Message of H. P. Blavatsky.

The cohesive power of a Theosophical education will restore unity among Theosophists, will enable the benefits of the Theosophical Movement to extend to all creatures, give a new impetus in the affairs of mankind, and make possible a coming of age indeed for the men and women of the twenty-first century.

THE IMPERSONAL LAW

The ONE LIFE is closely related to *the one* law which governs the World of Being—KARMA. Exoterically, this is simply and literally "action," or rather an "effect-producing cause." Esoterically it is quite a different thing in its far-fetching moral effects. It is the unerring LAW OF RETRIBUTION. To say to those ignorant of the real significance, characteristics and awful importance of this eternal immutable law, that no theological definition of a personal deity can give an idea of this impersonal, yet ever present and active Principle, is to speak in vain. Nor can it be called Providence. For Providence, with the Theists (the Christian Protestants, at any rate), rejoices in a personal male gender, while with the Roman Catholics it is a female potency. "Divine Providence tempers His blessings to secure their better effects," Wogan tells us. Indeed "He" tempers them, which Karma—a sexless principle—does not.—*S. D. I, p. 634.*

THE BLANK WALLS OF SCIENCE

OLDER students will remember how, in the days of H. P. Blavatsky, "mystery" had been cast forth from the scientific vocabulary, and all things were upon the verge of being solved by reduction to terms of matter. Those who find themselves still occasionally tempted to fall under the same jejune enthusiasm, enticed thereto by the press and by pseudo-science, should carefully study the rather obscure chapter in biology which is set forth by Prof. H. S. Jennings, in *Science* for July 30, 1926. After recounting some of the previous difficulties and ultimate downfall of that science of the past century, Prof. Jennings says:

> The first generation of experimenters in zoology were ill-prepared. Those of us who came from the older zoology were hampered by inadequate preparation in the first two fundamentals—in the physics and chemistry of the environmental conditions, and of the organic materials; this has been a heavy handicap. Those who entered experimental zoology from physiology were equally hampered by inadequate appreciation of the second two fundamentals—the great and decisive rôle of diversities of organization; and the equally great but insidious rôle of overproduction with selective elimination... The new generation...can deal adequately with the one pair of fundamentals without failing to deal adequately with the other.
>
> To such, to men who will have done with taboos and phobias, who will be physicists and chemists without failing to be also zoologists, the field is ripe to the harvest.

"Chemistry and physiology," said H. P. Blavatsky in 1888 (*Secret Doctrine*), "are the two great magicians of the future, destined to open men's eyes to great physical truths." Prof. Jennings confesses that that future is still future.

> Genetics has of late been one of the most fruitful fields for experimentation, starting from the question of the distribution of inherited characteristics. With Morgan, American experimenters can say with pride that *that* part of the problem is in principle solved; and by the work of Americans.
>
> But how the genes operate to produce the results that they do; how they interact with each other, and with other components; how they interact with the environment; in a word, how development occurs, from the egg to the adult—this is the field that is now open for conquest. At its first attack on this, biological experimentation, as we saw, fell back repulsed; its approaches had been ill prepared and unsystematic. Now a secure foundation has been laid by the work in genetics.

It is probable that Prof. Jennings does not perceive that his present "secure foundation" is no whit more "secure" than the now wrecked hypotheses accepted as axioms by his predecessors. Both his and theirs trace back to the same fundamental misconception—that physical existence is the be-all and end-all of vital action. He confesses vision of a vast field of mental darkness in the following words:

> On the still more fundamental problem of the production of permanent alterations in stocks; of permanent alterations in genes, the way seems to me less clear;

this matter has the allurement of difficulty as well as of importance. Lasting alterations of genes, of stocks, have been observed under experimental conditions, but their causation, their physiology, and their relation to the general transformations of stocks are obscure or totally unknown. How does it happen that in different organisms the same diversity of characteristics is produced in one case by environmental differences, in another by gene differences? ... What *is* the relation of environment to changes of genes, to changes of stocks? It is little short of a scandal that we know so little of this; so little even of the problem of the direct injury of genes by environmental conditions. To such a body of evidence as Kammerer presents for the inheritance of acquired characters we can respond with little more than a gesture of incredulity; or with vague suggestions as to selective elimination. What *is* the rôle of selective elimination in all this? What the rôle of mating, of biparental reproduction? The problem of the relation of environment to changes in stocks is one on which depends the answer to many pressing human problems; at the same time it is the one that contains the key to the unity of biological science. This question alone might well constitute the program of a great experimental institution.

In other words, a "secure foundation" has been laid whose relationship with the structure to be erected is as yet entirely undetermined and nebulous!

Prof. Jennings' cry for a key to biological unity was echoed in a slightly different meaning and on a larger scale in the address of Dr. W. F. Durand on June 18th. Dr. Durand points out the necessity of some "super-science"—a "science of the use of science," making possible the interpretation of discoveries in one sphere of research so that they may be applied to the solution of problems in apparently unrelated spheres.

Both demands would be solved, and along with them the "problem of the relation of environment to changes in stocks," should a slight chink be opened in the scientific head through which a ray of "light from the East" might enter. But we would find that the price would be too much for present-day science to pay. To begin with, a serene faith in the all-inclusiveness of physical matter, so dear to the hearts of such *savants* as Prof. Jennings, would have to go by the board, and that matter itself assigned a secondary roll in the ever-unfolding complications of the great web of life. Likewise, certain dearly beloved theories, and with them the reputations of important personages, would be endangered, were *all* results to be correlated. Owing to these facts, H. P. B.'s words, now demonstrated to have been utterly true up to date, may continue to be so for some time to come:

Physical Science is welcome to speculate upon the physiological mechanism of living beings, and to continue her fruitless efforts in trying to resolve our feelings, our sensations, mental and spiritual, into functions of their inorganic vehicles. Nevertheless, all that will ever be accomplished in this direction has already been done, and Science will go no farther. She is before a dead wall, on the face of which she traces, as she imagines, great physiological and psychic discoveries, but every one of

which will be shown later on to be no better than the cobwebs spun by her scientific fancies and illusions. (*Secret Doctrine*, 1888, I, 133-4).

And the modern scientist will continue as his predecessors, perennially eager, forever hopeful, intractable to the idea that his endless succession of failures can be traced to the single unchanging basis of error above described—the bias inherent in materialism:

> Learned men ought to be free from preconceptions and prejudices of every kind; yet, although thought and opinion are now free, scientists are still the same men as of old. An Utopian dreamer is he who thinks that man ever changes with the evolution, and development of new ideas. The soil may be well fertilized and made to yield with every year a greater and better variety of fruit; but, dig a little deeper than the stratum required for the crop, and the same earth will be found in the subsoil as was there before the first furrow was turned. (*Isis Unveiled*, 1877, I, 40).

"One-Sided" Ideas of Matter

The *matter* of the Eastern philosophers is not the "matter" and Nature of the Western metaphysicians. For what is Matter? And above all, what is our scientific philosophy but that which was so justly and so politely defined by Kant as "the Science of the *limits* to our Knowledge?" Where have the many attempts made by Science to bind, to connect, and define all the phenomena of organic life by mere physical and chemical manifestations, brought it to? To speculation generally—mere soap-bubbles, that burst one after the other before the men of Science were permitted to discover real facts. All this would have been avoided, and the progress of knowledge would have proceeded with gigantic strides, had only Science and its philosophy abstained from accepting hypotheses on the mere one-sided Knowledge of *their* Matter.—*S. D., I, p. 149.*

DANGER SIGNALS

WITH every new generation of children a new generation of devoted parents endeavors with anxious assiduity to pass on the results of its own hard-earned experience, in order that the children shall not be prey to the delusions and captive in the pitfalls that have made such bitter struggle for their elders. Such endeavors are usually in vain, but this acknowledged fact does not induce the parents to withhold their best and utmost. A great love and the surpassing need drives them. Their full duty has to be done, let the children treat the advice as they will.

With every new-sprouted crop of students of Theosophy, born at the love and sacrifice of more matured students, their elders try to hand on the distillation of their long and difficult experience with men, things and methods within the Theosophical area, in order that the few of the new crop who will sincerely endeavor to tread the Path of Discipleship, and thus maintain a sane, true and effective expression of the Movement in the world, may be able to recognize the danger signals of obstructions on the track of right progress.

It is quite beside the point that young students, because they are unable to recognize them as such, do not, as a rule, heed these danger signals. Enthused by the glorious verity of the teaching itself, and warmed by a worthy gratitude for the associations through which an approach to Theosophy has been afforded them, their youthful ardors naturally fan a degree of self-sufficiency that makes them over-confident of their ability to distinguish unerringly the difference between one thing and another, and renders them peculiarly susceptible to misleading suggestion. It has always been so, is so today, doubtless always will be so, until the onward sweep of evolution has brought the race as a whole to that point where clear-seeing is a common possession and not merely the hard-won acquisition of the few.

Meantime danger signals can be set for those who will appreciate them: the homely and usually misunderstood results of observation and experience. Here are some that many years of labor in the Theosophical Movement have proven. They have no personal implication, though they are often considered personally, and in quarters where simple frankness and wholesome honesty are unwelcome they are usually, when displayed, described as an "attack."

If delusion and psychism and pretence and ignorance and self-seeking and black suggestion and ingratitude and effrontery and gossip and slander and mystery-mongering and dishonesty are *persons*, then it is personal to direct attention to these danger signals. If, however, this

foul brood represents merely the *thoughts and actions* of persons, it is right and proper and brotherly in the truest and highest sense, to advert to them. Let the Theosophic children be warned! Let the chips struck off by the bright axe of duty fall where they may!

Beware of persons, students or otherwise, who say that H. P. Blavatsky "made mistakes." She did not, as years of honest digging in the teachings will gradually disclose to you. Make an immediate and vigorous demand that the "mistakes" be pointed out—not by word of mouth, but by reference to the writings, insisting on exact references. It will invariably be disclosed that the purported "mistakes" are due to the ignorance of the asserter thereof—and usually that he is trying to direct attention to himself.

Beware of persons who let it be understood that they know where Volumes III and IV of the "Secret Doctrine" are. They do not, being either deluded or anxious to appear "progressed." You will invariably discover that students who talk much about Volumes III and IV, and show a great deal of curiosity regarding them, have not made much use of Volumes I and II.

Beware of persons who speak familiarly of Masters, who say they hear from Masters—or indeed, who talk much about Masters, for the matter of that. They are suffering from delusions, or are rank fakers. Usually they are megalomaniacs, worshipping a personal god—themselves.

Beware of persons, male or female, who "in the name of Masters" denounce other persons, male or female. Invariably they denounce the person for doing the very same things they themselves are doing, and with a wonderfully disarming air of innocent self-righteousness. It will usually be found that denouncers are secretly "guru-ing" a little group of worshipping "chelas" of their own—fledglings in the "mysteries."

Beware of anybody claiming to be the "Secretary" of H. P. Blavatsky or William Q. Judge. Both used anybody and everybody for whatever work he or she could and would do. Neither had any "Secretaries" whatever in any genuinely occult sense.

Beware the "brotherly" person, with "dear friends" in all camps. This is a cycle when "for" or "against" is the watchword. The "straddlers" and the "mealy-mouthed" have no place in the Holy War.

Beware of persons much given to "reminiscences," "stories of old days," tales about H. P. B. and W. Q. J., and the like. These are not constructive workers, nor students who are rich in their understanding and application of the teachings. They are the gossips of yesterday, trying to find their like in this. Usually all their tales are second-hand —and usually far from the actual facts.

Beware the "old-timers" who "knew" H. P. B. and W. Q. J. To

have been introduced to either, or even to have lived in the same house with them, is not at all the same thing as to have *known* them. Most of these entirely missed the significance of the Teachers' words, acts and writings. If they *knew*, what have they been doing all these years? Consorting with the psychics and personal leaders of every variety of "advanced thought," it will be almost invariably disclosed. The noble exceptions are *at work today* for Theosophy, and wasting no time and energy on the misty past.

Beware of anybody that sets himself up as a "Teacher." H. P. B. herself recorded the fact that "even the best of us are no more than *pupil-teachers*." This variety of self-seeker usually says he is a simple student, but by implication puts himself on a pedestal. Also does he permit his "pupils" to keep him there.

Beware of the person who is writing "Theosophical" books. The teachings have all been recorded, and authentic reprints are available. No interpreters are needed. Either such writers are trying to make money, and build up a personal following, or they have never grasped either spirit or letter of the teachings of Theosophy. Their work always reflects this.

Beware—O Beware—any person whatever who advises any "occult practice," physical or metaphysical. Discipleship is an attitude of mind, not of body, or psychic nature. There are no "short-cuts" to knowledge and power—but there are plenty to ruin, physical, moral and mental.

Beware of the "churchy" person, group or organization. This line is the line of the "personal god" idea, which Theosophy was injected into the world again to smash—like any other idol.

Beware of the "mysterious" individual, whose air indicates that he could impart quite wonderful things an he would. There are numbers of such associated with groups of Theosophical students anywhere and everywhere. Either they are psychically (and often physically) diseased, or despairing of receiving any attention otherwise, they resort to some variety of this familiar method.

Beware of students who have private "Secret Doctrine" classes. Not one student in ten thousand is fitted by nature and temperament —let alone knowledge—to "lead" a class in its study. Most such class "leaders" do not even know the letter of the book, quite aside from possessing an intuitive perception of its meaning.

Beware all those who talk of the "esoteric," who claim to be "esoteric students"—even those who are *curious* about esoteric subjects. Such natures readily disclose themselves as ignorant and unfit.

Beware those eager for phenomena, for the weird, the unusual—and those who speak much of such matters. They are the psychics,

developed and undeveloped, and as undependable and uncertain as psychics always are. Almost without exception the remnant of "old-timers" can thus be classified. They are those who did not have force enough to become outstanding *failures* in the old days, and they have lingered along on the fringes of the Movement ever since. They do not work and study, and never did; for honest work, intellectual and practical, would have long since lifted them into the ranks of useful students.

Beware of those students who assert their "loyalty" to H. P. B., but who belittle in one way or another "her" W. Q. J. Either they are still unacquainted with the writings of the former—and thus in no position to be either "loyal" or "disloyal" to her—or they are of that type of "loyalists" which accepts what it "likes" and rejects what it "dislikes." H. P. B. authentically and deliberately *certified* W. Q. J. To be solidly loyal to one, is to be equally committed to the other.

Beware students, or groups of students, who "pray," who sit in circles for "occult meditation," who gather together to "invoke" somebody or something—or who in any way countenance or give support to this kind of psychism. For that is what it is: *psychism*. Most flatly and certainly it is *not* Theosophy.

Beware those who would inject healing practices, whether "spiritual," "metaphysical" or "magnetic" into Theosophy. The name doesn't matter, but the practice *does*. Read and study H. P. B.'s "Five Messages to the American Theosophists."

Beware following any person. Beware giving advice. Beware accepting any blindly. Beware taking these danger signals as final, because they are not—but consider them in the spirit in which they are presented. Test them by life and action for their worth, and then heed such as accord with your own already accumulated experience—for the service of the Theosophical Movement in all lands—to foster the continuance of which they have been indited.

COOPERATION WITH LAW

THE fear of God, on which rests much of the effectiveness of the prohibitions and commands of the churches, causes many an immature mind to visualize Deity as a sublimated policeman, cognizant of all infractions of the law but open to bribery in the form of strict religious observances, and who, it is further taught, was not above punishing an innocent man who is said once to have offered to take the place of real culprits. Of course this conception represents anthropomorphism at its crudest. It is glossed over by the more intelligent church-goer, but the implication is there, none the less, in the anathemas of the Roman Church and the ranting of Protestant evangelists.

Our penal systems, insofar as they are punitive rather than corrective or merely restraining, are the logical outgrowth of this warped view and the resulting failure to grasp intellectually the concept of a just universe governed by immutable law, the intuitional perception of which is at the root of man's innate demand for justice. There is lack of confirming intellectual conviction that the due reaction will inevitably find out the disturber of harmony, and so society assumes the responsibility of insuring, so far as possible, that the guilty shall not escape unpunished.

It is inevitable that men confined in their outlook to one short life on earth and with hope or dread, rather than any assurance, of an existence after the death of the body—men ignorant, moreover, of the unswerving justice of Karma—should take this attitude and attempt to visit upon the criminal the appropriate penalty for his crime. The frequent deplorable miscarriages of justice in disproportionate sentences and the infliction of punishment upon men innocent of the particular charge of which they are accused are inevitable when men at their present stage attempt to assume the administration of Nature's laws.

The position thus taken by society is reflected in the attitude of individuals, and even Theosophists, who should know better, find themselves affected by it. Students of Theosophy have been warned against allowing their thoughts to be colored by the false views current in the civilization in which they live, but many whose early thinking was impressed by this caricature find it exceedingly difficult to grasp the idea of the impersonal and undeviating operation of Law. They feel impelled to take a hand in its direction, to censor where they do not attempt to guide the activities and even the mental processes of others.

One may have repudiated the Great Policeman concept without

having freed himself of the urge to act as his deputy whenever the occasion seems to warrant, particularly where a wrong done affects himself.

Much of the average man's zeal to control or influence another is rooted in his intense desire for approbation and aversion to disapproval. The sensitive and undisciplined personality finds contempt or censure intolerable, injury awakening in him but too often a blind desire to make him who inflicted it suffer in his turn. If a would-be Theosophist has not advanced beyond such reactions, only self-watchfulness and determination can stifle the desire to assist Karma in bringing the offender to book. Save by sophistry, he can not justify retaliation, but the primitive thirst for revenge sometimes survives, emasculated but still recognizable, in the urge to at least convince the culprit of his error and make him recognize and admit the heinousness of his offense.

Of course it goes without saying that if we resent adverse criticism, however unjust, of our personality, and regard it as an affront bordering on lese majesty, it is proof positive that our consciousness is unduly centered in that personality and that we are far indeed from the state of him "to whom praise and blame are as one."

The application of Krishna's injunction to attend strictly to one's own duty, avoiding the duty of another must mean not only non-interference with others, but ignoring their actions save in so far as our right reaction requires. "Not where others fail, or do, or leave undone—the wise should notice what himself has done or left undone." Our only legitimate concern is with our own action. The opinion others have of it is no affair of ours. It is right that we should, by good behavior, set an inspiring example to others, that we should so conduct ourselves at all times that no stigma can attach to the fair name of Theosophy because of our connection with it, but when we have put forth our best efforts in these directions our responsibility does not extend to the reactions of others thereto.

Responsibility without power would be an anomaly as inconceivable in a universe of law as would power without corresponding responsibility. Our danger is in underestimating both. No more is expected of any man than he can do, but too often we bask in the approval of those about us or are held back by fear of their displeasure, and so fail to assume our larger responsibilities as members of the community, as citizens of the commonwealth, and above all as custodians who hold in trust for all men as many of the priceless truths of Theosophy as we have been able to grasp.

The limits of our own duty are by no means so circumscribed as many students complacently assume. Theosophists are seeing people in a country of the blind. It becomes their duty to warn of pitfalls and

to clear obstructions from the way. The earnest Theosophist can not evade the duty of assuming such share as he is able in the gigantic task of effecting a change in the race mind by influencing public opinion in the true direction. He is the natural champion of the oppressed and the wrongfully accused, the uncompromising foe of cruelty and injustice wherever they may be found.

Theosophists should rise above pettiness of outlook and interest to work with the Law in the truest sense, fearless in defense of the right, indifferent to no movement having for its object the amelioration of the condition of man, but bending their best energies to the particular responsibility which is theirs by virtue of their contact with the truths of Theosophy—the making available to as many as possible of those truths the general acceptance and application of which would transform the world.

KARMA-NEMESIS

An Occultist or a philosopher will not speak of the goodness or cruelty of Providence; but, identifying it with Karma-Nemesis, he will teach that nevertheless it guards the good and watches over them in this, as in future lives; and that it punishes the evil-doer—aye, even to his seventh rebirth. So long, in short, as the effect of his having thrown into perturbation even the smallest atom in the Infinite World of harmony, has not been finally readjusted. For the only decree of Karma—an eternal and immutable decree—is absolute Harmony in the world of matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends, or—break them.—*S. D., I, p. 643.*

ANCIENT LANDMARKS

XX

Egyptian "Immortality"

HAD nothing remained to us of the *Book of the Dead* but the Judgment Scene, it alone furnishes abundant evidence of the Egyptian teaching of Karma—the universal Law of Balance; clear indication, too, of the origin of the handwriting on the wall of Balshazzar's palace: "Thou art weighed in the balance and found wanting." In the Papyrus of Ani, the scene is made up of five "acts," so to say, the first three constituting the portion assigned to the judgment proper, the last two completing the drama of the soul by depicting its resurrection and introduction by Horus into the presence of Osiris. In the upper left register sit twelve great gods. Underneath, Ani (the deceased) leading his wife, enters the Hall of the double Maati—Truth and Right. In the second act, Ani, separated into his component parts, stands before the scales. These parts are represented by a human-headed bird—the soul; a tri-colored cubit bearing a human head, which Budge calls Ani's embryo (the cubit symbolizes the "principles"); a human figure representing his destiny; the two goddesses of birth; and the heart enclosed in a vase balanced against the feather of Truth and Right in the opposite scale-pan. Here are plainly typified the ideas that death involves a separation of the principles; that out of these is to come another body; and that the future birth or destiny, whether into post-mortem states or into a new human form, will be the result of the life just passed. On the standard of the scales sits the dog-headed ape, sacred to Thot, marking the middle point in the evolutionary round when the Sons of Wisdom incarnated in the human-animal forms in the equilibrizing sign of Libra; for Libra and Thot-Hermes are one. (See *Isis Unveiled*, II, 463). At the right of the scales, testing the tongue of the balance, kneels the jackal-headed god, Anubis, he who guides the justified soul to the Fields of Aanroo.

The soul seeking admission to the Judgment Hall is at once confronted by its doors and even the various parts of its gates—all forbidding his entrance unless he tells them their mystery names. What can this indicate, but a recognition of the potentiality of the "Word"? After death the good or purified soul in conjunction with its higher or *uncreated* spirit, is more or less the victim of the dark influence of the dragon Apophis. If it has attained the final knowledge of the heavenly and infernal mysteries—the *gnosis*, or complete reunion with the spirit, it will triumph over its enemies; if not, the soul cannot escape its

second death, "the lake that burneth with fire and brimstone" (elements), a purely Egyptian idea. But this awful fate can be avoided by the knowledge of the "Mysterious Name." The defunct, having complied with this initial requirement, begins a recital of his good deeds, enumerating first those which relate to his conduct towards his family, his servants and his fellowmen; and not until he has given evidence that he has acted with justice and mercy towards his fellows, is he allowed to pass on to prove he has faithfully performed his duties towards the gods. He is then brought before the forty-two assessors who assist Osiris nightly in the examination of souls, and pleads his innocence of the particular sins which they are appointed to judge. After this "negative confession" he recounts numerous services he has rendered, such as: "I have performed the commandments of men as well as the things whereat are gratified the gods. I have given bread to the hungry man, and water to the thirsty man, and apparel to the naked man and a boat to the shipwrecked mariner.... I am clean of mouth and clean of heart: therefore let it be said unto me...'Come in peace'." (Chap. CXXV). While this protestation of righteousness has been going on, Thot, with reed and palette in hand, records the weighing of the heart; for in spite of the attempt of the deceased to justify himself, it is the heart that determines the balance up or down.

