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THEOSOPHY

A MAGAZINE DEVOTED TO



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

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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.

Index of Theosophy

VOLUME 16

NOVEMBER, 1927—OCTOBER, 1928

A

Adepts?, What are the 529
Advantages of Cremation 133
Age to Age", "I Incarnate from 348
Ancient Landmarks 23-70-113-163-194-259-307-341-413-448-513-541
"An Eye For An Eye" 10
Answers, Some, by W. Q. J. 321-555
Answers, Some Interesting 130
Astral Communications 64
Atlanteans, Former 180
At the Door of Wisdom 445
A Theosophical Creed? 161

B

Bases of Karma 392
Beginning, In the 337
"Behind Will Stands Desire" 203
Between the Lines 468
Bhagavad-Gita X, Note on 301
Blavatsky ("H. P. B.") 289
Blood, Changing 173
Body and Soul, India— 482
Brotherhood—True and False 2
Buddha, Later Incarnations of 179

C

Cataclysms, The Karma of 357
Cautions in Paragraphs 226

Changing Blood....173
Children Suffer, Why....370
Climate", "Temperament and....276
Codes, Moral....304
Communicating Intelligences....131
Communications, Astral....64
Companions, Youth-....32-82-121-171-209-266-314-363-411-455-506-551
Compassion....34
Considerations on Evolution....460
Considerations on Knowledge....56
Contradictions in the "Ocean"?....132
Correction in the "Ocean"....133
Crash of Onset....559
Creed?, A Theosophical....161
Cremation, Advantages of....133
Cure for Depression, The....441
Cycles of Destiny....367

D

"Daily Initiation"?, What is the....249
Death?, What is....241
Depression, The Cure for....441
Desire", "Behind Will Stands....203
Desire", "Kill Out....55-124
Destiny, Cycles of....367
Disease, Mediumship a....444
Dislikes, Personal....562
Door of Wisdom, At the....445
Duality in Nature, The....223
Duty—The Friend....539

E

"Earth", Our Responsibility to....213
Ego", The "Two-Sided....557
Egyptian Mummies?, Why....36

Embodiments, Periodical 22
Eternal, Transmutation 175
Evidence 222
Evidences, Mahatmic 130
Evolution, Considerations on 460
Experience, Undergoing All 177
Eye For An Eye", "An 10

F

Fellow-Men?, What Shall We Do For 493
Food As Sacrifice 65
"Food for Thought" 553
Form, The Life and the 257
Former Atlanteans 180
For Those Who "See Too Much" 17
Friend, Duty the— 539
Futility of Haste, The 106

G

God?, What is 49
"Gods" and "Spirits" 69
Good Thoughts, and Prayer 356
Great Orphan", "The 321

H

Hallucination—Self-Hypnotism 351
Haste, The Futility of 106
History and Historians 50
"H. P. B." 289
H. P. B. on The Society's Future 536

I

Ideas Appropriated from W. Q. Judge, Some 457
"I Incarnate from Age to Age" 348
"Immunization" 242
"Immunology" and the "Lives" 11
In the Beginning 337

Incarnations of Buddha, Later 179
India—Body and Soul 482
Infallibility 98
Initiation"?, What is the "Daily 249
Inner Watcher, The 349
Inquirers, Puzzles of 400
Insanity, The Psychology of 146
Instruments of Masters 423
Intelligences, Communicating 131
Intuition, Reason and 19
"Isis Unveiled", The Psychology of 298

J

Judge, William Q. 193
Judge, Some Answers by W. Q. 321-555
Judge, Some Ideas Appropriated from 457

K

Karma, A Note on 398
Karma as "Nemesis" 440
Karma, Bases of 392
Karma of Cataclysms, The 357
Karma of the Kingdoms, The 508
Karma?, What is 97
Karmic Processes 272
"Kill Out Desire" 55-124
Kingdoms, The Karma of the 508
Knowledge, Considerations on 56

L

Landmarks, Ancient 23-70-113-163-194-259-307-341-413-448-513-541
Later Incarnations of Buddha 179
"Laying Up Merit" 178
Life and the Form, The 257
Life, Organized 77
Lighting of Manas, The 561

"Like Produces Like"....556
Lines, Between the....468
Little Ones", "The....490
"Lives", "Immunology" and the....11
Living to Benefit Mankind....511
Lo Here, and Lo There....491
Lookout, On the....37-85-134-181-229-277-325-373-424-469-521-565

M

Mahatmic Evidences....130
Manas, The Lighting of....561
Manifestation?, Why....405
Mankind, Living to Benefit....511
Masters, Instruments of....423
Mediumship a Disease....444
Mental and Moral Suicide....316
Merit", "Laying Up....178
Mind, The Scientific....109
Mind?, What is the....385
Mirrors, Nature's....152
Misguided Optimism....214
Mistaken Mystics....359
Modern Vice, The....63
Moral Codes....304
Moral Nature?, What is the....324
Mummies?, Why Egyptian....36
Mystery of All Time, The....269
Mystics, Mistaken....359

N

Nature's Mirrors....152
Nature, The Duality in....223
Nature?, What is the Moral....324
Nature?, What is the Psychic....228
"Nemesis", Karma as....440

Note on Bhagavad-Gita X....301
Note on Karma, A....398

O

Occultism, Western....7-54-123-150-202-248-302-365-404-439-489-537
"Ocean"?, Contradictions in the....132
"Ocean", Correction in the....133
On the Lookout....37-85-134-181-229-277-325-373-424-469-521-565
Onset, Crash of....559
Optimism, Misguided....214
Organized Life....77
Orphan", "The Great....321
Other Worlds: Other Forms....555
Our Responsibility to "Earth"....213

P

Pantheism, True....81
Paragraphs, Cautions in....226
Periodical Embodiments....22
Personal Dislikes....562
Prayer, Good Thoughts, and....356
Principles, The Seven....255
Processes, Karmic....272
Proof, Put to the....395
Psychic Nature?, What is the....228
Psychology of Insanity, The....146
Psychology of "Isis Unveiled", The....298
Put to the Proof....395
Puzzles of Inquirers....400

R

Reason and Intuition....19
Redeemer, —Work, The....8
Reincarnation?, What is....145
Relative Values....434
Religion, The Wisdom....125

Resartus", "Sartor 205
Responsibility to "Earth", Our 213
Revival of Voodooism, The 216

S

Sacrifice, Food as 65
"Sartor Resartus" 205
Science and the Secret Doctrine 59-156-250-407
Scientific Mind, The 109
Screen of Time, The 530
Secret Doctrine, Science and The 59-156-250-407
Self-Consciousness?, What is 481
Self-Hypnotism, Hallucination— 351
Seven Principles, The 255
Silence, The Wall of 319
Some Answers by W. Q. J. 321-555
Some Ideas Appropriated from W. Q. Judge 457
Some Interesting Answers 130
Soul Neither "Adult" nor "Infant" 371
Soul?, What is the 372
Specialists, Theosophical 274
"Spirits", "Gods" and 69
Stumbling Stones 211
Suicide, Mental and Moral 316
Sun, The True 84

T

"Temperament and Climate" 276
"The Great Orphan" 321
"The Little Ones" 490
The Redeemer—Work 8
Theosophical Creed?, A 161
Theosophical Specialists 274
Theosophical Thinking 104
Theosophy?, What is 1

Thought", "Food for....553
Thoughts, Good, and Prayer....356
Thoughts?, What Becomes of....322
Those Who "See too Much", For.... 17
Time, The Mystery of All....269
Time, The Screen of....530
Transformer, The....128
Transmutation Eternal....175
True Pantheism.... 81
True Sun, The.... 84
"Two-Sided Ego", The....557

U

Undergoing All Experience....177
Unity", "World....386

V

Values, Relative....434
Vice, The Modern.... 63
Voodooism, The Revival of....216

W

Wall of Silence, The....319
Watcher, The Inner....349
Western Occultism....7-54-123-150-202-248-302-365-404-439-489-537
What are the Adepts?....529
What Becomes of Thoughts?....322
What is Death?....241
What is God?.... 49
What is Karma?.... 97
What is Reincarnation?....145
What is Self-Consciousness?....481
What is the "Daily Initiation"?....249
What is the Mind?....385
What is the Moral Nature?....324
What is the Psychic Nature?....228

What is Theosophy? 1
What is the Soul? 372
What is the Will? 433
What Shall We Do For Our Fellow-Men? 493
Why Children Suffer 370
Why Egyptian Mummies? 36
Why Manifestation? 405
William Q. Judge 193
Will, "Behind, Stands Desire" 203
Will?, What is the 433
Wisdom, At the Door of 445
Wisdom Religion, The 125
World-Improvement of World-Deliverance 290
Work, The Redeemer— 8
"World Unity" 386

Y

Youth-Companions 32-82-121-171-209-266-314-363-411-455-506-551

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

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Vol. XVI—No. 1 **November, 1927**

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.

—WILLIAM Q. JUDGE.

CONTENTS

WHAT IS THEOSOPHY? 1
BROTHERHOOD—TRUE AND FALSE 2
WESTERN OCCULTISM 7
THE REDEEMER—WORK 8
"AN EYE FOR AN EYE" 10
"IMMUNOLOGY" AND THE "LIVES" 11
FOR THOSE WHO "SEE TOO MUCH" 17
REASON AND INTUITION 19
PERIODICAL EMBODIMENTS 22
ANCIENT LANDMARKS 23
YOUTH-COMPANIONS 32
COMPASSION 34
WHY EGYPTIAN MUMMIES? 36
ON THE LOOKOUT 37

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Important Notice—Change of Address

With this issue of this magazine, The Theosophy Company moves to new quarters, to which all communications should henceforth be addressed.

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245 West 33rd Street
Los Angeles, California, U. S. A.

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We implicitly believe that in this curve of the cycle the final authority is *the man himself.*
—WILLIAM Q. JUDGE.

THEOSOPHY

Vol. XVI November, 1927 No. 1

WHAT IS THEOSOPHY?

THEOSOPHY is a Teaching in regard to nature and to man which was originally presented to the world in the last quarter of the nineteenth century by H. P. Blavatsky. As in the case of every great Teacher, H. P. Blavatsky was as often and as much misunderstood by her friends as by her enemies. In the same way, Theosophy has suffered many mutations and misrepresentations in its propagation by disciples, students and followers of every degree, who could only give to the world their own interpretations and applications of what she taught. The original and pure teachings of Theosophy, as recorded by H. P. Blavatsky herself, are accessible to all enquirers—and the character as well as the understanding of any Theosophical exponent can be quickly determined by his readiness to acknowledge the Source of Theosophy, by his anxiety to refer enquirers to that Source, and by his concordance with, or departure from, the authentic teachings of H. P. Blavatsky.

Theosophy, as presented by H. P. Blavatsky, is submitted to enquirers neither as a revelation, which is the basis of all religions; nor as a theory or hypothesis, which is the basis of all speculative science and philosophy; but as the Mathematics of the Soul. It is submitted to the student as a system of knowledge which may be studied, applied, verified, in the same way as the knowledge any man may now have was acquired. There is no room in Theosophy for miracles nor for luck, good or bad. It is, throughout, a teaching of Law, of Cause and Effect, of Self-evolution, of Knowledge to be gained through observation and experience, of individual and collective self-induced and self-devised efforts—hence of Universal Brotherhood in the sense that every interrelation in life, every experience, is our Teacher in the School of Life, and that each Being has to do his own learning of the lessons of Life.

BROTHERHOOD—TRUE AND FALSE

BROTHERHOOD and other holy terms all represent ideals of life and conduct transmitted from immemorial time through one generation after another. Every society, every association of any kind, social, political, family, communal, as well as religious, educational and philanthropic, is an expression as well as an application of the principle of union. Every chemical elementary compound, every organization of matter, every combination of forces, every mechanical device, every living body, the very "stars in their courses"—all manifest the inherent power and the innate tendency throughout the whole of nature to aggregate, to unite, to co-ordinate, to "run into form" of some kind. This tendency can only trace back to and be the universal evidence of something *common* to the whole of Nature. This is the great Reality which we all need, in the first instance, to carry in the forefront of our consciousness, not in its background, for it is the basis thus ever-existent which we all vaguely recognize and vainly try to circumscribe and define as God, as Law, as the Omnipresent Spirit. Whatever terms we may employ they all have reference to this First Principle of all that hath been, all that is, all that shall ever be.

But equally, the whole of our experience with nature, with each other, and with ourselves demonstrates as unmistakably the presence in every physical and metaphysical portion of nature, great or small, of the power to negate in some degree this principle of Unity—to disturb within some given area the universal Harmony as, say, the waves, the tides, the currents, or the internal motion of particles may disturb the equilibrium of the sea. The sea does not cease to be the sea or water because of these minor and transitory changes. So the great sea of Life, the "waters of space," remain unchanged and unaffected, though solar systems, worlds, and the beings which compose them come and go.

It is this activity in, not of, the ONE LIFE which is, basically, the meaning of Karma. We think of Karma as related to ourselves, to others, to good and evil, to life and death, to union and discord, to wisdom and folly, but seldom deeply regard ourselves as LIFE, not simply alive—as Life exercising its inherent power to act with, and for, and as, that which is *common* to all beings, or as exercising our Life-energy to negate this Principle of Unity. Harmony, equilibrium, eternally *is* the nature of the ONE LIFE, as in its visible aspect which we unthinkingly speak of as Space. It is because each one of us is as eternally an undissevered fractionation of LIFE that all are constantly striving to find that common Denominator by means of which we may

add, subtract, multiply, and divide without friction our several employments of the Life-energy which, however retarded, diverted, stored up or dissipated by us, sooner or later finds its way through each and all, back to the common, the universal sea of Unity. Whether we call this vast transmission and transformation which incessantly goes on in Life, organic or inorganic, visible or invisible, by the name of creation, or preservation, or destruction, its evidence is everywhere, its witness is every being and every thing. This is Evolution in its theosophical meaning—the purposiveness behind as well as within, beyond and outside as well as innate, which operates *equally* (or it would not be eternal) as it operates incessantly on all as they act in it. It is as present in the "struggle for life" as it is in the struggle of dissolution which we call death and decay. Brotherhood, Spiritual evolution, then, is the conscious or unconscious effort to carry out the purpose of the whole of nature: the individual response to the universal urge.

The dark, the destructive side of nature, is in every case as completely an exhibition of brotherhood as are the creative and the preservative. The deadliest poisons must *unite* with something in the living organism common with their own nature or they could no more produce death than food can prolong or restore vitality. The most vile of intoxicants must find something congenial in the organism of the holiest man or he could not be made drunken by abuse of the sacramental wine. The wolf-pack, the suddenly compacted and directed fury of the mob, the gang of thieves and murderers, the concentrated power of bigotry and bigots, armies and wars, are as much manifestations of brotherhood as is the eternal Brotherhood called by us the Great White Lodge of the Masters of Wisdom. The "Brothers of the Shadow" have their philosophy, their science, their religion, their Brotherhood and Brotherhoods, and hence their laws and rules and regulations—or they could not act at all.

If all this indicated heterogeneity and discord, these irreconcilable elements, powers, beings, are in fact manifestations of brotherhood, what and wherein is the difference—for differences there must be, or we could not have so many terms for so many brotherhoods?

They are all, as said, manifestations of a common Principle, individual and aggregate responses to universal stimulus. The variances, then, are not due to the Principle which includes all, nor to the stimulus in which all share, but to the individual understanding and application which each has and which each makes.

There are of necessity three aspects of Brotherhood: brotherhood in Principle, which cannot be avoided by any being or any collection of beings; brotherhood *in actu*, which is the activity of that Principle as directed by or responded to by each being and every aggregate of

beings; and brotherhood as an ideal—that larger, more united, more enduring degree which, although not as yet realized, is within the perspective of all beings, the spur of those below the human state, the lure of mankind. No theory or practice of Brotherhood can be complete and permanent which leaves out any kingdom in nature, any department of our being, any least action or motion, for they all tend either to restore or to disturb equilibrium. The greatest Being cannot act in the slightest degree, nor can the least or the worst, without participation. This participation is either for or against the *general* welfare, the orderly evolution of the whole of Nature, and so must be shared in by every being according to his own understanding and application of the basic Principle. If the theory and practice of Brotherhood is complete in any being, then he is able to turn what to others are seeming evils into the general good. Conversely, if the theory and practice are defective, limited, then that which is a natural good may with equal ease be turned to evil.

Such considerations as these must appear self-evident to every thoughtful man. They must lead him to conclude that neither good nor evil has any existence *per se*, and that, therefore, no action of any being can be called Good or Evil in the absolute sense. Life itself is a curse to all too many beings, their every action bringing pain to themselves and to others. To all such beings pain or evil is the only teacher they will admit. To others, life as they live it is good—to them, and they will not willingly admit the presence of evil as related in any sense to themselves. They will not allow any Brotherhood with an environment of evil, although Christ is alleged to have descended into hell and there to have preached to the Souls in prison—after having descended on earth and having preached to the Souls imprisoned there. It is not written that He received any worse treatment in hell than on earth, nor that He was any more successful in his mission here than in hell. At all events the parable shows something in *common* between Christ, however high we place Him, and those to whom he preached.

The sense of Brotherhood in Christ, or in any other Great Soul, must be accounted complete, both in theory and in practice, but the sense of brotherhood in those to whom he came while present and active, was defective, errant, productive of evil instead of good. Christ shared their evil Karma, but they were unable to participate in his good Karma. Why? Because of their false and erroneous sense of brotherhood. They would not learn from Good, but would only learn from Evil. How many have benefited by the Life of Christ, compared with those who have essayed to profit by his Crucifixion? How many have found in his teachings the statement of the Principle of Brotherhood, the example of its application by a Great Soul, as compared with

those who have seen in the one only a formula of faith, a religion or a sect, and in the other something it were a sacrilege to try to emulate, because possible only to Divinity? How many are ready to proclaim Christ a God incarnate and how few are those who see in Him an Elder Brother, a Teacher of Brotherhood!

Christ found it possible to teach, preach, and practice Brotherhood wherever He went and in whatever environment He found Himself, but certainly his ideas and applications of the great Principle differed enormously from those of his own followers, then and since, not to speak of those who opposed Him and his Message.

Have Theosophists nothing more to learn of Brotherhood, in theory and in practice? When one sees the theosophical sects, the theosophical creeds and formulas of faith, the theosophical plurality of brotherhoods that have sprung up in the bare third of a century since the death of H. P. Blavatsky, one must conclude that they have made but little better or more understanding use of the great Message and the great Example of H. P. Blavatsky than have our brothers of the Christian, or Mohammedan, or Hindu, or Buddhist nomenclatures. Yet Brotherhood was the First Object of the Parent Theosophical Society, Brotherhood is the proclaimed object of every theosophical aggregation. That all have fallen far short of the example and of the ideal which was adopted is no evidence of the insincerity of any honest Theosophist, but it is proof that none of us as yet fully understand what Brotherhood really means. Too many have been intent on doctrines and dogmas, on rites and practices, on leading and following, rather than intent on a Teaching, a Teacher, and their assimilation in terms of their own being, in order to embody the one and emulate the other.

The formulated First and inclusive Object of the Parent Theosophical Society was—

> "To form the nucleus of a *universal* Brotherhood of Humanity, without distinction of race, creed, sex, caste, color, or other conditions made in the world."

That Object did not come from the members, nor from mankind: It came direct from the Masters of Wisdom, whose Lodge eternally *is* that Nucleus. It was offered to the world as an Ideal, and those who assent to it are, in their unknown totality, the real and genuine *theosophical* society, quite regardless of what formal associations they do, or do not, affiliate with. These must vary with "rank, time, place, and compact," but the Ideal, if it exist at all, exists in the hearts of individuals, not in their embodiments. The Object of the so-called "Esoteric School," founded by H. P. B. for the instruction of those who might determine to make of their lives a Pledge toward the fulfilment

of Masters' Object, was, then, the second step toward the realization of the purpose of The Theosophical Movement.

Brotherhood is the beginning, the middle, and the end of Theosophical (or Spiritual) education. The *fact* of brotherhood, as we have tried to indicate, is universally attested. It is the *meaning* of the fact that Theosophists need to dwell upon, till their understanding becomes co-existent with the great fact. Then the phrase, "the co-existence of Spirit and Matter" becomes something quite other than a phrase: it means the co-existence of Wisdom and Action, as distinguished from the "Three Qualities": Ignorance and Action.

Theosophists might gain a new insight into Masters' understanding of Universal brotherhood by closer inspection of the very wording of the First Object of the T. S. The words, "without distinction of" and so on, show that all human ideas and practices of "universal" brotherhood are, in fact, confined to brotherhoods of those of the same race, or the same creed, or the same sex, or caste, or color, or condition in life. These are brotherhoods, yes, but are they *universal* in aim, in purpose, in teaching, or are their objects limited to the benefit and betterment of a certain prescribed class—all others being in fact proscribed? How is that exclusive (and therefore *selfish*) brotherhood to achieve its benefits—unless at the expense of those proscribed? Yet such brotherhoods represent the best in practice, and the highest in ideals, that merely human nature is capable of. How do they compare with the ideal of brotherhood proclaimed and lived by Thomas Paine?

"The world is my country; to do good is my religion."

Does one need a certificate, a diploma, a message from some prophet or seer to tell him that Thomas Paine had traveled far in the understanding of the meaning of Brotherhood and that he was a true Theosophist? Does his understanding and his life depend on membership in some society formed according to "the distinctions made in the world?"

Is there a Theosophist unable to take to heart the profoundly Occult statement of Mr. Judge that "through the spreading of the idea of Universal Brotherhood, *the truth in all things may be discovered!*"

Brotherhood is a study of the *meaning of Life* in all its manifestations—those that we call evil as well as those we call good. Do we understand the meaning of the manifestations of Life here and now, in ourselves and in others? They are our understanding and application of brotherhood. Shall we not, then, seek to improve and increase our Theosophical education by a more diligent attempt to apprehend and apply the fundamental principles of the Wisdom-Religion, to gain a more loyal and impersonal view of the great Messenger of the century?

WESTERN OCCULTISM*

HAVE no fear of the ocean of Life, it will sustain you.

Do the best you can from day to day, fearing nothing, doubting nothing, putting your whole trust in the Great Law, and all will be well. With the right attitude knowledge will come.

As we all desire such a fight as will best prepare us, we can afford to smile inwardly while we contemplate the efforts of nature to subdue our resolves.

It is easy to advise and more difficult to perform, but it is performance that is called for.

We might be able to let the mind *only* sweep over the preliminaries, and step in when the proper point is reached, using the *upward rush* as motive power. We should be rushing up from new levels all the time.

Success in doing thus is not to be had at once; it comes, first, by recognition of the "right attitude" toward *every* event.

We concentrate upon some things automatically, through habitude; this automatic habit has to be gradually changed, and *control* substituted. It is to be effected by trying to do it; keeping at it.

We must have knowledge in order to use power rightly, but we must know that we are neither knowledge nor power; they are ours; to imagine that we are any given knowledge or power is illusion.

"To blend thy Mind and Soul" is to make the Mind subservient to the purposes of Soul, an instrument for use, not a cage of relativities in which to imprison ourselves.

The Law works just and true: "What has been, *is*, and shall be." We have power over nothing but the "*is*." It is by working with present conditions that the nature of the future is changed, and in no other way. This is reliance upon the Law, and a working under it.

In the great economy of Law and Nature, each being is exactly where he needs to be to eradicate defects; all necessary conditions are present for his growth. The only question lies with him; will he take them as "pain" or as opportunities?

As every law is spiritual, so all forms and things, forces and aspects must also be spiritual. All error springs from an effort to turn to small purposes the diversified streams of spiritual force.

We have to cultivate Calmness under all circumstances; it is like a rock; waves of irritation may dash at it, but cannot affect it.

Of course, I am saying these things to myself, for you know them right well, only sometimes we forget and revert to habitude.

*From the sayings of Robert Crosbie.

THE REDEEMER—WORK

WORK is usually understood to mean constructive activity toward a given end. He who engages in the activity, however, without a knowledge of the end in view, nor that he is link between activity and end, will call that same work, drudgery. Another man relentlessly will push his labors beyond all limits of the one who makes plaint of drudgery and call it, a career. Still other men will undertake titanic tasks of strength and of endurance, do they but call it play, or recreation, sport. Some work to sit still; some sit still to work, but everybody must work if he is to remain a part of Life. The dying know this who pick ceaselessly at bed-clothes; mind-dying ones obey this law who restless seek ever new activities and diversions. Activity here is focus for embodied beings.

What is universal is always beneficent: death is beneficent, birth is beneficent, work is beneficent. These three are for all, rich and poor, wise and foolish, intelligent and ignorant, black and white and red and yellow. That men work ill, that they work for destruction of all good men hold dear, does not alter the fact that the inexorable law of Life is to work, and that work is universally beneficent, for human beings, for animal beings, and for lower beings yet, in their degree. The throes of butterfly birth, the labors of the ant and bee worlds, the sun-striving trees and vines and vegetal, amoeba's struggle for its food, and even wear and tear of wind and wave on rock proclaim the active force of Life—Work.

For man, Work proves its greatest beneficence. Animals must work for food and shelter, for care to their young: so does man. The animals known as most intelligent are the best workers: witness the beaver, the dog, the horse, the elephant. Their "mind" is seen when at their work; inactive, they sleep. So, too, are many men in their intelligence: the day's work done even though only mechanically, their focus of intelligence has wavered away; they go to sleep, when they have eaten, as animals do, and awaken to another day of work—Work—for them, the sole awakener of Manas here. Such men know not how to make avail of leisure save with animal enjoyments; Work alone is rouser of their will.

The fire of Manas lights not only through the brain, but through whatever spot or focus is provided. Scorn manual labor, shall we? Each hand has its brain, each finger has its intelligence. Let man, the link, coordinate their service with the Self, and in him will surely burn a clearer light of Mind. The intelligent man above his fellows in the shop is not he who watches the clock, but his work. Those who are

always "out of a job," for the most part, are those whose intelligence does not keep ahead of their work, who, having no sense of responsibility toward the work, nor vision of the end in view, thus set themselves aside from the purpose and brotherhood of Nature.

The Bolshevik has first to learn that Life is activity for all embodied beings. If he think, as many have been heard to say, "Some day I will ride, as now that rich one rides, and I'll no longer work," he is doomed to disappointment, if indeed that day should come. The rich one has worked for the car he rides in; he must work to keep the wealth he has; he must work for the scanty leisure his; he must work to keep the well-appointed service which he worked to obtain, albeit he has not worked in the Bolshevik's translation of the term. The "spoiled darlings of the rich," envied of "the working girl," work for their small beauties and charms, bound to a social system exacting and merciless as any sweat shop.

Whither does all this work tend? Ever to higher, nobler work. One day the rich man will see that none of the things he worked for brought him happiness. One day, when she faces financial ruin with her husband, the futility of all they labored for will cry aloud. Then, the rich man will begin to work for others' welfare. The woman of the envied class will know undreamed of joy in joining the toiler class, finding her place won by arduous labor a diadem more fair than ever made by jewels. The humble workman of the shop will enlarge his ambitions and expand his vision, until he, too, shall see he is only a part of the great world of works and try to understand himself in relation to his fellow beings. He tries to right their wrongs, it may be, becomes their champion before the men of power. But even yet he has a step to go, since fondly he now feels "This is *my* work. This is *my* mission." The first step only has been taken: he has found a Cause; he has commenced to work in the realm of ideas, and in it he conceives himself to be originator, ordainer, and executor.

For incarnations men may work, even as altruists, before they finally discover that the working of all Life is stronger than their individual works; that it is vastly more intelligent than their considered plans; that a true philanthropy must include the whole order of Nature. At that point, man finds himself for the first time identified with mankind and with Nature; sees himself at the very starting of a Path which winds up hill all the way, promising only arduous struggle, but a struggle glorified at every step because he knows others have trod the way before him, and Their light of knowledge—therefore of works—makes illumination for his eyes and heart. At last, he has a sure modulus and model in Nature's intricacies: he begins to work on plans which Wiser Ones have proved and provided; but he does more than that, for he

begins to study—to understand that which he does in the light of all that men do, in the light of what Higher Beings do. He begins to discipline his nature; to make all work, not his, but World work, and so at last the concentration once afforded him by work becomes his by his awakened spiritual will.

To be redeemed is but to be awake in this world, to be awake in the other world, to be awake in the middle world. In this world, work is the first step toward redemption; it is the middle step; it is the final step—Work for Humanity.

"AN EYE FOR AN EYE"*

Question—Does not the law of Karma set men an example to be retaliative, since the workings of that law are essentially retaliative in retribution, apparently enforcing "an eye for an eye and a tooth for a tooth?" Or should we not look upon the law as retaliative or retributive at all, only our short-sighted conception of justice making it appear so?

Answer—I do not understand how any one could imagine that the law of Karma, rightly understood, could lead one to retaliation. Certainly a law such as this cannot "set an example", for that infers the action of a being such as a God, or other being. The law of Karma should not be regarded as a law of retaliation, because retaliation again infers the action of a being and not the working of law. Karma is the working out of effect from cause, as well as the creation of cause from which an effect must follow. Hence Karma is completely merciful, because justice and mercy in their highest aspect are one. The exact result must follow the cause, and from every act will flow many effects, both good and bad. Those who wish to have an excuse for retaliation can of course warp any law to their own ends, and the way to warp the law of Karma so as to support retaliation is to talk of it as setting an example, or doing some other thing which can only be performed by an individual with conscience, intelligence, and responsibility.—*W. Q. J.*

**The Theosophical Forum*, December, 1893.

"IMMUNOLOGY" AND THE "LIVES"

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 smallest infusoria. (*Secret Doctrine*, 1888, I, 225).

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 divided into two classes, one the destroyers, the other the preservers, and these two war upon each other from birth until the destroyers win. (*Ocean of Theosophy*, 1893, p. 35).

Such experimenters as Pasteur are the best friends and helpers of the Destroyers and the worst enemies of the Creators—if the latter were not at the same time destroyers too. (*S. D.*, I, 262-3).

THE postulates upon which "immunology" is based are simple: contagious diseases are caused by the invasion of bacteria of various kinds—one kind to each disease—which are very minute organisms, sometimes animal, sometimes vegetable. Once admitted into the tissues, disease is certain unless the natural defenses of the body, the "anti-toxins" or the "anti-bodies" generated by it against such emergencies, are too strong for the invaders. It is generally believed that in most contagious diseases, especially such as smallpox, diphtheria, etc., these protectors are inadequate, and artificial methods have to be employed. Some vaccinations as practised consist of introducing into the blood stream, cultures or viruses of the diseases themselves, which without being strong enough to produce a dangerous infection, stimulate defensive reactions. The analogy is that of a country rendered safe against a major invasion through being forced to maintain a standing army to deal with guerilla warfare. Serums are manufactured by inoculating animals with the germs of the disease in question, later drawing blood from the living animal, from which the serum is extracted, containing presumably anti-toxins and possibly weakened germs of the original disease.

The theory has a tremendous initial appeal. It is largely true to begin with, in spite of occasional disastrous failures. Its elements are very simple and lend themselves to logic of the kind understood by the masses of the people, and neither its study nor application require any great powers of imagination or of analytical thought. At the present time it enjoys the position of being unquestioned by medical authority

in the mass. Being sacrosanct, the anomalies in statistics dealing with it are discounted.

The possibilities resident in sero-therapy, as applying to the aftermath of years and the whole range of physiological processes in the body, is questioned hardly at all, either by doctors or laity. Yet to the Theosophical student, conversant with the extracts heading this article, these possibilities loom sinister enough, concealing behind them an indefinite series of disasters. It is evident at once that if the Theosophical view be true, there is no way whatever to determine the whole contents of a serum injection, bacteriologically speaking, nor the possible complications arising from the mixing of these numerous forms of unknown life, with the different and equally unknown types naturally resident within the body. The question thus hangs largely upon whether such ultra-microscopic entities do exist.

Now, as a matter of fact, within the last two or three years, their existence has ceased to be a matter of any doubt. They have appeared in physiological science as bacteriophages and filterable viruses.[1] Filterable viruses, in fact, are admitted to be the cause of smallpox, infantile paralysis, and sleeping sickness, among others. Dr. J. M. Rosenau, of Harvard, states that infantile paralysis is still a mystery, and that more research is necessary before any step in its control can be taken,[2] and Dr. Hubert Bunyea, pathologist of the U. S. Department of Agriculture, says that ultra-microscopic forms of life are responsible for many diseases of animals.[3]

Theosophy, regarding the Universe as embodied consciousness, states that every entity existing represents a form or grade of universal consciousness, and that all matter has its psychic side as well as its physical. The body is the vehicle of an immortal ego, who uses it as a means of contact with the plane of matter; his perception of the latter, and the functioning of his mind and senses in connection therewith being limited or conditioned by the stage of evolution which the lives composing his vehicle have reached. This naturally concerns morals and intelligence, as well as physiology. Science itself, for some years past, has been demonstrating the great extent to which thought, will, and feeling act upon the bodily secretions and are conditioned by them in turn. The importance of the role of secretions increases daily. More and more functions, which were originally thought to be of central and nervous origin, are now being ascribed to their action, as for instance, Dr. Ludwig Haberlandt, of the University of Innsbruck, has

[1] *Science*, June 4, 1926, Dr. F. d'Herelle; *Science Progress*, July, 1923, R. M. Wilson, M. B.Ch.B.; *Science*, Jan. 23, 1925, Dr. Lloyd Arnold; *Current History*, September, 1926, Dr. d'Herelle; *Science*, Aug. 20, 1926, Ivan E. Wallin, University of Colo.

[2] *Science News-Letter*, Oct. 23, 1926; *Science*, Oct. 29, 1926.

[3] *Science*, Jan. 15, 1926.

discovered that the heart is kept beating by a hormone secreted *within* its tissues.[4]

It is a fact that blood transfusion will sometimes create strange changes of personality in the receiver. Sleeping sickness very frequently results in a change of morals for the worse,[5] and the origin and nature of the virus which causes it are still as unknown as when the disease was first observed a few years ago.

Our contention is that all this is a warning of the possible results of the forcible injection of foreign matter into the system. The body is constructed and held together by virtue of the affiliations of its central entity with the biological forms of matter in all their various stages. It has its own barriers against harmful substances taken in through the mouth; in fact, the self-protective power of the intestines is a standing medical wonder. There is also natural resistance to infection through wounds, because all the powers of the blood rush to defend such a breach. But there is no protection against material injected into the blood stream; on the contrary, such matter reaches all parts of the body almost at once. What are the natures and possibilities of these enigmatic and frequently unknown substances, inseparable from all organic matter? Is there evidence that they can and do affect mind and body far beyond the purpose for which their introduction was intended?

Science is now rapidly diverging from the old view that germs are specific, definite, and unchangeable in their nature and effects. Dr. Richard P. Strong says that originally harmless saprophytes become dangerous through evolution, and under certain conditions. Moreover some of them have the same shape as harmful species. Most significant of all, he says that *some harmless bacteria in low organisms become disease producing when they pass up to man and higher animals.*[6]

One authority mentions that "some diseases seem to originate spontaneously, like encephalitis, or sleeping sickness, which is less than eight years old." It is also admitted that new germs appear, and previously harmless saprophytes are transformed into dangerous germs: admitted likewise that sleeping sickness seems only in its infancy in its capacity for harm.[7]

Experiments at the University of Chicago have developed methods of changing the virulence of pneumonia germs, increasing it or decreasing it at will.[8]

Dr. Philip Hadley, of the University of Michigan, finds that in one and the same culture, organisms of vastly different potentialities for disease production may exist. This, it is said, is in sharp contradiction

[4] *Science*, Jan. 21, 1927.
[5] *Washington Post*, Mar. 31, 1926, Dr. W. A. Evans; *San Francisco Examiner*, June 6, 1926; *Science*, Aug. 13, 1926.
[6] *Science*, Jan. 30, 1925. [7] *San Francisco Examiner*, Jan. 25, 1925. [8] *Science*, April 30, 1926.

to the view held up to date that a specific kind must be alike in all its characteristics.[9] Disease germs resemble human beings in variable vitality and are subject to "diseases" that may kill them. "Sick" bacteria show less energy, while "healthy" ones carry on with vigor.[10]

Rocky Mountain spotted fever is caused by a virus carried by ticks. The virus is dormant and harmless while the tick hibernates, then takes on a highly fatal state when the tick wakes to activity—a fact of immense significance to Theosophists who sense the Karmic relations and correlations of the various classes of "lives." This virus can be used as a vaccine when selected at the proper state. What sort of transformation may it not undergo after implantation in the human system?[11]

Dr. Aldo Castellani advances the theory that many diseases are caused by a state of symbiosis, some diseases requiring the action of two germs.[12]

Going beyond all others in this respect is the article by Dr. Chas. E. Simon, in the *Scientific Monthly*, for November, 1926. Transplanted viruses, he says, produce outbreaks indirectly, and after a long time, and it is still undecided whether the animate active agent of some cancerous growths is a filterable virus. Dr. Simon indicates the possibility that this disease arises from the combination of unknown viruses, with unusual conditions of the tissues. We quote him as follows:

> "The sequence then would be development of more or less specifically diseased cells in the host, the invasion of these by an ordinarily innocuous, more or less omnipresent animate virus, and the consequent transformation of such diseased cells into cancer cells. Whether or not this is the process or one of the processes by which cancers originate is now under consideration. Many facts could be adduced in support of such a hypothesis.
>
> "The question, of course, arises whether we have any evidence that viruses actually exist which may be present in the body without causing disease at one time, while at other times they produce harmful effects. Our knowledge along these lines, it must be admitted, is as yet very meager, but we do know at least of one virus which manifests such a behavior."

This is in regard to a disease which has become prevalent only in a period practically co-existing with the vogue of inoculation treatments, and the deaths from which have increased 47 per cent for males and 21 per cent for females in the past fifteen years.[13] Yet medical men have not taken a single step to verify or disprove the connection statistically: nor are cancer, sleeping sickness and infantile paralysis the only diseases whose causes are revealed as standing on dark and dubious ground by these latest findings.

The famous discovery of insulin was heralded the length and breadth of the land as closing forever the mouths of those "hysterical senti-

[9] *Science News-Letter*, Jan. 29, 1927.
[10] *Science*, July 23, 1926.
[11] *Science*, Jan. 14, 1927.
[12] *Science*, July 16, 1926.
[13] *Science News-Letter*, Nov. 27, 1926.

mentalists" who claimed that lasting benefits could not be derived from animal experimentation. Dr. Casimir Funk, of Warsaw, now finds that insulin itself can be split into two substances, one of which, it is said, represents a new hormone of complicated, and not easily understood action. In fact, when injected into rabbits, it produces intensive diabetes, the disease for whose cure insulin as a whole substance is injected.[14] This links precisely with the discoveries of Dr. D. H. Bergey, of the University of Pennsylvania, who finds that diabetes, not heretofore considered to be a contagious or germ disease, appears to be caused by a filtering virus, or ultra-microscopic germ.[15] But of what origin? *Diabetes also, like cancer, infantile paralysis, and sleeping sickness, has become a real menace only since the era of inoculations.*

Insulin as a complete substance, does not cause diabetes, but when properly used, that is to say, with great care and difficulty, keeps it in check. That does not dispose of the final transformation and disposition of its component substances—nor of how many of them there may be. Nor is it determined what becomes of the sugar which insulin causes to disappear from the blood, and which is changed into some substance not to be detected by chemical means.[16] What is the aftermath of that material? What strange breeds is medical science engendering in the blood of the race?

Dr. Wood, of Crocker Laboratory, correctly remarking that no medicinal cure has been found for cancer, and that there is little hope of any in the near future, incorrectly states that if the race is ever to be spared the scourge of cancer, it will be through the knowledge gained by animal experimentation. It has been discovered that chicken cancer appears to be a mass of white blood cells which have deserted their normal function of repulsing germs and poisons.[17] We submit the decided possibility that they have not deserted their function, but instead, have collected in an artificial center of infection, which can be just as well caused by any one of these mysterious viruses; and that they form the symptom, and not the disease, the latter being produced by biological misapprehension.

We further state the Theosophical case as follows: that no disease can be acquired unless the moral susceptibility thereto exists, conscious if originating in this incarnation, sub-conscious if originating from former embodiments. To which we append the famous case of the German scientist who calmly drank a bottle of cholera germs to prove his contention that the role of germs in disease production was exaggerated. It will be recollected that the gentleman issued from this "trial by ordeal" unscathed. To say nothing of similar cases!

[14] *Science*, Jan. 14, 1927.
[15] *Science News-Letter*, Jan. 1, 1927.
[16] *Science*, Jan. 4, 1924.
[17] *Science*, March 26, 1926.

A transgression of moral law is necessarily a transgression of physiological law as well, and victories over the ills of mankind which accrue by the adoption of the doctrine that "might is right," upon which vivisection is based, are illusionary, dragging behind them a sequence of miseries as yet undetermined, and as yet unrecognized by medical science. Such non-recognition is inevitable, since the only disastrous consequences of an inoculation which a doctor would recognize, would be the immediate death or serious illness of the patient; and in either case, as all too frequently happens, the diagnosis places the responsibility on some other convenient cause. This procedure, in face of the facts which are thus daily mounting, and the continued intolerant and determined refusal of medical men to recognize their implication, shows the truth of what H. P. Blavatsky wrote in *Isis Unveiled*, in 1877:

> Theoretically the most benignant, at the same time no other school of science exhibits so many instances of petty prejudice, materialism, atheism, and malicious stubbornness as medicine. The predilections and patronage of the leading physicians are scarcely ever measured by the usefulness of a discovery. Bleeding, by leeching, cupping, and the lancet, had its epidemic of popularity, but at last fell into merited disgrace; water, now freely given to fevered patients, was once denied them, warm baths were superseded by cold water, and for a while hydropathy was a mania. (Vol. I, 88).

The one improvement in medical practice, without which modern life would be scarcely endurable, was the application of anaesthesia by Dr. W. T. G. Morton. His savage persecution by medical men will remain, like the similar case of Dr. Harvey and his discovery of the circulation of the blood, a classic shame of the medical profession. Neither Morton nor Harvey made their discoveries through vivisection.[18]

Dr. Allen Craig, of Chicago, saying that the United States and Canada are drifting towards a smallpox epidemic, due to lax enforcement of vaccination laws (an epidemic predicted yearly for the last septenary) calls "fanatics" those who oppose vaccination, and remarks that such opposition is "as bad as taking a gun and shooting children down on the street."[19]

In view of the above cited facts, the query is in order, "What *is* a fanatic, and where lies the real danger to human life, liberty and happiness?" Among those who merely call for an application of the scientific method itself, that is to say, an unprejudiced, calm consideration of facts and deductions? Or among those who, with violence of language, and often of physical act, constitute themselves unthinking soldiers of vested interests in science or in finance?

[18] *Scientific Monthly*, Jan., 1927.
[19] *Washington Star*, Jan. 19, 1927.

FOR THOSE WHO "SEE TOO MUCH"

PERCEPTIONS deepen with advancing age—or do not, as the case may be. The former usually obtains with the student of Theosophy who has kept himself energized in the study and application of the teachings. Hence arrives a period in his development when it might be said he begins "to see too much."

This is a situation which is perplexing and dangerous for some. If life has been kind to a student—that is, if there have been hard knocks enough, and he has met and won through them to a position of sweetness, sanity and moral balance—then there will really be no "seeing too much" for him; for all that he sees will do no more than serve to increase his sympathies and broaden his sense of brotherhood. But if his perceptions quicken and deepen in some departments before a truly catholic breadth of character has been developed, then a separative point of view will begin to express itself in avenues that the student himself would be the last to recognize as pride, arrogance, contempt and selfishness.

Walk the streets of any large city. Observe the crowds of people. Study their actions, and most of all—their faces. The student whose perceptions are beginning to go below the surface will conclude that by far the largest portion of the passing throng are correspondentially the "mindless men" of the *Secret Doctrine*. They do not think; they merely cerebrate. They are "average humanity"—supporters of religions, governments, popular movements—swayed by the animal qualities of self-preservation, passion and desire—prey of superstitions, preservers of things-as-they-are, worshippers of outward show, "personality," material achievement. They are all *followers:* the great seething mass of "morons" whom leaders use to bring about their ends.

Study the individual faces. Note the dominating characteristics. They cannot be concealed from the observer who is beginning to "see too much." On one face greed is writ, concealed beneath an artificial grin. Another pictures envy and discontent—its owner quite unaware. Another, sheer lust; another, cruelty; another, craft. And so they go. Nobody who can see can help seeing it! The prevailing characteristic is writ as clear as the chapter headings of a well-printed book.

And this is the mass for whose amelioration and education the sincere student of Theosophy is working!

Is it not like throwing one's life away? Yes, in one sense it surely is!

Perceiving this, *and this only*, the student who sees thus much will inevitably begin to work for himself. He will more and more separate

himself from these seemingly "younger egos," declaring within himself that any other course will be no more than "love's labor lost."

At the "university of hard knocks" he has not learned what his more favored fellow has acquired, under Karma, the Good Law. This. To be able to see anything, the perceiver must have some of that thing within himself. Else how could he see it in another? It is only by the similitude found in oneself that any quality is perceived and understood. This is sympathy—which can be gradually expanded into "Compassion."

One sees lust in the face of another—by the presence of lust, overcome or still existing, in himself. It is greed, developed, conquered, or in seed, that sees greed. It is envy that sees envy. Cruelty recognizes cruelty; craft, craft. And so on.

What becomes of the walls of separation when a realizing sense of this great principle of homogeneity emerges in the mind of the student? They vanish. It is clear that they were actually not there, but no more than a *maya*, an astigmatism in the mind's eye of the builder of them: the one who *saw* too much.

This is one of the ways in which "the Universe grows 'I'." It is an expansion of the sense of Self—spiritual evolution in the making.

> I am not separate from anything. "I am that which is." That is, I am Brahma, and Brahma is everything. But being in an illusionary world, I am surrounded by certain appearances that seem to make me separate. So I will proceed to mentally state and accept that I am all these illusions. I am my friends, and then I went to them in general and particular. I am my enemies; then I felt them all. I am the poor and the wicked; I am the ignorant. Those moments of intellectual gloom are the moments when I am influenced by those ignorant ones who are myself. All this is my nation. But there are many nations, and to those I go in mind; I feel and I am them all, with what they hold of superstition or of wisdom or evil. All, all is myself.

Thus Mr. Judge wrote years ago to a student, to show a method by which one might enlarge his idea of brotherhood. So in the city streets: All these seeming others, with all their qualities—good, bad and indifferent—are myself. By their brotherly service as mirrors of myself, I see what I myself embody if only in germ—what Humanity, the "Great Orphan" embodies—and Humanity is myself.

Shall I cease working for it? Not after I have seen that!

> Never will I seek nor receive private, individual salvation; never will I enter into final peace alone; but forever and everywhere will I live and strive for the redemption of every creature throughout the world.

REASON AND INTUITION

REASON: A faculty of the mind by which it distinguishes truth from falsehood, and which enables the possessor to deduce inferences from facts or from propositions.

Deductive reasoning: the process of deriving consequences from admitted or established premises, as distinguished from

Inductive reasoning: by which we arrive at general laws or axioms by an accumulation of facts.

Logic: the science of reasoning... whose chief end is to ascertain the principles on which all valid reasoning depends, and which may be applied to test the legitimacy of every conclusion that is drawn from premises.

INTUITION: The act by which the mind perceives the agreement or disagreement of two ideas, or the truth of things, immediately and without reasoning or deduction.

(*Annandale's Concise English Dictionary*, 1925 Edition).

FROM the Theosophical standpoint it may be briefly stated that reason is the faculty of *Manas*, intuition of *Buddhi*. Both can be cultivated—reason along lines generally known to educationalists; intuition by the methods described in *The Voice of the Silence*, and *Letters That Have Helped Me*.

In the ordinary course of our daily lives we use reason, inductive and deductive, in order to guide our conduct. Either method is useful, excellent and necessary, when properly applied; but either can be the subject of abuse, and so be made a means to error instead of truth.

The chemist or physicist uses mainly induction—and rightly when he is tackling the problems of his own particular science or collection of facts; wrongly, however, when, extending his laboratory methods to the things of the spirit, he attempts to weigh and measure the soul of man and, finding that it has neither mass nor extension, denies its existence. Moreover, even in the laboratory, the really great and illuminating discoveries are made only by those who can bring intuition as well as reason to bear when considering the meaning of their experiments.

The mathematician and the metaphysician employ deduction for the discovery of truths of another order from those of physical science; but unless they keep in touch with facts, physical or spiritual, they drift into a world of unreal abstractions. The well known skit of Erasmus on the logical exercises of the Scholastic (Catholic) philosophers illustrates this point: he gave as an example of the kind of subjects they were given to discussing, the following:

"Whether a chimaera, bounding about in a vacuum, could eat abstract ideas."

But deduction, rightly used, is the ordinary method of occult science, which, having established certain wide general principles, applies them, by the use of correspondence and analogy to the interpretation of the phenomena of all the planes. "As above, so below" is an axiom among occultists, who see in the microcosm (man) a complete image and reflection of the macrocosm (universe).

Intuition is the surest, because most direct way of arriving at truth, when used by one who really possesses it, *i.e.*, by a man who is "confirmed in spiritual knowledge," as described in *The Bhagavad-Gita*. He alone can use intuition with certainty; he alone can surely distinguish the true faculty from the counterfeit.

The rest of us cannot command the faculty of intuition. We all have it potentially in its completeness, but actually only in flashes and gleams. Like the wind that "bloweth where it listeth," its coming and going is beyond our control. We can seldom say with absolute certainty of any particular inner happening that it is an authentic intuition, not one of those illusory experiences which are so apt to be mistaken for the real.

Herein lies a very serious danger for the Theosophic student. He comes into the movement, brimful of enthusiasm, eagerly aspiring, and resolved to tread the path he has just discovered. He learns something about his own nature—of the mind (*manas*) and its faculty of reason, and of the spiritual soul (*buddhi*) which illumines the mind from above with rare and precious flashes of intuition. But, at the same time, his very zeal to enter the path brings the student within range of another order of experiences—psychic, astral, illusory, and dangerous. If, heeding the warning of *The Voice of the Silence*, he refuses to "seek his *guru* in those mayavic regions," and resolutely regards those phantom visions, sounds, thrills, as experiences to be observed and studied, not *relied* upon, all will be well with him. But, unhappily, there are very many who, despite all warning, come to regard these things as the veritable manifestation of *buddhi*—the voice of divine intuition.

Does this mean that the student has no criterion by which he can distinguish the true from the false in his inner life? By no means. He can, and should, test all his subjective experiences by such powers of reason and discrimination as he may possess. He should study them in the light of what he knows through books, through observation of life, through outward experience; check them by conscience, by the moral law, by the ethics of brotherhood, by admitted facts and established truths. Doing this, he will be able to accept some experiences as true intuitions, to reject others as certainly astral and illusory, and to set aside still others as doubtful, to await the time when he is in a position to judge them in a clearer, stronger light.

Truth, half understood and wrongly applied, is more dangerous than forthright error. The ordinary man of the world puts his trust in logical reasoning from known data, and despises intuition as a myth. In so doing he condemns himself to close imprisonment on the material plane, but, at the same time he is safeguarded against falling into the psychic traps which beset the journey of those who take a higher course. There are students who learn that intuition is a nobler faculty than reason, and think that reason is therefore a thing to be despised. They forget that they are, or should be, masters of the lesser gift, while the greater is for them as yet but a far off and dimly seen light. A candle on one's table is of more immediate use than the sun in eclipse, or at midnight. So these students, rejecting reason, have no criterion by which to assay their subjective experiences. They come almost inevitably to mistake the psychic dross for buddhic gold, and so fall under the sway of manifold and strange delusions.

To the psychic delusions of such enthusiastic, but ill-balanced, aspirants to the spiritual life, we owe it that the great world faiths, which in their inception embodied, all of them, the identical, immemorial truths of the Wisdom Religion, have been corrupted, enfeebled, and divided into a thousand and one discordant sects.

It was characteristic of H. P. Blavatsky and W. Q. Judge that they appealed in support of their teachings, not to mystery and authority, but to facts, evidence, logic, reason. The sectarian, on the other hand, if arguments fail him, as in the nature of things they must, falls back either on that abuse of the plaintiff's attorney which has always been the last resort of a poor pleader with a weak case to defend; or, he will denounce reason and logic as being of the earth, earthy, and take his stand on his own supposed "intuition." "If you," he will say to his opponent, "had only achieved the requisite degree of spiritual or occult development, you would be able to see the truths which I can see;" or, "If your life were clean, you would see: your lack of vision means that there is something wrong with your morals;" or, "I *know* and that is enough for me;" and so on. It never seems to occur to the man who talks thus that what he calls "intuition" is really nothing else than "faith" in his own psychic revelations—as opposed to the faith of the ordinary religious sectarian in the revelation of another. Both these forms of faith are blind, unreasoning and immovable. Nor does it occur to such a devotee that innumerable others, as well intentioned as himself, are also given to quoting their subjective experiences, or "intuition," as conclusive evidence of the truth of their creeds—creeds which have only one feature in common with his and with each other, namely that each contradicts and damns all the others.

So these good people answer each other. Their rival claims to

mysterious and unverifiable sources of knowledge cancel out. The true path is to cultivate and use reason, logic, evidence, intuition—all the facts and faculties indeed of mind and soul—for the discovery, understanding and propagation of Theosophic truth, remembering that, while the one creeps and the other soars, yet reason and intuition when both are rightly used, can never lead to contradictory results; remembering also that for beginners in the spiritual life, if reason clearly and unmistakably points one way and some inner impulse another, it is safe to reject the latter as being but a psychic impostor masquerading as intuition.

PERIODICAL EMBODIMENTS*

Question—Do we begin a new round of embodiments after Pralaya? If the past does not suffice to end the "descent into matter," can we expect the future to do so?

Answer—One of the cardinal principles of Theosophy is that evolution by means of manifestation is periodical, one *manvantara* succeeding the preceding one as its logical and natural successor. Hence the present one is the legitimate successor of that which preceded it, is its resultant in every way, but necessarily higher since there can be no going back. It is postulated in the *Secret Doctrine* that the descent into matter changes into the reascent to spirit in this present round. Those of the race who shall not succeed before Pralaya comes on in attaining to truth will necessarily have to go through what ever reembodiment is needed in the succeeding manvantara. This is natural, just, and reasonable. Those who attain in the vast stretch of centuries yet before us to the height of power, wisdom, and perfection will not have to go through reembodiment unless they wish to do so: it is quite likely that a great many of them will, out of love for the new and struggling ones of that future *manvantara*, descend into matter for the help and benefit of those below them. Perhaps by that time, so many millions of years hence, the questioner will have developed so much through struggle and effort as to be quite undismayed by the prospect of another fight with matter then. But certainly now it is looking a long way ahead, seeking for a fanciful idea to dwell on this future possibility in a manvantara which is for us inconceivable in time as well as in quality.—*W. Q. J.*

**The Theosophical Forum*, January, 1894.

ANCIENT LANDMARKS

XXII

The Children of the Sun

THE ancient glory of America is to be sought in Mexico, Central America and Peru. In impassable valleys or on inaccessible heights lie buried hundreds of once mighty cities without a name and lost even to the memory of man. Up to the time of the Spanish conquest the people of America were unknown, and thereafter the jealousy and suspicion of the conquerors created an effectual barrier between them and the outside world and precluded any scientific investigation. Even the enthusiastic accounts of Cortes and Pizarro and their armies of robbers and monks in regard to the wonderful cities they had found, were long discredited. Not until the beginning of the last century did the corroborative reports of travelers bring belated attention to the marvellous antiquities of these lands which, judging by the massiveness and durability of the architecture, equalled or surpassed the splendor of ancient Egypt.

In the basin of Lake Titicaca, nearly 13,000 feet above sea-level, are cyclopean ruins that have no counterpart on the American continent and no rival in kind on the face of the globe. Tradition ascribes them to giants who reared them in a night—five exiled brothers from "beyond the mounts," whom an angry deity turned to stone for refusing hospitality to his messenger. They worshipped the moon as their progenitor and lived before the "Sons and Virgins of the Sun." Likewise, the topes of India are attributed to the five Pandus of the Lunar race; hence the similarity between the Aryan and American tradition is obvious, and the Solar and Lunar races of the old world reappear in the new. The great doorway of the temple at Tiahuanacu is hewn out of a single block of rock 7 feet high, 13½ wide, and 1½ thick. The upper part of the massive portal is covered with symbolic figures. In the center is a head surrounded by solar rays, and in each hand a scepter suggestive of the body of a serpent, the ends of which terminate in heads of condors and tigers. Statues similar to those on Easter Island are still standing and another head indicates that the original figure must have been 18 feet high. Peru is covered with temples, mounds, pyramids, round towers, sun circles and monoliths inscribed with hieroglyphs which were as much of a mystery to the Incas as to us, proving that they were the work of a people who lived far anterior to our historical period. Madame Blavatsky says that however modern or ancient some of the American temples may seem, their mathe-

matical proportions will be found to correspond with those of the Egyptian religious edifices and belong to the age of Hermes Trismegistus. In the Peruvian temples are the remains of artificial lakes, such as were found in the precincts of Karnak, of Nagon-Wat, and within the grounds of the temple at Copan and Santa Cruz del Quiche in Central America. In all is a similar disposition of court-yards, adyta, passages and steps, the whole being laid out with reference to cyclical calculations. If each of these was built by a different nation, none of whom had had intercourse with the other for ages, it is also certain that they were all planned and constructed under the supervision of priests who had been initiated into the same mysteries which were taught all over the world.

Many believe that the primitive Andean stock arrived from Atlantis on the shores of Brazil and, working its way by degrees up the Amazon, arrived at last in Peru; certainly migrations from both east and west were possible. When Dr. Schliemann was excavating the site of Troy, he found in the treasure house of Priam a beautifully wrought bronze of a design and shape hitherto unknown in Mediterranean countries, and this wonderful vase bore the inscription "From King Chronos of Atlantis." Ten years later in the Louvre he discovered its mate, but the latter came from the ruined temple of Tiahuanacu. Some idea of the antiquity of the pre-Inca civilization may be had from the fact that remains of pottery, ornaments and idols have been found at a depth of sixty-two feet under the guano. This Peruvian fertilizer has accumulated only a few lines within the past three hundred years; therefore, if we allow so much as an inch of this deposit in a century, we shall be carried back about 75,000 years, corresponding to the era of Osiris and Hermes in Egypt. From fossils of animals and plants that cannot exist above an elevation of 11,000 feet, it is inferred that in former times the Andes were much lower than at present, and some geologists claim that since their upheaval they have sunk three times beneath the ocean.

How many nations have had their rise and fall during all these millenniums we do not know, but at least five distinct types of architecture are found in Peru, the latest alone belonging to the Incas. H. P. B. observes that if the origin, development and final grouping of races are ever to be unravelled, we must begin by massing together the concrete imagery of the early thought, more eloquent in its stationary form than the verbal expression of the same which is but too liable to be distorted in inaccurate and inadequate renditions. The student of early American art, especially of that in Mexico and Central America, must learn to read symbols, for it is largely representative—not so much a portrayal of human, animal, or supposedly divine forms, but of ideas. On the famous Chavin stone (in Markham's *Incas of Peru*), the

author remarks that everything seems to have an intention or meaning.[1]

In the absence of historical data we are obliged to fall back upon tradition. According to the latter there was a time when the inhabitants of the New World were broken up into warring tribes. At last the Highest Deity, the Sun, taking pity upon them, sent his two children, Manco Ccapac and his wife and sister, Mama Ocllo,[2] to instruct them in the arts of civilization and peace. This divine couple made their appearance on the sacred island in Lake Titicaca and from there proceeded on their mission as far as Cuzco, the site of the later Inca capital. Manco is the South American Manu, and from him the Incas claimed descent. The Aymaras also claimed him as their instructor and founder of their civilization, but neither could prove the fact and neither knew anything about the ancient megalithic people. The sacred island was the Mecca of the Peruvians; but no one could enter the consecrated shrine until he had undergone a period of fasting and purification and passed the Three Portals (places of trial) that led thereto.

Montecinos gives a long list of kings that extends back to 900 B.C. In the reign of the sixty-second Inca, who ruled about the time of Christ, he says that there was a great invasion from the south, that the king was defeated and fled with a handful of followers to a place called Tampu-Tocco, the place or Temple of Three Windows. Here something of the former culture was preserved and also the ancient religion, which elsewhere was degraded, and the people fell into a more or less barbarous state. The Indians, evidently to mislead the Spaniards, said that Tampu-Tocco was south of Cuzco; but in 1911 Prof. Hiram Bingham discovered a very remarkable and almost inaccessible megalithic city near Machu Picchu, northwest of Cuzco, which alone answers to the description of the Incas' refuge, and where were exhumed all the indicia of the Mysteries.[3] After some five or six centuries, under the leadership of the Ayar Manco and his three brothers, some of the tribes set forth to seek new territory. Manco is said to have carried a golden wand or wedge, and where the soil should be found so fertile that the wand would sink its entire length into the soft earth, there was to be the new city. This marvel occurred at Cuzco, in 565 A.D. according to Montecinos, but nearer 1100 A.D. in the opinion of modern historians. On the way Manco is said to have disposed of his three brothers, which Garcilasso interprets as symbolical of his laying aside those ideas and habits that belong to a purely "rational life." The Ayar Manco claimed to be a "Child of the Sun," and his golden

[1] The reader is referred to reproductions found in numerous books of travel in Peru; also to "The Land of Mystery," Vol. III, p. 561, and Vol. IV, pp. 13, 84, 129, THEOSOPHY.

[2] The counterparts of Osiris and Isis in Egypt.

[3] See *The National Geographic*, April, 1913.

wand, sometimes connected with the first Manco Ccapac, was undoubtedly another symbolical mark of his rank. It is a curious fact that the word Manco has no meaning in the Inca language, nor has the word Ayar, which Señor Lopez thinks may be the Sanscrit word, *Ajar*, meaning "primitive chief." Ccapac means "rich," but as a title signifies rich in the possession of those qualifications requisite for rulers, eleven of whom took it. However mythical and indefinite this information, it is obvious that there was a line of great instructors and leaders in Peru, who appeared from time to time as necessity or opportunity arose.

Inca is the Quichua word for emperor and the name of the aristocratic caste among the Peruvians. To the reigning Inca the blindest obedience was given; his person was sacred and he was the object of divine honors. The highest officers of the land could not appear shod in his presence, a custom pointing to oriental origin. All the statesmen of the land were of the Inca class, the high priest generally being a brother or near relative of the king. As children of the Sun, they wore on their breasts plates of gold about five inches in diameter representing the deity. The practice of boring the ears of the youth of royal blood and inserting in them golden rings, increasing in size as the men advanced in rank, bears a strong resemblance to the images of Buddha, and won for the nobles the title of *Orejones*, or great-eared people. Beginning probably with Pachacuti, the custom was established of marrying their sisters, as with the Copts in Egypt, so that a peculiar race might be and was produced, far superior to the average Peruvian.

As direct descendants of the sun, the list of Inca sovereigns begins with the Deity, called Illa Tici Uira-cocha, often shortened to Viracocha. *Illa* means "light;" *Tici*, "foundation" or the beginning of things; *Uira*, possibly a corruption of Pirua, which means "storehouse;" *Cocha*, "lake," but in this connection "abyss"—that is, the primeval waters of space. To this combination was occasionally added the word *Yachachic*, meaning "teacher." These names were not invented by the Incas who had them from earlier times. In four words are expressed the ideas connected with the beginning of a period of manifestation, based on the "storehouse" of a prior cycle of evolution. And who is the "teacher" but Ishwara?—"the preceptor of all, even of the earliest of created beings," says Patanjali. The first recorded king whose deity is thus described was Pirua Paccari Manco. One writer translates Pirua as "Revealer of Light." Although etymological deductions are often erroneous, we cannot fail to note in this name the root *Pir*. The Greek equivalent is *pyr*, as found in our words pyre and pyramid, which Plato construed as fire-mountain. Paccari is the word for the dawn. So it seems warrantable to believe

that Pirua Paccari Manco was the seed (storehouse) Manu, the spiritual ancestor and Elder Brother of the Incas. The name Viracocha was assumed by two of the Incas. One of them when a prince was banished by his father and sent to tend the flocks on the desolate Andean heights. Here Viracocha, the deity, appeared to him as an old man and warned him of impending danger to the realm. The prince told his father about the vision, but the latter paid no attention to the prophecy, which soon came true; and had it not been for the courage and leadership of the son, the Peruvians would have been defeated. Afterwards the people proclaimed the youth Inca, who in gratitude to Viracocha, built a temple to the deity and took his name.

It is very difficult to obtain a correct idea of the beliefs of the Peruvians. We need to remember that they had no written language. Historical events and ideas were painted on boards and there was a class of wise men, *Amautas*, who instructed the pupils in the schools, taught them the use of the quipus, passed on their knowledge and the memory of by-gone events and interpreted these pictorial representations. Some of the latter were translated into Spanish, with the help of natives; but when we consider the difficulties involved, their transcription by ignorant scribes, and the prejudice and fanaticism of the Spanish historians of the time, it is not strange that so much confusion and contradiction arise. Nevertheless Theosophy is the key that fits into the fragments that have been preserved and opens for us a glimpse into the Wisdom-Religion of these American Children of the Sun.

Behind the Deity already named was the Supreme Spirit, to which a temple was erected at Cuzco apart from the temple of the sun, and which was represented in the latter by an oval of gold above that of the sun deity. Nine prayers have come down to us in which there is a plaintive cry for a knowledge of the Unknowable, exceedingly touching in its simplicity. This recognition of the "Unknowable" was without doubt confined to the highest class. There has been a common, but perhaps erroneous idea that Pachacamac was the Supreme Deity. *Pacha* means "earth," and *camac*, "maker" or "moulder," so evidently he was one of the "Creators." He is said to have provided all things, plants and animals, with souls by the mere exercise of his will. In his famous temple there was an idol which gave out oracles and was consulted by people from far and near. It seems likely that the coast people had degraded the primitive religion of megalithic times into a system of soothsaying and sorcery, and that here prevailed one of the downward "moon cycles," or spiritualism. A legend connected with Pachacamac is, however, not without significance. After the deluge, of which many versions occur in South America, the prehistoric town of Tiahuanacu was regarded as the seat of a new creation. Here the

creator made man out of clay, painted the dresses of each nation with a particular color, endowed them with language, furnished them with food and seeds, and then commanded them to enter the bowels of the earth (physical birth?), whence they came upward in the places he ordered them to go. Seven classes of Incas thus repeopled the earth, as in the Puranic allegories.

As the father of the Inca was the sun, all the populace worshipped the visible luminary. There was also a secondary worship of the moon, thunder and lightning (Jupiter?), and the dawn, represented by the morning star, Chasca (Venus). Each family had its household god, like the Romans, while all the families of a tribus had their common ancestor or ancestral god, which by uniting great numbers in blood relationship, fostered the community spirit and kept the village system on a very firm basis. Markham speaks of the curious belief in a spiritual essence of all things, that is, the astral counterpart or mother. Every household had its *Sara Mama* or maize mother, to which prayers and sacrifices were made. In like manner there was a *Llama Mama* for the flocks. The spirit of the earth, *Pacha Mama*, was a special object of adoration. Figures of llamas were made with a cavity in their backs into which the sacrificial offerings were placed and then buried in the fields, a custom which persists to this day. The offerings were chica, spirits, and coca, those things which the poor husbandmen loved best. In the special sacrifices which came to be generally observed, the sacrificer said to his god, "What I love best to Thee I give." The custom prevailed among all the North American Indians of giving up that which was truly most prized. Human sacrifice, so revoltingly common in Mexico and Central America, was exceedingly rare in Peru. Valera declares there was a law against it which was strictly observed. He admits that *Huahua*, or children, and *Yuyucs*, or adults, were sacrificed, but explains that by the former were meant lambs, and by the latter, full-grown llamas. At the greatest of the Raymi festivals, beginning on the 22d of December (the summer solstice in Peru), Prescott says the new fire was kindled by means of a concave mirror of polished metal, which concentrated the rays of the sun upon a quantity of cotton and set it on fire.[4] If the sun was obscured, the fire was produced by friction. This sacred flame was entrusted to the Virgins of the Sun, and if through any neglect they allowed it to go out during the year, the event was regarded as a great calamity.

At Cuzco was the famous temple of the sun, approached by a series of enchanting terraces, filled with marvellous designs wrought in silver and gold. The very drain pipes and garden utensils were of solid silver, and the inner and outer walls of the temple were covered with

[4]There was a similar use of mirrors by Numa, in early Roman days.

sheets of gold. So splendid were the surroundings that the entire quarter was called the *Coricancha*, or City of Gold. Within the temple was a huge plaque of gold upon which was depicted the face of the deity, so placed that the beams of the morning sun fell upon it and bathed it in a flood of almost unbearable radiance. The atmosphere of mysterious splendor was enhanced by the presence of the magnificently attired mummies of thirteen royal Incas grouped around the altar-piece. This object fell as booty to a Spanish gambler who lost it on a single throw of the dice. In the adjoining temple of the moon, the mummies of the queens were similarly disposed. Mummification was general throughout Peru, the methods employed being practically the same as those in Egypt. The similarities between the customs of these two countries have been too often commented upon to need repetition, and have led to much speculation as to possible intercourse between them. The common center in Atlantis from which colonists to both the old world and the new migrated, and the diffusion of a common knowledge among the Adepts of every country sufficiently account for the likeness.

Works of public utility such as cyclopean walls, fortifications, irrigation systems extending for hundreds of miles, reservoirs, bridges and exquisitely paved roads covering the land as with a net, attest to the greatness of the civilization. As in Egypt, enormous blocks of the hardest stone weighing many tons were moved miles from the place where quarried and fitted together with such nicety that the point of a needle cannot be inserted between them. Garcilasso speaks of the "Tired Stone," weighing a thousand tons, half way up the slope, never having been moved to its intended position. In Cuzco is the famous stone of twelve corners, fitted perfectly into the wall of which it forms a part. Did these ancient masons know that the universe is built on the plan of a twelve-sided figure? Agriculture was an art among the Peruvians. Their stair-case farms must have been much more spectacular than the hanging gardens of Babylon, for some of the banks consisted of as many as fifty terraces, each ten feet high. The annual recurrence of agricultural events, such as the preparation of the soil, sowing and harvest, all dependent upon the calendar, were the occasion of festivals, partly of a religious nature, in which the Inca and nobles took part. For calculating the solstices and equinoxes stone columns were devised, called *Intihuatana*—literally, "the place where the sun is tied up." *Inti* was originally the name of the familiar spirit of Manco Ccapac in the form of a falcon,[5] and finally came to be applied to the sun *as a deity*. As the giver of daylight, the sun was called *Punchau* or *Lupi*. The moon, as a deity, was *Pasca Mama*, but as planet, its

[5]Connote the hawk of Horus, symbol of the sun.

name was *Quilla*. Here we see the Peruvians distinguishing between physical bodies and their ensouling intelligence, or deity.

The government of the Incas was an inexorable, yet withal beneficent despotism. Their necessarily complicated system worked without friction and almost automatically, as instanced by a soldier of the conquest. One of its features was that when any calamity overtook a particular district, another was assigned to bring aid. When the Spanish massacred the inhabitants, burnt the dwellings, and destroyed the crops in one district, the soldier saw the right people come from the right district to aid the sufferers, help rebuild the dwellings and resow the crops. The condition of the people, though one of tutelage and dependence, secured for them a large amount of material comfort and happiness and want was unknown. Convincing testimony of the merits of the Incal government is given by another soldier. At the close of his life, troubled with regrets and full of remorse, he left a "legacy of truth" to the King of Spain, in which he says:

> "The Incas governed in such a way that in all the land neither a thief, nor a vicious man, nor a bad, dishonest woman was known. The men all had honest and profitable employment. The woods and mines and all kinds of property were so divided that each man knew what belonged to him, and there were no lawsuits. Crimes were so little known among them that an Indian with 100,000 pieces of gold in his house left it open, placing only a little stick across the door as the sign that the master was out, and nobody went in! But when they saw that we placed locks and keys on our doors, they understood that it was from fear of thieves, and when they saw that we had thieves amongst us, they despised us. Your Majesty must understand that my reason for making this statement is to relieve my conscience, for we have destroyed this people by our bad example."

The whole territory was divided into three parts: one for the Sun, one for the Inca, and the last for the people, which was equally shared among them and reassigned annually. The land was cultivated wholly by the people, that of the Sun being first attended to. That of the old, the sick, and those in any way disabled came next. Then, each man was allowed to till his own ground, but always under the general obligation to assist his neighbor if the latter was unable to help himself. Lastly, they cultivated the land of the Inca. Thus the ordinary Peruvian was born and brought up to devote himself first of all to the interests of others. The right performance of duty was the paramount consideration in life. Idleness was unknown and punishable by law. There seems to have been little stimulus to ambition or to rise above one's fellows, for a man could not step outside his caste. Markham says "the Inca government finds a close affinity in the theories of modern socialists . . . being the single instance of such realization in the world's history." The system points to oriental origin and to a pri-

mary ideal aiming to harmonize the life of man with the life and laws of great nature. The "Highest Deity," the Sun, is the chief exemplar of regularity, law, and hence of the performance of duty, and is the regulator and setter of man's duties. The Masters, the highest exemplars on earth, live a life of unswerving duty to mankind. Krishna says if he were not indefatigable in the performance of right action, all creatures would perish. Had the Children of the Sun been faithful in the carrying out of their duties as wards of the people, they would never have been conquered, and what new and glorious possibilities might have been developed from the general scheme of their system, who can say? But however fallen from their former greatness the later Incas, their rule was infinitely superior to that of their conquerors. The Spaniards, by imposing dogmatic Christianity upon the survivors, brought about a condition of degradation that bears no comparison to the "pagan" state they destroyed.

The wealth of the Incas was enormous and much of it is still in existence though concealed. At the time Atahualpa was captured, enough gold was demanded for his release to fill to the roof the house in which he was held prisoner. A train of 10,000 llamas loaded with the amount necessary was arrested in the Andes upon the report of the unfortunate man's murder and the treasure so effectually concealed that not a trace of it has ever been found. "The Weird Tale," by Mr. Judge,[6] informs us that such hiding places are known to the Adepts, who are obliged at certain seasons of the year to guard the subterranean passages leading thereto. In *Isis Unveiled* (Vol. 1, pp. 595-598) Madame Blavatsky speaks of having in her possession a plan of the tunnel extending from Cuzco to Lima and thence into Bolivia, which is filled with the accumulations of many generations of Incas, the aggregate value of which is incalculable.

[6] THEOSOPHY, Vol. IV, 314.

YOUTH-COMPANIONS

"WHAT do you mean by God, Anne?" The girls were walking arm in arm along the country road and Anne's remark had been, "How good God is to give us this nice holiday away from the noisy, dirty city!" The challenge took her aback and she looked at her questioner in surprise.

"What ever makes you ask such a question? Of course I mean God that made us and takes care of us."

"But *what* is God?" persisted Ethel.

"Why, I guess you'd call Him the best and greatest person in the world. Of course you can't see Him until you go to Heaven, but He is everywhere."

"But if He's everywhere how *can* He be a person? Aren't all the people you know in just one place at a time?"

"Of course. Maybe I'm mistaken about His being a person, but I certainly have gotten that idea of Him in Sunday-School. Anyway, whether you call Him a person or not, He can do anything."

The words were hardly out of her mouth, when a little cripple came out on the porch of a farm-house they were passing, rude crutches supplementing his little shrunken legs, which were obviously unable, in spite of braces, to bear his weight.

"If God can do anything, why doesn't he make that poor little fellow strong and well like other boys?" Ethel demanded.

"Honestly," confessed Anne, "I've often wondered about that. But if you ask them in Sunday-School why God lets so many people be sick and miserable, they just tell you it's a mystery and we mustn't inquire into it. Why do you suppose He takes such good care of us and lets there be so many poor children? It really doesn't seem fair, though I suppose I ought not to say it."

"It wouldn't be fair, and if there was any person wicked and cruel enough to make a little boy all twisted up like that one, I shouldn't want anything to do with him!" declared Ethel.

"Why, Ethel!" breathed Anne, aghast at her boldness. "Don't *you* think God made him like that?" And, at her friend's vigorous shake of the head, added, "If you don't believe in God, why do you think that little boy is so crippled and we are well and happy—at least, I did feel happy until you got me all stirred up about God."

"I can't say why that particular little boy has that particular kind of a crippled body, but I do think the only just explanation of things is that everybody gets just what he has earned by the way he's acted."

"But how about a baby?" There was a note of triumph in Anne's

query. "There's a little blind baby on our street. How did it deserve never being able to see at all?"

"Of course I don't know just what he must have done to earn that," replied Ethel, thoughtfully, "but he certainly must have done something to cause it when he lived here before."

"Before he was a baby?" questioned Anne impatiently.

"Why, yes. Reincarnation is all that can explain that. Unless you want to believe in a God who would be so cruel to a little new baby as to make him with eyes he couldn't use, the only way out is to accept as something to work on the idea that we have all lived before and done things we are getting the effects of now. Just as what we are doing now will make us happy or miserable in our next life. I wish you could ask your questions in Theosophy School! They don't tell you everything is a mystery and you mustn't ask. But they don't give you the answers either. They make you work it out for youself and show you how to do it by asking questions that make your mind work."

"Well," said Anne slowly. "It sounds interesting. I don't know anything about reincarnation, but I'd like to learn. I'd love to be able to see that things are just. I can't be really happy to think God is taking care of me while He's neglecting or hurting lots of other people. I guess I just said He was good to give us this holiday because I'd heard people talk like that and I did feel happy and wanted to express it. There's a good stile where we can sit and talk until it's time to walk back for supper. I'll race you to it!"

"First Truth" of Ancient Egypt

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.

To speak of God is impossible . . . That which has not any body nor appearance, nor form, nor matter, can not be comprehended by sense . . . That which it is impossible to define . . . that is God.

God is not a mind, but the cause that Mind is; not a spirit, but the cause that Spirit is; not light, but the cause that Light is.

What then is the Primordial Reality? That which is one and alone; that which is not made of matter, nor in any body. That which has neither color nor form, which changes not nor is transmuted, but which always is.

Thou art from old, O Soul of Man: yea, thou art from everlasting.

COMPASSION

"Compassion is no attribute. It is the law of laws, Alaya's self. The more a man becomes at one with It, the more he doth become Compassion Absolute."

The Voice of the Silence.

THIS exquisite translation from *The Book of the Golden Precepts* presents the sure gauge of spiritual growth. No amount of intellectual gymnastics, no glib familiarity with "Rounds and Races" can compensate in any degree for the absence from the heart of the aspirant of the deepening and ever expanding tenderness for all men and, indeed, for Life in every form, which is here designated Compassion.

It need not wait on perfect understanding; else were its cultivation a hopeless task, for without a measure of compassion no man could understand his fellowmen or any creature. Rather must the growth of compassion keep pace with broadening comprehension, which, if based on intellect alone and devoid of the heart quality, would ever be but superficial.

Compassion does not imply lack of discrimination or blindness to defects, but it alone can evaluate a fumbling performance in terms of the aspiration and the effort behind the tangible expression. Theosophists, who know from experience how far action commonly lags behind intent, must in all fairness try to view the acts of others with the understanding sympathy they recognize the need of towards their own endeavors. The effort to put oneself in another's place, to see the situation from his point of view, is a step in the direction of compassionate appreciation of his aims, his handicaps, his achievements.

The springs of action in others—as, from their point of view, ours—are hidden, subtle, baffling to trace from without. Who can judge what motives lie behind another's act? It is apparent to Theosophists that the seeming selfishness and lack of consideration for others with which students are not infrequently charged because they restrict unnecessary social intercourse in favor of individual study and Lodge activities, may be, with right motive, an example of self-sacrifice and devotion by which their critics might profit. We are misjudged by those who lack compassion towards us and hence ignore our motives and condemn our action. We recognize that those who are identified with us by similarity of aim, purpose, and teaching can better evaluate our efforts; but we sometimes fail to perceive the general principle involved and so overlook the corollary that we, as well, are capable of understanding and just appreciation of the acts of others only to the extent that in the spirit of compassion we succeed in getting their point of view.

True compassion, which, etymologically, is fellowship in feeling, is conditioned by the ability and the will to identify oneself with others; its natural growth is *pari passu* with the widening of one's circle of interest and the loosening of the bonds of separateness. It can not expand normally if its flow in any direction is inhibited by aversion to any individual or prejudice against any racial or religious group. "... he who would profit by the wisdom of the universal mind, has to reach it through *the whole of humanity* without distinction of race, complexion, religion or social status." (H. P. B.)

The Teaching is that none can judge with certainty of the degree of spiritual unfoldment of any other being. Obviously, then, a body of one race type or another is no more a guarantee of the superior or inferior development of the informing Ego than is adherence to this, that, or the other religion, and it goes without saying that neither color nor creed is warrant for the assumption of another's inferiority. Yet many who cling to their fancied preëminence, sometimes on no better grounds than their present possession of an Aryan race body, and who, in the condemnatory phrase of H. P. B., "continue to make a difference in their hearts between a coloured and a white brother," wonder that they do not progress more rapidly upon that Path the first step on which can be taken only by him who lives to benefit, not those alone of his race or of views similar to his own, but mankind.

Compassion is no more an abstraction than a respecter of persons. It is an idle flourish of rhetoric, where not actual cant, to prate of love for humanity unless that love includes all whom we contact and expresses itself in kindliness and consideration for those about us. Compassion for mankind in the mass is incompatible with harsh treatment of any individual, and, unless our contact with Theosophy makes us more kindly disposed toward those we meet, gentler and more considerate in our dealings, the Divine Fire is not yet burning steadily in our hearts. Until it is, we are at best but students of Theosophy, not true Theosophists.

The gulf between compassion and sentimentality or emotionalism is wide indeed. Injudicious pity may weaken its object; compassion heartens him for further endeavor. The individual who agonizes over the physical or mental suffering of another, which he is powerless to mitigate, is indulging his emotions dangerously, weakening himself and perhaps the sufferer, whose benefit from the experience depends upon his attitude toward it. Sentimental pity would blindly attempt remedial measures, prescribing untried and possibly dangerous nostrums, heedless of the risk; but compassion can not be divorced from wisdom.

To recognize most troubles as "growing pains" could not make Theosophists less compassionate towards those who suffer without un-

derstanding why, or less quick to relieve their difficulties whenever it is within their power to do so without the probability of doing them more harm than good; but the chief effort of those who have contacted the Teachings should be to strike at the root of the sufferings of humanity by helping to spread the understanding of man's true nature and the cause of sorrow.

Pure and compassionate reason is the mark of the spiritual man. It calls for the exercise of the discriminative mind as well as the understanding heart. Compassion is the oil in the lamp of devotion, without which its flame would soon fail. The growth and consistent manifestation of compassion are proof positive of the aspirant's dawning realization of that "shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal."

WHY EGYPTIAN MUMMIES?*

Question—Why did the Egyptians, whose priests were many of them advanced Adepts, teach the necessity of carefully preserving the bodies of the dead, while the advanced Theosophists of the present day advocate the rapid destruction of the body by means of cremation?

Answer—In asking a question why the Egyptians did this or another thing you expect too much of us. We really cannot know. And no matter why they did what they did with mummies, it would be no reason for or against what now is advanced by Theosophists and others. But cremation is not a thing the Theosophists proposed; it was proposed long before the T. S. was founded, and but little is said of it by Theosophists. But at the same time it is not known what was the real origin of making mummies, as the examples we have belong to very recent periods of the Egyptians, who must have existed many thousands of years before the times we can know of their history. It has been suggested very justly that the practice began with their Adept kings for reasons of their own, and that it came to be imitated afterwards. If this is so, then it would be natural for the kings to permit it among the people so as to create a greater security for their own mummies; for if there be mummies for all, no one will bother to look for any particular mummy for some special reason, whereas if only kings were known to be mummied, then later people might want to exhume and inspect them, for the early kings were thought by the people to be Adepts, as is evident from the records. But on all this we are as yet but making assumptions.—*W. Q. J.*

**The Theosophical Forum*, March, 1894.

ON THE LOOKOUT

The Disarmament Failure

The latest naval disarmament conference closed in disagreement on August 4, 1927. Since the present actions of nations, as well as individuals, are one with all past Karma in a complex web of cause and effect, whose special roots of right and wrong are buried too deep for sight beneath the circumstantial drift of the ages, it is not our place to lay blame upon one another.

Proximately, Japan and America are wholly in accord for reduction; Great Britain, through motives obscure, is evidently bent upon fortifying herself for dangers not now upon the horizon. Public opinion, in the two former countries at least, will lay the blame upon that great, but dying empire. This would not be wholly just.

No small part of Britain's fears, it is to be suspected, flow from Japan's own sudden rise to power; a rise which is by no means ended, and which was inaugurated and fostered by the America of last century. France, England's hereditary and traditional enemy, is deeply guilty by her sin of omission in not joining the conference; an act which, in itself, and in view of the past and present enmities of the French people, must have gone far to induce British panic. What is clear, clear as day, is the utter futility of selfish motives for the accomplishment of would-be altruistic aims.

He would be a foolish visionary indeed who could see in the activities of any of the statesmen concerned any real heart pangs for the sufferings of other nationals in case of war with his own. The motives of armament reduction proposals are what they always have been; to cut down government expenditures and to ameliorate the danger of suffering and death for one's own nationals.

With the people themselves it is not altogether so. Most certainly in America at least—too rich to feel serious strain from the most intense of armament races, too indifferent to give any serious thought to the disasters of war—there is a deep, strong and ineradicable strain of real compassion, of detestation of responsibility for the infliction of suffering upon other countries; and it is a feeling which, putting pressure upon our governments, has had far more to do with the leading part of America in peace movements than is generally recognized. It is a sentiment with which every American administration has had to reckon; and in case of such iniquities as we have inflicted upon some helpless countries, the commission of crime has been possible only by a crafty appeal to the American ideal of "duty" to smaller nations, of patriotic paternalism.

It is that powerful undercurrent of the American character which will act as redeemer for our many sins, and, if all goes well, will inaugurate a rising cycle where all Europe seems determined to live out her Kali Yuga.

> . . . 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*, 1893, p. 98).

RECURRENT ATLANTIS

The manifest destiny of the United States, clear enough through past history to those whose eyes are open, found concrete voice in the *Secret Doctrine*, written by one of alien blood, completely out of sympathy with American ideals and ideas of "progress" as a whole, and so not to be accused of any patriotic blindness. As a plain and unbiased outline of the genealogy of nations, the *Secret Doctrine* teachings fall strictly in accordance with the facts of American history, American culture—above all, of American psychology; and, while placing the heaviest of hands upon her follies and iniquities, picturing for her no future Utopia, nevertheless portray the unbreakable power of her future.

For any or all nations to challenge the power of America, to move in the slightest to arouse the night side of old Atlantis, fast becoming fully reincarnate on this continent, is the most suicidal of follies. It is incredible that those who, by rejecting her pacific proposals of internationalism, join hands with her own jingoes to force her on the road of the strong arm, could have any real understanding of her scientific and mechanical powers; above all, of that *élan vital* of new blood which can manifest itself in combative savagery as well as in harmless if juvenile enthusiasm for life.

The pastoral American, the hand-laborer, the hewer of wood and the drawer of water, is a vanishing tribe. The American of today is a machine-tender pure and simple in the materialistic activities of his life. An ever-higher standard of mechanical and intellectual ability is being demanded of those who would swim in the economic stream, and the highways and byways are fast becoming crowded with the wreckage and drift of the discards, unassimilable to the new order, crowded out into mendicancy, a vast and growing parasite population whose

occupations have been seized by the machines, egos born for their delinquencies out of time and place, and forming for society at large as terrible a problem as they are to themselves. They are the waste trampled underfoot by a driving progress along strange, devious, uncalculable, and frequently sinister ways.

The America of today is a living soul inhabiting an artificial, mechanical body; and even as the Ego of man is surrounded, subtly interpenetrated and influenced by the powers of the material essence, which form at one and the same time his foe and his battlefield, so the whole thought, will, and feeling of the American is conditioned by the artificial limbs and members which he has added unto himself, made indispensable, and filled with the very life of his mind and body. So it was in the *former* Atlantis; Atlanteans of that day rode the powers of nature furiously and to the final destruction of two-thirds of their civilization; with us such an end is still far off.

Our Own Enemies

The America of yesterday was a nation of pioneers who fought nature bare-handed. The America of tomorrow, the new Atlantis, will be a country of machine-masters and machine-slaves; winged, like its predecessor; ruling time and space, and everything save self. Today we are neither fish, flesh, nor fowl; we are trying to master delicate and fearfully dangerous machinery with hands better accustomed to the coarse grip of an axe-helve or plow handle. We are a composite nation materially directed by brains whose ensouling *skandhas* must have become mechanically adept ages since; but our life and blood is still drawn from the clumsy, vigorous, semi-savage pioneer stock, thus *forced* to the use of unaccustomed tools.

And the spiritual ignorance of employer and employee being equally profound, the former, for his own personal gain, has not hesitated to force those tools upon the latter. Both have used them, for the despoliation of our natural heritages, for the degeneration of health and well-being, for self-drugging and self-intoxication to the point where life presents to the multitude nothing but the childish excitement of a moving pageant.

The single invention which has been most influential in changing the environment and psychological characteristics of Americans is the automobile; and it has been and is a lethal weapon, physically, morally and mentally.

Statistics by the Metropolitan Life Insurance Company, published in *Science*, April 15, 1927, show that four children are killed by automobiles to every seven killed by the most serious child's disease, diptheria. It is noticeable that the Metropolitan, though completely

hypnotized by the medical serum campaign as regards this and other diseases, has no particular "serum" to offer against automobiles, though something of the kind certainly seems called for!

The true "serum," however, is well indicated by *Science News-Letter* for Oct. 30, 1926, which notes that more automobile accidents are caused by contests for right-of-way than by any other one circumstance—in other words, by *selfishness*, the underlying cause which is so disastrous to all.

Statistics for 1925, compiled by insurance companies, revealed that thirty per cent of all accident claims were because of automobile injuries. Henry S. Nollen, President of the Equitable Life Insurance Company, of Iowa, states that more Americans were *killed* (leaving aside even the crippling injuries) by automobiles during the past two years, than were lost in the World War. (*San Francisco Chronicle*, Dec. 11, 1926). Among the figures mentioned by Mr. Nollen are those which show the constant increase in heart trouble and suicide. And this brings us to effects of mechanism of more importance than any definite number of karmically-decreed physical deaths.

THE OVERSTRAINED FABRIC OF LIFE

Prof. Reginald A. Daly, in *Science News-Letter*, of Dec. 18, 1926, says that the estimated rate of killings by earthquake during forty centuries is only one-sixth that of the rate of automobile killings in the United States alone. Yet we regard earthquakes as a horror, and automobiles, *mirabile dictu*, as a blessing.

It is Prof. Daly's opinion that the chronic fear caused by automobiles may be a greater injury to civilization than all their killings and maimings. Those able to see in themselves and others the pervading dark pall which actually *is* engendered by the ever-present menace, will hardly dispute the idea. It can hardly be disputed that this same nervous strain is largely responsible for weakened hearts and for the depression and gloom which conduce so much to increasing suicides.

The *Literary Digest* for Nov. 6, 1926, showing that Oriental peoples need less food for the same work than Occidental, repeats pointed remarks from the *Journal of the American Medical Association:*

> Has the rush of Western Civilization produced a higher metabolic rate? Is the low metabolic rate of the Chinese a physiologic expression of their more philosophic outlook on life?

Precisely; but the nervous, mental, and moral effects are far more serious than any matter of food consumption.

Dr. L. Vernon Briggs, according to his paper at the American Psychiatric Association (*Science News-Letter*, June 11, 1927) shows

that *environment* and not heredity is a great cause of insanity, and that many previous theories in this regard have been proven false.

And speaking of mental effects, it is the belief of Prof. Graham Kerr, President of the British Association, that "civilized man has given up thinking about the world in which he lives."

Certainly the ethical and philosophical profundities—nay, the deep scientific knowledge of the *fundamental* laws of life—achieved by some ancient races in their calm philosophic lives, lived in deep kinship with Nature and her secrets, and of which the *Secret Doctrine* is living witness, could not even have seeding ground in modernity.

Effects of Polarized Light

A new and hitherto unsuspected influence of the quality of light upon vital processes was announced to the American Chemical Society in session at Richmond, Va., by Dr. David I. Macht, of the Johns Hopkins University. It is well known that a difference in the wave length of light, that is, the frequency of vibration, makes a marked difference in its action on plants and animals; that, for instance, rickets may be cured by light of high frequency, such as the ultra-violet rays. Now Dr. Macht has found that the direction of the vibrations also makes a difference in its effects. If the vibrations all lie in the same plane, like a wavy line on a sheet of paper, the action is different than if the vibrations occur in all directions promiscuously as in ordinary light. This peculiar form of light is called "polarized" because the vibrations have a single direction. But it cannot be distinguished by the eye from ordinary light. Ordinary light, such as sunlight, can be polarized by reflection from a plate or glass or sheet of tin set at a certain angle.

An Englishwoman, Miss Elizabeth Semmens, reported in 1923 that polarized light would promote the conversion of starch into sugar. Dr. Macht has confirmed this and gone much farther. Rays of polarized light are found by him to stimulate the growth of yeast and bacteria. Sprouting beans and sunflower seeds grow more rapidly under polarized light than under common light of the same brightness. Certain drugs, such as digitalis, cocaine and quinine, lose in their medicinal power on exposure to polarized light. . . .

These discoveries may aid in explaining the irregular and uncertain action of drugs and the course of disease which now perplex the doctors. Daylight is often partially polarized by reflection from sea, snow and sky. Moonlight is largely polarized by the reflection of the sunlight from the surface of our satellite. This may suggest to the reader the possibility that some day science may find some grain of truth in the old folklore theories of the influence of moonlight on plant growth and decay. (From *Science*, April 15, 1927).

IMMIGRATION FALLACIES AND FOLLIES

Legislation based upon pure prejudice and ignorance appears harder to do away with than it is to submerge legislative common sense. Therefore our present immigration laws, directed against Southern Europeans, and the sterilization laws of some States, directed against both wisdom and common decency, are unlikely to be repealed in any short time. Nevertheless, better times may come, and there is no need to be ignorant of the facts.

Statistics given by Dr. Antonio Stella in the *Literary Digest* for April 23, 1927, show that the good qualities of Italians place them in a rank above most others. Nor is it necessary to depend upon facts presented by *savants* with Latin names only. Prof. Donald P. Young, of the University of Pennsylvania, thinks that immigration laws should be based upon actualities and scientific tests, rather than upon "pseudo-scientific race theories" and "regulations which are in large part based upon application of undemonstrated racial and social myths." (*Scientific Monthly*, May, 1927). The fallacy of some of these myths is illuminated by Frank R. Hankins, in *Science News-Letter*, Jan. 8, 1927. Also, Prof. H. W. Miller, of the University of Michigan, has conducted tests which show that low grade students are in the main children and grand-children of American-born men and women, and also are the sons of the wealthier and better-educated parents. A large percentage of high grade students are grandsons of foreign-born men and women, and also are sons of persons with little education. Twenty-four per cent. of them are sons of parents having less than a grammar school education. There seems little to say, except to wonder occasionally at the hypnotic power of prejudice and folly masquerading as "science" in the conduct of our national policies. New blood seems to be *demanded*, by the showing of the scientific facts as well as by the future destiny of the race as unfolded in the *Secret Doctrine* teachings.

> Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities and inter-marriage, almost a race *sui generis*, not only mentally, but also physically. "Every mixed race, when uniform and settled, has been able to play the part of a primary race in fresh crossings," says de Quatrefages . . . Thus the Americans have become in only three centuries a "primary race," *pro tem.*, before becoming a race apart . . . They are, in short, the germs of the *Sixth* sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. (*Secret Doctrine*, 1888, II, 444).

And Dr. Ales Hrdlicka, in *New York Times Magazine*, Jan. 16, 1927, says that careful studies carried on for fourteen years by the

Smithsonian Institution, show that America is developing a new racial type. That evolution, following the natural law of action, is somewhat crippled by folly, fear, and selfishness.

Crime and Intelligence

Cut from the same cloth as our immigration laws, are some sterilization regulations based on the most ignorant and materialistic varieties of misconceptions regarding the scientific data on heredity; laws under which many thousands of men and women have been and are being unsexed in various States. Yet eugenics of this kind is a set of theories never held by more than a minority, and rapidly being abandoned by respectable scientists.

In the first place, practically nothing definite is known of the actual laws of heredity in mankind; and studies of given families carried out over many generations, give the most anomalous results, from the mechanistic point of view.

Dr. C. B. Davenport, Genetics Laboratory of the Carnegie Institution, says that "it is a reproach to science that studies on the laws of heredity in man have been so long neglected." (*Science*, Oct. 15, 1927). Yet, to listen to eugenistic ravings, one would think that the outcome of a family line could be as definitely determined as the future operation of a new type of locomotive!

Sterilization legislation is, of course, the result of panic regarding crime and indigence. Nevertheless, it so happens that intelligence is more of a crime producer than feeble-mindedness, if one is to rely on figures; figures which show that the intelligence of convicts in American prisons ranks higher than that of their guards. (*Science News-Letter*, Jan. 15, 1927). From the same issue of that periodical we learn of the results obtained by Dr. Glueck, in Massachusetts, who concludes that criminals are slightly superior in intelligence to the ordinary citizen.

The equally materialistic idea that crime is the result of poverty, receives a severe blow in a series of experiments on school children which proved that the children of the rich were more prone to steal than the poor. (*Santa Cruz Sentinel*, Jan. 8, 1927). This lends point to the admonition of Dr. Phyllis Blanchard, psychologist at the All-Philadelphia Child Guidance Clinic, who says, in *Science News-Letter* for Jan. 1, 1927, that it is more necessary for parents to "watch their step" during the formative years.

It is easy to understand the illusion that honesty and intelligence are synonymous; for the whole race idea is based on the conception of *outside* factors as all-powerful. Our whole basis of action is fear of external punishment, desire for external reward; considerations which are assumed to condition action absolutely. Whereas it is only the

rationalized animal mind which is moved by these things; and in man there are powers both above and below this: the higher instinct to the right regardless of consequence; the purely animal instinct to seize the object of the moment, regardless of consequence. Right education is appeal to the former, setting it on guard against the latter. In ignorance of this truth, the souls of children are left behind, bereft of the help which it is the duty of Egos already in bodies to extend to them.

WHAT DETRIMENT?

The foolish attempt to eliminate the "defectives" by preventing their propagation arises from blank ignorance of Karma and the law of reincarnation. Forcibly prevent the birth of such an Ego—you merely force it to another time, more out of place than this. If there are some born out of fitting environment now, what better than to let them work out their Karma, society at large doing the same in connection with them? Were the issue faced fearlessly, the terror would go from it, for the helpless and criminal "moron" turns out, after all, to be almost purely a figure of hysterical fancy.

Dr. Henry H. Goddard, of Ohio State University, inquiring "Who Are Morons?" in the *Scientific Monthly* for January, 1927, says that there is no absolute criterion of feeble-mindedness, and that many so considered are well able to regulate their own affairs. Defectives are not necessarily brought into the world by morons, and much of the "moronism" would disappear were children educated according to their aptitudes and capacities instead of having impossible tasks forced upon them. Properly trained "morons" are not necessarily a detriment to the race; in fact, we need them, he thinks.

Indeed, in all common sense, who would expect an African savage to master calculus if born in a black body? And why expect more of such an Ego born in a white body?

SCIENTIFIC REJECTION OF STERILIZATION

Even granted the eugenistic argument that mentalities below par are a hindrance to the race—a hindrance only because of our ignorant educative system—sterilization, the cattlepen method, is no way to correct it.

Prof. Mazyck P. Ravenel, of the University of Missouri, notes that qualified men have definitely rejected it. (*Scientific Monthly*, October, 1926). Prof. R. C. Plunkett, writing in the *Scientific American*, October, 1926, says that even complete sterilization of defectives, granting the arguments based on animal heredity, would not rid the world of the feeble-minded for more than a generation, so interlocked are our common ties.

The Report of Dr. Maxim Bing, on the First International Congress of Sexual Research, quoted in *Science* for November 26, 1926, says that "The practice of compulsory sterilization of sick and criminally disposed individuals was deprecated by the congress on the ground that present knowledge of heredity is insufficient for such drastic measures," and that they "should be taken exclusively as the result of the free, uninfluenced consent of the person in question."

Is it too much to hope that, since an ignorant and pseudo-scientific campaign of education produced these legislative indecencies, the Theosophic campaign of spiritual and moral enlightenment, hand in hand with *real science*, may in course of time undo them?

Crime—Causes and Remedies

Dr. E. H. Pratt, Orlando, Florida, adds another materialistic speculation to the many which encumber the progress of the race toward a solution of its problems. Crime, he thinks, is brought about by degenerative changes in the sympathetic nerve connected with the solar plexus. Attempts to fix moral issues upon material pegs will always be stumbling blocks; yet in this connection the symptoms sensed by Dr. Pratt have value. For the solar plexus is the centering of many unseen forces, vital, electric, and astral. A wrong inner condition necessarily has an effect upon it.

To offset his bit of inverse reasoning, it is well to note that the *Scientific American*, October, 1926, says that skull operations have generally failed as a crime cure.

The New Crime Laws

The Baumes Laws have now been in operation in New York for some time, with a decrease in crime, it is said, far more than was even hoped for. The essential sting in these laws is the fact that a "fourth-time loser" is automatically sentenced for life. Great injustices have necessarily resulted, and some judges have resigned rather than enforce the provisions.

Dr. H. N. Stokes, of the *O. E. Library Critic*, also points out that a general reform in jurisprudence was instituted at the same time, and that the credit for any betterment of conditions does not necessarily rest upon the laws themselves. There is, however, a more drastic test case under way in California; where a new law was adopted—panic-born as usual—effective July 29, 1927. This law is even more severe than that of New York, sentencing the criminal upon third conviction to life, with no possible parole for twelve years. The fourth offense means life with no recourse.

An official with many years of successful convict management and rehabilitation work has informed a correspondent that he feared the

net result of this law would be to make desperate criminals and murderers of many minor offenders; pointing out that the average habitual criminal specializes in the lesser crimes, but might henceforth act on the principle of "as well for a sheep as for a lamb."

It is not certain that there is entire unwisdom in making a sharp distinction between the temporary criminal and him who deliberately chooses rapine as a livelihood, though even the latter is not always beyond reform. The habitual criminal has not yet developed the truly human moral sense; on a whole plane below the incorrigibly honest, is he still the "animal man." The mistake is in considering him an abnormality of nature, rather than a misplaced ego who would be at home and in a proper environment in a head-hunting village.

We have invited these people among us, partly by the unconsciously criminal and dishonest lives we ourselves lead, and partly by the responsibilities incurred by our destruction of aboriginal populations.

> Take, for instance, the United States and the Red Indians. The latter have been most shamefully treated by the nation. The Indian Egos will be reborn in the new and conquering people, and as members of that great family will be the means themselves of bringing on the due results for such acts as were done against them when they had red bodies. Thus it has happened before, and so it will come about again. (*Ocean of Theosophy*, 1893, p. 97).

Whatever the proper treatment under the conditions, certainly more savagery toward these unfortunates will but postpone the evil day; the score must be cleared some time, and what we think we have destroyed in this stage of civilization will have to be faced again in others with accumulated penalty.

CAPITAL PUNISHMENT

The wave of hysteria about crime which has swept the country within the last year or so has entrained with it a cry for more capital punishment, and the humanitarian is hard put to it to make his voice heard.

Nevertheless, Dr. James Drever, the noted English psychologist, writing in the *United Press* of Oxford, avers that capital punishment wields a brutalizing influence upon society at large and increases the frequency of murder.

The jail in Visby, Sweden, where capital punishment was abolished several years ago, became entirely empty in March, 1927, there having been a steady decrease in crime. In general, the same result has been obtained wherever legal murder has been abolished, provided only that the laws were thereafter justly and firmly administered.

Another charlatanesque crime nostrum, the much-vaunted "truth serum," a proposed species of psychological "third degree," and a true

black magic, has fortunately been declared "so much clap-trap" by the Missouri Supreme Court.

Dean Charles R. Brown, of the Yale Divinity School, (*Literary Digest*, Jan. 8, 1927), points out the proper remedy and gives a true line on the cause of crime, with a quite violent protest against the tenets of modern "psychology," which teaches moral irresponsibility in season and out of season. He is upheld by the *Brooklyn Eagle*, which remarks that "there never was an age when insistence upon the moral responsibility of the individual was more to be desired." Insistence upon the opposite has long been the favorite theme of our modern psychologists, in which they have constituted themselves a most potent cause of crime. Prof. Conklin, of Princeton, though admitting that individuals may control themselves in part, says that life also produces circumstances beyond our control.

The point is—we ourselves produced life and all the circumstances thereof. The error of Prof. Conklin and of the psychologists, is the ancient curse of the "personal God idea"—the illusion that man and his environment are *created* things, whereas both man and matter are *states* for a time: self-induced, self-devised, and self-produced states of the One Universal Self.

Not until this illusion is cut, root and branch, from the soul of man, will he perceive that every chain which binds him is of his own forging and subject to his destruction—once he seizes and breaks the key-chain of all, the heresy of self and selfishness.

Some Considerations on Influenza

The year 1927 has been fairly free from influenza epidemics. It subsided in Europe, and statistics indicated less in America than for 1926. This was a natural decrease; medicine is as far as ever from finding influenza's cause and cure. The British Medical Research Council, which seems to have been doing more work on this disease than any other body, thinks that it is similar to dog distemper, and has been investigating along this line. (*Science*, March 25, 1927). However, no one has succeeded in cultivating the virus outside the bodies of living dogs, and so no progress has been made; its nature and laws are still unknown. This raises the question as to how far *any* disease depends for its life upon the home furnished it by the sufferer; in other words, upon the Karma engendered through past and present habits of thought and deed. In relation also to the decrease, had any serum been discovered, can there be doubt that serotherapic science would immediately have seized all the credit for that natural cessation, as has been done in the case of typhoid?

In an interesting controversy on the causation of influenza in the

New York Times, Feb. 20, 1927, Dr. J. D. Harrigan opined that the epidemics were caused by the chemical materials thrown out by the sun during sun spot periods; one proof of this, he thinks, is that the epidemics travel from east to west, like those of some other diseases. Unfortunately for his theme, he brings into the question the inert gases of the atmosphere, which all of us breathe momently, and is therefore taken to task by H. C. Parmelee, Editor of *Chemical and Metallurgical Engineering*.

The trouble is easily resolved upon Theosophical considerations. Many years ago H. P. Blavatsky wrote to the effect that influenza really is of meteorological origin, being a concentration of ozone which occasionally sweeps close to the surface of the earth. Considering the electric nature of solar discharges, one would indeed look for sun-spot periods to increase the concentration. The great war epidemics did coincide fairly closely with the last sun-spot maximum. It remains to be seen whether 1928 or 1929 will see a recurrence of influenza or other epidemics.

OTHER PUZZLES

Research, and especially failure, is driving medical science more and more to a broader view of disease causation, forcing it to consider very different possibilities. The British Medical Research Council (*Science*, April 8, 1927) finds that rheumatism is not as closely connected with infected tonsils and damp housing conditions as had been thought. There are indications that it may be inherited, that it may be caused in several persons by similarity of environment, or that it may be transmitted by contact. Each one of these theories, divorced from materialism, and considered in the Theosophic light, spells—Karma.

It is now also thought that diabetes, contrary to opinion, may be contagious.

Science, July 23, 1926, reports the opinion of Lieutenant-Colonel P. James that malaria does not, according to the old belief, lurk in stagnant pools, but that the transmitting mosquitoes are those which live under sheltered and peculiar conditions. Malaria, he thinks, is of strictly human origin—another indicator that nature herself is never in arms against humanity except through the latter's disturbance of the proper order of things.

NOV 29 1927

THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XVI—No. 2 **December, 1927**

WHEN the truth of Unity is understood, then distinctions due to comparisons made like the Pharisee's, that one is better than his neighbor, disappear from the mind, leaving it more pure and free to act.

—WILLIAM Q. JUDGE.

CONTENTS

WHAT IS GOD? 49
HISTORY AND HISTORIANS 50
WESTERN OCCULTISM 54
"KILL OUT DESIRE" 55
CONSIDERATIONS ON KNOWLEDGE 56
SCIENCE AND THE SECRET DOCTRINE 59
THE MODERN VICE 63
ASTRAL COMMUNICATIONS 64
FOOD AS SACRIFICE 65
"GODS" AND "SPIRITS" 69
ANCIENT LANDMARKS 70
ORGANIZED LIFE 77
TRUE PANTHEISM 81
YOUTH-COMPANIONS 82
THE TRUE SUN 84
ON THE LOOKOUT 85

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(*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.

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The feeling of anger passes, being replaced by other feelings, but the judgment against one in anger is held by the elementals who ensouled it, and will sooner or later harm and react.
—Robert Crosbie.

THEOSOPHY

Vol. XVI December, 1927 No. 2

WHAT IS GOD?

THERE are high beings and low, good beings and bad, wise beings and foolish ones, but they are all one fundamentally—for all are Life. "God," therefore, *cannot* be *a* being, but all beings are Gods fundamentally. Deity, if It is to be conceived of as eternal, omnipresent, boundless, and omniscient, can only be that which is fundamentally identical, everywhere in everything, visible or invisible. Beings are the fundamental manifestation of Life.

Immortality—deathlessness—is therefore inherent in every being, for each is an indivisible portion of the One Life, and as such can have neither beginning nor ending, and must contain implicit in itself every possibility contained in Life. It is to this inclusive and unchanging fact behind all ideas of God and Gods, of creation and evolution, of death and regeneration, that each man must look for nobler and therefore truer inspiration and understanding of the great mysteries of Nature and of his own Being.

Nature can then be perceived as the collective manifestation of Beings of every grade—all Divine because Immortal, all in Evolution spiritual and intellectual as well as physical. Although all Beings are immortal in essence, to be immortal in consciousness requires of necessity that the Being shall know for himself his own Divinity, and this can only come about through his own experience, efforts, and understanding. A Master of Wisdom is a Being who has evolved through every possible experience and arrived at the perfection of Spiritual Knowledge. Such a Being is *consciously* immortal, and therefore truly Divine.

Men can only hope to *realize* their own immortality and divinity, in or out of the body, as they recognize the Presence of Deity in themselves and in all other Beings, and think and act from that basis. This is the Spiritual meaning within and behind the phrase "Universal Brotherhood."

HISTORY AND HISTORIANS

ALTHOUGH the present-day Theosophical Movement is barely more than a half century old, its students and inquirers who set out to gain discrimination—to learn to distinguish between the true and the false in Theosophical history and philosophy—have a most difficult labor confronting them. This is not for lack of available literature, assuredly, for in all likelihood no movement in history has, in proportion, so vast a mass of recorded matter to its credit and discredit. The situation is further complicated for the inquirer by the fact that practically all its record has been made and written by those who participated in the Movement during the life-time of H. P. Blavatsky and W. Q. Judge: which is to say that those who have done the history-writing had and have an exceedingly lively interest of their own in what they have written and are writing. What is that interest? Is it self-interest of one kind or another, or is it *theosophical* interest? Are the various proponents and exponents of Theosophical history and teachings true to their own professions, or not?—for all make the same proclamation. They all profess altruism and to be intent on telling "the truth, the whole truth, and nothing but the truth."

Now the general truth is that whoever writes, regardless of whom or of what, is in fact inditing his own spiritual, intellectual, and moral autobiography. In every word uttered, Buddha, Christ, the Masters of Wisdom, speak their own essential nature and being. The same is as true of a Nero, a Loyola, a sycophant, a slave. Caste-marks are tell-tale and undisguisable—when we have learned to read them.

This is well recognized in our jurisprudence—in fact is absolutely fundamental to any and all attempts to render justice, that is, to *decide* issues, and decide them correctly. In ordinary life each man is continually and continuously confronted with the necessity for judgment, for decision, for choice and conduct, in the smallest affairs as well as in the great. How grievously we all err in our judgments, even in the most familiar and common matters, is shown by the simple fact that it is seldom or never that matters turn out as we expected—that is, as we had judged they would. Even in our Courts, which represent the accumulated experience of mankind, it is common knowledge that justice often miscarries, despite all experience, all safeguards, all devoted and trained watchfulness.

But in the world of education, using the word in an inclusive sense, all men depend on history and history-makers and writers for the evidence which shall give them competent testimony on which to render judgment in no matter what issue at hand or at stake. History is only

another variant of what in the Courts are called Precedent and Fact. But the books we read, the papers and magazines we run through, the lectures, sermons, and daily conversations which supply us with materials for judgment—these are surrounded with no such precautions as our faulty Courts ceaselessly take to promote just judgments. Yet our whole daily life, and life itself in an intellectual and moral sense, is neither more nor less than holding court—a court in continuous session, in which each man is his own Judge and Jury. What man is satisfied with the judgments he has received, or those at which he arrives?

If this is so in all matters of lesser and transitory moment, how much greater is it in those vast issues which determine our collective and enduring welfare. All men suffer and their suffering in every case is the result of erroneous, or *unjust* judgment. The true and the false are everywhere confused. The real business in life, the real education, of every man lies in just this—to separate fact from fiction, genuine from counterfeit, true from false in the immense ocean of testimony in which he exists and moves.

Philosophy, science, religion—these three stand in fact for the best judgments men, in vast masses and through long ages of holding mental and moral court, have been able to arrive at on the great question at issue for all: Life itself. Are those judgments final, that is, Just? Or are they still as fallible as ever, bound to be over-ruled and reversed soon or late?

History is made by human beings; those who write of history are not less human than the actors whose deeds they recite; and certainly those in whose service history-makers and history writers profess to labor are not less human than the ostensible benefactors whose works and wisdom they are invited to participate in and profit by.

It is so rare as to be negligible to find a maker or a writer of history who calmly professes an ulterior and selfish purpose, or even admits it to himself. The great conquerors in secular affairs are always fighting for the glory and the profit of the "common people;" the sectarians and bigots of religious history are always moved by devotion *ad majorem dei gloriam.* The supporters, the propagandists and followers, the writers and readers of histories of those whose deeds of prowess have made and directed the currents of human affairs—do they not all take infinite pains to make clear that their motives are pure, their facts unimpeachable, their conclusions the only true lessons to be drawn?

All this, we say, is "common knowledge"; but that it is a common knowledge all too seldom applied practically is evidenced by the immense, overwhelming, number of instances in which Time reverses the verdicts and the judgments which, during long intervening centuries,

have been accepted and acted upon as correct. It is the fact that until long after the mischief has been wrought, long after all existing opportunity to repair and correct the mischief has been lost, the selfish, the crafty, the egotists and the vain have invariably succeeded in deceiving themselves and misleading those who accepted their self-certified instruction and guidance.

> "The evil that men do lives after them,
> The good is oft interred with their bones,"

—because there are no louder professors of truth than those who distort it; no greater professors of humility than the proud and the vain; no more insistent proponents of wisdom than the conceited; no genuine altruist who can equal the moving appeals of those who have "an axe to grind."

All of us are constantly busied in influencing others and they are constantly engaged in influencing us. We are all flooded with facts and precedents, with reasons, arguments, and appeals, designed to influence our judgment and consequent conduct. What is the object of it all? Is it Education we seek to impart and to acquire—the cultivation of our discrimination, so that Truth may be discerned in no matter what environment, and on no matter what subject?

The trouble is both external and internal. In neither case is it primarily due to lack of facts. Facts on any subject are quickly acquired. Nor is it due to lack of reason and reasoning. Able arguments and logical marshaling of facts, for or against any proposition soever, are readily available. What, then, is the fundamental difficulty to be faced and understood by the student of Life and affairs?

It is self-interest. It is bias and partisanship in ourselves and in others. We all *want* the Truth, but with the conscious or unconscious proviso that the Truth shall not disturb our existing interests. Few of us are prepared to render judgment against ourselves, our own predilections and prejudices, Karmic heritages of our own past misjudgments. In crucial moments—and every "moment of choice" is a crucial moment—who is able to take a dispassionate, a *disinterested* view of his own likes and dislikes?

So well did H. P. B. recognize this that in submitting "Isis Unveiled" to the public judgment she wrote:

> "It is offered to such as are willing to accept Truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face."

In dedicating her "Secret Doctrine" ten years later she came still more directly to the point, for she said that she was "constantly obliged to bear in mind" that—

> "Every reader will inevitably judge the statements made from the

> standpoint of his own knowledge, experience, and consciousness, based on what he has already learnt."

Great as is the thesis of science, which deals with physical nature; great as is the theme of religion which deals with metaphysical nature; great as are the accumulations of both—is it not the staring fact that great numbers of noted names, great masses of facts, powerful arguments, flatly contradictory judgments, can be adduced on either side of any and every subject?

Although Theosophy has been in the world so short a time, and although Theosophical history has all been made and written within the period of men still living, can the inquirer find in any field more contradictory teachings, more irreconcilable sects, more bewildering presentments of alleged facts?

How did all this come about? Is it due to H. P. Blavatsky, to her bias and prejudice, her partisanship and self-interest, her teachings of philosophy and ethics, her Objects and conduct? Or is it due to the conscious and unconscious self-interest of those who were her students and disciples, to whom, after her death, was of necessity committed the destinies of the great Movement inaugurated by her?

H. P. B., Judge, Olcott, Sinnett, Mrs. Besant, Mrs. Tingley, and a host of lesser known men and women have participated in the Theosophical Movement. Each has made and written history. Their records afford an enormous testimony, but that testimony is highly conflicting, as to teachings, as to facts, as to conduct. It has all to be weighed, but in what scales? Those, each student must furnish for himself. If there is self-interest in himself he cannot weigh accurately. If there is self-interest in the testimony itself, that testimony cannot be safely accepted. Each student must sift himself and sift the evidence. It is here that the "Doctrine called 'Great Sifter' " must be used, or the student will himself merely "take sides," take one side or the other in the great issue—and the Issue itself be lost to him.

It is, *in truth*, easy to test one's self and others, to determine our own and others' trustworthiness. To the extent that any man is free from self-interest in any direction he is a trustworthy witness. He will tell the truth, the whole truth, and nothing but the truth as far as his testimony goes. Put Theosophy and Theosophical Witnesses, then, to the acid test of credibility—which is freedom from self-interest. No man can speak on any subject without betraying whether he is a litigant, a party with interests of his own to subserve, an attorney for one side or the other. Put H. P. B. to that test; put Judge; put any and every Theosophical exponent; put one's self to that test. If the student does this, he will be able to find Truth, will accept it wherever found, will *defend* it—will become a just Judge and a True Theosophist.

WESTERN OCCULTISM*

DESPAIR and despondency come from not following what we know, but did not apply. If we make effort to apply what we know, with an end in view, failure to achieve does not disconcert us, because we still have the active knowledge and the end is still in view. It just means a continuation of effort. "It is only in the present that we can gain wisdom."

There is so much pettiness in the attitude toward small things, an attitude which accentuates the personality instead of subjugating it. The fight must begin there, for all these small irritations are based upon self-assertion.

The "Arjunas" postpone the engagement, awaiting some big thing to overcome, but they have not the stamina should they be so confronted. They fall or flee, blaming everyone but themselves—self-assertion to the last, and another failure is recorded where success might have been.

All down the ages men have been endeavoring to correct existing conditions, by simply re-arranging them. A re-arrangement of errors does not make for knowledge; the errors arise because of ignorance; knowledge must be sought as to the causes that produce existing conditions.

We should be glad to be able—and *be* able—to correct our erroneous views and applications; it is our strength; our personal weaknesses and troubles are but bubbles on the stream of time, which our "strength" will safely carry us through and over. This thought—which comes from inner knowledge—should make us stronger, better able, surer of victory.

I think that the way is to begin with the small things. Do not permit yourself to be annoyed by them. To help us, perhaps, there is a multitude of small annoyances to one great trouble. Adopting the right attitude in the small, the same is maintained in the great and much more easily.

Another help is to take everything that comes as a matter of course —as it really is Law. No use expending energy on what might have been, nor throwing the onus of conditions on any one else. When the condition is taken care of calmly and dispassionately, the causes that led up to it may be judicially considered and stored away for future use. In this way power grows, is "stored." The other way fritters away energy and causes its dispersion in others.

Don't you think that much of our feeling of "strenuosity" comes

*From the sayings of Robert Crosbie.

from wanting what we want and not wanting what we don't want? Like and dislike. To be neither elated by success nor downcast by failure is the even way. One's personal experience is one facet through which experience may be gained; to be of real value, it has to be related to and made a part of all experiences.

Look on, to watch the play of forces. We cannot do that if we make ourselves the fighter. "Be not thou the warrior, let him battle for thee," bespeaks renunciation of self-interest in the result of one's actions.

"Kill Out Desire"*

Question—In killing out desire, do you not also kill out worldly ambition? When a man has done this, is he fit to fight the battle of life, or to be the head of a family?

Answer—In killing out desire we do not kill out right action, though we may kill ambition. It is likely you have a wrong meaning for the word "ambition," as it is wrongly used by many. It is used out of its way to mean energy and action, whereas it does not mean that. It means the desire to get gain and power and glory and wealth for oneself, and that is selfishness of the worst, and hence ambition may be rightly killed and no true progress is made till it is put under. But by following the rules given, that is, to do your duty, you cannot neglect your great and small duties, hence you will care for your family. But if you give the word "ambition" the meaning of the opposite of "apathy" and say that he who kills ambition becomes apathetic, then all would be folly. Fitness to fight the battle of life is not from worldly ambition at all, but from a right and strong sense of duty, from a determination to do it, and from a true sense of your duty to your neighbor.—*W. Q. J.*

*The Theosophical Forum, April, 1894.

CONSIDERATIONS ON KNOWLEDGE

THE most significant fact before the mind of man today is that common and indubitable one: Knowledge exists. Few are aware of its vast implications. Everybody has *some* Knowledge. Few realize that their own limited possession of the common fund is in itself the firm foundation of a bridge which they can in time erect, and upon which they can, if they will, pass over the twilight gorge of partial ignorance into the sunlit plains of *all* Knowledge.

For that which they already know is a part of All-Knowledge, a factor in the great summation, without which that great totality could not be summed—just as a single drop of water is a part of all the water in the world, which without that single drop would be incomplete. And just as from the single drop the nature of all water can be realized, and by pursuing that drop its mergence with the great ocean can be ultimately grasped, so, by the pursuit and consequent expansion of the small Knowledge any being now has, its identity with All-Knowledge can be realized, and the being can at last merge himself *consciously* with All-Knowledge and draw upon that for the service of all other beings.

Considerations on Knowledge disclose curious student-astigmatisms. For instance, somebody will perhaps say, "All Knowledge exists." Unanimous agreement is at once apparent, but discussion soon develops the fact that many minds believe that Knowledge exists of itself—as if tucked away quite neatly in beautifully wrapped packets in some remote storehouse of Nature!

Knowledge has no validity apart from *Knowers*. Knowledge is what Knowers know. It is permanent, for nobody can un-know what he knows, although at times his possessions may be temporarily not available. That Knowledge which any being has not yet made his own is, to be sure, an abstraction for him; but somebody knows it, else it would not be Knowledge.

Again, to the statement, "All Knowledge exists," is sometimes added, "Then, there must be the Knowers of that Knowledge." Once more, unanimous agreement. But students often think of such Knowers as omniscient Mahatmas, picturing them as personal gods with Jehovistic attributes. True it is that Mahatmas are the only *All* Knowers, but nobody is "omniscient" in the sense attributed to the personal god of Western Christianity. In the real sense of "all-knowingness" Mahatmas are omniscient; but so is every other being in his own degree, for the word merely symbolizes the limitless power-to-know which is common to all.

Few students think of Spirit as a synonym of All-Knowledge.

While Spirit cannot be defined, yet, for the hazy and illogical conceptions so often held, more workable and more logical ones can be substituted, if they are not taken as final. Consider "Spirit" as the perfect Knowledge of all beings; "Matter" as their imperfections. Then it will be understood that Spirit is not something apart from any being, since all have *some* perfect Knowledge. Spirit includes the being, his Knowledge and his power-to-know. Such terms as "Alaya," "Universal Over-Soul," "Buddhi," and others, will have a more vital significance from this point of view.

Students are often baffled and disturbed by an attitude taken by some enquirers. Its common expression appears to be: "Very interesting, but of course nobody *knows* anything about these matters." Here again is an astigmatic perception. Bluntly analyzed, the position is this: "*I* don't know. I don't know anybody who does know. Therefore nobody knows. Therefore it cannot be known." Such is the implied reasoning behind the unconsciously egotistical position taken.

Its holder can be shown quite easily the *reductio ad absurdum* developed by a logical consideration of his position. Out of a gathering of fifty people, for instance, not one will perhaps *of his own Knowledge* know some fact of Nature that has been demonstrated thousands of times. To be consistent with his assumed position, our baffling enquirer would be obliged to deny this proven fact. Again, it is impossible for the average person to *know* what another knows, in the sense of an immediate perception of the limits of that one's Knowledge. It is a paradoxical fact that most people at the same time know more and know less than they appear to know. Furthermore, the less wise are unable to perceive the mental content of those wiser than themselves; they have as yet no platform of assimilated experience upon which to stand for viewing the horizon of the other's Knowledge—it has no existence, for them. They can see only what *they* can see. So also do the spiritually wise often veil themselves under common appearances, lest the less wise follow Them as persons instead of being stimulated to pursue Knowledge for its own sake.

The scientific mind is perhaps the most difficult one of all to awake to a perception of the fact that there is such a phenomenon as a being who *knows*, the possessor of pure Knowledge, ultimate Knowledge. Bound by the limitations of his adopted method—the study of facts from outside in—and aware of the existence of any number of charlatans and pretenders, the scientist is honestly blinded to the great truth that there is another kind of Knowledge than his—which includes his, and an immensity more. Therefore he is unable even to imagine that

there must be Those in the world in comparison to whom his beloved "authorities" are like children playing childish games.

He never dreams that many a student of Theosophy, moderately "educated" in an academic sense, knows of his own Knowledge many things which to Science are completely unknown, but which are essential to the solution of the existing problems of Science. For the highly educated and scientifically equipped students of Theosophy, who can meet him on his own ground and show him the incompleteness of the scientific method, the scientist more often than not feels a certain contempt. "They are cranks; what a pity! Religion is not Knowledge!" Certainly it is not, but Theosophy is not a *religion!*

All-Knowledge does exist. There are the Knowers of it. It is not the exclusive possession of any single being. All beings, high and low, are sharers in it, contributors to it. Just as there is *one* matter, common to all forms, and each form—solid, liquid or gaseous—a mere differentiation or conditioning of the one homogeneous substance, so there is *one* mind, or intelligence, or body of Knowledge, gained by beings of every grade as a result of observation and experience. The mind of each human being is a portion, or aspect, of this one Universal Mind. So also is there one Spirit, the power-to-perceive, together with its perfected perceptions—themselves the product of the evolution of all beings throughout a beginningless and endless ex-istence. From this *unitary* point of view, which can be validly perceived and demonstrated by any intelligent person, the possible existence of beings who *know* can be logically reasoned.

Also follows the stupendous fact that any single being can in time become an All-Knower. His form of matter, physical and metaphysical, is merely a differentiation; therefore through it the primary can be found and perceived—*it is there!* His mind is a unit of Universal Mind; therefore through it the "minds," or intelligence, of all—the collectivity—can be grasped. His Spirit is no more than his own expression of the One Spirit, however weak or partial, but indubitably the power-to-perceive, which is One.

To gain a realization of this, while still awake and housed in a physical body, is the purpose of existence in a stream of evolution like that connected with our Earth. Men who have done it *know.* Lesser men who are consciously and consistently working at it know partially. Those who deny its possibility will never know, until they set aside that denial and begin to admit: "It *may* be; *I* don't know that it is not so; it is worth looking into." Such a change of base, with actions proceeding therefrom, will ultimately, in an honest Universe, bring them into contact with Those Who Know, who may then wake them to further perceptions.

SCIENCE AND THE SECRET DOCTRINE

VI

Mr. Robert Ward, discussing the questions of Heat and Light in November *Journal of Science*, 1881, shows us how utterly ignorant is Science about one of the commonest facts of nature—the heat of the sun. He says:—"The question of the temperature of the sun has been the subject of investigation with many scientists:... *All have believed themselves successful*, and have formulated their results with great confidence. The following, in the chronological order of the publication of the results, are the temperatures (in centigrade degrees) found by each of them: Newton, 1,699,300deg.; Pouillet, 1,461deg.; Tollner, 102,200deg.; Secchi, 5,344,840deg.; Ericsson, 2,726,700deg.; Fizeau, 7,500deg.; Waterston, 9,000,000deg.; Spoëren, 27,000deg.; Deville, 9,500deg.; Soret, 5,801,846deg.; Vicaire, 1,500deg.; Rosetti, 20,000deg. The difference is as 1,400deg. against 9,000,000deg., or no less than 8,998,600deg.!! . . ." (*Secret Doctrine*, I, 484).

IT would be humanly impossible for *all* astronomers of that day to have overlooked or made light of such extravagant contradictions; nevertheless the few who laid stress upon them, protesting against the dogmatic assurances of science regarding the "contraction" and "combustion" theories of solar heat, were regarded with suspicion, distrust, or derision, much as an anti-vaccinationist M.D. is regarded in our day. The function of Theosophy in purely physical science has been peculiar. H. P. Blavatsky advanced but few physical doctrines which were not at least suspected by the discredited minority in science. What was new in her work was the promulgation of cosmic principles, few but basic, which tied together the discrepancies and pointed out the ultimate triumph of the few rebels. Their accuracy is attested by the fact that *she never espoused a minority cause which has not been victorious when finally put to the test;* so much can be said for no other being, nor for any branch or school of science.

Thus, it remained for H. P. B. only to complete with an explanation the doubts and questionings of such as Ward, Herschell, Compte, Hunt, and others, in order also to resolve the bewilderment of the science of 1927 as expressed by Donald H. Menzel of Lick Observatory. Writing in *Science* for April 29, 1927, Mr. Menzel analyzes one of the latest theories to account for solar heat—that of pressure decomposition—finding that this could give life to the sun for only 60,000,000 years, while the presently accepted age of the earth itself is 1,000,000,000 years. He therefore very logically thinks the theory accounts only for a small part of solar radiation.

Following this up in the same periodical for May 6, 1927, he passes in review five different theories, discarding the first four as too notoriously invalid to require repetition of their defects. They are:

1. Original heat.
2. Chemical.
3. Gravitational: (*a*) meteoric, (*b*) contraction.
4. Radioactivity.
5. Transmutation of matter into energy.

The last he questions because the rate of energy transformation is found to be less in the giant stars than in the denser and supposedly hotter dwarf stars—an anomaly. Finally he favors the new and little-known theory of Prof. Jeans, to the effect that there must exist in the sun and like stars a certain amount of unknown "super-radioactive" material.

Theosophical teachings and deductions drawn therefrom would place the above theories as follows:

1. A very slight contribution of electromagnetic waves, not "heat" at their origin, but impinging upon the earth as such.

2. Nothing definite, except the hint that it is to the chemistry and "meta-chemistry" of the future that the men of science must look for further progress.

3. A small amount; substantially as scientifically taught at present.

4 and 5. Forms of "Nitya Pralaya." (See *Theosophical Glossary* in particular.) It is likely that these would only contribute to the heat of the sun in like proportion to mass, as the radio-activity of the earth contributes to its own heat.

Yet here is much truth. For *all* matter alternately radiates itself away into energy, and is reintegrated into matter—another illustration of the Second Fundamental Principle of the *Secret Doctrine*.

> ... 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).

But it is Prof. Jeans who is almost at one with Eastern Cosmogony. Substitute for his "unknown super-radioactive element," Prakriti, animated by Fohat, inexhaustible, because infinite and eternal—the Soul of the Universe, the "all-permeant Sarvaga"—and the doctrines are fundamentally identical.

> *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* . . . (*S. D.*, I, 290).
>
> It was stated elsewhere . . . that Occult philosophy denies that the

> Sun is a globe in combustion, but defines it simply as a world, a glowing sphere, the *real* Sun being hidden behind, and the visible being only its reflection, its *shell*. The Nasmyth willow leaves . . . are the reservoirs of solar vital energy, "the vital electricity that feeds the whole system . . . The Sun *in abscondito* being thus the storehouse of our little Kosmos, self-generating its vital fluid, and ever receiving as much as it gives out," and the *visible* Sun only a *window cut into the real* Solar palace and presence, which reflects, however, faithfully the interior work. (*S. D.*, I, 541).

No wonder that solar forces whose playground is the Universe, and which manifest but a trifle of their potentiality through our visible sun, should seem like an "unknown super-radioactive element!" That description is the Ultima Thule of material speculation; no shame to Prof. Jeans that he could go no farther. The difficulty is an unsuspected commission of the "Great Heresy;" a separation of sun-force from Cosmic Force; it reacts upon cosmogonic science precisely as the separation of the soul of man from Cosmic Oversoul—in theory—reacts upon our so-called ethics and religion.

A like separation is made in orthodox circles between terrestrial phenomena and solar activities; though happily this has been much ameliorated of late by Dr. Abbott and Father Ricard between them.

Should the remarkable phenomenon described by Louis A. Bauer, of the Carnegie Institute,[1] be energetically followed up in the light of a few rays from the *Secret Doctrine*, the connection will become far more striking. We refer to the surprising results found by Dr. S. F. Mauchly regarding the daily variation of electric atmospheric potential over the surface of the earth. Regardless of the position of the station, that potential is highest when the sun is on the meridian of the north magnetic pole, and lowest when it is on that of the south magnetic pole. Moreover, between March and October, when the sun is nearer the earth than at other times, the maxima are higher.

Astronomical science is frankly at a total loss to explain the matter. But since Theosophy teaches that the magnetic poles are the channels of influx and efflux of the solar forces, the north being positive, south negative, it is clear as day that the north pole receives the greatest inflow for general terrestrial distribution, when the sun strikes it most strongly; and conversely with the south. The polar axis is thus simply the *circulatory system* of the earth, a part of that of the solar system of which the sun is the real heart.

> (Quoting Robert Hunt, F. R. S.) "*May the pulsing of vital matter in the central Sun of our System be the source of all that life which crowds the earth, and without doubt overspreads the other planets, to which the Sun is the mighty Minister?*"
>
> Occultism answers this in the affirmative; and Science will find this to be the case, one day . . .

[1] *Science*, April 1, 1927.

> Thus, we have an important scientific corroboration for one of our fundamental dogmas—namely, that (*a*) the Sun is the store-house of Vital Force, which *is* the *Noumenon* of Electricity; and (*b*) that it is from its mysterious, never-to-be-fathomed depths, that issue those life currents which thrill through Space, as through the organisms of every living thing on Earth. (*S. D.*, I, 530-531).
>
> "*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 . . .*" (*S. D.*, I, 541).

And, says the *Secret Doctrine*, "every beneficent (astral and cosmic) action comes from the North; every lethal influence from the South Pole." Also:

> Perhaps the above will be regarded as archaic nonsense, but it will be better comprehended, if the reader remembers the Aurora Borealis and Australis, both of which take place at the very centres of terrestrial and electric and magnetic forces. The two poles are said to be the store-houses, the receptacles and liberators, at the same time, of Cosmic and terrestrial Vitality (Electricity); from the surplus of which the Earth, had it not been for these two natural "safety-valves," would have been rent to pieces long ago. At the same time it is now a theory that has lately become an axiom, that the phenomenon of polar lights is accompanied by, and productive of, strong sounds, like whistling, hissing, and cracking. (*S. D.*, I, 205).

It is definitely taught that human vitality depends upon the electric solar forces, both known and unknown. Dr. Mauchly's observations would therefore indicate that races living on the meridian of the north magnetic pole, whose noontide would coincide with their greatest access to solar vital forces, would occupy a very advantageous position relatively to all other peoples—and *vice versa*.

Now, it so happens that the meridian of the north magnetic pole passes through the heart of North America, scene of the most feverish and diversified physical and mental energy known to historical times —as though the corresponding egos had for ages waited the discovery and population of this land before incarnating to inaugurate this astonishing, though as yet chaotic, civilization.

And the meridian of the south magnetic pole? Touches only one inhabited land of any importance—the extreme east coast of Australia, whose native forms without exception, from man to the earthworm, are hopelessly weak, decadent, and moribund.

> Australia is one of the oldest lands now above the waters, and in the senile decrepitude of old age, its "*virgin* soil" notwithstanding. It can produce no new forms, unless helped by new and fresh races, and artificial cultivation and breeding. (*S. D.*, II, 197).

THE MODERN VICE

"Thou seest in another what thine own heart holds."

NO VICE more aptly illustrates the ancient aphorism than that of hypocrisy. No vice more despised, yet none so universal. Without its all-pervading presence the fabric of civilization would fall apart. Do we exaggerate? Let any man for himself picture the *sequelæ* of one day spent in acting precisely as he feels!

No philosophy is more inimical to this universal vice than Theosophy, yet no human being is under greater temptation to its indulgence than the individual Theosophist. His character—that is to say, his Karma — is part and parcel of racial and national Karma. The conscious and unconscious deceit in his Soul is that of the race. But in study and appreciation of a high and noble philosophy lies a subtle trap: such exercise stimulates in one a self-esteem based upon that very ability to understand and appreciate. Altruism is oft-times another name for spiritual self-indulgence. Meditation upon high philosophy too many times leads to forgetfulness that the meditation is—only meditation. In that case the plant of self-esteem, growing from the mud of the racial nature, transforms itself subtly into a growth of hypocrisy out of all proportion to the normal ratio. Having become Theosophists *intellectually*, we gratify ourselves with the heady wine of contempt for those who do not choose to be Theosophists, theoretical or otherwise. Having some knowledge of Karma, our feelings for those who understand it not, become, instead of impersonal compassion, a contemptuous derision—a self-satisfied wonder at the obvious follies of the race. It is quite within human power to refuse to entertain the thought of one's deficiencies, and in course of time to hypnotize oneself into the belief that they have been overcome. Better by far to recognize one's own faults, even that of hypocrisy, than to become hypocritical to oneself as well as to the outer world. The recognition of a deficiency, by the pain involved and the relative humbleness entailed, will open a breach where the light of Spirit can shine into the lower nature.

Vices cannot be uprooted by a single act of will, for sometimes they penetrate every fibre of the nature. On the other hand, *all* powers are spiritual, though forever self-transformative.

The whole problem, then, is soluble by the wise distribution and use of personal forces. Power turned to spiritual and altruistic use is power drained from the areas of the lower personal self, and so with the converse. If personal energies are fully devoted to spiritual use, leakage into the world of the lower self

will cease. Times there are, certainly, when the lower nature, endowed by our own folly with a vigorous and maleficent life, will awake to the danger of starvation and take a ravening offensive. In such cases the utmost of repressive will-power may be necessary for a time. But in general, self-reformation depends upon constructive work in the opposite direction. Many there are who, after years or a lifetime of battle with the lower self, have resolved no more to concentrate upon that self, but to forget *all of self* in service, without regard to personal victory or personal defeat. It is the better way.

ASTRAL COMMUNICATIONS*

Question—What entities, besides Kama-Rupa, communicate with man from the astral plane, and what vehicles for manifestation are used besides the Rupa and astral body of the medium? Which of the communicating entities are friendly and which hostile, and what are the means of distinguishing between them? Have in mind the evocation of Apollonius of Tyana.

Answer—Hundreds of classes of beings communicate from the astral plane with the living through mediums and otherwise. Of this subject the West does not know. Hence you will have to take on faith if you believe at all what I reply. Many degrees of elementals communicate. These are all of no use to us, but harmful. Many of them are used by black magicians who live in the astral world in their kama rupas. They use the elementals, they live thus on the living by absorption, and this is the great danger of all such things. Some of them may be friendly, but unless you have the means and sight of your own to tell which, no direction would be of any use. Even while friendly they are injurious, for they must use a part of you or some one for the work, and they thus set up the likelihood of another not friendly using you the same way. Apollonius was an adept and cannot be safely imitated by any less person. If you are too strong to be influenced and get another person as the means for it, then you will be wrongly exposing the other to a danger you are yourself exempt from. —*W. Q. J.*

*The *Theosophical Forum*, April, 1894.

FOOD AS SACRIFICE

This immortal thinker having such vast powers and possibilities, all his because of his intimate connection with every secret part of Nature from which he has been built up, stands at the top of an immense and silent evolution.—*Ocean of Theosophy.*

MAN, having broken the harmony of life and brought about a descending cycle, has made himself blind to the oneness of all things. It has been markedly so in that very mundane function of life—eating. Mediaeval ascetics despised food and would-be aesthetes, ascetics of our modern day, have affected to follow their example, though they do not know how to fast as the others did.

What has this modern age *not* made of meals, from the extreme of banquets of many courses, with dishes concocted to tempt surfeited gourmands, to the other extreme of nothing to eat, when the mother, for example, alone at home, says, "I can't be bothered to make a meal for myself with no one else here to cook for." Dinners are made functions for "entertaining" people who exchange small talk, useless when not injurious to the reputations of others. In the family, its members bicker and squabble around the table. How many students of Theosophy, even, comprehend the part of food in life, and why the preparation of a meal has been termed a sacred function? Yet hints as to why are multiplied in the teachings, whether in the *Laws of Manu* or the *Bhagavad-Gita*, in the lore of Pythagoras, in the writings of the Neo-Platonists, of Paracelsus, of H. P. Blavatsky, or W. Q. Judge.

> And in the first place, indeed, they endeavored to learn the indications of symmetry, of labour, food, and repose. In the next place, with respect to the preparation of food, they were nearly the first who attempted to employ themselves in it, and to define the mode in which it should be performed.—*Life of Pythagoras*—Iamblichus.

Food is necessary to the body. In this regard at least its importance is being more and more understood in the world at large, as witness the developments in the last decade in those circles concerning themselves with "public health." Nutrition research in the various laboratories of the greatest American universities has been giving out some facts which certainly approach what has been known for ages in occultism about the relation of food to well-being, the influence of thought and feeling on assimilation, the close link between sunshine and "vitamins." It is even approaching the fringe of the mystery of the path to rebirth in its investigations of what was once designated Vitamin A., now assorted into Vitamins A., D., and E., with various functions to perform in the human organism, the last bound up with sterility.

Terms may vary from age to age but the underlying ideas remain ever the same, truth being consistent and eternal:

> "No one who does not eat has strength to do works of holiness, strength to do works of husbandry, strength to beget children. By eating every material creature lives, by not eating it dies away."—*Zend Avesta, Vendidad—Sacred Books of the East.*

Man's body is composed of mineral, vegetable, and animal substances which are borrowed from the three kingdoms below him and are returned to them.[1] From that food, eaten and transmuted, are the organs materially formed. They are composed of different kinds of elemental lives, all having their relations to different parts of nature.[2]

> Man was considered a macrocosm, and every element in him (writes James Darmesteter in a footnote, p. 187, *Vendidad, Sacred Books of the East*) was supposed to come from a similar element in nature.
>
> Why does man want to eat, to drink and to breathe but because he is related to the elements of the earth, water and air, and must attract these things to his constitution?—*Life of Paracelsus;* Hartmann.

A two-fold reason is already evident for the eating of food. By it man builds up his body but also he affects the elemental lives that he takes in to send out again, raised or degraded:

> From his body innumerable forms go forth, which constantly impel the multiform creatures to action.—*Laws of Manu*, Chapter XII, Verse 15—*Sacred Books of the East.*

Man alone is not the sole concern in this function of life, though our ahamkaric tendency has made us think only of the benefit to ourselves by the taking of food, which builds the various elements into the different organs. There is a benefit to the body, yes; but there should also be a benefit to the elemental lives which thus make entry. All too little is it heeded that as we eat we are affecting those lives, and even by the very manner in which meals are taken.

Some measure of our responsibility to the elemental lives is indicated in that twelfth chapter of the *Laws of Manu*, so much misunderstood by the Orientalists, who have confused "the whole system of transmigrations" with the reincarnation of the Ego.

The two-fold purpose of taking food is brought out by Iamblichus when Anebo writes:

> . . . the Demiurgos does not by any means set food abundant and in reach for all living things in the earth and sea but has implanted want of the same in the races superior to us. Nor has he furnished to the other living things a natural abundance of the necessaries of life. But to the demons he gives food of a quality adapted to their nature, which is contributed by us human beings. Hence, if we, through laziness or some other pretext, as is likely, should neglect such contributions, the bodies

[1] W. Q. Judge, *Notes on the Bhagavad Gita*, p. 205.
[2] Robert Crosbie, *Mental Healing and Hypnosis*, THEOSOPHY, Vol. IX, pages 280 and 283.

of the demons will be in want of food, and will experience both privation and disorder.—*The Egyptian Mysteries.*

Man does not eat for himself alone, to paraphrase words attributed to a great sage. Another factor is also ignored, which Paracelsus emphasizes together with the others already cited:

> There is something like a fire (energy) within ourselves which continually consumes our form, and if we were to add nothing to our body to supply the waste caused by that combustion, our form would soon die. We continually eat our own selves; we eat our fingers, our heart, our brain, &c.; but in each morsel of food which we eat, there is contained the material required to replace that which has been consumed by that internal fire. Each part of our organism selects what it needs, and that which is superfluous or useless is rejected. The Master in man, who superintends the building up of the organism, supplies every organ with that which it needs. We need not eat bones to cause our bones to grow, nor veins, ligaments and brain, to have those things formed within us.—*Life of Paracelsus*, Hartmann.

"It is the Master in man who superintends the building up of the organism"—but how many of us consider that Master in man when at meals?

Mr. Judge was once asked a question on a quotation from the Upanishads. He replied that the self does not exist by reason of food but *in that state* causing the body to be visible and to act through the food used. The translation that caused the obscurity he rephrases thus: "The self exists in close proximity to the heart and causes the body to exist by reason of the food which it takes in for its subsistence." It means, he goes on to say, that if the self were not there, the body would not exist, and that the self procures *vital airs* from the food which the one life causes to be digested.[3]

> Some call him Agni (Fire), others Manu, the Lord of creatures, others Indra, others the vital air, and again others eternal Brahman.—*Laws of Manu*, Chapter XII, Verse 123—*Sacred Books of the East.*

Or in the immortal words of the fifteenth *Gita:*

> I enter the earth supporting all living things by my power, and I am that property of sap which is taste, nourishing all the herbs and plants of the field. Becoming the internal fire of the living, I associate with the upward and downward breathing, and cause the four kinds of food to digest.

Most food is eaten heedlessly as to its higher nature. The Master in man—the spiritual power of concentration—cannot, then, be there superintending this function of the building up of the organism. When a meal proceeds along the lines of thoughtless automatism, how can the elemental lives making sacrifice receive due benefit? How can the

[3] W. Q. Judge, *Letters That Have Helped Me*, Vol. II, p. 40.

self procure vital airs from the food which only the one life can cause to be *digested?*

Our twentieth century way of taking meals is therefore one more place for change and betterment with those to whom Theosophy is first in life. They, indeed, can "try and set up a habit in that material unit whereby we may as incarnated beings know the self."[4] In proportion as the unity of the One Life in all creatures is comprehended by those to whom food may become sacrifice, the cycle rises.