The Egyptians well knew that although one may think the good deeds done or the evils not committed are the measure of character, the feeling in the heart that accompanied the actions is the true estimate of one's righteousness and its ultimate determinant. The man of unrighteous heart will be found wanting. He whose heart was evil, and works utterly wanting, was devoured by Ammet, the "Eater of the Dead," a composite creature with crocodile head, lion body and hinder parts of the hippopotamus, sitting by the side of Anubis. Hence the fear voiced by the deceased in Chap. XXX: "My heart, my mother! My heart, my mother! My heart of transformation! (*i.e.*, necessary for my reincarnation)... May there be no parting of thee from me in the presence of him that keepeth the Balance!" The hieroglyph of the heart was a vase, and when we remember Ammonius Saccas taught that Hermes got his wisdom from India, there would seem to be no mere coincidence that in the Gayatri the True Sun is said to be "hidden by a *vase* of golden light,"—by the kamic principle coursing through the blood of the heart. In the New Testament (Matthew XXV, 34-36) occurs an almost exact reproduction of the setting of the Judgment Scene: the Son of Man sits upon his throne judging the nations and says to the justified: "Come ye blessed of my Father, inherit the kingdom prepared for you...For I was an hungered, and ye gave me

meat: I was thirsty, and ye gave me drink...Naked, and ye clothed me."

The progress of the soul after death consists in a series of transformations by means of which the defunct divests himself, one by one, of his principles, materialized for the sake of clearness into ethereal entities or bodies. The *shadow*, the astral form, is annihilated, "devoured by the Uræus,"* the *Manes* (kama-rupa) will be annihilated; but the Soul-bird,"the divine Swallow—and the Uræus of the Flame" (Manas and Atma-Buddhi) will live in the eternity, for they are their mother's husbands. (*S. D.* I, 227). Those who think the Egyptians did not teach reincarnation should remember that the Soul (the Ego) of the defunct is said to be living in Eternity: it is immortal, "coeval with and disappearing with the Solar boat"—symbol of the cycle of Necessity. The Soul emerges from the Tiaou, or Tuat, (the realm of the *cause of life*) and joins the living on Earth *by day*, to return to the Tuat every night.

What is the Tuat? The frequent allusions to it in the *Book of the Dead* contain a mystery. The Tuat is the path of the Night Sun, the inferior hemisphere or the infernal regions of the Egyptians, placed by them on the *concealed side of the moon.* In their esotericism, the human being came out of the moon (a triple mystery—astronomical, physiological and psychological at once); he crossed the whole cycle of existence and then returned to his birth-place (the moon) before issuing from it again into a new birth. Thus the defunct is shown arriving at the West where he receives his judgment, passes through Amenti, resurrects as Horus, and then circles around the sidereal heavens, which is an allegorical assimilation to Ra, when he becomes once more the free and self-conscious God. In Chap. CXXX we read: "The Osiris Nu (the defunct) embarketh in thy boat, O Ra, he is furnished with thy throne and he receiveth thy spiritual form." Then begins the descent into matter. He crosses the celestial abyss (Nu), and returns once more to the Tuat, where he is assimilated to Osiris-Lunus, who in his aspect of god of reproduction, inhabits the moon. Plutarch says the Egyptians celebrated a festival called "The Ingress of Osiris into the Moon."

Chapter LXIV of the *Book of the Dead*, entitled the "Chapter of the Coming Forth By Day in a Single Chapter," was looked upon as an abridgement of the entire Book. Birth in the Tuat, Amenti, or heaven, hence means death on another plane, and *vice versa.* Birth and death, endless transformation, universal reincarnation, proclaim themselves on every page of the *Book of the Dead.* "I am Yesterday, Today, and Tomorrow; and I have the power to be born a second time. I am the hidden Soul who createth the gods and who giveth celestial meals unto

*Uræus, the serpent, son of the earth—in another sense the primordial vital principle in the sun.

the denizens of the Tuat, Amentet, and heaven. I am the Lord of those who are raised up from the dead... Make thou thy roads glad for me, and make broad for me my paths, when I set forth from earth for life in the celestial region... Send forth thy light upon me, O Soul unknown, for I am one of those who are about to enter, and the divine speech is in my ears in the Tuat, and let no defects of my mother be imputed unto me... The god (Anubis) transporteth me to the chamber and my nurse is the double Lion-god himself... Let me journey on in peace; let me pass over the sky; ... Let me soar like a bird to see the hosts of the spirits in the presence of Ra day by day.... I shall come into being in the form of the Lion-god and like the blossoms of Shu. I am he who is never overwhelmed in the waters... I have come to see him that dwelleth in his divine Uræus, face to face and eye to eye. Thou art in me and I am in thee; and thy attributes are my attributes... My forms are the forms of the god Khepera... I have entered in as a man of no understanding, and I shall come forth in the form of a strong spirit, and I shall look upon my form which shall be that of men and women for ever and for ever."

Amenti, literally the dwelling of Amen, the hidden God, was the kingdom of Osiris, in which were fourteen halls or "mansions," (Chap. CXLIX, *Book of the Dead*), each one set aside for some special purpose connected with the after-death state of the soul. Besides the Hall of Judgment there were the Elysian Fields, or Fields of Aanroo, and many other mystical halls—one of torment in which the waters were of fire, and though the spirits wished to enter and quench their thirst, they dare not. The worst of all was the Hall of eternal Sleep and Darkness. As Lepsius portrays it, the defunct "sleep therein in incorruptible forms, they wake not to see their brethren, they recognize no longer father and mother, their hearts feel naught toward their wife and children. This is the dwelling of the All-Dead. ... Each trembles to pray to him, for he hears not." This god is Karmic Decree; the abode of those who die absolute disbelievers, those killed by accident before their allotted time, and finally the dead on the threshold of Avitchi, which save in one case, is not in Amenti but on this earth of forced re-birth. These tarried not long in their state of oblivion, but were carried speedily toward the gate of exit (Amh). The two chief gates of the abode of Osiris were the gate of entrance, Re-stau, and the gate of exit, or reincarnation.

The second Aat of Amenti was Aarru (Chap. CIX), "the walls of which are of iron. The height of the wheat thereof is five cubits...; the barley thereof is seven cubits in height. ... And the *Khus* (Spirits) therein, who are nine cubits in height reap the wheat and the barley side by side with the divine Souls of the East." In this instance the

ninefold division is used and refers to those spirits who have just been translated—before the separation of the principles. The reaping of the grain is a very graphic representation of the Law of Retribution or Karma. Those who reaped the two highest numbers entered into the state of Devachan; the disembodied souls whose harvest was less went into the lower regions (Kamaloka). However, in Chap. CX is a region called the place of the *Khus* who are seven cubits high, the wheat is three cubits high and it is the Spirits who have become perfect who reap it. These perfected souls are the Atma-Buddhi-Manasic entities, symbolized by the wheat of three cubits, already separated from their lower principles and ready for the Devachanic state. (*S. D.* II, 374).

Thot-Hermes

Thot is the great Dragon of Wisdom in Egypt. He is the lunar god of the first dynasties, the master of cynocephalus (the dog-headed ape who stood as the living symbol and remembrance of the Third Root Race), therefore a divine being who took on the human-animal form. For here, too, is to be found the Theosophical teaching of evolution. The moon-god Taht-Esmun represented the first human "ancestor," expressing the seven powers of nature prior to himself as his seven souls, he being the manifestor of them as the eighth. Thus Thot is the god who looks both ways—Janus, Hermes and Mercury combined. With reed and palette, as we have seen him, he is the scribe of the gods and the recorder of Karma. He is "the Lord of Hermopolis," wearing the *atef* crown and lunar disk, and bearing "the Eye of Horus" (the third eye) in his hand. Protector of Egypt under the form of the ibis, the foe of the bad serpent, he was the good serpent whose mysteries are concealed in the caduceus or wand of Mercury. Thot is connected with our word *thought*, and since to think is to create, Thot was said to have created the world by his Word, the articulate word being considered the most potent of creative forces. The deceased in the *Book of the Dead* time and again implores Thot to give him the "correct voice," name or pronunciation of those beings who bar his passage that they may open the way to him. To Thot are ascribed all the arts and sciences and the invention of the Egyptian alphabet. It is as difficult to place his era as to assign to their pyramids their exact date, but his name is found on the oldest monuments. The 4th of January is held sacred to him as Christians hold December 25th sacred to Jesus of Nazareth.

Thot-Hermes is both god and human Teacher, and as Teacher there are at least five personages in the line. Hermes Trismegistus, the "thrice-great" is Hermes great in Secret Wisdom, great as king or divine ruler, and great as law-giver and instructor in the arts of civili-

zation. Hermes was called "the trainer of Christs," since he taught men the eternal verities and showed how to live them that they, too, might be Christs in their turn and know their own nature as he did his. Hermes is not the proper name of any individual, but a generic title applied to Adepts in the Secret Wisdom, the great name having crept into our every-day language in the word "hermetic"—sealed. The teachings of the Hermes are recorded in the *Book of the Dead*, on monuments and tombs and tablets, and in the *Books of Thot*. The Greek writer Iamblichus says there were 1200 books of Hermes, and another writer, Seleucus, says there were 20,000 before the time of Menes. Eusebius, an early Church Father, speaks of seeing forty-two. Some of these books were works on anatomy, medicine and other arts. The name Hermes came to be used by mystics of every shade for generations, consequently great discrimination has to be used in accepting so-called Hermetic writings. Almost all the Fragments bearing the name have been greatly distorted and exhibit a tendency to the personal God idea, while the original teachings were purely pantheistic. The Deity referred to in them is the one defined by Paul as that in *which* "we live, and move and have our being," the "in *Him*" of the translators notwithstanding.

In the *Book of Hermes*, Pymander appears to Hermes in the shape of a Fiery Dragon of "Light, Fire, and Flame." Pymander, the "Thought Divine" personified, says:

"The Light is me, I am the Nous (the mind or Manu), I am thy God, and I am far older than the human principle which escapes from the shadow ("*Darkness*," or the concealed Deity). I am the germ of thought, the resplendent *Word*, the *Son* of God. All that thus sees and hears in thee is the *Verbum* of the Master, it is the Thought (*Mahat*) which is God, the Father." (The seventh principle in Man and Kosmos are here meant.) (*S. D.*, I, 74).

"That Universal Being, that contains all, and which is all, put into motion the Soul and the World, all that nature comprises, says Hermes. In the manifold unity of universal life, the innumerable individualities distinguished by their variations, are, nevertheless, united in such a manner that the whole is one, and that everything proceeds from Unity."

"My judgment is that void space does not exist, that it never has existed, and that it never will exist, for all the various parts of the universe are filled, as the earth also is complete and full of bodies, differing in quality and in form."

"God is not a mind, but the cause that the mind is; *not a spirit*, but the cause that the Spirit is; not light, but the cause that the Light is."

"To speak of God is impossible. For corporeal cannot express the incorporeal. ...That which has not any body nor appearance, nor form, nor matter, cannot be comprehended by sense... that which it is impossible to define—that is God."

Trismegistos: Reality is not upon 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.

Tatios: Then the *celestial bodies themselves are not real, my father, since they also vary?*

Trismegistos: That which is subject to birth and to change is not real...There is in them a certain falsity, seeing that they too are variable.

Tatios: And what then is the primordial Reality?

Trismegistos: That which is one and alone, O Tatios; That which is not made of matter, nor in any body. Which has neither colour nor form, which changes not nor is transmitted but which always is. (*S. D.*, I, 285-287).

"...matter *becomes;* formerly it *was;* for matter is the vehicle of becoming. Becoming is the mode of activity of the uncreate deity. Having been endowed with the germs of becoming, matter (objective) is brought into birth, for the creative force fashions it *according to the ideal forms.* Matter not yet engendered had no form; it becomes when it is put into operation."

"Everything is the product of one universal creative effort....There is nothing *dead* in Nature. *Everything is organic and living*, and therefore the whole world appears to be a living organism." (*S. D.*, I, 281).

"From one Soul, that of All, spring all the Souls, which spread themselves as if purposely distributed through the world. These souls undergo many transformations; those which are already creeping creatures turn into aquatic animals; from these aquatic animals are derived land animals; and from the latter the birds. From the beings who live aloft in the air (heaven) men are born. On reaching that status of men, the Souls receive the principle of (conscious) immortality, become Spirits, then pass into the choir of the gods."

"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*... All these Genii *preside over mundane affairs*....they *imprint their likeness on our Souls*... But the reasonable part of the Soul is not subject to the genii; it is designed for the reception of (the) God, who enlightens it with a sunny ray. Those who are thus illumined are few in number..." (high Initiates and Adepts are here meant). Students should read the entire passage: (*S. D.*, I, 294-295).

"Thou art from old, O Soul of Man; yea, thou art from everlasting.

"The Soul passeth from form to form; and the mansions of her pilgrimage are manifold. Thou puttest off thy bodies as raiment; and as vesture dost thou fold them up."

The Egyptians are accused of teaching the doctrine of transmigration—that men reincarnate in the bodies of animals. The following extract might be thought to corroborate this opinion:

"But the Soul entering into the Body of a Man, if it continue evil, shall neither taste of Immortality nor be partaker of the Good; but being drawn back the same Way, it returneth into Creeping Things. And this is the condemnation of an evil Soul."

We need only to refer to the symbol of the Sphinx to see that Soul never came from the lower kingdom—it *enters into* the body. Only the lower soul returns to the lower kingdoms; the Spirit-Soul likewise returns the Way it came to higher regions of Spirit. The teaching is: "Once a man, always a man." But, to be immortal one must have body and spirit conjoined in harmony on earth. Consequently, by living selfishly and evilly, a man condemns every atom of his lower

sheaths to be drawn into the bodies of lower animals, and he will meet those effects when again he comes into incarnation.

The teaching of Hermes, AS ABOVE SO BELOW—"the whole of magic"—is found in the Smaragdine Tablet which is alleged to have been found by Sarai, Abraham's wife, on *the dead body of Hermes*. This is pure allegory. May it not be, suggests Madame Blavatsky, that Saraiswati, the goddess of secret wisdom and learning, finding still much of the ancient wisdom latent in the dead body of Humanity, revivified that wisdom? This led to the rebirth of the Occult Sciences, so long forgotten and neglected, the world over.

"What is below is like that which is above, and what is above is similar to that which is below, to accomplish the wonders of *one* only thing"—which is MAN.

"The Father of THAT ONE ONLY THING is the Sun; its Mother the Moon; the Wind carries it in his bosom; and its nurse is the Spirituous Earth." In the occult rendering of the same it is added: "and *Spiritual* Fire is its instructor (Guru)."

Rudimentary man, having been nursed by the "air" or the "wind," becomes the perfect man later on; when, with the development of "Spiritual Fire"... he acquires from his inner Self, or Instructor, the Wisdom of Self-Consciousness, which he does not possess in the beginning. This fire is the higher Self, which, on this plane, is in bondage to the lower. Unless the Ego takes refuge in the Atman, the ALL-SPIRIT, and merges entirely into the essence thereof, the personal Ego may goad it to the bitter end. (*S. D.*, II, 109,113).

"Separate the earth from the fire, the subtile from the gross."

"Ascend from the earth to heaven and then descend again to earth, and unite together the power of things inferior and superior; thus you will possess the light of the whole world, and all obscurity will fly from you."

In these words is contained the riddle of the cross, and its double mystery is solved—to the Occultist. "The philosophical cross... symbolizes our human existence, for the circle of life circumscribes the four points of the cross, which represents in succession birth, life, death, and Immortality."

From a study of the foregoing fragments some comprehension may be gained of how one man may impress himself upon his own epoch so forcibly that the influence may be carried—through the ever-interchanging currents of energy between the two worlds, the visible and the invisible—from one succeeding age to another, until it affects the whole of mankind. Hermes has been an universal source of knowledge.

The glories of now-subject Egypt are of the past—of a past so remote that we can find no later writings recorded to show that there were witnesses left upon the scene. The knowledge once in Egypt went on to Greece and shone there under Pythagoras and Plato, who studied in Egypt, and other Hermetic philosophers who taught the TRUTH and RIGHT of Thot-Hermes and Hermes Trismegistus. We have seen, too, how much of Egyptian doctrine and practice found its way, although greatly distorted, into the Old Testament and the Apoc-

alypse. Moses was an Egyptian priest before he became leader of the Israelites, Jesus spent part of his youth in Egypt, and all the most learned Jews drank at her fount of wisdom.

Madame Blavatsky told, we suspect, what was personally known to her, in saying that there are still some solitary students of the ancient lore—sole remnants of the true Egyptian race, Copts, who are aware of the existence of many a secret treasure of the sanctuary, and keep silent. These Copts wear monkish attire of Arab-Christians, and live in poor desolate convents on the borders of the Libyan desert. Some believe the attire is but a disguise. These Copts are held in great esteem by the Greek monks of Palestine, and "there is a rumor current among the Christian pilgrims of Jerusalem, who throng the Holy Sepulcher at every Easter, that the holy fire from heaven will never descend so *miraculously* as when these monks of the desert are present to draw it down with their prayers. Thousands of pilgrims are there waiting with their tapers to light them at this sacred fire, which at the precise hour and when needed descends from the chapel-vault and hovers about the sepulcher in tongues of fire until every one of the thousand pilgrims has lighted his wax taper at it." Thus we see the holders of the flame, now in one country and now in another, form an unbroken sacrificial chain down the ages.

If it were possible to summarize in a sentence Egypt's contribution to the human race, it might be expressed in the Hermetic teaching "Death does not exist, and man never steps outside of universal life; nevertheless, *conscious* immortality must be gained by each individual for himself." "Oh, men, live soberly. Win your immortality. Instructor and guide of humanity, I will lead you on to salvation"—the clarion cry of Hermes Trismegistus rings vital still, because vitalized by the message of H. P. B. The term "scribe of the gods"—Thot-Hermes—can be no more fitly applied than to this recorder of the most complete teaching yet written down. She, as in the allegory of Sarai-swati, found the body of Humanity dying, and tried to arouse its Soul by restating the ancient eternal *Truth*, the *Right* application of which alone will save the world.

"SAID I TO MYSELF...!"

"TO err is human; to forgive, divine. But there are better ways of calling out the divinity in others than by making so many mistakes."

"Being impersonal does not depend upon eliminating the 'I's' and 'You's' in your conversation. It is an attitude of mind, not of speech—though the latter reflects it."

"Useless to try to retain any special possession; for in the first place no external thing is worth that much effort, and secondly, you can't, anyway. To be a channel, then, rather than a storage vault, is the right endeavor. A channel merely *directs* the stream."

"Little things make so much difference. Just one letter out of place, for instance, and you have a 'scared hero' instead of a 'sacred' one."

"Going out of your way to offend another's prejudice is to play the small boy who sticks out his tongue. Lingual protrusion is seldom called for, outside a doctor's office."

"Your own mood and tense matter more than any particular usage of speech—but not always, with some people. Just as well, then, to give needed attention to your English. 'Some people' are Souls, like all the others."

"Honesty is not the best policy. Honesty is not a policy at all. Honesty is a principle. A principle is not a policy."

"Revenge has four legs and like a balky mule uses the rearward members to kick backwards. Think 'what can I do *for* him?' not 'what can I do *to* him?'"

"If you are going to play, for heaven's sake do it full-heartedly, and because you *choose* to. A little play is a counter-irritant to a whole lot of work. But don't play at your work, nor play when you intended to work—nor work when you intended to play, for that matter, unless you have to."

"It is all right to be humble, but how about being so humble you're proud of it!"

"Why not honestly say, 'I don't know,' when you don't—instead of evading the issue or talking all around the subject? There is no disgrace in not knowing everything—nobody does!"

"If you don't speak of the 'mysteries,' many people think you don't know anything; but if you do speak much of them, you thereby *establish* your ignorance."

"Because 'others do it' is no reason why *you* should. And no reason why you shouldn't, if you choose to."

"Cutting down your requirements becomes interesting, if you look

at it that way. Instead of enquiring, 'How much do I need?' ask, rather, 'How much can I get along without?' "

"If you talk too much, it is more than you need to. If you talk *all* you need to, it won't be much."

"A little humor is a delightful seasoning, but to use sacred names and things as a sharpener for your wit is to spice your remarks with gall and bitterness."

"Feeling 'under the weather' affords no excuse for spreading your clouds over other people. Enter into their sunshine and you will soon find the metaphysical climate 'fair and warmer'."

"Since when have you become so important that you must not be interrupted? Interruptions are the hard rubber rings upon which to cut the teeth of your equanimity."

"The world will not come to an end if you don't finish that little task today. When you feel that it will, set the task aside. Thereby you will learn something—and have that much more knowledge to bring to the task tomorrow."

"Firmness is fine, with yourself. Imposed upon others it is sometimes no more than stubbornness. Do you want your own way—or the *right* way?"

"He said, 'Come over and see us.' You said, 'Sure!' but you know you didn't mean it. Promises kept are strengtheners of the will; promises broken, the opposite. Better go over tonight—and speak more carefully hereafter!"

"You were afraid you wouldn't do well, and so of course you didn't. Had you been over-confident the outcome would have been the same. Either way means you were thinking about *yourself*, rather than about the work in hand."

"He thought that, being a brotherhood, the Lodge might contribute to his support. He had never thought that, being a Member, he might contribute to the support of the Lodge!"

"The best way to cure your love for being waited on is to wait upon somebody else."

"Low thoughts and high endeavors are like oil and water—they won't mix. The same obtains of high thoughts and low endeavors."

EVERY DAY OCCULTISM

THE BHAGAVAD-GITA is itself a trinity in unity, or it could not be true to Life. There is the body or matter, the text; the knowledge with which it is permeated or saturated, its intellectual element or principle; and its Soul or Spirit, the Intelligence from which (or from whom) it sprang. And these three are alike an incarnation or manifestation of Life itself.

In measure as these are assimilated by the student he participates as a conscious portion of that Divine form which includes all forms, until at last he who was Arjuna, then Arjuna-Krishna, becomes himself Krishna—knows himself as Atma-Buddhi-Manas. This is disclosed in the eighteenth chapter, in so far as words or wisdom may be communicated regarding the Incommunicable, but none the less *realizable*. This is Universal Brotherhood in Masters' sense of the term.