Significant words are italicised by H. P. B. in a quotation she makes from Homer's Seventh Odyssey:

> Our gods appear to us when we offer them sacrifice . . . *sitting themselves at our tables, they partake of our festival meals.* Whenever they meet on his travels a solitary Phœnician, they *serve to him as guides,* and otherwise manifest their presence. We can say that *our piety* approaches us to them as much as crime and bloodshed unite the Cyclopes and the ferocious race of Giants.—"*Elementals,*" reprinted in THEOSOPHY, Vol. V., pages 407-8.

To help the smallest creature upon its upward way is the sacred duty of every student of Theosophy. Food taken when the Master in man presides at a meal is one of the means of serving the whole of Life.

"Nourish the Gods," says the third *Gita,* "that the Gods may nourish you. A thief is he who enjoys what has been given unto him but offers not a portion unto them. Those who dress their meat but for themselves eat the bread of sin being themselves sin incarnate." As we understand at each meal that food is indeed sacrifice, due portion is offered to the gods, for the Master in man is there. The manifold meaning of that much discussed sentence from the same discourse is more apparent:

> Beings are nourished by food, food is produced by rain, rain comes from sacrifice, and sacrifice is performed by action.—*Bhagavad-Gita,* U. L. T. edition, p. 24.

In man as in nature it is the action which is sacrifice that makes to arise the Waters of Life producing the food by which beings of all classes are nourished when the *Sun* is there.

"Anon the gods descend, and then they return to heaven" wrote Mr. Judge on one occasion.[5] Elsewhere, he points out how in a descending cycle when the ideal family life becomes rare, learned and great adepts retire to other spheres. But the case will begin to be reversed by the action of *one* philanthropist who becomes unselfish and intelligent enough to set an example. The way is paved for the advent of an ascending cycle because the Akasa becomes affected by the impulse forcing itself gradually, with accumulated interest and redoubled

[4] W. Q. Judge, *Letters That Have Helped Me,* Vol. II, p. 40.
[5] W. Q. Judge, *Letters That Have Helped Me,* Vol. I, p. 34.

power, upon others. The noble example becomes a precedent. And —"Gnanis bless the noble man."[6]

> Knowing that, under the great cyclic laws which govern us, periods arrive even in the worst of ages when good examples of living imprinted on the astral light cause effects ever increasing in intensity until at last the "gods" before referred to begin in distant spheres to feel the force of those good actions and to return again to help mankind on the recurrence of a better age, he implores Arjuna to be the very first to set the good example.
>
> In such an age as this, the ritualistic sacrifice of a different age which has indeed a magical effect becomes *a sacrifice to be performed by each man in his own nature upon the altar of his own heart.*—W. Q. Judge, *Notes on the Bhagavad-Gita.*

"Gods" and "Spirits"

If we are taken to task for believing in operating "Gods" and "Spirits" while rejecting a *personal God*, we answer to the Theists and Monotheists; "Admit that your Jehovah is *one of the Elohim*, and we are ready to recognise him. Make of him, as you do, the Infinite, the One and the *Eternal god*, and we will never accept him in this character." Of *tribal* Gods there were many; the One Universal Deity is a principle, an abstract Root-Idea which has nought to do with the unclean work of finite Form. We do not worship the Gods, we only honour Them, as beings superior to ourselves. In this we obey the Mosaic injunction, while Christians *disobey* their Bible—Missionaries foremost of all. "*Thou shalt not revile the gods*," says one of them—(Jehovah)—in *Exodus xxii.* 28); but at the same time in verse 20 it is commanded, "He that sacrificeth to *any* God, save unto the Lord, he shall be utterly destroyed." Now in the *original texts* it is not "god" but *Elohim*—and we challenge contradiction—and Jehovah is one of the Elohim, as proved by his own words in *Genesis iii.* 22, when "the Lord God said: Behold the Man has become *as one of us*," etc. Hence both those who worship and sacrifice to the *Elohim*, the angels, and to Jehovah, those who *revile the gods* of their fellow-men, are far greater transgressors than the Occultists or any Theosophist. Meanwhile many of the latter prefer believing in some one "Lord" or other, and are quite welcome to do as they like.—*S. D., I, ft.-n. pp. 492-3.*

[6] *Living the Higher Life*, Reprinted in Theosophy, Vol. I, p. 301. Also Vol. XII, p. 446.

ANCIENT LANDMARKS

XXII

The Feathered-Serpent

UNDER the distinctively American name and symbol of the Feathered-Serpent are to be found the Great Teachers of Mexico and Central America. Who has not heard of the "Fair God," whose promise to come again led the Mexicans to believe Cortes was the returning Quetzalcoatl? There may be patriot souls in that country who still look for his coming and long for the time when the feathered-serpent will replace the Christian cross. *Quetzal* is the name of the paradise bird and *coatl*, the word for serpent. Its Maya equivalent is Kukul-Can, and Gucumatz in the Quiche dialect of the Popol Vuh. When appeared American civilization under the protection of the Feathered-Serpent is a much debated question. Augustus Le Plongeon endeavored to prove that Egyptian civilization had its inception among the Mayas and Quiches 11,500 years ago. Although the first part of his thesis is incorrect, Madame Blavatsky says the Mayas were coeval with Plato's Atlantis. Did they come from Atlantis? Although not allowing so long a residence here—a fact which might reverse their conclusions—Spence and many others believe Maya civilization did not develop on American soil, but that the people came with a full-blown culture, a mature art, architecture and religion, and a system of writing passing from the hieroglyphic into the phonetic stage. The cradle of the race seems to have been along the head waters of the Usumacinta river and the Rio Grande in Guatemala and in that part of Chiapas which slopes down from the steep Cordilleras. One tradition refers both to an eastern and a western immigration; the eastern under Itzamna, whose people founded, among other cities, the famous Chi-chen Itza which preserves the memory of their rule. A curious reminder of Atlantis is found in the statue of the "Choc-Mool," the sandals upon whose feet are exact representations of those found on the feet of the Guanches of the Canary Islands. The western immigration was under the leadership of Quetzalcoatl, considered as both god and man, the first ruler of the Toltecs, and ruler in Maya centers as well.

The origin of the Toltecs is variously given. Some identify them with the populations in Guatemala and also in Yucatan, whither the Mayas later removed, from which it has been inferred that the Mayas and the Toltecs were one people. Ixtlilchochitl, a native chronicler, represents them as coasting down Lower California and Mexico, arriving at a place called Tlapallan in 378 A.D. Turning inland they

finally settled on the site of the modern Tula and built Tollan, the city from which they took their name. Here they erected temples and palaces, the walls of which were incrusted with rare red and black stones. Some think this is reminiscent of Atlantean architecture in which white, red and black stones were decoratively combined, and that Tlapallan—the traditional home of Quetzalcoatl, the "land of black and red stones," generally translated "the land of writing" because the Mayas used both red and black inks—was in Atlantis. According to the son of the last king of the Quiches, the Toltecs are descendants of the Israelites who, after crossing the Red Sea and separating from their companions, under the guidance of a chief named Tanub, set out wandering from one continent to another until they came at last to a place named Seven Caverns, in Mexico, and founded Tula. A famous Toltecan king bore the biblical appellation of Balam Acan; the first name being preeminently Chaldean. Besides the striking similarity between the language of the Aztecs and Hebrew, many of the figures on the bas-reliefs of Palenque and the idols in terra cotta exhumed in Santa Cruz del Quiche have head-gear similar to the phylacteries worn by the Pharisees of old and even by the Jews of Poland and Russia today. H. P. B. says the time will undoubtedly come when some of the people in these countries will be traced back to the Phoenicians and the Jews. That various migrating tribes met to form a heterogeneous population prior to and after the first millennium before Christ—a reasonably assumed *historical* date—is without a shadow of doubt.

A book in the language of the Quiches of Guatemala, said to have been written by Votan, a local name for Quetzalcoatl, was at one time in the possession of the Bishop of Chiapas, who introduced portions of it into his own work. In this book Votan declares that at the express command of the Lord he came to the New World to apportion the land among seven families which he brought with him. Leaving the land of Valum Chivim, he passed the dwelling of Thirteen Snakes and arrived in Valum Votan, where he founded the great city of Nachan (City of Snakes) thought to be none other than Palenque. From a date found on a stela at Palenque, it appears to have been founded in 15 B.C.; however, it may have been built on the site of an older city. Votan made four trips to the East and on one occasion is said to have visited King Solomon, to whom he gave valuable particulars about the mysterious continent, but no clue as to how it might be reached. In narrating his expedition, Votan describes a subterranean passage which terminated at the "root of heaven," adding that it was a "snake's hole," and that he was admitted to it because he was a "son of the snakes," that is, an Initiate. (See *Isis Unveiled*, Vol. I, 545-554).

Upon his return he built a temple by the Huehuetan river, known from its underground chambers as "The House of Darkness." The Bishop says that "to this day there is always a clan in the city of Teopesa which call themselves Votans. It is related that he tarried in Huehueta and that there he placed a tapir and a great treasure in a subterranean house, which he built by the breath of his nostrils, and he appointed a woman as chieftain, with tapianes to guard her. This treasure consisted of jars which were closed with covers of the same clay, and of a room in which the pictures of the ancient heathens who are in the calendar were engraved in stone, together with the chalchiuites (small green stones) and other superstitious images; and the chieftainess and the tapianes, her guardians, surrendered all these things which were publicly burned in the market place at Huehueta when we inspected the aforesaid province in 1691." Quetzalcoatl is always represented with the nose of the tapir, the title (tapianes) also of the guardians of the treasure. It is perfectly clear that a line of Votans, priests of Quetzalcoatl who took his name, existed for hundreds, perhaps for thousands of years. Many and various are the legends of the Feathered-Serpent. He is the son of a virgin, sent into the world to save mankind; connected also with earthquake, deluge and wind. The Lord of the Wind, Tonacatecutli, when it seemed good to him, breathed and created Quetzalcoatl. He is also the son of "the Very Old One," Citinatonali, creator of heaven and earth and mankind —the "dragon" from which the earth was made when it rose out of the sea.

Although there is hardly a single cultural or social custom whose origin was not referred to Quetzalcoatl, he is to be especially remembered in connection with the planet Venus, the Maya calendar and Maya writing. According to one legend, his mission completed, he departed eastward, and on reaching the sea put off his feather dress and turquoise snake-mask and immolated himself upon a funeral pyre, his heart becoming the planet Venus. As god of the morning star, he bore the calendrical name of Ce Acatl, one of the dates marking the periodical return of Venus. Dr. Spinden, of Harvard, states that the first definite date in the history of the New World is Aug. 6, 613 B.C., when the Mayas began to give each day its consecutive number, and that the Venus calendar was put in final working order between two risings of Venus as morning star in conjunction with the summer solstices of 538 B.C. and 530 B.C., and he believes Quetzalcoatl was made god of the morning star for solving a problem in astronomy. At all events, the Maya adepts were astronomers and the round towers were probably their observatories. In the Dresden Codex are computations involving about 34,000 years, and 405 revolutions of the moon

are set down. Writing was supposed to be the joint production of Quetzalcoatl and two very old gods—might we not suppose of Atlantean origin? Bishop Landa, after having destroyed nearly all the manuscripts, was struck with a late compunction of conscience and endeavored to get all possible knowledge regarding Maya writing from the scribes, who in the main misinformed him. About one-third of the hieroglyphs have been deciphered by the help of the *Books of Chilan Balam*, transcripts of more ancient works in the Maya tongue but in Spanish characters, made by some of the educated natives after the Conquest. Dr. Morley has contributed to the *National Geographic*, of February, 1922, a most valuable article on Maya writing, with illustrations which include a reproduction of the tablet from the Temple of the Cross at Palenque and an initiation ceremony in which the tongue of the neophyte is being pierced with a spiked rope—indicative, we may think, of the silence and secrecy imposed upon the Adept. An interest in the art forms of these "Greeks of America," as they have aptly been called, might well be stimulated, and signs are not wanting that in the future development of American art, these native and unique designs will be reproduced and expanded.

Quetzalcoatl carried a wand resembling the rod of Moses, by which the latter lifted up the serpent in the wilderness, and representations of the lifting up of serpents frequently occur in Mexican paintings. To his care also was confided the Holy Envelope, concealing the divinity from human gaze, from which he alone received the instructions for the guidance of his people. The reign of Quetzalcoatl was the golden age of the Toltecs. Maize was plentiful and cotton grew in all colors, needing not to be dyed. But this blissful state could not forever endure. He is said to have excited the envy of Tezcatlipoca, who presented himself in the guise of physician to the Fair God, supposed to be ailing, and gave him a beverage which it was claimed would restore him to health and prepare him for the long journey decreed by fate. The departure of Quetzalcoatl marks the downfall of the Toltecs before the rising tide of the warlike Aztecs, hastened, too, by the increasing practice of human sacrifice, which Quetzalcoatl endeavored in vain to suppress, urging the substitution of fruit or flowers or treasured possession, and the sacrifice of themselves, not others.

Sir James Fraser has shown that upon the physical vigor of ancient kings was thought to depend the success of the community in agriculture, and that failure of crops implied the sacrifice of the impotent monarch or his rejuvenation by a magic elixir. Tezcatlipoca is recorded as saying to Quetzalcoatl that in Tillan Tlapallan "another old man awaits thee; you shall speak together and return as a youth, yea, even as a boy." It is evident that the Adepts of Quetzalcoatl made periodi-

cal journeys to the East; and were in touch with the Great Lodge whose members possess the secret of the real Elixir of Life, the exoteric interpretation of which led so many adventurers, like Ponce de Leon, to seek for an earthly Fountain of Youth. In later times Cholula was the great center of the worship of Quetzalcoatl, and his great pyramid there, covering over forty-five acres, was regarded with particular veneration, even by the Aztec conquerors. The Aztecs were late comers to Mexico, arriving there about the 8th century of our era, though not settling in the plateau of Mexico until the 13th, when they founded Tenochtitlan, the site of the present Mexican capital. They had many traditions of having dwelt "on a great water," in a region called Aztlan, and of coming here in four tribes.

Of the Mexican pantheon of thirteen gods, the chief was Tezcatlipoca, corresponding to Jupiter, worshipped by all the Nahua (Mexican) tribes. His special symbol was a fiery mirror, in which he saw all that occurred on earth, for one of his functions was to distribute rewards and punishments. He is often shown with bandaged eyes. Uitzilopochtli was the god of war, whom his mother conceived from a ball of down which fell from heaven upon her bosom. She was the great earth goddess, whose skirt was woven of serpents, indicated by her name, Coatlicue. Tlaloc was the god of rain, to whom in periods of drought were sacrificed the most beautiful maidens in the City of the Sacred Well, discovered by Edward Thompson. This gentleman's haunting memories finally impelling him to buy a large tract of land including the well and returning to Chi-chen Itza to live, is an interesting evidence in favor of reincarnation. Xiuhtecuhtli, the Lord of Fire, of exceedingly ancient origin, was the fire existing even before the sun or moon. He dwelt in the navel of the earth where volcanic fires have their origin and also above in a kind of cloud castle. He is called "He who entereth the blue stone pyramid." "The ancient God, the Father and Mother of all Gods," runs an Aztec prayer, "is the God of Fire, which is in the center of the court with four walls, and which is covered with gleaming feathers like unto wings." In the great temple of Mexico City the inextinguishable fire was kept burning at the time of the Conquest. It is said that when all was dark, Tezcatlipoca transformed himself into the sun to give light to men. After the destruction of this sun, Quetzalcoatl became the second sun; Tlaloc, the third; and Quetzalcoatl's wife, the fourth. The present sun, Tonatiuh, is destined to conclude with an earthquake. Once created, the sun had to have nourishment and various gods sacrificed themselves that he might obtain sustenance from their hearts and blood. Prof. Joyce maintains that war in Mexico was mainly of a ceremonial nature, undertaken for the purpose of obtaining prisoners for sacrifice to

sustain the sun, and not primarily with the intention of inflicting mortal injury upon the foe. He says that rites which in appearance were crude and savage bore for them a symbolical meaning which transformed, if it did not excuse, their barbarity. When we consider the thousands daily sacrificed in the temples at the time of the Conquest, it is clear that the idea of sacrifice had been horribly perverted and was the great karmic cause of their overthrow. Death by sacrifice was considered the normal ending of the warrior and ensured for him entrance into the paradise of the sun; neither was death greatly feared, for it was but little more than an incident in the continuity between this life and the next. The recurring periods of Venus were connected with the return of the reincarnating Egos. This planet, like the Egyptian Osiris, is represented as a mummy, and the Mexicans held a kind of Feast of All Souls, at which the people danced around a mummy hoisted on the top of a pole.

Mictlan (Kama-loka) the underworld and home of Mictlanteculi, consisted of nine spheres, above which were the thirteen heavens. Tlalocan was the Mexican Devachan (apparently one of the thirteen divisions) where the dead enjoyed a temporary period of bliss. Those dying of old age had a difficult four-year journey before reaching the river of Hades, to swim across which the aid of a red dog was needed. Children were admitted to a special paradise where they flitted from flower to flower in the form of humming birds. The *Codex Vaticanus A* bears so close a resemblance to the Egyptian Pert-Em-Hru that it has been called "The Mexican Book of the Dead." In its pages the corpse is depicted as dressed for burial, the soul, like the Egyptian *Ba*, escaping from the mouth. The deceased is ushered into the presence of Tezcatlipoca by a priest in an ocelot skin, just as the Egyptian was brought before Osiris, and stands naked with a wooden yoke about his neck to receive judgment. He then has to undergo the tests which precede entrance to the abode of the dead.

The Mexicans had a perfect calendar system, but instead of adding one day in four years, as we do, they added thirteen days every fifty-two years. At midnight of the closing cycle, determined by observation of the Pleiades, the high priest kindled the new fire, at which representatives from the surrounding cities lighted their torches; these were rapidly carried to the chief temple in each city, and from the temples the new fire was taken into the homes. Old garments were discarded, old household utensils broken, and there was general rejoicing because of the deliverance of the world from destruction. The memory of a great cataclysm seemed ever present and fear lest at the close of one of the fifty-two year cycles the earth might once more come to an end. In their flood legend, Tezcatlipoca had warned Nata and

his wife Nana of the approaching deluge and commanded them to hollow out a cypress tree and enter it. "And this year was that of Cecalli, and on the first day all was lost."

The American pyramids are terraced mounds of earth, cased on the outside with stone or cement, the whole serving as a substructure for the temple on top, reached by a stairway on one or more of its sides. In the chief cities were pyramids both to the sun and the moon, and some recognition of other planets and of the Pleiades, frequent reference to which points to a memory of the destruction of Atlantis, with which this group of stars is particularly associated. The pyramid of the sun at Teotihuacan is very similar in interior arrangement to the great pyramid of Cheops. The seven-terraced pyramid at Papantlan has three stairways leading to the top, the steps of which are decorated with hieroglyphical sculptures and 318 small niches. 318 is the Gnostic number of Christ and the famous number of the servants of Abraham. The beautiful temple at Mitla had extensive subterranean chambers, as most temples undoubtedly had. Many of these are still in use as proved by Gregory Mason's account of a recent expedition to Yucatan. He and Dr. Spinden were very anxious to visit two cities where they had heard of temples but were firmly refused permission to go because they were being used. The Mexican general told them that their visit to the subterranean chambers at Muyil was particularly disliked but, casting a covetous eye on his double-barrelled shotgun said, "Perhaps if you come back next year, I can let you see the cities you ask for." Mason plans to return with an automatic shotgun. He might do well to read what H. P. B. has to say of the "Phantom City." A native priest told her that when he was a young man he climbed up some ten or twelve thousand feet where he overlooked a plain extending toward Yucatan and the Gulf of Mexico and saw a great city with turrets white and glittering in the sun. It is said that the people there speak the Maya language and will murder any white man who attempts to enter their territory. It is barely possible that messengers go to and from this mysterious city and help to keep alive something of the ancient faith among a subject people, who still have their secret meeting places and perform simple rites by which the power of the sun and of Montezuma is recognized, as well as the power of the Feathered-Serpent, to whom, by order of Montezuma, they are to look for life.

ORGANIZED LIFE

WHATEVER form or state our consciousness may be active in, both we and the things belonging to that plane are, for the time being, our only realities. To the trained scientist as to the ordinary man, civilized or uncivilized, the personal, physical world is the one reality. All else is secondary to that, subordinate to that, contingent on that. His religion, his associations of every kind, his objects and objectives, are all based upon the one fundamental conception of material existence as the finality, and are but vehicles and instrumentalities the better to enjoy matter. Using the word as a designation and not as a characterization, it is evident that from the standpoint of spiritual evolution the vast majority of mankind now, and as far back as human history can be traced, should properly be called materialists.

In this sense all religions are of necessity but forms of materialism, more or less sublimated and refined. They all take account of human existence in matter as reality, but since it is matter which endures, not the forms we occupy, religions concern themselves with the subject of formulas whereby that which is plainly mortal may be rendered immortal—that the enjoyments of matter may be continued personally after death, and more successfully than has yet been found possible here on earth. If our science may be called the religion of living in matter here and now, our religion may not less truly be called the science of living in matter here and hereafter.

Both our religions and our sciences, then, represent Reality as perceived and experienced by the personal human being, whatever his degree of culture. They are creations and modifications produced by human nature out of the material provided by his senses, which he shares with the animal kingdom, and as moulded by the human mind. Whatever mind or intelligence may be possessed by the kingdoms of nature below man, it is clear that they have neither religion nor science in our sense. But whether we call them animal, vegetable, mineral, or the forces of nature, it is certain they all have inherently the power of action and reaction under stimulus internal and external. In all nature and in every portion of nature is the power to resist change, to accept change, to inaugurate change; therefore the power to experience change—sensation of some kind, whether of perception or apperception, of thought, will, and feeling. This is Mind, or Intelligence. Not only is there no reason to doubt, but absolutely every *reason* to believe that Mind in nature is as universal as Matter; thence, that there are as many forms of Mind as there are of Matter. Omitting other and end-

less terms, Mind and Matter may be taken to be the dual manifestation of LIFE.

But the moment this position is taken, *i.e.*, this plane of perception reached, neither Mind nor Matter, regardless of their refinements or extension, can be any longer considered as the Reality. LIFE itself, modified or unmodified, is henceforth perceived as the One *Reality*. Mind *and* Matter as the Universal aspects of Life, any and every Being as an individualization of Mind *and* Matter—Life in a given state and a given form—becomes the ever-present, and therefore unchanging, basis of perception and action. This is the "opening of the Third Eye," the eye of Wisdom, or Spirit—that "Eye for which there is no veil" in all the kingdoms of Nature, in the poetic imagery of the *Voice of the Silence*. Among other meanings implicit in this symbol is one more often than not overlooked. This is, that the Eye of Wisdom once opened, it thereafter matters not to the Being in what form or state he may be embodied or clothed—"veiled"—neither the form he occupies nor the state he is in opposes any barriers to his perceiving power. Why not? Because they, as much as himself, are Life. Seeing them as such, knowing them to be such, he sees *through* them and thus is instantly enabled to see Life *as they see it*. There is, then, a scientific spiritual validity in the phrase "put yourself in his place." If we choose to put into the word "incarnation" or "reincarnation" this validity, the gross prevalent materialization to which we have limited that, as well as other terms, can be dissipated. We "incarnate" in "matter" every time we regard Life with the eye of sense-perception. We "incarnate" in the "astral" every time we regard Life through the eye of sensation. We "incarnate" from the "formless" or *arupa* plane on to the *rupa* or archetypal plane of forms, *ideas* or *mind* every time we *think*. We are in and out of "incarnation" on all the "three planes of *human* Life" countless times in every hour of every day. For we have senses, through which we cognize Matter; we have sensations, through which we cognize the Life in Matter; we have ideas, through which we cognize our senses and our sensations—and we use them all, all the time, shifting from one focus of perception to another. Objects are the "reality" to many; sensations the "reality" to many others; ideas the "reality" to still others—while all the time it is LIFE which is the veritable Reality within and without, without and within.

Are there, then, planes of perception, and consequently of action and reaction, higher than the human, as we know there are such planes below the human? Manifestly, and in this, again, we have every *reason* to believe. It will be admitted by every man that we neither see nor know all there is to be seen and known, despite our assurance of the "reality" of what we do see and know. There is that

in Man, no less than in Nature, which "abhors a vacuum," and so each man peoples the void spaces in himself and in Nature with the creatures and creations of his imagination, in science, in religion, in daily life. He *knows* there is something higher than himself, something stretching illimitably beyond his horizon, physical, sensational, or mental. The materialist is trying to bring the Universe within his horizon; the religionist to carry his horizon beyond the grave out into the Universe. Neither of them sees "with the subtle sight of the subtle-sighted" that his horizon, materialistic or spiritualistic, is but a limitation of vision, *i.e.*, a plane of perception and action within Life, and that the number of such planes, and the modifications of each, are to all practical intent limitless. This "Eye of Wisdom," of which all the sages speak in one form of symbolism or another, is not to be opened by any extension of sight or perception on any plane soever, but by a consideration of the presence and nature of the Power of perception itself, and that Power of perception is the Life in any given form, any given state, any given plane or condition. Nothing is so minute in any sense that this Power is not present in it; nothing so isolated or remote in any sense as to be beyond the Power of perception. To dissolve the materialism of human nature is beyond the power of any religion or any science, for these are the product and creation of human nature itself. Men, as they are, are satisfied with their particular modification of their religion and science; when dissatisfied, they create or adopt another modification—but remain in the three planes of human perception, unable to see beyond them, because they regard them as *per se* Reality.

Here and there in the world of men, in the past as well as in the present, but in the present increasingly, are those individuals who sense not only the limitations of human nature, but that those limitations are in some mysterious way self-imposed—that of all limitations of human nature those consecrated and sanctified under the names of religion and science are the most binding, because capable of such immense range and variety of extension. They afford an infinite field for action of the body, of the senses, of the mind, actions creative, preservative, destructive, regenerative, but which still leave human nature what it was before—*human* nature still, plus only the refinements achieved. The "riddle of existence" remains as much as ever a riddle, despite the countless generations of men, the procession and succession of religions and sciences. So, here and there, are men who have come up to the very horizon's edge of human nature on all three planes of perception, men who can no longer be satisfied with the "realities" which satisfy other men. These men are the true Theosophists quite regardless of race, creed, caste, color, or any other of the distinctions

and classifications made by our religions and our sciences. They are the pioneers, the fore-runners, the advancing Egos seeking a new orientation in the fields of space, a new and higher plane of perception from which to regard the whole of Nature, not merely seeking a new *definition* of human nature, whether created by themselves or promulgated by some other interpreter. They are the men who are making ready for re-birth, *spiritual* re-birth, but being as yet unborn cannot *see* what is taking place in themselves, and so look anxiously as well as inquiringly in this and that direction, to this and that guide, but always with the fears, the doubts, the hesitations, the "mental reservations" which are the mists thrown up by dissolving human nature, the dissipation of all the old sense of "reality" before the newer and higher sense is gained.

Why all this tumult? It is because the man is not only undergoing the processes of birth; he is also undergoing the processes of *death.* Neither birth nor death is ever "instantaneous," any more than any other of Nature's processes. We say, "nature's processes." What we need to see is that it is the process, or Action, of LIFE. Brought straight home to the individual, stripped of the "veil" of the abstractions called Religion and Science, as well as of the veils of "reality" which all men attach to them, both birth and death—any kind of birth or death—are but *processes*, in Nature as a whole and in every part and parcel of Nature. But there are birth and death in which the individual himself concerned is unaware of the process, let alone that it is but a process. This should not seem strange, when we are all well aware that there are many forms of Life (all those forms lower than the Human) which neither know nor can be told that they *are* Life.

What human being is aware of his birth at the time of birth? How, then, can he be aware of death at the time of death? Being himself unaware of either of the "great Experiments" at the time of their occurrence, how shall he study them at first hand in himself?

Spiritual re-birth, the opening of the "Third Eye," implies that the man is conscious of himself, as all men are, conscious of the dual process of birth-and-death going on in himself, as all men are *not;* conscious that they are but the eternal process of LIFE itself, not peculiar to him alone; and is determined to observe and study that process here and now, till its secret is his own. When birth into human life is regarded as a *descent* from a higher plane, and human death as a birth into a finer but more restricted form of perception and action, the gross misconceptions of evolution everywhere in currency as religion and science will be seen to be but counterfeit coin in Nature's realm. Men are born in ignorance—that we know. Men die in ignorance—that we know. It is because birth and death are regarded as "realities." When Man regards *himself* and every other Self as Reality, and every and all

Change as changes in perception, form and action, not as changes in the Self, he is prepared, as Perceiver, to study "Life under all forms and conditions," in order to aid in the emancipation of all Beings from the *bonds* of conditioned existence, due to misconceptions of Reality.

"But," say those still fettered by their sense of "reality," "this is to say that Man and everything else is fundamentally eternal and capable of infinite progression."

"Verily, it is the Truth, my friends."

"Well, then, *prove* to us that we are eternal; that we have lived before; that we shall live again; that we are immortal here and now."

"Fundamental Truth, my friends, does not rest upon proof, but upon perception. Birth into the Spiritual life is concurrent with the death of the sense of separateness—the false sense of the Real."

True Pantheism

Pantheism *may* be "physically *rediscovered.*" It was known, seen, and felt by the whole of antiquity. Pantheism manifests itself in the vast expanse of the starry heavens, in the breathing of the seas and oceans and the quiver of life of the smallest blade of grass. Philosophy rejects one *finite* and *imperfect* God in the universe, as the anthropomorphic deity of the monotheist is represented by his followers. It repudiates in its name of *Philo-Theo-Sophia* the grotesque idea that Infinite, *Absolute* Deity should, or rather *could*, have any, whether direct or indirect, relation to finite illusive evolutions of matter, and therefore cannot imagine a universe *outside* that Deity, or the latter absent from the smallest speck of animate or inanimate substance.

This does not mean that every bush, tree or stone is God or *a* god; but only that every speck of the manifested material of Kosmos belongs to and is the substance of "God," however low it may have fallen in its cyclic gyration through the Eternities of the ever becoming; and also that every such speck individually, and Kosmos collectively, is an aspect and a reminder of that universal *One Soul*—which philosophy refuses to call God, thus limiting the eternal and ever-present root and essence.—*S. D., I, p. 533.*

YOUTH-COMPANIONS

HAD it not been for a faint sniff, Ellen would never have seen the little disconsolate figure of Betty Marie curled up in one corner of the big chair there by the fire, for her mind was bent on the meadow creek now covered with skating-ice.

"Whee-e- What's the trouble, little Sis?" she cried in concern, tossing her tam and skates on the couch.

"Oh, Ellen, I just can't bear it—that there is no Santa Claus!"

"Not so, Betty Marie!" Betty Marie straightened. "That is—well, I'll you. Don't you know, it's only the red-flannel-and-white-whiskers-Santa Claus we all have to give up when we get as old as *nine*. Because, that's pretty old! Only—this is a secret: I never had to give up some baby idea but there was something a thousand times better and more interesting to take its place."

"But there isn't something nicer than Santa Claus"—another sniff protested.

"Tell you what, Miss Betty Marie, you'll like this story, anyway. Will you listen?"

"Ye-es"—even Betty Marie's acquiescence for a story lacked its usual zest.

"Well, 'twas the night before Christmas. Everybody had gone out except David and his mother, and they were sitting before the fire in the library—just like this—reading the story of 'The Christmas Light.' You never read that one, Betty Marie, or you wouldn't be crying for your fat Santa Claus. The story tells how once in ancient times there was a Light that spread abroad in the land making everything bright and beautiful: it came from the inmost heart of every human being and caught an answering light in every thing and creature. Strange that it could ever dim, but there grew up in the land two Giants, called 'This' and 'That,' who set flying all about little false lights that people began to follow, as sometimes now boys and girls chase fireflies in summer that lead them into mires and bogs. All through the year they chased and grasped for the false lights—and dimmer grew the true. And when the season came to renew the True Light at the birth of the Sun-God—yes, that's Christmas!—the very urge of the Real in their hearts, which at times they would almost touch, and then—lose, would make them chase all the more madly to do the behests of 'This' and 'That.' Of course, they really did not know these Giants by their true names. 'This' and 'That', as they were content to be called, were really 'Greediness' and 'Ungratefulness.'

"But, in *my* story, by the time David got to this place," Ellen's

smile caught Betty Marie's still clouded eyes, "he was so drowsy that all he had time to say was —— 'those Giants covered up the Real—made people run around after little false lights—and when they get them—they are out——' and he was fast asleep. I mean, his mother *thought* he was fast asleep, but, of course, he was just awake in another world—the Land of Dream. And there, in a beautiful green forest where he had been searching for something so long—so long—he sat down to rest on a fallen log.

"Suddenly, a voice roused him—a wonderful voice, all joyous and strong and young and generous—asking what it was that David had been so long searching.

"So, David told the stranger—beautiful to look at, as his voice was to hear—that he was hunting for the Real Christmas, because everyone had lost it since the Giants 'This' and 'That' had been abroad in the land. And he thought if he could once reach Father Christmas, together they could help everybody to find the Christmas Light again. The stranger was listening so kindly, David asked him if *he* didn't believe Father Christmas would help him, if he could find him.

"The stranger smiled at this question, and said that *he himself was Father Christmas!*

"Such a jolt that was. Why, he was a young man—not a day over sixteen—and David had an awful time trying to be polite and at the same time explain that he hadn't expected him to look that way—that he thought Father Christmas was old—very much older.

"But Father Christmas said he was as old as Time; that he never grew old, because he was the Real in everything that people think and do at Christmas time. And he told David there is a Real Christmas Tree—and a Light it spreads afar that men grow blind, if they can never glimpse. Once men lived in the glow of that Light and lived to serve each other. It was Christmas then, all the time: all saw the Real in each, but, after the dark winter days, on Nature's secret Birthday, their love welled up and overflowed. That Real Tree and Real Light are needed shining forth in the world again. There are Hidden Ones trying all the time to bring that Light, but They need more help. Father Christmas paused, and then asked David almost solemnly, 'Would you like to help, little boy?'

"Poor David stammered in confusion, for his eye had caught a band of Christmas Thoughts coming toward them, and he became absorbed in their pretty play, around Christmas Dolls, and Teddy Bears, and Soldiers. Soon, though, he saw creeping on them from the shadows little dark Doubts and Fears. On rush among them then 'I Wants,' 'Too Muches,' 'Disappointments.' The little Christmas Thoughts scatter panting and exhausted, as Envy, Selfishness and

Greed crowd quarreling around the toys, and when the Giants 'This' and 'That' appear with thundering steps, the Christmas Thoughts fall fainting to the ground. With malicious glee the Giants collect their ugly brood and leave the fallen little ones to their fate. David is just about to run to help them when he sees some Spirits of Service are already raising them from the ground, and Father Christmas is still there, smiling at him and saying: 'David, would you like to help enough to give up *your* 'I Wants' and 'Too Muches'?

"Then—someway—David knew that to give them up was the only way the Real Christmas Light would ever shine again in the world—the only way was for him and everyone to say, 'I will'—'I will.' And *he said it*—just as he woke up. But, as his eyes opened in the quiet room with the vision in them still, his lips whispered, 'I saw it, Mother—the Christmas Light!' "

Ellen's voice stopped, and there was silence for a moment. Then a pair of arms encircled her neck and Betty Marie said shyly, handing her the tam and skates:

"I *like* young Father Christmas!"

THE TRUE SUN

IN every form its more enduring earth,
In every earth its more enduring sun;
For every mortal death a nobler birth,
For all an equal night when day is done.
In every mortal form one common Seed,
In every mortal thing one common Life,
In every mortal man one common Soul.
For every mortal form its daily need,
For every mortal thing no need of strife,
For every man one way to reach the goal.
The service of the Self in every heart,
The Self unveiled in all our walk and ways,
Awake, asleep, to do our constant part—
This is to sing the Sunrise hymn of praise:

THAT WHICH GIVETH SUSTENANCE TO THE UNIVERSE AND TO OURSELVES, FROM WHICH ALL DOTH PROCEED AND UNTO WHICH ALL MUST RETURN —THAT THOU ART. IN THE GOLDEN VASE OF THINE EARTHLY BODY MAY THE PURE LIGHT OF THE SPIRITUAL SUN SHINE FORTH, THAT THOU MAYST KNOW THE TRUTH AND DO THY WHOLE DUTY ON THY JOURNEY BACK TO THE SACRED SEAT!

ON THE LOOKOUT

More Proofs of Telepathy

It is reported that Dr. Cazzamali, of Milan, is still meeting with success in his experiments combining telepathy with radio waves. Dr. Cazzamali, it will be remembered, is the unwise individual who got his existence denied by the Editor of *Science* for being rash enough to challenge the materialistic view of things.

To his experiments we now have to add those of Dr. G. H. Estabrooks, of Harvard University. (*Popular Science Monthly*, May, 1927; *San Francisco Examiner*, May 22, 1927). Dr. Estabrooks has engaged in a series of tests under strict scientific conditions, and reports that the percentage of success is higher than could possibly be accounted for by chance. He remarks that there is now "sound scientific basis for thought transference," and considers it possible that this is the mode of communication used by birds, beasts, and fishes. He will find many animal lovers and observers in accord with him.

Prof. Vladimir Behterev, of the Leningrad Academy of Science (*Evening Star*, Washington, Feb. 19, 1926; *Popular Science Monthly*, May, 1926) claims to have captured electromagnetic waves thrown off by human beings and to have succeeded in transmitting thoughts—seventy per cent. of his experiments successful. Certainly one could not accuse a Professor of the Bolshevist régime of being unduly prejudiced in favor of metaphysics, but Dr. Behterev's reports find American scientists—the most materialistic in the world today—quite skeptical; especially Dr. Cattell. But Dr. Cattell is the gentleman who tried to erase the very substantial Cazzamali from the scheme of things with a wave of the hand.

Sir Oliver Lodge and the British S.P.R. have made a national investigation of telepathy, the results of which have not yet been tabulated; but the whole question seems on the point of becoming scientifically respectable.

What Shall We Do With It?

Telepathy, in fact, is a daily, hourly, and universal phenomenon, not recognised, simply because of our narrow view that true telepathy consists in the transmission of definite and formal words and images. Instead, we all bathe in a pervading sea of thought and feeling emanating from all in common, to which we contribute according to our natures, from which we draw according to the weakness or strength, the purity or otherwise, of our minds. Luther Burbank well understood this, and said so; something of the kind is shown by a writer who

comments in the N. Y. *Times*, of Jan. 16, 1927, on a recent epidemic of suicide in Vienna and Budapest. The astonishing epidemic there did not coincide, as one might expect, with the deepest of post-war misery; a number of incidents recited by him go to show that it is largely a queer and unbalanced state of mind which causes the trouble. Our colleges have recently suffered a like condition. Suicides, "crime waves," war "scares," financial panics, etc., show the unmistakable sign-manual of epidemics. They are precisely such, engendered in mentally or morally sick human nature, and carried along the diseased currents of the *living* ethers.

The demonstration of the real existence of these powers may be considered Theosophically useful in two ways: to inculcate the responsibility for his own thoughts and feelings borne by each of us; to help break up the encrusted materialistic views of mental action which are presently so popular. But he would be a poor Theosophist indeed who would welcome in any way their practical development; as such they are simply means of communication of greater potency than the familiar ones.

> To attempt to acquire the use of the psychic powers for mere curiosity or for selfish ends is also dangerous for the same reasons as in the case of mediumship. As the civilization of the present day is selfish to the last degree and built on the personal element, the rules for the development of these powers in the right way have not been given out, but the Masters of Wisdom have said that philosophy and ethics must first be learned and practiced before any development of the other department is to be indulged in . . . (*Ocean of Theosophy*, 1893, p. 152).

"PATIENCE WORTH"

Telepathy fast becoming respectable through the numbers and reputations of the scientists now engaged in its investigation, it is still more interesting to note that the phenomenon of "Patience Worth" has received a tacit recognition in a short review by *Science News-Letter*, July 2, 1927, of Dr. Walter Franklin Prince's book, *The Case of Patience Worth, a Critical Study of Certain Unusual Phenomena.*

"Patience Worth," it will be remembered, is the pseudonym adopted by an "intelligence" writing through the hand of Mrs. Curran, and exhibiting a literary ability and knowledge of archaic terms and matters agreed to be wholly beyond the capacity of Mrs. Curran herself.

The conclusion of Dr. Prince's book is worthy of note:

> Either our concept of what we call the subconscious must be radically altered, so as to include potencies of which we hitherto have had no knowledge, or else some cause operating through but not originating in the subconsciousness of Mrs. Curran must be acknowledged.

Should those of Dr. Prince's view adopt as a working hypothesis

the doctrine of reincarnation, and study the complex details of its interwoven processes in the light of Theosophic metaphysics, physiology, and psychics, a world of light might dawn.

Possibly the tolerant reception of Dr. Prince's ideas is partly explained by the data on his career given in the *International-Cosmopolitan*, for July, 1925. Dr. Prince is not a man to be dismissed with contempt, and is in a position to do wonders for sane psychic research, of which there has been little thus far, if he so chooses.

"Unseen Potencies"

These same unseen "potencies of the subconscious" explain the fact that at least one "diviner," Theodore Whistler, of Danvers, Illinois, still makes a good living by locating wells with peach limbs; it is said that he has never missed his location more than five feet. (*Washington Post*, Nov. 28, 1926). We also find from the *New York Times*, of Dec. 26, 1926, that the ability of the Anzac expedition to hold the Gallipoli peninsula was due to an Australian with a "divining rod" having located water in a region where neither Turks nor Allies knew of its existence.

The "rod," of course, in these cases, is simply a fetish, an object to arouse the confidence of the inner psychic man. The work is done through the perceptive affinities of the unseen—not Higher—self, with the powers and substances of Nature. Given full knowledge of self and nature, no such objects are needed; powers of this kind are exerted by the unaided soul—in some quarters. The "potencies of the subconscious" are not necessarily limited by the mayavic contours of the body, as is thought even by those who have concrete demonstration of their control over the physical forces, such as the New York physician who found that milk may be a deadly poison—if administered as such in the full belief of the subject. (*Popular Mechanics*, April, 1927). It is only with horror that a true Theosophist can view the present-day attempts to delve into the "sub-conscious," with which the advertising pages of low-grade magazines are filled. For most of these are frankly intended to give power over the minds and bodies of others, and for the sole purpose of obtaining "health, wealth, and happiness" for the practitioner himself. Fortunately, they appeal mostly to the failures and misfits in life, the derelicts and weak of will. Nevertheless, there is a dangerous tendency for men of better caliber to take these incitements up seriously, under more respectable form.

The Second Fundamental in Embryology

Dr. Charles B. Davenport, of the Carnegie Institution, has noted a correlate to the instances brought forward by Madame Blavatsky in enforcing the "sevening" principle in the biological periods of Nature.

(*Literary Digest*, May 29, 1926; *Science*, May 14, 1926.) He finds that the growth of children proceeds in spurts, maximum speed being shown at birth, at eight, and at fifteen; a close following of the septenary.

It is usually admitted that the physical constitution has undergone a complete regeneration with the sweep of every seven years; in fact, were it not for this, the infinite possibilities of self-induced and self-devised change, which a man may realize in a single life would have no basis. But why this arousal of sleeping forces discovered by Dr. Davenport? It is obvious that material which is governed by, and eliminated by, a cyclic change, cannot itself be the initiator of it; *there is a time-binding unity needed.* It is to be found in the astral body, the creator and preserver of the physical form; it is that which ensures the continued physical existence of a man who, if he be three-score-and-ten, has physically died ten times.

Nor is the fact of *pre-existing* formative powers within man, left without multitudinous evidence nearly everywhere in biology. In *Science News-Letter* for Nov. 13, 1926, we get some new light on the growth of the embryonic nervous system, through the experiments of Prof. C. E. Coghill, University of Kansas—a colleague of Prof. Seba Eldridge, one of the most truly candid scientific writers known to us.

"RECAPITULATION THEORY"

According to the evolutionist "recapitulation theory," by which embryonic development repeats the past history of its ancestry, and under the materialist interpretation of evolution, the nerves must have developed after the organs, and have been called into being by their formation. Prof. Coghill finds that, instead, the nervous system is the most precocious of all parts of the body; certain foci therein become controlling points, and the whole muscular coordination is foreshadowed by the previous nervous coordination. Now, this completely upsets the idea of evolution "from below upwards;" it shows the control of physical growth by a process which is a step nearer the purely mental —spiritual, if you like. There is something which sets apart these nervous cells and gives them a seeming power, not only over the other physical cells, but of *foresight.* How, under strict Darwinian assumptions, could a nervous system come into being in the absence of physical organs which alone give its *reason* for being—unless the coming of those organs were planned and patterned?

Take, again, the fact that deranged nervous channels can be reconstituted by strong effort of will—is it not patent that the most reasonable explanation for the formation of the nervous system in advance of its need, is the exercise of will directed by formative foresight? But *what* will?

"The Light That is the Life of Men"

In *Science* for May 21, 1926, we learn that nerves, stimulated, are able to shine by their own light. Many times hitherto we have repeated H. P. Blavatsky's doctrine that "life is Light, and both are electricity;" and many times also we have noted accumulating evidence that the biological, and especially nervous, functions are electrical.

But what in reality is light?

> An Alchemist would say it (the effect of light.—Eds.) was a spiritual secretion—and would be laughed at. (*Secret Doctrine*, I, 504).
>
> Of all the Elements known to physical science, Fire is the one that has ever eluded definite analysis . . . What says the esoteric teaching with regard to fire? "Fire," it says, "is the most perfect and unadulterated reflection, in Heaven as on Earth, of the One Flame. It is Life and Death, the origin and the end of every material thing. (*S. D.*, I, 120, 121).
>
> . . . the forces of, and in, physical Nature are Seven . . . "just as a human being is composed of seven principles, differentiated matter in the Solar System exists in seven different conditions." So does Fohat. He is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the "spirit" or Electricity, which is the Life of the Universe. As an abstraction, we call it the One Life; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable Causality, and ends as Omnipresent Mind and Life immanent in every atom of Matter. Thus, while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *intelligent* Law and *sentient* Life, and add that Fohat is the guiding spirit of all this. (*S. D.*, I, 139).

An Auroral Puzzle

Walter B. Pitkin, of Columbia University, writes in *Science* for Dec. 10, 1926, of a curious happening for which no scientific explanation has been advanced.

In observing an unusually vivid Aurora Borealis, his breath misted on the window; whereupon the mist began to blow and drift horizontally across the pane toward the north. The phenomenon appeared during the aurora, and ceased when it became invisible.

Now, *any* explanation which does not contradict known facts is better than none; such a one may be elucidated from *Secret Doctrine* teachings.

> The two poles are said to be the store-houses, the receptacles and liberators, at the same time, of Cosmic and terrestrial Vitality (Electricity); from the surplus of which the Earth, had it not been for these two natural "safety-valves," would have been rent to pieces long ago. At the same time it is now a theory that has lately become an axiom, that the phenomenon of polar lights is accompanied by, and productive of, strong sounds, like whistling, hissing, and cracking. (*S. D.*, I, 205).

It is well known that the Earth is a gigantic magnet. The *Secret Doctrine* taught that the sun is the same, before the fact was more than suspected in science.

According to the Theosophical law of analogy governing these matters, every other individual body must also be a magnet of sorts; and in fact, we learn from *Science*, Dec. 3, 1926, that Drs. J. B. Taylor and T. E. Phipps, of the University of Illinois, have found that the atom is a magnet.

Thus, a drop of water must be held in its form by its own cohesive forces, and cannot escape becoming, for the period of its existence, a magnet as well. Given a huge flow of forces through the poles such as obtains at the auroral times, and what more natural than that the tiny particles of breath-mist should be magnetically caught in the flow?

A more interesting point, not made clear in the experience quoted, is how far the forces there concerned were demonstrably *vital*. That is to say, every particle of matter touched by a living being is to some extent impregnated with his personal, vital force, for which the word "magnetism," though a poor one, is used in the lack of a better. This is especially the case with emanations from the lungs, presumably because of close connection with the "vital airs," the *pranic* channels of life. Should it be determined that the aurora entrains breath-mist only, and does not affect the deposition from ordinary steam, two things would be conclusively demonstrated: the existence of a vital magnetism in human emanations, and the *vital* nature of the polar magnetic currents. Readers living in high latitudes, where the aurora is visible, are invited to experiment.

That these forces *are*, is fundamental fact; whether so easily proven —that is another question.

THE ANCIENT CURSE

Some significant, though not as yet useful, light has been obtained by Dr. H. A. Bunker, of the New York Psychiatric Institute, regarding the effects of syphilis. Why some victims develop general paralysis, and others do not, has long been a standing puzzle. Dr. Bunker finds that the division is marked by a deep-seated *anatomical*, not pathological, difference. He considers it "a noteworthy fact that the differences should consist in purely anatomical features, even though it be true that these anatomical differences are but outward expressions of, or merely coordinated with, a more deep-seated and fundamental difference, the full nature of which remains as yet obscure." And so will remain—until medical science takes cognizance of Karma, the subtle enchainment of past deeds and thoughts with the present physical, mental, and moral configuration of the personality. It is a definite

fact, often noted by lay observers, and now being recognized by medical men also, that purely physical peculiarities of face and form are indicators of susceptibility to specific diseases.

A *Mahatma* says that "no man can die of a disease unless he has the seeds of it in him from birth." This, however, is not to say that he must necessarily die thereof if he *does* have the seeds, since Karma is present action, as well as past and future.

As the whole "man" in this incarnation is the projection into objectivity of the image resident in his abiding inner Self, it follows inevitably that each tendency has its marks in the physical form—provided any seer could be found to read the tale correctly. Science seems on the point of attempting to do so.

Syphilis arose from ages of bestiality on the part of our ancestors —who were ourselves—the ancient Atlanteans; and, says H. P. Blavatsky, the full karma of that terrible cause is yet to be felt. If one man is slain or paralyzed by the disease, while another recovers or escapes comparatively undamaged, the difference traces back to relative degrees of responsibility in those forgotten evil days, as well as to relative conduct since.

Recognition of Fact

One does not have to retire to the obscurity of past incarnations to discover the vital role which mental and moral states play in physical health; and in spite of continuing allopathic contempt for the metaphysical, this truth is finding scientific sanction.

In *Science News-Letter* for May 28, 1927, Dr. James S. McLester, of Birmingham, says that a third of the people who come to doctors for treatment of digestive troubles are suffering primarily from emotional disturbance, and that it is necessary to change their philosophy of life to cure them. Certain diseases, he says, are affected by mental conditions as definitely as by physical. All this is nothing new, even in medical practice; but it is valuable knowledge which has been largely sacrificed by the elimination of the old humanitarian family physician, and our increasing reliance upon laboratory technicians and specialists, obsessed by their view of the body as a machine pure and simple.

If the full truth were known as to the hidden ranges and depths of the emotional nature, it would perforce be recognised that *all* conditions of health come from mental deposits laid in this life or some other, and the present limits to the power of suggestion would fade into the distance. *The whole manifest Universe came into being through that power exerted on various planes.*

We learn from the *Washington Star*, of Jan. 16, 1927, that Dr. C. A. Abbott, of Oskaloosa, dragged into court by orthodox medical men as

a charlatan, was vindicated through the testimony of 121 witnesses to the efficacy of his method. This method consisted in "broadcasting" electric waves which the patient "received" through a device on the head. No more than any member of the American Medical Association do we have any "faith" in Dr. Abbott's system; the point is that his patients did have, and so benefited, precisely as when sufficiently confiding, they benefit, or seem to benefit, by orthodox methods—or by "Christian Science."

Men have been whose simplest ailments could not be helped, but only aggravated, or changed into some more distressing form, by medical treatment. But they had a deep distrust of the whole system. Regular medicine uses unconsciously the power of suggestion which "mental healing" uses consciously but ignorantly. Temporary relief may follow in either case, and often injury.

The only system which will give and maintain perfect health is to fall fully in line with the spiritual laws of the universe; to cease utterly to think of self, and to become a unit of universal consciousness, devoted to the ends of the all-pervading Self alone. Without any doubt we shall prefer our diseases to this, for millenniums to come.

"The Dominant Instinct"

The obsession of a certain school of Freudian psycho-analysts—for whose vagaries it would not be fair to hold Freud himself wholly responsible—traces every instinct in animal or man down to a primeval sex emotion. The mental contortions undergone in trying to work a sexual basis into certain phenomena of life have been illuminating, perhaps, as to the kind of ideas which hold in thrall some human minds, but hardly so as to the facts of life.

Dr. F. A. Moss, of the George Washington University, (See the *Washington Evening Star*, March 9, 1927) has dealt rather a severe blow to this school in demonstrating that in animals hunger, instead, takes precedence of everything else.

Now, hunger, Theosophically considered, is the manifestation of *Tanha*, the thirst for physical experience, which is the cause of incarnation in the first place, whether of man or animal. Since it is not to be denied that all action is the result of desire, what exists in man, but not in animal, which will, in pursuit of an altruistic aim, obliterate both sex and hunger, and give the whole mind and body as a "burnt offering" to divine abstractions?

Self-preservation is in truth the dominant force of the physical, and philosophy gives no reason why it should be otherwise. But a power able to wipe out all this, must not only manifest through a more powerful instinct, but must also be a substantial entity capable of enforcing

its desires even upon this "too, too solid flesh;" proof enough that matter is ruled and not ruling, when the inner Deity chooses to exercise its birthright of power.

Aggregation, collection, repletion: these spell the sole instincts manifest in matter. Self-maintenance and self-sacrifice, are the traits of Spirit; and by the alternating suzerainty of one and then the other, are worlds as well as living kingdoms constituted, destroyed, and reconstituted. Growth, therefore the law of self-preservation, is the law of the descent of spirit and ascendency of matter; subjugation of matter, and dispersion of the limitations of self, is the course of the ascending cycle, the conscious return to primordial Unity. Humanity is at the balance point, hence the continual internal war. The inner god sleeps, and matter rules, engulfing all it can against the day of its judgment; betimes, under stress of the body and emotions, he wakes—and a hero is made.

Whereupon—learned "psychologists" discuss at length the "glandular intoxications" which cause the bodily machine to destroy itself in pursuit of "biologically illegitimate"—that is to say, physically self-idestructve—aims.

"Influencing Human Behavior"

Science News-Letter, for Nov. 27, 1926, approves a book by H. A. Overstreet, entitled *Influencing Human Behavior*, with the hope that it may eventually overcome and drive out the "courses in will power" and "keys to success," which "high-sounding as drums, but as empty," now flood the land. And so do we hope for their driving out—but have an eye to the adage that when the house is swept and garnished it furnishes attractive habitation for seven other devils, each worse that the first. For any method of "influencing human behavior" by psychological means unknown to the victim is black magic. And that it is wholly undesirable in any case, is shown by the dictum of the Masters of Wisdom, that They Themselves refuse ever to do anything of the kind, regardless of the stakes.

The appeal of these lures is precisely the same as the emotional religion dispensed at revivals, etc., such as the "Divine Healing" meetings held in Chelmsford, England, by Pastor Jeffreys, which sent three insane. (*New York Times*, Dec. 12, 1926). Medical men remarked that the crowds emerged in semi-hysterical states, asserting that such mass emotion is "dangerous to unbalanced and neurotic people."

The black magic in religion is far more dangerous than the frankly selfish variety; for it disguises its deadliness by lulling the conscience to sleep first of all. One form of black magic attempted—not always

successfully—by the humble savage, is to threaten his idol with starvation and other unpleasant consequences unless the desired results are forthcoming. In our country the same result is sought by placating the self-esteem of the Deity with prayer, or by offering him such good advice that the worshipper hopes its virtues will be perceived forthwith, once the "omniscient" has his attention called thereto.

Mr. Billy Sunday, who does not care for the author of *Elmer Gantry* —for obvious reasons—remarks that had he been the Lord, he "would have hit Lewis so hard that there would have been nothing left for the devil to levy on." The Lord, it seems, has to date been strangely blind to Mr. Sunday's effort to remind him of his duty.

Psychological Fossils

Two curious court cases are reported, which would probably cause many "progressive" minds to take a dark view of the future of the race.

At Dundalk, Ireland, Mrs. J. McDonald dragged Mrs. Mary Martin into court upon the charge of having cast the "evil eye" upon her child and so doomed it to a life of ill luck. The magistrate refused to take the case seriously. (*Washington Star*, Aug. 26, 1926).

At Milwaukee, Wis., Joseph Czachorowski was granted a divorce because his wife neglected her home to make love to the materialized "spirit" of her first husband, dead fifteen years.

Now, these matters, so far from being pure blank superstition, are relics of deeply embedded beliefs resulting from "things seen and heard;" matters a part of the actual life of older peoples, and of some still existing—even in civilization.

Karmic Precipitants

For there are persons of a peculiar constitution whose effect upon others is to precipitate Karma; and most of the Karma of the Kali Yuga age being painful, the presence of such persons is usually dreaded when they become known; hence the idea of the "evil eye." The human race is not composed exclusively of fanciful fools and cynical scientists.

As to "materializations," astral stuff—"ectoplasm"—is the magnetic-vital field which lends coherence and form, and its configuration is determined by ideation. In the case of a séance, the ideation may be that of the sitters, of the medium, or of one of the half-dead, a man untimely killed; and again, it may be some one or another of the elemental intelligences whose time for a body of flesh is yet manvantaras in the future.

An explanation which is inclusive is always better than the exclusive; Theosophy is able to give a definite explanation for every manifestation of intelligence or of natural action, is inclusive.

Dreams

From the *Washington Post*, March 6, 1927: the archeologist who discovered a new palace at Tiatlan, Mexico, was enabled to do so through the appearance of a "spirit" to an Indian peasant. This recalls Prof. Sayce's interpretation of certain Babylonian cylinders through the apparition of a Babylonian priest to him in a dream. (See British S.P.R. records and Myer's *Human Personality*).

Same, Dec. 30, 1926: Mrs. John Bougatsis, who dreamed that her brother, listed as dead by the War-Department, was still alive, started a police inquiry and located him.

Same, Dec. 7, 1926: John Wentzel, Lebanon, Pa., after dreaming night after night of a body buried in his cellar, and calling for exhumation, did dig there and found a skeleton; and he would have risked his neck had there not been more common sense than materialistic science among the local authorities.

Same, Feb. 19, 1927: Nicholas Lee Egales, seeing a vision of his mother in dream, became conscience-stricken and retracted false evidence laid against another in connection with a murder.

Washington Evening Star, Dec. 3, 1926: Christ Olson, of Prairie du Chien, dreams that his missing daughter is buried face down in a certain location. The dream is correct.

Same, Dec. 1, 1926: Benjamin F. Knepper, of Blue Rock, found a rich vein of iron ore on his farm as the result of a dream.

New York Times, Feb. 3, 1927: George Langsdorf, of Hanau, Germany, who lost his voice through shell-shock, had a nightmare, and in attempting to scream, found his voice.

These events are not "coincidences"—there is no such word in the vocabulary of Nature; nor are they due to the visitation of "spirits." They come from obscure activities of the soul, upon which much light is thrown, for those who so desire, by the Appendix on "dreams" in the *Transactions of the Blavatsky Lodge.*

War and Solar Influence

Prof. A. Tchijovsky, of the University of Moscow, has predicted another great war within two years, to be caused by the culmination of a sun spot activity. He declares that all great wars have followed periods of intense sun spot activity and quotes a long list of momentous events which occurred during such active periods.

It is true that the solar vital forces acting on mankind are at a maximum during such periods:

> 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. (*Secret Doctrine*, 1888, I, 541-2).

OUTFLOW OF ELECTRONS

Translated into orthodox scientific terms, this means the periodic outflow of electrons, with consequent changes in the diameter and configuration of the sun. Scientists who work much with various forms of radio-activity, find that at times the flesh of face and hands becomes very much swollen. Some of them have ascribed this phenomenon to the entry of free electrons into the body, but the immemorably ancient book of Hermes far precedes even the *Secret Doctrine*. It says:

> "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 . . ." (Quoted in *S. D.*, I, 294).

Prof. Tchijovsky's paper was read at Philadelphia before the meteorological section of the American Association for the Advancement of Science, by Prof. V. P. De Smitt, lecturer on meteorology at Columbia University. (*Los Angeles Times*, Dec. 31, 1926).

It is to be expected that there will be unusual activity and tension during that period—in fact, the condition is noticeably *crescendo* now. But it does not necessarily mean war.

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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. XVI—No. 3 **January, 1928**

LET us then together enter upon another year, fearing nothing, assured of strength in the Union of Brotherhood. For how can we fear death, or life, or any horror or evil, at any place or time, when we well know that even death itself is a part of the dream which we are weaving before our eyes. —WILLIAM Q. JUDGE.

CONTENTS

WHAT IS KARMA? 97
INFALLIBILITY 98
THEOSOPHICAL THINKING 104
THE FUTILITY OF HASTE 106
THE SCIENTIFIC MIND 109
ANCIENT LANDMARKS 113
YOUTH-COMPANIONS 121
WESTERN OCCULTISM 123
"KILL OUT DESIRE" 124
THE WISDOM RELIGION 125
THE TRANSFORMER 128
SOME INTERESTING ANSWERS 130
MAHATMIC EVIDENCES 130
COMMUNICATING INTELLIGENCES 131
CONTRADICTIONS IN THE "OCEAN"? 132
CORRECTION IN THE "OCEAN" 133
ADVANTAGES OF CREMATION 133
ON THE LOOKOUT 134

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(*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.

ॐ

There is no purifier in this world to be compared to Spiritual Knowledge.
—BHAGAVAD-GITA.

THEOSOPHY

Vol. XVI | January, 1928 | No. 3

WHAT IS KARMA?

ALL IS LIFE; every atom is *a Life;* the whole Universe, visible and invisible, is a collectivity of Beings, spiritual, intelligent, physical—One in their fundamental essence and identity, manifold in their acquired natures. The varieties which in their totality as well as individually we call "nature," all represent differentiation *in* Unity, not of or from the ONE LIFE. How are these effects produced? Whence come the inequalities and inequities in Nature and in the nature of each individual Life?

They are the effect and result of Karma—the actions and interactions of Beings. We have to remember and remind ourselves that *both* ignorance and wisdom, both good and evil, both life and death, exist in, not outside of, LIFE itself; that nothing is "created," nothing "annihilated:" it only changes form, state, and relation. Birth of any kind is entrance from an old form into a new one; death of any kind is the quitting of one form to enter another. There are forms spiritual, intellectual, and physical; they change from time to time and constantly, but the Life in the form goes on endlessly as it has gone on forever in the past. Forms change in accordance with Karma, which everywhere presents two aspects: the demands and consequent actions of the Consciousness or Life within that form; the demands and actions of the Life in other forms surrounding it. There is no action—or Karma—unless there is a Being to make it and feel its effects, as there is no cause without a result, no result without its antecedent cause. As each Being sows, so must he also reap; as each Being is reaping, so he must have sown. This perpetual sowing and reaping by every Soul produces all the changes in Nature, and lies behind all creation and evolution. Karma and Reincarnation are the infinite process of all LIFE. They are the true gospel of Hope and Responsibility for every man, which, if studied and applied, enables each human being to become his own Savior and to aid in the evolution of all Beings, and thus of the whole of Nature.

INFALLIBILITY

> But let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher—one who has no right to dogmatize.
>
> —H. P. BLAVATSKY,
> *First Message to American Theosophists.*

TWO ARTICLES in recent numbers of THEOSOPHY, written by different contributors, have afforded occasion for comment and criticism from fellow-students. One of these articles was published in December, 1926, and is entitled "The Infallible Criterion." The other, appearing in September, 1927, is entitled "Danger Signals." In the first-named is the statement of its writer:

> "The text-books of Theosophy as set down in black and white by the Teachers themselves . . . are available. However each individual student may interpret the text for himself, *the text itself is there in its purity*. . . . 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 can stand as a changeless and self-proving criterion."

The other article, "Danger Signals," contains the following suggestion of its writer:

> "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."

Several of our correspondents have interpreted the foregoing to mean that THEOSOPHY is desirous to "set up a popery instead of Theosophy" by proclaiming the "infallibility of H. P. B." as the Theosophical papal authority, with W. Q. Judge as her Cardinal Secretary of State. Therefore they have written serious arguments and citations *versus* this assumed dogma. The *O. E. L. Critic* has published in a late number a friendly but powerful article taking issue with the dogma of the infallibility of H. P. B., and placing on record an able pleading before the Supreme Court of the Theosophical world—Theosophical students themselves.

The artillery of these Theosophical friends and co-workers is well loaded—but it is aimed in the wrong direction!

The Publishers of THEOSOPHY assume full responsibility for all unsigned articles in the Magazine, but that does not imply, as these

friends and critics have assumed, that the Publishers or Editors profess to guarantee the "infallibility" of themselves or their contributors! Nor, as a matter of simple fact, do either Editors, Publishers, or Contributors, believe in the dogma of infallibility by whom or to whom or what applied. Thus, THEOSOPHY enters a simple "plea in bar," as the Courts phrase it, to the implied charge, and would refer the anxious or the fearful to the celebrated phrase of Stillingfleet:

> "The highest infallibility in the teachers doth not prevent the possibility or the danger of mistaking in the hearers."

John Milton, with whose religious convictions few men now living would agree, nevertheless gave utterance to a truism with which all men should agree:

> "It is humane frailty to err, and no man is infallible here on earth."

All this being admitted for argument's sake, two questions of real importance may be raised for the consideration of all students: (*a*) What is the root of the dogma of infallibility? (*b*) how is it to be eradicated?

It is a fundamental teaching of Theosophy that the unsolved problems of Life are many to man "here on earth," but that all these problems have been solved by men more advanced in evolution than our present humanity—that all our arts and sciences as well as our religions and philosophies are due, in the first instance, to the Incarnation of such Elder Brothers among the various races of infant humanities. These great Beings are the Pioneers of each succeeding vast period of evolution, without whom that evolution could not go on, and They represent the flower of preceding evolution and evolutions. The teaching is, that following the mass incarnation of the Egos destined to inform the "mindless men" at the mid-point of evolution, the great majority of the "incarnating Egos" of "necessity," *i.e.*, as the consequence of their own past and present Karma, "fell"—that is to say, became "fallible" human beings because the attractions of material existence triumphed over their Spiritual stamina; and that mankind as a whole has remained in that condition ever since. But the teaching is equally emphatic that from the very beginning there were Egos who did not so "fall," but who remained *achyuta*—that is, *infallible*—because they never lost their Spiritual Knowledge or Powers, and hence were constitutionally incapable of succumbing to the pit-falls or the temptations of existence in "Matter." Further, the teaching is clear that at the beginning of every evolution there are many of these Achyuta who live among their younger Brothers, but as the cycle moves on toward the bottom of the "descent into matter," They gradually withdraw, until in time the very knowledge of Their

existence ceases with the bulk of degenerated mankind; after which such Incarnations become more and more rare and veiled.

The teaching is that religions with their Gods, their Saviors, their Revelations, their dogmas and rites, are all degradations and corruptions, the "remains" or *Kama-Rupas*, of such Messengers and Messages from the Lodge of Masters, so that mankind to-day, as for ages past, worships these *Shells*. It is not Masters nor Their Messengers who ever set up religions, gods or revelations, or claim for themselves "infallibility," authority *ex cathedra*, or the power to "save" others, or to rule over either the mind or the conscience of anyone. These are the claims and professions, the practices express or implied, of the priests and the "true believers" everywhere and in all times.

"The burnt child dreads the fire," and many are those, even among Theosophists, who, having been seared by Theosophical necromancy and necromancers, have gone to the other extreme, and either rejected all ideas of Masters and a Wisdom-Religion, or are fearful lest they be again deceived by counterfeit presentments. How could it be otherwise when, again as a simple matter of fact, men have not yet learned how to distinguish the false from the true, profession from practice, claims from knowledge, even in mundane matters, let alone in regard to those realms of Life and Action which we vaguely denominate Spiritual, Psychic, Astral, and so on. Very truly are we all "fallen" from our primogeniture. Priests and Popes flourish, religions and sects, superstition and materialism are as rampant as ever and the best that happens is for the devotee of the one to "fall" into the *cul de sac* of the other. The modern high Priests of materialistic science are just as dogmatic over the "infallibility" of their theory of Evolution as the priests of Protestantism and Catholicism are over the "infallibility" of the Bible or the Pope.

But all this does not alter the possible fact that there are Beings who have *not* fallen, and that these Beings were once men like ourselves. Hence They know that what They are, we may become, and know that the path to Their estate and condition does not lie through the theories of science nor the revelations of religion, but through *education*, spiritual, ethical, and moral. Theosophists are human beings and though they have, in an unique and peculiar sense, the means of education not possible to the religious or scientific devotee, those means mean nothing whatever unless and until availed of by the would-be aspirant to Chelaship or Discipleship with the Masters of Wisdom as their Teachers. How can they "go to school" to Masters, if they reject out of hand Masters' Teachings, neglect them to the extent available to them, or cannot tell genuine from counterfeit? The dogma of "infallibility" is simply an unconscious race-tendency to

apply to Divine Knowledge the criterions of human nature, instead of the other way about. It comes, on the one hand, from credulity and on the other from egotism. Both these perverted aspects of faith and self-consciousness are rooted in human nature—the spiritual ignorance of the "fallen" Egos.

As the two articles first mentioned show for themselves, there is in them neither dogmatism nor any claim of infallibility either for Theosophy, as we know it, for H. P. B., or, least of all, for the writers of the articles. Those who do *not* believe in Theosophy, in the wisdom or good faith of H. P. B., do not hesitate to express their views as publicly and as strongly as they know how. Who would deny their right to their own views and their expression of them? Well, then, why should any one "view with alarm" an equally frank and outspoken avowal of faith and conviction on the part of those who *do* believe without reservation in Theosophy and H. P. B.? It's a poor rule which won't work both ways. True, those who venture their all on their convictions, pro or con, take a risk most men try to avoid. The world is full of those who would like to reap before sowing, who would willingly "accept" and "believe" this, that, or the other, if only some one would write them an assurance policy—and the "underwriters" of the various sects, cults, schools and theories do a flourishing business with them.

But the Hall of Theosophy is, in sober fact, *sui generis*, and those who enter it do so on its terms or not at all. What are those terms? A *Theosophical Education*. Nothing else can give men that Knowledge which all seek, but seek on terms prescribed by themselves. *Self*-discipline, *self*-sacrifice, *self*-study, with no other object in view than to become at last a mere "stone" in the "Guardian Wall" is quite other in practice than in theory, belief, or profession.

It is not the "infallibility" of H. P. B. or her Theosophy which is at stake; it is the "fallibility" of human nature—in her disciples and students, pure or impure. THEOSOPHY is charged, in short, with the same charge leveled against W. Q. Judge. *He* believed with all his heart in H. P. B. and her Theosophy. Others believed in her and her teachings, her mission and her message, with "mental reservations" of varying degrees. When their "hour of trial" came it was their mental reservations which ruled them, not their knowledge of Theosophy or of "the real H. P. B." Then, each in his turn set himself up as her "successor," her critic, her equal or her superior. Well, they reaped as they had sown, and most of them appear to have been well content with their harvest. But does anyone suppose that Judge failed of a harvest altogether for his kind of devotion, or reaped only what his, as well as her critics, allotted him? THEOSOPHY has sinned even more

deeply than Judge ever did, in the eyes of many, for it regards with the same devotion and reverence Judge and his writings and the life and teachings of H. P. B. If Masters do, as They wrote, regard with an equal sight an honest blacksmith and an honest king, then THEOSOPHY is willing to go on sinning in giving an equal measure of devotion to Teacher and Pupil, to Guru and Chela who were *one* in aim, purpose, and teaching, *one* in thought, will, and feeling.

One more consideration is implicit in the subject under discussion. It is this: We have said that it is not a question of the "infallibility of H. P. B.," but of the fallibility of human nature. Is there, or is there not, any higher degree of consciousness, knowledge, power, and virtue or compassion in Nature than that known to and exemplified by human beings? At once the question is transferred from H. P. B. and those who believe in her, as well as from those who deny or decry her, to its true plane and origin. Are there or are there not, MASTERS OF WISDOM and a WISDOM-RELIGION?

It was the declaration of H. P. B. at the very outset of her public career that her theosophical writings and theosophical conduct were not in any sense her own invention or discovery, but were, in simple truth, such portion of the Wisdom-Religion as the Masters of Wisdom believed it wise to make public, and that it would be centuries before much more would be given out by Them. All interested were recommended not to accept her teachings as in any sense a "revelation," but as something to be *verified* by each inquirer for himself through study, comparison, and application, in exactly the same way as any and all other *verifiable* knowledge has been and may be obtained, whether by Masters, Adepts, Chelas, Disciples, or the most ordinary human being, whether on this or any other plane of Life and Action. H. P. B.'s repeated statements as to her mission and message were over and over endorsed by her Masters Themselves. When, therefore, her critics talk about the "mistakes of H. P. B.," they are not talking about her, but of her Masters. We are quite willing to rest, for all practical purposes, on the "infallibility" of the Masters of Wisdom, and to suffer the consequences of that reliance, and to advise all others to do likewise—*i.e.*, study, compare, and apply the Theosophy and example of H. P. B. till they know for themselves whether she lived and spoke as a Pope, a fraud, a self-deluded egoist, or as a true Messenger of a true Lodge of Masters. The means for that self-education and self-conviction are broadcast in her writings and those of Judge, but for those who will not go seriously enough and deeply enough into them to resolve their own doubts and dissipate their own mental reservations, these writings might as well never have been recorded. For Theosophy is something more than any record or any recorder. Those

who see no more than the human recorder and the human record may continue to concern themselves over the mythical and hypothetical "mistakes of H. P. B.," to devise and to propagate "corrections" and "improvements," successors and fresh messages. No one will say them nay. It is one way to learn.

But there are others, we opine, who will, in the future as in the past and the present, take the Teacher at her word, profit by it, and emulate her example. To all inquirers and students, new or old, we quote, as she did, an ancient saying:

> "The narratives of the Doctrine are its cloak. The simple look only at the garment—that is, upon the narrative of the Doctrine; more they know not. The instructed, however, see not merely the cloak, but what the cloak covers."—*The Zohar*, III, 152: Franck, 119.

Grades of Initiation

There are four grades of initiation mentioned in exoteric works, which are known respectively in Sanskrit as "Sṛôtâpanna," "Sagardagan," "Anagamin," and "Arhan"—the four paths to Nirvana, in this, our fourth Round, bearing the same appellations. The Arhan, though he can see the Past, the Present, and the Future, is not yet the highest Initiate; for the Adept himself, the *initiated* candidate, becomes chela (pupil) to a higher Initiate. Three further higher grades have to be conquered by the Arhan who would reach the apex of the ladder of Arhatship. There are those who have reached it even in this fifth race of our, but the faculties necessary for the attainment of these higher grades will be fully developed in the average ascetic only at the end of this Root-Race, and in the Sixth and Seventh. Thus there will always be Initiates and the Profane till the end of this minor Manvantara, the present *life-cycle.—S. D., I, p. 206.*

THEOSOPHICAL THINKING

WHEN the student of a foreign language becomes conscious of the fact that he is *thinking* in that language his progress is certain. When the student of Theosophy reaches the point where his attempts to master and apply the philosophy begin to affect his thoughts and actions there is definite encouragement for him. This progress may be noted in many ways. There will be a greater freedom of thought in some directions, a greater restriction, self-imposed, in others. Idols will fall and ideals will be built up.

The student will learn to pay as he goes and will know that the price of anything is always something else. He cannot expect to *win* anything; he knows he must always *earn*. If he puts forth effort or freely sets forth his mental store and receives nothing in return even by way of grateful recognition he is certain that the time of payment to him is only deferred; if he takes or receives something of benefit for which he presently pays nothing he knows that the accounting will come later, or that he now receives that which he gave previously. That he may be unable to identify any particular cause or realize the extent of the period between cause and effect means nothing to him as he has learned to think in terms of continuity and knows that present effects have surely had past causes. He will learn to estimate things at their inherent values rather than at the price marks they bear and will acquire a criterion for this estimate. The value of a statement to him will be the truth it conveys regardless of the lips it falls from. Truth is impersonal and the student will recognize and appraise it as well in the rude speech of a laborer as in the well-turned phrases of an editorial writer.

The causes of effects observed by the student, if not apparent, will be known to exist, as well as the laws under which they operate. It is this dwelling upon cause and effect, or Karma, which produces in the student the mental habit of analysing, which soon becomes the process of thinking theosophically. Thoughts are things; a habit of thought is a procession of things. A habit, good or bad, will sooner or later show its effects. By thinking theosophically the student will form habits of thought that will direct him to mental discipline; this, augmented by his increasing knowledge of the Law, will make it easier for him to conquer undesirable habits, and to work for the benefit of others.

The student will learn to differentiate between the apparent and the actual value of all things. His past, present and future are so closely involved with those of every other individual that the lines of divergence and separation presently obtaining in relation to men,

places and things show their illusory nature to him. The habit of theosophical thinking makes it possible for him to recognize potentialities in those considered the humblest, and to reject the "infallibility" of those acclaimed the greatest. His fear of "authority" is gone and with it his lack of consideration for those "not yet arrived."

A sense of increasing satisfaction will be noted as the student tests his teachings and finds they do not fail. Many items of detail from theosophical teachings, once considered absurd by the world at large, have been demonstrated and are now part of the body of so-called science. As this is being written the daily papers are carrying articles relative to the "new" theory that the ape is man's offspring, not knowing or not caring that students of Theosophy have proclaimed this idea upon logical grounds for some forty years. As some of the platform planks of the minority political parties are sooner or later incorporated into the platforms of the popular parties, and ideas once called wildly "socialistic" are put forth under the banners of the Democrats or Republicans, so theosophical teachings find their way into Biology, History, Religion and the various sciences, disfigured and re-christened but still recognizable.

The student's satisfaction in regard to his teachings is based upon their reliability. The facts set forth on any page of the *Secret Doctrine* fit in with any others therein set forth, and with their help one can solve problems that baffle the materialistic scientist. In the process of studying and testing these facts and their companion ethical teachings which alone make their proper use possible, the habit of thinking theosophically is further developed. When this thought-process becomes habitual a new attitude toward all things is apparent. As the mastery of a language opens a new field of literature, commerce or social contact, so the habit of thinking theosophically gives the student a new outlook, kills fear, removes the sense of separateness, increases love and makes the spreading of these ideas possible.

Pre-existing Forms

Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this; that no such form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation.—*S. D., I, fn. p. 282.*

THE FUTILITY OF HASTE

". . . . let us hurry nothing. Eternity is here all the time."—*Letters That Have Helped Me.*

PROBABLY no one else sees so many things that need doing as the Theosophist, but when their vast number is reduced to include only the duties which devolve specifically upon him he should be able to hold the even tenor of his way without being stampeded.

The earnest Theosophist who is deliberately taking his own evolution in hand with the object of fitting himself for the most effective service of the race is embarked on an undertaking whose consummation in most cases lies several lives hence, at best, and for the attaining of which the spirit of rush is not only futile but a positive handicap.

Haste is for the sudden spurt. The long-distance runner strikes his stride and holds evenly, doggedly, to it. A boy, racing beside him a brief fraction of his journey, can pass him and drop back well-pleased with his achievement, while the runner proceeds steadily, unperturbed by what would appear defeat to one viewing but that portion of the course and recking not of the distant goal.

To urge the substitution of deliberate action for the spirit of rush, however, is not to sanction idleness. There is no cure for petty anxiety or the sensation of working under pressure like reflection upon the cosmic ultimates, but our contemplation of Infinite Duration ought not to lead to the dwarfing in our minds of the importance of present action. Past and future alike are part of the Eternal Now, but, though the springs of action may reach back into the past as its results may stretch far into the future, the action itself can take place only at the juncture of past and future which we call the present. Each moment, as it passes from the future to the past, should carry its due freight of purposeful activity.

Action is indispensable, but unless it is rhythmic and harmonious it falls short of its highest possibilities for lasting benefit. These characteristics presuppose the exercise of deliberate judgment and discrimination as to the object of activity as well as its mode. There is conflict of duties in seeming only. Our duty under any circumstances can not be greater than the limit of our possible performance. Similarly the duty of any given moment can not include more than we can accomplish in that moment. The weighing of the relative claims of apparently conflicting duties and their adjustment can be properly accomplished only in the light of the higher discrimination which is an attribute of the real man.

The Theosophist's progress depends in large measure on the extent to which he recognizes and heeds the voice of his Higher Self, for the hearing of which calmness is the one thing necessary. Until we are much farther along than the present stage of most of us, communion with our real nature is spasmodic and halting. We, as personalities, do not receive the uninterrupted flow of inspiration we aspire to ultimately, but must endeavor to refer, with ever greater frequency and regularity, the situations in which we find ourselves to that higher nature for solution and for the sanction of our proposed reactions. That reference precludes the random shot and the snap judgment, and imposes a salutary check, however irksome to the impulsive temperament.

One whose mind works quickly often feels himself somewhat superior to the deliberate thinker, but mental celerity has its own disadvantages, as was brought out in one of the Master's letters: "All quick thinkers are hard to impress—in a flash they are out and away in 'full cry' before half understanding what one wants to have them think."

Many people mistake sheer restlessness of temperament for laudable industry and fritter away their strength in constant feverish motion, complacent in the sensation of being busy, though their efforts have no worthy or lasting purpose. They are as much the slaves of the *Rajasic* quality as confirmed idlers are of the *Tamasic*. He whose action is harmonious, *Sattwic*, does not indulge in unconsidered action, but conserves his surplus energy.

He does not wear himself out in fear or anticipation, but concentrates attention and effort on the duty of each moment as it presents itself. A common tendency is to dwell in anticipation on some specific future event and, focusing attention on the next "high spot" in the journey of life, to slight the present and its lessons. But if eternity is here all the time, it can mean no less than that every moment is intrinsically and potentially as important as any other. We can enter upon our heritage at any moment we will claim it. And the more closely we can hold our attention to what we are about, the better account shall we be able to give of our stewardship of time.

Another count against haste is that it prevents taking advantage of the hints and suggestions furnished by the unfolding of Karma. We are told that the Occultist should not be committed in advance to any fixed plan of action but be ready to shape his conduct in harmony with developments. But a man driving at top speed is only too likely to miss detour warnings, to his subsequent sorrow. Nature has her own laws and policemen, and the "speed trap" which is the bane of the

modern motorist has its prototype in the Karmic reaction from all ill-considered haste.

A point to bear in mind in connection with all our activities is that the Theosophist is not on piece-work but has full-time employment, where quality counts for more than mere quantity of output.

Every true Theosophist labors at the erection of the outer defenses of the Fane of Truth which has been reared by the efforts of untold generations of Adepts. It is a high task, calling for care and skill in setting each brick firmly in its due place. The work of scurrying incompetents, no less than that of enemies within the Movement, has to be taken out and done again. The number of bricks each worker is able to set depends on his qualifications under Karma, but it is within the power of all of us, if we free ourselves of the anxiety and irritation arising from haste, to do well whatever we are able to do, be it little or much, and so to build for the centuries.

REALITY AND ILLUSION

All that which *is*, emanates from the ABSOLUTE, which, from this qualification alone, stands as the one and only reality—hence, everything extraneous to this Absolute, the generative and causative Element, *must* be an illusion, most undeniably. But this is only so from the purely metaphysical view. A man who regards himself as mentally sane, and is so regarded by his neighbours, calls the visions of an *insane* brother—whose hallucinations make *the victim either happy or supremely wretched*, as the case may be—illusions and fancies likewise. But, where is that madman for whom the hideous shadows in his deranged mind, his *illusions*, are not, for the time being, as actual and as real as the things which his physician or keeper may see? Everything is relative in this Universe, everything is an illusion. But the experience of any plane is an actuality for the percipient being, whose consciousness is on that plane; though the said experience, regarded from the purely metaphysical standpoint, may be conceived to have no objective reality.—*S. D., I, p. 295.*

THE SCIENTIFIC MIND

THE lofty impatience of the scientific mind when confronted with the fundamental truths of Theosophy is very difficult to deal with, by one desiring to help that mind, as represented in some student of science with whom he has come in contact.

First is the difficulty of terminology. The student of science sees perfectly good and natural reasons why *his* study should have its own terms of expression: "That is scientific," he affirms. But that Theosophy should have *its* terminology is apparently incomprehensible to him. Again, he has usually read quite casually a few Theosophical books, a genuine grasp of which would actually require years of thoughtful study, accompanied by a *conscious* application in daily life of the promulgated ethics. Yet he believes he has understood not only the terms, but the teachings also; and proceeds to belabor the dummy figure he has erected under the name "Theosophy," which he denominates "stuff and nonsense."

It *is* that—no less! But it is not *Theosophy*. Yet off goes our scientific student in full cry, looking for some other "cult" to "ventilate." He is able to upset them all, in his own surpassingly wise opinion. If he brought to his own specialty, however, the same superficiality and the same spirit of intolerance and negation that he brings to these other investigations, he would be laughed at and hooted out of court by his scientific fellows.

Quite recently one of the ripest scientific minds in America expressed itself somewhat as follows: "Oh yes, I have read books by H. P. Blavatsky and William Q. Judge; but when the latter tells me that all is *Maya*—nothing is real—I know he is wrong, because the evidence of my own senses proves the contrary." Such an expression in itself demonstrates the primary failure of this scientific mind to understand even *terms*, to say nothing of the teaching itself. His grasp was so superficial and his attitude so hostile that he did not recognize the conclusions of his own present-day science in Mr. Judge's repetition of a statement of age-old science. Such incidents are of frequent occurrence; yet "scholars" continue to wonder why students of Theosophy appear to hold many scientists in light esteem!

Another scientist was shocked when Mr. Judge spoke of the "cycle of the sun," pointing out with the sternest sort of accuracy that such a phrasing is scientifically impossible, since the earth circles the sun. It is to be presumed that in popular and non-scientific conversation this meticulous critic never himself speaks of a "sun-rise" or a "sun-set!" It was he also who, upon hearing a Theosophical student re-

mark that Sanskrit is an exact language—every letter corresponding to a sound, a color and a number—replied that he himself had studied Sanskrit, and knew otherwise. Needless to state, *his* knowing was otherwise! Yet even modern science demonstrates that every vibration sets the "ether" into motion, and that many people "see" sounds and "hear" colors.

Every former university man who has at all kept up with scientific progress during the past ten years knows that the "science" which was taught to him is long since exploded. It has been proven impossible in the light of new facts and discoveries. Yet all that was *fact* then is fact now; it is the addition of new facts that has upset the old theories. In those days, however, an "authority" was just as sacred and not to be questioned as are the "authorities" of today. Theosophy has not changed any, and is just as honestly and sanely demonstrable as ever. Still scientific minds are puzzled and resentful when Theosophists are observed indulging in a quiet and good-humored smile at them!

Is there some way in which the positions of the Scientist and the Theosophist can be stated, with honesty towards both, and in such terms that the Scientist can sense the fatal relativity of his science? If the latter is willing to admit that perhaps there are some things which he does not know, and which his science has not yet "discovered," then there is a possibility.

First: All the facts that science has established as such are included in Theosophy. The Theosophist not only admits them; he affirms them. They are not new, or newly discovered—even the very latest of the brood. This can be proven beyond question by an intelligent investigation of present and old-time Theosophical writings. It means *work*—lots of it—but any Scientist who denies the truth of the statement, without investigation, thereby indicts himself as no honest searcher for truth. He is pretending to be informed when he is not informed. Incidentally, such an investigation will bring him a richer reward than a lifetime's devotion to science.

Second: No present scientific theory to account for any set of facts is wholly correct, though some approximate the truth. In the light of new "discoveries" announced almost daily, this should be self-evident. But should any Scientist object, it can be affirmed that any Theosophist can upset, demonstrably to the Scientist, any existing scientific theory. It can be shown by logical reasoning and a consideration of all the facts to be radically wrong, or only partial.

Third: Science is a study of phenomena, of effects. Theosophy is a study of noumena, of causes. Science follows the Aristotelian method of reasoning; Theosophy the Platonic, from primary *self-evident* truths. Reasoning from effect to cause is a proven cripple down the ages, and

is quite as lame and ineffective today. The Platonic method, if carried through to its ultimate conclusions, proves itself sound.

Fourth: The scientist depends upon his physical senses for his "proof positive." These are demonstrably so tricky and undependable that they are never anything but approximate. The fact is, sense perceptions in no two persons are the same. The Theosophist knows the physical senses for what they are. He uses them, but is not used *by* them.

Fifth: No Scientist knows *how* he perceives anything whatever by means of the senses, nor *how* he thinks about what he has perceived, nor what ideas are, nor where they come from, nor how he happens to have them. He can describe portions of the outward aspects of some of the processes involved, but that is in no sense knowledge of the *how* or *why*—any more than to name a thing is to explain it. The Theosophist does know the how and why. He can prove this fact to the Scientist if the latter will but acquire the preliminary knowledge essential to the understanding of such proof: it is just as impossible otherwise as to try to demonstrate a problem involving trigonometry to a boy who is just beginning to study arithmetic.

Sixth: The Theosophist knows all that the Scientist knows. He also knows some things that the Scientist does not know—things not knowable by the present methods of physical science. Knowledge of these "some things," being basic and not relative, places the things-known-in-common in an altogether different relation from that in which they appear to the Scientist. Hence the difficulty, and often impatience, of the latter in comprehending the point of view of the Theosophist. It is as if a problem of three factors, all of which were known to one student, were presented to another student who is aware of but two of them. The latter cannot solve it, nor even credit the fact that it can be solved: he considers student number one hallucinated.

Seventh: The Scientist refuses to avail himself of already existing knowledge, unless acquired and promulgated by an accepted modern authority who has worked out his conclusions by methods acceptable to modern science. The Theosophist does not thus limit his horizon. Hence he finds evidences that the problems of life and nature have all been worked out with infallible accuracy ages ago, and that those True Scientists of old have not only left Their records, but Themselves exist. Furthermore, he has discovered that Their School is available to those who approach it with unselfish motives; but it should be understood that its curriculum relates, not to the training of the intellect alone, but to the rounded development of the entire nature of the pupil—with stern discipline, self-imposed, along moral and spiritual lines. With

Them, scientific knowledge—using the word "scientific" in the modern sense—is merely a by-product, incidental to the acquirement of self-knowledge.

Caution: When the term "Theosophist" is used in the foregoing, reference is not had to membership in some society, nor to an adherent of any religion or sect, nor to the thousand-and-one student-learners connected with any and every body of Theosophical students—and most certainly not to any living "theosophical leader." The term as used refers to any man or woman who has passed his or her "Third Initiation." Should any student of science read this article, let him pause before concluding that this phrase demonstrates the un-sanity, if not in-sanity, of the writer. It is a part of the Theosophical terminology.

THEOSOPHY VS. SCIENCE

Neither the Occultists generally, nor the Theosophists, reject, as erroneously believed by some, the views and theories of the modern scientists, only because these views are opposed to Theosophy. The first rule of our Society is to render unto Cæsar what is Cæsar's. The Theosophists, therefore, are the first to recognize the intrinsic value of science. But when its high priests resolve consciousness into a secretion from the grey matter of the brain, and everything else in nature into a mode of motion, we protest against the doctrine as being unphilosophical, self-contradictory, and simply absurd, from a *scientific* point of view, as much and even more than from the occult aspect of the esoteric knowledge.—*S. D., I, p. 296.*

The chief difficulty which prevents men of science from believing in divine as well as in nature Spirits is their materialism. The main impediment before the Spiritualist which hinders him from believing in the same, while preserving a blind belief in the "Spirits" of the Departed, is the general ignorance of all, except some Occultists and Kabalists, about the true essence and nature of matter. It is on the acceptance or rejection of the theory of the *Unity of all in Nature, in its ultimate Essence,* that mainly rests the belief or unbelief in the existence around us of other conscious beings besides the Spirits of the Dead. It is on the right comprehension of the primeval Evolution of Spirit-Matter and its real essence that the student has to depend for the further elucidation in his mind of the Occult Cosmogony, and for the only sure clue which can guide his subsequent studies.—*S. D., I, p. 276.*

ANCIENT LANDMARKS

XXIV

The Popol Vuh

THE *Popol Vuh* was composed by a native of Guatemala in the 17th century from traditions handed down by the priests of the Feathered-Serpent, and translated from the Quiche (a dialect of Maya) into Spanish by Francisco Ximenez. This work attracted the attention of the Abbé Brasseur de Bourbourg, who in turn translated it into French, and it is his rendition that writers of English have used as the basis of their studies.[1] *Popol* is the word for the assembly of the nobles and hence has sometimes been called *The Book of the Holy Assembly*, identical in title with one of the books of the Kabbalah. In the introduction to the original manuscript, however, the unknown author states that since the "Word of God" has been promulgated, hereafter during the cycle of Christianity, the Book of the Azure-green Veil is no longer to be seen, in which it could be clearly perceived that it had come from the further shore of the sea; which Book has been called "The Record of Human Existence in the Overshadowing World, and How Man Saw Light and Life." It is divided into four parts, treating respectively of Creation, the Mysteries, Civilization, and the Priesthood. It introduces us at once to four creative gods, "sung and celebrated" under nine names, collectively called the Feathered-Serpent, making ten in all; and these are divided into two hosts, the solar and lunar, called twice great father of the sun and twice great mother of the moon.

Chapter one begins: "This is the First Book written of old, but the perception of it is hidden from him who looks with his eyes and who thinks with his brain. Marvellous is both its appearance, and its recital of the times in which was completed the formation of all that is in the heavens and on the earth, the making symmetrical and the quadrangulation of its signs, the measure of its angles, their alignment, and the establishment of parallels on the heavens and on the earth, at the four cardinal points." It then proceeds to narrate how everything was in latency, and void was the immensity of space. All was immobility and silence, in the darkness, in the night; only the Creator, the Former, the Dominator, the Feathered-Serpent, they-who-engender, they-who-give-being, hovered over the water as a dawning light. They are enveloped in green and azure: that is why their name is

[1] The best generally available condensed translation in English is found in Bancroft's *Native Races*, Vol. III, p. 44.

Gucumatz (Feathered-Serpent). Of the greatest sages is their being. Then came his Word with the Dominator and the Feathered-Serpent; and they consulted together and meditated, and while they consulted, it became day. And at the moment of the dawn, MAN manifested himself,[2] while they, in the darkness and in the night, were holding counsel upon the production and growth of trees and creeping vines, of sentient beings and humanity, by him who is the Heart of the Heavens, whose name is Hurakan.[3] Lightning is the first sign of Hurakan; the second, the path-of-the-lightning; the third is the thunderbolt. And these three are the Heart of the Heavens.

Thus, of a truth, the Creation took place, and the Earth was spoken into being. "Earth!" cried they, and instantly it took form. Like a mist or cloud was its beginning. Then the mountains rose up out of the water. Only by a magical power could that be performed which had been meditated upon as to the shadowing forth of the mountains and valleys, and at the same time the cypress and the pine appeared. Then was the Gucumatz filled with joy, crying out: "Blessed be thy coming, O Hurakan! Our work and our labor has accomplished its end." The earth then was covered with various forms of animal life. And the Creator and Former said to the animals: "Speak now our name!" But the animals could not speak as a man. Then said their Makers: "Our glory is not yet perfect, since ye cannot invoke us. Dens and food shall ye have, but as to your flesh, it shall be eaten. This is your destiny."

Again there is counsel in heaven. "Let us try again; let us make them who are to be our vehicles and nourishers." So the Creators determined to make man. Of red earth they moulded his flesh; but when they had made him, they saw it was not good. He was without coherence, strengthless, inept, watery; he had been endowed with speech, but he had no intelligence; and straightway he was consumed in the water without being able to stand upright.[4] Again the gods took counsel. It was decided to make man of the wood of the tzite cork-tree, and woman of the marrow of the zibac (willow);[5] but the result was in no wise satisfactory—they were merely wooden mannikin. And these are the people who inhabit the surface of the earth. They

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[2]From the beginning MAN works behind the scenes, laying the plans for those gradually evolving vehicles of the soul into which he may fully incarnate when they are perfected.

[3]Huraken (or Hurler), whence our word *hurricane*, is Jupiter. The Word calls into activity his three-fold electric fire.

[4]See *Secret Doctrine*, I, p. 345.

[5]In the Norse mythology the first human pair are made from two kinds of wood, the ash and the alder, one strong, the other pliant. Zibac (sibac) means "egg" in the mystery language of the initiation caves, hence the reference is to the egg-born, produced by the power (Kriyasakti) of the holy sages of the early Third Race.

existed and multiplied, but had neither heart nor intelligence, nor memory of their Creators. They led a useless life and lived like the animals. They were but an attempt at men. Because they had not directed their thoughts to the Heart of the Heavens, the face of the earth grew dark, and a dismal rain began to fall. Then came the nature sprites, big and little, and the animals that had formerly served them, to torment them; even their utensils took shape and voice to add to their misery. Then the men ran hither and thither in despair. They sought refuge upon the house-tops, but the houses crumbled beneath them; they tried to climb the trees, but the trees shook them down; they attempted to enter the caverns, but the caverns closed before them.[6] Thus was accomplished the destruction of these creatures, save a few of their descendants who now exist in the woods as little apes.[7]

Now there existed upon the earth a race of Titans, the first of whom was Vukub-cakix (Seven-macaws) by name.[8] He was surpassingly vain and boasted that he was the sun and the moon, although as yet were not revealed the sun, the moon nor the stars. He was finally overcome by extracting his emerald teeth and substituting therefor grains of maize, during which operation his eyeball was injured.[9] His two sons, who created mountains and caused earthquakes, were also disposed of, thus bringing to an end this insolent brood.

The second part of the *Popol Vuh* deals with the trials of initiation. The Father and Mother of Life had two children, each of whom were named Ahpu (air-gun):[10] Hunhun-Ahpu (Two-fold master of air-gun) and Vukub-hunahpu (Seven-fold master of air-gun), who was a celibate. Now these two practised ball-playing[11] every day, and on a time approaching the vicinity of Xibalba (the Underworld)[12], so disturbed the rulers of that abode that they inquired who it was that was

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[6]Evidently the description of an earthquake.

[7]The apes are here shown to be descendants of "the Mindless."

[8]The macaw is the small parrot-eagle found sculptured on many monoliths and temples in Central and South America. It was the symbol of the sun and is still our national emblem. Note the number 7 in this and following names.

[9]The substitution of the maize suggests the institution of agriculture in place of lawless Titanic rule or brute force. Connote the Greek Titan, Polyphemus, whose single eye was put out by Odysseus.

[10]The air-gun of sarbacan was a hollow cane or reed in which was placed the weapon, a stone, knife or arrow, expelled by the force of the breath.

[11]Ball-playing, a kind of tennis, was a religious exercise taught by the priests and practised only by the nobles in halls consecrated by prayer. In the *Popol Vuh* the game is evidently a symbol or veil for psycho-spiritual action taking place in the human organism during occult training.

[12]Xibalba, the Land of Shadows, is thought by some to stand for Atlantis. Although the names of its ten princes and dummy kings correspond in a general way to the ten princes and King-pair of Plato's Atlantis, it also symbolizes the lower astral nature, which has to be overcome. So like the Egyptian mystic initiations are those of the *Popol Vuh* that Brasseur de Bourbourg thought it must have plagiarized them. The various houses mentioned are similar to those in the visions of Enoch, described in the apocryphal book of that name.

making such a commotion over their heads. Thereupon they all took counsel together and challenged the young devotees to a game of ball in their realm, with the intention of vanquishing them. The youths having crossed a stream of boiling water, a river of blood and a third stream in safety, came to a place where four roads met. Here they took the wrong road and soon found themselves in the hall of Xibalba. Here they saw two seated figures which they saluted, only to find they were dummy kings. They were next invited to sit on the seat of honor, which turned out to be an incandescent stone that burned them. They were then conducted to the House of Shadows. Now the trials of Xibalba were of divers kinds. Besides the House of Shadows, was the House of Cold, the House of Tigers, the House of Bats, and the House of Spears. These the youths did not enter, and, having failed in their earlier tests, they were promptly sacrificed, the head of Hunhun-Ahpu being suspended in the midst of a calabash tree, which immediately covered itself with fruit. The Xibalbians forbade any one to come near the tree, but a young princess, Xquiq, hearing the tale of the tree, desired to taste its fruit and, approaching it, was impregnated by the dead head's saliva.[13] The twin heroes born to her were Hunahpu and Xbalanque, whose magical powers were evidenced from childhood. In due course of time they were also challenged to meet the trials of Xibalba. Before setting out, each one planted a cane in the interior of their grandmother's house: if it dried out, it was to be the sign of their death, but if it blossomed, they were alive. With divine assistance the brothers passed all the tests successfully, even going so far as to voluntarily immolate themselves on a funeral pyre. After three days, however, their ashes assumed the shape of men-fishes which later became two beautiful youths, in which their former traits manifested themselves again. As magicians they entertained the lords of Xibalba with phenomena which the latter insisted be tried on them and by which they met their death—the brothers taking care not to resurrect them and thereafter reigning in their stead.

The third part of the *Popol Vuh* continues the story of creation: Once more the gods commune together and the Creator and Former made four perfect men[14]—wholly of yellow and white maize was their flesh composed.[15] The name of the first was Balam-Quitze; of the second, Balam-Agab; of the third, Mahucutah; of the fourth, Iqi-Balam.[16] They had neither father nor mother, neither were they

[13]Compare Eve's eating of the forbidden fruit. By analogy also, the dead head may stand for a pralaya in which are stored the life-energies for a new manifestation and a new race of men.

[14]The four men typify four races.

[15]Yellow was the color of the first *solid* race. It was the golden yellow of the Fourth also which became black with sin. See *Ocean of Theosophy*, p. 68, for food in connection with reincarnation.

[16]Balam-Quitze means Tiger-with-the-sweet-smile; Balam-Agab, Tiger-of-the-night; Mahucutah, the distinguished name; Iqi-Balam, Tiger-of-the-moon.

made by the ordinary agents in the work of creation, but their coming into existence was a miracle extraordinary, wrought by the special intervention of the Creator. Verily, at last, did the gods look on beings who were worthy of their origin. Grand of countenance and broad of limb, the four sires of our race stood up and looked. And their great clear eyes swept rapidly over all, for they saw all things, both great and small, in heaven and on earth.[17] But this was not pleasing to the gods—heaven had overshot the mark. "What shall we do with man now?" said they. "These are as gods; they would make themselves equal with us; lo, they know all things.[18] Let us now contract their sight." Thereupon the Heart of the Heavens breathed a cloud over the pupil of the eyes of the men, and a veil came over it as when one breathes on the face of a mirror; thus was the globe of the eye darkened; neither was that which was far off clear to it any more, but only that which was near.[19]

Then the four men slept and four women were made,[20] and these became the ancestors of the various branches of the Quiche race. At first the tribes lived happily under the bright and morning star, precursor of the yet unseen sun. They had as yet no worship, save the breathing of the instinct of their souls, as yet no altars to the gods; only they gazed up into heaven, not knowing what they had come so far to do![21] They were filled with love and obedience,[22] and lifting their eyes toward heaven, they thus invoked the Deity: "Give us to walk always in an open road, in a path without snares; to lead happy, quiet, and peaceable lives, free of all reproach." So they lived in joy, the black men and the white together, and they had but one language. There they lived awaiting the rising of the sun; but no sun came, and the four men and their descendants grew uneasy. "We have no person to watch over us," they said, "nothing to guard our symbols." So the four men and their people set out for Tulan-Zuiva, otherwise called the Seven Caves,[23] and there they received gods, each man as head of a family, a god.[24] Balam-Quitze received the god Tohil;

[17] See *Secret Doctrine*, II, 96; 221.

[18] The gods who evolve man's form are lower than ourselves, called in the *Secret Doctrine* the lunar ancestors, or pitris. Hence when they see man endowed with mind, they are displeased, just as the Lord God of the Old Testament is. (Genesis III, 22.)

[19] The Atlanteans lost their spiritual vision and the "third eye" became atrophied.

[20] Compare the creation of Eve in Genesis.

[21] See *Ocean of Theosophy*, p. 60 for the purpose of man in evolution.

[22] *Secret Doctrine*, I, 210—the origin of devotion.

[23] The Seven Caves stand for seven centers or zones on which the seven primitive groups of the first root race were born. Here they would seem also to refer to man's seven principles. Tulan is spoken of as "the common cradle of our race;" there is one in the East, one in the West, one in Xibalba, and one "where God is."

[24] The receiving of gods suggests the incarnation of the three higher principles in man. The four ancestors are said to have watched the star of the morning, precursor of the yet unseen sun. In a general way the sun implies a condition of the human race—when it shall be illumined by Manas. The

Balam-Agab, the god Avilix; and Mahucutah, the god Hacavitz—all very powerful gods, but Tohil, the creator of fire, was the god of the whole Quiche nation. The tribes of Tamub and Ilocab likewise received gods at the same time. Here also the language of all the families was confused, so that no one of the first four men could any longer understand the speech of another.[25] Therefore they decided to leave Tulan; some went eastwards and some came this way. And their hearts grieved, for long was the way and many of them were left on the road. Nevertheless they passed to this side as if there had been no sea; for they passed on scattered stones, and they called the place "Arranged stones and torn sands," a name which was given them in their passage in the inside of the sea.[26]

Afterwards, on account of the rain and hail, there was no more of the fire that made itself for the four men. Then Tohil created fire for them by stamping with his sandal. Also had the fire of the tribes gone out and they were perishing of the cold, but when they came to the patriarchs and asked for fire, they were not well received. Then appeared before them a messenger from Xibalba, who spoke to them in this wise: "Give no more fire to the tribes until they have given to Tohil. Wherefore ask Tohil what he shall require for the fire." And straightway he disappeared without, however, ceasing to exist. Then word went forth from Tohil that the tribes should learn to renew the fire by sacrifice.[27] Nevertheless, one band stole the fire in the smoke, and straightway their majesty and wisdom, hitherto in them in obscurity, came to them at Tulan.[28]

Now about this time the three gods spoke to the four men: "Lo, dawn already approaches, now we must rise up; let us not stay here; carry us into some secret place." Thereupon the gods were hidden;[29] Tohil and Avilix in deep ravines of the forest, but Hacavitz was estab-

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Sons of Mind are said to have come from Venus (the star of the morning); but not all the human animal forms received the full light of mind. Some received only a spark, some were merely overshadowed by it; so, with the majority of the Quiches—it was in the beginning "verily, not at all the same sun as that of today," that is, when Manas had become more fully incarnated in the race. The god of the fourth man is not taken into account, since he had no family; there were only three divisions of the Quiches.

[25] Compare the story of the confusion of tongues at the building of the Tower of Babel, in the Old Testament.

[26] This suggests a migration from Atlantis. Compare the Old Testament story of the exodus of the Jews from Egypt.

[27] There is a resemblance between Tohil's demand and that of the third chapter of the *Gita:* "With this nourish the gods, that the Gods may nourish you," etc. Most translators think the demand was for human sacrifice, an interpretation possibly supported by subsequent events; but when human sacrifice was practised, the gods were hidden.

[28] The band who stole the fire recalls the story of Prometheus.

[29] The hiding of the gods may have several meanings. At least we see that the time comes when the Divine Beings withdraw from the world. Furthermore, in the course of civilization, which becomes ever more material, men forget the god within (Atma-Buddhi-Manas) and look for an external god to worship; and as their hearts become more stony, so do they worship idols of stone. Later on in the book the hidden gods, invoked by means of various practices, make known their presence by animating the stones.

lished on a great pyramid, and Hacavitz is the name of the mountain to this day. At last the sun commenced to advance and there was great rejoicing. The dawn enlightened all the nations at the same time. Yet was not the sun then in the beginning the same as now; his heat wanted force, and he was but as a reflection in a mirror—verily, not at all the same sun as that of today. Nevertheless he dried up and warmed the surface of the earth, and answered many good ends. Another wonder when the sun arose! The three tribal gods, Tohil, Avilix and Hacavitz, were turned into stone, as were also the gods connected with the lion, the tiger, the viper, and other fierce and dangerous animals. Perhaps we should not be alive at this moment —because of the voracity of these fierce animals—had not the sun caused this petrifaction.[30] And the people multiplied on Mount Hacavitz, and here they built their city. It is here also that they began to sing their song, called Kamucu (we see). And this is what they said in singing: "Alas! we ruined ourselves in Tulan, there lost many of our kith and kin, they still remain there, left behind! We indeed have seen the sun, but they—now that his golden light begins to appear, where are they?"

The early portion of the fourth part of the *Popol Vuh* tells how the four patriarchs withdrew from association with their fellows, but were occasionally seen, together with the gods, in the mountains and forests; human sacrifice began to be secretly practised and strife with the other tribes began. First the tribes tried to entrap the three gods, failing in which they organized an armed effort, which was repulsed by the letting loose of numberless bees and arrows, so that they were finally reduced to submission. Now it came to pass that the life of the four men was drawing to a close. No bodily sickness nor suffering came upon them, but they were informed that their death was near. Then they called their wives and their sons around them to receive their last commands and in the anguish of their hearts they sang the sad song, Kamucu, the same they had sung when first the sun rose. Then instantly the four old men were not, but in their place was a great bundle; and it was never unfolded, neither could any man find seam therein upon rolling it over and over. Therefore was it called "The Majesty Enveloped;"[31] and it became a memorial of these fathers, and was held very dear and precious in the sight of the Quiches and incense was burned before it. Thus disappeared on Mount Hacavitz the first

[30] This refers undoubtedly to the gradual condensation of all forms of life, from the astral or semi-physical—symbolized by the rain and the cold—to the solid state, during which process the animal forms dwindled in size and so ceased to be a menace to man.

[31] The passing of the four old men suggests the disappearance of Enoch (Genesis, V, 24). Enoch is the term used for a "seer," and his sudden taking away symbolizes the disappearance among men of the sacred and secret knowledge, called in the *Popol Vuh* "the Majesty Enveloped."

men, who came from the East, from the other side of the sea. Long time had they been here when they died; and they were very old, and surnamed The Venerated and The Sacrificers.

After the death of the old men, their sons, in conformity to the recommendation of their fathers, passed over the sea. And when they arrived in the East before the lord Nacxit,[32] the name of the great lord, whose power was boundless, he conceded them the sign of royalty and all that it represents. The remainder of the book is concerned with the history of the various tribes and an account of the great Adept-King Gucumatz, who ascended every seven days into heaven, every seven days into Xibalba and every seven days put on the nature of the serpent and verily became serpent. The narrative ends with an account of the building of the great White Temple in which was preserved a square black divining stone,[33] and the organization of the priesthood.

[32]Nacxit was a name for Quetzalcoatl. Some commentators think "the East" refers to Atlantis, others, to the eastern part of Central America.

[33]The name of the stone and the temple in which it was preserved was *Caabaha*, meaning House of Sacrifice. The striking similarity between this name and the Mohammedan sacred stone, *Kaaba*, meaning *square* or *cube*, is what first revealed to Brasseur de Bourbourg the astonishing parallelisms to other religious systems found in the *Popol Vuh*.

UNIVERSAL ANALOGY

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

The refusal to admit in the whole Solar system of any other reasonable and intellectual beings on the human plane, than ourselves, is the greatest conceit of our age. All that science has a right to affirm, is that there are no invisible Intelligences living under the same conditions as we do. It cannot deny point-blank the possibility of there being worlds within worlds, under totally different conditions of those that constitute the nature of our world; nor can it deny that there may be a certain limited communication between some of those worlds and our own.—*S. D. I, p. 133.*

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, there, have you done your arithmetic lesson?"

Ernest turned around in pleased surprise, for he was a new boy and the first couple of days at the strange school had been a bit lonely.

"Sure," he answered with a friendly grin. "Not so bad, was it?"

"Don't know. Haven't done it. Let's have a look at your paper."

Ernest turned very red and gulped uncomfortably. "Oh, I say! I can't do that, but I'll help you work the problems out if you want me to."

And then he felt very much as if he had had a slap in the face, for the other boy turned away exclaiming, "Oh! All right, Goody-Goody!" with a sneer that hurt far more than the words.

And yet Ernest was sure he would be feeling worse if he had shown his paper. At least he didn't have that "all-gone" feeling a fellow has after he's gone ahead and done something with that "Don't!" yelling at him inside, that they call the "Voice of Conscience" at Theosophy School.

Douglas did not hold his resentment long, for Ernest proved to be a fine, all-round chap, good at the bat and just the first baseman the boys' team had needed. But he had not forgotten the incident. One Saturday, when the two boys were on the way home after a strenuous game, he asked Ernest why he thought it wrong to help another fellow.

The question took Ernest by surprise and he answered slowly, anxious to put his point of view so it would "get across." "That's not it, Doug. I'd have been glad to help you—to show you how to do it yourself, you know. But if I gave you my paper, knowing the answers wouldn't do you any good; I'd be helping you to cheat, and you couldn't get away with it."

"A lot I couldn't! Miss Batts never would know the difference."

"It isn't just Miss Batts, old man! It's the Law you couldn't fool."

"Huh! What do you mean, the Law? I guess the police would have their hands full if they tried to catch all the boys that crib in school!"

"No, I don't mean the police any more than Miss Batts. It's just that this is an honest world and you have to play fair or suffer for it. If you start anything you are sure to get the come-back, and if you do

anything that isn't straight you can look for a come-back you won't like."

"Say, what is this 'Be good and you'll be happy' talk?" jeered Douglas. "Do you mean I might never draw a harp to play on if I copied an arithmetic paper?"

"No, I don't," declared Ernest stoutly. "But you never saw anything that didn't have a reason why it was. You can't think of anything without a cause back of it. And you can't do anything that isn't setting up a cause for something else. Just for instance, you might grow up and never know how to work those problems and you might need some time to show you did know how—to get a job or something."

"Well, what harm would that do *you*, if I didn't?" demanded Douglas, impressed in spite of himself but unwilling to give in.

"Not a bit, if you copied the answers out of a book or off somebody else's paper, but if I let you copy them from *me* I'd have been helping you to do wrong and I'd be just as sure to suffer for it. But the worst come-back of all, it seems to me, is that if you once let yourself do what you know isn't right it makes it easier to do it the next time, until finally you forget that you ever knew it was wrong and do it almost without thinking."

"Say, I believe you're right on that. I do remember feeling awfully bad the first time I copied somebody's answers. I was just a little kid, too. Of course my mother and the Sunday-School teacher go on about being honest, but I never could see why, if you could get by the teacher with it, cheating did any harm. It puts it straight up to a fellow, doesn't it, that even if you fool the teacher you haven't heard the last of it? Honestly, though, it sounds as if there might be something to it."

"Surest thing you know!" responded Ernest heartily. "Well, here's my corner. So long, old man!"

"So long!"

And Ernest went whistling up the street, kicking a pebble before him and rejoicing to think that his standing on principle, which had seemed so hard at the time, had borne such good fruit in the opportunity to tell another boy some of the truths of Theosophy that help a fellow to see things straight.

WESTERN OCCULTISM*

IT IS not the best thing to rely upon any *living person;* I mean to the extent of idealizing him. For if such an one should be swept into seeming darkness for a time, its effect might not be good for us, and might dishearten. In reality the Masters are Those to whom we should turn our thoughts.

Those who are really "touched" by the inner fire are usually full of the idea of work for humanity. The desire to be and to do comes out strongly and clears the way for true and permanent growth, with its seasons of expansion and retardation—which means growth and solidification—necessary processes, as we see, in nature.

There is no need to grope, nor stagger, nor stray; for the chart that has led many to the goal is in our hands in the philosophy of Theosophy.

Do not be too anxious. Abide the time when your own inner demands shall open the doors. Those Great Ones see every pure-hearted, earnest disciple, and are ready to give a turn to the key of knowledge when the time in the disciple's progress is ripe.

No one who strives to tread the path is left unhelped; the Great Ones see his light, and he is given what is needed for his best development. There are no veils on that plane of seeing.

The help must be of that nature which leaves perfect freedom of thought and action—otherwise the lessons would not be learned. It will come for the most part in ordinary ways, and from one or another of the companions with whom you were possibly connected in other lives, and whom your soul will recognize.

There may, and often does come a time, when one feels like "standing on nothing, in nothing, and about to topple over." The centre of consciousness has been changed; old landmarks are slipping away, and sometimes black doubt ensues. Doubt and fear belong only to the personal consciousness; the real Perceiver, the Higher Ego, has neither. The *Gita* says: "Cast aside all doubt and fight on."

And never for one moment think that you are not going on with your journey.

It is well for us if we can always have deep down in our heart of hearts the consciousness of the nearness of Masters; by Their very nature They must be near to every true aspirant.

The Great White Lodge exists for the service of humanity; They need and welcome workers in the world. Is it strange, then, that the light of souls attracted towards the path of unselfishness should receive

*From the sayings of Robert Crosbie.

Their cognition, and when deserved—when needed—such succor as Karma permits accorded?

They, Themselves, have written: "Ingratitude is not one of our vices;" and while we may not claim gratitude from Them, yet we may be sure that compassion absolute is there, and with it the understanding of the nature and needs of each aspirant.

"KILL OUT DESIRE"

Question—In the *Voice of the Silence* one is told to "kill out desire," but in the *Ocean of Theosophy* Mr. Judge says that even a Buddha or a Jesus had to have a desire to benefit humanity and "persevere with the desire in his heart through countless lives." Will you please explain?

Desire, or Kama, is the *motive*-principle behind all Karma—or manifestation. It is one of the seven principles in Nature as well as in man, and hence is universal in scope, individual in application. All the principles are inter-active and therefore *transformable*, "one into another, in a double, centrifugal and centripetal way, *one* in their ultimate essence, *seven* in their aspects."

In the same chapter of the "Ocean" Mr. Judge calls attention to this *double* possibility of each Principle:

> "The desires and passions, therefore, have two aspects, the one being low and the other high."

Also, he calls Kama, or desire, the "balance principle" of the seven, because Kama—desire, motive, aspiration, the energizing Principle—may be directed up or down, according as the "Self of Spirit" or the "self of Matter" operates the *alternating* current of this Power. In any case, it is one and the same Power—Life or Consciousness in action. In "matter," Kama or desire is the "self-*reproductive* principle in all Nature;" in "spirit," Kama is the Self-*energizing* principle. One is "induced," the other "Self-induced."

Clearly, in the "Voice" it is the "low" or centripetal aspect of Desire which is meant, for the injunction is to "kill" it, and it is immediately followed by the synonym *Tanha*—desire for *sentient* existence; while as clearly it is the "high" or Buddhic aspect of Kama that inspired the Buddha to make a "vow" or desire. Will and Desire are both aspects of the same motive-principle—Kama or Buddhi—coupled with Manas, the incarnated Ego or Self. When energized by Kama, Manas is self-seeking, when energized by Buddhi, Manas is SELF-serving. No wonder, then, Mr. Judge speaks of Kama as the balance principle, for it is the bridge, the *antaskarana*, between "Entity and Non-Entity," between the mortal and the immortal.

THE WISDOM-RELIGION

ALL manifestations, however diverse, begin and end in the same Substance-Principle. Upon the clear apprehension of the absolutely fundamental character of this Basis depends the emancipation of the human being from thralldom to some form of the Personal God idea. This idea lies at the root of all such conceptions as fate and free-will, of destiny, chance, luck and accident, quite as much as in those of gods, angels, devils, powers good and evil which intervene in irresponsible over-ruling fashion in the affairs of lesser beings. Our greatest scientists are quite as much under the sway of this idea as are the theologians of the various religions and sects. Those who talk of the "laws of nature" instead of the "will of God" use different words, but the idea behind both phrases is the same. They all imply irresponsibility on the part of the Most High that men can conceive or imagine.

Whatever the terms employed, they all imply a relation between the affairs of men and lesser beings and the affairs of higher because more powerful forces—a relation which now accords with, and now opposes our own purposes and objects. And since these favorable and unfavorable interferences go on continually, impartially affecting both the good and the evil, both the believers and the unbelievers, it is an unavoidable inference that men do not understand, however much they may believe in and dogmatize concerning the Unknown, which is present but not perceived directly. It is the fact of this unknown universal Presence that is stressed in the teachings of H. P. Blavatsky and her Masters. That Presence is to be witnessed as well as experienced throughout the whole of nature visible and invisible: invisibly as the power of action and reaction resident everywhere in everything; visibly as the resultants of the exercise of that power.

It is this universal power of action that is indicated by the word Karma, and it is through Karma that all manifestation accrues in the triune form of creation, preservation, and destruction. Whatever God or gods may be, whatever heavenly or infernal entities may exist—if they act, they must themselves become participants in all that flows from their actions; they are no longer free, that is, irresponsible; they must take what comes, the highest as the lowest, the most divine as the most infernal. No being can separate a cause from its effect, but any being can, within the measure of his intelligence, control his own power of action and reaction, act or abstain from acting in any given direction. He can start or refrain from starting any given action, but, once started, he cannot avoid the sequence of actions until that sequence is

finished. And what is the sequence of any action? Its cycle is not complete till the whole of nature has joined in the action and in the abstention from action. The Deity is an Omnipresence as well as a Presence, and is, therefore, equally in action and inaction, not present in the one and absent from the other, not more or less in one than in the other. The Deity is present equally in manifestation as in non-manifestation, in Karma as in Nirvana, in hell as in heaven, in matter as in spirit, in effect as in cause. To pray to the Deity is to imply that it is absent, or offended, and may be brought back and placated; that the finite has power over the Infinite; that the relative and mortal can affect the Absolute and immortal. To ignore the Deity is to say that though there are lesser powers there is no Supreme Power; that though there are effects there is no Cause; that though we can act, with or without intelligence, there is no basic Intelligence within or beyond our angle of vision; that though we are beings, there is no Be-ness beyond our minds, no Matter beyond our bodies, no Will beyond our desires, no Absolute beyond our relative, no immortal beyond our mortal. H. P. Blavatsky and her Masters stressed that body and Matter are one; that being and Life are one; that mind and Intelligence are one; that the manifested everywhere is the evidence of the Unmanifested; that the omnipresent Duality of all existence is the proof of the absolute Unity within and behind all; that the presence of the Perceiver in the midst of his perceptions identifies every being with That which is no-being and no-thing; that all action or Karma is experience of the Supreme, and, from this unending experience, unending evolution from ignorance to knowledge, from center to circumference of manifestation is possible to every being.

> "I will now tell thee what is the object of Wisdom, from knowing which a man *enjoys* immortality. It is That which has no beginning and of which it cannot be said that It is either being or non-being."

The "double object" of her Mission, as declared by H. P. B., was to place before the minds of those willing to receive, the means by which men may verify for themselves their own *identity* with the Supreme Spirit, and develop in themselves their own latent Divine powers. Unless there are, indeed, Mahatmas, Masters of Wisdom, veritable Divine Beings in human form, who have achieved this consummation of evolution, men must continue to fall prey to their own ignorance and misconceptions of Deity, of Nature, of their own Self, and so alternate between atheism and theism of one kind or another.

All history and tradition show, as all existing facts show, that men have innate in them the conception of Something universal, permanent, immovable, not affected by anything finite or transitory; equally, that men have innate in them the perception of change, of action, of cause

and effect, of sequence; finally, the innate perception of some kind of a relation between these two sets of perception. What men do not see is that the one set of ideas is innate in their immortal and the other in their mortal nature, and that the relation is in themselves, who are both mortal and immortal, both finite and infinite, both Divine and human. By no possibility could that which is mortal and finite ever *become* immortal and infinite; equally, by no possibility could that which is immortal and infinite ever become mortal and finite. Man does not recognize himself as that Something of which it cannot be said that it is either being or non-being; does not recognize that Something as the Absolute in all things and beings, whether higher or lower in the relations and interactions which constitute the visible and invisible Universe. This recognition is not the perception of what are familiarly called spirit and matter, good and evil, and so on, but the perception of Self, the consciousness of Self, the realization of Self as absolute. Self-consciousness is the only Self-evident fact in space—depends on no thing, on no relation, on no contingency whatever. All else is relative, but this is absolute, is beyond time, space, and causality.

To understand this doctrine of absolute Unity present in the midst of all diversities, unaffected by them; to identify Self as That, to act for That in all relations, is to enjoy one's immortality, is to live in Spirit and not in Matter, is to assume a Divine and therefore infinite responsibility for every exercise or non-exercise of the Supreme Power resident in Self alone, is to accept whatever may befall as to one's mortal nature, is to make constant sacrifice of the mortal to the immortal, of the lower to the higher, for only thus can seeming evils be converted into powers for good. This is the highest philosophy, the purest religion, the noblest science, possible to any being. Its resultant is "emancipation from the *bonds* of conditioned existence." In this doctrine there is no room for compromise, for it is the doctrine of the One Self in all that was, is, or shall be. There is no room for favoritism, for pleas in avoidance, for vicarious atonements, for personal saviors or personal salvation, for the god or the devil of any religion. It is the doctrine of knowledge and works, not faith and prayers.

These are the fundamental teachings of H. P. B. and her Masters, as of all the Predecessors. By them anyone can judge the doctrines, the professions, the practices of any man—himself or any other; the teachings of any creed or sect, whether called theosophical or otherwise.

THE TRANSFORMER

IT is a most interesting and profitable study to stand off now and again from what we are doing, what we are saying, what we are thinking, what we are experiencing. The first thing that results from it is the clear perception that we are not anything that we do; we are not anything that we say; we are not anything that we think, and we are not any of our experiences—whether the most delightful or the most torturing. Ordinarily, we are so *absorbed*—the word holds more than a conventional meaning—in what we are experiencing that it is as if we *are* that experience.

Everywhere in nature is the clear evidence that everything perceptible to the senses is in a constant state of transformation—the real idea behind the terms metempsychosis, transmigration, reincarnation. In whatever direction we look, we see that everything is in transformation, is never for one moment the same; but has it occurred to us that wherever there is transformation, there is a transforming power? The very secret of life is this power of transformation, which is everywhere, in everything, but, most of all, clearly to be perceived in ourselves.

Each one of us is a transforming power. And there is a dual use of that power. We can lay hold on something which we think to be separate from ourself—speech, thought, matter, what not—and proceed to change it, but, since there is the thing which is transformed and the transformer, under the law of transformation, they change places. A wheel illustrates: a wheel is one thing but it presents two aspects, the top side and the bottom side. As the wheel revolves, that which was at the top goes to the bottom; that which was at the bottom goes to the top. So, when we act on nature—to use a general term—we are the transforming agent, while sound, or action, or speech, or thought are the transformations which we achieve. In the very act of transforming nature, however, a miracle takes place in us: we become identified with the transformation without in the least realizing the fact. This is what happens when we enter a body. We have already taken a part of nature which was disseminated and drawn it together in a particular form. We exercised our power of formation and transformation in the creation of the body, by drawing the substance from other bodies to this new body, and then we enter that body.

How do we enter the body? Just as we enter anything. We know what it means to put our heart in something: "Oh, put your heart in it; put your very soul in it; put *yourself* in it." That is just what we do. And we do it so successfully that we lose all sight of Self in the perception of the object into which we have entered, or with which, in other

words, we have identified ourself. The same thing happens as when a man shuts his eyes. The moment we shut our eyes, all nature ceases to be, objectively. The moment we open our eyes, the miracle of the First Chapter of *Genesis* takes place—the whole of nature springs into existence.

Nature—every particle of it—is matter continually undergoing transformation on its own account; yet, from our own standpoint, we have but to close our eyes, and the miracle of annihilation has taken place with regard to the whole of nature. We open our eyes again, and the whole manifested universe again springs into existence. Only, take note: when we close our eyes, and although objective nature has ceased to be, we are none the less in *contact* with nature—it is subjective contact, to be sure, but it is contact, and we name it, memory. An invisible, subjective universe of memory instantly comes into being, the moment we blot out the objective universe. In fact, whatever we see objectively makes no impression of any kind on us unless it arouses memory inside. To see, in the real sense, requires not only an objective perception, something outside, but its counterpart inside, which is memory.

If we think of ourselves, then, as transforming agents, we have taken the first step in gaining a hold on the mystery of our own being. Next, we need to remember the illustration of the revolving wheel—that the top becomes the bottom, and the bottom the top and that there is no separation between the top and the bottom; that it is all one wheel—and we can recognize the fact that we are not only transforming agents ourselves, but that also we are unable to transform anything else without ourselves being transformed, either into the likeness, or the opposite of that which is transformed.

Man is dual as an actor. Suppose we give a name to the upper side of the wheel—the transforming power: call it Spirit. And suppose we give a name to the passive side of the active aspect, the power to *be* transformed: call it Matter. Then, it is not difficult to see how every man is not Spirit alone. He is not Matter alone. He is both Spirit and Matter. He exists whether the transforming power from some outside source is being exercised on him or not. He is that Intelligence which lives and thinks and says "I," that is, *knows itself*, without which the body does not live, the mind does not think, the eyes do not see.

Chemists are familiar with the term "osmosis," but they do not realize that a perpetual osmosis goes on throughout the whole of nature: nature physical, energic, psychic, intellectual, Egoic, Spiritual. When even we look at anyone else, a transformation goes on in us and goes on in him. A part of the Life which is now in us goes out to him, and a part of the Life which is in him enters us.

SOME INTERESTING ANSWERS

Mahatmic Evidences*

Question—What evidence is there of the existence of any such exalted beings as the Masters or Mahatmas?

Answer—Evidence is of several different kinds, and the inquirer should not confine himself to one single department of evidence or testimony. I assume that in using the word "evidence" the questioner means to include testimony as well. There is testimony of very extensive nature to the existence of Masters or Mahatmas in history and tradition, and these two again divide themselves into many sorts. There is profane as well as religious history, tradition depending on recollection solely, and also tradition which has been turned into an historical account of tradition. In religious history and tradition there are many accounts of such beings, reaching from the earliest known religious book down to the very latest date. And in the history of nations, aside from religion, there are numerous accounts of Adepts, magicians, Masters, and others of like character. In almost every country on the globe the traditions of the people are full of statements of the existence and powers and appearances of master minds, magicians, great men, who knew the secrets of nature. United States history of course is very young and need not be called upon for an answer, but the history of Europe as well as its traditions confirms the statements I have made. Going to Asia we have an immense mass of tradition and history telling the same story, while China and all her dependencies relate similar tales of such beings. In the East everywhere there is a universal belief that they exist, have existed, and will appear again. All this cannot be set aside as folly or useless or insufficient, unless one determines to believe nothing but what he himself has seen. If that position be assumed, then no one living to-day can say that they know or believe that the historical characters of the past, known to every nation, had any existence. Turning now to later testimony, we have that of H. P. B., A. P. Sinnett, H. S. Olcott, Mrs. Besant, hundreds of Hindus, many Europeans, some Americans, all telling the same story that they know that the Adepts, Masters, Mahatmas exist and have communicated with or to them. The fact that the inquirer may not have communicated with the Adepts does not dispose of them, nor does it invalidate the testimony of other persons.

Turning from this department of proof we have that which depends upon argument, illustration, deduction. Here everything is as strongly in favor of the existence of the exalted beings spoken of as in the other

**The Theosophical Forum*, August, 1893.

department; for evolution demands that such beings shall exist. To this conclusion even such a doubter as Prof. Huxley has come, and in his last essays declares for the existence of beings of superior intelligence who are as much beyond us as we are beyond the black beetle, and this is more than any Theosophist has ever yet said for the Adepts. If the questioner proceeds along these lines he will come to the same conclusion as many another inquirer has come to.—*W. Q. J.*

Communicating Intelligences*

Question—My own experience, and the statements of candid and observing men like Mr. Sinnett, convince me that intelligent beings "on the other side" sometimes—perhaps frequently—communicate with mortals through sight and sound, sometimes voluntarily, at other times by solicitation, both by night and in strong light, natural and artificial. I should much like to know what and who these beings are, that is, "with what body do they come" and of what grade of intelligence. I ask because, 1st, I have myself seen, known, and felt such beings at different times through their manipulation of the finer elements of matter about us; 2d, I am sure Theosophy is able to enlighten me, and, since they have taken the initiation of intercourse, the question seems proper.

Answer—Without claiming any authority on this matter, it seems to me that the "intelligent beings" are in most cases elementals, of which there are some of very high grade but all of which are below the human as to soul and conscience. They do not in the end lead to good, but most frequently to the opposite. The door once open to them, others of any sort may just as well come in. But every case of the sort experienced by the questioner is not necessarily the coming of any other intelligence than one of the many interior selfs we are made up of; many of them may be the production of the power of the person's own astral body which has had some education retained in itself in some other life and now only kept back by Karma and environment. Such is the case with many mediums who do strange things, using their own astral senses and members without at the time knowing that such is the method, just as a man may walk quite well in his sleep. And as it is taught in all good books on this, the elemental world, acting with the inner principles of living men and with the strong shells of gross persons and the astral bodies of those in the astral world who are not wholly dead but live in the passions and astral bodies, is able to "mould matter" in many strange ways and to bring about phenomena of a remarkable character. A simple thought evolved in a definite manner and with a certain intensity will, acting automatically with an elemental, pro-

The Theosophical Forum, December, 1893.

duce a rap of great or small force, and may also bring about sensation, such as sight and feeling and hearing. If, however, a seemingly higher order of intelligence had taken the initiative, one should then exercise the very greatest care, as it is certain such intercourse cannot yet be carried on without a disturbance in the system that is for this age out of the normal. But what exactly each experience is or may be would have to be decided on its own merits and by one who could look behind the veil.—*W. Q. J.*

CONTRADICTIONS IN THE "OCEAN"?*

Question—I should like light on some contradicting points in the fifteenth chapter in the "Ocean of Theosophy."

(1) Man did not come from any tribe or family of monkey.

(2) No more Egos from the lower kingdoms will come into the human kingdom until the next Manvantara.

(3) The Egos in the lower kingdoms could not finish their evolution in the preceding globe-chain before its dissolution, and coming to this they go forward age after age, gradually approaching nearer the man stage. One day they too will become men and act as the advance guard and guide for other kingdoms of this and other globes. To my understanding this is two different teachings.

Answer—Beyond question the *Ocean of Theosophy* must have faults.

But I cannot see a contradiction between No. 1 and any of the other paragraphs in the question. The statement that "man did not come from monkeys" is one that relates wholly to his physical evolution. It does not relate to the Ego. The inrush of new Egos ceased at a period long passed. What can be drawn from this is that the Egos and Monads now involved in the earth's evolution are restricted from this on to the end of this Manvantara from coming into the human stage of evolution, with the exception of those confined in the true anthropoid ape family. What this has to do with contradictions I fail to perceive. The statement in No. 3, if correctly quoted (and no page is given), is general and not specific. The Egos in lower kingdoms will become men—but not in this Manvantara—and then will have to begin the next Manvantara to help those below them. No assertion being made that the Egos thus lower now will be men in this Manvantara, there is no contradiction. In order to make a contradiction one has to import into the sentence that which is not in it nor strictly inferable, and this is not an allowed rule of construction. Especially

The Theosophical Forum, October, 1894.

so when the whole of the book is construed together. There are, therefore, not two different sorts of systems or evolutions present, but at most a slight want of clearness due to great condensation of a good deal into a small book. A better writer than I am would undoubtedly have prevented the slightest confusion in the reader. But in reading a book the best rule of construction is that which harmonizes the whole rather than one which finds errors by isolating sentences.—*W. Q. J.*

Correction In The "Ocean"*

Question—In the "Ocean of Theosophy," on page 46, is made the statement that it is desire and passion which caused us to be born, and will bring us to birth again and again in this body or in some other. How could we again inhabit this body? Please explain.

Answer—The statement on p. 46 of "Ocean of Theosophy" was a slip of the pen. The intent was to say that desire and passion make rebirth in some body, and it should have said "in some body on this earth or another globe." I do not believe we come back to this body. I also think it is from the context reasonably clear. The "Ocean" was written in a very few days, and hence some slips have occurred in it; this is one, and will be corrected in another edition.—*W. Q. J.*

Advantages of Cremation[1]

Question—What effect, if any, does the cremation of the body have on the remaining material principles?

Answer—Cremation has no direct effect on any of the sheaths or vehicles, but it must have the indirect effect of freeing the astral form from the influence of the material body and thus give the astral a chance to more quickly dissipate. It has much less effect on kama and the others above, and none on prana, for the latter is ever present, and in the case of death is simply at work somewhere else. Material fire can have no effect directly on any sort of matter that is not on its own plane, and hence has no effect at all on manas or those above that. From a sanitary point of view cremation is of high importance, as it does away with injurious matter or matter in such a state as to be injurious to the living.—*W. Q. J.*

**The Theosophical Forum*, June, 1894.

[1]*The Theosophical Forum*, August, 1894.

ON THE LOOKOUT

The Scientific Humorist at Large

Science for August 27, 1926, relates that Dr. R. T. Gunther has a new explanation of the hairlessness of modern man in contradistinction to his hypothetical "cave man" ancestor. The learned gentleman considers that painful experience led our ancestors to divest themselves of their coats of hair for fear of catching fire. This, says the Doctor, made them more attractive to women, and so by sexual selection, the progeny of the cannily hairless waxed and multiplied.

Somewhat less ludicrous, but hardly more rational, is the theory of Prof. H. J. Fleure on the same subject: man is born hairless because his prenatal period is so much longer than that of the ape, giving time for the prenatal hair coat to disappear. But why should it disappear with lengthened pregnancy, and by what reasoning may one suppose that the hairy coat of an ape should be preserved by exposure to the air, alone?

Fundamental Differences

A letter written by A. E. Howard to the *New York Times* of Jan. 2, 1927, contains implicitly the true "missing link." He claims that a child comes naturally to the power of reasoning within a year after birth, and that the animal is differently constituted, achieving reason neither by environment nor by passage of time. Mr. Howard thinks there is no "missing link" because there never was a connected chain. This is true also of mental evolution, because no single one of the animal species which has ever been traced has shown throughout the whole course of its geological history any advance towards a greater reasoning power than it had at the beginning. Whence this strange force which exists in the human organism and nowhere else, *i.e.*, the ability to develop reasoning power progressively?

Self-consciousness is the key: the mere awareness of Self as an individual gives man a tool by which, if willing, he can expand the powers of his consciousness literally without limit. It is to be assumed that a dog, realizing himself to be a dog, and able to think upon and compare his mental endowments with those of other beings, would, by "taking thought" be able to develop intelligence definitely human. Aye, there is the rub—for no animal possesses that spark of "I am I" —the inheritance and essence of our spiritual ancestors imprisoned within the seemingly animal shell.

For lack of recognition of this spiritual "missing link," modern science continually falls into the upside-down reasoning shown by Dr.

G. Elliot Smith, (*Literary Digest*, July 17, 1926) who says that vision has been a fundamental factor in the development of intelligence of the human type. But ages before human evolution began, according to orthodox scientific theory, there existed many forms of life of far keener vision, and according to this hypothesis, the eagle should now soar as far above man in intelligence as he does in physical altitude. *It is not the vision which counts, but the ability to use it.* The most splendid of artificial lenses engrafted into the skull of an ape would advance that animal no further than he is now toward human reasoning. The finest of optical instruments conveys no intelligent meaning to the blank screen upon which its transmitted image may be thrown. That has to fall within the perspective field of a living intelligence.

Elsewhere (*Washington Star*, Feb. 2, 1926), Prof. Smith opines that the acquisition of speech led to the emergence of the human family and the development of civilization. In this case, his theory is in conflict with those of many other scientists. There is not the slightest doubt that animals are capable of inter-communication. It is claimed, and seemingly upon good basis, that various ape families have well defined languages; yet the word is always the outcome of the conscious need, never the reverse. The animal which gains its wants by grunts and clicks is satisfied therewith, and dumbly suffers the lack of other things because incapable of sufficient self-analysis to know the cause of its unease. The equine family is scientifically claimed to be æons older than the human. The horse language is the same now as it has always been. Intelligence and sensibility lead to the desire for communication, that desire leads to expression, which is language. Expression in turn leads to experience, which reacts again upon intelligence, and produces new sensations and ideas, and this is the true relation between speech and intelligence. But the seed of mind has to be a growing thing in order to unfold by this or any other means, and only in man does it live and grow.

Involved Consciousness

Then comes Dr. Walter Hough, of the U.S. National Museum, (*The Evening Star*, Washington, D. C., Jan. 26, 1926) with the idea that the evolution of man was affected by the use of tools—affected without doubt, never *effected.* Here again the missing link: the *spiritual* spark of intelligence. A group of animals placed in the midst of tools for ages would never develop their use, any more than a monkey learns to use them save through the influence and example of man. There will be no end or resolution to the puzzles and contradictions encountered in the attempt to unravel the racial history of man, until science admits the fact of *innate intelligence* within and behind all forms

of matter: in the case of Man, having superimposed upon it a higher form of consciousness which long since transcended the limitations of matter.

We learn from *Science and Invention*, June, 1926, that a certain fish of tropical America has eyes whose lenses are divided by horizontal median lines, the lower half being designed for vision in water, the other half for vision in the air, and the fish habitually swims with its eyes half above and half below water. Any mechanistic explanation, or even attempt at a successful explanation, of a phenomenon like this is impossible—search the jungle of "natural selection," "inherited characteristics," etc., for as many tangled words as one may desire. But given consciousness capable of feeling the need, capable of controlling matter, capable of developing intelligence, however slowly, and you have no longer the possibility, but the inevitability of just such phenomena as this and its many analogues in nature. Small wonder that Prof. W. McDougall (*London Times*, Aug. 11, 1926) has become somewhat of a convert to the Lamarckian hypothesis. Lamarck, it may be remembered, now overshadowed by Darwin, was the man who claimed that adaptations come about by the feeling of a need on the part of an individual, and the corresponding unconscious attempt to develop the necessary organs for its fulfillment. Prof. McDougall says that experiments on rats show that species can change through the efforts of the individuals to adapt themselves. This, be it noted, shows, not the development of intelligence by impact through mechanical senses, but a very definite mastery of matter by innate intelligence of some kind.

Up or Down?

Prof. Edwin Grant Conklin, Princeton, has become discouraged regarding the future evolution of man. (*Washington Star*, Dec. 13, 1926; *Washington Herald*, Dec. 14, 1926). He thinks that progressive evolution has ceased—that since recorded history there has been little evolutionary change, and that of a retrogressive nature. The intellectual capacity of the ancients was greater.

As more of the strange past history of the race unfolds, more and more scientists will be driven to discouragements of this kind, until they realize, theoretically at least, that progressive evolution need not necessarily be in an ascending line. They know not of the vast cycles of human history, of the rise and fall of races, and on a greater scale, of all civilization. In truth, "recorded history" mostly means the history of Kali Yuga, the Aryan dark age, the retrogressive cycle which set in 5000 years ago. Study of its phenomena and of those alone

must indeed produce pessimism and gloom; nevertheless the night must inevitably be followed by day and be its precursor.

This may begin to dawn when more scientists come to be of the same mind as Prof. Stewart W. Young, of Stanford University, who is quoted in the *Washington Herald*, March 26, 1926, as saying that evolution should be taught as a theory which seems to be true, but which may be upset through developments. He says that teachers are in danger of becoming as dogmatic as middle-age priests. We think, however, that this represents a past danger rather than a future apprehension, because science in most quarters is getting more and more into too much of a commotion to continue dogmatic. In fact, it is probable that if so much stress had not been laid upon the anatomical resemblances between man and ape, science would now be well on its way toward a complete reconsideration of the evolutionary hypothesis. That fatal resemblance still dominates scientific theorizing yet paradoxically, Dr. Adolph Schultz, of Johns Hopkins, stating that the study of embryology shows that, though in the earlier stages the gorilla most closely resembles man, indicatory of a common ancestry, it is a fact which, looked at from a different angle, gives a reverse explanation. They do have a common ancestry, yet the lower Kongo tribe which believes that the monkey is descended from man (Rev. R. H. C. Graham, *Washington Post*, Jan. 27, 1926) is more scientific, in the sense of being more in accord with nature, than is civilized evolutionary science so far.

Our Half-Breed Brothers

We learn from the *San Francisco Examiner*, April 25, 1926, that a tribe of the Kalahari Desert, the Heikum Bushmen, makes the Australian aborigines seem comparatively high class. The former are considered little more than worthless animals by the surrounding tribes, as the Veddhas of Ceylon are simply considered speaking animals by many of their neighbors. Says the *Secret Doctrine* of 1888:

> . . . the Australian savages. Nevertheless, even these are not descended from the anthropoid apes, but from human fathers and semi-human mothers, or, to speak more correctly, from human monsters—those "failures" mentioned in the first Commentary. The real anthropoids, Haeckel's *Catarrhini* and *Platyrrhini*, came far later, in the closing times of Atlantis. The orangoutang, the gorilla, the chimpanzee and cynocephalus are the latest and purely physical evolutions from lower anthropoid mammalians. They have a spark of the purely human essence in them; man on the other hand, has not one drop of pithecoid blood in his veins. (*S. D.*, II, 193).
>
> Of such semi-animal creatures, the sole remnants known to Ethnology were the Tasmanians, a *portion* of the Australians and a mountain tribe in China, the men and women of which are entirely covered with

hair. They were the last descendants in a *direct* line of the semi-animal latter-day Lemurians referred to. There are, however, considerable numbers of the mixed Lemuro-Atlantean peoples produced by various crossings with such semi-human stocks—*e.g.*, the wild men of Borneo, the Veddhas of Ceylon, classed by Prof. Flower among Aryans (!), most of the remaining Australians, Bushmen, Negritos, Andaman Islanders, etc.

The Australians of the Gulf of St. Vincent and the neighborhood of Adelaide are *very hairy*, and the brown down on the skin of boys of five or six years of age assumes a *furry appearance*. They are, however, degraded *men*—not the closest approximation to the "*pithecoid* man," as Haeckel so sweepingly affirms. Only a portion of these men are a Lemurian relic. (*S. D.*, II, 195-196).

THE ROLE OF PHYSICAL FACTORS

Science has of late been studying the remarkable differences developed in the branches of a single species of snails on a South Pacific island, where families are isolated in different canyons. Even within a few years, great changes take place in each valley. H. P. Blavatsky strongly called attention to the important role played in the evolution of humanity by separation and isolation working on the descendants of the same stock. She lays out the motive forces of evolution thus:

FACTORS CONCERNED IN THE ORIGIN OF SPECIES, ANIMAL AND VEGETABLE. BASIC ASTRAL PROTOTYPES PASS INTO THE PHYSICAL.

The Dhyan Chohanic Impulse constituting Lamarck's "inherent and necessary" law of development. It lies behind all minor agencies.

1. Variation transmitted by heredity.
2. Natural Selection.
3. Sexual Selection.
4. Physiological Selection.
5. Isolation.
6. Correlation of Growth.
7. Adaptation to Environment. (Intelligent as opposed to mechanical causation.)

(*S. D.*, II, 738).

Many a wise scientist has been forced by the difficulties in his way to recognize the subordinate part played by this material seven, and has turned to that "inherent and necessary law of development," as Madame Blavatsky knew he would from the first.

The mistaken theories of mono-genesis, and the descent of man from the mammals instead of the reverse, are fatal to the completeness of evolution as taught in modern schools on Darwinian lines, and they will have to be abandoned in view of the insuperable difficulties which they encounter. (*S. D.*, II, 118).