Naturally, then, the *Gita* presents three stages of Spiritual evolution, and these are represented by the three segments of six chapters each. In the first segment Arjuna is the man who questions himself to such extent that he must burst the bonds of race, creed, caste, and condition—or fall into despair. No man can really thus question himself till he has drunk physical existence with all its joys and sorrows to the last drop—not selfishly, but in the performance of the duties of life as he sees and understands them. His faith in human nature and in human life is worn out. What he has thought to be knowledge—religion, science, philosophy—have been really only a form of trust or faith. He has trusted well, not wisely, for human nature and human life are mortal, errant, inherently imperfect, and never can, therefore, satisfy any but the ignorant or the selfish.

This imperfect service—but service—and this imperfect questioning—but questioning, without imposing terms as to what the answer shall be—these are the exact spiritual conditions which bring response from the Higher Self, the Krishna in every man who is said to be "asleep," but is that part of our nature which cannot be deceived by any prayers nor by any vain pretences, and which therefore remains *unmanifested* in us until we are ready, having invoked the Supreme, to subordinate our "self" to Its purposes.

The second section, concluding with chapter twelve, then, shows Arjuna-Krishna—the man who, having found and recognized another nature in himself than the merely human, is devoted to gaining some apprehension of its "ancient, constant, and eternal doctrine" of evolution. The section shows that Arjuna does not leave the battle-field of human existence, but that in the midst of the affairs of every day life

he is practicing the only Occultism there is: he is intent outwardly on the "performance of action", while inwardly he is all the time listening to the admonitions of the Higher Self, the Voice of the Silence, or, in the more familiar phrase, to the "Voice of Conscience." With mankind in general this "Conscience" is purely negative. It does not guide or instruct us. It only tells us, after we have acted sinfully, "you should not have done that." It is worth a dozen times more than all the "revelations" in all the religions, all the sermons of all the priests, could ever give us, for a man to reflect *why* his Conscience is so inactive when it is most needed; or, to put it the other way about, why it is so active when it is "too late." Such reflection constitutes a wonderful *self*-revelation of human nature.

Gradually, throughout the second section, it becomes apparent that Arjuna gains the full faith or confidence in the wisdom and beneficence of the Higher Self which before he must have shown in human life and experience. It is still Faith, but it is faith in the immediate presence and activity of the Immortal in himself and in all nature—not in an absentee "God." So the twelfth chapter closes as naturally on the note of Faith in one's own real Self, as the sixth closes the first section with the discourse on self-restraint, or self-conquest.

And what a chapter is this on Faith—first-hand faith in one's own Divinity, in place of second-hand faith in a personal god, or in one's human nature. Arjuna has not yet attained to Knowledge in Krishna's sense. How could he? But he has attained; he has gained conscious contact with the Knower in himself and in all nature. It is this conscious contact of the lower self, or human nature, with the Divine Self which is the spiritual meaning of Faith. Not till this contact is made by the action of the Lower with the Higher, is Spiritual Knowledge even possible of beginning. This is that regeneration, or rebirth, of which every Scripture treats and which the illustrious Shankaracharya calls the Awakening to the Self, but which we in our ignorance think to be the awakening of the Self.

Let any man, even the most virtuous and devout, try to *feel* himself as Divine, all Nature as a consecrated place, all that is as "Soul and Spirit ever evolving under the rule of Law inherent in the whole" —and the experiment will show how far, how very far, most of us are in our inmost hopes from the position of an Arjuna-Krishna. Yet it is precisely this Faith, this profound conviction of *inherent* Divinity which alone can ever bring us to the Gates which open inward, never outwardly, to the Holy of Holies in man and in Nature. This is the Devotion of which the *Gita* treats—devotion to that "religion of immortality" which, because of the vision of an endless past in which we have been the Sower and the Reaper of unwisdom, gives to the man an

unshakable Faith in an equally endless future in which to be the sower and the reaper of Wisdom.

And so to the thirteenth chapter and the opening one of the last section of the *Gita*. All that Arjuna once thought to be Life itself is here taught to be but "this perishable body"—Kshetra, or matter as the *basis* of Karma or existence.

> "This body, then, is made up of the great elements, Ahankara, egotism, Buddhi, intellect or judgment, the unmanifest, invisible spirit; the ten centers of action, the mind and the five objects of sense; desire, aversion, pleasure and pain, persistency of life, and firmness, the power of cohesion."

No religion, no philosophy, no science, as taught and practiced can ever unriddle the mystery of this delineation of matter, for "matter" like everything else is psychological. Being psychological it is permeable to spiritual sight, however opaque that matter may be to theologian, philosopher, scientist, or layman. "Matter," or Prakriti, is the unfolded record of all our past—a record we are able to see though its real nature as much eludes us as does the "unmanifest invisible spirit" which permeates it. And why? Because we have been taught to think of both as distinct realities, separate from each other and both of them separate from ourselves. But "matter" is the medium of vision as well as of action. Ideas are the medium of mental vision and action and the feeling or sense of self is the medium of Spiritual vision and action. If that be limited, all is limited. We have yet to learn that our sense of self determines our horizon intellectually and physically as well as spiritually, for the mental and physical are but by-products, mere effects of Spiritual being and action.

Spirit and Matter, or Purusha and Prakriti, are shown to be in their nature co-existent and co-dependent, the first "pair of opposites"—that which is unmanifested and that which is manifest. Their alternation and interaction produce those effects which are in the *Gita* called "the three qualities," personified in man as "human nature." *Whatever* we think, whatever we desire, whatever we feel—that we take to be the Real for the time being. If we attain it, we soon find that it is no more real than what we cast aside—"sacrificed"—to attain it. Then, learning nothing from this futile sacrifice, we turn our attention (or devotion) to some fresh object, and so by our own misused power cause the "Great Wheel" of reincarnation to go on turning in vain repetition.

Many have been confused by the expression, "the ten centers of action, the mind, and the five objects of sense," and have wondered what are the "ten centers of action." It might be considered that five of them are the senses, and the other five are what we call the "mind." For it is the mind which is the inner set of senses. We call

them Thought, Will, Feeling, Memory and Imagination. In mankind it is the as yet misunderstood nature called by some the "astral man," "astral body," and so on. They have not as yet been developed in this race as a whole, though sometimes unnaturally awakened, as inner senses pure and simple, by multitudes of mediums, psychics, and pseudo-occultists, as well as by the "Brothers of the Shadow." By all these, such premature and abnormal partial arousal of one or more of the inner "centers of action" into sense activity in molecular matter is thought to be real and is therefore regarded as Spiritual. It is the reverse of spiritual and betokens atavism, when not degeneracy. If this arousal takes place, as it all too often does, while "Ahankara" is rampant and "Buddhi" dormant, the victim is, spiritually considered, on the straight road to ruin. There is another cultivation altogether of these inner senses—a cultivation absolutely unknown outside the School of the Masters of Wisdom, but this cultivation comes as a corollary to *Spiritual* cultivation, and not as an object to be sought for in itself.

"The Three Qualities" are, at this stage of average human evolution, the normal product of the activity of this psychic nature. The fourteenth chapter is devoted to a discussion of this department of the human being, which grows out of the "Ashwatta Tree"—that is to say, the whole course of past evolution. But this Tree of the Qualities developed in evolution is, in the fifteenth, shown to be only the ways and means leading, first to self-restraint or self-conquest, then to Self-acquaintance, and thence to Self-Knowledge, the *realization* of one's own Faith as "Knowledge of the Supreme Spirit."

By vivid but terrible contrast the sixteenth chapter makes clear that this realization of the Divine in Self and in Nature has its own Opposite—the realization of the Demoniacal as well as the God-like in man and in nature. Here in this chapter is pictured the dual nature in every man, hence his dual possibilities in self-evolution. After reading this chapter and recurring to the tenth and eleventh, one is through once and for all with that form of delusion which sees Good and Evil as any other than the consequences of one's own Spiritual evolution. One will see, as well and as sadly, how, despite all warnings and all history, those who "have not overcome themselves" will go on mistaking the psychic for the spiritual—and that this is a danger which, like a shadow, is as inseparable from every great Message and from every Arjuna, as Matter and its Qualities are inseparable from Spirit. It explains the degeneracy of every great religion, the degeneracy of theosophical societies and students of Occultism so prevalent to-day. The *Gita* and H. P. B.'s last Message to the American Theosophists are *one*, though separated by an interval of fifty centuries.

YOUTH-COMPANIONS

"It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

"KATHERINE," said Roy, "what are you going to do when you grow up, and can do whatever you like?"

The children had walked up the trail from camp that evening to the shoulder of "Council Crest," thousands of feet above the great wide Valley with its armies of lights, millions of miles below the night fires of the hosts of stars.

Katherine did not reply, so Roy turned his eyes to where she sat, a silhouette against the still darker background of the shadowed pines. Her arms were clasped about her knees, her fingers interlaced, her head tilted forward, so that in the faint light from in front, above and below, her finger-tips and the profile of her face and head seemed luminous.

"Sis," said he again, "I've heard of the 'man in the moon' ever since I was a baby, but this is the very first time I ever saw the Lady of the moon-light. A penny for your thoughts. They seem to be glowing."

"I wasn't thinking. I was just—I was just *looking* at my thoughts, I guess. Maybe they are not my thoughts. I don't believe they are, come to think about it. One moment I was down in the Valley, moving from town to town, from house to house—I mean from light to light. And the next, I was up among the stars, looking down here, and imagining—no, just feeling—how the earth isn't the earth at all to them, but another star. It was all so different. It made me *light*-headed, I suppose."

Roy smiled to himself. "Well, that sheds a little light on my own thoughts. I got to thinking about the Indians—how they used long ago to come up here to hold pow-wows for peace or war. And, do you know, I smelled kinnikinnick. You know that's what the Indians called their tobacco. When I noticed the smell, I started to wonder about how that could be, and then I thought how the Indians are all gone, and how things have changed, and how everything changes. And I wondered where I'd be next year, and after that, and what I'd do if I were all alone in the world. I guess I was sort of holding council-fires of my own. And then I asked you what you were going to do when you grow up. But you didn't hear me."

"Oh, yes, I heard you. But I was 'way up among the stars, remember, and your voice sounded a long, long way off. And it takes time to come back. I was just coming when you spoke again."

"Why, Katherine, we must have been out of our bodies—and never knew it. Do you suppose that could be?"

"Why not? I was talking about that last week with David Orcutt. You know he is reading the *Ocean of Theosophy* now, and has a thousand questions, especially about the Astral Body. He asked me if I really believe we can go out of our bodies."

"What did you tell him?"

"Not much. How could I? But I said it seems to me we are out of our bodies most of the time, even when we are awake. I told him something Mr. Judge wrote in the *Gita Notes:* 'Man, made of thought, is occupant only of many bodies from time to time.' I said if that is so, then we are all of us living really in the world of thought, and so are wherever our thoughts are."

"Do you mean that we are wherever we *think* we are?"

"No, I don't. I mean we are where our thoughts are. *We* aren't in any place, ever, really. But if our thoughts are in one place, on one thing, why there is where we seem to ourselves to be."

"Yes, but you aren't really there, because you can't *see*."

"I don't know about that. Didn't you just tell me you smelled that Indian tobacco? And yet there hasn't been an Indian here—a live one, I mean—for a hundred years at least. Well, is seeing really any different from smelling, or hearing? Maybe we think mostly with our eyes shut. If we think about what we see *here*, how could we see what we think about *there?* Our senses would be on one thing and our mind on another. But, anyway, it seems to me what Mr. Judge means is, that we are in our bodies only when we are thinking about them. We are on the earth only when we are thinking about earthly things. We just always *are*, but whatever we perceive, *there* we seem to be; and what we think about, *that* we seem to be. We don't see when we are thinking, we see what we are thinking—when we are not thinking what we see!"

"Oh, I think I see. It's just the same as when I spoke to you. You heard, but you couldn't answer till you got your mind back here. And that reminds me. You didn't answer my question. What are you going to do when you grow up?"

"Well"—and Catherine smiled to herself in her turn—"well, I suppose when I'm there, I'll see. But anyway, I'll be myself, whatever I may do."

CAUSE OF REBIRTH*

Question—If the cause of rebirth is in unsatisfied desire to live (*Tanha*), why should they be reborn who are weary of life and have no desire to continue or repeat it?

Answer—There is slight but important inaccuracy in the doctrinal statement of the question, and the question also leaves out of account the desires of life counting from the cradle as well as those desires of other and past lives which were never satisfied.

The inaccuracy is, that it is *not* the doctrines that *unsatisfied* desire leads to rebirth, but that desire is the cause of rebirth, and this makes a great difference in the matter. The want of satisfaction of desire only adds another element leading to rebirth. Desire of any sort, satisfied or not, deludes the Ego, and it is thereby drawn into the magnetic attractions (from which through ignorance it cannot escape) which must and will operate in time to cause rebirth. The desire operates the instant it is entertained, and, sinking into the inner recesses of being, is a cause for rebirth. The mere fact that it is forgotten or that all earthly life in time becomes distasteful does not do away with its force in those parts of our nature which while we are ignorant remain hidden from us. For with each desire—and there are millions of them—there is a thought, and it is these thoughts which make the bonds which draw us back to earth. And with each person this goes on for many years, for but few children are wise enough to control desires. This immense mass of desires and thoughts is to be taken into account. The question appears to ignore them altogether. If in mature years one begins to see the futility and uselessness of desire for life or any other desire, it means that experience has been gained, but not by any means that the forces engendered during preceding years have been exhausted.

Furthermore, there is behind each one the whole sum of other lives with all their desires, much of which must be yet unexhausted. These are each a cause for rebirth.

And it is not merely the desire to live which causes rebirth. That is a prime cause, and one that being seated in general human nature is more subtle and powerful than any other, for it relates to life itself, no matter where. And I take it that if the person who says life here seems worthless were offered life on some other planet in most harmonious, beautiful, and gratifying circumstances, he would find the deeply seated *wish for life* suddenly blazing up, causing him to immediately accept the offer.—*W. Q. J.*

The Theosophical Forum, December, 1893.

ON THE LOOKOUT

Racial Mysteries

Some new light is thrown on the controversy as to the Central American "elephants" by the carvings found at Paharpur, India, by R. D. Banerji. (*San Francisco Examiner*, April 10, 1927). They show elephants with peculiar trunks like those of the Mayan relics. Scientific opinion differs on whether the latter represent elephants or macaws; the controversy being so warm as to have brought forth material favoring the elephant theory by Prof. G. Elliott Smith, under title of *Elephants and Archeologists.*

The affirmative of the question necessarily involves a connection between East Indian and early American civilization.

Well, there *was* a connection; but contrary to present-day orthodox opinion, it was not by sea and of recent date; but traces instead back to a different world-order which existed, and supported civilized man, in ages now thought to be of past geologic eras.

Dr. David P. Barrows, President of the University of California, in *Berbers and Blacks*, advances a new theory of race origin not very flattering to those who dote upon ancestry—for he thinks that the black race was the original stock, and that the white and yellow races are only offshoots thereof. He also thinks that the cliff dwellings of Bandiagara, South Niger Valley in West Africa, are connected with the cliff dwellings of Colorado.

Other Opinions

The German Professor, Paul Borchardt (see *New York Times*, July 11, 1926, and *The New York Evening Post*, June 19, 1926) seems hard on the trail of the lost Atlantis. He has traced down legends to indicate that it was once in the Sahara, and was submerged by the sea in 1250 B. C.

The traditional continent of Atlantis is frequently confused with some lost city, and is also connected with the West Coast of Africa and the Sahara desert; but all these traces are of far later date, and seem to refer to Atlantean colonists rather than the original land. Nevertheless, it all adds to the weight of evidence; a weight so far accumulated as to give rise to the formation in Paris of a society for the study of the problem and the collection of a library. At the time of the report (see press of July 18, 1926), it was proposed to send out Dr. Charcot to make soundings and carry out other investigations.

A step has been made by the growing recognition of Herodotus as a man of veracity; once thought the "Father of History," he was later

termed the "Father of Lies," mostly because his doctrines in such matters as Atlantis collided with the pre-conceived ideas fostered by Biblical and materialistic influences. It now appears that discoveries made in the Senefru tomb confirm the purposes of the Pyramids as recounted by him and misunderstood by official archeology. (*The World*, Jan. 15, 1926).

Geology adds to the evidence with the discovery of a vast contemporary submarine convulsion in the Atlantic, already resulting in a rise of two miles in the ocean floor near St. Helena, during the last twenty-five years. (*San Francisco Chronicle*, Oct. 31, 1926).

While the Theosophical prospects latent in these discoveries may not be apparent at first sight, yet the recognition of hitherto unguessed human history as being strictly in accordance with Theosophic doctrines, will not only turn more respectful attention to those doctrines and forward their ameliorative effect on human conduct, but in itself is incompatible with a materialistic view of human origin and evolution.

THE PERIODICITY OF DISEASES

Statistics of the Metropolitan Life Insurance Company, published in *Science*, Nov. 26, 1927, show that measles and whooping cough rise to a peak about every seven years. Only tentative suggestions as to the cause of this have been advanced.

The fact is a striking, if minor, illustration of two prime Theosophical principles; the Second Fundamental Proposition (see *Introduction* to the *Secret Doctrine*) states the universal, regular tidal ebb and flow of all categories of manifestation, from atom to solar system, and all the actions thereof. H. P. Blavatsky moreover wrote many pages to prove that the number seven rules these periods, definitely noting various diseases.

> Says Mr. Darwin...showing that the inhabitants of the seashore are greatly affected by the tides:
>
> "The most ancient progenitors in the Kingdom of the Vertebrata...apparently consisted of a group of marine animals...Animals living either about the ***mean*** high-water mark, or about the ***mean*** low-water mark, pass through a complete cycle of tidal changes in a fortnight...Now it is a mysterious fact that in the higher and now terrestrial Vertebrata...many normal and abnormal processes have one or more weeks (septenates) as their periods...such as gestation of mammals, the duration of fevers," etc...."The eggs of the pigeon are hatched in two weeks (or 14 days); those of the fowl in three; those of the duck in four; those of the goose in five; and those of the ostrich in seven."
>
> This number is closely connected with the moon, whose occult influence is ever manifesting itself in septenary periods. It is the moon which is the guide of the occult side of terrestrial nature, while the Sun is the regulator and factor of manifested life;...(*Secret Doctrine*, 1888, II, 595).

The Ladder of Lives

A human being is a living colony of infinitesimal lives drawn from every kingdom in the universe; elemental, mineral, vegetable, and animal. All this forms the lower vehicle, leaving out the Divine Ego and its two phases. The object of this congregation is to make possible a self-consciousness whose possibilities are literally infinite. It could be accomplished in no other way than by uniting *all* experiences and developments under the guidance of the inner, immortal, binding unity. It is logical to suppose, therefore, that whatever known elements have not been found in the human body will be so found sooner or later, and that all are necessary for life.

The deduction seems substantiated by the work of Dr. J. S. McHargue, Kentucky Agricultural Experiment Station, who has found manganese, cobalt, nickel, and zinc, as well as iron, in living plant and animal tissues, all of which seem to be necessary for well-being. (*Science*, April 22, 1927).

Doubtless much more along this line will be discovered; and perhaps something regarding the correlation of different elements with possibilities for conscious experiences of various kinds. For while all these elements, in their material aspect, form the physical crust of man, each is but the outer casing of some form of limited consciousness, the synthesis of all of which forms human personality. Meanwhile, as H. P. B. predicted, "science cannot disguise from itself much longer that things which have life are living things."

What is the Self?

The Literary Supplement of the *London Times* for February 17, 1927, contains, in the course of a review of three books dealing with the problem of the Ego, some views of the reviewer which are in themselves of interest to the student of the ancient Wisdom-Religion and its modern presentment in the Theosophy of H. P. Blavatsky. The writer meets the facts boldly:

> "The concept of the self presents the crucial problem in philosophy. No system of metaphysics is complete without it; yet none can find a place for it without straining some apparently essential principle almost to breaking point. Either you must declare the self to be mere appearance, in which case you must account for it as best you may, or it can barely be prevented from claiming for itself the whole sphere of reality. How such a unity can emerge from its elements, or how, having emerged, it can ever cease to be, are equally unanswerable questions....And yet the very notion of the self eludes us: reality we feel inclined to conceive as universal and timeless; but a self from which all particularity has been thought away turns out to be a bare notion, and without time it ceases to be anything but an impersonal mirror of abstract ideas....What we are to understand by personality, and therefore freedom, determines in the end our whole idea of responsibility, our whole faith in human perfectibility. Small wonder that the library of books devoted to one aspect

or another of the subject is ever increasing."..."We do not believe that these problems can be approached without a good deal of hard thinking, even while we admit that the special problem of the nature and reality of the self is one which cannot be solved otherwise than by what appears to be a series of contradictions in terms."

As will be seen, the writer, like so many others, leaves off where he began—by restating the unsolved problem of life. It is the story of the modern *Arjunas*—Arjuna without *Krishna* or the philosophy of the *Bhagavad-Gita*. Nevertheless, it is such questioners and such questionings which, in the end, draw the Light from within.

The Idea of God

The Cambridge University Press (England) has published the four lectures under this head, delivered last year by Prof. Alfred North Whitehead. A distinguished English philosophical writer, Dr. Whitehead is evidently dissatisfied with the aliment provided by religion, fundamentalist and modernist, with scientific collations, and with philosophy as it exists. So, like the bible patriarch he wrestles with the Angel of the Presence in himself, but wrestling in the dark emerges with language and ideas both somewhat confused. Religion seems to him an "evolution," and he discourses historically and learnedly on the respective merits of historical Buddhism and historical Christianity—as he understands them. Yet all this does not prevent rays of light in the murk of mere erudition. He speaks of "the direct intuition of special occasions," and of "the elucidatory power of its concepts for all occasions." He holds that

"The doctrines of rational religion aim at being that metaphysics which can be derived from the supernormal experience of mankind in its moments of finest insight."

From this we may educe that Dr. Whitehead's lectures are the metaphysics of some supernormal moments of intuitive insight of his own. He finds in those "moments of insight" the concurrence of three allied concepts, synthesizing the normal experiences of mankind as a whole, and all fused in the self-consciousness of the beholder.

Professor Whitehead's "Fundamentals"

How Dr. Whitehead has emerged from his moments of insight and their metaphysical elaborations, into some approximation of the Fundamental Propositions of H. P. Blavatsky's "Secret Doctrine," may be seen from the following quotations:

"It is not the case that there is an actual world which accidentally happens to exhibit an order of nature. There is an actual world because there is an order in nature. If there were no order there would be no nature. And since there is a world we know there is an order. The ordering entity is a necessary element in the metaphysical situation presented by the actual world....

"The religious insight is the grasp of this truth: that the order of the world, the depth of reality of the world, the value of the world in its whole and in its parts, the beauty of the world, the zest of life, the peace of life, and the mastery (mystery?) of

evil are all bound together—not accidentally, but by reason of this truth: that the universe exhibits a creativity with infinite freedom, and a realm of forms with infinite possibilities; but that this creativity and these forms are together impotent to achieve actuality apart from the completed ideal harmony, which is God....

"The universe shows us two aspects: on one side it is physically wasting, on the other side it is spiritually ascending.

"It is thus passing, with a slowness inconceivable in our measures of time, to new creative conditions, amid which the physical world, as we at present know it, will be represented by a ripple barely to be distinguished from non-entity.

"The present type of order in the world has arisen from an unimaginable past and it will find its grave in an unimaginable future. There remain the inexhaustible realm of abstract forms, and creativity, with its shifting character ever determined afresh by its own creatures, and God, upon whose wisdom all forms of order depend."

But it will also be seen how, as with so many others, Dr. Whitehead's intuitions have been forced to bend the knee to the burden of his "metaphysics"—his preconceptions as to "God."

The "Scientific Mind"

Some day there may arise and flourish a school of psychology which will make a study, not of theological dogmas, scientific theories, or philosophical speculations, but of the various types of mind of which these several flora and fauna of the world metaphysical are but natural growths and characteristics. Just as "infallible revelation" once was the all-powerful shibboleth with which to separate the saved from the lost, so "exact science" has for a generation been the phrase with which to conjure. How "exact" science is, and the idiosyncrasies of the scientific mind, are both well illustrated by a lecture of Dr. Henry Fairfield Osborn, President of the American Museum of Natural History at New York City. Dr. Osborn, one of the most noted scientific men of the day, addressed, on April 29 last, the American Philosophical Society at Philadelphia. As reported next day in an Associated Press dispatch his lecture was summarized as follows:

"The cradle of the human race, where aboriginal man evolved with the ape from common ancestors, was in Mongolia and other regions of Central Asia 16,000,000 years ago....

"Dr. Osborn assailed the theory that man descended from apes, and asserted that this belief 'should be banished from our speculations and our literature as totally false and misleading.'

"Dr. Osborn held that apes and man evolved separately from a common ancestral stock in oligocene times, and that the evolution continued through the miocene, pleistocene and recent geological ages.

"He asserted that one of the most compelling arguments in favor of his theory were the recent contributions made in the fields of psychology and behaviorism.

" 'It is our recent studies on behaviorism of the anthropoid apes as contrasted with the behaviorism of the progenitors of man which compel us to separate the entire ape stock very widely from the human stock.'

"Dr. Osborn said he believed that the manlike creatures from which the human race was descended may have flourished as long ago as one billion years.

"Man and the apes had arboreal ancestors, but man's possession of a thumb made him a tool maker. The apes lack the thumb. The close relationship of apes to men is proved, he said, by blood crystals, by likenesses of the teeth and by many psychic characteristics."

HUMAN DIVERSITY

One phase of the present healthy reaction against ticketing and cataloguing human beings like prize animals is shown in the article by T. Swann Harding, *Scientific Monthly*, April, 1927.

He thinks that the proteins of no two human beings ever have precisely the same composition, and that it is not pure speculation to extend this to brain and nerve tissue. This, he thinks, would account for many personal idiosyncrasies, etc. This speculation trenches upon deeper matters than its author suspects. Modern science, in spite of all its complicated discoveries in physiology, dreams not of the real complexity of the problem. For man is an immortal Ego, composed of spiritualized material evolved through countless ages of past experience, partly controlling, partly victimized by, an animal body composed of a hierarchy of countless lives of every grade of consciousness and every degree and quality of experience. These "lives" range from elemental, mineral atoms up to the highly evolved physical-astral "ectoplasm" which, in spiritualistic séances, can produce a fair mental and moral presentment of the man himself as known on earth—and that in the total absence of the spiritual self.

There are "lives" and forces physical, astral, vital, mental, cosmic and terrestrial; a whirling compound of every evolution in the Universe, through whose coadunition "man" is heir-apparent to self-conscious immortality.

The particular combination in any man at any time is the sum-total to date aggregated by the deeds and choices, good, bad, and indifferent, of crores of self-conscious incarnations. Freedom of will arises from the combination of *all* forces within the feel and consciousness of a seeming individual, and could not otherwise exist. The continuing identity and sense of unity in the personal self is *lent* by the Immortal, the Higher Self of unchanging nature.

A WEDGE OF WISDOM

It is customary to consider that characteristics are mechanically determined by the placing of the chromosomes in the combination of germ cells. It is also customary to consider *all* characteristics, whether or not physical, as of physical origin—a materialistic explanation which does away with freedom of choice, and is therefore very popular with

the mob mind, which loves to be told that it is not responsible for its own status.

A divergence of opinion on that score seems to have risen in the Botanical Section of the British Association, which was not sure whether the "X" and "Y" chromosomes were the signs or the determinants of sex. As a matter of fact, the whole disposition of the chromosomes, and its emergence into body and character, is the *sign* of the preexisting characteristics, or "skandhas," entrained by each ego according to its mental, moral, and physical habits, in progress from incarnation to incarnation.

The physical mechanism of heredity is the *transmitter* of these potentialities to the body; and consequently *governs* the welfare of the man who has not awakened to the fact that he is an independent spiritual being whenever he chooses to exercise his real power. Enslaved as most men are to their animal selves, it is no one's fault but their own. Sweet is the cup of matter, but the bitter lees are part of the draught.

Nevertheless the creator is always greater than the creature; and even though a man may have spent his karmic birthright with such prodigal hand that he has cast away every power but that of suffering; though he find himself blind, crippled and helpless, yet patience, acceptance of earned deserts, and reliance upon the better Self within, will in course of time bring him to birth "in a pure and fortunate family." There is no other road to salvation.

Diet and Temperament

Doctor Clarence W. Lieb writes in *The Journal of the American Medical Association* regarding the explorer Stefansson's experience on an exclusive meat diet. Extracts in the *Literary Digest* for Aug. 7, 1926, are as follows:

> He spent altogether eleven and one-half years within the Arctic circle.
>
> He lived for a number of days, totaling nine years, on an exclusive meat diet.
>
> He lived for nine successive months on an exclusive meat diet.
>
> He reached his maximum weight while subsisting on meat (fish).
>
> His sense of physical and mental well-being was at its best during that period of his life.
>
> He found that the exclusive meat diet worked as well when he was inactive as when active, and as well in hot weather as in cold.
>
> His hair thickened, and his scalp became healthier.
>
> Teeth decay was apparently much less rapid.
>
> Neither Stefansson nor any of his men, so far as we could determine, suffered any ill effects from long-continued meat diet.
>
> Stefansson affirms that his observations on the health and longevity of Eskimos led him to the conclusion that the high protein diet has no deleteri-

ous effects on their circulation or kidneys. He does feel, however, that the mixed diet to which they have resorted in recent years is making them prematurely old and is producing infirmities in those past middle life similar to those of civilized communities.

Dr. Lieb describes two of his own patients who lived on an exclusive meat diet for several years, apparently with good results. He concludes as follows:

> The foregoing data, however inadequate in their scientific check up, can only lead us to question the commonly accepted facts regarding a high protein diet.

KARMIC CONSTITUTION

This will undoubtedly be a severe blow to vegetarian fanatics who relegate to outer darkness all those who prefer a mixed or meat diet. It will be equally hard on those vast numbers of the medical profession who prescribe vegetarianism, or a nearly vegetarian diet for every conceivable physical trouble. It seems to show that the benefits of the regimens prescribed so largely by medical doctors are often a matter of tradition or belief, rather than of actual knowledge. However, no generalization can be made, since Karmic law forbids. It is a matter of custom, or heredity, and of peculiar Karmic constitution. Many Arab tribes enjoy fine health without meat, and so with millions of other Orientals. It is a matter of common observation that some of our fellow citizens cannot thrive on a vegetarian diet, while others cannot live on a meat diet.

Perhaps the true modulus of diet for each individual is today, as much as five thousand years ago, that laid down by Krishna in *Bhagavad-Gita:*

> Know that food which is pleasant to each one, as also sacrifices, mortification, and almsgiving, are of three kinds; hear what their divisions are. The food which increases the length of days, vigor and strength, which keeps one free from sickness, of tranquil mind, and contented, and which is savory, nourishing, of permanent benefit and congenial to the body, is that which is attractive to those in whom the quality of *Sattva,* or goodness, prevaileth.

THE COMING RELIGION

Harold Bell Wright, more of whose books of fiction have been circulated than those of any other writer of the generation, and who was originally a clergyman, in a recent interview, as reported in the Los Angeles *Times,* is apparently something of a pioneer in matters of faith as a result of his labors and experiences. We quote:

> "Today the people are not being given the true religion they are seeking because of the intense competition between the 183 separate and distinct denominations all striving to keep their memberships and all forced to sacrifice religion for theatrical

methods that will attract the crowds. Showmanship has supplanted preaching. The test of the successful preacher today is his ability to fill his church.

"But I believe we are on the verge of the greatest religious revival in history. It will not turn to but away from the church. It will result in the clarifying of the present chaotic situation; the abandonment of a lot of ecclesiastical folderol. In its place will come an effort to teach the truth as Christ taught it.

"The world will come to see that it isn't the truth because Christ said it but that Christ said it because it is the truth. What the world demands today is not 183 different kinds of theological interpretations of that truth, but the truth itself. And it matters not whether that truth was spoken by Christ, Buddha, or Mahomet; if it is the truth the world will accept it.

"The one vital thing is to re-establish man's sense of God. He may have his own religion; he may speak of a Supreme force but what difference does it make what name he gives Him. The important thing is that he believes in a Power which governs the universe and brings order out of chaos."

Here, as in many modern vistas, is a perception of universal verities that makes for the second object of the Theosophical Movement; of spiritual evolution that makes negatively for Brotherhood, for it does away with exclusiveness and intolerance; but still hampered by failure to see the Presence of the same Supreme Power in man and in all Nature, which acts in and through all creatures—not outside of them and the universe. Three unrelated links do not make a chain, but their perception must lead in the direction of final synthesis, which is true religion, true science, true philosophy.

The Law Works

What is the teaching of the ancient philosophy regarding the transmigration of souls? Theosophy tells of the One Life from which all proceeds, under the One Law of rhythm inherent in It. As the sparks from the flame, so do souls proceed on their journey to gain experience that will unfold what they possess but as yet do not realize: the knowledge that must be held consciously—self consciously—before the long pilgrimage can be completed.

Every spark of life has within it all that it can ever learn concerning the unfolding of the soul that is expressed as the manifested universe; but in order to awaken to its own knowledge, it must itself go through the process of unfoldment, under the one law of action and reaction. This is the swing and rhythm of evolution, from which spring great laws of the universe that are not to be set aside. Harmony and balance are inevitable within the bounds laid down by them.

Life cannot be denied. If it is refused expression in one place, its force will break through in another; repression in the one field will result in a great outflow of energy in another direction. The souls learning their lesson in what are called the lower kingdoms must and will take form and appear in the higher universe. That

which in the mineral kingdom expresses itself as cohesion, will in the vegetable kingdom enter an unexplored field of consciousness that we call sensation, and the next step of animal life and instinct must follow. The souls that are there unfolding, have taken to themselves forms, have poured into these the force of their life, an energy that will hold the matter together until the full measure of experience has been gained through it. Destroy the forms, the matter and the force remain and must find expression in other objective forms. Take away the field of experience, and another will be found.

CHALLENGING INSECT LIFE

A few intuitional thinkers in the west are approaching the same teaching. In the *Nation and Athenaeum*, not so long ago, "R.C.," under the heading "Science," wrote:

> Man has been till recently, congratulating himself that his science—his control of natural forces—now enables him to do much as he pleases. Does it? A doubt has now entered into his calculations. He is not quite so confident as he was. Insect life is challenging his domain. . . . The war, largely, has been brought about by our own industry and cleverness. We drain the swamp, clear the forest, turn over the prairies, and break into the life of these places. We upset the balance of Nature. There must be compensation—a readjustment of the balance. That is found on, say, our apple-trees, by capsid bugs. Indeed, the more we clear and cultivate, the more the number of pests we discover in our crops. . . . We have ruined their old haunts, and so they accommodate themselves on the cultivated ground.

There, in a paragraph, theosophical truth unconsciously realized, is expressed as a rational and obvious explanation of the facts of nature. "We upset the balance of Nature. There must be compensation." Theosophy teaches the universal law of karma, the law that science recognises in the material field alone: "Action is equal to the strength of the reaction in the opposite direction."

YOUTH TO-DAY AND TOMORROW

Dr. Ernst Jackh, president of the University of Political Science in Berlin, does not fear that the world is coming to an end because of the decadence of youth. Widely conversant with the aims and ideals of the new Youth Movement in Germany, Dr. Jackh has spent nearly two years in this country, visiting and lecturing, conversing and conferring with faculties and student bodies in more than sixty representative American educational institutions. Just before returning to Europe Dr. Jackh gave an interview in which he voiced some of his conclusions:

> "Youth is demanding spiritual leadership instead of formal authority. They are rejecting politicians and demanding statesmen; they are learning the difference between questions and problems, and are not afraid to think. Where the public in

general is indifferent, young men and women undergraduates are interested and curious and anxious to know what is happening and to take part, spiritually and mentally, if in no other way, in international affairs. Theirs is the spirit of the age in which wireless has made continents boundless and timeless.

"Instead of students' interest ending with the lecture, it rose like a flame. Questions and discussion often extended the hour's lecture to three and four and five hours. They may have learned something from me, but I learned immeasurably more from them.

"The spirit of youth is there, the spirit of humanity, of clear thinking, of liberal co-operation.

"(Youth) wants to think for itself. There is more to it, however. Not only does it want to cast off formal restraint; it also asks, if you will but listen, for something very much finer and more beautiful in its place. It asks for spiritual leadership. It asks, often shyly and often inarticulately, for understanding and co-operation. It asks to know."

"The Revolt of Asia"

This book, published last spring by G. P. Putnam's Sons, and written by Prof. Upton Close (Josef Washington Hall) of the Washington State University, has attracted very wide reading and press comments. In itself the book is nothing remarkable—rather the contrary, for it is but fragmentary, an unrelated set of mental and verbal kodaks "snapped" by an interested voyager in many lands. What makes the book notable, aside from its newspaper fashion of writing, and the simple kindly outlook of the writer on peoples whose ideas and outlook differ greatly from his and other Caucasians' conventions, is that it takes up in a mental and psychological sense, the ever-fascinating tales of alien races, much in the style made popular by Carpenter and Harrison in their "travelogues" and stories.

Prof. Close sees the end of white dominance of the Orient, and would have this come about peaceably rather than by violence. Something of the dream of the German Kaiser influences Prof. Close, and although he speaks almost entirely in terms of states of mind, he sees, in truth, but physically. As Christianity conquered pagan Rome, only itself to fall victim to Paganism, so the visible signs would point rather to a metaphysical conquest of the East by the West, in lieu of the former military and trading empires exercised—this because the Orient is rapidly become materialistic among the intelligentsia and converted to or tainted with sectarian Christianity of its own appropriation. Prof. Close's views may be illustrated by these quotations:

We have come to the end of the white man's world dominance. If he resigns himself to this historic evolution he will save his world and the Asiatic's world. If he resists he will likely bring about the destruction of both.

"We have come to the beginning of the white and colored man's joint world, when each shall have control in his own house and a proportionate say in the general convocation of humanity.

"We are passing from an era of empire by conquest into the era of empire by attraction, service and business that asks only a fair field and no favors.

"We have come to the time when any prolonged attempt of any race or nation or class or sex to dominate another can only bring destruction to both.

"It is let live and live.

"It is tolerance or death."

"CHRIST OF THE INDIAN ROAD"

Those who are interested in Prof. Close's reports and conclusions would do well to read also the vivid book by a returned missionary, called the "Christ of the Indian Road"—a book which, on the one angle of vision, religion in the Orient, gives a truer and more intuitive as well as convincing picture. Men of the West are apt to forget that personal religion will always appeal to the emotional, the human, the feeling nature, educated as well as ignorant. Sikkhism and Jainism in India, not to speak of hundreds of smaller sects and followings, are essentially like Christianity, Judaism, and Mohammedanism, in that their appeal to the multitude lies in personal faith and feeling. All religions which move men are in fact but forms of *Bhakti*—which we may translate as Faith and Feeling. But the Orient, with its multitudes of gods and lesser divinities, weakens the unifying power of a single personal god such as Christianity provides. So although the Orient is not Christianized in the Western sense, it remains the fact that a great appropriation of the Western personal god idea, and its conversion into terms palatable to the psychic nature of the oriental mind, is going on. On the other hand, educated out of the hereditary notions of religion, the educated minds of the East are rapidly emulating the phenomenon already consummated in the West—they are markedly utilitarian, agnostic, materialistic.

There is danger of both East and West mutually corrupting the intellectual principle, mutually despoiling the psychic principle—principles which are neither of the East nor of the West, but common to all men. What is to save the future is a philosophy devoid of sectarianism, of color and racial distinctions, of claims of special revelation for itself, of pretence of providing vicarious salvation. Theosophy and the Theosophical Movement are what H. P. B. called the "Karmic provision" for just the transitional period whose mere symptomatic effects are treated by so many as diseases in themselves.

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Thou canst not travel on the Path before thou hast become that Path itself.
—VOICE OF THE SILENCE

THEOSOPHY

Vol. XV October, 1927 No. 12

THE RISING CYCLE

WHEN Jesus of Nazareth went to the Temple in Jerusalem he, it is said, drove the money changers out of the courts; and later he said that many false prophets should arise. Jesus, with a prophet's eye saw what has so often come to pass since then—false prophets arising on every side, both in and out of the Church that bears his name. In the earliest centuries of Christianity, no less than at the present time, schisms and heresies multiplied. Most of these lasted but for the generation of the particular disciple, to be succeeded by corruptions of the original corruption. A few endured and became the religious moraines which follow vast glacial movements. Most of these old heresies are as dead as those who proclaimed them and those who believed in them, but ideas of *any* kind have self-reproductive power. They are seeds of thought which need but to find mental soil in order to germinate and flourish. Lapse of time does not affect their vitality. So, in our day, one may find under other names every early Christian dogma to the most absurd and bizarre. The great historical divisions of the Christian church and the sects of each division change in name only. Spirit and Matter are co-existent, the true and the false are almost inextricably interwoven and interblended in human nature, and few are they who have the Karmic stamina to persevere in the great task of self-education which is Spiritual evolution.

The six schools of Hindu philosophy, not to speak of the numberless castes and sub-castes, all trace back to teachings originally unitary and synthetic, but now buried under the successive stratifications of those who sought to improve upon, to expand and apply, to adopt and adapt according to their own understanding or desires. It is recorded that during the very life-time of the Buddha no less than forty heretical

teachers were active—one for each year of his mission—each and all proclaiming their several heresies as the true and only doctrines of Buddha. Buddhists, Hindus, Mohammedans, are as much divided among themselves as are the Christians. In every generation there arises one or another in the various sects who tries to restore the original unity, and who, at best or at worst, only succeeds in multiplying the divisions and conflicts already existent.

All this mountain of history shows that merely to escape from one delusion does not insure exemption from falling into another. Spiritual vaccination is no more a preventive or a safeguard than its physical counterpart, but the one and the other, in one form or another, persist and thrive at the expense of misguided enthusiasm and enthusiasts, and to the profit of the prophets as of yore. Guile and credulity in holy alliance build the Temple of matter. The adepts of the Left-hand path are as active as those of the Right. Human ignorance is invincible and impregnable to any but Self-conquest and the greatest of Great Souls can do no more than repeat—

> "The Path is one for all; the means to reach the goal must vary with the Pilgrim"

—and go on restating the ancient timeless Truth in the face of the ancient timeless False; pointing to the lesson of all the Past to teach the lesson of the Present.

Theosophists, scattered hither and yon in all religions and in all sects, in all societies and associations of mankind, quite as much as in bodies called Theosophical in name, have, then, no cause for surprise, no occasion for discouragement; but they have much need to study and apply the lessons of history and of their philosophy to themselves before setting out in their turn to teach and instruct their fellows. The rising cycle shows a greater turmoil, a greater spiritual unrest the world around than that world has ever experienced within the cycle of recorded history or the silhouette of tradition. Buddha stirred up India as Lao-tse moved China, as Pythagoras and Plato affected Greece, as Christ's blood was spilled in Palestine to reproduce rivers of blood in Western and Eastern lands. But vast as these movements were, no one of them affected more than a portion of mankind. Gradually, as the centuries passed, each produced—rather, resulted in—an immense and wide-spread leveling down, not up, of the *race*-mind, an ironing out of barriers, not the restoration of the Path which was lost to mankind in Atlantean days. But that very silting up of religious channels, that very wearing away of religious mountain ranges, was by nature and by the Masters of Wisdom turned to joint-account in every range of human energy and enthusiasm. The discovery of America, of gunpowder, of printing, of the compass, of the means of mutual intercourse—

the very initial step to Brotherhood—paved a new way as well as blasted a new path for the whole human family. To-day, he would be esteemed mad who dreamed that the old isolations, the old barriers, could ever be restored. Apply this same sequence of thought to any and all attempts to restore, to stabilize, to hold on to the old views of God, and Man, and Nature, so long deemed inviolate and inviolable—and you have the picture of The Rising Cycle of all mankind in a greater angle of vision, but in the same true perspective.

All this, it goes without saying, is merely negative progress for the race. It is disillusionment as to old fetishes and altars, but it is not education. More than ever before the ordinary man, and even the ordinary woman, is emancipated from old shackles on the feet of progress, old manacles on the hands of adventure, old leading-strings of race, creed, caste, color, and condition. To-day a man may say, "my soul is my own," and a woman may say, "my body is my own," where hitherto we have for ages believed the one to be the feudal property of our heavenly King and the other the vested interest of our earthly Lord. But this gives no one Wisdom, and, Masters of our own bodies and minds, the question is, for every incoming Ego of to-day, "Am I able to guide myself? Able to employ and enjoy my new-found freedom in such manner as shall ensure against falling into fresh durance vile? Am I competent to govern myself to any better or more enduring benefit and advantage to my fellows and myself than under a foreign master?" An Indian politician's saying has been widely quoted and repeated by adoption in every land:

> "I will rather go to hell under my own government
> than to heaven under alien instruction and direction."

Few of those who adopt, few of those who oppose, the idea expressed in the phrase perceive the falsity of the implied syllogism. It is possible for any man to "go to hell" under his own volition and conduct, as it is possible for any man to "go to heaven" under the same auspices, but no man can be *driven* one step in either direction by any imposed dominance whatever. Our slavery, whatever it is, of body or mind or soul, is never from without; nor is our emancipation in any degree possible by external Powers. Our circumstances, whether of latitude or constriction are—circumstances, mere soil for one class or another of the seeds of thought already in us, constituting our mind as they germinate, our soul as they remain latent in us. The sought-for emancipation and education therefore lie in a change of soul and mind —"a change in the *Buddhi* and *Manas* of the race," as Mr. Judge so wisely placed in a phrase the Path of spiritual evolution. And this placement may well stand in contrast to the Hindu orator's words as the epitome of the *Theosophical* Movement versus the maelstrom mo-

tion of materialism in its apotheosis—human nature set free from restraints.