NORDIC INSOLENCE

As reported in the *Literary Digest* for Oct. 15, 1927, United States Senator Hiram W. Bingham delivered a speech in Honolulu which

"blazed with indignation over the insolence of the Nordic toward those he looks upon as his inferiors." Stating himself to be the only American representative of government who had refused to enter the Army and Navy Club at Manila, (Filipinos being excluded therefrom) he said:

> "I want to tell you right now that if a half-dozen of the prominent white people of Manila were to invite a few of the cultured and prominent Filipinos to be their guests at a tea, the agitation for Philippine independence would die right then and there!"
>
> The Senator went into considerable detail. He had called upon a wealthy and highly respected Chinaman in that city, a graduate of Yale, who happened to be an old friend. This man's wife had been educated, as had her daughters, in a first-rate girls' school in America, and the two sons of the family had also graduated from Yale. "The Chinese desired to cash a check to meet his pay-roll for the week. Bingham accompanied him to the bank of the International Banking Corporation. The Chinese went to the paying teller's window and presented the check to the white cashier for payment.
>
> " 'What the h—— do you mean coming in here?' snarled the gentlemanly Nordic. 'Get the h—— out of here, you d—— Chinaman, and go down to the other end of the building with the rest of the Chinamen!' The Chinese made no reply, but quietly withdrew."

Senator Bingham also found himself disgusted at a park sign in Shanghai, reading, "No Chinamen or dogs allowed." Inquiring of another Chinese Yale graduate the real reason for anti-foreign feeling in China:

> The eyes of the Chinese blazed when he replied that it was the insolence, the snobbery, and assumption of superiority of the white man, his insulting treatment of the Chinese on their own soil. "Never," the Chinese said, "can there be friendship as long as the white race send men to China, whether missionaries or business men, who treat the Chinese like dogs."

Race Pride and Prejudice

The Senator, however, had not happened upon some of the worst instances of the spirit he condemns. It almost seems as though the Occident had left no stone unturned to torture and lacerate the feelings of the darker-skinned, since the dawn of history; adding the peculiar pangs of tortured self-respect to murder, robbery, and rapine without measure and without conscience.

One needs only to place oneself honestly in the position of the Oriental, to realize that if he has not annihilated the white man at every opportunity, it is either because of a *really* "Christian" spirit quite beyond the white powers of attainment, or because of complete helplessness. The Indian Mutiny is correctly called an atrocity; but all the horrors inflicted upon his captives by Surajah Dowlah could not have equalled the vengeances which have been taken by whites for the same indignities.

It is noteworthy that Senator Bingham, speaking in a city wherein his subject could be termed "delicate" received enthusiastic applause, although he said that "There's beginning to be too much of that kind of thing here!" And in fact, the old fanatical spirit of racial pride and ignorance, so far as America proper is concerned, has almost vanished; arrogance we still have in plenty, but to our observation it is manifested as much towards our brothers in color as toward the "lesser breeds without the law"—to quote Kipling's unparalleled lines of sanctimonious hypocrisy.

No need to read the reception Senator Bingham's words will receive in some quarters!

Nevertheless, the time will come when nations which adopt interracial justice as their basis of action, will be found living in prosperous harmony with their fellow-states at a time when those whose citadels were cemented with blood ground from the flesh of "lowlier" brothermen, will long since have fallen prostrate, their faces ground into the shameful dust under the heel of Karmic Law. The whole process *in transit* lies before our eyes.

A Christian on Chinese Christianity

Dr. Edward H. Hume, former president of Yale-in-China, thinks that the missions in China are coming to an end, but that the day of autonomous Chinese Christianity may be in the dawning. (*Literary Digest*, Oct. 15, 1927). The new Chinese Christianity "will be in accord with a Chinese understanding of the Christian religion." He says:

> What is needed now is the realization that the quest for religious reality is a common quest, one which can be fully attained only when men of different races and of diverse temperaments make common cause and seek together.

The West, he thinks, has never comprehended the Oriental attitude toward religion:

> One of the most striking things in every-day China is the syncretism of religions visible everywhere. Religion as men of the West view it—whether they be Roman Catholics or Protestants—is exclusive, intolerant. Again, religious emphasis is quite different in China and in the West. Ask a New Englander what he means by Christian qualities and he will name the Spartan traits of truth, discipline, courage, endurance. The Chinese religious soul will be responsive, on the contrary, to those elements in the Sermon on the Mount which the New Englander has scarcely thought of—poverty in spirit, meekness, humility.
>
> Once more, the militant spirit in religion is remote from Chinese thought. China was more readily won by the Buddhist pilgrim, who came without ostentation, who lived simply as one of the people, who identified himself with the spirit and traditions of China. No wonder an

> Oriental inquires whether the spirit of display so evident in a Billy Sunday or an Aimee McPherson typifies the Western attitude toward religion. One is tempted to wonder whether many of our Oriental visitors, who spent impressionable college years in our midst, may not have been emotionally stirred by some such pulpit orator, only to turn away on mature reflection, almost in disgust, from such conceptions of religion.

What Dr. Hume Really Means

In other words, upon the confession of a man who ought to know, the Chinese is by nature more Christian, in the sense of a follower and appreciator of the precepts of the Nazarene Adept, than Christendom has ever yet succeeded in *becoming*, despite all its magnificent pretenses.

A comparison of facts with what Dr. Hume's New Englander calls the "Christian qualities," is as interesting as unpleasant.

Under "truth" we have a two-thousand year adherence to a palpable set of impossible fables, fostered and nourished for the exploitation of mankind.

Under "discipline" we have the deliberate teaching that a man may commit any sin and escape the consequences by throwing himself on the mercy of another being.

Under "courage" we are taught that man has in himself no self-sustaining virtue, but must ever hurl himself feebly upon the bosom of the "Father" for every virtue and strength, as well as all hope of salvation.

Under "endurance"—but how many "Christians" show the slightest aptitude for enduring insult and abuse, for suffering poverty and hardship for the sake of principle?

A Transformed Christianity

There is no doubt, of course, that Christianity will survive for an indefinite time among certain sections of Oriental populations, and that it will vanish through transformation rather than annihilation. But what forms it may take would be hard to say. Certainly the logical and canny Chinese mind will not for long give placement to the wooden absurdities of any of the formal Christian creeds. It is likely instead that with them the figure of Jesus, as it recedes into the distance, will take on the semblance of a brother to Confucius—a great moral reformer, "sacred" in the Chinese sense, but no son of "God" —that figure being too exotic, too alien to Chinese psychology, to maintain indefinite root.

There is a growing willingness among missionary interests to let the Chinese Christians go "on their own." It is not unlikely that harsh events and the moral upset of Christendom during recent years, have brought them unconsciously to say, "Here is our creed—too

grand and high for the stomach of our animal natures, an ideal for us unrealizable. Take it and do what you will with it; at least you can do no worse than we."

X-RAYS AND THE FUTURE

Ignorance of Karmic law leads to an appalling failure to appreciate possible by-products of action undertaken for definite and limited aims. It goes so far that, in medicine especially, one would imagine that the scientific view of action is as of a "one way road;" that a deed performed is done once and for all. Yet the commonest of sense, even in the absence of Eastern wisdom, should indicate that everything has its price, as well as every action a corresponding recompense.

Because the use of X-rays—like that of serums—achieved certain results thought desirable, without any ill consequences following in immediate and plain view, there has been no hesitation on the part of rash medical men and the uninformed public, to seize to the full such advantages as seemed to accrue from that use.

Thus, the experiments on heredity which have been carried on with the Drosophilia fruit-fly for years seem not to have had their full implications noted until the appearance of an article in *Scientific Monthly* for September, 1927, *Science News-Letter* for August 6, 1927, and *Science* for Sept. 16th. A multitude of modifications were brought about in the germ-plasm of these insects by use of X-rays; the majority of these caused mutations which were either useless or undesirable, and many of them were fatal. Likewise, however, many of them were permanent.

In the above articles Prof. H. J. Muller, of the University of Texas, sets forth a serious warning against the extreme use of X-rays, especially as applied to the reproductive organs. Heavy raying may, in the light of results accrued, change the character of offspring, and more often in a deleterious way than otherwise. The chief effect skips the immediate descendants and fully affects the grandchildren. Some scientists are beginning to have night-mare visions of future generations of monstrosities. Dr. C. C. Little remarks that X-ray treatments applied for the purpose of producing temporary sterility are "little short of a calamity."

FREEDOM AND DETERMINISM

The fatal strength of the materialist-determinist theory, in its root-holds upon certain types of mind, comes from its extremely solid logic. A certain number of forces acting, a certain space to act in, a fixed number and nature of bodies to act on, and a completely mathematical order of nature—and the result inevitably follows; the fall of a leaf is

preordained from cosmogenesis on, and from back of that. What more cast-iron than this? Just so; for there are many things in the universe besides cast-iron, and the failure is in the premise.

Given spirit-matter inseparable, of unbroken unity throughout the universe—and every act of any being or thing is an edict of all nature, a coöperative act of all consciousness.

How could it be otherwise? It is the Great Heresy which blinds to this—"my karma" and "your karma," which, unconsciously and materialistically interpreted, become "circumstances," "environment," and what-not—anything which can be used as a respectable peg upon which to hang moral weakness and irresponsibility. Yet, even in the absence of philosophy, every man is, in his conscious phase, the universally acting spirit, which knows itself—unless the channels of self-perception be hopelessly choked by repeated self-lies. Every man is personally acquainted with his own power of choice; a power which could not exist even as an illusion if such things as outside controlling forces were actuality. Their independent life would indeed make machinery of both body and soul.

Intelligent "Matter"

Prof. Ralph S. Lillie, of the Marine Biological Laboratory (*Science*, Aug. 12, 1927) boldly accepts and dares to face that which the materialist so fears: the inner power of choice which exists and acts even when the last vestige of its physical counterpart may have vanished. He makes an attempt to reconcile the known categories of physical determinism with the fact of indeterminism as seen in voluntary action. Stating correctly that macroscopic or massive physical action is determinate for all practical purposes, he elucidates what is also true—this determinism is statistical, not microscopic. It may be clearer to compare the atoms of the body, whose mass movement under given conditions can be predicted, with the mass life of a human population, which also may be predicted, though few acts of any one of its units can be so treated.

Prof. Lillie says ultramicroscopic research shows that the phenomena of that realm give evidence of control by individual action of the units, and the laws relating thereto are "imperfectly known."

The stability of an atomic system implies strict determinism and, the possibility of freedom lies in the infinitesimal.

Prof. Lillie senses rather than perceives that, as atoms, worlds and men come into being, the range of choice is circumscribed more and more in action, though remaining undiminished in potentiality. Thus the ever-baffled but indomitable instinct for self-willed action which flames in every atom and every "principle" of the human soul and body.

It is at this stage that the soul-power self-consciously distinguishes itself from the "machine-power" which it erroneously sees as something apart from itself—and man becomes a thinker wrestling with philosophical problems.

The superhuman—not supernatural—stage sets in when that particular congeries of forces steps upon the path, "the small old path," of return to its primordial freedom through full unity with the whole of the Universe.

Scientific Adaptations of Occult Astronomy

Astronomy is arriving apace, despite itself, at the whole Theosophical cosmogonical doctrine, as shown by the theory of Dr. Arthur Haas, of Vienna, as reported in the *Washington Star*, Feb. 18, 1927. He claims that the Universe is slowly dissolving into light and that there is good evidence upon which to base the assumption that light in its turn is retransformed into matter forming the substance of new stars and solar systems. It is this ebb and flow of a tide universally distributed, which gives the answer to Prof. Aitken's complaint that we have some knowledge of what a sun spot is but don't know *why* it is. It is the specialized focusing of the great cosmic out-flow which he fragmentarily recognizes in his belief that the source of solar energy is inherent, and he sees as through a glass darkly that the present form of our planetary system is the result of an orderly process of evolution, though honestly confessing inability to give an account of the origin thereof. Compare with H. P. B.'s statements:

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

Especially if it be understood that the *One Universal Element* is the inner soul not only of matter but of all the forces manifesting through matter and through the human mind and soul as well.

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THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XVI—No. 4 **February, 1928**

A HIGH development of the intellectual faculties does not imply spiritual and true life. Many of our greatest scientists are but animate corpses—they have no spiritual sight because their spirits have left them.

—H. P. BLAVATSKY.

CONTENTS

WHAT IS REINCARNATION 145
THE PSYCHOLOGY OF INSANITY 146
WESTERN OCCULTISM 150
NATURE'S MIRRORS 152
SCIENCE AND THE SECRET DOCTRINE 156
A THEOSOPHICAL CREED? 161
ANCIENT LANDMARKS 163
YOUTH-COMPANIONS 171
CHANGING BLOOD 173
TRANSMUTATION ETERNAL 175
UNDERGOING ALL EXPERIENCE 177
"LAYING UP MERIT" 178
LATER INCARNATIONS OF BUDDHA 179
FORMER ATLANTEANS 180
ON THE LOOKOUT 181

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Even if one has but a little knowledge he can walk in the ways of the great Tao; it is only self-assertion that one need fear. —Tao Teh King.

THEOSOPHY

Vol. XVI February, 1928 No. 4

WHAT IS REINCARNATION?

REINCARNATION, as a fact in nature, is universal, for it is the process of all Life. Without change there could be no growth or evolution of any kind. Unless there were something in everything that survives all change there could be no intelligence acquired by any Being. Unless return to life here were possible, every man would die with myriads of unlearned lessons, and no possibility of ever learning them. Unless our present birth is in fact a return to physical existence from metaphysical and spiritual existence, no one could have an individual character, nature, and tendencies from birth. "Heredity" does not explain, for children of the same descent are fundamentally different. Our religion and our science afford no just explanation of the inequalities and inequities of birth and fortune. In Karma and Reincarnation, when studied and understood, will be found the solution of all the mysteries of our own existence and of Nature, the answer to every problem of life.

Reincarnation as a belief has always been held by the great majority of mankind in the Orient. Its presence can be clearly shown in both the Old and the New Testaments. It was current among the Jews and early Christians in corrupted forms, as it is in the East. It has been the conviction of every great Philosopher in all times, and is becoming increasingly studied in Europe and America, since the teachings of H. P. Blavatsky show its historical, logical, and scientific authenticity.

Reincarnation as a matter of Knowledge is rare in the world for the simple reason that mankind as a mass has not yet reached that point in Spiritual and Intellectual evolution where men remember their own former existences as we now remember our former days and years in this life. For the most part men are still content to believe or to disbelieve in the revelations and dogmas of religious sects or in the theories and speculations of materialistic science. Theosophy shows the genuine student how he may "regain that Knowledge which was his in former births."

THE PSYCHOLOGY OF INSANITY

INSANITY is greatly on the increase in the most highly civilized Western countries. It affects all classes but is more highly prevalent among the educated and refined, the leisurely and the well-to-do than among the lowly. Many of the most brilliant minds have become, practically without warning, unbalanced, and, strange as it may sound, many great names in history, and many well known living characters, for all their powers, their learning and reputation, could not pass an *inquirendo de lunatico.*

Examined from a medical standpoint it is certain that many of the great movements in history could only have been inspired by madness, as for example, the Crusades—madness which afflicted whole populations during centuries. So with periodic outbreaks of persecution for witchcraft. So with numberless other delusions and hallucinations which have overpowered the normal mentalities of masses of people, including the virtuous and intelligent as well as the weak, the wicked and the ignorant. How many of the canonized Saints of Roman Catholicism were simply religious madmen? And how about those who canonized them, and those who worship them and their images and bones? How about our Puritan forefathers? How about any man or set of men who would persecute others for opinion's sake? Are they sane or insane?

It is astonishing, once an investigation is begun, to see what monstrous beliefs and conduct have passed current not merely as sane, but as holy and ordained of Deity. One does not need to linger with pious reprobation over the bloody and licentious rites of many of the old Pagan faiths. He can find modern instances a-plenty of subjects so sanctified by universal hallucination that he who questioned their equity, their justice, their sanity, was himself regarded and treated as insane—as dangerously insane. Instance human slavery; instance the "divine right of Kings;" instance the "divine rights" once exercised for centuries, and still claimed by the Roman Hierarchy; instance the Lordship exercised and claimed by the male man over his female counter-part; instance the actual prevalence of the divine rights of property over the rights of humanity; instance vivisection in principle as well as in practice; instance the final argument of States as well as individuals that "might makes right." Are these beliefs and practices, and countless others which will occur to any man upon reflection—are they evidences of sanity or of mental and moral perversion?

Whether we name it revelation or possession or obsession, delusion, hallucination, or whatnot, our language and our history are full of

evidences that men's minds are subject to strange influences, the nature of which is not understood even by the most profound students. Ranging all the way from individual aberration on some one point or subject to complete derangement of all the psychological faculties, from the temporary to the chronic, from rare cases to the engulfment of whole populations, it remains that to-day as always, insanity is a baffling mystery indeed, however much has been achieved in the segregation, the treatment and care of the unbalanced.

Although cases of insanity, complete or partial, are all too abundant in ordinary secular existence, it is in the field called religious that is always to be found the largest harvest of this unnatural crop. One who studies the pathology of religious devotees is soon forced to the conclusion, either that Humanity *en masse* is chronically deranged, or that by far the larger number of the saints and seers, the founders of sects, cults, and their dogmas and rites, were and are insane. The evidence in every case is direct and first-hand, and is to be found in the teachings, the conduct and practices, and the claims and professions made when viewed in the light of the accumulated experience and wisdom of the most enlightened of the race.

"Who can minister to a mind diseased?" is more than a dramatic question: it is *the* problem of the ages for the true Humanitarian. In any sustained attempt to become such a true Philanthropist, the student of Human Nature will be well-advised, very early in his career, to take the most profound precautions lest he himself *unwittingly* become infected with the very disease he seeks to understand in order to alleviate and cure its victims. His first steps in investigation should teach him that those who thus lose their mental and moral balance, do so *unconsciously* to themselves. Using a single word, for the sake of brevity, to cover all classes and degrees of insanity, how can the man who has already lost his Discrimination know, or even admit, *argumenti gratia*, that he *has* lost it? No sane man holds to any universally self-evident conviction or perception with greater tenacity than every insane man holds to his mania. The insane man is simply no more open to argument touching his particular delusion or his own sanity than a normal man would be open to argument on the commonest unquestioned actual fact.

The student will soon come to ask himself, in order to make correct diagnosis, What is the dividing line between sanity and insanity, between balanced and unbalanced minds? What are the "characteristic marks" of the sane and of the insane? How is Discrimination to be used in this most important of all problems?

Removing the subject from the field of the personal, the controversial, the religious, to that of pathology, of diagnosis pure and simple,

confusion begins to lessen, for the signs of sanity or insanity are unmistakable when one sets out to find the facts, quite apart from whatever the facts may fit—in other words, sets out to identify symptoms, not who may exhibit them.

The marks of sanity and of insanity are accurately set forth in the Sixteenth chapter of the *Bhagavad-Gita*. The often-mentioned but seldom pondered "thirty-two marks of the perfect Buddha" are the net signature of perfect sanity. Western men may find them as explicitly notated in the Sermon on the Mount. If there is such a state as Sanity—poise, balance, equilibrium in all circumstances and conditions, external and internal—then Sanity is the characteristic of such Beings as Buddha, Jesus, and others like them—of their Teachings and of their conduct. Insanity, in whatever degree of permanence or impermanence, and whether slight, intermediate, or beyond measure—that is, complete—is unmistakably indicated by the degree of departure from Sanity as thus identified. Until the equilibrium, mental or moral, has passed from stable to unstable, from unstable to entire loss, temporary or final, it is always possible for the individual thus shaken to regain his poise—to become once more relatively or positively Sane.

Everywhere, in all times, among all classes of humanity insanity is denoted by an enormous expansion of Egotism—an expansion so great as to constitute for the time being a state of mind in which the sense of Self in the victim is exaggerated to the point of supreme superiority to any and all other men. Whoever or whatever seems to question this superiority is at once anathema, is a fit subject for discipline, for being "put in his proper place." This includes first and foremost those persons and relations hitherto most loved and respected. A concomitant and corollary manifestation is an immense acceleration of pride, of conceit, of vanity, of determination to demand and enforce for one's self that veneration and respect which is due a Supreme being, to chastise recalcitrants, to compel obedience. There is no room for any love but self-love, any sympathy but self-pity, any charity but pardon and forgiveness to rebels who surrender, to converts who render obeisance, to supporters who accept without question the Authority. The pages of history are filled with great Names of men who were, in point of impersonal diagnosis, completely insane. In the religious field, these Names are always those of persons of great devotion and piety, of extremely powerful nature, who were devoured, mind and soul, by such an exaggerated sense of self that their "meditation with a seed" had convinced them through and through with the ideas (*a*) that mankind must be "saved;" (*b*) that they are the appointed and chosen "Savior." Lesser cases in men of lesser stature are simply numberless. But always the "seed" of the insanity is fundamentally the idea

of "salvation;" of one's self as "savior;" of "sacrifice" according to the will of the savior as the means of salvation. The madman leader of his madmen followers *first* finds salvation for himself; then esteems *himself* as the Agent of salvation for others willing to "receive" him; then as Agent for the punishment of the "wicked" who reject him.

The insane man, having lost his equilibrium, is *upset*, is very literally upside down psychologically, and hence of necessity sees all things *reversed*—exactly contrary to their true meaning and relation. The more he is devoted by nature, more he is under the internal compulsion to restore the *world* to balance.

In the teachings of Theosophy, to "lose one's balance" has a scientific valuation. It refers and relates to the Fourth or Middle Principle in the seven-fold Human constitution—the Balance principle of the seven; to the Fourth Round of evolving Humanity—the Balance round. It is in this Principle and in this Round that is to be determined by the individual and by mankind whether the Way shall go up or down—up to perfect Sanity, that is Mahatmaship or Buddhahood; or down, that is, to Insanity, or the complete loss of the true Sense of self, its replacement by Egotism.

These cyclic points are reached in the fourth Race of each round; in the Fourth Round; in the fourth stage of each incarnation—but they all relate to the Fourth Principle in Nature and in Man—*not* to either Spiritual or Physical evolution, except as corollaries to Intellectual or Psychic evolution. Either this middle or Psychic Principle comes under the entire control of the Ego, or that Ego *is absorbed in it.*

That such a psychic evolution in respect of certain classes of Egos is at hand, was the occasion for the Incarnation, the Message and the Mission of H. P. Blavatsky. It is the cycle for the renaissance of the Psychic Principle. It *will* become increasingly active. The real problem for the individual and for Theosophists at large is, therefore, not its suppression, but its understanding and control. Its predominance spells the medium, the sensitive, the pseudo-messiah, the *cultist.* Its *regulated* use, in full understanding and development, spells the *Occultist*—the genuine Chela of the Masters of H. P. B.

Let students ponder H. P. B.'s Last Message to the American Theosophists. Let them compare Sanity as defined in the teachings and conduct of H. P. B. with the definitions afforded by the writings and conduct of those who have claimed to teach in her Name and that of her Masters. The record is writ large for all who may desire to read. Psychism in full flower is only another word for Insanity. It is the cycle of Sanity or Insanity for those who represent or misrepresent the Theosophical Movement before the world.

WESTERN OCCULTISM*

ARE you thinking too much of yourself, your present conditions and your prospects? This is not a firm reliance on the Law of your own being which brings to you the very opportunities that your soul progress needs.

What if the future presents no clear view? What if your desires are not fulfilled? What if your progress is not at all apparent? Why worry about it?

You cannot change it. All you can do is the best you can under existing circumstances. That is the very thing you should do, dismissing from your mind all thought of those things which are not as you would have them.

It is better to assume a cheerful attitude and cultivate in one's self a feeling of confidence. Our anxiety and inner fears, as well as our outward expression of them, may go a great way in depressing those who love us and whom we love.

One thing that should be remembered in the midst of all difficulties is this: "When the lesson is learned, the necessity ceases." So we should all strive for calmness, patience, and fortitude, and also have full confidence that the tide is bound to turn, even at the fifty-ninth minute of the eleventh hour.

Our studies and our efforts are futile if we are disturbed inwardly. The question always is: "How will we stand the pressure?" The ripening of our Karma presents the opportunity to gain strength.

There is plenty of material, as well as help, in the devotional books, to the realization of the *heart doctrine.* They are designed to awaken the intuition, the only means by which *light* can come to anyone. Printed words and the information they indicate are only "ladders" by which the learner can climb to wisdom. But in our study and application, so long as we are working for some reward—are inclined to be despondent or impatient—we shall be placing obstacles in our own way.

One point in our progress involves the passing from one state of thought and action into another; knowing this we should not be dismayed nor disturbed by anything that may come to pass. It may for the time appear to the student that he is useless and his future circumstances dark and foreboding. These are only shadows of the past cast on the screen of the present. Like shadows they will pass, if we but recognize them for what they are.

The whole position of the sincere student is summed up in the

*From the sayings of Robert Crosbie.

words: "Hold on grimly; have confidence and faith; for faith in the Master will surely bring victory."

One's education makes no essential difference. Any man can understand *justice.* He can understand that merit is the only thing that can bring merit. Men think that the world owes them a living, opportunity, education. All we need to consider is that *we owe the world our service.*

What we have to do is to stop thinking about ourselves, stop figuring for ourselves, stop thinking how are *we* going to come out. For this "we" is personality, always changing. If we really desire to help humanity and forget ourselves, working for others with no thought of success or failure or reward, the doors will open to us as soon as we are ready. This is Law.

Good and Evil

It is only the knowledge of the constant re-births of one and the same individuality throughout the life-cycle; the assurance that the same Monads—among whom are many Dhyan-Chohans, or the "Gods" themselves—have to pass through the "Circle of Necessity," rewarded or punished by such rebirth for the suffering endured or crimes committed in the former life; that those very Monads, which entered the empty, senseless shells, or astral figures of the First Race emanated by the Pitris, are the same who are now amongst us—nay, ourselves, perchance; it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible and *apparent* injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him, and observes the inequalities of birth and fortune, of intellect and capacities; when one sees honour paid fools and profligates, on whom fortune has heaped her favours by mere privilege of birth, and their nearest neighbour, with all his intellect and noble virtues—far more deserving in every way—perishing of want and for lack of sympathy; when one sees all this and has to turn away, helpless to relieve the undeserved suffering, one's ears ringing and heart aching with the cries of pain around him—that blessed knowledge of Karma alone prevents him from cursing life and men, as well as their supposed Creator.—*S. D., II, p. 303-4.*

NATURE'S MIRRORS

"When waxing stronger, thy soul glides forth from her secure retreat; . . . when beholding her image on the waves of Space she whispers, 'This is I'—declare, O Disciple, that thy soul is caught in the webs of delusion."

WHO has not experienced the shock of viewing his image reflected from a "wavy" mirror? It is rather disconcerting to arise from sleep, perhaps at some remote country hotel or farm-house, and observe that one's skin has suddenly taken on a ghastly greenish hue; to see that sometime during the night one eye has grown much larger than the other, while the most alarming bulges and lumps appear to have formed on an hitherto normal countenance. If this reflection were mistaken for an accurate representation of one's physiognomy who could continue his journey, or perform his duties unaffected? To whatever extent he had been accustomed to identify himself with the body, to that extent would he hesitate to mingle with his fellow-men or fulfil his engagements, however pressing.

Each man acts from the basis of his idea of self—his idea of nature, and when these ideas are derived solely from the distorted images which he sees reflected from nature's ever-changing mirrors, what possibility is there of wise and consistent action? As the consciousness pierces upward and downward through the three worlds, man beholds his reflected image, first in one world, then in another, and according to the nature of the image perceived, so he acts. In turn he thinks: "I am great, I am good, I am wise, I am happy," or "Alas, I am a sinner, I am weak, I am poor, I am miserable." Whereas if he knew the truth, he would know that he never was, is not now, nor ever will be, any of these things. He is the One immortal, unchanging Perceiver of all the images and shadows which he casts. As on he goes, the pilgrim catches momentary glimpses of that part of his nature which stands above the three qualities, unmoved. It is these glimpses which sustain him, and without which he would become hopelessly entangled in the webs of delusion.

The three great qualities which belong to nature forever encompass man. Each has its seven chief divisions, and their seven subdivisions. The whole manifested universe, visible and invisible, is composed of these three great qualities in all their endless combinations, correlations and ramifications. Interblended as they are at every point, it would be a great mistake to conceive of them as existing or functioning separate or distinct from each other in any real sense. But for the purpose of analogy, and in order to avoid confusion, they may be so considered.

These three classes of non-self-conscious beings—elementals—have been used over and over again by man, and qualified or stamped with certain characteristics which are denoted by the terms Sattvic, Rajasic, and Tamasic. They may be regarded as mirrors, *living* mirrors, in which man, by means of his inner vision, is continually beholding images. They exist within and around him; in fact, his whole "inferior" nature is composed of these, more or less informed, elemental lives.

The Tamasic elementals are, relatively speaking, a very low class of non-luminous lives whose rate of motion is so torpid as to be almost static. The self-conscious being, peering into the Tamasic world, perceives an image of darkness, idleness, ignorance and sloth, and transfers selfhood to this. His idea of self, for the time being, is based upon this perception of darkness and despondency. By thus identifying himself with it he takes on the tone and color of the Tamasic world. The Tamasic lives become his only medium of vision, and he can perceive only the dark aspect of all the life which surrounds him. Anyone knows that on a day when he feels gloomy, morose and devitalized, the very sunlight seems less brilliant, the sky less blue, and everything appears darker, less cheerful, than on a day when he is happy, hopeful and energetic. While many may recognize that this is a fact, very few ever attempt to seek for its explanation. The teachings say, that those who are overborne by this dark quality of Tamas "sink below."

The ordinary man is so negative and passive in his attitude that the mere vicissitudes of circumstance, or the praise or condemnation of others is sufficient to change his polarity in relation to any given state and totally alter his idea of self. If, owing to external stimulus, or to the man's own action, the consciousness is withdrawn from identification with the Tamasic quality, it moves upward, and all unaware of what has actually occurred, the man finds himself gazing into the great mirror formed by the Rajasic lives. These lives are gyrating at a far more rapid rate of motion, and their nature is such as to produce desire, thirst, ambition and anger. The Perceiver, gazing into this world sees an image of action, and thinks: "I am desiring, I am thirsting, I am acting," without perceiving that the "action takes place only in the quality."

Not less deluded, but even more so, is the pilgrim soul when it views its image in the Sattvic world. The Sattvic lives are a much higher order of elementals. Being nearer to the real nature of the Self they reflect in a greater degree the bliss of the Self—though, by no means do they represent the loftiest Sattwa. Their action is harmonious, peaceful and light producing. When the man beholds his image

in the Sattvic world he is pleased with the picture, thinking: "Now at last, surely this is I. I am good, I am wise, I am happy." And he never pauses to question as to why his idea of self is thus continually fluctuating. Whatever happiness, peace, or knowledge the ordinary man may have, it comes from nothing more than this—his invocation of the Sattvic elementals, and the contemplation of himself and his surroundings by their light. It may be the Sattvic mirror of any one of the seven departments of the three qualities, but whenever he experiences that which to him is pleasant, it is because of his temporary alliance with some class of the Sattvic lives. With every motion of his consciousness he invokes one or another of these hierarchies of being, and because he does not know himself or his own powers, it follows that his thought, will, feeling, and consequently, his idea of self, is subservient to the action of the qualities.

The man ensnared by the Tamasic quality will at times find himself "jolted" out of it, either by the pressure of external circumstances, or by the natural ebb and flow of invisible forces. And likewise with the Rajasically inclined. From Rajasic action proceed those blows which, buffeting the soul, will in time arouse it from its lethargy. But the most insidious and difficult illusion to be overcome is that produced by the Sattvic quality. This is because men have been taught that the pursuit and attainment of happiness for themselves is the aim and end of existence. Therefore, there are very few who would not prefer to remain wrapped in a happy dream, even though false and delusive, rather than make any strenuous efforts to learn the truth and see things as they actually are.

Even the highest religious teachings offer man no greater reward than this: that he may, by repentance, by prayer, by "being good," identify himself so completely with the Sattvic elementals that he may attain peace and happiness for himself throughout eternity. This is no doubt perfectly true, providing we interpret "eternity" to mean a very lengthy Devachanic period. However, such a teaching is but a trap for the Ego, the more cruel and deadly because it is a pleasant trap. This idea is the greatest foe to man's evolution. A Devachanic period far beyond the average can but retard his progress towards enlightenment, and when at last he is forced back into incarnation he comes burdened with the tendency to repeat his ancient mistake, as well as a laggard in the evolutionary march.

Those souls who are awake and traveling on the path towards Spiritual Knowledge and freedom know that the happiness or unhappiness of the personal man is a matter of small moment. Therefore they refuse to be seduced by any promises of happiness, rewards, or comforts which may be obtained here or hereafter. Nor are they

turned aside from the path of duty by any difficulties, threats, or fears of pain, present or to come. It is only such souls who are clear-eyed enough to see the purpose of life and man's destiny. Their path is the path of duty in regard to which Krishna counsels Arjuna. A teacher once wrote: "Duty is the great purifier, the royal talisman. If one can do no more than his duty, it will lead him to the goal." The path of freedom from the three qualities is a path of action based on principle. It is resolve made, bearings taken, action performed, from a basis *above* the three qualities.

Countless people transcend the qualities temporarily without in the least being aware of the fact. By this we may see that the path which leads towards freedom is not something afar off, but lies continually at our very feet. Anyone who does what is before him to do, without like or dislike, and without regard to whether the action or the results which may flow from it, may be pleasant or painful to himself, transcends the qualities. If he continues the practice of this kind of "devotion in action," then eventually he must reach that place in his own nature where he will remain in repose, undisturbed by the three qualities when they appear, nor longing for them when they disappear. His idea of self will then become as steady and unchanging as the Self itself, for he will know himself as the Self of all that is.

Intelligences In Nature

No one will deny that the human being is possessed of various forces: magnetic, sympathetic, antipathetic, nervous, dynamical, occult, mechanical, mental—every kind of force; and that the physical forces are all biological in their essence, seeing that they intermingle with, and often merge into, those forces that we have named intellectual and moral—the first being the vehicles, so to say, the *upadhi*, of the second. No one, who does not deny soul in man, would hesitate in saying that their presence and commingling are the very essence of our being; that they constitute the *Ego* in man, in fact. These potencies have their physiological, physical, mechanical, as well as their nervous, ecstatic, clairaudient, and clairvoyant phenomena, which are now regarded and recognised as perfectly natural, even by science. Why should man be the only exception in nature, and why cannot even the Elements have their *vehicles*, their "Vahans" in what we call the Physical Forces? And why, above all, should such beliefs be called "superstition" along with the religions of old?—*S. D., I, p. 469-70.*

SCIENCE AND THE SECRET DOCTRINE*

VII

THE status of the "Einstein Theory" of the present day appears to be almost unique in science. Accepted overnight *viva voce*, as it were, meeting little or nothing of the resistance usually encountered by scientific radicalism, it has since had to face the inevitable reaction. At the present time, Captain T. J. J. See, Naval astronomer at Mare Island, repeats and reiterates that the Einstein Theory is dead, damned, and cremated by another far more satisfactory and inclusive —his own, naturally. On the other hand, the results of experiments have been so contradictory that few men of science seem willed to let go of the theory.

Captain See's theory is the mechanical hypothesis of a material ether, whose waves produce the phenomenon of gravitation.

A material ether of this nature must be either continuous or discontinuous. If continuous, it is inexplicable how material bodies could move through it. If discontinuous, a further ether is required to explain the cohesion of its particles, etc., and so on *ad infinitum*. The whole conception of a material ether is thus a hopeless paradox on many different counts; as H. P. Blavatsky, with the advantageous standpoint of the *Secret Doctrine*, was able to point out:

> And now Father Æther is *re-welcomed* with open arms; and wedded to gravitation; linked to it for weal or woe, until the day when it, or both, shall be replaced by something else . . . *Recede ut procedes* must become the motto of exact Science . . . We know the day is approaching when an *absolute reform* will be demanded in the present modes of Science by the scientists themselves . . . Till that day there is nothing to be done. For if gravitation were dethroned to-morrow, the day after the Scientists would discover some other new mode of mechanical motion . . . whatever replaces attraction, *alias* gravitation, the result will be the same. Science will be as far from the solution of its difficulties as it is now . . .(*Secret Doctrine*, 1888, I, 495-6).
>
> The septenary gradation, and the innumerable subdivisions and differences, made by the ancients between the powers of *Ether* collectively, from its outward fringe of effects, with which our Science is so familiar, up to the "Imponderable Substance," once admitted as the "Ether of Space," now about to be rejected, has been ever a vexing riddle for every branch of knowledge. (*S. D.*, I, 331).

Certainly there were few signs of that rejection then. The awakening of a more philosophic comprehension in science, revealing these perplexities, led to the long series of mathematical attempts which

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On page 61, THEOSOPHY, December, 1927, "March to October" was given as the period during which the earth is closest to the sun. This should be "October to March," the months having been transposed by error. The purport of the article is not affected.

culminated with Einstein. The article upon the Stokes-Planck Theory, *Scientific Monthly*, June, 1926, going over some of the difficulties involved, is illuminating in more ways than one.

It is quite possible for an apparently sound theory to be erected upon a basis of fact; for it to encounter some difficulty requiring the elaboration and addition of an entirely new hypothesis for the maintenance of the old—*this time without experimental basis*—and for this process to be multiplied until at last the working hypothesis used, and frequently mistaken for proven fact, has been gradually forced adrift from anything concrete whatever. But the process is sometimes so insidious, so gradual, and so reasonable, that no one notices that hard-headed men of science are now pursuing phantoms of pure abstract reason more aerial than those they accuse such as Plato and Pythagoras of producing.

Einstein's popularity largely rose from his entry upon the scene at a time when this process could be carried no further along that particular line; and he is still in the ascendency, as experiments continue to favor him. Dr. Chase,[1] who carried out experiments for the detection of a turning motion of the earth through the ether, found negative results; adding another stone to Einstein's castle of calculus. Experimental results have so largely taken this course that there is perfect reason in the suggestion of G. Guadet[2] that "The hypothesis of an ether drift, and even of the existence of an ether, should now be definitely abandoned." All this, of course, refers to a material ether; the Theosophic ether being, from the mundane point of view, a non-dimensional *power*, and from the spiritual, a state of consciousness.

In pursuit of the problems of the ether, science has reached a definite intersection with *Secret Doctrine* physics, as witness an article by Prof. Edwin B. Wilson, of Harvard University:[3]

> Optics is one of our oldest sciences. For long times there was dispute as to whether light issued from the perceived object into the eye or emanated from the eye to the object seen. It has remained till the year 1925 and to G. N. Lewis to suggest that the eye and the object are in contact and that the relation is mutual . . . One may say that fundamentally neither space nor time are of separate physical significance, they are individually anthropomorphic, if not conceited, conceptions based on the notion that the individual observer is at rest, probably at the center of the universe, and everything else in motion. Physically the important thing is the local time, the Eigenzeit . . . a fusion of space and time. Along the path of light . . . there is no lapse of space-time; a particle moving with velocity less than that of light has a past and future defined by its space-time path, but not so for light itself. Hence, says Lewis, we make the interpretation that there is contact between the perceiving eye and the object perceived and more generally between any

[1] *Science*, Nov. 5, 1926. [2] *Revue d'Optique*, September, 1926. [3] *Science*, March 18, 1927.

two objects in radiative interchange. To some this sounds bizarre if not impish.

The twenty-first *Aphorism* of Patanjali, Book III, reads as follows:

> By performing concentration in regard to the properties and essential nature of form, especially that of the human body, the ascetic acquires the power of causing the disappearance of his corporeal frame from the sight of others, because thereby its property of being apprehended by the eye is checked, and that property of *Satwa* which exhibits itself as luminousness is disconnected from the spectator's organ of sight.

William Q. Judge's comment on this verse, written in 1889, runs as follows:

> Another great difference between this philosophy and modern science is here indicated. The schools of to-day lay down the rule that if there is a healthy eye in line with the rays of light reflected from an object —such as a human body—the latter will be seen, and that no action of the mind of the person looked at can inhibit the functions of the optic nerves and retina of the onlooker. But the ancient Hindus held that all things are seen by reason of that differentiation of *Satwa*—one of the three great qualities composing all things—which is manifested as luminousness, operating in conjunction with the eye, which is also a manifestation of *Satwa* in another aspect. The two must conjoin; the absence of luminousness or its being disconnected from the seer's eye will cause a disappearance. And as the quality of luminousness is completely under the control of the ascetic, he can, by the process laid down, check it, and thus cut off from the eye of the other an essential element in the seeing of any object.

No wonder that the speculation into which it is forced, seems "bizarre if not impish" to scientific thought which formerly staked its all upon a spacial, material, and *unconscious* universe! Yet the true nature of our perceptions was long ago laid down.

> . . . Motion, is one of the three aspects of the Absolute—Abstract Space and Duration being the other two. (*S. D.*, I, 43).

Abstract space, note well; concrete, material space, therefore, can never be anything but an illusion, as she further explains:

> The expansion "from within without" of the Mother, called elsewhere the "Waters of Space," "Universal Matrix," etc., does not allude to an expansion from a small centre or focus, but, without reference to size or limitation or area, means the development of limitless subjectivity into as limitless objectivity . . . It implies that this expansion, not being an increase in size—for infinite extension admits of no enlargement—was a change of condition. (*S. D.*, I, 62-3).
>
> When, therefore, the Secret Doctrine—postulating that conditioned or limited space (location) has no real being except in this world of illusion, or, in other words, in our perceptive faculties—teaches that every one of the higher, as of the lower worlds, is interblended with our own objective world; that millions of things and beings are, in point of localization, around and *in* us, as we are around, with, and in them; it is no metaphysical figure of speech, but a sober fact in Nature, however incomprehensible to our senses. (*S. D.*, I, 604-5).

> Space is the real world, while our world is an artificial one. It is the One Unity throughout its infinitude: in its bottomless depths as on its illusive surface; a surface studded with countless phenomenal Universes, systems and mirage-like worlds. Nevertheless, to the Eastern Occultist, who is an objective Idealist at the bottom, in the *real* world, which is a Unity of Forces, there is "a connection of all matter in the *plenum*," as Leibnitz would say. (*S. D.*, I, 615).

Analyzing the sentences last quoted from Prof. Wilson, we cannot escape the interpretation that all points of manifestation everywhere are in direct contact; for what other interchange is there, under the laws of physics, than "radiative interchange" through some medium or other? But that medium, as Prof. Wilson shows, has become simply another name for direct contact. From this it follows that, since the chain of contact and connection is continuous throughout the Universe, *every electron is in contact with every other.* This, in physical terms, reduces the Universe to the infinitesimal size of the electron, or it increases the magnitude of the electron to infinity—just as one chooses to look at it. "Bizarre if not impish," indeed—nevertheless true.

But this is by no means all. Prof. Wilson says:

> Bohr has written that an electron does not know it is in a stationary state until it has been around the orbit a few times. This is humanly intelligible, it is sound behaviorism. All we need now is to have some physicist who has read up the new psychology as a minor tell us that the Faraday tube that draws the negative and positive electricity together is but a gross materialization of the real fundamental force of nature, the sex instinct, and our molecules have become as inhumanly lewd as we are alleged to be!

Now, this is truth in the form of jest; and Prof. Wilson probably suspects it. Only—it is the carnal desires of animal organisms which are the "gross materialization" of the fundamental forces of nature. Prof. Wilson, as he may well do, then speaks with some trepidation, the while laying bare the vast retreat which science has made, from its crude cock-sureness of H. P. Blavatsky's day:

> There must always be mystery forces and mystical structures at the basis of physics, we can not explain except from unexplained postulates or define except in terms of the undefined. It may be an advantage to have our primitive propositions and undefined symbols translated into graphic language.

Now, what are these "mystery forces," and why are the structures they produce so "mystical?" Dr. Victor C. Vaughn, a physician of standing, has come to the conclusion that life is "molecular, not cellular."[4] That is to say, in point of vitality, there is no distinction between the organic and inorganic. But the molecule is composed of atoms, atoms of electrons, and electrons of something else, already

[4] *Science News-Letter*, April 9, 1927.

suspected by science. And, following the thesis exploited by Prof. Wilson and agreed with by the *Secret Doctrine*, that something else is a point into which the Universe resolves itself. Prof. Wilson's "direct contact" fuses all material existence into a point, the *aniyamsam aniyasam* of "The Secret Doctrine," the "smallest of the small," the "atom seen everywhere and found nowhere during the manvantaric periods." The ancient name for Brahmā was *anu*, the atom—the smallest conceivable particle, living, conscious, and composing all that is, was, or will be. Dr. Vaughn thus also makes it living.

> "*We might instantly see* . . . the entire universe concentrating itself, as it were, in a single point."
>
> And that "point," *invisible on our plane of perception and matter*, is quite visible to the eye of the adept who can follow and see it present on other planes. (*S. D.*, I, 498).

Thus all visible things, like all conscious experience, are parts of a limitless procession of inner and *self*-creations, passing from subjective states of consciousness to the seemingly objective, and back again; the phenomena of an indivisible unity, self-creative, self-preservative, self-regenerative—the One Ego which is both thine and mine, both thou and I.

> . . . the phenomena of *our* plane are the creation of the perceiving Ego—the modification of its own subjectivity . . . The pure object apart from consciousness is unknown to us, while living on the plane of our three-dimensional world. (*S. D.*, I, 329).

"METAPHYSICAL" MATERIALISTIC SCIENCE

Great contempt is shown for metaphysics generally and for ontological metaphysics especially. But we see, whenever the Occultists are bold enough to raise their diminished heads, that materialistic, physical science is honey-combed with metaphysics; that its most fundamental principles, while inseparably wedded to transcendentalism, are nevertheless, in order to show modern science divorced from such "dreams," tortured and often ignored in the maze of contradictory theories and hypotheses. A very good corroboration of this charge lies in the fact that Science finds itself absolutely compelled to accept the "hypothetical" Ether and to try to explain it on the materialistic grounds of atomo-mechanical laws. This attempt has led directly to the most fatal discrepancies and radical inconsistencies between the assumed nature of Ether and its physical actions. A second proof is found in the many contradictory statements about the atom—the most metaphysical object in creation.—*S. D., I, pp. 484-5.*

A THEOSOPHICAL CREED?

"We believe easily that which we hope for earnestly."—TERENCE.

AN inquirer asks, "With all this talk of 'Masters' whose existence is not made apparent, please tell me if Theosophy is a Faith or a Philosophy?"

One might be tempted to deny the implication in the question by answering, almost indignantly, "Theosophy is a philosophy; there is very little of the element of faith in it." A better answer to return might be, "Theosophy, in its relation to the individual student, is what each one draws from it."

Let us consider Theosophy, as a Faith and as a Philosophy. In attempting to consider Theosophy as a Faith, using the word according to its meaning to the creedal religionist, we find this: the acceptance of any items of theosophical teaching requires the ultimate acceptance of all, otherwise the whole scheme fails.

There is no theosophical creed, but, framing one for the benefit of the inquirer, to destroy it later, we might say, "I believe in the Three Fundamental Propositions of the Secret Doctrine, in Karma and Reincarnation, in Universal Brotherhood and in the common truth underlying all religions. I believe in the Seven Principles of Man and in Man's cyclic progress through various states and conditions. I believe in Masters as facts in Nature," etc., etc.

Compare the articles of such a "confession of Faith" with those of any well known system which has a creed. Delete any one article from the theosophical "creed" and try to justify a belief in any or all remaining ones. Repeat the same process with the articles of any orthodox creed. What result?

This experiment will show that Theosophy is a complete philosophical system, making it difficult of consideration as a faith. When one reaches the realization that all items of theosophical teaching point to a coherent SYSTEM, and that all items are related to each other and dependent upon each other for corroboration and extension, the word "believe" acquires a greater vigor—it becomes a reasoned conviction.

Should any student state that he believes in Karma but not in Reincarnation, questioning will usually develop the fact that he is not informed about either. There may be students who think they can accept the Masters' teachings but deny the existence of Masters. This idea will pass when such students realize the completeness of the system and the object of their own pilgrimage.

Let us look back a few years, to the days when children were taught to memorize the multiplication tables by *singing* them. "Six times

seven are forty-two." Did we know that? Certainly it was only a belief until we were taught to make six groups of blocks, seven in a group, and count each block. Then we *knew*. Take away one group and we could count only thirty-six blocks. Where did we get our teachings about the blocks and the numbers? From our Teacher. Where did he get them? Learned them in the same way we did, when he was younger. No mystery about that, surely.

Leave the Masters (Teachers) out of the theosophical "creed" and try to explain the source of the teachings. Put them in again—you remove the mystery that has placed Theosophy in the category of "transcendental obscurantism" as our critics have it. We have heard of inquirers diverted from further investigation by the methods of those wishing to impress them with the depth of the philosophy, hence we do not think this concept too simple. Refer again to Judge's definition of Theosophy in the opening page of the "Ocean." Judge qualifies himself there as a good teacher. He *knew*.

Philosophical knowledge of Theosophy will lead to Faith in the existence of Masters. Conversely, faith in Masters will lead to application of theosophical teachings in daily life. From this union of knowledge and faith there must infallibly result the true answer to the inquirer's question: Conscious Communication with the Masters.

RELIGION OF THIRD AND FOURTH RACES

What was the religion of the Third and Fourth Races? In the common acceptation of the term, neither the Lemurians, nor yet their progeny, the Lemuro-Atlanteans, had any, as they knew no dogma, nor had they to believe *on faith*. No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the "Sons of Light." Those who fell victims to their lower natures, became the slaves of Matter. From "Sons of Light and Wisdom" they ended by becoming the "Sons of Darkness." They had fallen in the battle of mortal life with Life immortal, and all those so fallen became the seed of the future generations of Atlanteans.—*S. D., II, p. 272.*

ANCIENT LANDMARKS

THE THEOSOPHY OF THE FAR NORTH

XXV

LURED on by what mysterious attractions or, perchance, by what memories of ancient wisdom, have recent Arctic explorers risked all in their daring flights to discover the North Pole?[1] "The Sacred Imperishable Land" which capped over the whole North Pole —said to have existed from the beginning of this Manvantara and destined to endure to its end—once had a tropical climate, and one could cross from Norway by way of Iceland and Greenland to the Hudson Bay country almost on dry land.[2]

To later dwellers in the Far North, one of the thirty-five Buddhas of Compassion taught the "sayings" of the eternal Wisdom. In the Sagas[3] and Eddas his name has come down to us as Odin, or Woden, a memorial of whom is our Wednesday (Woden's day). He is said to have given to the earliest Norsemen their method of writing runes, which modern scholars describe as "merely fanciful signs *supposed* to possess magic power." The word itself means *hidden lore* or *mystery* and is suggestive of a language like the Sanscrit, in which each letter has a numerical value and special meaning. In the epic poem of Finland, the Kalewala, the hero battles with the Serpent of Evil, who

> "Pounces with his mouth of venom
> At the head of Lemminkainen.
> But the hero, quick recalling,
> Speaks the Master words of Knowledge,
> Words that came from distant ages,
> Words his ancestors had taught him."

According to the earliest Norse legends, in the beginning was neither day nor night, naught but a boundless, yawning abyss called Ginnungagap[4]—the cup of illusion (Space). In its midst lay as in sleep the Home of the Mist, Nifleheim or Nebelheim[5], in which was dropped a ray of cold light that overflowed the cup and froze therein. Then from the far-off Home of Brightness, Muspelheim, the Invisible, blew the breath of a scorching wind, which dissolved the frozen waters and cleared the mist. These waters, the streams of Elivagar, distilled

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[1] See THEOSOPHY, Vol. XIII, p. 453; also Vol. XIV, p. 251.

[2] When Commander Byrd flew over the North Pole in the late Arctic winter, the coldest weather of the trip was 10° warmer than the coldest temperature recorded for New York City. It should be remembered that he made no landing.

[3] Compare the German word *sagen*, meaning *to say* or *to speak*.

[4] Ginnungagap, the world's matrix, is called the cup of illusion because all matter is an illusion, a *maya*, in one sense.

[5] Nebelheim, the cold place, represents a state of non-consciousness and inactivity. Under the influence of heat we see the expansive disintegration of the nebula which is to concentrate into new worlds. It is the phantom-germ of the future universe.

in vivifying drops, bringing forth the giant Ymir[6]—who had "only the semblance of a man"—and the cow Audhumla, from whom issued four streams of milk that diffused themselves throughout space. By licking the mineral salt from the blocks of ice that still remained, Audhumla produced a superior being named Buri. This was when Darkness still reigned throughout Space, when the Ases were not yet evolved, when the Yggdrasil, the Tree of Time and Life, had not yet grown, and there was no Valhalla, or Hall of Heroes.

Now Ymir fell asleep and sweat profusely; the drops of perspiration, as large as full-grown men, hardened over like gigantic eggs, from which were hatched the Hrimthursar,[7] or Frost-Giants. Although inferior to the being produced by Audhumla, a daughter of one of the Frost-Giants was taken in marriage by Buri, and their son Bor became the father of Odin and his two brothers, Vili and Ve, or "Spirit," "Will," and "Holiness." In the course of time the Ases, or Æsir[8]—the sons of Odin—slew Ymir. The streams of blood flowing from his wounds were so copious that they drowned the whole race of Frost-Giants,[9] one alone escaping with his wife in a bark and later transmitting a new race of giants from the old stock. They then proceeded to create our world. From Ymir's blood they made the oceans and rivers; from his bones, the mountains; from his teeth, the rocks and cliffs; from his head, the heavenly vault, supported by four pillars—representing the four cardinal points; while from his eyebrows they formed the future home of men, Midgard. This abode, says the Edda, to be correctly understood, must be conceived as round as a ring or disk, floating in the midst of the Celestial Ocean; and to protect it from the incursions of the giants, it was encircled by Jormungand, the gigantic serpent, holding its tail in its mouth (The astral light). After the creation of the earth, as the Æsir walked along the ocean beach, perceiving their work incomplete, for as yet there were no men, they espied two sticks floating on the waves, "powerless and without destiny." Into these Odin breathed the breath of Life; Vili (Hönir in some versions) endowed them with soul and motion (Manas); Ve (or Lodur) gave them beauty, speech, sight and hearing. Ask (the ash tree) was the name they gave to the man, Embla (the alder), the name of the woman, and they put the pair in Midgard (mid-garden) or Eden.

[6] Ymir, unruly, turbulent matter, or matter in ebullition, and the cow, the "Nourisher," represent the pairs of opposites, the pre-cosmic union of spirit and matter (cooled and still seething). We might connote with this Kamaduk, the cow of plenty, in the *Bhagavad-Gita;* also Vach, "the melodious cow." The four streams from Audhumla bear a curious resemblance to the river of Eden, which "parted and became into four heads."

[7] The Grecian myth of Leda is duplicated in the hatching out of the Hrimthursar.

[8] Æsir was an old Irish god, the name meaning "to light a fire." The same word is found in old Etruscan. Asar was Egyptian for Osiris.

[9] Just as Cronus was dethroned by Zeus, so the early race of Frost-Giants is supplanted by the sons of Buri, who initiate a new cycle of evolution.

This "creation" of man clearly indicates his triune nature: the first, which sprang from the remains of the giant Ymir—matter; the second is that which is given him by the Æsir, the "minor gods" or pitris; the third, the higher triad, is received from the representatives of mind, soul and spirit. We also see that the Hesiodic ash tree, whence issued the men of the generation of bronze (the Third Root Race), the Tzite tree of the *Popol Vuh*, out of which the Mexican third race men were created, the Gogard of the *Avesta*, the Tibetan Zampun, the tree in the garden of Eden, and the mighty ash, Yggdrasil, are all one. For, according to another version of the Eddas, the universe sprang from beneath the luxuriant branches of Yggdrasil, the tree with three roots, extending the one into Midgard—the dwelling of mortals; one into Jötunheim—the abode of the giants; the third, into the region of death. The first root, under which is the Urdar fountain, is carefully tended by the three Norns who every morning, while fixing the term of human life, draw from the fountain and sprinkle the mundane tree that it may not wither nor die. Under the second root is the well of Mimir, the thrice-wise Jötun, who passed his life by this primeval fountain, the crystalline waters of which daily increased his wisdom; because, it was said, the world was born of water, hence wisdom is found in that element. Odin asks for a draught of this water and in exchange has to pledge an eye, leaving it at the bottom of the well.[10] The third, extending into the infernal regions (of our earth), is perpetually gnawed by Nidhogg, the dark dragon of despair. The mundane tree remained verdant till the last days of the Golden Age, and under its protecting shadow humanity lived without desire as without fear. The lust of wealth was unknown, the gods played with golden disks and nothing disturbed the rapture of mere existence. But no sooner does Goltweig (Gold Ore) the bewitching enchantress, come, who thrice cast into the fire,[11] arises each time more beautiful than before, than the souls of gods and men are filled with unappeasable longing. The Norns, who gazed respectively into the Past, the Present, and the Future, and made known the decree of Orlog (Karma), then enter into being, the blessed peace of childhood's dreams passes away and sin comes into the world with all its evil consequences—KARMA.

As the Ashwattha tree grew with its roots above, so Yggdrasil extended into Asgard, the abode of the gods. Here are golden and silver palaces and the beautiful Valhalla, Odin's hall, whither warriors who die valiantly in battle are borne by the Valkyries. Upon a gorgeous

[10] The deity reflected in its creation. The meanings of this symbol are many. The well and its waters typify hidden wisdom, the Secret Doctrine, beheld by the "Third Eye"—now lost to all but the "Arhans of the boundless vision."

[11] The thrice-purified gold is Manas.

throne sits Odin, the All-Father. Upon his shoulders are the ravens, Thought and Memory, who fly every day over the whole world and on their return report what they have seen and heard. They flutter around the goddess Saga and whisper to her of past and future. What is the meaning of these black birds? They are all connected with the primeval wisdom which flows out of the pre-cosmic Source of all, symbolized by the head, the circle and the egg.

Beside Odin are his wife Frigga and his sister Freya, the most propitious of all the goddesses, from whom is our Friday. Tyr, or Tiu, is the god of battles, preserved in our Tuesday. Thor, the Thunderer, is commemorated in our Thursday. Balder is the god of sunlight; his opposite is Höder, god of winter's cold. Bragi, the god of New Life (of the reincarnation of nature and man) is the "divine singer," without spot or blemish. He is represented as gliding in the ship of the Dwarfs of Death during the death of nature (pralaya), lying asleep on the deck with his golden-stringed harp near him, dreaming the dream of life. When the vessel crosses the threshold of Nain (the Dwarf of Death), Bragi awakes and, sweeping the strings of his harp, sings a song that echoes over all the world,—a song describing the raptures of existence, and awakening dumb, sleeping nature out of her long rest. His wife, Iduna, keeps in a box the apples of eternal youth and health which she feeds every morning to the gods. Heimdall is the watchman of the gods, placed on the borders of heaven to prevent the evil giants from forcing their way over Bifrost, the bridge between heaven and earth—the Scandinavian Cherubim with the flaming sword "which turned every way to keep the way of the tree of life" in the garden of Eden. Loki, in the beginning a beneficent god, becomes the evil brother of Odin, as Ahriman became the evil brother of Ormazd, and Typhon, of Osiris, after he had mixed too long with humanity. Like all fire-gods, since fire burns and destroys as well as warms and creates, he ends by representing the evil passions of man. He is the father of the Fenris wolf, the Midgard snake, and of Hela, the dark queen of the Kingdom of Shades (whence our "hell"). The name Loki comes from the word *liechen*, to enlighten; it has, therefore, the same meaning as the Latin *lux*. Hence Loki is identical with Lucifer, the Light-bringer. But he is still more closely related to Prometheus, as he is chained to a sharp rock, while Lucifer (identified by Christians with Satan), was chained down in hell—a circumstance which prevented neither of them from acting in all freedom on earth, if we are to accept the theological explanation.

Thor, the Scandinavian Zeus, possesses three precious things: the hammer, Miölnir, forged by the dwarfs against the giants[12]; a magic

[12]The Titanic forces of nature which rebel and, while alive in the region of matter, will not be subdued by the gods (the Agents of universal harmony), but have first to be destroyed.

belt which, whenever girded about his person, doubles his celestial power; and a pair of iron gauntlets. Whenever Thor would grasp the handle of his terrible weapon (the thunderbolt) he is obliged to put on his iron gloves. He rides in a car drawn by two rams with silver bridles, and his awful brow is encircled by a wreath of stars. His chariot has a pointed iron pole and the spark-scattering wheels continually roll over rumbling clouds. When he repairs to the Urdar fountain, where the gods meet in conclave to decide the destinies of men, he alone goes on foot, the rest of the deities being mounted. He also walks in crossing Bifrost, the many-hued Æsir bridge (the rainbow), for fear he might set it on fire with his thunder car and at the same time cause the Urdar waters to boil. This myth shows the Norse legend makers were thoroughly acquainted with electricity, for Thor handles this peculiar element only when protected by gloves of iron, which is its natural conductor. His belt of strength is a closed circuit, around which the isolated current is compelled to run instead of diffusing itself through space. When he is rushing through the clouds with his car he is electricity in its active condition. The pointed pole of his chariot suggests the lightning rod. The two rams who serve as his coursers and the silver bridles (silver being the metal of Diana) typify the active and passive principles in nature. He goes afoot over the rainbow bridge because in order to mingle with other gods less powerful than himself, he has to be in a latent state, which he could not be in his car; otherwise he would set on fire and annihilate all. The Urdar fountain, which he is afraid to make boil, is needed for the daily irrigation of the mundane tree, and if its cool waters had been disturbed by him (as active electricity), they would have been converted into mineral springs unfit for the purpose. The ancient philosophers believed that not only volcanoes, but boiling springs were caused by concentrations of underground electric currents, and that the same cause produced deposits of various natures, which form curative springs. Thor's hammer—the "Worker's Hammer" in the Chaldean Book of Numbers, "which striketh sparks from the flint," (space) those sparks becoming worlds,—is the Swastika. This "Hammer of Creation" with its four arms bent at right angles refers to the rotation of the earth's axes and their equatorial belts, the two lines forming the Swastika meaning spirit and matter, the four hooks suggesting the motion of the revolving cycles. Applied to man, it shows him to be a link between heaven and earth: the right hand being raised at the end of the horizontal arm, the left pointing to earth. The symbolism of this universal and most suggestive of signs contains the key to the seven great mysteries of the Kosmos. Bifrost may be regarded as the Ether, the bridge or medium between the various states and planes of

substance, in virtue of which all things in the universe are welded into one. The ether is not only a medium, but "a medium plus the invisible order of things, so that when the motions of the visible universe are transferred into ether, part of them are conveyed as by a bridge into the invisible universe, where they are made use of and stored up."

How prophetic are the songs of the three Norse goddesses to whom the ravens of Odin whisper of the past and the future, as they flutter around in their crystal abode beneath the flowing river! The songs are all written down in the "Scrolls of Wisdom," of which many are lost, but some still remain. They repeat in poetical allegory the teachings of archaic ages. They foretell the "renewal of the world," a prophecy of the seventh race of our round, told in the past tense. It had been said that when the Ases had been purified by the fire of suffering in their life-incarnations, and had become fit to dwell in Ida in eternal peace, then Miölnir would become useless. "Then came the sons of Thor. They brought Miölnir with them, no longer as a weapon of war, but as the hammer with which to consecrate the new heaven and the new earth." ". . . on the plain of Ida, the field of resurrection (for the Fifth Round), the sons of the highest gods assembled, and *in them their fathers rose again.*[13] They talked of the Past and the Present, and remembered the wisdom and prophecies of their ancestors, which had all been fulfilled. Near them, but *unseen of them*, was the strong, mighty One, who rules all things . . . and ordains the eternal laws that govern the world. They all knew he was there, they felt his presence and his power, but were ignorant of his name. To the south above the field of Ida, he made another heaven called Audlang, and farther off, a third, Widblain.[14] Over Gimil's Cave, a wondrous palace was created, covered with gold and shining bright in the sun. There the Gods are enthroned, as they used to be. From Gimil's heights[15] they looked down upon the happy descendants of Lif and Lifthrasir,[16] and signed them *to climb up higher*, to rise in knowledge and wisdom, step by step, from one heaven to another, until they were at last fit to be united to the Gods in the house of the All-Father.

The same prophecy is uttered by Balder. Balder, the bright god, so fair and dazzling in form and features that rays of light seem to issue from him, is killed by the crafty Loki, because Frigga, while entreating all creatures and all lifeless things to swear that they will not injure the well-beloved, forgets to mention the mistletoe, just as the mother of Achilles forgot her son's heel. A dart is made of it by Loki and he places it in the hands of the blind Hödur, who kills the sunny-hearted

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[13]The Egos of all their past incarnations.
[14]These are the three gradually ascending globes of our chain.
[15]The seventh globe. [16]The coming Adam and Eve of purified humanity.

god of light. (The Christmas mistletoe is probably a reminiscence of the mistletoe that killed the Northern God of Goodness.)

That night in a vision Balder appears to his wife Nanna and tries to comfort her:[17]

" 'Yes, and I fain would altogether ward
Death from thy head, and with the gods in heaven
Prolong thy life, though not by thee desired—
But right bars this, not only thy desire.
Yet dreary, Nanna, is the life they lead
In that dim world, in Hela's mouldering realm;
. . . . . .
For of the race of gods is no one there
Save me alone, and Hela, solemn Queen;
For all the nobler souls of mortal men
On battle field have met their death, and now
Feast in Valhalla, in my father's hall:
Only the inglorious sort are there below'—
. . . . . .
"He spake, and straight his lineaments began
To fade; and Nanna in her sleep stretch'd out
Her arms towards him with a cry.
. . . . . then
Frea, the mother of the gods, with stroke
Painless and swift, set free her airy soul,
Which took, on Balder's track, the way below;
And instantly the sacred morn appear'd."

The new earth is described in a dialogue between Balder and Hermod, who twice has ridden to Hela's realm to rescue the ill-fated god:

" 'But not to me so grievous as, I know,
To other gods it were, is my enforced
Absence from fields where I could nothing aid;
For I am long since weary of your storm
Of carnage, and find, Hermod, in your life
Something too much of war and broils, which make
Life one perpetual fight, a bath of blood.
Inactive, therefore, let me lie in gloom,
Unarm'd, inglorious; I attend the course
Of ages, and my late return to light,
In times less alien to a spirit mild,
In new-recover'd seats, the happier day.'

"He spake; and the fleet Hermod thus replied:—
'Brother, what seats are these, what happier day?
Tell me, that I may ponder it when gone.'

"And the ray-crowned Balder answered him:—
'Far to the south, beyond the blue, there spreads

[17]Matthew Arnold's "Balder Dead."

Another heaven, the boundless—no one yet
Hath reach'd it; there hereafter shall arise
The second Asgard, with another name;
Thither, when o'er this present earth and heavens
The tempest of the latter days hath swept,
And they from sight have disappear'd and sunk,
Shall a small remnant of the gods repair;
Höder and I shall join them from the grave.
There reassembling we shall see emerge
From the bright ocean at our feet an earth
More fresh, more verdant than the last, with fruits
Self-springing, and a seed of man preserved,
Who then shall live in peace, as now in war.
But we in heaven shall find again with joy
The ruin'd palaces of Odin, seats
Familiar, halls where we have supp'd of old,
Reënter them with wonder, never fill
Our eyes with gazing, and rebuild with tears.
And we shall tread once more the well-known plain
Of Ida, and among the grass shall find
The golden dice wherewith we played of yore;
And that shall bring to mind the former life
And pastime of the gods—

. . . . . .

O Hermod, pray that thou may'st join us then!
Such for the future is my hope.' "

THE IN-DWELLING EGO

How precise and true is Plato's expression, how profound and philosophical his remark on the (human) soul or EGO, when he defined it as "a compound of the *same* and the *other*." And yet how little this hint has been understood, since the world took it to mean that the soul was the breath of God, of Jehovah. It is "the *same* and the *other*," as the great Initiate-Philosopher said; for the EGO (the "Higher Self" when merged with and in the Divine Monad) is Man, and yet the *same* as the "OTHER", the Angel in him incarnated, as the same with the universal MAHAT. The great classics and philosophers felt this truth, when saying that "there must be something within us which produces our thoughts. Something very subtle; it is a breath; it is fire; it is ether; it is quintessence; it is a slender likeness; it is an intellection; it is a number; it is harmony . . ." (Voltaire).—*S. D., II, p. 88-89.*

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."

"I SAY, Paul, do you ever see things?" The little fellow addressed his question rather hesitantly to his friend, a couple of years his senior. They were on a tramp through the woods at the edge of town, and had sat down on a fallen trunk to rest.

"I should say so, plenty of them. I see lots of things this minute," responded Paul, but he dropped his teasing manner when he noted Leonard's anxious expression. "What sort of things, old fellow?" he asked kindly.

"Well, I don't know what to call it, unless perhaps it's a ghost. You know my grandmother was sick a long time and she died last year, and every little while I see her just as plainly as I see you. Honestly, it scares me a little, Paul. My mother won't let me talk about it at all, but it worries me, and I thought maybe you'd know about it from the School."

Paul had been attending Theosophy School for several years and had found Leonard an eager listener to his accounts of it, though his parents, strict church-goers, would not let him attend. But this problem seemed a little beyond Paul. He made a brave effort, however, to handle it in the light of the Teachings.

"I think your mother is right not to let you talk much about it, Leonard, and I should say that the less you think about it the better. I can't tell you just what it is you see, but I'm sure it isn't anything to scare you. My father has books at home that would tell all about it and I'll ask him and tell you what he says. I'm sure it's in the *Ocean of Theosophy*, and he'll find it for me and let me read it for myself."

They met the next afternoon, in the low branches of an old oak tree, which was their favorite rendezvous, and Leonard demanded at once what Mr. Stone had said.

"He talked to me and showed me where to read about it. I'm not just sure what part I read and what he told me, but it's all straight Theosophy, or as straight as I can understand and repeat it," prefaced Paul.

"Isn't it terrible to see things? My mother thinks it is, or else she thinks I'm making it up. I'm not sure which. But truly I'm not making it up, Paul."

"No, it isn't terrible. But it isn't smart either. Some people are naturally more sensitive than others to such things, because of what they have done in other lives, and it means they have to be keen and

wide-awake all the time and put their minds hard on anything they're doing. Don't let yourself dream and moon around a minute. Some day, as I understand it, everybody will be sensitive like that, but just now it's a drawback and you oughtn't to encourage it a bit."

"But what is it, Paul? Is it really my grandmother?"

"It is not, and that's one thing I'm sure of. It isn't any more your grandmother than the clothes she left or the body you knew her in. It is just a finer body she used to wear, but she's left it behind just as she left her physical body. It can't hurt you, but it can't do you any good, either. Just don't pay any attention to it."

"But where is she now? She was always awfully good to Polly and me. She used to make the best cookies and give us all we wanted," Leonard reminisced.

"As I understand it, she's just as if she were sound asleep. She has no idea what's going on here, any more than you have when you are asleep. You know anybody can come into the room and move around, and even put more blankets on your bed, and you never know a thing about it. She isn't paying any more attention to things here than that. She's just working over in her mind the things that happened to her while she was alive here, and perfectly happy thinking about the people she loves—probably you and Polly, too, Leonard. And after a long rest she'll come back to learn some more."

"I know," replied Leonard. "That's reincarnation that you told me about. It seems so funny, though, to think of grandmother, who was so old, starting in all over again and being a little baby. Just as if she hadn't lived this time at all."

"Not just the same," corrected Paul. "If it were just the same, there wouldn't be any use in it all. If you didn't gain something each life, you'd just be wasting your time and there would be no sense in living time after time. She's going to come back with all she learned this time, worked over again and built into her character."

"I'm awfully glad I spoke to you about it, Paul. I don't think I'll be scared again, and I'll do as you say and try not to think about it."

"And especially, my father said, mind what you're about all the time!"

CHANGING BLOOD

Because they scorn the toys with which we played,
Our drums and swords—because they dare to try
New paths in their young pride and question why
Tomorrow should repeat today's parade:
Because they cannot own a God who made
Earth neat and round as children shape mud-pies,
(Then climbed a throne to wait until it dries),
We draw our cloaks about us, shocked, dismayed.

Who are the cowards, these who vault the fence,
Defy the dangers of those dizzy heights,
And plunge into the baffling dark, alone,
Or we who fail to win their confidence,
On that imperilled way set up no lights,
And to their cry of "Bread!" hold out a stone?
—Molly Anderson Haley, in *The Churchman*.

THEOSOPHISTS can see that the best the churches have to offer is a few honest and earnest men, working by the light within them, accepting and rejecting by that light, laboring to promulgate the ethics of Christ—in that respect pioneers in the ecclesiastic field—but handicapped by the marked contempt which the "man-in-the-street" has acquired for all things churchly; handicapped by the shapelessness of the divinity which moves in the background of their own consciousness, so that what is inwardly seen can in no manner be printed on the wall for the masses.

From all evidence, a large section of the growing generation is deeply religious by instinct; yet even so, wherever the church appears to have any influence with it, it is because of the personality and personal conviction of some outstanding minister, not through the force of creed or sect.

There is nothing either involved or mysterious about the great change; it is in part an influx of egos who are, under karmic law, more attuned to the rising cycle of intellectuality in our civilization; it is in part due to the mechanical progress which has left those so inclined, free to think. And that same progress, which kept busy all minds and bodies in its realization, has achieved its ends; its heirs have little to strive for, and, since man is not a vegetable, could only evolve further along lines new to the elders, some good, some bad.

The new type of ego is intelligent, innately skeptical, with a disdain fed by an appallingly clear view of the wreck which the old gods have made of mankind. The desires and passions which drive often to destruction and for the most part to satiation and despair, differ in

no way from those of past generations, either qualitatively or quantitatively. Youth but acts with unbalanced energy.

The gulf between the elder and the younger exists no less for the rank and file of Theosophists than for others; in this case surprising, because the tenets of Theosophy are in themselves not only *timeless*, but for him who follows them, death and age cease from their gray significance; the juvenated Soul rejoices at the bright uncoverings of the receding tide no less than at the kaleidoscopic warp and woof of unfolding life, made all new each time by the cleansing bath of Lethean waters—the redeeming destroyer of fouled brain-memories.

Yet Theosophy also has those saddened and worried ones who have somehow missed the Word of Power, perhaps through too much immersion in dead print; who have made a *religion* of Theosophy, something to be believed in, its truth to be hoped for in fear and trembling. Afraid to enjoy, because the courage has not been had to cut adrift from selfishness, which taints all pleasures—what wonder that even others than reckless youth think them a sad and somber lot?