Theosophists who hoped that the mission of H. P. Blavatsky would produce the millennium simply fell into the old heresy of an outside Savior whose Coming, whose Miracles and whose Message should restore heaven on earth. Our predecessors of the first generation of the Movement have an abundant progeny in this in the various theosophical, mystical, and occult apostles and messages which profess, directly or by suggestion, to do that very thing for the faithful follower and the true believer. More than one of these false prophets has achieved a far greater audience and commanded far greater devotion and sacrifice than ever yet attended the presence, the works and the teaching of a true Messenger from the Masters of Wisdom in the same length of time.

Yet the "Two Paths" are ever clearly and plainly distinguishable, without as within, in another as in ourselves, and hence the *nature* of the Voice which appeals to us. Deluded as we are, we think to distinguish between true and false, between the Voice of spirit and the voice of matter, by what they say, by the terms they employ, by the language that they use, by the admonitions. We forget our own life-history and the life-history of the race in forgetting that politicians speak the language of politics, of "spoils," only among themselves. To the public on which all politicians, of no matter how apparently opposing policies and persuasion, must thrive, they speak in the language of patriotism, of the public welfare, of the common weal. We forget that it is only among themselves that the augurs of religion "greet each other with a smile:" to their faithful devotees they use the "language of the gods." Christians read that "the devil cites Scripture for his purposes," and then go to their preferred theologians for instruction on baptism, the "unpardonable sin," and "what Christ meant" by this, that, or the other injunction and parable; to Church to hear of the "forgiveness of sins" and partake of the Sacrament of Holy Communion, and go away refreshed, sure they have shared in "the Lord's Supper."

Christ's teaching that we "cannot serve *both* God and Mammon" is as familiar to every Christian as is to the Theosophists H. P. B.'s "the self of Matter and the Self of Spirit can never *meet*." They are but aphoristic utterances of the eternal fact that there can never be a conversion or transformation of darkness into light, of evil into good, of ignorance into Wisdom. Yet these phrases are on every man's lips as if the understanding of them were as patent as the fact itself. Even when self-questioning arises who seeks the answer in the same source as the question, namely, in *himself?* No; we go to our several oracles,

propound our soul-questions, and go away content with the oracle's response—or at most seek a fresh prophet.

And yet—ignorance and wisdom both exist, good and evil both survive and continually reproduce themselves; light and darkness are, as always, "the world's eternal ways." Their alternation is the law of cycles. Unless, then, there is a Path other than that which we call Spirit and a path other than that which we call Matter, the rising cycle but breeds the falling and the falling cycle but reappears as the rising. Is there still another Path for the Pilgrim?

There is indeed, and it is the Path that all the Sages have taught. It can be found in every ancient scripture no less and no more than in the message of H. P. Blavatsky. It can never be found in any religion, any theology, any more than in what we fondly and fatuously call science, philosophy. *Knowledge* is always a revelation, but it is in every case a self-revelation. It does not come from circumstances, any more than from prophet or seer, genuine or spurious. It comes only to those who "see without eyes, hear without ears, and sense without organs," according to the graphic expression to the Commentary on this Secret Doctrine—the doctrine of the SELF.

For this "middle path," as the Buddha called it, is not the path of compromise between spirit and matter, good and evil, religion and science, as the interpreters and revealers would have us believe, each according to his addiction—and ours. It is the path of the Pilgrim himself.

> "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. But he is only so when he grasps his whole individuality firmly, and by the force of his awakened spiritual will, recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality."

The nature of the Voice that reaches us in the Name of the Highest, can be quickly discerned by self-examination as to the nature of the highest aroused in us by the voices we hear. "Is it the Way you desire, or is it that there is a dim perspective in your visions of great heights to be scaled by yourself, of a great future for you to compass?"

Regarded from this point of view is it not clear that the founders of sects, the leaders of cults, the great names which stare at us in human history sacred and profane have not been men of clean heart, but merely disciples in whom the vices of the ordinary man reappeared with changed aspect—occultists who fancied they had removed their

interest from self, but who in reality only enlarged the limits of experience and desire and transferred their selfish interest to the things which concern the larger span of life—that of the reincarnating Ego?

> "Search for the Paths. But, O Lanoo, be of clean heart before thou startest on thy journey. Before thou takest thy first step, learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning from Soul-wisdom, the 'Eye' from the 'Heart' doctrine."

So the *Voice of the Silence*, repeating the age-old admonition. "Of seekers there are many," but for the most part what do we all seek? Is it not some one or some thing on which to rely, content that our faith and their works shall prove our salvation? Or do we not seek a sign of some kind—something we can *see?* Seek an "easy road" to *stamina?* Seek a larger field, a brighter opportunity, a richer harvest for *our* endeavors? Is this to be of clean heart, of open mind, of eager intellect?

Then if not, must it not be a surety that whatever of the pure water of the Spiritual Life may enter us will become fouled as in a scavenger's bucket?

So little have any of us learned of our "whole nature" that when the second layer of mere Matter becomes porous to our senses we infallibly take it to be the Spirit itself, and our astral visions become our God, ourselves vested with Spiritual *authority* to give as we have received—absolution to those who accept us as we have accepted our visions.

The Rising Cycle of the Theosophical Movement is not witnessed by the growing numbers of psychics and psychical societies calling themselves theosophical and occult; nor by the great growth in the license which men and women now give themselves in every grade of human life—license formerly reserved to the privileged orders in church and state, and to church and state themselves; nor by any form of associations; nor by the multitudes of writers and writings devoted to supplying the ever-growing multitudes of those who want spiritual knowledge, do not doubt that it has a commodity value, and, being honest, are willing and anxious to pay the price in the only currency they know. All these are but the waking up of layers in human nature still within the domain of Matter—each fresh layer certainly at last the Spirit to those to whom it has been hitherto an unknown quantity in themselves. These things are at last pandemic, the democracy of disease—the only self-communion of Matter. Soon they will become wholesale.

But Knowledge is no more contagious than good health. The one is as much under Law as the other—*is* Law. The sure witness of the

rising Cycle is the fact that the Messenger has been here; that the Message is of record and accessible, free from the rubbish of the ages of materialism and superstition which have entombed all former messages. But it is as inaccessible as ever, though in plain print, to those who come unlawfully into the pronaos of the Temple of Divine Wisdom. The rising cycle is witnessed by the *individual* disciples who, a generation after the departure of the Messenger, hold fast to the Path she showed—to the Masters who are behind. The rising cycle is witnessed by the ever-augmenting number of those to whom her Message upon its contact awakens their Spiritual Will to "follow in the Path of the Predecessors"—the noble path of making Theosophy the living power in their lives.

Discerning True Motives*

Question—How can we discern whether it is the divine conscience animating us and directing us in a certain direction, or the animal soul seeking release from seemingly unfavorable environments?

Answer—The divine conscience acts in all struggles for betterment, but clouded more or less in each by reason of education and habit of thought; hence it varies in brightness. It is not possible to make a hard-and-fast fixed rule for finding out what is the animating motive. If we are trying to get into a better state, it is for us to decide if that be simply and wholly selfish. All actions are surrounded by desire as the rust is round the polished metal or the smoke round the fire, but we must try. So if we fix for ourselves the rule that we will try to do the very best we can for others, we will generally be led right. If we rely on the higher self and aspire to be guided by it, we will be led to the right even if the road goes through pain, for sorrow and pain are necessary for purification of the soul. But if we wish to run away from an environment because we do not like it and without trying to live in it while not of it, we are not altering ourselves but simply altering the circumstances, and may not always thereby gain anything.—*W. Q. J.*

**The Theosophical Forum*, March, 1894.

SOME KINDS OF PROGRESS

IN THE life of every student who is sincerely trying to study and apply Theosophy there come periods of discouragement. These periods set in as he begins to recognize the futility and insufficiency of his early hard and fast, or mechanical, conceptions of the teachings. His merely "intellectual" Theosophy breaks down in the light of deeper, though not yet fully developed perceptions. The inflexible literal statements he *thought* he understood and has repeated for other's enlightenment no longer satisfy. He begins to recognize the patent fact that he must *un*learn—not the teachings, but his rigid conceptions of them; that it is *ideas* he must try to grasp, not merely ways of putting them. The immediate reaction in this transitional state of the student is discouragement: he will quite likely say to himself, "Well, I don't know anything, anyway!"

But, that something of actual gain and true growth have been made in his understanding is evident from the fact that he is now reaching for a profounder understanding of the Law itself, no longer satisfied with the "letter" of it. He now knows that "book Theosophy" is a means, not an end—a perception in itself a great advance. It symbolizes the passing of a barrier beyond which all too few minds venture, and should indeed bring assurance and deep happiness to any student, rather than discouragement at one's "lack of progress." In such discouragement may be seen a snare of the lower nature wherein the very opposite of the true is taken to be the true; the very thought of *self* "progress" tends to color and blind the mind. The *free* Soul is not held by any considerations of progress. He *is* progress itself—always moving on to greater heights and wider vision. It is the *bound* Soul which considers itself in terms of "progress," or lack of it.

Assurance must be had, however, by the student who finds himself thus discouraged. To be sure, the writings are full of such assurance, but he has reached that place where the writings seem insufficient, and afford pale comfort. He must find assurance *in himself*. For that, the time is long, but gradually finding it he knows that itself to be progress of which all the time he has been unaware. This assurance is, in fact, knowledge. That it has not before risen spontaneously within his nature means only that the free spaces of the Soul were limited by the desires of the personal man—among them the desire for his own swift "progress."

Now, he becomes aware that to *let go* these personal desires is not easy: not even the strongest souls can gain immediate freedom, for letting go is to the person like dropping off into space from an unknown

height to reach an as yet unfathomed depth. But if one can not "let go," then, he must "take hold." How? In very simple ways indeed —so simple, so close at hand, so natural, that they are seldom considered to be "ways" at all. What neophyte ever expects to discover the mysteries of the spiritual life in the common things about him, the path to power in little matters of everyday life, while awake and at work, and using such body and mind as he presently has!

Let him "take hold," then, from the very time he awakens in the morning, and the day's activities appear before his mind's eye. Let him ask himself: do you "dread" what you have to do; do you "love" it, or do you wish you could do something else? Or, can you look over the necessary duties of the day without like or dislike, with equanimity, seeing their purpose and value? If he can answer these questions honestly, *that* is progress.

There are other questions: does a feeling of "drive" and "hurry" extend over the entire time between your rising and your retiring once again, as it used to do, perchance—or, have you replaced it with calm and poise and patience, for all you make the same speed?

Do you still view the members of your family in the old possessory sense—"*my* wife, *my* child, *my* mother, *my* brother," and so on—or are you beginning to realize that they "belong" to themselves, have their own identity apart from you, and are you beginning to study and live with them from this truer point of view?

Are you still imbued with a sense of the faults and failings of the people you work for and with; still irritated by their "queerness" and "blindness," their inevitably "wrong methods"—or, are you beginning to try to understand them and to co-operate better?

Are you still convinced that you "work too hard," have "too much confinement," are in "an unpleasant environment," are being "unjustly treated," "underpaid," receive "no consideration"—or, are you gradually finding out that *you* have made the conditions, and even feeling grateful occasionally that things are no worse than they are?

Are you still "touchy" about your own "rights," or more touched that you see others' rights infringed? Can you help somebody straighten out his work, without yourself feeling superior? Are you still "sore" because you are not "rich," or can you accommodate yourself better to what you have? Can you endure well-earned reproof without resenting it? Are you. . . ?

But every thoughtful student can proceed with the questions for himself. After a single session of this kind of Self-Examination, however, he will discover that progress *in life* is the only kind that has any real meaning in the system of education that the Wisdom-Religion presents. The world is already too full of people packed with "book-

learning" which does not represent *knowledge* unless it is translated into *action;* then, nevertheless, alone, can its value and character be determined. So—however far short the student may have fallen from a fulfilment of the ideals he is able to see—if he has improved his attitude toward all life, he may be sure he is moving onward.

Self-Examination is like taking an inventory in business: one knows where he is—which is exactly the knowledge an honest person wants to have. What you *know*, you *are;* what you *are*, you *know*. The measure of one's acquirement needs no profession. Every time the student puts himself through this process, he will find he has made progress, in the sense of knowing more of himself—whether of good or ill—than he did the time before, and has, therefore, a firmer and wider basis for still further self-knowledge. A question that is a conviction will then come: "Why worry about what I *don't* know in the books; why not use what I *do* know, to the full?" On this stand, continuous new "knowing" will ensue; new light will dawn on old familiar rutted landscapes; the place and need of "book-knowledge" will become increasingly apparent, for use as a tool, and as a unit of measure.

The vanity fed by merely intellectual acquisition will never have a chance to grow where rigid Self-Examination is made a rule of daily existence, for it can be done only by the clear light of Soul. Self-Examination means taking the position of Soul, of the Perceiver, pure and simple, and of looking from the Soul's point of view. The age-old Soul sees the personality as a "child," but like a child it can be gradually trained—with book-learning, with kindly discipline, with thoughtful attempts to develop its best and not feed its worst. Man is the responsible "parent" of his own "child." To see that, is in itself progress; is to recognize however dimly in the offing of conditioned existence the true and main landmark of *real* progress.

> Who knows the Soul, and sees himself as it—what should he long for, or desiring what should he fret for the fever of life?
>
> By whom the awakened Soul is known while he dwells in the wilderness of the world, he is the creator of all and the maker of all; his is the world, for he is the world.

SCIENCE AND THE SECRET DOCTRINE

V

GREAT as were the things expected of the newly exploited entity, electricity, in 1888, to assert that electricity *lived*, as H. P. Blavatsky did, was to invite the name of fool or worse. It was not unsuspected that light and electricity were closely connected, following the theories of Clerk Maxwell and others noted by her. But that light is life, in any but the purely mechanical sense of producing vegetable growth; or that vital action is itself electric and closely connected with light, thus closing the circuit of living action—was, even speculatively, undreamt of by the boldest theorists.

According to *Popular Science Monthly*, May, 1927, Dr. Samuel Gelfan, of the University of California, has proven that protoplasm is an excellent conductor of electricity, and that the passage of the latter leaves the cells stimulated and more active than before. Dr. Lakhovsky[1] says that every living cell contains an insulated tube filled with a conducting substance, which oscillates—whether physically or electrically is not made clear—when influenced by high frequency currents set in motion by various atmospheric phenomena. And, says he, the vegetable kingdom responds to electric influence.

Now, what is the connection between light and atmospheric electricity? Dr. Fauré contends that sudden deaths are doubled at times of sunspot maxima, showing a very vital connection between biological phenomena and solar radiation, therefore light.

Dr. William Rowan, University of Alberta[2], has found by laboratory investigation that the reproductive organs of birds in a lighted aviary are in the condition normally found only in birds during the spring season; those of birds in unlighted houses resembled the conditions of the winter season. This establishing a connection between reproduction and light, to note an independent corroboration, is interesting: it is now thought that the rate of reproduction of some simple-celled creatures depends upon the wave lengths of light received by them.[3] So far has Science traveled toward the *Secret Doctrine:*

> (From Hermes) "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*

[1] Press of April 24, 1927.
[2] *Science*, April 8, 1927.
[3] *Science News-Letter*, April 9, 1927.

> *and earthquakes;* likewise by famines and wars, for the punishment of impiety . . . It is the sun who preserves and nourishes all creatures; and even as the Ideal World which environs the sensible world fills this last with the plenitude and universal variety of forms, so also the Sun, enfolding all in his light, accomplishes everywhere the birth and development of creatures. . ." "All these Genii *preside over mundane affairs*, they shake and overthrow the constitution of States and of individuals; they *imprint their likeness on our Souls*, they are present in our nerves, our marrow, our veins, our arteries, and *our very brain-substance.*" (*Secret Doctrine*, 1888, I, 294).

What are these "genii?" Certainly not the anthropomorphic angels and demons created in all ages by the fancies of man. They are impersonal cosmic forces; impersonal, because formless; from the material point of view, unorganized. Yet they are living, all-pervading manifestations of the *One* force, which is intellection in its highest aspects, mechanical motion in its lowest.

> Fohat, then, is the personified electric vital power, the transcendental binding Unity of all Cosmic Energies, on the unseen as on the manifested planes, the action of which resembles—on an immense scale—that of a living Force created by WILL, in those phenomena where the seemingly subjective acts on the seemingly objective and propels it to action . . . On the earthly plane his influence is felt in the magnetic and active force generated by the strong desire of the magnetizer . . . In his secondary aspect, Fohat is the Solar Energy, the electric vital fluid, and the preserving fourth principle, the animal Soul of Nature, so to say, or—Electricity . . . The name Vishnu is from the root *vish*, "to pervade," and Fohat is called the "Pervader" and the Manufacturer, because he shapes the atoms from crude material . . . (*S. D.*, I, 111-2).

But the creative aspect of Fohat goes further and deeper than so-called "living matter:"

> . . . the primordial Electric Entity—for the Eastern Occultists insist that Electricity is an Entity—electrifies into life, and separates primordial stuff or pregenetic matter into atoms, themselves the source of all life and consciousness . . . (the Astral Light is) the first Light of the primordial Elohim . . . or, (scientifically) ELECTRICITY AND LIFE. (*S. D.*, I, 76).

The attempt to find the "origin of life" is a chimera; it has no origin, being immanent in all manifested objects.

Dr. Victor C. Vaughn, University of Michigan Medical School,[4]

[4] *Science*, April 22, 1927.

says that life is fundamentally chemical, and probably exists in simpler and less tangible forms than any living cell or bacterium. This is a long step forward along the path of the ancient truth; complete it with a recognition that the primal life-unit is not only more fundamental than the cell, but goes beyond the atom and even the electron, and biology will have arrived at an unchanging, because true, basis.

> As to our outward physical bodies . . . the Doctrine teaches a strange lesson; so strange that unless thoroughly explained and as rightly comprehended, it is only the exact Science of the future that is destined to vindicate the theory fully . . . ALL IS LIFE, and every atom of even mineral dust is a LIFE, though beyond our comprehension and perception . . . (*S. D.*, I, 248).

Reinforced by solar and other cosmic forces, the slumbering inner life evolves from within outward, from its aspect of blind force to the highest intellection.

> 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).

"Inorganic" life is largely self-sustaining; organic life has the superimposed resources of solar action added. In the definite working of the interplanetary life-currents we have a very striking practical demonstration of the validity of the Occult method of *analogy*—which, however, can be accurately and intelligently applied only on the basis of *Secret Doctrine* teachings.

Dr. S. J. Mauchly[5] finds that the electric potential of the earth—its life-force—is at a maximum at the moment when the sun is on the meridian of the north magnetic pole, and conversely; showing, in accordance with many *Secret Doctrine* statements, that the poles act as the receptors and outlets of solar currents. (See especially *S. D.*, Page 205, Vol. I).

The magnetic axis of the earth thus fulfils the same function for the earth as a whole, that is performed by the conductive axial tube of the living cell referred to in Dr. Lakhovsky's theory treated above.

All of which points the way to the day when science itself may recognise that the earth is a *living body*, with mankind forming the planetary Atma-Buddhi-Manas—its intelligent soul.

[5] *Science*, April 1, 1927.

This intimate connection of human consciousness with earth-forces, coupled with Karmic Law, will reveal in all its mingled beauty and horror, the relation between stages of moral development and terrestrial catastrophes, continental changes going hand in hand with the birth and death of races.

SOURCE OF CONSCIENCE*

Question—What is the source of Conscience? From what plane does it come? Why does the savage delight in cruelty to his enemy, and the so-called enlightened man in sharp practices which the really enlightened know to be wrong? In other words, is Conscience a matter of education?

Answer—Conscience seems to be a faculty which may be stilled or made active. In my opinion its source is in the Higher Self, and as it comes down through plane after plane it loses its force or retains power according to the life and education of the being on earth. The conscience of the savage is limited by his education just as were the consciences of the New Englander and the European religionists who destroyed men for the sake of God and Christ. We cannot assert that the men who indulged in religious persecution were not going according to what they called their conscience. By this I do not mean that conscience is a matter of education, but that the power of its utterances will be limited by our education, and consequently if we have a bigoted religion or a non-philosophical system we are likely to prevent ourselves from hearing from our conscience. And in those cases where men are doing wrong according to what they call their conscience, it must be true that they have so warped their intuition as not to understand the voice of the inward monitor.—*W. Q. J.*

**The Theosophical Forum*, December, 1893.

ANCIENT LANDMARKS

XXI

Sources of Early American Civilization

WHAT is the origin of the American Indian? The civilizations of Persia, China and Egypt had their roots in the remote past of the Fourth, Atlantean Race. But who ever associates American civilization with so ancient a source? Do we not assume that, for all practical purposes, American history began with Columbus' discovery of the New World? Yet, this New World, geologically considered, is older than Europe, the continent having risen from the ocean bed during the palmy days of Atlantis, which began to sink millions of years ago. Does it seem probable that any land would remain uninhabited for millions of years?

In consideration of these questions, we should apply first of all the principle of continuity: Nature's processes are never broken, although a constant change of land masses as well as races is always in progress. This transforming process culminates at certain periods in the breaking asunder of land surfaces, on which reincarnate and develop races gradually adapted to and modified by the new conditions, thus producing new cycles of history. Hence wherever separated land areas or divergent races appear, we must look for the hidden connections and intervening types which once bound them together in one continuous line of evolution, the whole process preparing for higher races and at last for Perfected Man.

Although one anthropologist assigned an age of 50,000 years to the remains of a human skeleton found at New Orleans, most so-called "authorities" believe there is no evidence of early man in America. On the other hand a great number of scientists accept the existence of the former continents of Lemuria and Atlantis and agree that there was a connection between the latter and America in former times. If such connections ever existed, why would there not have been migrations from those older continents to America? In fact the Mayas of Central America, the Toltecs and many other tribes maintained that their ancestors came from the East. For generations, according to Lewis Spence, the Antilles or West India Islands were recognized as being the remains of an Island continent called Antilia, shown on a globe by Behaim in 1492. This writer also says that in a letter to Columbus in 1474, Toscanelli refers to Antilia; also that long after the South American coast had been explored and demonstrated as a continental area, it was identified with Antilia, as two maps in the Egerton manuscript

(now in the British Museum) distinctly prove. But Antilia was very evidently only the disconnected portion of a larger region, as indicated by deep sea soundings in the Atlantic basin. These have revealed the presence of an elevated ridge 9000 feet higher than the ocean floor, beginning near the coast of Ireland, extending through the Azores southwesterly to the vicinity of the Amazon river; then shifting almost at right angles it proceeds southeast toward the African coast and on down to Tristan d'Acunha. Other indications of a former connection between the New World and the Old are the similar geological structure of the opposing coast lines of South America and Africa; and either an identity or close resemblance between the fauna and flora of the United States and Europe. In the forests of Virginia and Florida are many varieties of trees corresponding with European flora of the tertiary age term for term. How did they reach the New World? That the transition was not by way of the isthmus that once filled up Behring Strait is proved by the fact that a great number of these are not found west of the Rocky Mountains. Stones in the Canary Islands—a remnant of Atlantis—bear sculptured symbols similar to those found on the shore of Lake Superior. The form of skull belonging to the Guanches of the Canary Islands is the same as that of the Caribs of the West Indies, the Mayas and other tribes, which leads us to postulate the unity of race of the early men of these islands and America. (See *Secret Doctrine*, II, 789 for further proofs).