It is so much easier to force, to threaten, to urge, to bore with preachments, than by ungrudging sacrifice to make of one's whole life a bright warm flame, not willingly lost to sight by neighbor and kin!

True, in Kali Yuga we come to Theosophy over the road of suffering: but to what end if Theosophy itself is only another affliction? True, Theosophy *is* the road of a new sort of burden—*the burden of the spiritually adult*—but let us look to it whether this prideful suffering of ours is anything more than the ache of frustrated selfishness, polar opposite to the cheerful and jesting immolation of the *willing* sacrificer!

They cannot be fooled by our pretenses—these older souls than ours in younger bodies. Their gaze is direct. Hypocrisy, cant, deceit of self or others rank lower with them than murder, and mock heroics are a jibe.

Men sacrifice themselves unsparingly in all causes, good and bad; all philosophies deal in rationalities; all religions appeal to the unselfishness of the soul; all sciences marshal uncountable legions of facts before the weary gaze—and all alike fail of final hold on the diamond-hard skepticism which is both the saving armor and the killing strait-jacket of this inflow of Egos.

To reach them, mind and soul must be clear of bitterness, of gloom, of all desire to dominate or "convert;" of weakness, uncertainty, vacillation and ignorance. Only Theosophy shining—where allowed to shine—through the ameliorated natures of Theosophists, will melt their hardness by its warmth.

TRANSMUTATION ETERNAL

SPIRIT, unqualified, is a pure abstraction, a reaching of mind for the unseizable. But unqualified matter is equally incapable of existence; the very form upon which it depends derives its being from the qualifying intelligence of spirit. Spirit and matter are thus, *as essences*, indissoluble phases of one another. Their qualities are correspondingly inseparable, and each vice contains its virtue, each virtue its vice, each the transformation or exaggeration of the other. This corollary is substantiated by all the internal facts of human nature.

Love and lust; courage and arrogance; calmness and dullness; stamina and callousness; reverence and idolatry; trust and credulity; clear vision and cynicism; lightness of heart and irresponsibility; quick decision and rashness; deliberation and sloth; unselfishness and weakness; caution and cowardice; purity and prudishness; strength and selfishness. Such are a few of the qualitative Jekyll-and-Hyde Gemini which make up the sum-totals of human nature.

This insensible and unavoidable merging of spiritual and material derivations fixes the fact that no entity, however high, can say his course is run; none so low as to have no virtues of his own kind. The sinner has but to realize the potentialities of his vices to become Savior; the Savior is only a fully self-alchemized sinner.

But if this shows that no one need be without hope of self-betterment, if it inculcates universal charity, it also reveals the deadly traps lying along the path of the aspirant. More than anything else, the history of the Theosophical Movement shows how infinitesimally fine is the dividing line between the good and evil applications of a quality. *It is in fact so fine that there is none; spiritual fulfillment and spiritual duty are not consonant with any fixed standards whatsoever*, any more than intellectual truth can be contained by any concrete personal interpretation of it. There are fixed *principles* in Nature, such as the fact that spirit and matter are cöeternal, and inseparable. But that fact in itself forces the choice between progress and degeneration all along the line. Achieving purity, we must try for new purities; reaching unselfishness, only raises the eye-height to a vista of further sacrifice. Who aspires to a reward in the immobilization of some desired status only poisons himself with spiritual food gone putrid.

Let any man say that he has found true *things*, and he enters the path of bigotry; let him feel himself purified, and he steps upon the dais of self-righteousness; let anyone lose sight of a principle in the institution, the person, the nature which represents it, and he molds

himself an idol. Every soul-killing exoteric religion had its rise with the short-sighted who retained their loyalties while ceasing to *think;* every war is made possible by noble ardor turned against humanity instead of being spent for it; every perverted form of occultism and theosophy owes its existence to determined loyalties which have mistaken cast-off corpses for the ideal soul to whose service they have vowed themselves.

Among Theosophists, like all other men, are those who become bigoted in the name of loyalty, weak in the name of tolerance, undutiful in the name of charity, and unmerciful in the name of duty, reckless in the name of progress, irrational in the name of intuition, and mechanical in the name of reason. There is fanaticism disguised as earnestness, indifference passing for impersonality; and frequently indeed these deceptive qualities metamorphose into their very opposites, as with some who, in the name of brotherhood, trail their loyalties after those whose whole lives are devoted to the obscuration of the eternal principles which make of loyalty, brotherhood, and the rest of the virtues, things to be reverenced and emulated. Tolerance of wrong soon becomes intolerance of right, first passive, then active; loyalty to men and institutions becomes treachery to humanity when spiritual rot creeps into them. Theosophy is no clover-field; it is a *path,* and the myriads of feet treading it have but marked it, not smoothed it.

Said H. P. Blavatsky: "Our enemies take advantage of our best qualities to betray us." Indeed, with beings whose very consciousness derives from Spirit, how otherwise could destruction be accomplished? Fortunate the man who gets behind the vices and the virtues, discovering their interlocking necessity for the evolution of all.

ONE BASIC ELEMENT

METAPHYSICALLY and esoterically there is but One ELEMENT in nature, and at the root of it is the Deity; and the so-called *seven* elements, of which five have already manifested and asserted their existence, are the garment, *the veil, of that deity;* direct from the essence whereof comes MAN, whether physically, psychically, mentally or spiritually considered. Four elements only are generally spoken of in later antiquity, five admitted only in philosophy. For the body of ether is not fully manifested yet, and its noumenon is still "the Omnipotent Father-Æther, the synthesis of the rest." — *S. D., I, p. 460.*

UNDERGOING ALL EXPERIENCE

QUESTION: We are taught that the only way to learn is by experience, and that we have to go through all experiences. Does it mean that we have to go through *every* experience we see in life—even the harrowing and revolting ones—in order to learn sympathy, and their opposites?

Answer: We are not only taught, but each one of us for himself *knows* that the only way to learn is through experience *and observation.* There are three phases of experience: (*a*) By inflicting it on others; (*b*) by having it inflicted on ourself; and (*c*) by observing the experience itself, whether undergone by ourself or another.

What we have to learn is the meaning of that Life which each one of us is and which all of us are—its powers, its potentialities, their development, use, and purpose. Under the theory of Karma and Reincarnation we should understand that each one of us has already undergone countless times every possible experience in matter from its highest to its lowest states, from its simplest to its most complex forms. No man, therefore, needs any further experience in the sense in which the word is employed in the question asked. What every man does need is to *understand* those experiences. Understanding comes by contrast, by comparison, by reason, by reflection, and, above all, by perception of the identical nature and law of all Life. After the middle of the Fourth Round no man can have a *new* experience. He only can have the repetition of old experiences, good, bad or indifferent, until he understands that they are effects, and begins to live as well as act upon the plane of causes.

This is a question that is often asked. It cannot be answered, nor the answer perceived, through any number of experiences. What we perceive is effects and these we name experiences, but the world of Spirit, or pure Being, and the world of Causation, or mental existence, are also worlds of experience quite as much as, and more so than, the world of mere effects. Incarnated man lives in three worlds: The world of being, the world of causation, and the world of effects. Experience, in the full sense, means the harmonious realization of the *unity* of these three worlds. So long as any experience appears to us as "harrowing" or "revolting," we cannot understand it, because the experience is then perceived only through our psychic nature. When experience of any kind is regarded as experience and not as either good or bad, pleasant or painful, we begin to be able to make intelligent *spiritual* distinctions and decisions. Realization comes from understanding the Unity of Life, not from any imaginable amount of experiences of its manifestations.

"LAYING UP MERIT"*

QUESTION—In a recent lecture by an F. T. S. the grand possibilities open to a multi-millionaire for the accumulation of an enormous wealth of Karma by the altruistic expenditure of riches were dwelt upon so rapturously, while the Karma born of the "Widow's Mite" was mentioned with such marked decrease of consideration (perhaps not intentionally or even consciously) that the following queries suggested themselves:

(1) Is it not inconsistent to suppose that good Karma can be accumulated in larger quantities by the altruistic expenditure of a millionaire's wealth than by the giving of the "Widow's Mite," since a man can only be judged generous by what he has left after the gift?

(2) Can Karma be acquired, or deposited like money in a bank to be drawn upon for future needs; and is not the contemplation of it as a thing to be stored up illogical, illusory, and a direct incentive to self-seeking?

(3) Is any Karma good "per se," or in fact good at all, except in so far as it compensates and atones for past transgression; and is it operative any more after all misdeeds have been expiated, i.e., can a man have Karma to his credit?

(4) Does not Nirvana follow the full satisfaction of Karmic law, and, if so, how can there be any more place for Karma of any kind?

Answer—As to (1) the altruistic expenditure by a millionaire of his wealth in large quantities must accumulate to him more "karmic credit" than if he had but little. Mere expenditure of money is nothing, but the really altruistic, unselfish use of it is much. Every time such a person thus expends for the good of others he thereby excites in all who are benefited a sympathy and a portion, small or large, of love. This cannot be wiped out, any more than an evil act, until it is exhausted by a corresponding action on the part of the person who thus gets benefit. Hence such a millionaire necessarily makes to himself friends who will one day in some life benefit him. If this is not so, then all the doctrines of karma and cause and effect are of no value.

(2) Karma may not be acquired like money in a bank; it cannot be deposited; but a store of merit may be laid up to the account of any one who acts so as to lay it up. If the law is looked at from the selfish side as something that one may lay up for himself, of course it will tend to self-seeking; but it is hardly possible for one to believe in and act under the law and fail at the same time to see that if he does so

The Theosophical Forum, April, 1894.

selfishly he limits his store and sometime will nullify all its effects. It is not good karma to act selfishly; hence he makes bad karma by so acting from a self-seeking of benefit under the law.

(3) Good karma is that act and thought which is pleasing to the Higher Self. Hence sorrow and pain and discipline may be good karma. Bad karma is that act and thought which displeases the Higher Self. Hence all self-seeking acts, no matter how high and outwardly virtuous they are, are bad karma, since the Higher Self desires no such acts for its sake.

(4) Nirvana comes to those who have risen up over all delusions and have realized the supreme unity of all; then it may be taken; but if it is then taken for oneself, leaving others in the mire of life unhelped, it becomes an enormous selfishness which later on must result in the being having to do penance in some other manvantara.—*W. Q. J.*

Later Incarnations of Buddha*

Question—Are the statements in the 9th chapter of "Esoteric Buddhism" regarding the later incarnations of Buddha as Sankaracharya (sixty years after Buddha's death) and Tsong-ka-pa (born in the 14th century) correct? I do not remember anything by H. P. B. which confirms these very interesting statements.

Answer—The statement in *Esoteric Buddhism* referred to is not the first time that such a view has been given out, as for many, many years the assertion has been made in India and other Oriental countries that Buddha reincarnated in Sankaracharya for the purpose of making a reform in Hindu philosophy. From reading Mr. Sinnett's words it would seem that he is using the terms of the letters from the Adepts on which the book is founded, but that cannot be said certainly until he admits it or the letters themselves are published. I do not remember now any passage in which H. P. B. said anything about it, but other students may be able to find such. The same may be said as to Tsong-ka-pa. The doctrine of reincarnations of an Avatar is clearly put in the Bhagavad Gita in the fourth chapter, thus: "And thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of virtue;" and so also is it given in many other of the old scriptures. As Buddha came to those who were outside the Vedic law, so it was natural at that time, a little later, he or some one else should come to make a reform in Hindu Vedic philosophy. Whether both were the same souls is not very important, but it is quite evident that the soul of each was in every sense a "mahaatma," for the influence of Sankara is as much felt to this day in the Vedic philosophical schools as is that of Buddha outside of them. The

**The Theosophical Forum*, March, 1894.

coming and going of such highly advanced egos is always "by a secret path," as is the phrase, and generally curiosity is what brings out references on the point of identification, for did we know who any particular person was in another birth nothing much of value would be gained. Supposing it to be certain that Buddha and Sankara were one and the same soul, we gain nothing but some confusion, since much that one said will not harmonize on the surface with that said by the other, inasmuch as we know nothing of their secret reasons, and the systems given by each have many radical differences.—*W. Q. J.*

FORMER ATLANTEANS*

Question—Somewhere in Theosophy we are told that the Egos now on the planet are largely the reäppearance of the Atlanteans. But I notice more resemblance to the Romans and Greeks. Our style of architecture, our ideas of pastime, such as prize-fights, foot-ball, wrestling, and rough or unrefined amusements, are all in line with the classic ones. Even the Greek type of feminine beauty is apparent once more, and women affect Greek ideas in dress and fixings. How does this consist with the statement in question?

Answer—The questioner seems to have misunderstood the matter. As the Atlanteans preceded the Romans and the Greeks by many millions of years, the Romans and Greeks themselves may have been and likely were an appearance of the Atlanteans. It was said by H. P. B. that all the present Race are Atlanteans. This must be so if the first parts of her anthropological scheme are correct, for the reason that that old form of race preceded all the later, the latter being simply the various reïncarnations of the former. If, then, the sports of the present or any other form of life led by us seem like the Roman or the Greek, that is only because we do not know what were the forms in which the Atlanteans in their time indulged. Similarly, as we have no knowledge of what was the Atlantean type of beauty or of intellectual achievement, there is nothing in what the questioner says which in any way militates against the Atlantean theory. When we shall have discovered fully all about the Atlantean civilization and the physical form as well as mental calibre of that race, we can then say what subsequent smaller race most resembles it. It must also be remembered that we as souls are quite likely to be the same souls that inhabited the bodies of the Atlantean man, because that race existed so very long ago as to be *sui generis*.—*W. Q. J.*

**The Theosophical Forum*, April, 1894.

ON THE LOOKOUT

Misgivings

One would have to go far beyond officially accepted history to locate any period wherein human activity and ambition have run in fuller tide than during the last half-century. As stated in the *Gates of Gold*, a period of *un*conscious creativeness is inevitably followed by another of doubt, criticism, and *self*-conscious analysis. Already, while physical effort is but showing the first faintest and most doubtful symptoms of slack tide, the currents of concern are fast swelling the channels of the few philosophical minds of today.

The church having fallen upon evil days, ecclesiastic criticism of progress is now not at all necessarily based upon philosophical and disinterested humanitarian considerations. Nevertheless, something of importance does upon occasion emerge from Nazareth. The Bishop of Ripon, who can be accused neither of scientific ignorance nor of Tennessean bigotry, delivered an address at Leeds, the gist of which runs thus:

> . . . with all his new mastery over nature, man has not seemed really to be advancing his own cause. The development of his resources has not helped either development or happiness for himself. Until this disproportion is somehow rectified, man can not feel safe, and the very greatness of his recent achievements would seem to make his ruin more certain and more complete . . .
>
> We could get on very much more happily if aviation, wireless, television and the like were advanced no further than at present.
>
> Dare I even suggest, at the risk of being lynched by some of my hearers, that the sum of human happiness, outside of scientific circles, would not necessarily be reduced if for, say, ten years, every physical and chemical laboratory were closed and the patient and resourceful energy displayed in them transferred to recovering the lost art of getting together and finding a formula for making the ends meet in the scale of human life?
>
> It would give 99 per cent of us who are non-scientific some chance of assimilating the revolutionary knowledge which in the first quarter of this century 1 per cent of the explorers have acquired. The 1 per cent would have leisure to read up on one another's work; and all of us might go meanwhile in tardy quest of that wisdom which is other than and greater than knowledge, and without which knowledge may be a curse.
>
> As things stand to-day, we could get on without further additions for the present to our knowledge of nature. We can not get on without a change of mind in man.

What Shall Be Done About It?

Press comment on this statement in general agrees that the Bishop is right as to facts and vision, impractical if he has any serious hope of

the suggestion being accepted. Science is a living human institution, and, for good or for evil, must run its course of continued growth. To cease to grow is to cease to live, for any line of human activity: no one—save a few "fundamentalist" fanatics—would have science destroyed, even if that were possible, and the only other alternative is to ameliorate it on the run; to assist the Buddhi-Manas of the race to overcome the unhealthy over-development of its Kama-Manas, spiritual wisdom and morals to overtake intellectual and mechanical excess. The Theosophical Movement was established for the furtherance of that end within such spheres as could be reached.

The present disintegration and certain future disappearance of the Bishop's church and of his religion, are sufficiently indicative of what happens when the growth of an institution is halted.

Scientific reception of the Bishop's criticisms shows but few misgivings on the part of scientists, many of whom have remarked with more point than politeness that the emplacements of a worn-out system of superstition furnish much too shaky a platform from which to fire a gun of this caliber.

Just so: nevertheless, if scientists would ignore the Bishop's coat, valuing his utterances for what they are worth as emanating from a thoughtful and courageous mind, they might save both humanity and themselves much trouble and sorrow. The applications of science must be reformed. If enough philosophy cannot be developed in its ranks the change will come through more dire miseries than have yet been imagined.

DOUBTS OF DEMOCRACY

Aldous Huxley, grandson of the famous Thomas Huxley, has made bold to sketch a picture of the masses of humanity which will be as unpleasant to demagogues and to the proponents of the spiritual salvation of humanity by science, as it is truthful.

> A great many men and women—let us frankly admit it, in spite of all our humanitarian and democratic prejudices—do not want to be cultured, are not interested in the higher life. For these people existence on the lower, animal levels is perfectly satisfactory. Given food, drink, the company of their fellows, sexual enjoyment, and plenty of noisy distractions from without, they are happy. They enjoy bodily, but hate mental exercise. They can not bear to be alone, or to think. Contemporary urban life, with its jazz bands, its negroid dancing, its movies, theatres, football matches, newspapers, and the like, is for them ideal. They can live out their lives without once being solitary, without once making a serious mental effort (for the work which most of these people do is mainly mechanical and requires little or no thought), without once being out of sight or sound of some ready-made distraction. The notion that one can derive pleasure from arduous intellectual occupations is to

> such people merely absurd. More leisure and more prosperity mean for them more dancing, more parties, more movies, more distractions in general. Most of the inhabitants of ancient Rome belonged to this type; so probably do most of the inhabitants of modern New York and London. And unless some system of eugenics is practised in the interval, there is no reason to suppose that the inhabitants of the great cities in the year 3000 A.D. will be radically different. (*Literary Digest*, October 1, 1927).

Certainly they will not be radically different—for they will be the same Egos, since these now are late of Rome and other points past, and there are few forces working to change their inner natures. Nor would eugenics help in any form; you cannot change a soul by eugenics, even though you can displace it and tie your own karmic future into a hard knot thereby.

Mr. Huxley is awakening to the nightmare-like aspect of things which is beginning to haunt many of the thoughtful minds of the world: as though one suddenly discovered that all these creatures in clothing who operate machines, drive automobiles, listen to the radio—and attend prize fights—in such a human sort of manner, were only grinning and dangerous apes in disguise. One of the best of our Theosophical textbooks said long ago "that we are still far from the day of the man of mind complete;" that—

> At the present day *Manas* is not fully active in the race, as Desire still is uppermost. In the next cycle of the human period *Manas* will be fully active and developed in the entire race. Hence the people of the earth have not yet come to the point of making a conscious choice as to the path they will take; but when in the cycle referred to, *Manas* is active, all will then be compelled to consciously make the choice to right or left, the one leading to complete and conscious union with *Atma*, the other to the annihilation of those beings who prefer that path. (*Ocean of Theosophy*, 1893, p. 59).

A New Social Order?

Mr. Huxley thinks that the final outcome will be the upset of democracy as now understood, the rule of an intellectual oligarchy, and the education of children along lines of work for which they are naturally fitted, instead of cramming them with a standardized and uniform "knowledge."

In regard to the former, the world *is* now ruled by oligarchies of selfish interests. We have no welcome for Mr. Huxley's proposed future system, for the reason that the Karmic cards have been so tossed into confusion that the "intellectuals" are no more spiritually fitted for rule than any of their lesser brethren. For five thousand years they have used their powers for the securing of their own selfish prerogatives; crippled by our chaotic attempts at democracy, many of

them are engaged in poisoning the mind of the race with materialism under the specious guise of light-giving science and philosophy. Infinitely better be ruled by Jack Dempsey's trainers than by a modern eugenist. Nor have we any great regard for the possibilities of government by even such an enlightened type as that of Sir Oliver Lodge —thoroughly cultured, altruistic to the backbone, intelligent *in excelsis* —but blindly irresponsible in regard to the dangerous applications of metaphysical as well as physical science.

Mr. Huxley and others like him very clearly see the present actual state of mankind. What they do not see is that all this is merely the machinery for the evolution of soul; they themselves have been part of the crowd in ages past, and may well be again if they become too self-righteous about it.

Doubt and despair are produced by ignorance of the vast cycles of human progress, the unhasting and unresting sureness of spiritual evolution, with all its infinite slowness; the necessary and inevitable gradations in the intelligence and morality of man, along the ladder of being.

To the mass, every rise of civilization means another day of animal pleasure, interwoven with an appalling amount of dull animal suffering; a descent into degradation and slavery, the long sleep of ages, and another almost useless cycle of activity—effect following cause, and becoming cause in its turn.

Yet every cycle advances the average an infinitesimal amount—sufficient so that no age but produces its Masters of Wisdom from the mass.

A Vision of The Future

In the *Cosmopolitan* for October, 1927, Sir Philip Gibbs has an article which, in spots, contains so much of insight and of prophecy that it is hard not to imagine it as being somewhat luminescent of "*ex oriente lux.*"

He delineates a future (materially) perfected state of mankind, agreeably to the dreams of the modern scientist and the humanitarian sociologist—then has the courage to admit that it is but a dream, albeit the less bright reality has hope in it for him. He goes into much detail concerning the multitude of perils besetting the modern nations, and correctly understands the reason: "for without some kind of religion, some other-worldiness, some spiritual hope and faith, civilization cannot exist."

> Science, which is providing men with many new powers so that they have new and enormous possibilities of doing evil to themselves and others, has not, so far, provided them with any substitute for the idea of God which in previous ages did keep some of us from indulging in the

grosser vices and made us give allegiance to a moral and spiritual code which was beyond our every-day reach, perhaps, but a standard in our souls. Under Christianity, Mohammedanism, Buddhism or other forms of faith, it was not considered good to be disobedient to one's parents, to kill one's offspring, to put one's own interests and instincts before those of the community, and to regard this little transient life as the only chance of happiness. . . . .

The World Today

There is no longer that reconciliation between suffering here and happiness hereafter. Not believing in that hereafter, men and women of all classes and races are desperate for immediate satisfaction of their hopes and needs. It is a reasonable view of life, if there is no second chance, or immortality. But it is very dangerous. For it is practically impossible in the world as we know it for all of us to get exactly what we want, or even a little of what we want. . . .

The unrest in the world today, as in the homes of the world, the revolt of flaming youth against the old traditions, the bolshevism in centers of industrialism, the general line of attack upon the old moralities, the increase of brutal crime in many countries, and the despair in many souls which have no cause for despair in their actual conditions of living, are due largely to the abandonment of faith in a future life and to the downfall of religion.

For everyone is in a hurry to get what he can here and now. "Let us eat, drink and be merry, for tomorrow we die." "Let us put away the women we are tired of, or the men who make us tired, and find new love elsewhere—for tomorrow we die!" "Why be loyal if it means sacrifice? Why be kind if it means self-denial? Why be virtuous if it means a limitation of desire? Why not wallow in vice if it amuses us, or commit any crime if it produces wealth, or engage in any kind of war with any weapons? Because there is no God, and tomorrow we die, and there's not much time ahead for the fulfilment of our worldly ambitions and our instincts of egotism."

Science, as it was expressed yesterday and is understood now by the multitude who have not yet caught up with the science of today, has led to that revolt and despair by a materialistic teaching which denies any spiritual sanction or divine law for self-repression, sacrifice and duty. If the philosophy of humanity is going to develop on those lines in the Day after Tomorrow, then men and women will not be "like gods" in any way, but they will come out of their jungles to tear each other to pieces over the ruins of a civilization that is dead.

The World Tomorrow

But Sir Philip has still hopes for science, among other agencies. He goes on:

Science, after its many victories, may win the best of all by revealing the life of the spirit and by drawing aside the veil between time and eternity. Even now the most brilliant scientific thinkers are repudiating that cold materialism which upset the balance of the human mind, and trying to reconcile scientific laws and facts with a divine purpose and idea.

It shows a complete ignorance of modern science among biologists and psychologists to maintain the old post-Darwin theories of a mechanical evolution operating by the blind forces of heredity and the survival of the fittest. The younger men, like Julian Huxley, Haldane, Soddy and others, perceive an intelligent purpose, a spiritual force at work in every phase of evolutionary life. They see indeed only one reality beyond all appearances and that is spiritual energy, if I rightly interpret them, as I think I do.

In the Day after Tomorrow, therefore, I see a revival of faith in spiritual values and a return to religion at the call of new saints and prophets in a world of conflict and confusion. Small groups of men and women possessed of greater powers than any of us now can claim—miracle-workers in their mastery of mind over matter—will be the defenders of the faith against the forces of evil which threaten to destroy mankind.

THE CONFLICT WITH DECADENCE

Little use has Sir Philip for the idols and ideals of the man of today:

As a friend of mine says, Old Adam is the same as Mr. Adam, Sir John Adam, Lord Adam of Edenbridge, apart from some slight changes of fashion and social conventions. Some of us no longer walk very much now on our flat feet. There is a "tin Lizzie" or a limousine in the garage interfering with the action of the liver and creating large fortunes for proprietors of patent medicines. We fly to a journey's end instead of taking a train or a boat—but the brain that arrives is much the same kind of brain that traveled shorter distances, more slowly, in simpler times.

THE FUTURE AND THE PAST

All this complexity of life, this labor-saving machinery, these short cuts through time and space, do not alter very much the mentality of mankind. The loss of simplicity does not, perhaps, lead to any mental or moral gain.

Before the time of cheap books, the wonderful and luxurious furnishing of schools and universities, the material opportunities for the acquirement of knowledge, there was more wisdom in the world, though not such a general smattering of elementary education in things that don't matter. People read more newspapers and more novels now, but the results are not blinding in their magnificence. They go to the movies, whereas their forefathers saw no pictures of life beyond their village, but they lose their own depths of character by watching the falsities of unreality.

It is possible that this conflict which the future will have to face may destroy some of those new toys and instruments of modern civilization, but out of calamity there may come again the blessing of that simplicity in which the soul of man, and that queer body of his, best thrive. As G. K. Chesterton says, "we may be going to the dogs but they may be rather jolly dogs," liberating our descendants from some of those luxuries and comforts which clog our mental and moral health.

Certain it is that whatever the future may be, there also will be

human and spiritual conflict, for that is life and that is man. There will be no lotus-eating world of leisure dallying with soft delights.

The future is the past entered through another gate. The Day after Tomorrow is yesterday with a change of scene. There is no direct unswerving progress of the human march through history, but a series of cycles, rising and falling as the forces of good and evil ebb and sway in their eternal struggle.

The only thing that never dies is the Spirit which somehow causes us to carry on through this strange adventure of life. It is the only reality in a world of illusion, hopes and dreams. The Day after Tomorrow will be shaped by the spirit, the faith and the courage which stir in humanity today. Let us then create men and women of cheerful yesterdays and confident tomorrows.

Certainly in a universe containing infinite worlds, past, present, and future, all of whose inhabitants run the same gauntlet of the eternal conflict between spirit and matter, and must forevermore do so as they come endlessly into self-conscious being, he is no real Theosophist who dreams of a finite, personal exemption from the common lot, for himself, for nation, or for race.

Full inheritance of the spiritual realms lies not through the achievement of any object or state, conceivable or inconceivable, but through full understanding of, and full reconciliation with, the kaleidoscope of Being as our own willing and self-willed creation.

Philosophy and "God"

In the *New York Times* for Jan. 16, 1927, is a review of the book by Charles H. Tyndall, entitled *Through Science to God.* There appear to be some highly "occult," not to say Theosophical, ideas in this work. All bodies, he thinks, are responsive to musical notes, each having its own which responds to the same note struck in matter inanimate. "Soul is a universal attribute, and 'God' exists everywhere in natural phenomena."

Now, it is true that *consciousness*—a single unbroken consciousness —exists everywhere in the phenomena of nature, and that nature itself is the manifest aspect of the *intelligence* of that consciousness. It is also true that the Third Fundamental of the *Secret Doctrine* teaches "the fundamental identity of all souls with the universal over-soul."

But it is also true, that it is a physical, mental, and moral impossibility to use the deadly word "God" without consciously or unconsciously placing that to which it applies *outside of and above man himself.* And thus slyly creeps into the chinks of the unguarded mind that which is the especial and particular horror of every true Theosophist—the "personal god idea." *Call* it as impersonal as you will, dress the image up in every kind of specious omnipresence and formlessness to which one can lay tongue—and it remains "Jehovah of

Sinai," merely disguised and all the more dangerous. The idea, heaven knows, is powerful enough without the aid of its magic monosyllable; we have, save the mark, *soi-disant* Theosophists speaking of the Logos—a collective term for all the impersonal forces functioning on a given plane—as "He"! And it is much to be feared that even among those who should know better, the "oversoul" looms in the mind as *a* "soul" which is "over"—and perforce outside. If we are to put names to the nameless, limitless, and unimaginable, let us at least do away with the barbarous jargon of idolatry, and use philosophical terms when trying our hand at philosophy.

THEORY VERSUS EXPERIENCE

There is an interesting article in *Science* for July 29, 1927, by Dr. Andrew Watson Sellards, of the Harvard Medical school, on the subjugation of beri-beri fever. It is now known to practically everyone that this disease is caused by eating polished rice—the only variety in common use under the blessings of civilization—and which lacks certain vital constituents found in the husk of the unspoiled variety. The story is a strange study in Karma. In 1890 the Dutch doctor, Eijkman, traced the disease in chickens to polished rice left over from *the food of hospital patients.* Eijkman published his theory, which was promptly rejected by the rest of the medical men, who did not know of any unknown constituents in the husks of rice, and thus, as in many modern cases, blithely condemned untold numbers to death on the strength of that inviolable nescience.

Says Dr. Sellards:

> . . . Twenty years later several investigators had the very happy thought of trying it. They made a discovery. They found that it is true. There is no flaw in Eijkman's experimental data, though his interpretation has subsequently undergone some revision.
>
> Beriberi is not uncommon in the Philippine Islands. The Filipinos offered information to the profession which was not utilized. Patients under treatment sometimes reported that they could cure themselves with a diet of a certain native bean. Not knowing the facts about beriberi at this time, we explained to them very kindly the error of their ways. They accepted our explanations with gratitude and continued in their superstitious practice. Their confidence was not misplaced, that is, their confidence in dietary measures was justified.
>
> Barely a quarter of a century after Eijkman's first publication, the physiologists began an accurate investigation of the requisites of a balanced diet. The first steps were difficult. It was necessary to give up some old established comfortable views. Proteins, carbohydrates and fats with a little salt and water had long been regarded as an adequate bread of life. Now it was rather disturbing to have to admit that some utterly unknown substance, even in minute quantity, exerts a powerful influence and is an essential item in our daily diet. Funk

> used the term vitamin to designate this substance which prevents the development of beriberi. As the interest in this phase of nutrition increased, other vitamins were discovered . . .

Thus came a discovery now regarded as absolutely essential in dietetics, changing the whole view of foods. It came through painful experience running alongside the truth for decades, and it came in spite of those whose duty the discovery really was. In some such wise have come about practically all the recent revolutions in science which have stood plainly printed in the *Secret Doctrine* since 1888.

But there is much more to be discovered in the matter of foods, and particularly their quality as affected by the general manner of life and thought of the population in general. For foods derive from living substances, and all life is a web whose every strand, visible and invisible, psychic as well as physical, vibrates under any touch, however light.

The Cholera Dance

Some Theosophists will recall H. P. Blavatsky's remarks about the ancient wisdom of priesthoods in using sanitary measures under the guise of religious ceremonies, particularly the "cholera dance" of India, which is performed with flowers, burning camphor, and umbrellas, when danger from that disease impends.

Dr. Charrin has communicated results to the French Biological Society, which show that the germs of glanders and yellow fever are killed by the essential oils of flowers, and it is noted that people working with flowers are unusually free from respiratory diseases. (*The Mystery and Lure of Perfume*, by C. J. S. Thompson).

The source of the discovery of Chaulmoogra oil for the cure of leprosy is also still fresh in the public mind, among others; and science now finds that the farmer's "superstition" about the effects of moonlight is exact truth.

When books like *Isis Unveiled* and the *Secret Doctrine* teach voluminously upon the vast wisdom of the ancients, and particularly of India, the work is taken as fiction, partly because the old traditions are couched in homely terms and imagery which offend the scientific hearing, accustomed to polysyllabic Graeco-Latin; but more, because we are wedded to the idea that all wisdom must come through a test-tube, in spite of the symbolic fact that test-tubes, like most minds, are open in only one direction.

The Construction of Wisdom

One scientist, replying to a correspondent of this magazine in regard to an ancient teaching, pointed out by the latter, said that "the ancients could hardly have made such a discovery, as they certainly

did not enjoy our modern laboratory facilities." And this from the representative of a mode of thought which boasts itself to be purely inductive, whose motto is "find the fact, then work back to the cause!" The wisdom or unwisdom of the ancients can easily be determined by study and experiment upon the works of H. P. Blavatsky, into which is gathered most of it which is worth anything. If knowledge existed there, then that knowledge had a source either inductive or deductive.

The great difficulty is that no *savant* credits the gigantic antiquity of the old civilizations, which gave range for generation upon generation to pile up an overtopping edifice of experience; nor does he credit the actual existence of the spiritual progenitors who laid the foundation stones of wide but simple principles as fundamental and unyielding as the law of gravity, and inculcated into the infant minds of the races some perception of their own inward powers. The descendants and heirs of these elder spiritual preceptors are with us yet; but of what avail their known presence in the midst of a generation whose one-half prefers to perish by candle-light of its own making rather than look the sun in the face; whose other half is avid only for the gentle ministrations of all-pretending charlatans?

THOUGHTS ON THE "CRIME WAVE"

The considerable degree of humanitarian progress which had been achieved in California of recent years, received a severe set-back through the riot of some hundreds of convicts which took place in Folsom Prison on Thanksgiving Day, November, 1927, and which led to some dozen or so deaths. Folsom is populated by recidivists and other prisoners of the more desperate class; and there is color for the view that it was foolish to mass several thousand of them together for a festival.

The line, psychologically speaking, is thin, between the ordinary respectable citizen and a great number of "criminals;" the difference in social status is merely one of a slightly different arc of the karmic cycle, or from the popular point of view, a matter of circumstances. And very often those circumstances consist in the possession of a little less nerve on the part of the "honest" citizen, or enough more of nerve to steal on a sufficiently legal scale to be immune from danger.

But there are others; "we elbow soulless beings at every step," said Madame Blavatsky. The distinguishing marks are plain, but not enough so to be made out by the eye of the court or of the sociologist. Hence, an injustice and severity in some cases which would make an incurable criminal of any unfortunate falling into the mill; and in other cases a softness—more of the head than the heart—about as logical as calling in a wolf to share the puppy's milk.

THE SOURCE OF CRIMINALITY

The present "crime wave" is an outburst from Kama Loka of the accumulated evil thoughts and deeds of society at large for ages past; it is an outcome of soul-ferocity; the guilty are found in every walk of life, and as often among those perfervid for the "protection of society" as among the "criminal classes."

Harry Carr illustrates this in a column written for the Los Angeles *Times*, November 29, 1927.

> When the science of biology was applied to sociology it was discovered that criminals almost invariably came from rotten stock; and, by the inexorable laws of nature, are absolutely positively certain to pass on the rotten stock to the next generation.
>
> Criminal traits are hereditary and there's no getting away from it. England has the least crime of any congested country in the world, and sociologists believe it is due to the fact that, in the time of the Tudors, the criminal classes were mercilessly destroyed.

It so happens that nothing of the kind was "discovered"—except in the imaginations of a few self-styled "biologists" more concerned for their own notoriety than for truth and justice; and our files are full of the proof thereof. It happens also that many of the Pilgrims, our revered forefathers, came of bad stock; the putridity of covered passions in Salem witchcraft days would shame the times of the Borgias. One of the early families which has been famed for worthiness over the length and breadth of the land came of an ancestress whose delinquencies were of a nature not usually described in publicly circulated books—and the collateral members of her family fully justified their connection. And on the other hand, there are Leopold and Loeb, coming of families which would be selected as desirable stock by any eugenic congress. Nor are these exceptional.

"HEREDITY"

Mr. Carr further disburdens himself:

> A weird philosophy this insistence that this young bandit queen be spared from prison so she can give birth to another criminal.
>
> The laws of heredity are adamant. Recently an examination was made of 1000 precocious children in California—children obviously above the average mentality.
>
> It was found that over 80 per cent were of highly educated mothers; fathers were professional men; all had been healthy babies; as little shavers had good teeth; learned to walk and talk very early, and had marked social instincts.
>
> In other words, they came of good stock. You can't successfully breed from scrub stock in people any more than cattle.

But the laws of heredity are by no means as adamantine as the brain which can shed such facts as are overlooked by Mr. Carr. And

are we to believe that the children of these people had no example before them, felt no home atmosphere, found no inducement to study and mental development, of a more intellectually stimulating nature than would be encountered by the children of scavengers? He is saying so in the attempt to reduce all differences to "heredity;" and that when respectable biologist-sociologists have abandoned the effort to distinguish between heredity and environment in the human equation.

TRUE HEREDITY

The truth of the matter is both simpler and more complex than dreamed by the materialists. Heredity and environment are equally heritages of the soul; and that is not a fixed and immovable endowment, but one in constant flux as the deposits of past lives work themselves out into visibility, sometimes almost with kaleidoscopic rapidity. The child of the slum overcomes by karmic stamina the influence of a long stream of tainted blood and turns away by cleanness of natural instinct from the dark associations of infancy; or anon the child of a cultured home, working out the temporary tie formed by an evanescently decent impulse in a former life, finds himself as "unheimlich" as a pig between sheets, and seeks his natural level, to the grief and astonishment of family.

Like does in the long run seek like, and so there is, to appearances, really much in "heredity;" but the likes are constantly changing through the ages; two who stand together as father and son in perfect harmony, may ten thousand years later, by opposite choices made, become as fire and ice, or spark and gunpowder. The ways of likenesses are devious and sometimes appalling. A prosperous slaver, who cemented a respectable fortune with the tears of countless families, and therewith built a church to bring down the blessings of Deity, may have a grandson leave the family pew to become a leading light in the "white slave trade"—for social ideals sometimes progress without raising the Karmic standards of certain families. Religious fanaticism in the parent may become unflinching devotion to the noblest of ideals, in the child; or a lust for murder metamorphose itself into grim courage in some war for the liberty of men. The desire which the parent feared to gratify may stride forth unashamed from the hidden depths of the offspring's soul. Men and women may learn much about their own inward natures by watching the burgeoning of their children's instincts.

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THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XVI—No. 5 March, 1928

THE power to know does not come from book-study nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits that light to shine down into the brain mind.

—WILLIAM Q. JUDGE.

CONTENTS

WILLIAM Q. JUDGE 193
ANCIENT LANDMARKS 194
WESTERN OCCULTISM 202
"BEHIND WILL STANDS DESIRE" 203
"SARTOR RESARTUS" 205
YOUTH-COMPANIONS 209
STUMBLING STONES 211
OUR RESPONSIBILITY TO "EARTH" 213
MISGUIDED OPTIMISM 214
THE REVIVAL OF VOODOOISM 216
EVIDENCE 222
THE DUALITY IN NATURE 223
CAUTIONS IN PARAGRAPHS 226
WHAT IS THE PSYCHIC NATURE? 228
ON THE LOOKOUT 229

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ॐ

The personal life, refined through and through by the fire of wisdom, which right learning and knowledge kindle, shines pure as gold, freed from every stain.

—SHANKARACHARYA'S ATMA BODHI.

THEOSOPHY

Vol. XVI March, 1928 No. 5

WILLIAM Q. JUDGE

THERE were two great beings who bespoke each other in China some twenty-five hundred years ago—bent on the same great ends, using the same mystery language, using the same wisdom, not theirs to hold but to dispense. And after their departure some said Lao-tse was greater; others spoke in sure authority and said Confucius was the greater; but between themselves, the Teachers, there was no difference. In two thousand years since then the differences between their followers' claims have abated; both Messengers stand clearer against the centuries: to-day they are in all lands known—in books, both old and new; in fleeting fame of periodicals; and lecturers hold spell-bound audience to tell Lao-tse was Christ of China, Confucius—philosopher, greatest of all ages.

H. P. Blavatsky and William Q. Judge bespoke each other with mystery language of ancient souls, now three and fifty years gone by. They took up anew the Plans of æons past, and parted in time and space as did those two of China, when their conjunction had served its mighty end. Now, too, some say that H. P. B. only should be worshipped who brought the Teachings first. And others say, "We could not know those teachings of the Great H. P. B. were it not that Judge showed to us their use."

The truth, to the majority, may be for other ages. And then, they'll say: Those two great beings were ever of One Company; Theirs the same ends. She brought the science, the religion, the philosophy of Ancient Wisdom. He took it, knew it, organized the learners of it, and inspired them to carry it on and forth in their own person through every walk in life—whether court, or hall of learning, in trade, in hut, on land or sea.

The question is not of "greatness" and not of time's precedence: They stood together; They stand together; and who would know either one must know Them both.

ANCIENT LANDMARKS

BABYLONIA AND ASSYRIA

XXVI

TO whom does not "the Garden of Eden" bring instant thought of an actual paradise on earth? The Old Testament depicts it as the abode of Adam and Eve, who were driven out because they ate of "the forbidden fruit." The word Eden in the Sumerian dialect means simply a plain, and we find that the sandy plain north of the Persian Gulf was the birthplace of a people who were to found the great civilizations of Babylonia and Assyria. The Greeks called the region above the junction of the Tigris and Euphrates rivers Mesopotamia—*meso* meaning in the midst of or between, and *potami*, rivers. More than 6000 years ago a colony settled at Eridu and built the "Holy City of Ea," then on the water's edge, but now over one hundred miles inland, owing to the silting down of the soil into the Gulf. This part of the country was called Sumer, a name pointing to Indian origin (Su-Meru) and corroborated by the *Secret Doctrine* which states that adepts on their way to Asia Minor tarried to teach and civilize a barbarian people. The oldest texts are in Sumerian, but about 2000 B.C. the hymns and liturgies began to be supplied with interlinear translations in the Semitic tongue—one of many indications that the Wisdom-Religion of the Sumerians was the source of the Babylonian and, through it, of the still later Israelitish worship and belief. From its beginning—it seems probable that it was an offshoot of Eridu—Babylon was the seat of Sanscrit and Brahman learning.[1]

Until recent years our knowledge of these people was gained mostly from the Bible, which led us to suppose they were all idolaters and savages; but the unearthing and deciphering of monuments and clay tablets, particularly those composing the great library of Ashurbanipal at Nineveh, reveal a very different and startling story.[2] Before Abraham[3] who, we used to think, lived at the very dawn of history, so great was the learning and culture of Babylonia that its influence extended throughout Western Asia, while before the time of Moses the language of this country was used for international correspondence, even the Egyptian Pharaoh (Amenophis IV) using it instead of his own tongue. The great antiquity claimed for this people both by

[1]Gradually a mixed Sumerian (Aryan) and Semitic population came into existence, producing the Babylonian of history.

[2]All the records, books, business documents and letters were written on clay, the most important were baked; but the unbaked tablets, water-soaked for ages, when taken out and dried, often look as if just written.

[3]About 2300 B.C. The names of 100 rulers of Babylon before Abraham are now known.

Berosus[4] and Herodotus has not been credited, but a Sumerian tablet gives a period of 32,234 years between the deluge and the last king of Isin, who lived 2000 B.C. This carries us back more than 36,000 years!

Ziggurats, or terraced temples, consisting of one to seven stories, built upon an elevated mound of earth, were common throughout Babylonia, the ziggurat of Babylon being the famous Tower of Babel. The fortunes of the deity to whom the temple was dedicated followed the fortunes of the city, the rise of a city to supremacy involving the supremacy of that particular deity. Thus, when Eridu was the chief city, Ea was the principal god, but with the rise of Babylon, Marduk (the Merodach of the Bible) became the Bel or lord of the whole pantheon, the attributes and deeds of the former being ascribed to the latter. This custom accounts for the different names of gods and heroes found in the various versions of the same story.

Around the entire country was a great moat filled with water, serving the double purpose of keeping out the enemy and also filling the vast network of irrigating canals. The larger canals were used as highways of commerce, one extending from Assyria to the Gulf, so old in the time of Nebuchadnezzar that he pointed with pride to having cleaned it out and restored it. There was also a tunnel under the river-bed, showing that modern engineering feats are but a reëmergence of the past.

The province of Akkad, north of Sumer,[5] came into prominence under the leadership of Sargon, who styled himself King of Sumer and Akkad. He is the Babylonian Moses, as indicated by the following inscription:

> "Sargon, the powerful king, King of Akkad am I.
> My mother was a princess, my father I did not know. . .
> . . . . . .
> She placed me in an ark of rushes, with bitumen my exit she sealed up.
> She launched me in the river, which did not drown me.
> The river carried me, to Akki, the water-carrier,[6] it brought me."

Of Moses' mother it is said (Exodus ii, 3): "And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and pitch, and put the child therein; and she laid it in the flags by the river's brink." Agade was near Sippar[7] and Zipporah is

[4]Berosus wrote a history of Chaldea for Alexander the Great, compiled from records preserved in the temple of Belus, covering a period of 200,000 years. See *Secret Doctrine*, Vol. I, 649-650; 654-655 for the Chaldean divine dynasties.

[5]See Genesis xi, 1-9. Shinar is a corruption of Sumer.

[6]This probably refers to the zodiacal sign of Aquarius, the whole story being symbolical.

[7]Sippar was the chief seat of the sun-god Shamash, and shared with Agade the prestige of being the capital of Sargon's kingdom.

the name of the wife of Moses—another strange *coincidence*. Since Sargon lived long before Moses, it is but logical to infer that the story of the former was known to the author of Exodus, who applied it to the Israelitish leader. Babylonia had its great law-giver in Hammurapi (2123-2086 B.C.) whose famous Code, it is now definitely known, was based upon an earlier Sumerian code, again pointing to India and the laws of Manu as source.

As time went on the Assyrians in the north, who took their name from their chief god Ashur,[8] rose to power. Their military ensign was the great red dragon, always carried on the field of battle, which became a terror to all the surrounding nations. At the fall of Assyria "the cedars of Lebanon" (Initiates) are said to have leaped for joy. The prophet Isaiah calls the nation "the rod of God's anger"—his axe and saw. Sennacherib, "the wolf who came down on the fold" (II Kings, xix), conquered Babylon and utterly destroyed it by turning the waters of a canal across its site. He then made Nineveh his capital, and so identified it with the fortunes of the nation that we never think of Assyria without thinking of "that great city."[9] Babylon, however, was destined to have a renaissance under the famous Nebuchadnezzar, who built the hanging gardens and made the city much more magnificent than it had ever been before. He it was who captured Jerusalem (II Kings, xxv) and led the king, whom he first blinded, and a large part of the inhabitants to Babylon. The 137th Psalm is the Israelites' lamentation over their captivity. Like all other calamities, the sojourn of the Jews among the Babylonians was not an unmixed evil; for there they became acquainted with the wisdom of the Chaldees,[10] the *Chaldean Book of Numbers*, with the Sumerian literature, its account of creation and the deluge, the Babylonian psalms and poems, all of which served as models for many of the books which later formed part of the Old Testament.

The *Chaldean Book of Numbers* is taken from the same "old book" which was used as the basis of the *Secret Doctrine*. The original of it served as the basis of the Kabbalah of the Jews. In it is stated that "The one Universal Light, which to man is Darkness, is ever existent." Again, "The Blessed Ones have nought to do with the purgations of matter." "In the beginning of time the great invisible one had his holy hands full of celestial matter which he scattered throughout infinity; and lo, behold! it became balls of fire, and balls of clay; and

[8]When the city of Ashur extended its bounds and became co-equal with the domain of Assyria, its god, Ashur, was transferred to the entire northern district of Mesopotamia. The religion of Assyria is not distinguishable from that of Babylonia until it becomes a distinct empire. Compare Ashur with the Asuras of the *Secret Doctrine*.

[9]Nineveh is written with the same ideogram as the goddess Nina, which means "house of the fish."

[10]H. P. B. says the Chaldees were a caste rather than a race. The name Chaldean is applied to that empire established by Nebuchadnezzar's father.

they scattered like the moving metal (quicksilver) into many smaller balls, and began their ceaseless turning; and some of them which were balls of fire became balls of clay; and the balls of clay became balls of fire; and the balls of fire were waiting their turn to become balls of clay; and the others envied them and bided their time to become balls of pure divine fire." An epitome of the arts and sciences, not only of the Chaldeans, but also of the Assyrians and Canaanites of pre-historic ages, by a Babylonian Adept, Qu-tamy (who said he was instructed by the idol of the moon)[11] has been published under the title *Nabathean Agriculture.* The Nabatheans were descendants of Ham, who settled in Babylonia under the leadership of Nimrod (the mighty hunter of Genesis x, 9-10) and the sect is similar to the Nazarenes, whose city Nazareth was the birthplace of Jesus.

The Seven Tablets of Creation, greatly mutilated and incomplete, found at Nineveh by the Assyriologist George Smith in 1872, read as follows:

> When above were not raised the heavens:
> And below the earth was not called by name,
> The primeval deep (Apsu) was the source of both,
> The chaos of the sea (Tiamat) was the mother of them all.
> Their waters were embosomed in one place,
> The corn-stalk was ungathered, the marsh-plant was ungrown.
> Time was when gods had not been made,
> No name was named, no destiny determined:
> Then were created the gods in the midst [of heaven]
> Lakmu and Lakhamu burst forth.
> Ages increased.
> Anshar and Kishar were created,
> Days grew long. . .
> Anu, [Bel and Ea were created.][12]

In time a brood of monsters arose, all sorts of combinations of animals and men, with Tiamat at their head. At last Marduk says he will undertake to dispose of them. Follows the forging of weapons and then, after a long encounter,

> Bel[13] trampled on the underpart of Tiamat,[14]
> With his blows unceasing he smote the skull.
> . . . . . .
> And he brake her like a dried fish in two pieces;

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[11]See *S. D.*, I, 394-5; II, 452-457. Nabu, or Nebo, is god of Wisdom, identical with Mercury. Moses, dying on Mt. Nebo, shows him to have been an Initiate and priest of that god under another name. The Hebrew word for prophet is *Nabi.*

[12]Three pairs of creative gods appear before the triad, Anu, Bel and Ea: Anu, the passive deity, or En-Soph; Bel, the Creator, the Spirit of God moving on the face of the waters; Ea, Universal Soul, or wisdom of the three combined. Anu means *atom* in Sanscrit, "the smallest of the small," the name of Parabrahm. See also *Isis Unveiled*, Vol. II, 170.

[13]Name of the ancient Bel finally applied to Marduk. In this version, which is a glorification of the great "political deity" of Babylon, the powers of all the older gods are transferred to Marduk.

[14]See *S. D.*, II, 52-56, "The water-men terrible and bad." It would seem that the Hebrews called

He took one-half of her and made it the covering of the sky;
He stretched out the skin, and caused a watch to be kept,
Enjoining that her waters should not issue forth.

After this victory

He established the stations for the great gods;
The stars, their likenesses, he set up as constellations;
He fixed the year, and marked the divisions.
The twelve months he divided among three stars,[15]
From the beginning of the year till the close.
He established the station of Jupiter[16] to indicate their boundary,
So that there might be no deviation nor wandering from the course.
He established with him the stations of Bel and Ea.
. . . . . .
He made the moon appear illuminating the night.
. . . . . [saying:]
["On the 28th day] thou shalt approach the sun-god."
. . . . . .
At that time the gods in their assembly created [the beasts],
They made perfect the mighty monsters.
They caused the living creatures [of the field] to come forth,
The cattle of the field, [the wild beasts] of the field, and
the creeping things.

But the gods complain to Marduk that they are lonely and unhappy because there is no one to worship them.

Upon Marduk's hearing the utterance of the gods he was
prompted to carry out [a clever plan].
He opened his mouth and unto Ea [he spake],
"My blood I will gather and bone [I will take],
. . . . . .
I will create man to inhabit the earth,
That the worship of the gods may be established."

Turning now to the Old Testament, we find in Genesis I:

1. In the beginning God created the heaven and the earth.
2. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Tiamat, Rahab. Isaiah (li:9) says, "Is it not thou that didst cut Rahab in pieces, that didst pierce the monster?" In Psalm lxxiv:13-14, "Thou breakest the heads of the sea-monsters in the waters. Thou breakest the heads of the leviathan in pieces." It symbolizes the eternal feud between spirit and matter; the struggles between the Aryan adepts of the nascent Fifth Race and the sorcerers of Atlantis—the demons of the deep; also it relates to the gradual drying up of immense territories by the fierce sun at a certain prehistoric period, which ended by a gradual transformation of once fertile lands into sandy deserts. During the age of reptiles and mammals there were lizards with the wings of birds, and serpents' heads on animal bodies, so it is not impossible that nature ages ago produced many forms now extinct. Even now-a-days we have occasional freaks of nature, which are merely reversions to these primeval types.

[15] The spheres of the three gods correspond to thirds of the ecliptic.

[16] "Jupiter, whose course keeps closer to the ecliptic than that of any other planet, served as an important guide in calendrical calculations. As additional guides, Bel is identified with the north pole of the equator, and Ea with a star in the extreme southern heavens, perhaps in the constellation Argo." (Jastrow.)

3. And God said, Let there be light: and there was light.

4. . . . . and God divided the light from the darkness.

7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament.

9. And God said . . . . . let the dry land appear;

11. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself.

14. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons, and for days, and years:

16. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: and he made the stars also.

. . . . . .

20. And God said: Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth. . .

21. And God created great whales, and every living creature that moveth. . . .

25. And God made the beast of the earth . . . and cattle . . . and everything that creepeth upon the earth after their kind: and God saw that it was good.

26. And God said, Let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. So God created man in his own image, in the image of God created he him; *male and female* (*i.e.*, androgynous) created he them.

The similarities between Genesis and the far older Chaldean records are so striking that one cannot escape the conclusion that Babylonia was the source of the Old Testament writing. In both accounts darkness precedes light, all is chaos, "without form, and void," and water fills the great deep of Space. "The Spirit of God" that "moved upon the face of the deep" in Genesis is the same as the Chaldean Ea, the god of wisdom. The "waters" are the divine Akasa, or Æther, which in course of time became the visible waters of earth, at first pure, but later on befouled—the abode of Tiamat (sinful, gross matter). The struggle with this monster is not given in Genesis, but is the original of the war in heaven (Revelations xii) where "Michael and his angels fought against the dragon." Berosus gives a curious legend of a Man-Fish, Oannes.[17] His body was that of a fish, but under the fish's head was a human head and under the tail were feet,

[17]The same as Ea. See *S. D.*, II, 578, also *S. D.*, I, 653-654. Pisces, the constellation of the Fish is the constellation of the Messiah. The Brahmans also connect their Messiah, the eternal Avatar Vishnu, with a fish and the deluge. When the Pharisees sought a sign from heaven, Jesus said "there shall no sign be given but the sign of Jonas." (Matt. xvi, 4). The sign of Jonas is that of the Oan, or fisherman of Nineveh. The fish's head was also the mitre worn by priests and gods, made in the form of a fish's head; the tail, the train of a long, stiff mantle, as depicted on some Assyrian tablets. His amphibious nature shows he was both a physical and a spiritual being.

human also was his voice and his speech. During the day he lived among men and instructed them in arts and sciences, in everything that would tend to soften their manners and humanize their lives; but at night he would retire into the deep, for he could live both on land and in the water. He it was who wrote about these hideous beings, the progeny of Tiamat. Oannes also said that Bel cut off his own head and from a mixture of his blood with that of earth, human beings were formed. On this account they are rational and partly divine. We see that this story was applied to Marduk, and that it is only another way of showing the union of the higher with the lower nature.

The account of the establishment of the moon and stars is fuller in the Tablets than in Genesis, predominance being given to the moon. The Chaldeans were renowned astronomers and held the moon in deep reverence, as it was the basis of their calendar and the chief planet of measurement. The Chaldean name for the moon-god was Sin, also called Nannar.[18] Genesis speaks of the "lights in the firmament" being for "signs and for seasons," that is, for astronomical calculations and the measurement of cycles. The word translated "God" in the first chapter of Genesis is the Logos, the Elohim—a plural word, and refers to the host of builders—the Dhyan Chohans or angels, of whom there were many orders, some high and some low. The *lower* angels, among whom was Jehovah, made the animal form of man, the man of dust, mentioned in the second chapter. The higher angels, represented by "Light" in Gen. i, 3, made the ethereal man, sometimes spoken of as the "archetypal man," or Adam. This is the immortal first race of Theosophy. The first animals (belonging to what is called the Primal Creation) are the sacred animals of the zodiac, the "great whale" of verse 21 referring to the zodiacal sign of Capricorn—the leviathan of the Hebrews.

It is possible to trace in Genesis the orderly development of the elements—not the elements of science, but their originals. Since there are seven planes there must be seven elements, of which ether is the fifth, the "waters" of space. The element of fire is represented by light (verse 3). The word "firmament" (verse 7) should be translated "expanse," the word used to express the idea of "air" which passes everywhere unobstructed. After this appears the water and lastly the earth. The elements having been evolved for the building up of forms, we may now trace the various kingdoms. The earth undoubtedly answers to the mineral kingdom, the basis for all the rest. In verse 11,

[18]Ur was the oldest seat of the worship of Nannar. We will remember that Abraham went out of Ur of the Chaldees. The Babylonian day began with sunset, showing the preference given to the moon which illumines the night. Later this order was changed. That Sinai is derived from the name of the moon-god, Sin, is evidenced by the finding of statues at Tel-loh in Lower Babylonia, made out of green diorite, which can only be had in the Peninsula of Sinai.

we have the three divisions of the vegetable kingdom, corresponding to the three geological periods known as the age of cryptogams, the phænogams, and the fruit trees. "The moving creature that hath life" (verse 20), should be "swimming and creeping creatures," agreeing with the zoological order of fishes (mollusks) and reptiles. Then come the birds, the beasts and cattle of the field. We must remember that Genesis has been incorrectly translated and tampered with, just as happened to the Chaldean tablets, and without the key which Theosophy furnishes, it cannot be understood or properly interpreted.

While in the first chapter of Genesis what is there called *man* is created after the animals, in the second chapter *man*, that is, the *human form*, is created first: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul." Now there were two versions of creation among the Babylonians; and Prof. Jastrow points out that the resemblance of the second Babylonian version to the second chapter of Genesis extends even to certain phrases which they have in common. "And no plant of the field was yet in the earth, and no herb of the field had yet sprung up" (verse 5) might serve almost as a translation of the second line of the Babylonian counterpart. Read in its true esoteric sense, chapter one of Genesis contains the history of the first Three Rounds, as well as the first Three Races of the Fourth, up to the moment when Man is called to self-consciousness by the Sons of Wisdom. In chapter two, Adam comes first, so at the beginning of the Fourth Round on Globe D, Man is the first to appear. Even the state of mental torpor and unconsciousness of the first two races, and of the first half of the Third Race, is symbolized in Genesis ii, by the *deep sleep of Adam.*

The Price of Knowledge

Power belongs to him who knows; this is a very old axiom: knowledge, or the first step to power, especially that of comprehending the truth, of discerning the real from the false—belongs only to those who place truth above their own petty personalities. Those only who having freed themselves from every prejudice, and conquered their human conceit and selfishness, are ready to accept every and *any* truth —once the latter is undeniable and has been demonstrated to them—those alone, I say, may hope to get at the ultimate knowledge of things. —*H. P. B.*

WESTERN OCCULTISM*

A TRUE ascetic is one who cares not whether he eats or doesn't eat, or what he eats. The manner of his incoming or outgoing concerns him but little. That he may be able in every action consonant with human life to do the right thing, at the right time, and in the right way, is what concerns him all the time.

He would look to the spirit of the action, and acting as spirit whatever he did in any direction would be for the great end in view: the benefit of all beings of every grade.

How many of us have had other ideas? How many of us have considered that we may, by some practice or another, arrive at a stage far beyond our fellow-men?

The world to each of us is what we make it. What we get out of the world is what we put into it. We cannot get anything else. The world stands to us according to the quality of our attitude towards it, according to the ideas we hold in regard to it.

We may dismiss from our minds all ideas of semi-starvation, all ideas of becoming something ourselves. This last we ought to get deep in our hearts—a perception of the selfishness of becoming something ourselves, of gaining anything for ourselves.

The true effort is to do the best we can in every direction for the sake of all others. In so doing we *are* what the doing procures. We strive not to become; we strive to do. There is nothing selfish, nothing personal in that attitude and action.

The true ascetic is one who tries to get all the knowledge and all the power he possibly can, in order that he may lay these at the feet of his fellow-men and do them service.

There is nothing forbidden to him in the whole universe. With Saint Paul he will consider that now all things are lawful to him, but all things may not be expedient. He judges the necessity for any action from the need of the case in hand, and finds that his hand is not stayed in any direction by any rules whatever, or any ideas that may prevail among the men of his time.

True asceticism is not refraining from nor denying anything or anybody. It is the acceptance of all; the right use of all. For everything in great nature of whatever kind has been produced by the beings in the world, and is a natural evolution—everything.

Where we have erred is in the improper use, the abuse of the very powers we all possess. The most sacred of all our powers have been sacrificed on the altar of selfishness. The true ascetic knows that.

*From the Sayings of Robert Crosbie.

"BEHIND WILL STANDS DESIRE"

DESIRE is the key to the most powerful dynamo in the world, the key with which each man can unlock and set in motion the exhaustless reserve force of the will.

Desire is essential to progress, until the step is steady and the purpose firm, as some bright toy is held out before a toddling child to spur him to fresh efforts. Some desires, like those to act, to know, to grow, for service's sake, are beacon lights to guide travelers to the heights, but those that spring from selfishness are will-o'-the-wisps, soon or late leading those who follow them into the bog of satiety or the quicksands of despair.

It is desire that marks depressions for the will to follow. Its strength and its direction must determine whether the will shall trickle in a thousand futile rivulets across the plain or pour in a resistless torrent to the sea.

Unless our progress is steady and unmistakable we deceive ourselves if we say that we desire above all things to grow as souls that we may be the sooner able to help our fellowmen. We do not, or naught could hold us back. The chains of circumstance that seem to hamper us would straightway snap, and we should brush aside every conflicting aim as easily as it were a spider's thread across our path.

Let us direct desire with wise discrimination, for verily what we desire with singleness of purpose we cannot long escape. Is it on riches that our hearts are set? In this life or another, wealth with all its compensating drawbacks of cares and envy and suspicion will cling about us like the shirt of Nessus. Is it for love we sigh? Exacting love that brooks no rival interest may be a ball and chain that we one day must drag.

A passive form of desire to which we all are prone in greater or less degree is fondness for our rut, propinquity-born attachment for the human relationships and material environment in which we live. Duties we may not cast aside or slight, but where no patent duty is involved why can not we, expressions of a higher form of life, yet draw a lesson from the quiet trees and part as lightly as with autumn leaves with outgrown associations and with circumstance, so soon as they have served their purpose and become a burden rather than a source of strength?

Fundamentally, it is lack of confidence in our ability to stand alone that accounts for the clinging habit, for the common human tendency to put forth tendrils and make fast to the nearest object promising support, as it accounts for fear of the untried. Let us rejoice in the

summer while it is with us, but pass without regret to autumn days and, in turn, to winter, nor pause to mourn the seasons' change or fleeting youth, sure that the spring must ever follow winter, as birth, death.

The feverish anxiety to hold fast our possessions is of the lower man. The Self can feel no attachment to any material object. What are the four walls that house us, the garments that clothe us, from the standpoint of the soul, but shelter and protection for its physical instrument? So the requirements for health and cleanliness are met, what further concern can the Ego have in the temporary home on which so much of the personality's affection and interest are lavished, what interest in *objets d'art* or fashionable raiment? From the standpoint of the personality an atmosphere of refinement is undeniably desirable, and we must take care, as exponents of the living Truth, that our appearance shall not cast discredit on the principles for which we stand, but let us not deceive ourselves with the thought that care for these is a primary concern of the real man, or that it compensates in any degree for lack of attention bestowed upon his needs.

The teaching that to set in motion and direct the will calls first for the arousing of desire has a practical bearing for each who has some aspiration towards the higher life. Even a Buddha or a Jesus, we are told, had in some life long past to arouse in Himself the desire to help the world, and had to keep that desire alive through many lives of effort.

We hear much of the value of a vow. Part of it lies in formulation of high purpose, which alone, however, is but a step towards its realization. It must be steadily held in mind, conflicting aims rejected, and due effort made to fulfill its implications faithfully.

Desire may be deliberately nurtured or allowed to die of inanition. Desire to serve humanity may be aroused and strengthened by thinking on the age-long struggle of the race of men, their painful learning by life's buffetings the way their steps should go, their misdirected groping toward the light; and on the Few who, down the centuries, keep ablaze the signal fires of truth that whosoever lifts his eyes may see. The urge to help Them in Their task of Love, so quickened and sustained, must raise at last the flood-gates of the pent-up will to bear us on its stream far towards our goal.

"SARTOR RESARTUS"

WRITING in *Scientific Monthly* for September, 1927, under title of *Progress and the Sciences*, Dr. Walter W. Lucasse, of the University of Pennsylvania, has somewhat to say which is considerably off the complacent beaten track of the average scientific article; and we commend thereto the particular attention of those Theosophists who hold that we from time to time wax too critical or "intolerant" of the aims of modern science as a whole.

Madame H. P. Blavatsky was unsparing in her denunciations of materialism in science, and particularly foreboding in regard to the ultimates of its then tendencies. Many Theosophists, more prudent for good standing in the eyes of "authority," than trustful of H. P. B.'s wisdom and solicitous of her objects, have been anxious to minimize her early "indiscretions" in that line.

Nevertheless, more and more of the scientists are developing a critical attitude toward their own progress which sometimes is "more Catholic than the Pope," as in this from the pen of Dr. Lucasse:

> How good they are to work without personal reward that their children's children may have bread enough and to spare—and unending mechanical devices to add to the complexity of life! Few would admit that science is a high-class sport enjoyed by certain high-class minds. They must rather hallow their labors before the imaginary shrine of nations yet unborn rising to sing their praise. It would be cruel to puncture their holiness with such words as ambition, self-esteem, self-aggrandizement or some of the psychological terms of motivation such as compensation, will-to-power, Jehovah complex.

He continues with a long list of examples of the "pairs of op posites" under faces from the halls of science:

> . . . Nowhere is it truer than in science that one generation shall labor and another shall enter into the fruits of its labors. In the middle eighties of the last century, a chemist prepared dichloroethylsulfide. In 1918 every one called it by a simpler name—"mustard gas." What an unfortunate example! And yet how few are the examples of the achievements of science which are wholly without unfortunate aspects if we look at the full possibilities. The industry which grasps the nitrogen from the air and with its fertilizers multiplies the yield of our vast acreage may tomorrow send forth the munitions which will strew those same fields with human wreckage . . . The same reproducing device which may lift our souls to the heights of a grand symphony may also cause us to respond once more to the pulse of primitive strains. The food which science has given us is better and more varied than that of kings of yesteryear, but this very blessing has given us many a sleepless night, and 'twould be a happy bargain if we could trade our teeth for theirs. The automobile may be a pleasure and a business necessity, but little permanent value can it offer to the group or the individual if its acquire-

ment by easy payment plans obligates the future to decreasing currency values and forced increased production . . . The morning paper gives us news from all corners of the earth of war, pestilence and famine; the murders, suicides and robberies; the sorrows and intrigues of the world are laid before us at breakfast and the evening paper adds the daring daylight hold-ups. And so on, examples showing the pleasant results and likewise the equally unpleasant consequences and dangers of applied science could be added without end.

But if this is all, the shortening of time and space, a few new toys of questionable merit—a little louder but as empty quite—is not the clown, the actor, the artist, he who carries us away with his songs, he who gives us a brief flight from reality by the joys and sorrows of his imaginary characters, are not these to be more blessed than the scientists? For each in his own way permits us for a moment to forget the cares that infest the day.

Dr. Lucasse is more hopeful of the social sciences, but far from uncritical. He does not think that salvation will come unqualified through applying mathematics to human psychology.

. . . We learn from chemistry that if sodium and chlorine are brought together common salt will result. Indeed, if a single atom of sodium is caused to react with a single atom of chlorine we may unhesitatingly predict that a molecule of sodium chloride, with all its characteristic properties, will be formed. May we likewise predict that the child of college graduates, each of high intelligence, will be the intellectual equal of its parents? In general, we find that superior parents will give birth to children of superior ability, but alas the same sociological data and psychological tests which give us this generalization have often shown that there may be a mite of truth in the highly exaggerated saying that the campuses of certain of our universities are flooded with the idiot children of the faculty . . .

But Dr. Lucasse is glad of the irreducible residuum of uncertainty in the social sciences, for:

Without this difference perhaps the world would force the results of the social sciences into the extreme utilitarian aspects of the exact sciences, and with studied social environment, ancestry and intelligence measurements, a new system of castes might grow up in which the "thousands who humble and nameless the straight, hard pathway trod" would be even more humble and nameless. Under such a system we might well wonder what would have become of Faraday, who was born the third child of a blacksmith and rose to first rank among the scientists of his day, or of the many artists and musicians who have risen above adverse circumstances of poverty and environment . . .

Would that more of our publicity-hunting pseudo-scientists would take heed of this wisdom!

Dr. Lucasse rightly considers it impossible to reverse the horologue, and to "turn back in the hope of finding a Nirvana of contentment rather than face the possible dangers of science;" he suggests that the safety of the future lies neither in exact nor social science alone, but

in the whole organized body of knowledge—thus arriving by his own path at a recognition of the "great heresy" of separateness.

He then proceeds to a direct facing of an issue carefully evaded by most scientists:

> In viewing the possible dangers of the material development of exact science, many in that field have suggested that it is not their responsibility to what use society at large puts their discoveries. They have held that society and society alone is responsible for the use or misuse of the knowledge which is placed in its hands. But when we consider the fact that the army tests showed us to be intellectually a nation of sixth graders—and perhaps the rest of the world is not far different—we may suspect that the responsibility has been passed on to a not too well-trained guardian. It is almost akin to removing the responsibility from a parent for the consequences of permitting his child to play with firearms. If the exact scientist is not willing to take the responsibility for the results of his labors let him realize the fallacy of the belief that all men were created equal and pass the stewardship into the hands of those who are close to society and yet at the same time are members of the aristocracy of brains.

The "aristocracy of brains" consists of the philosophers and social scientists, and the most definite thread of his discourse is a plea for elevating the "science of man" to hegemony.

> In viewing, then, this scientific age we should realize that we are dealing with a great two-edged sword which we can not treat compromisingly. We must face it wholly, with all its possibilities for good and evil. We must realize that we are working with a science of things and a science of men; that both need development, the one for man's material progress, the other to protect him from too much materialization . . .

Now, how far is this learned man right, and how far is he wrong? He is exactly as right as was Darwin, and just as wrong. That is to say, his view of the existing situation is undistorted and achromatic; his proposed remedy is the only possible one derivable from his experience, his training, and his perceptive field—and so, he is wrong, as any one must be wrong, who approaches problems rooted in universals, by a summation of particulars.

Knowledge of itself cannot be injurious, *unless coupled with ignorance.* The dangers in scientific knowledge arise from the blank spaces in the minds of the knowers thereof. Certainly the peril is not lack of ability to grapple with the forces of nature; it is, as Dr. Lucasse has demonstrated, failure to reckon correctly with *human* nature. Nor would anyone other than a bigot claim that scientists lack in morals, in the human sense of the term.

Now, it ought to be evident to any logical thinker that the most likely source of trouble is in the region where scientific doubt exists. The vast majority of scientists are agnostic, except where religious for effect; many are atheistic. If there is such a thing as a human soul,

is it not logical to conclude that it may have something to do with conduct and destiny here as well as hereafter? That perchance it has its own anatomy, its own subdivisions with their special functions, its laws of growth and evolution, its *diseases?* That every thought, every feeling, every act of will, is as definitely traceable to health or unhealth of the inner man, as a physical sensation is traceable to a physical condition?

Suppose, merely suppose, that the material circumstances but constitute the temporary vestment of an enduring entity pursuing its devious path through eternity—does it not become apparent that, in respect to the ultimate welfare of man, all sciences pursued in ignorance of the psychology of the Pilgrim, are as hopeless as an operation for appendicitis undertaken by a carpenter? And the social scientists are no more and no less nescient in that realm than any chemist, any physicist, any prize-fighter or butcher.

The Theosophist alone is the "scientist of men." Success will be had by others only so far as they put into practice, consciously or unconsciously, the universal principles of Theosophy. It is the unconscious Theosophy of scientists of Dr. Lucasse's character who must "fight out the field" with their materialist fellows, if the public mind is to be educated in the noblest science of all—*The Science of Man.*

THE ACTOR AND THE CHARACTER

Intimately, or rather indissolubly, connected with Karma, then, is the law of re-birth, or of the re-incarnation of the same spiritual individuality in a long, almost interminable, series of personalities. The latter are like the various costumes and characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours. The *inner*, or real man, who personates those characters, knows the whole time that he is Hamlet for the brief space of a few acts, which represent, however, on the plane of human illusion the whole life of Hamlet. And he knows that he was, the night before, King Lear, the transformation in his turn of the Othello of a still earlier preceding night; but the outer, visible character is supposed to be ignorant of the fact. In actual life that ignorance is, unfortunately, but too real. Nevertheless, the *permanent* individuality is fully aware of the fact, though, through the atrophy of the "spiritual" eye in the physical body, that knowledge is unable to impress itself on the consciousness of the false personality.—*S. D., II, p. 306.*

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."

"I SAY, George, that was a brave thing to do!"

"Aw, cut it!" rejoined the hero uncomfortably. The boys had been out for a walk and had discovered a barricade of great iron pipes, too heavy for them to move, laid across the track down which the express was due any minute. It was out of sight from the long trestle over which the train would come, and the engineer could not possibly see the barricade in time to stop his train. There was no time to climb down one bank, cross the valley and climb up the other, for the distant whistle of the train already reached them. Without a second's hesitation George had run out upon the single track of the trestle, waving frantically, and the startled engineer had thrown on the brakes just in time to avoid striking the boy. As the train crew and passengers crowded out to investigate the reason for the sudden and jarring stop, he shouted the information about the barricade and ran to rejoin Jock, whose admiring comment was made as they walked home, rather slowly, for George was surprised at how weak his knees felt after it was all over.

"Let's sit down a minute," he suggested as they passed a hospitable log.

Jock's admiration was unaffected, but tinged with discomfort at his own passive rôle in the late episode. "I've got grit enough to fight anybody near my own size," he said, "but I'd have been scared to death to run out on that trestle just before train time. Gee, that was brave!" he reminisced. "But you might have been killed! What made you do it, George?"

"Theosophy," answered George, simply.

"Well, if Theosophy can make a fellow as brave as that, I'd like to know something about it," rejoined Jock, heartily. "But how do you mean? You didn't have time to think."

"That's where you're wrong, old man! I thought of no end of things. You see, Theosophy teaches that any real duty that comes to you, you have to do or it's just as wrong as if you did something wicked. I found those pipes, so that duty was labeled 'George Norton' pretty plainly."

"Another thing, you see, Jock, this is the 21st of March, the day that we especially remember William Q. Judge, one of the bravest men you ever heard of. He died on that day back in 1896. I'd been thinking a lot about Mr. Judge to-day and how he wasn't afraid of

anything that was his duty. He just went ahead and worked for Theosophy and let people say and do the worst things against him, and kept perfectly still and didn't defend himself, because he would have had to say things he knew it was better to keep still about. That was *real* bravery."

"I'll say it was," agreed Jock, "but so was this. What if you had been killed?"

"Well," said George calmly, "think of all the people who might have been killed if the train hadn't been stopped. Anyway, if I had been killed, it would have been just my body, and I'd get another one when I came back again."

"What on earth do you mean?" demanded Jock.

"Why, I mean when I reincarnated. You don't suppose this is the first and only time you've lived in this old world, do you, Jock, or that it will be the last?"

"Well, I surely never thought of anything else!" exclaimed the astonished Jock.

"Well, I have, and I can't see it any other way. Think it over and see if it doesn't explain lots of things. I guess we'd better go on now. My mother will be wondering what's become of me."

"Wait till she hears what a hero she has in the family!" exulted Jock.

George stopped short in the road. "Jock MacTavish!" he exclaimed, "don't you dare tell a soul about this afternoon! Maybe I'll tell my father and mother, but they won't talk about it, and I don't want anybody else to know it."

"Well, if that doesn't beat me! I should think you'd be so proud you'd want the world to know it. Is that Theosophy, too?" Jock inquired, thoroughly puzzled.

"Just think of it reasonably, Jock. Wouldn't it make you feel sort of smart and conceited if people you met said how brave you were, and you thought they were talking about it behind your back"?

"I suppose so," conceded Jock, "but what of it?"

"Why, that would hurt me, if I let it. I've got enough to fight against without getting swelled head. I say, why make things harder for yourself than you have to? Promise not to tell a soul about it, Jock!"

"Oh, I'll promise if you want me to," grumbled Jock, "but I hate to do it. I'd like to see you get the credit that's coming to you. I say, I'm glad I was along, though, so I know about it. I'm coming around for another Theosophy lesson next Saturday afternoon. I want to find out how you get that way."

STUMBLING STONES

Fear, O Disciple, kills the will and stays all action. If lacking in the Shila virtue—the pilgrim trips, and karmic pebbles bruise his feet along the rocky path.—*Voice of the Silence.*

THE true student of Theosophy is the one who has at last come to see that there is a path of action to be followed, and has resolved to follow it.

Every one forms more or less frequently what we commonly call good resolutions. He determines to do this, or to abstain from that thing—usually the latter. At once all his old habits, tendencies and desires, known and unknown, seem to rise up in opposition. This is not so, but it seems so. What really occurs is that he has adopted an attitude at variance with the nature he has hitherto acquired, and the old nature has to be torn down. This is not easy, and as a rule the aspirant soon gives up the struggle, for he does not understand his own nature, and has no sure basis from which to carry on this inner warfare.

But the resolution of the student is a different thing. It is really the taking of a vow—the vow of allegiance to his higher nature, which he has recognized as having a real and immortal existence. It is the summoning of the Will. Not that which we are accustomed to call will, but the Spiritual Will. This is the force of the Higher Self, the One Consciousness which he recognizes as being the true Self in all beings, and of which he is determined to make himself a conscious channel.

This resolution at once calls for Charity, Caution and Patience. Charity, because he sees and knows that all beings are the Self, whether conscious of it or not, and therefore all alike are engaged in learning the lessons of life, and, like himself, making many mistakes and needing help. Caution, because he sees that to interfere forcibly with the action of consciousness of another is not to help, but to hinder; and that he has supreme rights only over his own conduct. Patience, because although he sees the path to be followed, he very soon learns that to follow it, requires no less than the complete reconstruction of that acquired nature which he has been for countless ages evolving. Body, and mind, and heart and brain—all that he has acquired and has been accustomed to think of as his very self—all this has to be made over into a mere instrument and tool for his actions.

To realize this perception throughout one's whole nature involves far more than would appear even after considerable reflection. It calls for the complete abnegation of any shadow of self-identification with every form of action whatever, and its replacement with a com-

plete and unwavering self-identification with the whole of consciousness, irrespective of the form, one's own or another's. It is the giving up of the sense of possession in any form, through replacing it with the sense of the Self in every form.

Having come so far, the next step involves the perception that the actual change, therefore, is in the attitude to be sustained toward Life in all its ramifications. One's relations with his own body, his own desires, his own mind, his own environment, physical, metaphysical and spiritual, differs only in degree but not in kind with his relations with other bodies, minds and circumstances. All alike are the forms used by the Self which is in all others the same as in himself. The virtues of others are his virtues in so far as he feels them concordant with the true nature of Being. The vices of others are his teachers in so far as he perceives them to be discordant with the true nature of Being. His own virtues he perceives to be but vices when considered as possessions giving rise to a sense of superiority and immunity from weakness. His own vices become steps in the ladder as he perceives them to be hindrances and defects limiting and preventing his service to others.

Our faults, habits, qualities, and subdued desires, are not changed, whether good, bad or indifferent, by inaction. The Path is always the path of action. But when it is seen that it is the *attitude* of the Soul toward the environment that is the cause and the sustainer of the environment, whatever it may be, and the true attitude is seen, the whole of the struggle is thenceforth to maintain that true attitude in any and all circumstances. Actions of every kind then become *exercises* in the sense in which Patanjali uses that term.

The Soul is always at the centre of the environment and hence the work of the Soul is always an expression—that is, action from within outwards. This action is always one of creation, preservation and destruction, *i.e.*, re-creation; and these do not go on separately; they go on together. The perception of the true attitude to be maintained, is the Soul's act of creation here in the mind and body we presently occupy; the struggle to maintain that attitude unchanged in the midst of mental and bodily changes, is the Soul's act of preservation; the gradual reformation of the whole nature to concordance with the attitude assumed, is the Soul's act of "destruction" by the regeneration which makes that nature an instrument and not a being.

We are always "becoming," because we are constantly creating and preserving and destroying—"becoming" better or worse. But the path of the neophyte is another kind of becoming than either of these. It is the gradual act of separation of the Soul from the body—meaning by body, the whole of that nature with which he has hitherto identified

himself—through gradual identification with the Self in all nature. Nature does not cease thereby. It is the identification which ceases. The Soul is then emancipated and all Nature becomes its instrument.

Emancipation of the Soul is the effect of causes set up, precisely as the servitude of the Soul is the effect of causes set up. The Soul in ignorance creates a false environment and is enmeshed through identifying itself with its creations. The Soul at last recognizes itself as the Creator and sets about detaching itself from its creations. This is accomplished through identification with the Self. In the process the environment is changed and the Soul then lives in Spirit and not in Matter.

Our Responsibility To "Earth"

Question—Will we always have an earth and an earthly body? Or will we ever get above this altogether?

Answer—It isn't a question of physical or earthly matter at all; for wherever we exist, we exist in some kind of substance, and that substance, to whatever degree, is as objective as is our earthly matter. So long as manifestation endures, our experience implies objectivity on every plane. The difficulty does not arise from substance or matter, but in our conceptions and use of it. This earthly matter has to be raised up in fact to higher degrees. It is said that Venus is in her seventh round and all her "lives" have been raised to a pitch of power and glory inconceivable to us, yet to her inhabitants she is as objective as our earth to us.

What we need to do is not to get off the earth, but to purify ourselves, and by purifying ourselves, purify the earth and all the lives that compose it. That can only be done by our conscious thought and action. When we change our "dirt" to luminous substance, then we will have a different kind of life and body. If you say this will take a long time, it will; but it took a long time to bring us to this condition. But all this time we are living and while living have more or less of happiness. We want bliss to be conferred upon us. We must earn it by spreading bliss to others.—*R. C.*

MISGUIDED OPTIMISM

THERE are several modern Western sects which derive their basic doctrines from the tenets of Buddhism or the Vedanta, misunderstood, or understood only partially. Some of these sects have contacted the Eastern lore through Emerson, others through misinterpretations of the teachings of H. P. Blavatsky. All of them indulge in an overstressed optimism. They seek to do away with evil by denying its existence, and to ensure happiness by the repetition of some such slogan as "life is joy" in the face of overwhelming proof that it is no such thing.

The Wisdom Religion, and the great world faiths which sprang from it in the past, teach that all manifestation is mayavic (illusory), and has at best a temporary reality; that all manifested existences, including our own personalities, are subject to a constant flux of changes, and arise only to pass away again. The world contains nothing real, nothing permanent. Most of us spend our lives desiring and trying to clutch at a series of phantom objects, which are for the moment within our range of perception, only to find that our fingers close on nothingness, and that the wraith which we sought has already vanished into the shadowland of the past.

The real self of man, being rooted in the eternal, can find no abiding place or satisfaction in a world of change; sooner or later we become aware of this and set out to seek the "small, old path," which has been pointed out by the great Teachers—that path which leads "away from shadows and appearances into the true." But the way is narrow, rough and steep: only a few venture to essay it; and of those few scarcely one here and there succeeds in overcoming fully its difficulties in any one incarnation.

Now there are many people who have abandoned the old orthodoxies and whose bent of mind is repelled by materialism. They have either never heard of Theosophy and the Path; or, having heard, have found its precepts too hard for them, demanding as it does the most vigorous self-discipline and self-energized efforts. "Let us," say these last, "pick and choose from the teachings of the Wisdom Religion; let us apply the doctrine of Maya (the illusory nature of the manifested world) only to the things we do not like, and continue to believe in the substantiality of those we do like." So a Mrs. Eddy is found to preach that "God, spirit, being all, nothing is matter. . . . Life, God, Omnipotent good, deny death, evil, sin, disease. . . . No pain in truth, no truth in pain. . ." &c. &c. Her followers, by dint of repeating these and like formulae, apparently do succeed by a sort of self-hypnotism

in suggesting away pain—for the moment. Other, rival schools, use slightly differing formulae for the denial of the unpleasant. Still others try the method of affirmation: "We will rid ourselves of sorrow," say they, "by asserting strenuously that life is joy." These too may charm away pain—for the moment.

The process may be likened to a sort of moral dram drinking or drug taking: it brings a short-lived relief followed by a bad reaction. Or it may be compared to the throwing of a dam across the stream of Karmic effects which accumulate for a time behind the barrier, until by sheer weight they break it down and rush out in a swirling torrent.

But in condemning false and unbalanced optimism, let it be quite clear that we do not condemn geniality, good humor, merriment in season. Theosophy does not make a virtue of lugubriousness, nor teach that we should go about the world with long faces, avoiding laughter as a sin. On the contrary, by giving us a true and undistorted view of life, Theosophy enables us to face its pains and problems with steadfastness, with equanimity and with cheerfulness.

Limitations of Science

There can be no possible conflict between the teachings of occult and so-called exact Science, where the conclusions of the latter are grounded on a substratum of unassailable fact. It is only when its more ardent exponents, over-stepping the limits of observed phenomena in order to penetrate into the arcana of Being, attempt to wrench the formation of Kosmos and its *living* Forces from Spirit, and attribute all to blind matter, that the Occultists claim the right to dispute and call in question their theories. Science cannot, owing to the very nature of things, unveil the mystery of the universe around us. Science can, it is true, collect, classify, and generalize upon phenomena; but the occultist, arguing from admitted metaphysical data, declares that the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region of noumena and the sphere of primal causes. To effect this, he must develop faculties which are absolutely dormant —save in a few rare and exceptional cases—in the constitution of the off-shoots of our present Fifth Root-race in Europe and America. He can in no other conceivable manner collect the facts on which to base his speculations. Is this not apparent on the principles of Inductive Logic and Metaphysics alike?—*S. D., I, pp. 477-78.*

THE REVIVAL OF VOODOOISM

"I oft have heard, but ne'er believed till now,
There are, who can by potent magic spells
Bend to their crooked purpose Nature's laws."
—MILTON.

EVERY religion, as well as all folk-lore and popular tradition, deals with Magic. The Christian Scriptures, both in the Old and the New Testaments, are full of the record of the practice of magic for both good and evil ends. The belief in, and practice of, Magic is as old as mankind.

In our highly civilized and materialistic age the theologians of the sects and the professors of science deal chiefly with the dead, but they deal with the dead as *dead*—a dead Christ as well as dead matter. The one deals with mankind as a collection of recalcitrant souls which must be saved by compulsion, and the other in a dead Nature which yields only to force. Both are blind to the fact everywhere staring them in the face that the springs of action in nature and in man are *voluntary* springs. Neither man nor Nature has to be *forced*. Law is only another name for the voluntary action of that part of Nature which we call force and matter, and believe to be soulless and senseless. The sectarian's dream is to be able to deal with the mind and conscience of mankind as the scientist deals with inanimate Nature—in both cases to subject the selected objects to *their* will. What "more potent magic spells" with which to "bend to their crooked purpose Nature's laws" than the arts practiced by the "revivalist," the "spell-binder," the vivisectionist, and the "evolutionist?" The popular mind, religious or materialist by turns, but in either case superstitious, is it not swayed, moved, played upon and preyed upon by the magic shibboleths of the priest, the professor, and the politician? Every "slogan," every "catch-word," is a *mantram*—something to *conjure* with.

Faith is, in man, what law is in nature. Whatever a man may believe in, the more his faith is sincere, the more he willingly pours his treasures of heart and mind as well as his earthly powers and possessions, on the altar of his devotion. The more absurd and bizarre his faith, the more easily is the man influenced and controlled by those who claim to serve his particular god. The fact is there for all to witness, the practice goes on before the eyes of us all, whether we understand its psychology or not, and all of us alike are conscious or unconscious practitioners and victims—both. But the Magic with which mankind is acquainted, both religious and secular, both tutored and untutored, is the "mighty magic of Prakriti," that magic which Saint James called "earthly, sensual, devilish," because always aimed

at the subjugation or subornation of the Will of the victim, who then becomes the *willing* tool of the magician. The perfection of this kind of magic is where the resultant is achieved in full consciousness by the practitioner, and in full unconsciousness to the victim—magic so complete that the victim, while otherwise retaining all his faculties, indeed even often having them enormously augmented, is so polarized in his Will, so divorced from his Reason, that nothing and no one can persuade him even to consider the possibility that he may be under a Spell. In brief, the victim is in that state where both his Will and his Reason are *reversed:* their control and direction are in the Magician, while he is irremediably convinced, by the magic employed, that both his Will and his Reason are functioning flawlessly. What others, even his nearest and dearest, see as delusion, as derangement, as madness, the victim sees as God-given or God-directed infallibility of perception and judgment.

Revivals of Magic, both beneficent and maleficent, are periodic and cyclic, as changes in centers of consciousness occur in classes and masses of men. Magic never entirely disappears from the race-consciousness, but there are seasons when any particular practice and its expression die out and are limited to obscure individuals and submerged elements; other periods of renaissance and recrudescence when whole populations are directly affected. Man, having a seven-fold invisible constitution, and progress, whether in right or wrong direction, being the universal law or process of evolution, it follows that as one or another "principle" of our complex being becomes active, a change in centre of consciousness occurs, and the being is then subject to influences, and capable of exercising them, in ways impossible or abnormal before, when some other principle's activity constituted his intellectual, psychic, and moral "center of gravity."

There are abundant and increasing evidences that there are more educated and thoughtful men who believe in the existence of Occultism and Magic than the modern materialist dreams of. More anyone becomes dissatisfied with the Present more he is open to those who profess to be able to deal with the Past and the Future—especially the future. More any one is either a failure in his own or other men's eyes, or having achieved "success" finds its golden fruit but Dead Sea apples, the more he will seek out or lend an ear to those who claim to be able to supply the means whereby life shall once more become "worth while" to the candidate.

Almost without exception these believers have no clear notions of their own, no definite idea of the nature of Occultism, and confuse it with the Occult sciences in general, the "Black art" included. In short, the prisms through which Occultism appears to these "innocents" are

as multi-colored and varied as human fancy can make them. Will these candidates to Wisdom and Power feel very indignant if told the plain truth? It is not only useful, but it has now become *necessary* to disabuse most of them and before it is too late. There are not in the West haf-a-dozen among the fervent hundreds who call themselves "Occultists," who have even an approximately correct idea of the nature of the Science they seek to master or to benefit by. With few exceptions they are all on the highway to Sorcery or Mediumship.

The relation between Faith and Scepticism, between credulity and incredulity, and the Principle in man from which both derive, is little understood, because as yet little inquired into. Whatever may be the form of the individual's superstition or materialism, he is usually, if sincere, so satisfied with it and its results to himself that he never questions its nature or validity. Yet it is well known that a man's religion or science may lead him to excesses and atrocities exceeding those of the degenerate and the pervert. Whenever any form of Faith becomes intensified—concentrated—it becomes at once a Passion, and the man will do literally *anything* in the name of and for the sake of his God. The more intelligent, educated, and naturally powerful the man may be, the more he constitutes a deadly menace to himself and others. No wonder, then, that the Magician deals in Faith, when in every human being feeling in the form of faith controls both his conscience and his reason.

What is that invisible Principle on which the weal or woe of mankind depends? It is the "middle principle," the "balance principle," of the seven-fold being—the connecting link between "Spirit and Matter," between the Divine Being and the man of clay. Its separate development *in excelsis* makes the "Black magician;" its utter subjugation, the adept in White magic; its predominance in the ordinary individual, the medium; and its normal functioning in average humanity is that "human nature" which sways us all in every moment of crisis. Neither our schools, our science, nor our psychology at present know any more about this Principle than its universal prevalence, its sporadic and occasionally epidemic manifestations in abnormal and unnatural outbreaks. It is this Principle with which true Occultism deals as containing within it man's good or evil destiny. It is this Principle which is due under the law of the cyclic recurrence of impressions to a period of intensified activity. Misunderstood, or misused, or misdirected, it ruins not merely individuals, but races and civilizations. *Kali Yuga* is but a term to signalize its sway, whether in the form of mediumship or black magic. It is the abuse of this Principle which has reduced the Orient to degradation and keeps it there; it is the lowest form of it which produces savagery, whether in the midst

of civilized cities or in the fastnesses of aboriginal populations; it is that abuse which has become increasingly noticeable in Europe and America within the last century.

Both White and Black Magic have been lost sciences in the West for many centuries, and therefore regarded by those ignorant of them as mere superstitions. Yet the belief in miracles, in fate, in destiny, in luck and in chance, in good and bad "fortune" is everywhere held side by side with belief in "law." This is all neither more nor less than a survival of belief in magic. In the Orient, seat of the most ancient surviving as well as lost civilizations, belief in Occultism or Magic has never waned. It is as active to-day as ever, even if in more degraded forms. Among savages Magic is, and always has been, the ruling power. The American Indians, the inhabitants of Polynesia, the Africans, govern and are governed in all their actions by magic, by magical invocations and ceremonies. So were our forebears of Greece and Rome. And what are the liturgies of the Christian churches, their prayers and "sacrifices," but forms of magic?

In THEOSOPHY for August, 1925, attention was drawn to the prevalence of this "Unconscious Occultism" and to an extract from Balzac's "Cousin Pons"—written in 1849—to illustrate and verify the general conclusions stated. "Cousin Pons" was written at the very beginning of the revival of a form of Magic named Spiritualism, a resurgence which affected—and still affects—countless millions of Western men and women. "Psychic Research" is merely a term for another form of the same thing as Spiritualism. Since the beginning of Spiritualism we have had "Christian Science," "faith healing," "mental healing," "New Thought" schools, in addition to a horde of practitioners of and devotees to minor and personal varieties of fortune-telling and soothsaying; as well as a vast inlet of Oriental magic and magicians with their numerous more or less efficacious forms of *Hatha Yoga*. All this is, however crude or however disguised, nothing but attempts to practice Magic. It is dealing with and dabbling in the domain of the Psychic Principle, and the several sorts of devotees are carried away by the "results" which flow, or seem to flow, from their practices.

All the cases cited, and many others, proceed from minds still colored by religious tendencies or heredities. But there is still to be considered the renaissance of magic in minds tainted by materialism as distinct from those affected by religious influences. Mesmerism, hypnotism, Psycho-Analysis, Behaviorism, and numerous other theories and practices in vogue for determining and controlling the phenomena of life and conduct, are, one and all, explorations and experiments in the Psychic side of the human being—an attempt to get behind the curtain of the objective into the vast world of causes which

operate in, on, and through the invisible portion of our natures. This is Magic.

And again, the force and effect of the so-called "Darwinian theory," the theories of determinism, of mechanism, of vaccination, of serumization, of anti-toxins, of "immunizations" of one kind and another—who shall attempt to measure or estimate their immense present and potential future effects upon individuals and upon the race? What are they but attempts to practice magic and to benefit by the practice?

Through them all, the materialistic as well as the religious, runs the superstition of the miracle-idea—the notion that there are short-cuts by which results can be achieved out of all proportion to the causes set up; that there is some way by which bad effects can be avoided and good effects gained without adequate compensation; that, in short, there is a way by which the operation of Law can be set aside, so that the practitioner and the devotee may reap without sowing, or avoid the reaping of what has been sown.

In whatever form presented and no matter by what names sanctified, all these preachments and practices are Magic—magic of a degraded and degrading sort. They are nothing but Voodooism, Obeah, and represent in every case Atavism and degeneracy of the Psychic Principle. Voodooism to the aboriginal man is his religion and his science—both. He, too, "gets results"—results in some cases beyond our boasted science to imitate or understand, and so derided or disbelieved in by the "white man." That these magical powers and resultants are genuine, there is abundant evidence. "Isis Unveiled" teems with them. Only recently, in the February, 1928, *Harper's Monthly*, Mr. John W. Vandercook writing of some of his own experiences in West Africa, gives food for thought in his article, "Voodoo: The Case for African Magic Science." And the enormously circulating *Literary Digest* in its issue of January 28, 1928, devotes some four pages to extracts from an article in *The Elks Magazine* by the well-known author, Beatrice Grimshaw, reciting the mysterious powers of the broken races inhabiting the South Sea Islands.

The aborigine—dying remnant of a lost race—never doubts his Magic, never questions it, because he knows it is genuine. What he does not know is its true nature. Hence he never dreams that it is the perversion of the Psychic element in him which has ruined his race and himself. The Oriental with his decadent civilization is convinced of his Magic because he knows that it is real. What he does not know, because he cannot be brought to inquire, is that his magic is a corruption of the Psychic principle which has destroyed his glorious past and is steadily destroying his remaining patrimony.

The West, just as convinced of the Magic of its religions, its sci-

ences, its philosophies, and of the results achieved by them, despises alike the magic of the aborigine and of the effete East—but the West is beginning to question the results of its own magic which already threatens to destroy our own great and glorious living civilization.

Shall we have a revival of Voodooism or of the Occultism of the ancient Wisdom-Religion? Shall we of the West, with the cyclic return of Atlantean impressions of Magic, choose the Right hand or the Left hand path? Shall we repair the mischiefs done so long ago—or shall we repeat them? Shall we study and practice the Magic of pure Philosophy and Ethics, the Theosophy and Occultism of H. P. Blavatsky and her Masters, or shall we try to gain the same powers and privileges for the *inner* man as we have already gained for the outer—and by the same methods?

Let Theosophists weigh well whether their pursuit shall land them in Black or in White Magic, for the choice is theirs.

"KARMA-LESS" MEN

Those tribes of savages, whose reasoning powers are very little above the level of the animals, are not the unjustly disinherited, or the *unfavoured*, as some may think—nothing of the kind. They are simply those *latest arrivals* among the human Monads, which *were not ready:* which have to evolve during the present Round, as on the three remaining globes (hence on four different planes of being) so as to arrive at the level of the average class when they reach the Fifth Round. One remark may prove useful, as food for thought to the student in this connection. The MONADS of the lowest specimens of humanity (the "narrow-brained" savage South-Sea Islander, the African, the Australian) *had no Karma to work out when first born as men, as their more favoured brethren in intelligence had.* The former are spinning out Karma only now; the latter are burdened with past, present, and future Karma. In this respect the poor savage is more fortunate than the greatest genius of *civilised countries.—S. D., II, p. 168.*

EVIDENCE

THROUGH his knowledge of the properties of various acids, alkalies, oils and extracts a chemist can build up a combination that will produce a perfume, a flavor, a dye, or an agent for stimulating or retarding physical functions. Reversing the process, he can reduce a compound to its individual constituents. The result of his analysis may be shown to a skeptic who will say, "This compound contains so much of this and so much of that, according to your report, but I don't believe it. Can you prove it to me?" The chemist may offer all available evidence but to absolutely convince the inquirer he must make a chemist of him. The evidence may be at hand, the proper tests and reactions taken but unless the inquirer has independent knowledge of the properties of the ingredients the proof must rest upon the word of the chemist, which is testimony, not proof.

Theosophy is a synthetic philosophy. By a process analogous to that of the laboratory chemist, its teachings may be analyzed, tested and compared. Some inquirers accept Theosophy because of its appeal to reason; some open the way to acceptance by breaking down opposing evidence; some, by thoroughly learning and practically using the entire body of theosophical teachings. It seems impossible to suppose that anyone studying Theosophy faithfully and without bias could escape the conviction that it is an exposition of Natural Law, and, if the teachings are not given out in their entirety, they are much more complete than those of any science known to the world at present. By their light the student can explain many things that are mysteries to those not possessing his knowledge. To an honest inquirer he can give logical reasons for the statements he repeats from the teachings and can bring a mass of related facts to offer as corroboration in support of his explanations.

The student cannot make a theosophist of the inquirer. He may produce the evidence, repeat the formulas and invite the inquirer to compare the theosophical teachings on any subject with any other hypotheses, scientific, religious or otherwise, secure in the knowledge that the teachings will not suffer by such comparisons. To beginners these may seem strong statements; they will not appear so to students. The theosophist knows the Law of Cause and Effect, and, to the degree he has mastered it, is able to demonstrate it.

THE DUALITY IN NATURE*

QUESTION—Is it a fact, as sometimes asserted in print, that everything in Nature is dual, and that nothing can exist or even be conceivable without its opposite? I don't see the necessity for this.

Answer—Nor need you. It is pure assertion and quite without solid support. Darkness, for instance, does not necessitate the existence of light, for it must have existed before light was created by the Supreme. During the æons when there was nothing to produce or to manifest light, darkness, and it alone, was. Nor does light necessitate darkness, for if we imagine a region in space once illuminated and provision made for its perpetually remaining so, there would be no reason for darkness as to it. If we further suppose it peopled with inhabitants, they would never experience darkness, never suspect its existence, never know any condition different from that they were acquainted with. Goodness, again, does not involve its opposite of badness. If it did, a bad Devil would be as necessary and as eternal as a good God; and yet we all know that evil is a blot upon the universe, a marring due to imperfection in development of knowledge or moral purpose, and hence to pass away when imperfection does. Nobody—nobody of sound religious faith, that is—expects evil to persist forever, to be a permanent defacement and offense, to maintain a never-ending war upon right. On the contrary, we all look upon it as a melancholy incident, not an inevitable constituent, and confidently anticipate the time when it will disappear utterly from the cosmos.

Nor is it the fact that a quality or an object has meaning only by contrast with its antithesis. Contrast heightens the meaning, gives it a stronger background, but does not create it. A good man is one who loves and practises goodness. He appears to more advantage when compared with a bad man, for then his excellence gains greater vividness, but if there was not a bad man on earth his quality would remain the same and receive respect and sympathy. Intelligence would be intelligence just as truly if there was no such thing as stupidity, and similarly with generosity, conscientiousness, and the like.

One must be careful not to push truths to extremes or to run in little grooves of thought. There is very much of duality in Nature, and some of its manifestations are most striking and suggestive, but there does not follow the consequence that *everything* is thus manifested. Some things exist in and by themselves, Hamilton's "relativity

*The *Theosophical Forum*, January, 1894. The answer of The *Forum's* Editor is included in this reprint in order that the full value of Mr. Judge's answer may be brought out. (Ed. Theosophy).

of knowledge" having reference to a general limitation of human methods of perception, but not necessarily to the mode of existence of the things perceived. "We must discriminate," as the Judge said in "Eighty days around the World."

W. Q. J.—The editor's easy disposal of the question is also pure assertion, it seems to me. I can think of no proposition so easy of proof, and of which there is so much evidence in the material, mental, and psychic realms, as the one that duality rules universally in Nature. The Sun is the day ruler, the Moon the night ruler; the first giving direct light, the other reflected beams,—in both cases dual. The day is one side, the night the other; and thus light and dark are a duality. In the earth's travel it brings two opposites—heat and cold. Man and animals are male and female—dualities in sex. The word "male" would not connote its present meaning unless there were its opposite. The magnet—a mundane universality—has two opposite poles, one attracting, the other repelling: they are opposite in position as well as in effect. Indeed, it would be tedious to prolong a list that could be extended over the whole range of nature from the little to the great. In the argument used by the Editor that "Intelligence would be intelligence just as truly if there were no such thing as" its opposite, and in other like arguments and illustrations, there is pure assumption. The word "intelligence" describes a quality found among men, but "stupidity" is also to be found there, and one is hardly justified in assuming that a time will come when stupidity will be gone from the cosmos, leaving only intelligence, unless it be also assumed that the complete and exclusive prevalence of intelligence is the known object and end to which the universe is tending. Of course optimistic thought may make this assumption, but pessimism is as much entitled to construct an opposite one and say that stupidity and chaos are the final end and aim. In order to apply the editor's illustration we must grant the possibility underlying his words "if," but no one knows that intelligence is the quality that shall finally prevail above all, and it is allowable to reunite his sentence thus: "Stupidity would be stupidity just as truly if there were no such thing as intelligence."

We are dealing with Nature wherein there is the duality referred to. Every illustration used by the Editor is in itself a duality and understood only through the existence of duality. To assume the destruction of duality is to reduce into a state of nothingness both as to consciousness and the thing cognized. If we take his illustration of evil disappearing and good prevailing, then there must be assumed for the event a cognizer to perceive the good and to feel its effect, which at once makes the final all-embracing duality of a cognizer and the thing cognized, felt, or perceived. If no cognizer is present, but the

Universe is simply goodness and naught else, then we have nothingness once more, since there is no mind or consciousness to note it. But as this is not so, we have to conclude that in the final analysis, whether objects be one or many, there must be a perceiver and that which is perceived.

The Law of Karma

This Law—whether Conscious or Unconscious—predestines nothing and no one. It exists from and in Eternity, truly, for it is Eternity itself; and as such, since no act can be co-equal with eternity, it cannot be said to act, for it is Action itself. It is not the Wave which drowns a man, but the *personal* action of the wretch, who goes deliberately and places himself under the *impersonal* action of the laws that govern the Ocean's motion. Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic law adjusts the effects; which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigour. If it happen to dislocate the arm that tried to bend it out of its natural position, shall we say that it is the bough which broke our arm, or that our own folly has brought us to grief? Karma has never sought to destroy intellectual and individual liberty, like the God invented by the Monotheists. It has not involved its decrees in darkness purposely to perplex man; nor shall it punish him who dares to scrutinise its mysteries. On the contrary, he who unveils through study and meditation its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life, is working for the good of his fellow-men. Karma is an Absolute and Eternal law in the World of manifestation; and as there can only be one Absolute, as One eternal ever present Cause, believers in Karma cannot be regarded as Atheists or materialists—still less as fatalists: for Karma is one with the Unknowable, of which it is an aspect in its effects in the phenomenal world.—*S. D., II, p. 304-5-6.*

CAUTIONS IN PARAGRAPHS*

DO not make statements that tend to mix up the Theosophical Society with any religious belief, political theory, or social observance or non-observance.

Beware of the proposition that the rich or those in social life needing theosophy as much as the humbler ranks should therefore have special efforts made for them while they fail or refuse to openly help the Society with their countenance and effort.

Do not be misled by the fancy that special effort to "convert" a scientific celebrity will lead to any great benefit to the theosophical movement, or sufficiently offset the time thereby lost from the general work among those who are ready to listen.

Never cry down the efforts of a sincere member to disseminate theosophy merely because it does not meet your standards of method or propriety.

Always discountenance any proposal to establish a censorship of either literature or effort in theosophical ranks, for such a censorship is against the broad and free platform on which the Society rests.

Suffer not yourself to be annoyed because scientific men claim as their new and original discoveries that which theosophical literature has always claimed; remember we are not in this movement for glory, but that men shall know the truth regardless of where the credit for discovery is given.

Never forget that a theosophical Branch is for the study of theosophy, and not for discussion upon outside topics.

Let not sentimentality make you fear to bring forward what you believe to be theosophy, even though some persons threaten to leave the ranks because their own fad seems endangered by the strength of your theory; but beware you do not mistake self-assertion in yourself for the strength of your theories.

Be not deluded by the idea that you can do great good by entering a church society in which you do not believe. Theosophy is not benefited by being thrown among those who declare they do not want it.

Beware of the person who offers to sell spiritual science in so many lessons for a sum of money. Expositions by lectures in public of general theosophical principles for an admission fee are proper, but courses of lessons on magic arts, spiritual science, secrets of nature, and the like are eternally improper, emanate from cupidity or undisciplined intellect, and lead to nothing.

Be charitable enough to remember that the theosophist is human,

*This article by Wm. Q. Judge first appeared in *The Path*, July, 1893.

and perhaps has to struggle all the harder with our common failings just because he has entered on the battle with the lower nature.

Do not fancy that because ours is called a brotherhood any exclusion of woman is inferred. English is not the only language on earth, and in many others the same term describes both feminine and masculine. Theosophy does not concern sex distinctions, and talks more of souls, which are sexless, than it does of the bodies they inhabit.

Carefully avoid confounding Brahmanism with Buddhism, and the religions flourishing outside of India with those of that country. Buddhism not being the religion of India, confusion of uttered sounds and knowledge results from calling Hindus Buddhists.

Very carefully refrain from confusing Christianity with the religion of Jesus. The latter is not the former, inasmuch as Christianity is split up into over three hundred different sects, whereas Jesus had but one doctrine.

Pay the highest respect to the sermons of Jesus, from the remembrance of the fact that in his discourses he but gave forth once again the old doctrine taught to him by the ancient theosophists of whom he was a disciple.

Do not make the blunder of mistaking the glitter of our civilization for true progress. Weigh fine houses, good clothes, mechanical devices, and universal male suffrage against the poverty, misery, vice, crime, and ignorance which go with the former, before you conclude what is the best civilization.

RODRIGUEZ UNDIANO.

WILL AND DESIRE

Question—How is it that "Behind will stands desire?" It seems that this should be reversed.

Answer—That which governs thought is motive or, in other words, feeling. *Will* is the force of consciousness, and we do not act unless there is a desire or intention to move, and that gives energy to the consciousness—that is, *Will*. What we do is to use the elementals and we endow them with whatever force is in our own unalloyed intentions. *Desire* is our impulses and personal feelings, but includes the highest aspirations for universal benefit, as well as the lowest of our desires. Aspiration for universal benefit would be compassion, for that is the nature of the Self. The higher the aspiration the stronger the will; the lower, the weaker.—*R. C.*

WHAT IS THE PSYCHIC NATURE?

PSYCHIC means, in Theosophical teachings, all that portion of the Mind in Nature and in Man which lies between the purely Spiritual and the purely Physical. It is the *plastic* state or aspect of universal and individual LIFE, as distinguished from that which is fixed, whether by reason of its perfection, as Spirit; or because of its imperfection, as Matter. The Psychic is the active agency of all progress as of all retrogression. It is the "connecting link" as well as the "missing link" of all evolution. It ranges all the way from seeming automatism, as witnessed in the "forces of nature" and "chemical affinity," through the sympathetic and involuntary systems of plants, animals, and man, through instinct, impulse, habit, up to the highest forms of Intellection.

When we say Spirit, Matter, and Mind, we are speaking of the three great conditions of LIFE, and any Life in these states may be perfectly organized, partially organized, or unorganized. In Man, all three conditions of LIFE are present: his Spirit or *Self*-consciousness, alone eternal and indestructible; his "mind" or Psychic nature, partly evolved and therefore capable of perfection or dissolution; and his "body," doomed in any case to return to its natural condition of unorganized Life or "matter" the moment the Spiritual and Psychic nature deserts the tabernacle. In Man, therefore, the Psychic is the name for the active middle principles of his Being which connect SELF-consciousness with "embodied existence."

Practical Occultism is the Science of the understanding and control of the Psychic nature by the Spiritual Being. This Science has its own laws and practices, far more exact and exacting than any known to Physical science. Its perfection constitutes the Mahatma, or Great Soul, and is unknown, except in theory and in *retrograde* action, outside the Great Lodge of the Masters of Wisdom and Their School. It is the Science by means of which its Adepts are able literally to "put one's *Self* in the place of another," and thereby know at first hand and infallibly the whole past and present nature of any being soever, and thus aid in the orderly evolution of the whole of Nature as well as of particular beings. Dealing as it does, with Souls, Occultism confers tremendous powers, and its practitioners incur equally tremendous responsibility.

ON THE LOOKOUT

Higher Standards?

Dr. Menas S. Gregory, of Bellevue Hospital, says that mental and nervous diseases are gaining headway among young people. Remarkable to relate, he does not ascribe this to some mysterious germ, and appeal to the gods of science for a miraculous serum, but instead gives its true cause. The "higher" standards of to-day are responsible, he thinks. Demand for material luxuries is greater than ever; the desires of youth are more intricate and hard to satisfy; and an increase of thwarted ambitions and longings increases abnormal mental states.

Will it ever penetrate the foggy mind of this half-insane race, that happiness can no more reside in the feeding of insatiable desire than a forest fire can be expected to put itself out while there is fuel left?

Against the mental cases of Dr. Gregory is to be set an increasing number of worse ones, among whom are found as suicides those who have had the means of gratifying every desire, "with everything to make life worth living." Endless grief was inevitable for those parents, who swore that "their children should never undergo the hardships *they* had had to suffer!" "Hardships," nine times in ten, which developed in them the only qualities which made them of any use to the world at all.

Since the preceptors of youth, as much as the rest, are fast held by the delusion that happiness comes from satisfying desires, there is little hope for the unfortunate youth whose parents have wealth without wisdom; little hope unless he have the Karmic stamina to break away from the standards of his caste to a life of useful effort.

Civilization and Disease

Dr. Arnold Sach, Heidelberg University, who has examined 30,000 mummies, finds that the health conditions of the ancient Egyptians were better than our own. They were especially superior in the matter of teeth, to whose degeneration through advancing civilization doctors are coming to lay more and more of our ills.

Just what is civilization worth, anyway? Never in the world was there such a mad hunt for health and happiness. Among the ancients, and among contemporary barbarians, it was and is exceptional to be sick. How many really well persons does the reader count among his acquaintance? Yet health is the prime object of our most heavily endowed sciences. As to happiness: the suicide rate is the best gauge; and no country or civilization has even approached ours in that respect.

Nowhere in the maelstrom is to be found evidence that the

mechanical aspects of civilization have furnished us anything but new matters to be worried about, and more intricate ways in which to suffer though, true, we have eliminated many of the sordid miseries of fifty years ago.

If all men were spiritually educated, they need not be scientifically trained or furnished with mechanical toys in order to be happy. True, the machinery of civilization does furnish far more leisure than we have hitherto had; but of what use a leisure which is generally spent in useless, idle, and frequently degrading and disease-producing pursuits? In a civilization morally based, relief from mere drudgery would indeed be a blessing, but we are still far from that.

It is our work to help construct a moral foundation to replace the rotting piles upon which we now construct our edifices; not easy to do without bringing the whole structure down; but it will fall hopelessly unless the repairs are made.

JUSTICE TO EGYPT

As H. P. Blavatsky pointed out, it is the modern fashion to cast discredit on the ancients for the purposes of making our own achievements greater. Even as fair a man as the philosopher Will Durant follows the modern illusion and considers the Pyramids of Egypt the output of a gigantic, ruthless, and vainglorious barbarism—structures erected for the empty glory of rulers by whip-driven slaves. This, of course, was much more heinous than to slaughter some millions of men in cold blood "for the glory of empire," or to wipe out thousands of savages with the deadly products of civilization for the sake of "bigger and better business!"

Arthur Weigall expresses a very different idea of Egypt in his *History of the Pharaohs*. (E. P. Dutton & Co.). And he uses some pains and considerable mathematics to prove it:

> The Great Pyramid has been regarded for so long as an expression of the vanity of a ruthless and slave-driving tyrant, that I hesitate to point the fallacy of this view. Yet the Pharaoh's motive was not vain, nor was the execution of the work tyrannical, though his government, it seems evident, was severe and the whole nation was keyed up to a very high degree of efficiency, and must have been organized in an astonishing and almost ruthless manner. He desired to build an ever-lasting monument which should be for all time the glory of his race, and which should strike awe into the hearts of the kings and peoples of the earth; and in this he so well succeeded that this monument has brought fame to Egypt throughout the ages, and still continues, nearly five thousand years later, to draw the world to the banks of the Nile.
>
> . . . for 20 years 100,000 men were employed for three months each year, that is to say, they worked only during the time of the annual inundation, when the agricultural population was idle, and a conscription

> of labor would not have impaired the resources of the country. This would mean the laying of an average of about 1,200 blocks every day; . . . we can realize that with 9,000 men available on each 755-foot front of the pyramid—that is to say, about 36,000 men all told—far more than 1,200 blocks could have been easily and cheerfully dragged into position in a few hours, without confusion and without any of that sweating and straining under the taskmaster's lash which is so often supposed to have been a painful feature of the work . . . Scores of these brick ramps must have zigzagged in gentle gradients up each side of the growing pyramid; and all day long these gangs of men must have dragged the blocks of stone up them, singing as they went—for thus to this day the Egyptian labourers lighten their task—while the overseers clapped their hands to lead the songs or swung their whips about in harmless and good-natured energy, even as they do today. (*Science News-Letter*, September 10, 1927).

In our opinion, slander of the long-dead, even when officially performed, is no more defensible morally than the other kind; and we offer up praise for Mr. Weigall's decency.

What strange superstition holds our modern thinkers: that every pottery image was necessarily the idol of a grotesque god; all labor performed by unwilling slaves; scientific achievement all accidental; works of art done for magical purposes only; the erection of a statue in some mysterious way an act of vanity where our own marble monstrosities are not!

Reincarnation and Population

Prof. E. M. East, of Harvard University, exuded much pessimism into the atmosphere of the world population congress held in Geneva. (*Washington Post*, Sept. 2, 1927). In his view, the world cannot support over 5,000,000,000 people; the population has increased from 900,000,000 to 1,850,000,000 in a century, and the putative limit will be reached in another. Most people refuse to be alarmed; some think that the food capacity of the globe has never really been tested; others hope that the present rate of increase may not continue. It is hoped that increasing density of population will offset itself by a higher death rate, etc., etc.

It is noticeable that they all rest under common errors with Prof. East, however. They suppose that the said increase is real, instead of being what it is, at least half imaginary; they assume that reproduction is an uncontrolled bio-chemical process following the Malthusian "law"—under which, by the way, the rate of reproduction in the United States would now be increasing by leaps and bounds instead of decreasing, as it is. Most of the figures regarding population increase in the densest centers are pure assumption; we have, for instance, repeated assertions about the increased masses of Africa, whereas those on the ground are fully aware that over vast areas the population has

so decreased that normal community life can hardly be carried on.

Dr. Alfred Grotjahn said that the German birth rate has fallen so low that the population has become stationary, and deaths exceed births in the large cities. The 1926 birth-rate in England and Wales was the lowest recorded since the establishment of civil registration. (*Literary Digest*, Sept. 3, 1927).

Prof. Raymond Pearl demonstrates that a population follows in its rise and decay, a growth curve almost identical in form with that of yeast. Says he:

> The population at first grows slowly, but gains impetus as it grows, passing gradually into a stage of rapid growth, which finally reaches a maximum of rapidity. After this stage of most rapid growth the population increases ever more and more slowly, until finally there is no more perceptible growth at all, in short, the populations of various forms of life wax in their speed of growing and then wane.

Definite figures attesting this, he says, have been obtained from Sweden, the United States, France, Austria, Belgium, Denmark, England and Wales, Hungary, Italy, Norway, Scotland, Servia, Japan, Java, Philippine Islands, Baltimore City, New York City, and the world as a whole. In Algeria only have figures been complete enough to be conclusive; it is "probable" in the case of the others. (See *Science*, July 9, and Sept. 2, 1927; also *Science News-Letter*, Sept. 3).

Once the whole of inner Asia, of Yucatan and Central America, of South America, and other vast areas, teemed with human life. Where is it now? Why—here, in these newer countries whose temporary cycle of rapid growth has so stirred the alarmists.

> Reincarnation being the great law of life and progress, it is interwoven with that of the cycles and karma. These three work together, and in practice it is almost impossible to disentangle reincarnation from cyclic law. Individuals and nations in definite streams return in regularly recurring periods to the earth, and thus bring back to the globe the arts, the civilization, the very persons who once were on it at work. And as the units in nation and race are connected together by invisible strong threads, large bodies of such units moving slowly but surely all together reunite at different times and emerge again and again together into new race and new civilization as the cycles roll their appointed rounds. Therefore the souls who made the most ancient civilizations will come back and bring the old civilization with them in idea and essence, which being added to what others have done for the development of the human race in its character and knowledge will produce a new and higher state of civilization. (*Ocean of Theosophy*, 1893, p. 119.)

The whole of history accords.

REINCARNATION AND PRECOCITY

The Washington *Evening Star*, of Jan. 22, 1927, reports that David Farejon, aged ten, was the author of a "Prelude to Hiawatha" sung in

Carnegie Hall, New York. The *Washington Post*, of Feb. 7, 1927, states that Robert Nagler, twelve, passed the entrance examinations for Wisconsin University. And Nathalie Crane, child poet, holds forth with continuing success. Robert Nagler's parents stand high intellectually, but his case is by no means typical. Genius strikes where it lists, with seemingly less rationality than the lightning. Many of the greatest minds of all time have come from mediocre lineage.

In the *New York Times*, for June 20th, 1926, was noted the formation of a "League for Fostering Genius," giving many instances of remarkable children. Winifred Stoner, herself once a "youthful prodigy," though not having done much in particular about it, so far as we know, was active in the formation of the League. It has a worthy object; but if it were changed to "Reception Committee for Superior Egos in Difficulties," its true object would be better indicated and some light perhaps thrown on the best methods of carrying out its purposes.

The sporadic occurrence of genius would not seem erratic if the whole course of the past were laid bare. Nor would there be so much bewilderment about the more frequent child geniuses whose peculiar talents follow those of "Jack the Ripper" or Captain Kidd, rather than the model of Michael Angelo or Shakespeare. Meantime, the end is often futility and disaster. Some years ago the world was agog over Boris Sidis, who as a child lectured to the faculty of Harvard on the Fourth Dimension. After running the gamut of various degrees of radicalism and freak social movements, young Sidis is making a collection of street car transfers. We had the doubtful pleasure of perusing some of his advice to sufferers from the same brain canker; and never have we seen more thorough and careful expression, a more Atlas-like devotion to the importance of the subject, than in this precious setting forth of the proper means of caring for and filing the silly slips of useless paper. What price precocity?

Glowing Fibres

In *Science*, for Sept. 9, 1927, Dr. Christine Ladd-Franklin, of Columbia University, elaborates a theory leading to the conclusion that the reddish-blue arcs and glow of the retina, sometimes seen from within, proceed from a definite physical light emitted by the optic nerve fibres. From this it seems that nerve-action results in ether disturbances, part of which are demonstrable as light. Now, there is no way, even physically, of telling how vast a hidden range any light-ray may have, nor is there any real method of distinguishing between light waves, radio waves, or any other ether waves, all having the same nature, but different rates.

Dr. Ferdinando Cazzamalli (See Dr. E. E. Free in *Literary Digest*,

for July 2, 1927), of whom we have spoken in previous issues, produces further evidence to show that the human brain under certain conditions emits definite radio waves. Thus science, over its own road, is approaching the Theosophical doctrine of the community of thoughts and feelings among human beings. But what is this nervous force? Produced by the physical action of the cells, or transmitted *through* them? Now that science has been so busy demonstrating that every emotion affects every cell of the body, is it to be supposed that the stuff of which emotions are composed, is an illusionary product of that which it rules? Strange confusion of thought, peculiar to the mechanistic mind!

However, science is on the track of more than it bargains for. This luminosity of the nerve fibres is a manifestation of the Paracelsian *Archeus*—

> "This vital force . . . radiates around man like a luminous sphere" . . . says Paracelsus in *Paragranum*. (*Secret Doctrine*, 1888, I, 532).
>
> No one will deny that the human being is possessed of various forces: magnetic, sympathetic, antipathetic, nervous, dynamical, occult, mechanical, mental—every kind of force; and that the physical forces are all biological in their essence, seeing that they intermingle with, and often merge into, those forces that we have named intellectual and moral —the first being the vehicles, so to say, the *upadhi*, of the second. No one, who does not deny soul in man, would hesitate in saying that their presence and commingling are the very essence of our being; that they constitute the *Ego* in man, in fact. These potencies have their physiological, physical, mechanical, as well as their nervous, ecstatic, clairaudient, and clairvoyant phenomena, which are now regarded and recognised as perfectly natural, even by science. Why should man be the only exception in nature, and why cannot even the ELEMENTS have their *vehicles*, their "Vahans" in what we call the PHYSICAL FORCES? And why, above all, should such beliefs be called "superstition" along with the religions of old? (*S. D.*, I, 469-70).

LIFE AND THE TIDES

The death of Judge Gary led the Editor of the *Washington Post* (Aug. 19, 1927) to remarks of a certain value regarding tidal influences. The Judge died at 3:30 A.M. on August 15th, very near low tide at New York on that day. In our opinion, if the hour had anything to do with Judge Gary's death, it was because it was 3:30 A.M. and not because it was low tide. The vital solar currents are cut off to a certain extent in the "wee sma' hours," which in all probability is the reason for the well-known fact that this is the danger point for patients near death.

The Editor, however, states that a certain stock breeder uses the Coast Survey tide tables in his business; a doctor fixes the time of beginning certain operations by them, and a Wall Street broker plays

the market by a system worked out according to tidal forces. Not having access to the breeder's stables, the doctor's mortality list, and the stock gambler's bank book, one can express no opinion as to the efficacy of the method. It is evident, however, that all these gentry of our ultra-scientific age are having recourse to astrology, and to horary astrology, at that.

Says the *Post* Editor:

> Thus, scientific tide prediction extends its activity from legitimate usefulness into the field of superstition. A volume of scientific tide tables becomes a Napoleon's dream book, and astrology rubs elbows with astronomy in the halls of learning.

But what else than astrology grown respectable, is long-range weather forecasting, now gaining scientific ground by rapid jumps?

Science is empirically arriving at the *old* astrology, wisely ignoring the popular varieties extant. There is a true Astrology, but it will never become public in this generation.

The recrudescence of astrology, however, is not so important to us as the face it puts on—that of black magic. Whatever efficacy may pertain to the methods employed, is due to lunar forces and not to the tides as such, which are but collateral effects. The moon is the planet of reproduction and hence of death, as well. It fertilizes all material life, but as the decaying corpse does the graveyard grass—a planet fittingly dedicated to the lethal god Jehovah in olden days!

TERTIUM QUID

The renascence of the vitalistic school in biology is attested by F. Rignano's *Man Not a Machine*, and especially by the friendly review given it in *Science* for Sept. 9, 1927.

After discussing various aspects of the mechanistic and vitalistic theories, the author concludes that in all vital action there is an irreducible minimum of a purposive character. From one point of view this is true; the slight effort needed to control an automobile might be considered an "irreducible minimum" in comparison with the power of the engine—but it is that "minimum" which gives meaning to the existence of the machine.

We doubt, however, that any author for many years to come, will surpass Prof. Seba Eldridge's *Organization of Life*, as a thorough, fair, and philosophical discussion of "vitalism" versus "mechanism." (Thos. Y. Crowell & Co., New York).

The *Science* reviewer criticises Rignano for assuming that there is no third alternative to mechanism and vitalism, mentioning the presently popular "Emergent Evolution" theory. The latter, in succinct terms, holds that as evolution proceeds, absolutely new possibilities arise from

the combinations and permutations of originally existing potencies. The theory may be considered an advance on mechanism and vitalism, because it tends to obliterate the distinction; both the former are founded on false premises. Mechanism believes in soulless matter and nothing else—will and consciousness illusory products of unconscious action. Vitalism holds that soulless matter is ruled and guided by superimposed intelligence or soul.

The common error of both is the assumption that matter is *dead. Consciousness is equally present in all forms of matter, but not equally active.* Its activity is gauged by the degree of evolution of the vehicle; and there are wheels within wheels, scientifically unknown forms of conscious "matter" ruling the less evolved by virtue of the common property—life. Hence the vitalistic theory, based upon an incomplete intuition.

Regularity and rationality of action is the special characteristic of *intelligence.* No "mechanical" motion could ever be as rigidly "mechanistic"—that is to say, as unvaryingly predictable to a mind holding all the pertinent facts—as the action of a being possessed of full knowledge of Law, and of the full volition which goes with knowledge of Law. Uncertainty of action, and thus "choice," arise from ignorance combined with knowledge. Full determinism exists at the lower pole of evolution, where there is no knowledge, and at the upper, where there is no ignorance; nowhere else.

THE REAL ABORIGINES

It is stated in *Science,* of Nov. 11, 1927, that the flint arrow point found at Folsom, New Mexico, is accepted as evidence that America was humanly inhabited in the days of the mammoth and mastodon, estimated as not less than 20,000 years ago. Dr. O. P. Hay, of the U.S. National Museum, investigating the relics of the gravel pits found by J. D. Figgins and Harold J. Cook at Frederick, Oklahoma, thinks that there is no doubt as to early men in America—earlier, perhaps, than the Neanderthal and Cro-Magnon of Europe. Regarding the same discoveries, Dr. Charles N. Gould, of the Oklahoma Geological Survey, thinks the connection of prehistoric tools with a glyptodon shell indicates that men lived here even before the first of the glacial waves moved down from the Arctic hundreds of thousands of years ago. (*Science,* Sept. 23, 1927; *Science News-Letter,* Oct. 1, 1927; *Los Angeles Express,* Oct. 11, 1927).

So it appears that the stubborn, and not always good-natured fight which the conservatives of anthropology have put up against the American antiquity of man, for many years past, is about to dip their banners in defeat. It is hard to understand the feeling shown—until

one notes that the question is intimately tied up with the "animal ancestry" dogma, which is the cornerstone of the biological sciences of the present day.

For all the evidences of the ascent of man from animal ancestors —or rather, those facts which have been interpreted, and in many cases forcibly interpreted, as evidences—have their connections in the Old World and not in the New. Paleolithic men in America, across oceans, and many thousands of miles away from their putative ancestries and fields of development, must throw speculations upon origin far back into abysses of time highly unwelcome to the dogmatists.

The True "Descent" of Man

Our interest lies in the relation to Theosophical doctrines regarding the immense antiquity of man, with his cycles of achievement and degeneracy; above all, to the fact that mankind up to the present hour has failed to establish any permanent institution or civilization, for the simple reason that his past efforts, like ours of the present, were based upon the non-eternal as contrasted with the eternal; the animal against the divine, the material against the spiritual. The Cro-Magnon, says H. P. Blavatsky, is a relic of descending Atlantis, and is as much American as European.

> 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 Retzius 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. (*Secret Doctrine*, 1888, II, 740-41).

Fossils of Culture

Ancient man in America being thus established, what manner of being was he? Strangely enough—to orthodox views—the same phenomenon is found here as in Europe; that is to say, a lost ancient culture of higher type than those which succeeded it.

Dr. Hrdlicka (*Washington Post*, Nov. 28, 1926) holds that the Eskimos and Indians are descended from a lost Behring Sea people;

but he admits that the art of this older people is of a higher type than that of their putative descendents.

Moreover, it is constructed on curves, while the present Eskimo has a geometrical art. Anyone acquainted with the cast-iron conservatism of primitive cultures like those of Eskimo and Indian, must necessarily ask himself how long it took for such a transformation. But in our opinion, while this ancient people may have given rise to the Eskimo, and to some few of the Indian tribes, perhaps, most of the Indians came the other way, from the fragments of Atlantis direct. The Asiatics of Mongoloid stock are Atlantean too, but of very different history.

> "The majority of mankind belongs to the seventh sub-race of the Fourth Root-Race—the above-mentioned Chinamen and their offshoots and branchlets. (Malayans, Mongolians, Tibetans, Hungarians, Finns, and even the Esquimaux, are all remnants of this last offshoot.)" (*S. D.*, II, 178).

MUTE EVIDENCES

The mystery of the Mound Builders, though often "solved," still very largely remains a mystery. Quite distinct evidences of a connection with the Maya and Toltec civilizations have been supplied by the exhumation of skeletons; but have there not been many instances of tribes using as tombs structures which far antedated their own times? At any rate, archeologists state that if the mound builders were to be judged by their art alone, they would be placed much higher than in the stone age. Fish hooks and harpoons identical with those of the European stone age were used by some prehistoric Americans (*Science News-Letter*, Nov. 19, 1927). All this, besides a powerful evidence of the actuality of Atlantis, is the same old story:

> The earliest Palaeolithic men in Europe . . . were of pure Atlantean and "Africo-" Atlantean stocks. (It must be borne in mind that by this time the Atlantis continent itself was a dream of the past.) Europe in the quaternary epoch was very different from the Europe of to-day, being then only in process of formation. It was united to . . . what is now N. Africa by a neck of land running across the present Straits of Gibraltar . . . while a broad sea washed the great basin of the Sahara . . . The Atlantean connections of the forefathers of the Palaeolithic cavemen are evidenced by the turning up of fossil skulls (in Europe) reverting closely to the *West Indian* Carib and *ancient Peruvian* type . . . (*S. D.*, II, 740).
>
> . . . The relic of artistic merit here *re-appearing* in the Chipped-Stone-Age men, is traceable to their *Atlantean* ancestry. Neolithic man was a forerunner of the great *Aryan* invasion, and immigrated from quite another quarter—Asia, and in a measure Northern Africa. (The tribes peopling the latter towards the North-West, were certainly of an Atlantean origin—dating back hundreds of thousands of years before the

> Neolithic Period in Europe, —but they had so diverged from the parent type as to present no longer any marked characteristic peculiar to it.) As to the contrast between Neolithic and Palaeolithic Man, it is *a remarkable fact that, as Carl Vogt remarks, the former was a cannibal, the much earlier man of the Mammoth era not.* Human manners and customs do not seem to improve with time, then? not in this instance at any rate. (*S. D.*, II, 716).

From *Science News-Letter* of Nov. 12, 1927, it is found that the prehistoric African Bushmen were, as shown by their cave-paintings, on a higher level than their descendents.

So intoxicated are we by the illusion of power and progress, that we dream of our accomplishments as eternal and eternally growing. But even as the forces in mankind are sufficient for all this construction, so, reaching their inevitable reverse, are they adequate to its wiping out unto oblivion, as has happened many times in history and prehistory, and will again. Modern mankind is leaving no stone unturned to create for its posterity a heritage of mystery and traditions of lost greatness, as Atlantis and Lemuria did for us—who, internally and egoically, are they.

The Mystery of Speech

Anyone who has, with the slightest degree of intuition, watched the animal kingdom's psychology of communication, and compared it with the flowering of speech in the human child, can hardly avoid perceiving the fundamental difference; the existence in the child of an *inner faculty* which *must* express itself; in the other, nothing but a reaction to external need, which ceases so soon as the need is satisfied. The origin of speech has always been the stumbling block of materialistic evolutionists, as was noted by Madame Blavatsky in the *Secret Doctrine.*

> The problem then is: Whence these ROOTS (Of language)? Max Müller argues that the existence of these *ready-made materials of speech* is a proof that man cannot be the crown of a long organic series. This *potentiality of forming roots* is the great crux materialists almost invariably avoid . . .
>
> The argument has never been met by the non-pantheistic Evolutionists. To say with Schmidt: "Forsooth are we to halt before origin of language?" is an avowal of dogmatism and of speedy defeat. (II, 662).

Now comes Grace Audrus de Laguna, of Yale University, with her book, *Speech: its Function and Development*, in which it is contended that no existing culture and no existing language is really primitive; the language of the savages is old and bears in its structure the marks of vastly ancient evolution. (*Science News-Letter*, Nov. 19, 1927).

This is entirely correct; for the most ancient languages, such as the Greek and the Sanskrit, are infinitely more mathematical, rational,

and scientific, in their structure, than any of their successors. The Romance languages—French, Spanish, and Italian—are each degenerate hybrids as compared with the severely logical and regular Latin which gave them birth; English is such a structure as might be expected to develop in the minds of a set of inarticulate savages who sought to develop speech by imitation without understanding and without the capacity for grammatical comprehension. But the older languages mentioned are as though sprung full-fledged from the brow of some transcendent genius, without any trace of slow and haphazard evolution. And indeed that is not far from the truth; for the ancestry of the soul of man is *Divine*.

> It is through these "Sons of God" that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars. Let those who doubt this statement explain the mystery of the extraordinary knowledge possessed by the ancients—alleged to have been developed from lower and animal-like savages, the *cave-men* of the Palaeolithic age—on any other equally reasonable grounds. Let them turn to such works as those of Vitruvius Pollio of the Augustan age, on architecture, for instance, in which all the rules of proportion are those *taught anciently at initiations*, if he would acquaint himself with the truly divine art, and understand the *deep esoteric significance hidden in every rule and law of proportion*. No man descended from a Palaeolithic cave-dweller could ever evolve such a science unaided, even in milleniums of thought and intellectual evolution. (*S. D.*, I, 208).

THE ADVANTAGES OF THE PRIMITIVE

In *Science* for June 10, 1927, we note, on the authority of Dr. Frederick L. Hoffman, that cancer flourishes far less among primitive peoples than among others. In Mexico, for instance, it is only one-half to two-thirds as common as in the United States and Canada. Incidentally, an old theory that hot diets such as those of the Mexicans, set up cancer-producing irritations, is thus eliminated. Yet Mexico is notoriously "backward" in the application of serotherapic nostrums, vaccination, and other introductions of foreign substances into the body.

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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. XVI—No. 6 APRIL, 1928

NO man can be a true Occultist without being a real Theosophist; otherwise he is simply a black magician, whether conscious or unconscious.

—H. P. BLAVATSKY.

CONTENTS

WHAT IS DEATH? 241
"IMMUNIZATION" 242
WESTERN OCCULTISM 248
WHAT IS THE "DAILY INITIATION"? 249
SCIENCE AND THE SECRET DOCTRINE 250
THE SEVEN PRINCIPLES 255
THE LIFE AND THE FORM 257
ANCIENT LANDMARKS 259
YOUTH-COMPANIONS 266
THE MYSTERY OF ALL TIME 269
KARMIC PROCESSES 272
THEOSOPHICAL SPECIALISTS 274
"TEMPERAMENT AND CLIMATE" 276
ON THE LOOKOUT 277

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(*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.

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Whatever is the natural propensity of anyone, is very hard to be overcome. If a dog were made king, would he not gnaw his shoe-straps?

—HITOPADESA.

THEOSOPHY

Vol. XVI April, 1928 No. 6

WHAT IS DEATH?

DEATH is as natural as birth, for it is as universal. Both birth and death must of necessity be under law, and stand in the relation of cause and effect. The fact of death is implicit in the fact of birth. Must not the opposite be equally true—that the fact of re-birth is implicit in the fact of death? In Life as we know it, the fact of sleep is implicit in the fact of waking, and re-awakening in the fact of sleep.

Not birth and death, or waking and sleeping, alone represent a pair of contradictions: every fact in Existence equally represents one in a pair of opposites. Duality is the fact of every experience—each has its opposite, for each represents a cause or an effect. Causes and effects are incessantly born and as incessantly die—until they are reproduced. What unites them? LAW. What produces them? LIFE.

Law is unitary, not dual; cause and effect are but names for the dual aspects of the operation of Law—the two poles of Action, or Karma: as seen, and as experienced. Birth and death are the two poles of Life as seen and as experienced. But LIFE is not dual. It is One, as Law is one. Law is but a name for the universal action of Life itself, and our Ego, or Self, is unitary, as Life and Law.

Our birth is mortal, to be followed by death. Is not death also mortal, to be followed by birth again? As cause and effect inhere in Law, and are but its manifestations, do not birth and death inhere in Life? The mortal and the immortal inhere in all things—not one, but both, and that in which they both inhere and alternate is Life, which goes on, unaffected by countless births, by countless deaths and re-births. To see this, to know this, to experience this—is to achieve Individual out of Universal immortality.

"IMMUNIZATION"

MIRACLES are the professed basis of all popular religions, and of all their sects. None of them claims authority by virtue of consonance with the order of nature, but always by assuming to be able to violate nature's processes. But the miracle idea in fact runs far deeper and wider than this. It permeates popular faith in every direction. The great statesman, the great general, the great leaders and authorities in every walk of life, in every field of human relations and interest, are so esteemed because they are believed to have wrought and to be able to produce miracles. Slogans and shibboleths of one kind or another rule the popular mind. Traced home they one and all have their sanction in a claim on the one hand and belief on the other that they afford a "short cut" to something desired or desirable.

Next to the family priest who prescribes for the Soul is the family physician who prescribes for the Body. Medicine in actual practice, no less than religion, rests upon the miracle idea. There are as many and as contradictory schools, sects, theologies, in science as in religion, and in no so-called science does dogma, creed, or hard and fast allegiance to the miracle idea reign more supreme than in the medical art. And since in the human being Soul and Body are conjoined, always the two functions of the Healer have overlapped. Both the medical and the priestly professions have in all time endeavored to rule rather than to educate the mind of the laity, so of necessity they have often called into alliance the third member of the hierarchy, statecraft, to compel when faith no longer yields a voluntary obedient swallowing of the prescriptions compounded.

What does the priest demand? Obedience. And what the physician of the body? Obedience. And the Government? Obedience. They all rely upon Authority—obedience without understanding and without question. Back of each stands the sinister specter of Force, of the use of power to enforce obedience in case of recalcitrancy. No actual progress has ever yet been achieved in religion, in government, in science, except by rebels against the established sovereignty. The Christ, the Washington, the Socrates, the Paracelsus, the Darwin, the Blavatsky, have all been Pioneers, but they have always been treated as rebels by those who rule the popular mind and by that popular mind itself till long afterwards, when they were either forgotten or deified by both the priest and the populace. Crucifixion and deification is the summary and final disposition of the life and works of every Reformer, by the public and by its authorities, because both alike are victims of the miracle idea.

A thief or other law-breaker will do anything he has the power to do whether by stealth or by violence, in obedience to his own desires, and not till he is faced with consequences beyond his power to control or evade will he seek immunity for himself. Then he will seek nothing else, and he will seek it in obedience to the same inner promptings which led him in the first instance to become a law-breaker. Neither his thefts nor his frantic efforts to obtain immunity are other than effects. The root difficulty for the thief and for the community is the miracle idea. One believes he can violate natural law and get what he wants without adequate recompense on his own part. The community believes it can cure the trouble by violence or restraint exercised on the law-breaker; by some species of enforced purgation. That we are all law-breakers is self-evident, for all suffer from physical, mental and moral diseases; are all punishing and being punished without being healed of our various distempers; all are endlessly seeking some kind of a short cut, if not by an universal panacea for all the ills of all humanity, at least by a cure-all for our own ailments. Have we found them? Has humanity ever yet found what it is as vainly seeking now as ages ago? Then of what enduring value our boasted progress in religion, science, democracy? Do they not all rest on misconception of the Tree of Life? On the miracle idea, as a finality?

Now Theosophy is a system of education into the—to us—mysteries of nature's order. The mission of H. P. Blavatsky is no other and no different than the mission of Jesus, Buddha, or any other great or humble Pioneer and Teacher. Its fundamental assumption is Law, *not* miracle. This is but to say that every effect perceived, good or bad, has a cause; that the cause is adequate to the effect, the effect commensurate with the cause. Whatever words be employed the whole order of life evidences that whenever and wherever there is disturbance, pain, dis-ease, there is a law-breaker and a violation of nature's order. This is generally admitted, yet science and religion represent men's attempts to restore harmony, health, balance by inadequate counter-action. The very core of the miracle idea is the delusion that order can be restored by substituting one effect for another; in short, that the knowledge, the experience, the virtue of one being or thing can be *substituted* for the ignorance, the misconception, the wrong-doing of another. All this is but one or another form of vicarious atonement, the concrete attempt to realize the miracle idea.

Ignorance whether in religion or science, in priest or laymen, in good man or bad, will inevitably lead to erroneous conduct. Nature, which is neither religious nor irreligious, neither scientific nor unscientific, but flawless Law, upsets both our revelations and our theories. That there is in "nature" and back of "law" but "one

indivisible and absolute Omniscience and Intelligence" which "thrills throughout every atom and infinitesimal point"—is conclusively demonstrated to man by his very ideas of nature and of law, and by the instant witness in him that where he *knows* there never is nor can be any derangement or disturbance. It is where we do not know but think we know—*believe* we know—that we upset most severely and dangerously that very nature and law of which our religions and our sciences profess to treat for us.

It is certain that forced openings in the body which is nature's laboratory are as much a violation of nature's provision, as forced injections through those openings are a violation of nature's provisioning. Every wound inflicted is such an opening, every substance entering that artificial channel is such a foreign provisioning. Most of our medicines are of the nature of policemen and soldiers—armed and accepted intruders made necessary by law-breaking, but no more a *cure* for the evils in the one case than the other. Troops and police are themselves symptoms of disorder. Our whole machinery of justice is a standing proof of the continuous presence of injustice. Our priests and our physicians are the symptoms of our irreligion and our lack of science. Our multitudes of dispensaries, of hospitals, of drug stores and doctors show the ever-increasing presence and pressure of disease, not health. "Dirt," says Emerson, "is matter out of place." Every diseased particle, whatever we name it, is substance living like a thief or other law-breaker at the expense of the particles or organism in which it has found lodgment or into which it has been injected by ignorance posing as knowledge—its own or its owner's.

Vivisection, an alarming percentage of human surgery, anti-toxins, serums, vaccines, and all their collateral consanguinities, represent attempted short-cuts, attempted substitutions, attempted immunizations from law-breaking. The man who has Wisdom knows that his wisdom is but an indivisible portion of the Omniscient Intelligence, and acts on the same Wisdom in every atom of every substance, not on its ignorance. Every time there is an outbreak of smallpox, a horde of practitioners and a host of the public cry "vaccinate," believing that compulsory vaccination will remove the *cause* of smallpox, which is "dirt." When the curse of liquor-using for indulgence's sake becomes a menace we have lobbied prohibition inflicted as a removal of the *cause* of drunkenness. When the vices of peace-time become insupportable we have war as a *cure* of those vices. And so on endlessly. This is not *education:* it is the miracle idea—seeking immunization by substituting effects.

Just now the great State of New York is engaged in an immense campaign to bring about "immunization from diphtheria." For a

year and a half every familiar agency has been brought to bear ostensibly to "educate the popular mind"—to what? To sanitation, moral and mental as well as physical? No; to obedience to a lobbied law, to submission to a lobbied propagandum whereby children from babies to adolescents shall be subjected to a "system of treatment" which will, acclaimedly, render them immune to diphtheria.

Temperance is to be compulsory; vaccination is to be compulsory; "immunizations" of this, that, and the other kind are to be made compulsory—if the lobbyists, the theorists, the dogmatists and the doctrinaires are to have their way of saving mankind physically. In principle and in practice the method and the basis are the same as in priestcraft and politics—the ruling class will preserve its prerogatives, peaceably if it can, forcibly if it must; in either case at the expense of the populace it professes to serve. The sole redeeming feature of all these laws and all this propagandum to pass and enforce them is that they betoken an ever-increasing public questioning and opposition. In other words, the great humdrum mass no longer has implicit faith in its Doctors of Philosophy, its Doctors of Divinity, its Doctors of Law, and its Doctors of Medicine. The greatest general of them all, the General Public, is running after quacks. The charlatan in religion, in science, in sociology, in medicine—in everything under the sun—is having his day in court, the Court of Public Opinion. Whatever the fate of those who turn to the unlicensed in place of the licensed practitioners, it can be no worse than that suffered by those who still hold fast to the ancient regimens. Both are victims of the miracle idea, but in a time of general discontent and questioning there is always the opportunity to promulgate the Wisdom of seeking out the laws of health, of studying and applying them. Theosophy is the one school of education in natural law, and those who study and practice it are on the right road physically as well as in all other departments of their being. These do not seek "immunization" from anything, but they know that obedience to the laws of health must render them free from new causation of disease, must enable them to find and give proper alleviation in all cases of karmic ill effects of old causes set up.