Basing their ideas on such facts as these and also on Plato's story of Atlantis—the name given by him to the last island only, which was engulfed some 11,000 years ago—many reconstructions of the lost continent have been mapped out in recent years; but these give only an approximate idea of its size and shape, confined as they are to a small area of the Atlantic. Although the origin and development of the Fourth Race was at about the mid-point of the present ocean, the continent extended from the coast of Venezuela, across to North Africa and from Newfoundland nearly to the coast of France. And who can tell but what Lindbergh's air flight parallelled a well-known route on old land now buried beneath the water? Going still further back—how long, who can say?—when a tropical climate prevailed in the Arctic region, one could cross almost by dry land from Norway, via Iceland and Greenland, to the lands that now surround Hudson's Bay. This may account for the similarity between the artificial mounds in the United States and the tumuli in Norway, which have led some archaeologists to suggest that they were the work of Norwegian mariners who discovered America a thousand years ago under the leadership of Leif Ericson: a re-discovery rather, for no one knows the age either of the mounds or the tumuli.

But why did a Greek philosopher, 400 B. C. give the name Atlantis to the lost continent? It is not a Greek word, nor can it be referred to any known language of the Old World. The root of the word is found, however, in the Nahuatl (Mexican) tongue: *atl* signifies, among other things, water. From this comes a series of words, one of which is Atlan, the name of a town in Darien in existence when Columbus discovered America. Is it not very extraordinary to have found in aboriginal America a town called by a name which contains a purely local element, foreign to every other country, in the *alleged* fiction of Plato? —for until quite recently his story was considered a mere myth. The same may be said of the name America, says H. P. Blavatsky, which may one day be found more closely related to Meru, the sacred mount in the center of the seven continents, than to the name Amerigo Vespucci. Prof. Wilder thinks Vespucci would have been more likely to have used his surname if he had designed to give a title to the country. When first discovered America was found to bear among some native tribes the name Atlanta.

But how, on the basis of an Atlantis connection alone, are we to account for apparent similarities to the Chinese language among some American tribes, or between the cyclopean structures of Tiahuanaco and Easter Island? A Chinese writer referred to America, says H. P. B., when speaking of that "far distant land into which pious men and heavy storms had transferred the sacred doctrine." And she adds that this sacred doctrine of the land which was the cradle of physical man and of the Fifth Race had found its way into the so-called New World ages and ages before the "sacred doctrine" of Buddhism. But no doctrine is taken to a land without inhabitants. Who were these men, whose fossil remains even have never been exhumed; or if so, are believed to be comparatively recent? De la Vega, a native historian of Inca blood, states that "Masses of enormous human bones were found in America near Misorte precisely on the spot which local tradition points out as the landing of those giants who overran America when it had hardly risen from the waters." The natives believe that the massive buildings at Tiahuanaco were erected by giants. But there was, according to the *Secret Doctrine*, a western connection with India. The India of pre-historic times stretched into the Gobi desert and included Mongolia, where the yellow race was developed. Hence it was that a pedestrian going north might then have reached—hardly wetting his feet—the Alaskan peninsula through Manchuria, across the Gulf of Tartary, the Kurile and Aleutian Islands; while another traveller with a canoe and starting from the south, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of South America. Might not this account for the traditions of the Peru-

vians that their ancestors came from the south? In fact, De la Vega calls himself an Antarctic Indian. We know, too, that old Lemuria lay in the Antarctic region and remaining portions of it might easily have been adjacent to the southernmost part of South America.

A connection between India and America was always assumed. When Columbus set out on his voyage of discovery, he had in view a western route to India. Until the appearance of a map published at Basle in 1522, wherein the name of America appears for the first time, the latter was supposed to be a part of India. Why were the islands reached by Columbus called the West Indies, or how did the aborigines of America come by the name "Indians?" Did it just happen, or was there some natural cause for the application of an old name, just as pioneers today bring with them the names of localities from which they came, or speak of themselves as French or Germans although on American soil? At any rate, an identity is found in the names of certain "medicine men" and priests who exist to this day in Mexico, and East Indians. In Hindu works America is referred to as Patala, meaning the antipodes, and Arjuna, Krishna's disciple, is said to have descended to Patala and married a daughter of one of the Nagas, or Serpents of Wisdom. That must have been 5000 years ago at least. There is a very curious statement in the *Secret Doctrine* (Vol. II, 132) about a race of Nagas, one thousand in number only, born or rather sprung from Kasyapa's wife, for the purpose of peopling this country. Was there a time, then, when Wise Men dwelt in America? And were these men Red Indians?

In the *Bhagavad-Gita*, Krishna speaks of four castes distinguished by the color of their skin: Brahmas, white; Kshatriyas or warriors, red; Vaisyas or merchants, yellow; Sudras or servants, black. Some consideration of the colors of the different races might be suggestive in this connection. The Occultist does not accept the Biblical division of races as descendants of Shem, Ham and Japhet, yet recognizes but three entirely distinct primeval races whose evolution, formation and development followed parallel lines with the evolution, formation and development of three geological strata, namely black, red-yellow and the brown-white. Man was universally considered in antiquity *as born of the earth*, and such was the profane explanation of the term *autochthones*. For the human complexion was as much derived from the earth as it was determined by climate. The light yellow was the color of the first *solid* race (the later Third). The Third gave birth to the Fourth, which became "black with sin;" this portion of humanity being gradually transformed into red-yellow (of whom the Red Indians and the Mongolians are descendants), and finally into brown-white, the color of the Fifth Aryan Race. (*S. D.*, II, 250, 424-425). So

Arjuna and the race of Nagas must have been an Aryan infusion among a people which in course of time became a distinct type—Fourth Race Americans, known by the general name now of Red Indians. The Master, in a letter to Mr. Sinnett, states that the majority of people on the globe today belong to the seventh sub-race of the Fourth Race. There are now practically no pure races, unadulterated by admixtures of many different branches. There were brown, red, yellow, white and black Atlanteans, giants and dwarfs, for the term "Atlantean" covers an almost countless number of races and nations. And again, "In nearly every vulgarized popular fable from the Sanskrit Arya . . . down to Adam, fashioned of 'red earth,' the genetical story has a deep occult meaning, and an indirect connection with the origin of man and of the subsequent races." Donnelly is responsible for saying that in later ages so desirous were the Egyptians of preserving the aristocratic distinction of the color of their skin that they represented themselves on the monuments as of a crimson hue—an exaggeration of their original race complexion. In this nation, however, as in others was a variety of peoples and colors. So it is but natural that in the dispersion of races from Atlantis, both before and as the continent was visited by cataclysmic disturbances and showed signs of sinking, some went east, locating on the shores of the Mediterranean and penetrating into the more remote regions of Asia, and some came west; and thus the same varieties of color obtained and still persist.

We can now understand how it was that the Spaniards in the Cibola expeditions met with white savage chiefs. The name "White Indians" was given to the Menominees once around Lake Michigan; many of the Zunis are almost white, with blue eyes and auburn hair; the Mandans are almost white, while their neighbors, the Crows, are very dark; the Dakotas are a shade lighter than olive. William Penn in a letter to a friend describes the tribes in Pennsylvania as being of "so lively a resemblance" to the Jews that "a man would think himself in Duke's Place or Berry Street in London where he seeth them." The Toltecs in Mexico resembled the Jews and, according to a native writer, are their descendants. The ancient Peruvians appear, from hair found in their tombs, to have been an auburn-haired race. Ferdinand Columbus, in the account of his father's voyage, compares the inhabitants of Guanaani to the Canary Islanders and describes the people of San Domingo as still more beautiful and fair. Donnelly concluded that there was no doubt but that red, white, black and yellow men had united to form the original population of America and said, "When science is able to disabuse itself of the theory that the aborigines of America are all red men, and all belong to one race, we may hope that the confluence upon the continent of widely different races from differ-

ent countries may come to be recognized and intelligently studied." Many recent "authorities" still contend that there is but one general type of American Indian. We will remember Mr. Judge's statement in *The Ocean of Theosophy* (pp. 127-128) that by the method of mixture, precipitation and separation, Nature brings about the greatest perfection. The remotest ancestors of some of the inhabitants of the now miserable pueblo of Aclo—the former Atlan—were allied at one time as closely with the old Greeks and Romans as they were with the true inland Chinamen. Many Greek designs and forms of architecture are found in Central America. The Greeks as well as the Egyptians and the Phoenicians trace back to the last sub-race of Atlantis. Many tribes emigrated to lands which in course of time, owing to new geological convulsions, became islands. Being thus forcibly separated from larger centers of civilization, they gradually degenerated and fell into an abject and savage condition. (The student may supplement this sketch by turning to *S. D.*, II, 743-745).

The passing of the Red Indians is not without sadness to them nor without a tremendous weight of Karma on the white races. Upon first meeting, the Indians were friendly and unsuspicious, and it was chiefly on account of the white man's treachery, plunder and cruelty, that their original attitude was changed to distrust and hatred. Preserving in their legends and holding many beliefs closer to fact than those current among their conquerors; observing many customs and ceremonies truer to Nature than those of the people to whom they became subject; forced to adopt ideas which in their hearts they rejected, they have watched the gradual encroachment upon their territory and abolition of their rights with resentment. Not so very many years ago, some Indians in the United States appealed to the great "White Father" in Washington for the possession of four small lakes, the petition being written on the tiny surface of a piece of fabric, covered with barely a dozen representations of animals and birds. This ideographic writing is the earliest mode of recording events and ideas. And how old this is may be inferred from some signs found on hatchets of the Palaeolithic period, which began hundreds of thousands of years ago. The American savages have a number of such kinds of writing. "As the chief element in the languages of the Fifth Race is the Aryan Sanskrit of the 'Brown-White' *geological* stock, so the predominating element in Atlantis was a language which has now survived but in the dialects of some American Red Indian tribes, and in the Chinese speech of the inland Chinamen . . . a language which was an admixture of the agglutinative and the monosyllabic." (*Five Years of Theosophy*). All of those who have regarded the ideographs of the Red Indians and even the Chinese characters as "attempts of the early races to express their untutored

thoughts," will be loath to accept the statement that writing was invented by the Atlanteans and not by the Phoenicians.

As the Fourth Race overlapped the Third, so the presence side by side of the Indians and the white man is witness of the overlapping of the Fifth and Fourth. Already there are indications that many red men have reincarnated among the white races, there to receive and work out their karmic relations. Nor are all these ties of hate, for many bonds of love and friendship have been cemented between the two peoples.

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*, mentally and physically. They are the germs of the sixth sub-race which is now forming here and which 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 about 25,000 years they will launch into preparations for the seventh sub-race, after which the Sixth Root Race will have appeared on the stage of our Round. When this will be who knows save the Masters of Wisdom? And they are as silent upon the subject as the snow-capped peaks that tower above them. All we know is that it will slowly and silently come into existence. But, do we think the future race will come about of itself, as tomorrow will succeed today, without any effort on our part? H. P. B. says, "It is the mankind of the New World whose *mission* and Karma it is to sow the seeds for a forthcoming, grander, and far more glorious Race than any we know of at present." If this prophecy is fulfilled, it will be due to the fact that the great object of the original Theosophical Society has been achieved by having established a real Universal Brotherhood, without distinction of race, creed, caste or color, because it will embrace all. And who will compose this race? Who, indeed, but ourselves and reincarnated Red, Yellow, Black, Brown, and White Men of all climes and ages.

> "The Present is the Child of the Past; the Future, the begotten of the Present. And yet, O present moment! Knowest thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself? Thus, are the Past, the Present, and the Future, the ever-living trinity in one—the Mahamaya of the Absolute Is."

IMPRESSION AND EXPRESSION

THE fact that the minds of many thinkers not identified as theosophists are impregnated with theosophical ideas is not new to students. Quotations of expressions carrying the theosophical identification are abundantly made from the writings of philosophers, essayists, poets and others, and it is notable that in many instances those quoted are unaware of the existence of the Theosophical Movement. Coming as voluntary and unprejudiced testimony, such expressions are of particular value to the student of theosophy, as they show, if examined, how the truth is communicated to, absorbed by and given out through the world's thinkers.

It might be stated as an axiom that he who is able and qualified to take truth wherever he finds it will identify truth wherever it may be found. The processes by which he arrives at the discernment of truth are those by which truth impresses its stamp upon the Self, the Thinker. These processes are described by H. P. B. and Wm. Q. Judge in their writings on Reincarnation and Karma. It may also be granted that the recognition of theosophical truths may be arrived at by the logical method of reasoning from cause to effect, and even if the latter process is employed, intuition may be developed to an extent limited only by the range of experience of the percipient. It may have been reason or it may have been intuition that permitted Riley to speak these lines through one of his characters:

> He faced his canvas, as a seer whose ken
> Pierces the crust of this existence through,
> And gazed beyond, on that his genius knew
> Ere mated with his Being.

Or it may have been either which qualified Matthews to write:

> The feeling of admiration for the past is, no doubt, a legitimate feeling; but when indulged to excess, when it leads men to glorify what is old merely because it is old, and to denounce what is new merely because it is new, it is exceedingly baneful in its effects. It is the source of that fallacy which ascribes superior wisdom to our ancestors, who were really the children of the world, and therefore less qualified to arrive at just conclusions than we, their descendants, who only are the white, silver-haired ancients, the true Nestors, that have treasured up the experience which successive ages can supply.

Such quotations could be multiplied, but the above will suffice to show how the advancing Egos assimilate their experiences and express the lessons learned therefrom.

Whence come those who recognize and embrace the theosophical teachings at "first sight," as many apparently do? What was their preparation for participation in the work of the theosophical movement? And what are we, as students of Theosophy, preparing for?

EVERY DAY OCCULTISM

BEINGS below the human stage of evolution are not really beings—they are embodied Qualities, temporary receptacles or storehouses of the energies of consciousness. Their motivating power resides outside of, or beyond, the forms and states we call the elemental, the mineral, the vegetable, the animal. The Life in these forms and states is normally dormant, is static, is latent. But it is Life, and so can feel, can re-act and act, as it comes into collision with other forms and states. Bark and bole, limbs, branches, twigs and leaves, the bud, the blossom, fruit or seed, all draw their quasi-being from the same tree. They have their common identity in the sap, as does the tree itself, but they have no *independent* existence. Existence they have, but each is liened to or absorbed in an enveloping identity, physical, sensational or functional; that is, astral.

What provides the initiatory impulse, what awakes the lowest of the four forms of consciousness in them all? Desire, their own innate, formerly acquired intelligence; Impulse—transmitted shock, whether by intention or incidentally. That external impulse cannot arouse the sleeping life within the form or state, unless it has in it something of the same nature, something in common with the life so stirred. Once psychically energized, which is what impulse means in a conscious sense, then the embodiment of the Qualities leads an apparent existence of its own until the imparted intellectual stimulus is expended. The "Three Qualities" are thus psychological terms for what are otherwise named the three states of "matter," the three "kingdoms" below man, the three universal principles common to and active in *both* spirit and matter. Their temporary mergence constitutes a factitious fourth principle which, in man, we call "Lower Manas" or Kama-Manas—the mind in Nature, the aroused embodied intelligence of Matter.

On the other pole of Life is true Being—true because the only permanent being or possibility of being—the three principles or kingdoms or states of Substance whose existence is in Spirit, not Matter. But what may be the meaning of the cryptic phrase "existence in Spirit, not Matter?"

It is this of which all the Sages speak, and it is of this that the *Bhagavad-Gita* treats. Multitudes of men have ever been content to study Spiritual existence in a factual sense, but they interpret that existence in terms of Matter. If they can be happy in matter, and go to some finer form of material existence after death—that is "spiritual existence" to them. Every so-called great religion, and every sect down to the most bizarre and extravagant, is built up on the basis of

Spiritual existence as imaged in the mind of mortal men. This is as vain as for the various colors of the spectrum, each of which images a portion or modification of white Light, to be taken as a basis from which to study that Light itself, or its Prism.

We have to get behind the prism, which seems to make of the one Light many lights, of the ONE Life many beings, if we are to reach the reality of the existence called Spiritual. What is, in terms of this symbolism, the Prism?

That prism is Man, the "embodied *self*" of the Fourteenth *Gita*. The "kingdoms" below Man are not in themselves prisms of Life—they are its three primary Rays as reflected on the "screen of Time (*Kala*)."

Here is a view of "reincarnation" that theosophists and others interested in the subject may well ponder. Spiritual man, the "reincarnating Ego" or Self, is not one form of Matter poured into or blended with, mechanically or chemically, a grosser and coarser form of Matter. Man is the Individual Self, the *Adhyatma* of the Eighth chapter, embodied in the highest state and form of Matter, the combined, fully aroused "three qualities" of unorganized Life, temporarily individualized by his Presence—his Image, Lower Manas. Mortal man is a form of Matter, not of Spirit—Matter in *its* three aspects or states of reawakened Intelligence. Man, Spiritual Man, is the Self-aroused Intelligence of Spirit embodied in the *mind* of Nature, or *Prakriti*. Human life is neither Spiritual nor Material, but *co*-existence of Spirit and Matter in one Being or form. It is "individual spirit or *Purusha, invested* with matter," as recited in the Thirteenth chapter. In incarnated man alone are Spirit and Matter in "co-adunition and consubstantiality"—both.

From this co-existence, from the fact of the Ego being "invested" with matter, that Ego is deluded by the Union of Spirit and Matter, into imagining he is what he sees, what he feels, what he thinks, as the resultant of this temporary union called human life. It is this delusion that has to be overcome by each Ego for itself—and this is the "perfection of spiritual cultivation" for the incarnating Soul.

But what is the effect of this investment and union on "matter" itself—that is to say, on the Lives or Souls or Monads for which Matter is but a collective name, as Spirit is the collective designation of the Self-conscious Souls? By this final stage of triple evolution Matter is educated to self-perception—the hitherto unorganized Lives become in their turn organized instruments of self-consciousness—human Elementals, *lunar* Pitris.

At once the question arises, What are Lunar Pitris?

Here we come direct to the vast teachings contained in H. P. Blavatsky's *Secret Doctrine* concerning the triple scheme of evolution, the

three classes of Monads or evolving Souls, and their union in Man. The "incarnating Egos" are spoken of by many names, the most significant of which perhaps, in English terms, are Solar and Lunar Pitris or Dhyanis. These classes and subclasses are covered in the designations of the tenth and eleventh chapters of the *Gita*. Remembering that all language referring to subjects beyond our present ken must necessarily be in terms of symbols, we have to reflect well on the correspondences spiritual and intellectual with the known physical symbolism in the words solar and lunar. We know that the Sun furnishes the *direct* Light in this system; the Moon the *reflected* sunlight; the stars the faint luminosity of far-removed systems as a whole.

Very well, then: the Solar Dhyanis are Self-conscious Monads or Souls; Lunar Pitris, Monads whose consciousness is reflected, is not self-shining. The forms below man have no Being of their own in an intellectual sense, their actions being purely sentient—corresponding to star-light—save as they mirror the ideations of the Self-conscious Monads. In this symbolism, then, every existence below the human is a *Chhaya*—a Shadow-being. The Human Elemental beings, the Lunar Pitris, represent the perfection of material evolution—a thinking, reasoning *animal*-consciousness, in no matter what form. It is this kind of Monads which the Incarnating Egos invested themselves with, by entering their forms (purely *astral*), by absorbing their consciousness (that of "matter"), and thus *identified* themselves with, for the "cycle of incarnation or necessity"—"incarnation" so far as our Egos are concerned, "necessity" so far as the Pitris are involved, since it is only through *union* that full consciousness is possible. To imagine otherwise is to postulate a miracle. Every Incarnation of every man is the descent of a Divine Being, a God, from the plane of pure Spirit-being to the plane of unorganized Life—Matter. In no other way can these Gods complete their Spiritual evolution; in no other way can Matter be "lifted up" to the plane of Self-consciousness, that is, individualized.

The burden of Arjuna is the burden of his investment with the task of subduing matter, of preparing the hosts of Monads below the human state and stage for higher forms of existence, of awakening the latent intelligence in matter called the "three qualities" in Nature, and fusing into it the sense of identity—that is to say, self-perception. The burden assumed by Krishna is to encourage and guide Arjuna into the reassertion of Spiritual Self-consciousness here in the body—to awaken him from union with Matter, whereupon union with Spirit immediately results.

How is that re-awakening to be achieved by Arjuna?

By *Bhakti*—faith in his own divinity; by *Karma*—action on that

basis, which is Dharma, duty done as it presents itself; by *Yoga*, translated by many words but which means self-restraint and self-control in all of them; by *Raja*-Yoga, Self-perception and Self-realization; and hence Union in the full sense.

In the eighteenth chapter all these are remarshaled and Man is deliberately called the Supreme Being when he has realized in himself and for himself the truth of Life, as Krishna has done, and as Arjuna is at the point of doing.

There is nothing in the whole galaxy of evolutionary initiation more inviting to the student than the closing words of Arjuna:

> "By thy divine power, O thou who fallest not, my delusion is destroyed, I am collected once more; I am free from doubt, firm, and will act according to thy bidding."

What constitutes the "divine power" of Krishna or any other "embodiment of the Supreme Spirit?" It is indicated by the word *achyuta* —"who fallest not." Krishna, having achieved true Yoga, could incarnate without falling into the delusion of a false sense of self. Never could he confuse his own identity with his faith, his works, his qualities. Arjuna at last recognizes that this is what has befallen himself and has been the source of all his bewilderments. He knows that he is Life, regardless of any and all of its modifications, and so will henceforth be able to "enter into the being" of any modification of Life without loss, obscuration, or reversal of his own Divinity—his Spiritual Self-consciousness.

And so, Arjuna has passed from death which he thought to be life, to that being in which all existence and existences are compassed. He has entered once and for all into his own Being.

In the *Voice of the Silence*, which H. P. B. avowedly "dedicated to the few" who truly seek contact with Krishna, she makes that Voice speak to Arjuna in these words:

> "Behold! thou hast become the Light, thou hast become the Sound, thou art thy Master and thy God, thou art THYSELF the object of thy search: the VOICE unbroken, that resounds throughout eternities, exempt from change, from sin exempt, the Seven Sounds in one,
>
> THE VOICE OF THE SILENCE."

YOUTH-COMPANIONS

"It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

"TOM, there's Skim. I believe he wants to go to school with us," and Esther waved an encouraging hand, whereupon the delighted Skim came bounding boldly forward.

"Back, Skim, back," called Tom, pointing a grim finger; "go home, you rascal," and poor Skim, his tail at half-mast, dejectedly obeyed.

"That pup is learning to mind at last," said Tom triumphantly.

"It's funny," commented Esther, "but Miss Prim says animals have no mind; they just have instincts."

"Instincts—and what *are* instincts but mind? We have instincts, too, just the same as the animals. Animals are exactly like us—as far as their machinery goes," added Tom.

"Yes, but they can't think," objected Esther.

"But they can learn the same as we do. Why, don't you see I'm teaching Skim to *mind?* That's learning to think—a little. You just wait and see."

Sure enough, as the days went on, and after several disheartening experiences—disheartening for Tom as well as for Skim—the puppy at last learned that he might go as far as the road with the children, but beyond that was forbidden ground. So when Tom would say "Goodbye, Skim," the puppy would wag his tail understandingly, turn and go home—without a word!

Came a day, though, when on returning from school Tom saw Skim in the yard and called to him. The puppy came with a rush over the low hedge and across the road, seeing nothing, hearing nothing but his young friend and master. Alas, an automobile came whirling 'round the corner—and that was the end of poor Skim.

After the funeral—for Tom insisted that Skim was entitled to burial with military honors—a funeral at which Tom delivered an address, and Esther was a sober listener, the children kept themselves busy and silent for several lonely days, till Esther broke the spell one afternoon by saying, "Well, Tom, we'll never see Skim again, so we might as well forget him."

"I'll never forget old Skim. And I saw him last night, too, just as natural as life."

"Yes, but Tom, that was only a dream. It wasn't really Skim. Of course it seemed so to you while the dream lasted."

"I'd like to know why not," said Tom stoutly. "It was just as real as it ever was when we had the earth-body Skim here. That was only real while it lasted, too."

"Yes, but, Tom, when we had the earth-body Skim you could call him and he would come, or you could go and find him."

"Well, what's the difference? Skim isn't an earth-form now—he's a dream-puppy. But he's just the same—to me."

"Yes, but then what is Skim to *himself*, Tom, not just to you?"

"Why, Skim never was anything to *himself* when he was here in an earth-body, any more than he is now! Skim wasn't a Self—he was just an Elemental in a body. Now he's the same elemental, only he's in my mind when I think of him, or when I'm in my dream-body—instead of in an earth-body."

"Yes, but where is Skim when you are *not* thinking of him, or dreaming of him?"

"Perhaps, he's in his own dream-body. Dogs can dream, you know. Skim's dream-mind will go to pieces pretty soon, I suppose, just the same as an earth-body goes to pieces if you die or don't feed it. It can't last very long because there is nothing much to hold it together—any more than there is to hold a dream together. You know how quickly our dreams go to pieces."

"What will become of Skim then?"

"There won't be any Skim any more. It will be something else—maybe a crow or a horse. You know how fond Skim was of my pony and how your pet crow used to ride on Skim's back."

"Yes, but what is the 'It?' If the earth-body goes to pieces and the dream-body goes to pieces, and that's the end of Skim, what is It that comes again as a dog, or a bird, or a pony?"

"I guess it's the same Elemental-Soul taking a new dream-body and a new earth-body—just the way vapor in the air becomes a cloud with a shape, and then maybe rain, or hail, or snow, and then water again. You see, elemental-Souls have no forms of their own—they are just part of a Kingdom. We have earth-bodies and dream-bodies, too, made out of elementals, but we have thought-bodies, because we are Thinkers, and make that for ourselves. So when we die we don't go to pieces, because we go right on thinking and feeding our thought-bodies, and when we come back we always come into the human Kingdom, because that is the Thinker-kingdom here."

"But why don't we remember, Tom?"

"Maybe it's because our thought-bodies are not yet perfect, so we have to find ourselves again after we get a new dream-body and a new earth-body—as we have to *feel* our way around when we're in the dark."

"That must be it, Tom. But Masters remember, because they have perfect mind-bodies. My! It makes one *think*, doesn't it?"

"That's what we're here for, I guess," said Tom.

THE CONCORDANCE OF NATURE

EVERY man is a *Pilgrim* Soul whose horizon, or "circle '*Pass-Not,*'" we name the Past and the Future. Each new voyager on the stormy sea of human life crosses that horizon at birth, speaks those already here in passing, and disappears at death. Coming uncharted by memory, going unpiloted by knowledge, our brief transit across the lighted disk we call the Present is so filled with the tumult of incidence that our ceaseless peregrination is a wandering in the wilderness, not an orderly voyage.

All men know these truths, so that they cannot be mentioned without a weariness falling heavily upon both him who utters and him who hears, but what does our knowledge avail us? "Tell us something new and marvelous, if you would lighten our hard journey. This that you have recited is an old story—a tale that we already know by heart. We are surfeited with its re-telling. We know of a man who can tell us of things which nobody knows. He has been beyond the horizon of the past which we cannot remember, and beyond the horizon of the future to which none of us have come. All this he tells us in the language of the present, which we understand. Come with us and be made happy, if only for a little time."

The tongue of the siren is still the magical to mankind. The song of the siren still has power to make men forget—not to remember; to make men dream dreams and see visions—not to reckon. This very word, "reckon," is one to ponder, for in it is embodied the biography of human life, the story of the vicissitudes of Wisdom, whether called religion, science, or philosophy. Originally it meant taking stock, taking one's bearings, making a survey of assets and liabilities, rendering an accounting, or settling it. These meanings are now either well-nigh obsolete, or specialized. "I reckon," as now unqualifiedly employed, means "I fancy, I imagine, I suppose, I *guess.*" Any ignoramus, any fool, any drunkard in his cups, any madman in his strait-jacket, any visionary of any kind, any dreamer of dreams—day-dreams or those between sleeping and waking—can "reckon", and find others besides himself to go by his reckoning.

In no other characteristic is the gulf between wisdom and folly, between those who speak truth and those who speak falsehood, so manifest as in their exemplification of these polar antitheses of reckoning. And it is a characteristic which any man who wills can verify for himself at sight. If he *will* not, who or what can identify it for him?

The great Teachers of mankind all present the same signature.

They bring us Knowledge—a translation into our terms of their wisdom. We are ignorant, so ignorant that we do not know that their Message *is* Knowledge. Left to ourselves, we can only accept it on the faith of ignorance, credulity—or reject it on the reckoning of ignorance, incredulity. How, then, is this Knowledge to be attested *by* us? It is verifiable by us for ourselves, step by step, within our own terms, in which it is expressed. By this use of what we already know (for no man is completely an ignoramus), we come, as naturally and by the same process as we have acquired what little we do know, into the assured possession for ourselves of what before was to us unknown. The "known" and the "unknown" are not two separate and unrelated verities, any more than what lies on this side the horizon and what lies on the other are separated. The surface of Truth, like any other surface, continues unbrokenly from here to Infinity. The substance of Truth, like any other substance, is omnipresent because it *is* in unbroken continuity. The "known" is an undissevered fractionation of the integral Knowable; the "unknown" is the continuation of this same integral Knowable. The Occult to us is, to another, merely that larger fractionation of the Knowable which includes our known and our unknown—is but an extension of what we know; is acquirable and verifiable on the same terms, *and no other.* No being ever yet or ever will, have to *un*learn what he *knows,* in order to learn what is presently unknown to him. The Wise know this, and so their Message may be as infallibly determined in its authenticity as is the fact of our own being, our own experience, our own capacity, and our own understanding, whatever these may be. We can verify their reckonings by our own—as any other Double-entry accounting can be verified.

Over against wisdom is ignorance; over against true reckoning is the false or the erroneous. In the latter case *the accounts do not balance;* the balance has to be *forced* or *forged,* whether by changing the entries, or whatnot. In other words: the false and erroneous never were, never are, never can be, *verified,* because, when examined, they do not tally with what we *know;* they do not give us a Balance Sheet of Life which will stand inspection on those entries which we have ourselves made, and can therefore ourselves certify to. How then shall they endure inspection on those entries and items in the sum-totals which we have not made, or do not know that we have made? Any man can "reckon" what is in the dark to him; can people that unlighted space with what creatures and creations of fancy he will—and none who sits in darkness with him can either say him nay or yea except by "reckoning" that the seer's vision is "true" or "false." Our major life is spent in unlearning what is false which we took to be true in the darkness of our igno-

rance. Our Soul-voyage is no whit advanced, because the darkness in which we "reckoned," or in which we adopted some other blind man's reckoning, is just as profound and impenetrable as ever. Our life is spent in giving and refusing credit to false reckonings. Our most learned men are learned in fiction. All the fictions of life are "founded on facts." Knowledge does not consist in facts, but in their explanation. Any fool knows as many facts as the most learned Doctor. Our average man is drowned in the sea of facts if perchance his ears are closed to the siren song of the soothsayers, with which event the most commonplace life is filled. Catching at any straw, he listens avidly to those who go by *"dead* reckoning."

The chief difference between the Theosophist and all other men does not lie in his exemption from the common lot but rather in its accentuation—his vastly greater credulity or incredulity. He has already exhausted those forms of reckoning which still mislead the great majority of his fellows. The siren who would sing to the Theosophist—that is, the Mystic of any variety—must needs sing higher or sing lower in the scale than the popular octaves. Every man, we must remember, by virtue of the fact that he is constantly giving off as well as receiving impressions in harmony with his inner attitude and conceptions, is a minnesinger on his own account. When he meets those whose key is lower than his own, at once his own volume of song is swollen by the absorption of the lesser notes; when he meets one higher in the same scale than himself, his little tune is at once absorbed and becomes a minor chord in the greater unison. So each man is at once a siren singer to those of his own nature but of lesser stature; is at once enchanted by another of his own inner temperament but of higher temperature or tempo. Each of us is priest to some others; each a worshipper at some more exalted altar. Our criterion is, therefore, invariably, "I like this; this suits me." What does not *accord* with our nature is at once and automatically rejected; thrown off and opposed. Seldom it is that one asks within himself why, with this principle of accordance continuously operative in himself and in all other men, both he and they as continuously produce only discords in life for themselves and others. This constant search and testing for what is in accord with our nature, without ever being able to find or hold more than momentary and isolated unisons, should convince us all either that Life itself is but a chaos of discords—or else that we are, ourself and ourselves, out of tune with Nature. *Karma* is Nature's Law of Harmony. If our note is not in tune with Nature, then the discord is in us: we are attempting to sing the siren's song to attract others to ourselves, or, we are attracted by the siren song of another's singing.

"Brotherhood," in our notation of Life, consists in trying to attune Nature and our fellows to our key. "Occultism," to the false prophet, is the search for some private and possessory magic to achieve this desired resultant; to those enthralled by him, Occultism is the means whereby they may make that thralldom complete, may permanently enslave their very Selves within the witchery of some vast chorus. However vast, none of these claimed heavenly choirs but excludes that vastly vaster part of Nature and of Mankind which they do *not* like, which does *not* suit them. Every such attempt, single or collective, to produce harmony, ***brotherhood,*** but makes greater the discord in Nature. Every religion, every sect, every society, every party, every organ and organisation so produced, so used by man, but drowns the sense of Universal Harmony; is but a siren song. Our criterion is false. The great Teachers do not sing to us: they essay to instruct us in the study of the *Law* of Harmony.

We cannot have concordance in ourselves until we are in accord with Nature's notations on all three planes of human life. We cannot have concordance with our brother men until we begin seriously to study the Song of Life at such remove from personal and party discords that Nature's full-toned diapason is ever sonant in our inner ear. That removal lies not in withdrawal from the active contact with the life about us, not in retirement to the shaded silence of some cloistral wall where but a single chant is given utterance, and all else in Nature's vast Hall of Learning regarded as the unholy voices of temptation. Our removal is from the principle of self and selfish desires that all things should come to pass in accordance with what we determine. The role of reformer is dear to every one of us. This is Nature's Law of Harmony as discordantly reflected in us all. It is our application of it that makes all discords. Our role of reformer should be limited to ourselves. We should "lay down the law" of Life to ourself and for ourself—not others. Our teaching should be learning, quite as much as our learning should be teaching, for precept and practice are one. Any other role, any other criterion, is false.

ASKING ADVICE

THERE are times in the lives of most men when it becomes necessary to make a difficult choice. A situation arises that we have never faced before, for the outcome of which we have no criterion. Often, at such times, that which we term our human nature will lead us to search into the experience of others, to draw an analogy from their lessons and the results gained from the mastery thereof, and apply it to ourselves and our problems. Being individuals, our problems are the problems of individuals, and though differing units may be affected by the same sort of situations, the individual element that each one brings into these situations makes choice in such matters a thing to be worked out by each for himself.

"What would you do if you were in my place?" "If I were you I would do thus and so." Such remarks often form part of the conversation when one in doubt communes with his neighbor. The impossibility of the hypothesis implied rarely is considered, and when one man uses the same means and methods his neighbor used and fails where his neighbor succeeded, a revision of his methods appears to be in order. Then, perhaps, one will copy the methods of some other fellow being, or perhaps he will exhaust all the apparent possibilities in human experience and turn in prayer to his god or gods for succor.

In this connection we are reminded of two quotations that will be familiar to most readers:

> "Know then thyself, presume not God to scan,
> The proper study of Mankind is Man."

And,—

> "For every evil under the sun
> There is a remedy or there's none,
> And if there is one, try to find it,
> And if there isn't, never mind it."

Paraphrase these to suit your taste, in the light of your theosophical teachings, remembering that, "If I were you,"—I would do exactly as you are doing *because I would be you*, and, "If I were in your place," —I could not solve *your* problem for you because I would act as myself, not *you*.

It seems to be the nature of our humanity to rely upon those whom we respect for their greater knowledge, and yet the Words of Wisdom we quote from others are quoted because we recognize the wisdom that is expressed in them. Having the ability to recognize such wisdom does it not follow that our knowledge is independent of the authors of the words quoted?

Our mental habits are precisely those we have earned, and it is to

Theosophy, its teachings and application, that we owe such mental independence as we may possess. It is but natural that students, possessing some certain information, should desire more, and to that end make search and ask questions. Answers to questions can but supply information, knowledge rests solely with the inquirer. The Third Fundamental Proposition of the *Secret Doctrine*, read with the above in mind, will give hints as to the proper source to ask for advice.

William Q. Judge, in his "Letters That Have Helped Me" gives much good, practical, common-sense advice, but it is notable that in the very first letter of this series he makes this significant remark, "Do not think much of me, please, Think kindly of me; but oh, my friend, direct your thoughts to the Eternal Truth."

Students who have made the experiment of asking advice from more advanced students, in connection with personal matters of business, family relations or the duties of theosophists, might well wonder why they sometimes receive, by way of reply, a funny story, a batch of quotations or something apparently irrelevant to the subject. A little study of "self induced and self devised efforts" and their object, as mentioned in the Third Fundamental, might work wonders.

THE CHANGELESS MONAD

Metaphysically speaking, it is of course an absurdity to talk of the "development" of a Monad, or to say that *it* becomes "Man." But any attempt to preserve metaphysical accuracy of language in the use of such a tongue as the English would necessitate at least three extra volumes of this work, and would entail an amount of verbal repetition which would be wearisome in the extreme. It stands to reason that a MONAD cannot either progress or develop, or even be affected by the changes of states it passes through. *It is not of this world or plane*, and may be compared only to an indestructible star of divine light and fire, thrown down on to our Earth as a plank of salvation for the personalities in which it indwells. It is for the latter to cling to it; and thus partaking of its divine nature, obtain immortality. Left to itself the Monad will cling to no one; but, like the "plank," be drifted away to another incarnation by the unresting current of evolution.—*S. D. I, pp. 174-5 (ft. note)*.

WHENCE KAMA-RUPA?*

Question—What is the process whereby the Kamic elements of man become embodied after death in the entity known as the Kama Rupa? How can intangible subjective desires, passions, and the like become "rupa," or whence comes the body or rupa?

Answer—If the process were given it would not be understood, since it is one for which our language has no words. It is for this reason that descriptions given by clairvoyants of various occult things seem pure twaddle and vague mutterings to those who for themselves cannot clairvoyantly see the same thing. How could it be possible to describe the operations of the occult Cosmos in the terms of materialistic science and philosophy? That hidden Cosmos is ideal in its fineness, and the very attempt to fully describe the process enquired of would convey only doubt and certainly result in confusion. But it is no more hidden than is the process by which the body builds itself up every day; nor than that by which a thought will affect the entire nervous system. A simple thought will bring a hot flush or a cold shiver. How? No one knows. Certainly no scientific terms exist to describe the mode and means whereby the thought connects itself with the human physiological machine. And if this be so on this plane, is it likely that an Adept's description of the coälescence of Kama with an astral body after death would be comprehended save in the most general way? This general way may be gotten at by considering the action of the magnet. It attracts, but no scientific man can look behind that fact; it even can attract an electric flame, but there too the process is occult. In the same way there is an attraction between the mass of desires called Kama and the astral form which causes them to come together just as a similar attractive force brought Ego and body together.

But desires and passions are not intangible and subjective in the sense given by the question. They are in their sphere—though not in this—quite tangible and objective, and those two words must be altered when we pass beyond the consideration of this plane. If the questioner insists that on every plane desires and passions are intangible and subjective, that will dispose of the question, because in such a case they certainly could never attract anything. But it will first have to be explained how such "intangible and subjective" things as passion and desire can and do have an objective effect even on this plane. As on their own plane they are full of force and tangibility, they attract to themselves the necessary quantum of astral matter, invisible to us but still there, to form a sheath of covering. Having their center in the

**The Theosophical Forum*, December, 1893.

thinker, they radiate from that and cause their effects until cut off from their center, when they begin to dissipate unless linked with some other center from which they might get activity. But the whole difficulty grows, it seems to me, out of the prevalent habit of regarding this so-called objective world as real, and forgetting that the mental and spiritual realms are the only real ones, this being simply the phenomenal expression of those. I therefore disagree from the editor when he says that such and such desires "are not existences apart from the mind and capable of assuming an objective form," for I think they are just such existences and have the capacity to take on an objective form. He is simply stating modern conceptions, which are wholly erroneous and springing from a system of philosophy which does not know that the mind is an entity, and while his illustrations are all good for the school to which they belong, they are completely negatived by the facts of Occultism. For instance, if a practitioner of magic—and not a very high one either—were to fix in his mind the image of an object, it would soon become objective to our physical senses, just as it was first in fact objective to our inner senses. This could not be possible if the objective and subjective of one plane are forever on every plane subjective and objective. That which we now from this plane call "abstract qualities" change on another plane into "objective things." So I regard it an error to call the desire and passions abstract qualities, unless we say at the same time that we mean it relatively.—*W. Q. J.*

LIMITS OF PHYSICAL SCIENCE

Physical Science is welcome to speculate upon the physiological mechanism of living beings, and to continue her fruitless efforts in trying to resolve our feelings, our sensations, mental and spiritual, into functions of their inorganic vehicles. Nevertheless, all that will ever be accomplished in this direction has already been done, and Science will go no farther. She is before a dead wall, on the face of which she traces, as she imagines, great physiological and psychic discoveries, but every one of which will be shown later on to be no better than the cobwebs spun by her scientific fancies and illusions. The tissues of our objective framework alone are subservient to the analysis and researches of physiological science. The six higher principles in them will evade forever the hand that is guided by an animus that purposely ignores and rejects the Occult Sciences.—*S. D. I, pp. 133-4.*

ON THE LOOKOUT

THEOSOPHY IN CANADA

The Canadian Theosophist, the Official organ of the Canadian section of Mrs. Besant's Society, reports in its July number the total membership as 503, a decrease from 1926 of 59. Of the listed membership 116 are reported as "inactive." 45 new members were added during the year, 18 were reinstated. One half the entire membership is in the two Toronto lodges. Mr. A. E. S. Smythe, President of the Toronto Lodge, was re-elected General Secretary of the Canadian Society, and continues as Editor of *The Canadian Theosophist*. A good deal of ferment exists in the general ranks of Mrs. Besant's society, and the Canadian members have had their share of difficulties, as a large proportion, including Mr. Smythe, are out of sympathy with the general policy and teachings of Mrs. Besant, Mr. Leadbeater, and other ruling powers. Particularly is this the case with Mr. Smythe, who is hard put to it to preserve some semblance of adhesion to the Theosophy of H. P. B. and Judge, and at the same time avoid making himself *persona non grata* to the interests in autocratic control of the Society at large. Aside from purely personal troubles due to a serious illness, which all will rejoice to learn is happily over, Mr. Smythe has embarrassed himself by his somewhat peculiar ideas of tolerance and brotherhood toward some of the relicts and derelicts of the past. Admitting to his pages in defence of the mutilation and frauds in connection with the "Third and Revised Edition," and the so-called "Third Volume" of *The Secret Doctrine*, Mr. Smythe sponsored the mental and moral irresponsibility of Mr. James M. Pryse. THEOSOPHY was compelled, in defence of the good repute of H. P. B., to expose the unreliability of Mr. Pryse. Next, Mr. G. R. S. Mead, drawn out by the necessities of the occasion, contributed an article as disreputable as Mr. Pryse's to *The Occult Review*, and lugged Mr. Judge's name into the same pit of defilement he tried to dig for H. P. B. Again THEOSOPHY was compelled to lay bare the theosophical shame of Mr. Mead as actor and as historian. All this was almost too much for Mr. Smythe because of the false position in which his desire for brotherhood with the unworthy had placed him. So in his July number Mr. Smythe pays his respects to THEOSOPHY in an article entitled "Heresy Hunts," and this is followed in the August *Canadian Theosophist* by two articles from Mr. Pryse in which that gentleman produces some more "history" on the *Secret Doctrine* and on H. P. B.'s rings. Quite naturally, Mr. Pryse indulges in some invidious remarks on the late Robert Crosbie

and his work. Mr. Smythe is finding it hard to remain a sound apple in a basket of rotten ones.

VIVISECTION BENEFITS?

Medical research seems to have pinned its whole faith and future upon the principle of vivisection, and burned its bridges behind. Theosophists may, however, be permitted an occasional dispassionate view of the situation. And at the present time the field is fruitful.

The much-vaunted increased longevity is shown fallacious, and the reverse of true. (*Literary Digest*, March 26, 1927.) The better chances for life of children are demonstrably due to many causes besides medical research, whose results for years past have been confined mostly to the development of serums.

Cancer is still horribly on the increase, although the principal objective of vivisectionist attack for at least a decade, and the confusion of opinion and experiment thereon constantly grows.

Leprosy is being checked—not by vivisectional research but by information found in an ancient Buddhist manuscript on Chaulmoogra oil treatments.

Japanese vivisectionist experiments have developed a serum which causes bones to knit with more speed—but Dr. Rollier shows that systematic and scientific sun treatment does the same.

In the *New York Times* for Feb. 20, 1927, we learn that a British officer, Major J. B. Paget, has reared two children on a strict vegetarian diet, both being very healthy. The Major, who has charge of 3,000 men, shows a considerable number of facts and arguments indicating that a vegetable diet, except perhaps for peculiar temperaments, is a far healthier one; and while there are not many strictly vegetarian families, there are enough to bear him out. The point is, that a learned Professor, whose work we have noted in previous issues, "proved" by "animal experimentation" that the human race "cannot survive without meat."

Dr. Richard R. Wagner, (*Science News-Letter*, April 23, 1927) has discovered a "vegetable insulin" for diabetes; myrtillin, derived from the leaves of the blueberry and blackberry, also from myrtle. Being eaten and not injected, it does away with the great cost, inconvenience, and danger of insulin—a danger demonstrated and admitted by its proponents. This is a decided step away from the vivisectionist creed that all beneficial substances must be derived from animal matter, and falls in line with the medicine of Ancient Science.

One of the oldest therapeutic methods known is treatment by music; Madame Blavatsky spoke of herself as one "thrice saved from death by it." Now the Manhattan State Hospital at New York is

using music as medicine, and with good results. (*Science News-Letter*, May 7, 1927.) This method was first discovered and used many ages ago by those whose faces were and are unalterably set against vivisection. It thus being easily shown that not only is there medical merit outside the ranks of vivisection, but that this system has definite and disastrous failures to its credit, the voices of some of its opponents may be heard with a slight degree of patience, even though not "authoritative."

Is There Cruelty?

Anti-vivisectionists are frequently denounced for "ignorance," in claiming that there is real cruelty, yet implicit in every published result of "animal experimentation" is the tale of beings maintained in sickness and misery for indefinite periods; and frequently more striking examples emerge. Let any man imagine himself with his vocal chords removed, kept so for months, able to emit only a voiceless whistle, and he will be able to appreciate the wholesale misery of the dogs involved in the practice described in *Science*, November 19, 1926, and, as well, the matter-of-fact sang-froid with which it is related.

Vivisectionist psychology is indeed peculiar—especially in its attempts at moral reasoning. Theosophists should turn to the article by W. W. Keen, in *Science*, Jan. 14, 1927, upon the "Early Days of Anti-vivisection." Exposing certain injustices done by some anti-vivisectionists—and in truth there are such—his own psychology is revealed in his account of the controversy with Mrs. Caroline Earle White. Mrs. White proposed that experiments in cobra antidotes be carried on by trying them out on bitten natives who were doomed to die in any case. This, Dr. Keen considers a "flatfooted advocacy of human vivisection," and that "no one could more clearly and calmly advocate human vivisection." Now, just what relation has the forced torture of unoffending animals to the trying of remedies upon a man already doomed to die in the most frightful agony within a few minutes? Or, again, what relation has it to the *real* human vivisection performed upon the helpless children of poor parents, as described in records of the American Medical Association itself?

Another Sort of Vivisection

Yet no order of thought has a monopoly upon either light or darkness. For with all its mistaken devotion to vivisection, the medical profession contains many men who have not hesitated to place their all upon the altar of service to man.

An example of *self*-vivisection, comes from the ranks of the despised homeopaths, in the form of the group of fifty men and women students

of the Homeopathic Medical College of New York, who volunteered to be stung by various bees and spiders in order to find whether the venoms would serve some useful purpose; a service in which, as annals show, they would risk unpleasant deaths. (*Washington Star*, Jan. 14, 1927.)

Then we have the example of the sixty-four soldiers of Manila, who, when ordinary vivisectionist methods failed, allowed themselves to be bitten by infected mosquitoes, and so enabled the medical officers to clear up the outstanding problems of dengue fever. This experiment, according to the *Washington Star* of Dec. 29, 1926, has brought about a reduction in the mortality of soldiers on duty, from eighty per thousand to twenty.

The *San Francisco Examiner* of May 8, 1927, and other sources, relate the deed of Dr. J. B. S. Haldane, a biologist of note, in allowing himself to be made the subject of an experiment for which anaesthetics could not be used, and which under British law could not be made on animals.

On November 20, 1900, Private John R. Kissinger entered a cage to be bitten by yellow fever mosquitoes—and yellow fever is one of the most fatal as well as one of the most agonizing of diseases. The result was a foregone conclusion. Major Walter Reed, who superintended the experiment, reported: "In my opinion this exhibition of moral courage has never been surpassed in the annals of the Army of the United States."

This one experiment made possible the saving of thousands of lives and also the building of the Canal. Kissinger permanently lost his health through the resulting fever, *and was refused a pension by the Government.* Until July, 1927, he and his wife existed in the direst of poverty. We now learn that two doctors, James E. Peabody and Benjamin C. Gruenberg, have with much difficulty succeeded in securing a little home for them by private subscription.

SMALL POX SCARES

Dr. Allen Craig, associate director of the American College of Surgeons, says that the United States and Canada are drifting toward a smallpox epidemic because of lax enforcement of the vaccination laws. He considers that those who oppose vaccination are "fanatics," and that their acts are "as bad as taking a gun and shooting children down on the street." Some remarks by Dr. E. B. Krumbhaar, of the University of Pennsylvania, as published in *Science*, July 1, 1927, are also quite illuminating:

> . . . with the inroads now being made on legitimate medicine by osteopathy, chiropraxy and the various

> isms, any one of us should be interested in learning about the quackery and superstitions of previous ages —yes, and having learned about them, be better able to cope with what later might become a very practical matter directly affecting the fatness of our own pocketbooks.

In the *Washington Post*, Jan. 15, 1927, Dr. Chas. V. Chapin gives some smallpox statistics, with deductions therefrom. While ringing the changes on the same ancient theme, the increasing danger of an epidemic, he remarks that in 1925—a "scare year," by the way—40,000 people in the United States had the disease. Yet, in 1921 under more wholesale vaccination there were 100,000! But the good Doctor does not dilate on this phase of the matter. He goes on to explain that our "increasing" smallpox rate is due to the type which has lost its fear of smallpox because of the long time since the last serious epidemic, and the consequent increasing neglect of vaccination. He adds:

> The other reason for the exceedingly bad showing we make as compared with Albania, Montenegro, Nicaragua, and Honduras—countries not supposed to be on our level—is the attention we pay to the wild-eyed, long-haired shemales. In no other country will congressional legislators and city councilors pay attention to these people. They are treated kindly and humanely, but not seriously.

The picture of medical legislation and methods in Albania, Montenegro, etc., drawn by Dr. Chapin is excellent—as a cartoon. Since they have less smallpox, they *must* be more amenable to medical reasoning as a cause. It is the old reception of Chladni's meteors—"there are no stones in the sky, therefore these stones could not have come from the sky."

Vaccination Propagandum

W. W. Keen dilates along the same line in the *New York Times*, November 14, 1926, stating that Chile, Cuba, British Guiana, the Panama Canal Zone, Peru, Porto Rico, and Uruguay, in 1925, had only twenty-two cases all told. Says he:

> Some of these countries we deem rather less civilized than ourselves, but this record shows that in the matter of the protection of public health they are much more civilized than we.

Considering that in at least three of these countries vaccination must be practically non-existent, it would seem that the logical definition of "civilization" in this case is that of Bernard Shaw, who says, "Compulsory vaccination is a crime. It should be made a punishable

offense.... In England vaccination is no longer compulsory. America is a hundred years behind the times."

It was some time ago that England abolished compulsory vaccination. There has been no serious move to reinstate it since, and with good reason, *since England is one of those very countries so often held up to us as a model by vaccinationists because of its low smallpox rate.*

In America there is at least one free city, Chicago, which has made compulsory vaccination illegal. According to orthodox medical propaganda, Chicago should be completely decimated within the next few years. We shall see.

VACCINATIONIST POLICY

Compulsory vaccination is indefensible from any angle. It is wrong, to begin with, from the mere fact of compulsion. Compulsion for the protection of the helpless is in many cases legitimate; but in the matter of vaccination, if the medical theories be correct, there are no helpless except by their own choice. No one can suffer except the recalcitrant himself, or his family, who are usually willing to take the consequences.

It is wrong because of its dependence upon the suffering of animals, and because of its nature as an attempted evasion of karma without recourse to self-reform, self-control, or other sacrifice on the part of the individual. It is wrong in both a physiological and psychological sense because of its violent mixing of alien strains of life. If Masters of Wisdom exist, then Their Wisdom is certainly of a value; not to be disputed by professed Theosophists, at least; and both through H. P. Blavatsky and their own *Letters*, they have made their position sufficiently clear. Physiologically, of course, the points are more provable.

Compulsory vaccination shows its wrong basis in the very tactics which seem to be necessary to support it. No other branch of science finds it necessary to uphold its findings and theories by invective, by legal and illegal persecution, by *à priori* reasoning, by the suppression of definite and proven facts.

The Allopathic medical sect has never yet seen fit to change its policy; it is just as intolerantly condemnatory now of long-established, legally recognised, rival modes of treatment, as it was at their inception; a true "fundamentalist" priesthood in medical practice and practices, which can no more learn or change, no more extend the hand of brotherhood to other creeds, than can the Catholic hierarchy.

Yet within its ranks are men of the highest caliber, and some true Theosophists, really devoted to the cause of humanity, though for the most part without voice at the present hour. It remains to be seen whether Allopathy through them will emerge from its intolerance, its

violence, its lack of reason and reasonableness, its selfishness and commercialism, or whether it will finally degenerate into the one "black sheep" of future science, losing respectability as well as prestige; or again, whether it is not already forming the foundation stone of that future science and wisdom of the "earthly, sensual, and devilish road," the true "black magic," which two-thirds of humanity followed to its destruction in days of old.

Some Dangers of Vaccination

Materials taken into the body by normal means have to encounter a natural barrier and safeguard in the laboratories of the digestive organs. Injections, on the contrary, are so wholly unnatural, such a violent breach of the proper course of things, that one would expect them to be used only as a matter of last resort, instead of having every other means of treatment abandoned in their favor, as is fast becoming the vogue.

Much was heard some time ago of the new cure for paresis discovered in the malaria germ. It now develops that there is danger in the introduction of a "disease-producing organism" into the system, and the use of proteins is urged instead. (*Washington Star*, November 14, 1926).

Medical men resent being told that proteins themselves—that is to say, all serums—become "disease-producing organisms" when forced into ruptured tissues by mechanical means. An article by Prof. T. Swann Harding, in the *Scientific Monthly*, for April, 1927, shows that whenever an unbroken protein gets through the intestinal wall it starts trouble, giving rise to symptoms of poisoning every time this occurs.

Dr. Victor C. Vaughn, University of Michigan Medical School, says that proteins are changeable compounds, easily alterable by disease or chemical action. Especially a minute amount of some otherwise harmless food, when injected into the blood, renders that article of diet permanently poisonous to that individual; showing first that any organic injection may have wholly unforeseen effects not to be discovered unless looked for; second, that the life and effect of even the smallest particle of foreign living matter may be indefinitely prolonged, even for a lifetime, when injected into the blood-stream.

Blindness of Medical Bigots

By what process of reasoning can vaccinationists ignore the danger of forcing just such unbroken proteins through the defenses of the body? All serums are necessarily full of unknown varieties of the multitudinous ultra-microscopic viruses which are now admitted to exist everywhere in animal matter. (For instance, see Dr. Simon Flexner, *Science News-Letter*, November 20, 1926).

The British Government has abandoned anti-rabic vaccination for animals, because it is now considered to be not only not a safeguard, but often a disease-producer, if not fatal. Moreover, results vary greatly because of the idiosyncrasies of individual animals. (*New York Times*, Feb. 13, 1927). If this is the case, what of human beings, who are infinitely more variable—of more diverse Karma, in other words?

Meantime it so happens that one disease which is in retreat, and for whose final elimination there is every hope, is tuberculosis; but no serum for it has ever become generally used. Instead, Dr. Wm. C. Hassler, commenting in the *San Francisco Bulletin* for Feb. 5, 1927, upon the low 1926 tuberculosis rate, says that the proper solution for its prevention lies in education and relief work. Now, what is this education and relief work? Why, just what Ancient Wisdom discovered so long ago—sunshine, cleanliness, fresh air, as general an approach to natural living as possible.

Meantime Dr. Calmette of Paris is doing all in his power to divert this beneficent progress, and substitute for it the seeming more facile —and much more financially profitable—method of inoculation. Fortunately, however, American medical men, addicted to serums as they are, have not yet fallen victim to Dr. Calmette's panacea. They have so far rejected his "Vaccine BCG" because, says *Science News-Letter* for January 22, 1927, "any such strain may suddenly become virulent." How many other such strains may and do become "suddenly virulent," the true nature of their deadly effects submerged and disguised under obscure symptoms and specious diagnoses—or hidden in the intricacies of some such puzzle as cancer?

PONCE DE LEON'S DELUSION

As the tides of our civilization direct the thoughts and feelings of men ever more toward the sensual, the pleasurable, and the material, the passion for prolonged physical life has risen to a true insanity. The more detestable an object of superannuation the sensualist becomes, the more frantically does he try to squeeze the last drops of physical enjoyment from the dry sponge of life. Hence, every charlatan and pretender who arises with a new "elixir of life" in the form of "glandular treatments" and the like, has ready at hand a fresh following of fools, despite the protests of conservative scientists.

For this there lies not a little responsibility at the door of the medical profession, which uses the changing figures of vital statistics to enhance its prestige, and in so doing allows the spreading of a totally false assumption as to the increased chances of the individual for longer life than had his forebears.

Dr. Haven Emerson, in the *New York Times*, March 6, 1927, says

that the average span of life in the United States since 1800 has nearly doubled. The College of Physicians and Surgeons of Columbia University makes the same announcement, all in line with the many claims made in the past. The average reader thereupon visions the prospect of living, from now on, to a greater age than he would have without the beneficent aid of the medical profession. In reality, now that he is alive, he will live no longer than his ancestors, though it may well be that he would not be here now were it not for scientific research of one kind or another; probably far more, however, owing to sanitation than to therapy.

Deceptive "Averages"

The deception is in the "average;" and the figures show it. The "Cyclopedia of Classified Dates," from which extracts are given in the *Literary Digest* for March 26, 1927, shows the following for the representative ages of eminent men at death:

> 1. Groups covering the last thirty years fail to show any addition to the life span during that period.
>
> 2. Groups covering the period from thirty to fifty years back show a decrease in life span of roughly three years as compared with the 1925 group.
>
> 3. Groups for the nineteenth century as a whole, other than the three considered above, show a decrease of roughly six years.
>
> 4. The eighteenth century gave us a life span longer than that for the year 1925.
>
> 5. The average life span for the fifteenth, sixteenth, and seventeenth centuries was almost precisely that of the nineteenth.
>
> 6. Centuries from the first to the fourteenth, inclusive, show the shortest life span of all, tho but ten years less than for 1925.
>
> 7. The life span of the ancient Romans was less than that of nineteenth-century Americans by roughly two years.
>
> The ancient Greeks lived 1.21 years, or nearly fifteen months longer, as a class, than did the representatives of the three groups studied for the twentieth century.
>
> With all this, there remained at least one more question which seemed quite possible of answer, namely: How does the distribution of deaths at different ages compare for the various groups? Curves were plotted for most of them without showing any marked divergence from that of 1925, except the curve for the ancient Greeks. A comparison of the data upon which these two curves were based led to some interesting conclusions:

1. For the 1925 group the largest percentage of deaths occurred in the age span 71-75; for the ancient Greeks, 81-85.

2. Up to the age span of 80 years the 1925 group showed higher percentage of death than did the ancient Greeks. Beyond the age span of eighty years this condition was reversed.

3. Of the ancient Greeks, 30 per cent. lived beyond the age of eighty years; of the 1925 group, 19.8 per cent. did so.

4. Of the ancient Greeks, 10.5 per cent. died before the age of fifty-six years; of the 1925 group, 14.5 per cent.

MEDICAL PROGRESS

So it appears that the eighteenth century, when medical science was certainly at a low ebb indeed, produced an average longer adult life than did 1925; the ancient Greeks, whose scientific learning and philosophy is so patronizingly set aside by modern materialism, were far above our present average. Certainly if anything were potent to induce self-doubt on the part of medical progress, it should be this proof that generations whom we consider as unscientific indeed, have preceded us to the goal dearest of all to our hearts—longer life.

Our "average" has gone up because fewer children die, and for no other reason. And for this, highly desirable in itself, there are many causes besides medical research; a far greater kindness toward children, their liberation from long hours of hard labor, easier and more sanitary living conditions rising from development of natural resources and less overcrowding, especially in America, etc.

The point, however, is that there is no warrant whatever for the assumption that science has or ever will increase the present average limits of life; none, at least, in the figures. On the other hand, there is an appalling increase in some adult diseases, and one authority goes so far as to say that chances for life after 45 are actually lessening. The causes of this, again, are legion.

TIGHTENING TENTACLES

In one realm of medical research, reports continue to offer a dreadful and dreary sameness; increasing deaths and continuing disputes as to causes and remedies.

Dr. Louis I. Dublin, statistician of the Metropolitan Life Insurance Company, publishes another chapter in the old story by repeating the continuing rise in the death rate from cancer. (*Washington Post*, Sept. 24, 1926).

At the meeting of the eight societies for experimental biology, held

at Rochester in April, 1927, Dr. Maud Slye reported that experiments performed on 80,000 mice proved cancer to be hereditary; according to which theory the famous "discovery" of Gye and Barnard, which set the medical world by the ears, was pure fallacy. (*Science News-Letter*, April 23, 1927). Both these results having been derived by vivisection solely, may we now expect to see this remarkable agreement (!) held forth as a vindication of the method?

For the time being, the odds seem to be with Dr. Slye. She has whole colonies of mice which develop cancer spontaneously, while others never get it. Dr. Alfred S. Warthin, of Ann Arbor, Michigan, produces three sets of twins who suffered from identical cancers. All this is not necessarily due to heredity in its usual sense; the Theosophic tenet holds that "a man is not like his parents because he was born to them, but was born to them because like them." And so with such close Karmic ties as twins. As to the mice—it is overlooked that the condition there is not a natural one, but forced, as with all other vivisectionist methods.

Dr. Jules F. Riviere, of Paris, and Dr. Herman Wintz, of Erlangen, Germany, both authorities, hold opposed views as to the cause of cancer, the former considering it a manifestation of a general nervous breakdown; the latter considering it a purely local condition. (*San Francisco Chronicle*, Nov. 30, 1926).

The *Washington Star* of Nov. 18, 1926, reports a claim by Dr. Fortunato Pitta of Funchal, that cancer can be cured by a certain discharge from the irritated human eyelid. This probably is but one more of the long series of promising discoveries which afterward turn out will-o'-the-wisps. Dr. Pitta was deceived by some manifestation of individual Karma—such as cases where cancer disappeared spontaneously—and his discovery may never be heard from again.

Science, for October 29, 1927, remarks that the common contagious diseases are no longer the chief concern of medical science, but that it is now worried by the acute respiratory diseases, heart trouble, and cancer; *Science News-Letter* for Jan. 22, 1927, showing that heart disease increased during 1926.

Physiological Diseases

Stephen Coleridge, the noted—some would say notorious—English anti-vivisectionist, once remarked that diseases meddled with by vivisectionists "betrayed a sinister tendency to advance upon and overwhelm humanity." Certainly no disease in the world has been so "meddled with" as cancer; and no disease has shown such a terrible increase or produced more hopeless confusion in medical opinion. It

is raising a veritable pall of fear throughout civilized Occidental mankind.

Materialistic, and especially vivisectionist methods, could never do any more to any disease than to drive it from pillar to post, causing it to change its outward form and symptoms, but not its degree of deadliness. Medical authorities have advanced as causes, theories chemical, hereditary, bacterial, irritative, nutritional, nervous, and combinations of any and all of these. The only point agreed upon is that cancer is an anarchy of the living cells. Granted the Theosophical teaching, that the body is wholly made up of lives of various degrees of evolution, we must look for the cause of their anarchy in something applicable to the laws of universal life.

A Rational Explanation

Since the body-lives are held to their places and duties by the cohesive, vital, electro-magnetic substance of the astral body, this breach of control must arise from astral lesions—which necessarily have mental and moral causes—which irritate and disorganize the cells themselves to madness.

Since there is no known cancer-producing irritation which does not occur in some without evil effects, there must be a fundamental weakness, an astral disease, before cancer can occur. That breach of the defenses may arise as the result of causes engendered in previous lives, carried forward as mental deposits, and on their way down and out through the astral body; it may come from vicious habits of thought, such as anger, jealousy, greed, nervous irritability, indulgence, unharmonious marital relationships, etc. Locally, the exact spot of irruption may be determined by a variety of causes: the presence of a foreign substance or a chronic irritation; unseen viruses—perhaps such as found by Gye and Barnard, or the matter of various serums finding a local lodgement; bruises, poisonous dye-stuffs, etc., etc., all of which possess indicatory signs discovered by investigation over and over again.

If this theory be right, then cancer is not a germ disease, though germs necessarily have to do with its local manifestations; therefore serums and vaccines can do nothing but increase its incidence. It is not chemical; therefore chemical treatment will only increase possibilities of irritation. It is not hereditary; therefore eugenics, even if practicable, would not eliminate it. It does not have one simple single moral cause, but is the channel through which they all pour when cut off from other manifestations; from which the race can be extricated only by the elimination of selfishness, greed, passion and anxiety; a physical and mental return to the calm ways of natural living and natural health.

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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XV—No. 12 **October, 1927**

IT is not necessary one should know that he is on the path. If he uses his best reason, best intuition, and best effort to find out his duty and do it, then one may be sure the path is there without stopping to look for it.

—WILLIAM Q. JUDGE.

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Three Dollars per Annum *Thirty-five Cents per Copy*

Edited and Published by

THE THEOSOPHY COMPANY

Metropolitan Building Broadway at Fifth St.
Los Angeles, California, U. S. A.

Publisher's Announcements

THEOSOPHY: Established November, 1912. Published monthly by The Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one full year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single and back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance. Prices, $3.00 per annum; single numbers of the current volume, 35 cents each; back numbers, 50 cents each; back volumes, unbound, $5.00 each; substantially bound in library style, $7.50 each.

COMMUNICATIONS: Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to THE THEOSOPHY COMPANY, of Los Angeles, California, U. S. A., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. Those objects are:

(*a*) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(*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.

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.

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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.

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