Multitudes of priests, of physicians, of lawmakers, and other would-be healers of mankind are moved by the best of intentions. The most dangerous man in the world is the ignorant philanthropist who mistakes his good intentions for Wisdom. He will breed a world of parasites to the degree of his efforts, because he believes with all his heart in the miracle idea—that he can localize, immunize, prevent, *cure*, the world evils by short-cuts and substitutions. From philanthropy of this kind to fanaticism, to compulsory attempts to reform mankind by law instead of by education, is but a step—a step that

the professional and the laity have ever found it fatally easy to take because of their rooted conviction that miracles are the road to salvation. The world has always suffered because it has never been educated to the meaning of Karma—to work *with* Nature, instead of against her decrees which we call law and order.

Theosophists of all men are the ones to spread far and wide true teachings as to the Law of Health—of the body as of the soul. They can render no greater service to humanity than by pointing out the futility, the folly, and the positive injury of all efforts to reform, to alleviate, to heal from outside, and more especially by compulsion. Promulgation of the teachings of Karma and Reincarnation should be accompanied by their direct application to existing evils sanctified by and having their source in the miracle-idea. The field is world-wide, the opportunities on every hand, and there is no Theosophist so limited in sphere of understanding or relation who cannot be a benefactor of the race, *first*, by himself applying his own share of Wisdom in using *lawful* means to help down and out of his own system whatever "dirt" is in him; *second*, by active and intelligent efforts to promote the public welfare through dissemination of the knowledge of the Laws of Health; *third*, by opposing and protesting all attempts at *coercive* legislation on the subjects of religion, science, or ethics, no matter in what guise proffered, by whom sponsored, or with what boons promised. They issue in every case from ignorant philanthropy or from calculated self-interest. They trace back to the miracle-idea both in the would-be-savior and the would-be-saved.

Theosophists and other mystically-minded people have in all too many cases merely transferred the miracle-idea from things physical to things metaphysical. They are avid to heal and be healed by abstention from one kind of food or drug and the use of another; especially are they addicted to practices of specified kinds whereby pranic, astral, and psychic currents thus aroused, or imagined to be aroused, are to work miracles of healing. Whoever we are, if in distress over our own ailments, our concentration is on disease not on the *Laws* of health. If philanthropic our concentration is on the ailments of others. Metaphysical as well as physical healers almost universally treat diseases, not the patients—and all alike go about it backwards. Why? Because the patient desires, and the physician must profess to afford "immunization." This simply means that all alike still believe in miracles, and therefore desire means by which they can insure themselves in advance against penalty for intended violation of Nature's harmony, can buy back for a currency price lost purity of body and of mind and of soul.

There are no miracles, divine or diabolic. Immunity can be had.

Lost Edens of health and happiness can be regained. But assuredly neither by the principles nor practices of drugs and druggings, whether in the name of religion or of science, for these are based upon the idea that Nature, *i.e.*, Law and Order, can be forced, *compelled*, to act according to the desires of the Law-*breaker*.

Every one knows what simple cleanliness is, whether of body or mind. In so far as our religion or our science studies, promotes, applies, cleanliness, it is working toward providing immunization, but that immunity results from the sanitary provisions made and taken, not from the formulas by which they are sanctified. Mental, moral, social, and physical diseases all ensue from unclean living.

Well, then, the question is asked, "Since we are all sick and diseased, what shall we do to make ourselves clean again, to purge ourselves of our dirt? Is there *no* short cut, or must we wait nature's processes, ourselves doing nothing at all but bearing our discomforts with what fortitude we may while we wait for the 'Good Law' to restore us?"

These questions but give the miracle-idea a new guise. Karma is not a God to perform miracles. Disease means either too much or too little in some department of our being primarily—over-eating or under-nourishment of some of our principles. Unbalanced diet for an ascetic will be as deadly as gluttony or epicureanism for the gross or gourmand. Every man is his own physician in the last resort—and his own assassin and undertaker! *Physician, heal thyself.* Diet, fasting, purgation, repose, exercise. The virtues are medicines, self-sacrifice is a purgation, calmness a prescription, patience a sovereign remedy, altruism the Great Physician. The mind and moral nature thus fed and exercised, *natural* physical means, which will duly present themselves in the course of Karma, will restore the body. Let a man read the seventeenth and eighteenth chapters of the *Bhagavad-Gita*—and use his common-sense. Much of the *knowledge* gained in modern medical study and practice is valuable and available to every one, but if discrimination (common-sense) is not employed the miracle-idea will govern the Theosophist as it governs other men.

WESTERN OCCULTISM*

WHEN our own internal determination is to know the truth, for the sake of truth, we have taken a step. It signifies for each one that his own real Self is, by his trend of thought, finding a channel for expression. This will grow.

Do not let the conditions which surround you, contrasted with what you can see, weigh upon you. All that is nece sary is for each one to do his duty by every duty. None is small and unimportant.

Duty is not what other people think we ought to do. Duty is what we ourselves see to do. To fulfil that is the great desideratum.

Attachment to things or results comes by thinking about them. We can have no attachment for a thing we don't think about; nor any like or dislike. While doing the best we know by every act and present duty, we need not attach ourselves to any particular form of result. Leave results to the Law: they will surely come in accordance with *it*.

Having done our duty as we see it, we should resign all personal interest in the results. Whatever the results, each can take them as that which his true Self desired.

It is motive alone that marks the line between black and white. But what is needed in the world is *knowledge*. Good motive may save moral character, but it does not ensure those thoughts and acts which make for the highest good of humanity.

Theosophy is the path of knowledge. It was given out in order, among other things, that good motive and wisdom might go hand in hand.

If it is remembered that the purpose of life is to learn, and that life is all made up of learning, the ordinary duties of everyday existence are seen to be the means by which we learn many things.

A mental bias cannot be changed even by one so wise and powerful as a Master. If the one in error cannot see his fault, nothing can be done. Another life in a humbler station, the lesson may be learned. As I understand it, Masters cannot interfere with Karma.

It is not what we go through that counts; it is what we learn from it. No one can know anything for another; each has to know for himself. No vicarious atonement, no vicarious transmission of knowledge, is possible.

But the direction in which knowledge lies may be pointed out; the steps which will lead us in that direction may be shown. That only can be done by Those who have passed that way before. It is exactly what is being done.

*From the sayings of Robert Crosbie.

They say that one phase of the path is the cheerful and effective performance of small, plain duties.

The thing to do is to meet anything and everything exactly as it comes. We need not take the position of providing for a "rainy day," which is just figuring for *ourselves*. Sufficient unto the day is the evil thereof. Take care of today. Never mind the next hour. Take care of this one. Take care of every moment, every hour as it comes along, fearing nothing, doubting nothing, in full confidence, relying on the Law of our own natures. That is duty.

What is the "Daily Initiation"?

It is supposed by some that initiation is always and in every case a set and solemn occasion for which the candidate is prepared and notified of in advance. While there are some initiations surrounded by such solemnities as these, the daily one, without success in which no aspirant will ever have the chance to try for those that are higher, comes to the disciple with almost each moment. It is met in our relations with our fellows, and in the effects upon us of all the circumstances of life. And if we fail in these, we never get to the point where greater ones are offered. If we cannot bear momentary defeat, or if a chance word that strikes our self-love finds us unprepared, or if we give way to the desire to harshly judge others, or if we remain in ignorance of some of our most apparent faults, we do not build up that knowledge and strength imperatively demanded from whoever is to be master of nature.

It is in the life of every one to have a moment of choice, but that moment is not set for any particular day. It is the sum total of all days; and it may be put off until the day of death, and then it is beyond our power, for the choice has then been fixed by all the acts and thoughts of the lifetime. We are self-doomed at that hour to just the sort of life, body, environment, and tendencies which will best carry out our karma. This is a thing solemn enough, and one that makes the "daily initiation" of the very greatest importance to each earnest student. But all of this has been said before, and it is a pity that students persist in ignoring the good advice they receive.

Do you think that if a Master accepted you He would put you to some strange test? No, He would not, but simply permitting the small events of your life to have their course, the result would determine your standing. *It may be a child's school, but it takes a man to go through it.—W. Q. J.*

SCIENCE AND THE SECRET DOCTRINE

VIII

WITHOUT doubt, many Theosophists, being human and subject to the rashness of enthusiasm, would like to see certain fixed ideas in science set afire upon the Theosophic altar by a few overpowering discoveries. Such, however, is neither the way of Nature nor of the Masters. Sudden conversions have the same objections as attempts to win over the masses by phenomenalism. The most open-minded of scientists, as of Theosophists, reason by habit rather than by pure ratiocination divorced from previous direction. Forcible changes of course therefore, being unsound as to their hold on the mind, however basically true, give rise to disastrous reactions, and sometimes, when too repellent temperamentally, to a complete rejection of reason and a recourse to simple blind prejudice and belief. The "fundamentalist" eruption was, in many quarters, due to a too fast inculcation of new ideas, an overfeeding of habit-fixed minds.

Science moves only by its own discoveries; Theosophy can take part in its motion only by shedding the light of its interpretations upon those discoveries for the benefit of Theosophical students, scientific or otherwise, and, through the accumulation of devoted thought, by so clarifying the mental atmosphere of the race as to make accessible to open minds the unseen resources of *spiritual* reasoning.

Nevertheless one of the two chief scientific schools of thought, which in former years were particularly at loggerheads with Theosophical principles, is moving toward convergence with them as surely and relentlessly as the march of a glacier; and, though by logical gradations, with such unnoticed speed that most Theosophists now living will in all probability see the final discredit of the "animal ancestor" theory, since we now are able to record the first definite disintegration of the "ape-man" idea.

The famous "Pithecanthropus Erectus," for seventy-five years the principal "stock-in-trade" of "ape-ancestor" theorists, now being subject to free examination, is discovered to be definitely human.[1] Not only that, but the "skull" discovered at Trinil, in the same vicinity, and which was hoped to be a further confirmation of the hypothesis, turns out to be part of the leg bone of a prehistoric elephant.[2] Walter Granger, Paleontologist with the Andrews Expedition, found relics indicating men in the Pleistocene age in China; tips had been cut from deer antlers in that deposit. Drs. J. G. Anderson and O. Zdansky

[1] *The World*, Jan. 17, 1926.

[2] *Washington Post*, Oct. 1, 1926, Dec. 22, 1926; *Washington Evening Star*, Sept. 29, 1926.

discovered human teeth in a cave at Chou Kou Tien, China, indicating an age as of either the upper Pliocene or lower Pleistocene; it is considered that this indicates the existence of actual men in the Middle Pliocene, estimated as six million years ago.[3]

The Le Puy man, discovered near La Denise, France, in 1844, is now admitted to be a genuine fossil of the Pliocene period.[4] The former rejection of this fossil, because its high state of development did not conform to accepted theories, lends point to the curious case of the Cohuna skull recently found in Africa.[5] Because of its very primitive type, it was set down as infinitely older than any other remains discovered; but it was under only two feet of soil, while less than seventy feet away, modern type skulls were found three to five feet deep. Again and again we have noted the persistent tendency to set the age of bones, not by the geological evidence of antiquity, but by their relative primitiveness, the lineal upward development through the ages being assumed as the basic truth, and everything else being made to conform to that assumption. The totaling of all discoveries made to date prove our contention. Fortunately, scientists have become less confidingly "fundamental," and the Cohuna skull was received with much skepticism. Says H. P. Blavatsky:

> Compared with the specimens of Egyptian drawing and sketching —"7,000 years ago"—the "*earliest* portraits" of men, horses' heads, and reindeer, made 50,000 years ago, *are certainly superior*. Nevertheless, the Egyptians of those periods are known to have been a highly civilized nation, whereas the Palæolithic men are called *savages* of the lower type. This is a small matter seemingly, yet extremely suggestive as showing that every new geological discovery is made to fit in with current theories, instead of the reverse. (*Secret Doctrine*, 1888, II, 718).

But that method is drawing to an end; though it still possesses some stubborn champions, such as Dr. Ales Hrdlicka, who says that discoveries of ancient man in America are "faked" by "publicity seekers," and that there is no basis for belief in the existence of American man over 10,000 years ago;[6] adding that the idea that man may have been contemporary with the dinosaur, is "too absurd to talk about." To this he receives an adequate reply in fact and in advance, if not in intention, from Prof. Byron Cummings,[7] University of Arizona, who remarks in connection with this very question, that "incontrovertible facts have been condemned without a hearing and honest investigators have been hounded for bringing out facts not 'conforming' to present theories." We have much ballast to add to his brave criticism.

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[3] *Scientific Monthly*, May, 1927; *Science*, Dec. 17, 1926.
[4] *San Francisco Examiner*, Feb. 20, 1927.
[5] *New York Times*, July 11, 1926.
[6] Washington *Evening Star*, Nov. 9, 1926.
[7] *Science*, March 26, 1926.

J. D. Figgins and Harold J. Cook, Museum of Natural History at Denver, have gathered evidence going to indicate that man in America dates back to the Pleistocene, which they put at from 25,000 to 1,000,000 years ago.[8] Dr. Don Forrest Dickson finds evidence tracing back to the Neolithic period—about the limit set by Dr. Hrdlicka—on a farm near Lewiston, Ill. But bone implements, appearing to be the work of a race which lived in Nebraska not less than 4,000,000 years ago, have been dug up on the Cook ranch near Agate. Pronounced "extremely important" by Dr. Erwin H. Barbour, they were sent to Dr. Osborn.[9] Dr. Osborn has not announced his opinion—unless it be incorporated in the remarkable insurrection with which he has set science by the ears of late. Dr. J. W. Gidley, paleontologist of the Smithsonian Institution, has found in Florida the skull and partial skeleton of a woman, which he dates at approximately 100,000 years ago.[10]

Dr. J. C. F. Siegfriedt, of Bear Creek, Montana, puts all these in the shade with his discovery of a fossil tooth supposedly human, and dating back to the Eocene, "30,000,000 to 75,000,000" years ago. (In H. P. Blavatsky's day, this was not over 10,000,000, which was far nearer correct. The age given Dr. Siegfriedt's discovery far outtheosophizes Theosophy, since present physical man has only lived 18,000,000 years.) Prof. Edward W. Berry, of Johns Hopkins,[11] says that the cocoanut palm flourished at Mangonui in the Pliocene or pre-Pliocene, and that this shows its distribution could not have depended upon the presence of man, as had been thought. This is another example of that curious inverse reasoning, bent upon making the fact fit the theory. This discovery could just as well indicate the existence of man in the Pliocene, and we submit that, in view of the above finds, such is the more truly scientific deduction in every sense.

A *résumé* of discoveries and speculations by H. H. Dunn in the *Sunset Magazine* for March, 1926, takes up seriously the possibility of man having an antiquity leading back to the reptilian period.

> Now we would ask who among the Scientists is ready to prove that *there was no man* in existence in the early Tertiary period? . . . Next century it may become a question whether man was not contemporary with the "flying Dragons;" the pterodactyl, the plesiosaurus and iguanodon, etc., etc. (*S. D.*, II, 676).

(The "early Tertiary" would be Eocene or Oligocene.—Eds.)

In the fields concerning the actual causes and mechanism of evolution of man, such difficulties have been encountered as to bring about a far broader and more philosophic view within the last two or three years.

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[8] *Science News-Letter*, April 2, 1927.
[9] *Science*, May 6, 1927; *Scientific Monthly*, May, 1927; *San Francisco Examiner*, May 24, 1927.
[10] *San Francisco Examiner*, May 8, 1927. [11] *Science*, Dec. 31, 1927.

Dr. David Starr Jordan says[12] that "we can only speculate how one species gives rise to another. The origin of species by mutation, accepted by so many, rests on the slightest of foundations. The origin of species is beyond our reach in the realms of speculation."

Under title of "The Convergence of Evolution and Fundamentalism,"[13] Prof. G. T. W. Patrick goes further into various perplexities, conceding "fundamentalism" some rights as a protest against certain unjustified materialistic and mechanistic interpretations of the doctrine of evolution. The Mendelian laws, he says, so much touted, are not only no help in explaining hereditary resemblances, but are a handicap. The causes of variation are unknown, and Darwinism as a description of the method of evolution is very disappointing. In the same periodical for March, 1926, Dr. Henry Fairfield Osborn—an authority—comments upon Darwin's over-confidence in the role of variations. Our Tertiary ancestry is unknown, he remarks, branches and twigs of the family tree being in view, but no trunk. There are hosts of overworked theories, and the unaccounted-for residue in evolution forms the greater part by far. The idea of fortuitous combinations in Nature is "out," as evolution proceeds by a trim and undeviating process. He then proposes to substitute the Sanskrit root "Kar" for the word "evolution," as having more the meaning of a planned unfolding or "creation." In connection with which it is well to recollect the prophecy of Wm. Q. Judge, that Sanskrit would again have its day as the language of true human knowledge.

At a later date[14] Prof. Osborn remarks that we are entering an entirely new era of research on the problem of the origin of species, marked by the decline and death of the chief speculations based on the knowledge of the first half of the nineteenth century. "Our enhanced knowledge makes the problem of the origin of species infinitely more difficult than it appeared to Darwin"—a verification of H. P. B.'s statement:

> The mistaken theories of mono-genesis, and the descent of man from the mammals instead of the reverse, are fatal to the completeness of evolution as taught in modern schools on Darwinian lines, and they will have to be abandoned in view of the insuperable difficulties which they encounter. (*S. D.*, II, 118).
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> . . . the Scientists in their anti-clerical enthusiasm and despair of any alternative theory to Darwinism, except that of "special creation," are unconsciously insincere in "forcing" a hypothesis the elasticity of which is inadequate, and which resents the severe strain to which it is now subjected. (*S. D.*, II, 645).

In *Science*, May 28, 1926, Prof. Wm. Bateson doubts the validity

[12] *Science*, April 23, 1926.
[13] *Scientific Monthly*, July, 1926.
[14] London *Times*, Aug. 6, 1926; *Science*, Aug. 27, 1926.

of present theories concerning the transmission of traits by the machinery of the "chromosomes," this field having been his specialty. He refuses to believe that the material particles are the true transmitters of heredity; he thinks instead that it is some form of arrangement. But, we may be permitted to inquire, how can an arrangement of particles, an abstract geometric form, be a carrier of conscious traits, except in the sense of a symbolic transmitter? Why not concede instead the causative and planning consciousnesses behind—Prof. Eldridge's "organizatory factors," and H. P. Blavatsky's "Dhyan Chohans?"

> It is . . . a mere device of rhetoric to credit "Natural Selection" with the power of *originating* species. "Natural Selection" is no Entity; but a convenient phrase for describing the mode in which the survival of the fit and the elimination of the unfit among organisms is brought about in the struggle for existence . . . But Natural Selection, in the writer's humble opinion, "Selection, *as a Power*," is in reality a pure myth; especially when resorted to as an explanation of the origin of species. It is merely a representative term expressive of the manner in which "useful variations" are stereotyped when produced . . . The real question at issue is: what CAUSE—combined with other secondary causes—produces the "variations" in the organisms themselves. (*S. D.*, II, 648).
>
> These purely *secondary* causes of differentiation, grouped under the head of sexual selection, natural selection, climate, isolation, etc., etc., mislead the Western Evolutionist and offer no real explanation whatever of the "whence" of the "ancestral types" which served as the *starting point* for physical development. The truth is that the differentiating "causes" known to modern science only come into operation after the *physicalization of the primeval animal root-types out of the astral.* Darwinism only meets Evolution at its midway point—that is to say when astral evolution has given place to the play of the ordinary physical forces with which our present senses acquaint us. But even here the Darwinian Theory, even with the "expansions" recently attempted, is inadequate to meet the facts of the case. The underlying physiological variation in species—one to which all other laws are subordinate and secondary—is a subconscious intelligence pervading matter, ultimately traceable to a REFLECTION of the Divine and Dhyan-Chohanic wisdom . . . Hartmann . . . regards evolution as intelligently guided by the UNCONSCIOUS (The Cosmic *Logos* of Occultism.) But the latter acts only mediately through FOHAT, or Dhyan-Chohanic energy, and not quite in the direct manner which the great pessimist describes. (*S. D.*, II, 648-9).

Certainly few scientists of today will question any of this; indeed, they have been repeating it in their own words.

All this has culminated, during the year 1927, in Prof. Osborn's radical departure from all forms of "ape-ancestry" theories.[15]

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[15] *New York Times*, Jan. 9, 1927; *Scientific Monthly*, May, 1927; *Science News-Letter*, May 7, 1927, and other articles too numerous to mention, in the news press and elsewhere.

THE SEVEN PRINCIPLES

TO learn the names of the Seven Principles of Man, and to correlate them with the corresponding cosmic principles is comparatively easy. The terms are not difficult; the relations are readily thought out by the average intellect. Few students go farther than this; for few recognize that this is no more than the "mechanical theosophy" against which Mr. Judge, that understanding and sympathetic friend of every student then and now, so often warned.

It is mechanical, first, because the "man" about which the student is too often thinking is "man," an abstract factor, a sort of dummy —as much "an entified abstraction" as H. P. B.'s atom! And second, because the Universe is regarded in the same objective and separative way, as something outside of and unrelated to the student himself. "Man" is one thing; the student another. The "Universe" is a collection of things; the student someone standing outside of it all and looking it over.

This might really be called "museum theosophy" and the phrase prove no misnomer. For the student is like a museum visitor examining an array of well-ordered specimens. By and by he will leave that place and go home to his own fireside—*not taking any of the specimens home with him.*

The problem is to make the teachings alive and immediate; and each has to do this for himself. How to go about it? How to lay hold of their essential immanency?

To lay aside the "man" abstraction is perhaps the first step in acquiring an intimate and living idea of the Seven Principles—to realize that *I* am the man, and these are "my" principles. And step the second, to acknowledge the pressing fact that this is "my" Universe in very truth; for had I no perception of it, it would not exist, *for me.* Thus the Universe lives in my consciousness, and nowhere else so far as I am concerned. I am the One Reality, to myself, and nothing exists, for me, save as I am aware of it.

This One Reality which I am is *Atma*, the first "principle."

All that lives in my consciousness—that is, all of the Universe that I am aware of—is *Buddhi*, the second "principle." It represents my "sense of Self."

Manas, the third *principle*, sometimes called "mind," is "my" use and maintenance of relations with all that lives in my consciousness. Thus *Manas* is sometimes called "the active aspect of *Buddhi*, "or "a specialization of *Buddhi.*"

This "Higher Triad" of *Atma-Buddhi-Manas* is actually *myself*, as a being. For the One Reality is no *being.* It *is*, whether there are

any beings or not. Beings represent ex-istence, "the standing out from;" and it is That from and in which they out-stand. *Buddhi-Manas* is really what we mean when we say, "I am myself."

But what do we mean when we say, "I am myself, *and no other?*" At once we shall be obliged to consider the "Lower Quaternary" to find an answer. In order to get in touch with Manifested Nature, "I myself," the "Higher Triad,"must have instruments of contact with it. As *Atma-Buddhi-Manas* I am a formless being. To operate in a world of form, I must develop a vehicle. What else to make it of than "matter"? Thus, by my *thinking* of it, I "extend" *Manas* into "matter."

The "extension" is *Lower Manas.* The privation of my ideas in "matter" is my Astral Body. The "matter" is *Kama.* For *Kama* is made up of the "shoals of informed atoms" of H. P. B.'s phrase—"informed" by the impressions which self-conscious thinkers—ourselves and others—have given them in former great periods of evolution, as well as in this one. From another point of view, they are the "Three Qualities" in Nature, the memory in Nature of all our former words and deeds. I "get my *Kama*" as a result of my former use of these "kamic elementals." My own comes back to me, as soon as I connect myself with it, by my thought.

My physical body? It is my "Earth"—no more than that! It is my physical contact with other beings and classes of beings similarly embodied. We make up the Earth—*are* the Earth, as chemical and physiological beings.

Atma, Buddhi, Manas, Kama-Manas, Astral Body, Physical Body —but what is *Prana? Prana* is the "Great Breath" stepped down by and in me—the great systole and diastole of Nature pulsating in my lungs, and heart, in every atom of my being.

Nobody can be a "museum theosophist" who takes all of the specimens of the Great Universe home with him, to study by the fire of his own Seven Principles!

THE LIFE AND THE FORM

"IF it is wrong to destroy life, what about dangerous and venomous beasts of prey?"

Such questions as this, dropped into the sometimes placid waters of a Theosophical discussion, will accurately bring out the manner in which our present race mind endeavors to encircle the practical application of ethical principles. And it is an instance of its dull and literal clinging to subordinate issues, that there is a real division and real feeling among Theosophists on the question of vegetarianism. Vegetarians regard their meat-eating brethren as gross and material souls who walk in ignorance of the quickest and most facile road to spiritual enlightenment; the meat-eaters look upon vegetarians as faddists seeking spirituality for their own sakes, and that by material means.

It is remarkable that each one of the above viewpoints breaks down somewhere; in logic, in ethics, or in fact. This indicates what is indeed the case, that there is something fundamentally wrong with the common viewpoint from which they arise.

The fallacy lies in the assumption, conscious or unconscious, that destruction of form is either destruction of life or hindrance of its evolution. On the contrary, Theosophy teaches not only that the released life forces find further experience in other forms, but that all permanent evolution of lower lives must be through, or in connection with humanity. It is obvious that domestic food animals at this stage of civilization are undergoing an evolution made possible only by their nutritional usefulness. If killing in itself is a crime, then nature is the most inclusive, pertinacious and tireless murderer of all. And *if right to spare deadly animals, it would be right to produce them.*

In truth the ethical question, here as elsewhere, hangs upon the qualities of thought, will and feeling involved; not upon the physical act. Hunting for sport only; killing animals with needless pain; trapping to satisfy our savage vanities; painful forms of vivisection, inflicted for the avoidance of our own just dues, and an endorsement incarnate of "might makes right;" all these have effects upon the *immortal* principles which cannot be avoided under Karmic law. Immediately these barbarisms react upon family, friends and nation through the callous and selfish habits of thoughts set up, the accretion of indifference to suffering and bloodshed; all of which, seeping unseen through the mental atmosphere of the race, contributes to moral pestilences and epidemics beyond any degree imaginable to a crassly materialistic generation. And all for a few animal benefits which en-

train physical consequences no less deadly because concealed under other names and other attributed causes!

Spiritually and ultimately, our past and our future are bound up with the evolution of that life of which we are indissoluble parts. Shall the affinities which condition our eternal future be bonds of fear, horror, and hatred? Or shall they, through kindness, forbearance and refusal to make vicarious sacrifice of the helpless, make smoother the steep road which all sentient life, ourselves included, must follow through the ages? They can best tell, who have the retrospective benefit of ages when They were as we now are—the Masters of Wisdom. Theosophy is Their teaching. It deals neither with killing nor not killing, but with *Life*, in all its relations, good or bad. The mortal principles are the servants of the immortal. Who fastens his mind on the mortal, misses the immortal. It is not what *is*, but why it is, and our own attitude toward the Life in all forms which should concern us. Those who make a shibboleth of *any* practice are by that fact sacrificing the Life to the Form.

ANALOGY IN NATURE

Analogy is the guiding law in Nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries. Nature, as a creative potency, is infinite, and no generation of physical scientists can ever boast of having exhausted the list of her ways and methods, however uniform the laws upon which she proceeds. If we can conceive of a ball of Fire-mist becoming gradually—as it rolls through æons of time in the inter-stellar spaces—a planet, a self-luminous globe, to settle into a *man-bearing* world or Earth, thus having passed from a soft plastic body into a rock-bound globe; and if we see on it everything evolving from the non-nucleated jelly-speck that becomes the sarcode of the *moneron*, then passes from its *protistic* state into the form of an animal, to grow into a gigantic reptilian monster of the Mesozoic times; then dwindles again into the (comparatively) dwarfish crocodile, now confined solely to tropical regions, and the universally common lizard—how can man alone escape the general law? "There were giants on earth in those days," says *Genesis*, repeating the statement of all the other Eastern Scriptures; and the *Titans* are founded on anthropological and physiological fact.—*S. D., II, p. 153-4.*

ANCIENT LANDMARKS

The Garden of Eden

XXVII

THE biblical Garden of Eden is inseparably associated with the theological dogmas of original sin, a personal Devil, the "fall" of man, and the attendant curse which rests upon all mankind, for "in Adam all sinned:" the whole episode the prelude to the necessary birth of a Savior, whose vicarious atonement for man's wickedness is the only hope of his salvation, or eternal life. Since these erroneous and subversive ideas constitute the basis upon which popular Christianity rests, every one should acquaint himself with this allegory which in ancient times was universal, and symbolical of esoteric truths now revealed in the teachings of Theosophy. The story in Genesis is, condensed, as follows:

> "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it parted, and became into four heads. The name of the first is Pison, . . . the name of the second river is Gihon, . . . the name of the third river is Hiddikel; that is it which goeth east of Assyria, and the fourth is Euphrates. And the Lord God took the man, and put him into the garden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. And the Lord God said, It is not good that man should be alone; I will make an helpmeet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, . . . and the rib . . . made he a woman, and brought her unto the man. Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked. [Then the Lord cursed Adam and Eve, saying] cursed is the ground for thy

sake; in sorrow shalt thou eat of it all the days of thy life; in the sweat of thy face shalt thou eat bread, till thou returnest to the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. And the Lord God said, Behold, *the man is become as one of us*, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."

Up to the present time no complete form of this story has been found among the clay tablets of Mesopotamia, but portions have been discovered which indicate its origin and show that the Babylonians were as familiar with this as with other allegories transplanted on Hebrew soil. Its location between the Euphrates and the Tigris, a name for which was Idikla, to which the word *hid*, meaning river, was prefixed, giving us the Hiddikel of Genesis, carries us back to Sumer. Now there is a Sumerian hymn in which reference is made to a holy place in the plain of Eden, but instead of a tree we find—

"In Eridu a *vine*[1] grew overshadowing; in a holy place
was it brought forth;
. . . . . .
Into the heart of its holy house, which spreads its
shade like a forest, hath no man entered.
In its midst is Tammuz,[2]
Between the mouths of the rivers on both sides."

We will recall that rivers are mentioned in the Mahabharata, and there represent the spiritual and physical streams of life. Although the Garden of Eden has been considered by Christians only the geographical location of the birthplace of all mankind, it also corresponds to the *Kuru-Kshetra*,[3] or body acquired by karma, which should indeed be a holy place, "the temple of the Holy Ghost." There were many Edens; China, which can hardly be suspected of having known anything of the Jews 2000 B.C., had such a primitive garden in Central Asia, inhabited by the "Dragons of Wisdom." In days of old, the Tree and the Serpent were divine imagery; but the tree was reversed, its roots growing above as we have already seen in the sacred Ashwattha of India and the mighty ash, Yggdrasil, of the Norse. It is only when its pure boughs had touched terrestrial matter, our Adamic race, that this tree became soiled by contact and lost its pristine purity; and that the Serpent of Eternity—the heaven-born Logos—was finally degraded. In Smith's *Chaldean Account of Genesis* (p. 88)

[1]Jesus spoke of himself as the vine. [3]*Bhagavad-Gita*.
[2]Tammuz is the consort of Ishtar, the Babylonian Venus.

there is a most striking picture of an early Babylonian cylinder which represents the garden of Eden as plainly as may be done in art. In the center is the tree of life, with four branches on the side of the woman, and three on the side of the man. The base of the tree is formed out of a serpent, while behind the woman is a *standing* serpent, evidently beguiling her with words of wisdom. The four and the three branches symbolize the seven races and the seven principles of man, the four on the woman's side typifying the lower, material nature, the three on the man's side symbolical of the higher triad. For the tree is verily man himself, and the serpent, the conscious Manas, the connecting link between matter and spirit, heaven and earth. The antiquity of the serpent symbol also points to the fact that the original sin and the so-called "fall," when the sexes separated in the Third Round, occurred during the earliest portion of what science calls the Mesozoic times, or the age of reptiles. Thus we see that between the Serpent of Eden and the Devil of Christianity is an abyss. Alone the sledge hammer of the ancient Wisdom-Religion can kill this pernicious theological dogma.

In the Babylonian "curse" after the "fall," (given in Smith's *Chaldean Account of Genesis*) the "Lord of the earth his name called out, the Father Elu" (Elohim), and pronounced his curse, which "the God Hea (Ea) heard, and his liver was angry, because *his* man (angelic man) had corrupted his purity," for which Hea expresses the desire that " 'Wisdom and knowledge' hostilely may they injure him" (man). Hea tries to bring to nought the knowledge gained by man through his newly-acquired intellectual and conscious capacity of creating in his turn—thus taking the monopoly out of the hands of God (the Gods)—just as the Elohim do in the third chapter of Genesis. Following their example, it has always been the policy of the priesthood to keep man in ignorance, and hence mankind generally, in spite of its vaunted knowledge, is unacquainted with its own nature. Nevertheless the spirit of wisdom being upon and *in* man—by the union of the Manasic with the Kamic nature—that Manasic spirit which made him learn the secrets of creation on the Kriyashaktic and of procreation on the earthly planes, led some as naturally to discover their way to immortality, without the intercession of a Savior, notwithstanding the jealousy of all the gods. Therefore, in anticipation of this possibility, which no Christian believes in, the Elohim say: "And now, lest he put forth his hand, and take also of the tree of life, and live forever," as he has already taken of the tree of knowledge of good and evil, they "placed at the east of Eden Cherubim and a flaming sword (the evil passions) which turned every way, to keep the way of the tree of life."

This final mystery finds its counterpart in the legend of Adapa,[4] "the seed of mankind." Adapa, a fisherman, is the son of Ea, and a zealous provider for the temple at Eridu. One day while fishing he broke the wings of the south wind so that for seven days it could not blow. Anu, noticing this, sent for Adapa to appear in heaven. Before his departure Ea instructs, or rather purposely deceives him, in much the same fashion as the Lord God deceived Adam in regard to the eating of the tree: "When thou comest before Anu, they will offer thee food of death. Do not eat. They will offer thee waters of death. Do not drink. They will offer thee a garment. Put it on. They will offer thee oil. Anoint thyself. The order that I give thee do not neglect." Adapa arrives in heaven and the gods are angry that an impure mortal has been allowed to see their abode and learn their secrets. Since, however, nothing now remains but to admit him into their circle, they bring him *food and water of life.* He refuses this, but puts on the dress which they bring him and anoints himself with the oil. At this procedure Anu is amazed and inquires: "Now, Adapa, why didst thou not eat? Why didst thou not drink? Now thou wilt not remain alive." Adapa answers that he followed the instructions of Ea; so he was sent back to earth to live and die as an ordinary mortal. This action is parallelled in the action of those Mahatmas who forego Nirvana and take on body after body of flesh so that they may remain with and help mankind. The dress Adapa dons may be likened to "the coats of skins" which the Lord God gave Adam and Eve, that is, the physical body, before which time—when their eyes were still unopened—they were "naked," an expression for the astral condition of the human form. So we see that the "original sin" and the "fall" were only steps in the evolutionary law of life, a necessary change from the methods of creation in the preceding cycles. We are now better able, perhaps, to understand that passage in the *Gita:* "He who, sinfully delighting in the gratification of his passions, doth not cause this wheel [or reincarnation] thus already set in motion to continue revolving, liveth in vain." And H. P. Blavatsky states that with the Brahmans it was a *religious* duty to have a son.

Another Chaldean tablet bearing upon this subject gives an account of the seven wicked Gods or Spirits:

"1. In the first days the evil Gods
2. the angels, who were in rebellion, who in the lower part of heaven
3. had been created,
4. they caused their evil work
5. devising with wicked heads . . .
7. There were seven of them."

[4]Sayce thinks this may be translated *Adama* (Adam).

Then follows the description of them, the fourth being a "serpent," the phallic symbol of the Fourth Race in human evolution.

"15. The seven of them, messengers of Anu, their king."

Anu is identical with Sin, the moon, in one aspect, the seed of all material life, and corresponds to Jehovah, who is double-sexed as Anu is. That they are those who create man's form is evidenced by their being "in the lower part of heaven." The messengers of Anu are shown, in lines 28-41, as being finally overpowered by the same Sin with the help of Bel (the Sun) and Ishtar (Venus). There are two "falls," the rebellion of the Archangels and their "fall," and the "fall" of Adam and Eve. Both are karmic effects, intellectual and spiritual on the one hand, physical and psychic on the other. The Archangels, some of whom were Nirmanakayas from other Manvantaras, were those who, compelled by Karmic law to drink the cup of gall to its last bitter drop, *had to incarnate anew*, and thus make responsible thinking entities of the astral statues projected by their inferior brethren—"the wicked gods."

The Secret Doctrine is not alone in speaking of primeval MEN born simultaneously on the seven divisions of our Globe. In the first column of the Cutha tablet, seven human beings with the faces of ravens (black, swarthy complexions), whom "the (seven) great gods created," are mentioned. "In the midst of the earth they grew up and became great . . . Seven kings, brothers of the same family." These are the Seven Kings of Edom to whom reference is made in the Kabala; the first race, which was *imperfect*, *i.e.*, was born before the "balance" (sexes) existed, was therefore destroyed. They were "destroyed," as a race, by being merged in their own progeny (by exudation); that is to say, the sexless race became the bisexual (potentially); the latter the androgynes; these again the sexual, the later third (our Adam and Eve). Were the Chaldean tablets less mutilated, says H. P. B., they would be found to contain word for word the same accounts as given in the archaic records. They corroborate the Theosophical teachings: (*1*) That the race which was the first to fall into generation was a *dark race* (*Zalmat Gaguadi*), which they call the Adami or dark Race, and that *Sarka*, or the light race, remained pure for a long while subsequently. (*2*) That the Babylonians recognized *two principal Races* at the time of the Fall, the Race of the Gods (the Ethereal *doubles of the Pitris*), having preceded these two. These "Races" are our second and third Root-races. (*3*) That these seven Gods, each of whom created a *man*, or group of men, were "the gods imprisoned or incarnated." In one of the Magical Texts are the following lines:

"O Sin,[5] thou who alone givest light,
Extending light to mankind,
. . . . . .
Showing favor to *the black-headed ones*,
Thy light is glorious as the Sun."

The state after death is depicted in the legend of Ishtar, the Babylonian Venus. She is represented as having destroyed her youthful consort, Tammuz, a solar-deity—the sun approaching the summer solstice, which occurs in the sixth month, designated by the title, the month of "the mission of Ishtar." The goddess, repentant and weeping goes to the lower world in search of her spouse and is obliged to pass through seven gates. At the first her great crown is removed; at the second, her earrings; at the third, her necklace; at each gate some portion of her dress is taken away until at the seventh, she stands naked before Allatu, who presides over this realm. During her absence all fertility on the earth has ceased. Shamash is informed of the disaster, and goes to Sin and Ea for aid. The latter creates "a divine servant," whose name means "the Renewal of Light," who proceeds to "the land whence there is no return" to fetch the goddess. As Ishtar repasses the gates, the articles stripped from her on her descent are returned; first, her loin cloth, her bracelets, ankle-rings and so on until she reappears upon earth fully clothed. While the myth is a symbol of the passage of the sun through the fall and winter months, it is a clear indication of the post-morten states, when the soul is divested one by one of its astral envelopes, which it again picks up on its return to another incarnation. The story ends with a warning to all who mourn for their dead to remember Tammuz. The festival of Tammuz was selected as an "All-Souls" day and became an occasion of calling to mind those who had entered Aralu. There are many references to women weeping for Tammuz. Excessive grief over the dead was manifested in Babylonia—a custom which still prevails in the Orient—and was the occasion for the production of a great number of dirges. The Book of Lamentations is based upon this very custom of wailing for the dead. Arulu, as the nether world was called, is dark and gloomy:

". . . the house whose inhabitants are deprived of light.
The place where dust is their nourishment, their food clay.
They have no light, dwelling in dense darkness.
And they are clothed like birds, in a garment of feathers."

Prof. Jastrow says,[6] "It is almost startling to note to what a degree the views embodied in the Old Testament writings regarding the fate of the dead, coincide with Babylonian conceptions. The descriptions of Sheol found in Job, in the Psalms, in Isaiah, Ezekiel, and elsewhere

[5] The Moon. [6] "Religions of Babylonia and Assyria."

are hardly to be distinguished from those that we have encountered in Babylonian literature. While the dead are weak and generally inactive, although capable of suffering, they were also regarded by the Hebrews as possessing powers superior to those of the living. As among the Babylonians, the dead stand so close to the higher powers as to be themselves possessed of divine qualities. Schwally aptly characterizes this apparent contradiction by saying, 'that the dead are *Refa'im* (weak), but, at the same time, *Elohim*, i.e., divine beings." Corroborating what has already been brought out, this author says: "Further discoveries beneath the mounds of Mesopotamia and further researches in Babylonian literature, will add more evidence to the indebtedness of the Hebrews to Babylonia. It will be found that in the sacrificial ordinances of the Pentateuch, in the legal regulations, in methods of justice and punishment, Babylonian models were largely followed, or, what is an equal testimony to Babylonian influence, an opposition to Babylonian methods was dominant. It is not strange that when by a curious fate, the Hebrews were once more carried back to the 'great river of Babylon' (Psalm cxxxvii, 1) the people felt so thoroughly at home there. It was only the poets and some ardent patriots who hung their harps on the willows and sighed for a return to Zion. The Jewish population steadily increased in Babylonia, and soon also the intellectual activity of Babylonian Jews outstripped that of Palestine.[7] The finishing touches to the structure of Judaism were given in Babylonia—on the soil where the foundations were laid."

Fire of Prometheus

The allegory of the fire of Prometheus is another version of the rebellion of the proud Lucifer, who was *hurled down to the bottomless pit*, or simply unto our Earth, to live as man. The Hindu Lucifer, the *Mahasura*, is also said to have become envious of the Creator's resplendent light, and, at the head of inferior Asuras (not gods, but spirits), to have rebelled against Brahmâ; for which Siva hurled him down to Pâtâla. But, as philosophy goes hand in hand with allegorical fiction in Hindu myths, the *devil* is made to repent, and is afforded the opportunity to progress: he is a sinful man *esoterically*, and can by *yoga* devotion, and adeptship, reach his status of *one with the deity*, once more. Hercules, the Sun-god, descends to Hades (the cave of Initiation) to deliver the victims from their tortures, etc., etc. The Christian Church alone creates *eternal* torment for the devil and the damned, that she has invented.—*S. D., II, p. 237.*

[7]The Talmud of Babylonia, and not the Talmud of Palestine, became the authoritative work in the Jewish Church. (Jastrow.)

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."

BETTY laboriously spelled out her verse for the day in the *Bhagavad-Gita:* "He who attendeth to the inclinations of the senses, in them hath a concern; from this concern is created passion, from passion anger, from anger is produced delusion, from delusion a loss of the memory, from the loss of memory loss of discrimination, and from loss of discrimination loss of all." She liked the sound of it, in spite of the long words, and read it aloud again after she had mastered them.

"It sounds a little like that verse we had to learn in the third grade," mused Betty: " 'For lack of the nail the shoe was lost; for lack of the shoe the horse was lost; for lack of the horse the rider was lost; for lack of the rider the battle was lost; for lack of the battle the kingdom was lost, and all for lack of a horse-shoe nail.' It seems to all start off from a little thing the same way and get worse and worse, but I wonder what are 'inclinations of the senses' that we daren't attend to or all those dreadful things will happen to us."

She meant to ask Mother what it meant, but anticipation of the morning's treat crowded the verse out of her mind. For it was during the spring vacation and the circus was in town. The parade was to pass that morning only six blocks away and Mother had said Betty might go. The parade was all of the circus Betty would see, for the little family had no money to spare for amusements. The children's father had died over a year ago, and their mother had to work hard to get the necessities for herself and Betty and little Lawrence. On school days a woman was hired to come in to look after Larry, but Betty was such a responsible child her mother felt safe in leaving her in charge during the holidays and the money so saved was badly needed.

Betty knew, of course, that Larry had a cold, but what was her dismay when Mother, hurrying through the work before she left, said, "I'm sorry for your disappointment, dear, but it looks like rain and Larry's cold is worse this morning, so I don't dare have you take him out. You won't mind giving up the parade this time to look after your little brother."

Betty's face showed that she did mind, dreadfully, but she tried not to show it and gulped down the big lump in her throat until they waved Good-bye to Mother as she turned the corner. But how she cried then, and the frightened small boy joined in and wailed hoarsely.

How she wanted to see the elephants and the camels and horses and the smiling, pink-cheeked ladies in fancy dresses! All she remembered of past parades rose in her mind to whet her desire to see this one. She began to feel resentment at the little brother who prevented her going, and gave him a little shake and told him, none too gently, to stop crying.

Even Mother was included in her growing anger at not being allowed to go, and presently Betty had convinced herself that she was a badly-abused child, that Mother was "mean" and trying to spoil her pleasure. Quite forgotten were her real affection for Mother and Larry and her usual appreciation of Mother's tireless devotion to them both. Forgotten, too, the lessons learned in Theosophy School about duty and service. Betty seemed all one big desire, and seeing the parade looked, at that moment, like the most important thing in the world.

"I don't believe Larry's cold is very bad, and it doesn't look much like rain," muttered Betty defiantly, as she started down the walk with Larry trudging miserably beside her.

When they reached the street where the parade was to pass she perched Larry on a low wall and stood beside him, trying not to notice his coughing and making a desperate effort to enjoy herself. They had quite a long wait in the cold before the parade appeared, and when it came nothing looked as wonderful as Betty had anticipated. The elephants and camels were the same as last year, but she felt, oh! so different. And the smiling ladies weren't pretty. Even a little girl could see they were painted.

It began to rain in big drops before all the parade had passed, but Betty was quite willing to forego the rest and started home with Larry, who had begun to cry. It rained smartly before they reached home, and it was a bedraggled pair who toiled up the front steps.

And who should be there to open the front door for them but Mother! She had been so uneasy about her sick baby that she had been excused for the day and come home to find the house empty. All she said was, "Why, Betty!" but Betty long remembered the look on her face, so anxious and so disappointed in her little daughter.

Betty found some relief in working as hard as she could to help Mother, who was trying to repair the mischief done, with hot blankets and simple remedies. It was several of the longest hours Betty had ever spent before Larry stopped wheezing and fell asleep.

Then, satisfied that he was really better, Mother sat down by the open fire with Betty on her lap and they talked it all over.

"You see, dear, the steeds of desire, which will carry us forward

if we hold the reins tightly and guide them, are quick to run away with us if we let them."

"Why, Mother," exclaimed Betty, "I do believe it just proves my verse this morning," and she got her *Bhagavad-Gita* and read the verse to her mother. "My senses wanted to see the parade; that must be 'inclinations of the senses.' And I thought *I* wanted to; that was 'concern,' wasn't it? I got all excited. Would that be 'passion,' Mother? Then I was angry at Larry and at you, Mother dear," and Betty's eyes filled again, but she went on bravely. "I thought it was mean of you not to let me go. Is it 'delusion' when you think something that isn't so?"

Mother nodded, and Betty continued, "Then I lost my memory. I forgot all you were doing for us and how often I've found out you knew better than I did. I didn't think it looked like rain or that Larry was very sick."

"That was loss of discrimination, surely, dear!"

"I guess it was 'loss of all' to lose control of myself entirely and go, when I knew, 'way inside, it was wrong." Betty's lip trembled. "Oh, Mother, can you ever trust me again?"

For answer Mother held her closer and they sat silent watching the fire until Betty murmured, "That's one verse I *never* will forget."

WHAT IS "MAN"?

Between man and the animal—whose Monads (or Jivas) are fundamentally identical—there is the impassable abyss of Mentality and Self-consciousness. What is human mind in its higher aspect, whence comes it, if it is not a portion of the essence—and, in some rare cases of incarnation, the *very essence*—of a higher Being: one from a higher and divine plane? Can man—a god in the animal form—be the product of Material Nature by evolution alone, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped, Monad—seeing that the intellectual potentialities of the two differ as the Sun does from the Glow-worm? And what is it that creates such difference, unless man is an animal *plus* a *living god* within his physical shell? Let us pause and ask ourselves seriously the question, regardless of the vagaries and sophisms of both the materialistic and the psychological modern sciences.—*S. D., II, p. 81.*

THE MYSTERY OF ALL TIME*

THE inner light which guides men to greatness, and makes them noble, is a mystery through all time and must remain so while Time lasts for us; but there come moments, even in the midst of ordinary life, when Time has no hold upon us, and then all the circumstance of outward existence falls away, and we find ourselves face to face with the mystery beyond. In great trouble, in great joy, in keen excitement, in serious illness, these moments come. Afterwards they seem very wonderful, looking back upon them.

What is this mystery, and why is it so veiled, are the burning questions for anyone who has begun to realise its existence. Trouble most often rouses men to the consciousness of it, and forces them to ask these questions when those, whom one has loved better than oneself, are taken away into the formless abyss of the unknown by death, or are changed, by the experiences of life, till they are no longer recognisable as the same; then comes the wild hunger for knowledge. Why is it so? What is it, that surrounds us with a great dim cloud into which all loved things plunge in time and are lost to us, obliterated, utterly taken from us? It is this which makes life so unbearable to the emotional natures, and which developes selfishness in narrow hearts. If there is no certainty and no permanence in life, then it seems to the Egotist, that there is no reasonable course but to attend to one's own affairs, and be content with the happiness of the first person singular. There are many persons sufficiently generous in temperament to wish others were happy also, and who, if they saw any way to do it, would gladly redress some of the existing ills—the misery of the poor, the social evil, the sufferings of the diseased, the sorrow of those made desolate by death—these things the sentimental philanthropist shudders to think of. He does not act because he can do so little. Shall he take one miserable child and give it comfort when millions will be enduring the same fate when that one is dead? The inexorable cruelty of life continues on its giant course, and those who are born rich and healthy live in pleasant places, afraid to think of the horrors life holds within it. Loss, despair, unutterable pain, comes at last, and the one who has hitherto been fortunate is on a level with those to whom misery has been familiarised by a lifetime of experience. For trouble bites hardest when it springs on a new victim. Of course, there are profoundly selfish natures which do not suffer in this sense, which look only for personal comfort and are content with the small horizon visible to one person's sight; for these, there is but little trouble in

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the world, there is none of the passionate pain which exists in sensitive and poetic natures. The born artist is aware of pain as soon as he is aware of pleasure; he recognises sadness as a part of human life before it has touched on his own. He has an innate consciousness of the mystery of the ages, that thing stirring within man's soul and which enables him to outlive pain and become great, which leads him on the road to the divine life. This gives him enthusiasm, a superb heroism indifferent to calamity; if he is a poet he will write his heart out, even for a generation that has no eyes or ears for him; if he desires to help others personally, he is capable of giving his very life to save one wretched child from out a million of miserable ones. For it is not his puny personal effort in the world that he considers—not his little show of labour done; what he is conscious of is the over-mastering desire to work with the beneficent forces of super-nature, to become one with the divine mystery, and when he can forget time and circumstances, he is face to face with that mystery. Many have fancied they must reach it by death; but none have come back to tell us that this is so. We have no proof that man is not as blind beyond the grave as he is on this side of it. Has he entered the eternal thought? If not, the mystery is a mystery still.

To one who is entering occultism in earnest, all the trouble of the world seems suddenly apparent. There is a point of experience when father and mother, wife and child, become indistinguishable, and when they seem no more familiar or friendly than a company of strangers. The one dearest of all may be close at hand and unchanged, and yet is as far as if death had come between. Then all distinction between pleasure and pain, love and hate, have vanished. A melancholy, keener than that felt by a man in his first fierce experience of grief, overshadows the soul. It is the pain of the struggle to break the shell in which man has prisoned himself. Once broken then there is no more pain; all ties are severed, all personal demands are silenced for ever. The man has forced himself to face the great mystery, which is now a mystery no longer, for he has become part of it. It is essentially the mystery of the ages, and these have no longer any meaning for him to whom time and space and all other limitations are but passing experiences. It has become to him a reality, profound, indeed, because it is bottomless, wide, indeed, because it is limitless. He has touched on the greatness of life, which is sublime in its impartiality and effortless generosity. He is friend and lover to all those living beings that come within his consciousness, not to the one or two chosen ones only—which is indeed only an enlarged selfishness. While a man retains his humanity, it is certain that one or two chosen ones will give him more pleasure by contact, than all the rest of the beings in the Universe and

all the heavenly host; but he has to remember and recognise what this preference is. It is not a selfish thing which has to be crushed out, if the love is the love that gives; freedom from attachments is not a meritorious condition in itself. The freedom needed is not from those who cling to you, but from those to whom you cling. The familiar phrase of the lover "I cannot live without you" must be words which cannot be uttered, to the occultist. If he has but one anchor, the great tides will sweep him away into nothingness. But the natural preference which must exist in every man for a few persons is one form of the lessons of Life. By contact with these other souls he has other channels by which to penetrate to the great mystery. For every soul touches it, even the darkest. Solitude is a great teacher, but society is even greater. It is so hard to find and take the highest part of those we love, that in the very difficulty of the search there is a serious education. We realise when making that effort, far more clearly what it is that creates the mystery in which we live, and makes us so ignorant. It is the swaying, vibrating, never-resting desires of the animal soul in man. The life of this part of man's nature is so vigorous and strongly developed from the ages during which he has dwelt in it, that it is almost impossible to still it so as to obtain contact with the noble spirit. This constant and confusing life, this ceaseless occupation with the trifles of the hour, this readiness in surface emotion, this quickness to be pleased, amused or distressed, is what baffles our sight and dulls our inner senses. Till we can use these the mystery remains in its Sphinx-like silence.

The God In Nature

When an Occultist speaks of Fohat—the energising and guiding intelligence in the Universal Electric or *Vital* Fluid—he is laughed at. Withal, as now shown, neither the nature of electricity, nor of Life nor even of Light, are to this day understood. The Occultist sees in the manifestation of every force in Nature, the action of the quality, or the special characteristic of its noumenon: which *noumenon* is a distinct and intelligent Individuality *on the other side of the manifested mechanical Universe.* Now the Occultist does not deny—on the contrary he will support the claim—that light, heat, electricity and so on are *affections* (not properties or qualities) of matter. To put it more clearly: matter is the condition—the necessary basis or vehicle, a *sine quâ non*—for the manifestation of these forces, or agents, on this plane. —*S. D., I, p. 493.*

KARMIC PROCESSES

QUESTION: Does Karma require that an obligation assumed by one individual from another be satisfied between these two and in like kind, or is there provision for what might be called a "Karmic Clearing House" where each may receive his due and each discharge his karmic debts or, in other words, is everything we receive, of good or bad, the result of our individual actions?

Answer: When it is considered that there are three kinds of Karma, each requiring its own peculiar conditions for operation, and considering also such factors as the difference in rate of development between individuals, the influence of group relationships, family, nation and race, and the actions, reactions and interactions set up by and between each individual and every other one he contacts, it is apparent that a *comprehensive* solution must be somewhere involved. Karma is Law, and Law is impersonal. The causes set up within the relationship existing between two individuals may be of such nature that the effects they produce must be worked out through continued relationship. "The universe exists for the soul's experience," and in the passage through the cycle of incarnation Karma is generated and experience obtained. Man does not learn by experience to act always for himself as an individual and this is shown by H. P. B. as follows in *The Key To Theosophy*:

> ENQ. But, surely, all these evils which seem to fall upon the masses somewhat indiscriminately are not actual merited and INDIVIDUAL Karma?
>
> THEO. No, they cannot be so strictly defined in their effects as to show that each individual environment, and the particular conditions of life in which each person finds himself, are nothing more than the retributive Karma which the individual generated in a previous life. We must not lose sight of the fact that every atom is subject to the general law governing the whole body to which it belongs, and here we come upon the wider track of the Karmic law. . . . The law of Karma is not necessarily an individual law. It is impossible that Karma could readjust the balance of power in the world's life and progress unless it had a broad and general line of action.

It can be seen that when certain individuals are closely associated a continuation of the relationship would be in order by reason of affinity. The story related of the Gautama Buddha and Yasodhara and their relationships through previous incarnations might possibly be an example of this, actually or allegorically, and

> The same law that throws us into life to suffer or enjoy, as may be deserved, decrees that the friends and the relatives who are like unto each other must incarnate together, until by reason of differentiation of

> character they cannot under any law of attraction remain in company. (*Echoes from the Orient*).

As to the satisfaction of an obligation in like kind—a man may borrow a sum of money and receive it in bank notes. He repays it in gold or silver coin and receives a receipt for the sum in full. Having fulfilled the terms of the contract the obligation is discharged.

Returning to the matter of adjustment between the same individuals, the teachings show that the effects *are* worked out by the same Egos.

> And so the law of Reincarnation drags us into life again and again, bringing with us uncounted times the various Egos whom we have known in prior births. This is in order that Karma—or causes—generated in company with those egos may be worked out.... Each aids the other in adjusting the disturbed harmony, during which process each makes due compensation. (*Echoes from the Orient*).

Nothing in this is contradictory of H. P. B.'s statements above quoted, for, as all beings are subject to Karma, even the lives that make up our bodies have their own Karma, though affected by their relationship as members of that body.

Does Cremation Confer Knowledge?

Question—Does cremation give the Ego any spiritual knowledge?

Answer—The death of the body means a return of the lives of the body to their respective elements. In cremation this return is immediate. The Ego then has no point of physical contact with the physical world and is free to work out and assimilate the experiences of the life last lived. It has only that knowledge which it has already acquired. No change of state can give knowledge, for knowledge is gained only through the observation and experience of the Ego. There is great benefit to the living in the restoration of the elements without their going through the slow process of decomposition. When considered from every point of view, cremation is beneficial. There is a psychological effect from it, too, on those who are left behind; for as soon as cremation is completed the bereaved at once feel the release.—*R. C.*

THEOSOPHICAL SPECIALISTS

THE ways of approach to the theosophical philosophy are as many and varied, as those who walk these ways. In all groups of students there are some who are characterized by their special interest in certain parts of the teachings. All of these serve their purpose, or purposes; each helps to balance the others but all such fail, as individuals, because they only make of themselves specialists, and so fail to grasp the philosophy as a synthesis.

If H. P. B. could have left us only a detailed history of, say, Atlantis, the work that was hers in the Theosophical Movement must of necessity have fallen to better prepared hands. Had Judge confined his efforts to acquiring and giving out knowledge about vibrations he could not have qualified as a messenger of those Masters who had Wisdom to impart.

There exist, for purposes of present consideration, two classes of specialists. First are those whose interest extends to only one, or only a few subjects, and who concentrate on that one or those few to the exclusion of others. Those of the other class have acquired a general knowledge of the philosophy yet are able to concentrate on one point while still considering that point in its relation to others. There are, at the present time, many books treating of Atlantis, yet most, if not all of them, identify their authors as specialists of the first class. This is not always because of what is contained in the books but by reason of what is *left out*, being unknown to the authors.

It is impossible to know one thing thoroughly without knowing many others besides. The specialist who attempts to explain the existence, behavior and progress of anything without being able to explain the *necessity* for its existence, behavior and progress, is a failure. If, in a theosophical study class, one student had confined his studies to Cycles, another to Karma, another to Reincarnation, this one to Rounds and Races, and that one to Principles, no one would be able to expound his subject until he had conferred with the others.

It has been said that those who come into Theosophy do so because they find it an extension of previous beliefs. The Scientist finds much in Theosophy that makes his science more intelligible, therefore he delves deeper to find more that will aid his scientific work, specializing, and missing much. The Religious man discovers in Theosophy that which makes his faith more comprehensible, so he searches for more that can be applied to his particular cult—another specialist who loses far more than he gains.

The Thinker who likes to ponder on great problems finds the per-

fection of mental exercise in Theosophy, yet he too is a specialist, as Theosophy is more than any intellectual study.

Sooner or later those who approach Theosophy by any of these avenues find that there are many fields to be explored before the terrain can be known. Here follows a short tale:

The authorship of certain letters had been questioned. The problem was a knotty one and the aid of specialists was enlisted. The Handwriting Expert examined and testified. The Criminal Investigator examined and testified. The Theologian and the Scientist looked into the matter and offered their opinions. Then came One Who Knew and asked, "Have you read and *understood* the letters in question?"

Each specialist of the classes just considered knew something of his particular subject, but the One was possessed of all their knowledge and more besides because he knew the letters *by heart.*

Limited Number of Monads

Questions with regard to *Karma* and *re-births* are constantly offered, and a great confusion seems to exist upon this subject. Those who are born and bred in the Christian faith, and have been trained in the idea that a new soul is created by God for every newly-born infant, are among the most perplexed. They ask whether in such case the number of incarnating Monads on earth is limited; to which they are answered in the affirmative. For, however countless, in our conceptions, the number of the incarnating monads—even if we take into account the fact that ever since the Second Race, when their respective seven groups were furnished with bodies, several births and deaths may be allowed for every second of time in the æons already passed—still, there must be a limit. It was stated that Karma-Nemesis, whose bond-maid is Nature, adjusted everything in the most harmonious manner; and that therefore, the fresh pouring-in, or arrival of new Monads, had ceased as soon as Humanity had reached its full physical development. No fresh Monads have incarnated since the middle-point of the Atlanteans. Hence, remembering that, save in the case of young children, and of individuals whose lives were violently cut off by some accident, no Spiritual Entity can re-incarnate before a period of many centuries has elapsed, such gaps alone must show that the number of Monads is necessarily finite and limited. Moreover, a reasonable time must be given to other animals for their evolutionary progress.—*S. D., II, p. 302-3.*

"TEMPERAMENT AND CLIMATE"

In India the people are fitted by temperament and climate to be the preservers of the philosophical, ethical, and psychical jewels that would have been forever lost to us had they been left to the ravages of such Goths and Vandals as western nations were in the early days of their struggle for education and civilization.—*Ocean of Theosophy*, Chapter I, page 9.

QUESTION: Now what has *climate* to do with the preservation of "philosophical, ethical and psychical jewels"?

Answer: The phrase is "temperament *and* climate," not either one of them apart from the other, but together.

As was so clearly pointed out by Buckle and as has been recognized by countless other students, temperament and environment interact. They are but another expression for the interaction of Spirit and Matter. When we remember that the people of India are the descendants of the First Sub-Race of the Fifth Race and that they alone have preserved their continuity of existence for countless ages, it is evident that their temperament is conservative and not destructive. The fact is that in India, peoples the most diverse in language, religions and customs, have nevertheless dwelt side by side in comparative tolerance, by contrast with the destructive fury, religious, racial and national, of western peoples throughout recorded history and tradition.

"Philosophical, ethical and psychical jewels," like any other teachings and lessons may be made matters of record, and, when so made, lost or preserved. There are declared to be physical records covering the history and philosophy of the Aryan or Fifth Race from the beginning, preserved to this day in caves and crypts in India, and, as everyone knows, the whole surface of the land, one might say, is a vast exhibit of archaeological remains, a visible, if partly indecipherable record. Such remains and such records would scarcely have been possible in a harsher climate or in a country subject to earthquakes, floods and other natural catastrophes. The world around, the region between the tropics is that portion of the earth's surface which teems with the relics of past civilizations which include their "philosophical, ethical and psychical jewels" of which the physical are but the concrete counterpart.

ON THE LOOKOUT

"The Higher Foolishness"

Dr. David Starr Jordan has succeeded in getting published an ichthyosaurian book entitled "The Higher Foolishness," which is as shallow as the famous stream, and it would appear that in his senescence Dr. Jordan likewise flows into a Dead Sea. The book is a rehash of a series of articles and lectures inflicted on a long-suffering public beguiled by the deserved reputation achieved in earlier and better days by the good Doctor as an authority on fishes and as an educator.

Dr. Jordan, studying fish in their native habitat, appears to have been encouraged to believe that this qualified him to swim in the larger ocean of the meta-physical. Certainly he is entitled to claim that he has been "all at sea" and to offer "The Higher Foolishness" as Exhibit A to prove his claim. "Sciosophy" is the term which Dr. Jordan says he has coined to stand for "systematized ignorance," and who has a better right to the title? Theosophists, of all men, ought to read Dr. Jordan's book if they would get an autobiography of the scientific mind when it ventures beyond its "instruments of precision —the telescope, microscope and scalpel, logic and mathematics," to quote Dr. Jordan's own words. "Sciosophy" in Dr. Jordan's vocabulary means all those who believe there are other instruments of precision and who, in their "higher foolishness," rely more on mind than matter in endeavoring to study and solve those great problems of life which are still as much a mystery to the Jordans as to the addicts of Chautauqua lecturers. The great Teachers and Philosophers, the seers and mystics of all ages have been "Sciosophists" in Dr. Jordan's eyes because they did not use his instruments of precision, but "instantaneous and intuitional processes, while all scientific tests . . . are slow and laborious."

Dr. Jordan's accuracy of fact and intellectual honesty in respect of those who venture to disregard his canons may be tellingly illustrated. Early in his book (page 17) he refers to "Mr. William Quan Judge of *Madras* (!)," and as a text for his Chapter II (page 38) quotes Mr. Judge as follows:

> "The cell is an illusion; it is simply a word; thus it is with the body; so it is with the Earth and the solar system."

One has but to turn to Chapter V of Mr. Judge's "Ocean of Theosophy" to observe how Dr. Jordan has been guilty of plain dishonesty in his quotation. As Dr. Jordan has done with his quotation so he and many others do with Life itself—they omit six-sevenths of Nature's writing and then deal with the remaining seventh as if it were the

whole, offering it to the unthinking public as "exact." And again, the Theosophist can ask no better "scientific test" than for any reader to compare "The Higher Foolishness" of Dr. Jordan with the "Ocean of Theosophy."

BREATH OF EARTH

Of late years considerable attention has been turned to certain astronomical problems, left lying unsolved while astronomers reaped fame and gratification from more spectacular and interesting harvests. Nevertheless, these minor mysteries form an Achilles heel to the swinging foot of science.

One of these difficulties is a seeming irregularity in the motion of the moon, which, in a recent important eclipse, brought it out four seconds late. It is generally believed that the trouble is really with the earth. Proposed hypotheses are discussed by Dr. Robert G. Aitken in *Science*, Aug. 27, 1926. He remarks that there are many unexplained anomalies in planetary and lunar motion, in regard to some of which Einstein gives no help. H. P. B. saw the importance of these matters long before science found them serious.

> Many such unpleasant surprises (in regard to planetary motions) are in store for hypotheses of even a purely physical character. (*Secret Doctrine*, 1888, I, 150).

Dr. Walter D. Lambert, U.S. Coast and Geodetic Survey, and Prof. E. W. Browne, of Yale University (*Science*, Jan. 28, 1927, and *Manchester Guardian Weekly*, Sept. 24, 1926, respectively), find themselves at one upon a proximate explanation of lunar irregularity, which is Theosophical: namely, an expansion and contraction of the earth, giving rise to a variable rate of rotation, which is logical and strictly in accordance with the Second Fundamental Principle of the *Secret Doctrine*, as is the remark that "pulsation would seem to be the rule rather than the exception so far as the stars are concerned."

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

> tions *can be corrected.* From Newton, who found that this world needed *repairing* very often, down to Reynaud, all say the same. (*S. D.*, I, 503).

Science would not find this so unpleasant were it to use its imagination for the purpose of extending to impersonalization that other remark:

> Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings . . . The idea of universal life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic theology . . . It hardly seems possible that science can disguise from itself much longer . . . that things that have life are living things, whether they be atoms or planets. (*S. D.*, I, 49).

All periodic motions, says H. P. B., arise from the double, *metaphysical* systolic and diastolic motion of the Astral Light, which, with its Soul, the Akasha, pervades and supports the manifest universe in all its planes.

The motion of an arm is preceded by the mental image of motion; the breath of a man is governed by the "sub-conscious" rhythm of the cerebellum. Root out the *anthropomorphic* view of consciousness which rules science and theology alike, and a real and vital perception of the Universe as active embodied consciousness lies open to perception.

The Solar Cycle and the Reaper's Sickle

The season of 1926-27, meteorologically and seismologically one of the most remarkable in history, has been as striking in the physiological and psychological realms. Recognition of Father Ricard's long-range system of predicting weather by sun spot configurations was a foregone conclusion, and the seal of approval set on it by the Smithsonian Institution (See Hearst Newspapers, April 25, 1927) was only a matter of making respectable that which had been recognized for several seasons by half the meteorological world. Its irrational repulse by the United States Weather Bureau signifies nothing except that a bureaucrat is a bureaucrat regardless of his scientific achievements.

What is more interesting is the simultaneous agreement of three qualified scientists regarding the physiological properties of solar radiation. Abbé Moreux has long been harping on the coincidence of certain disease crises and the periods of maximum sun spot activity, and has also noted the correlation between bodily disturbances and the polar auroras—and all real students of the *Secret Doctrine* should by this time understand something of the hidden connection between the latter and solar changes. Dr. Maurice Fauré (*Washington Post*, March 27, 1927) claims that a cycle of maximum sun spot activity doubles the number of sudden deaths. He thinks that precisely as they are believed to upset the atmospheric electric equilibrium, thus causing

storms, they also upset the nervous systems of human beings who happen to be below par. Moreover, he shows statistics to the point.

Prof. Tchijevsky, of the University of Moscow, supports Dr. Fauré's theory with a parallel one of his own, substantiating it by the history of epidemics for the last thousand years, and Prof. Tchijevsky comes decidedly to the Theosophical explanation in saying that the combined electrical influences of the sun on the earth increase bacterial activity. This is in strict agreement with the *Secret Doctrine*.

The Sun and the Heart

> 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. (*Secret Doctrine*, 1888, I, 541-2).

This indicates that the most sun spots appear at the time of greatest output of the electric vital forces by the sun; and we say it agrees, because bacterial activity is a vital function. Solar powers are impersonal and universal in essence, and the out-pouring of vitality into any system karmically on the down-grade results in a strengthening of the destructive forces working within, not the reverse. The value derived from solar forces by the physical organism therefore depends upon the Karmic constitution of that organism. It may be wholly destructive or wholly beneficial, but in either case, *vital*. A strict psychological analogy is presented by the impersonal spiritual force of Theosophy, which, meant for the salvation and regeneration of the race, may accomplish the mental, moral and physical destruction of those who prostitute it to personal ends.

Admissions of Ignorance

The cycles of the sun are beginning to be recognized by science as having everything to do with the weather and with earthquake phenomena, and the electrical forces of the sun are seen as having to do with conditions of well or ill-being on the part of humanity. It is therefore inevitable and to be expected that this same science, making in its own mind, and contrary to nature, a complete distinction between the vital physiological forces and the so-called inanimate forces, has at

last been driven to discard its armor of pretended knowledge regarding solar phenomena, if astronomical knowledge is to progress any further.

Prof. Robert G. Aitken (*Science*, Aug. 27, 1926) admits that although progress has been made, many of the theories propounded are only speculations, so far as concerns the heat of the sun and the sources or mechanism by which that heat is generated. Prof. A. S. Eddington, like Prof. Aitken an astronomer of the front rank, sets out in *Current History* for September, 1926, some of the prime difficulties crippling the various theories about the heat of the sun. He says that present astronomical observations cannot be reconciled with principles hitherto accepted.

H. P. B. on Solar Phenomena

It did not, however, require those discoveries for H. P. Blavatsky to achieve her clear fore-vision of these same difficulties. On page 484, Vol. I, of the *Secret Doctrine*, she compared twelve different scientific determinations of the sun's heat, the variation among which amounted to 8,998,600 degrees! Nevertheless, each one of the twelve was positive of his own results, though all were united only in a common contempt for "occult science" in all its phases. She emphatically denied the crude materialistic conception of the sun as a glowing yet incandescent globe.

Sun "Glowing," Not "Burning"

> . . . Before the whole esoteric system could be given out and appreciated by the astronomers, they would have to return to some of those "antiquated ideas," not only to those of Herschell, but to the dreams of the oldest Hindu astronomers, and to abandon their own theories, none the less "fanciful" because they have appeared in one case nearly 80 years and in the other many thousands of years later. Foremost of all they would have to repudiate the ideas on the Sun's *solidity* and *incandescence;* the sun "glowing" most undeniably, but not "burning." Then it is stated, with regard to Sir W. Herschell's view that those "objects," as he called the "willow leaves," are the immediate *sources of the solar light and heat.* And though the esoteric teaching does not regard these as he did—namely, "*organisms* as partaking of the nature of life," for the Solar "Beings" will hardly place themselves within telescopic focus—yet it asserts that the whole Universe is full of such "organisms," conscious and active according to the proximity or distance of their planes to, or from, our plane of consciousness; and that finally the great astronomer was right in saying that "we do not know that vital action is competent to develop at once heat, light, and electricity" while speculating on those supposed "organisms." For, at the risk of being laughed at by the whole world of physicists, the Occultists maintain that all the "Forces" of the Scientists have their origin in the *Vital Principle*, and ONE LIFE collectively of our Solar system—that "*life*" being a portion, or rather one of the *aspects* of the One Universal LIFE. (*S. D.*, I, 591).

PSYCHIC RADIO AGAIN

Prof. Ferdinando Cazzamali, of the University of Milan, who about 1925 first claimed to have detected the "brain waves" of hypnotic subjects through radio apparatus (See THEOSOPHY for Feb., 1926), came to the fore again in a dispatch, printed by the *Washington Star*, Sept. 27, 1927, to the effect that photographic records of these emanations had been secured, as related to the International Congress for Psychic Research during its Paris meeting.

Prof. Richet, who presided, thought that metaphysics "was on the verge of becoming an authoritative science," and that there actually exists a "sixth sense."

Is this not a strange phenomenon—that a new fact does not become scientifically respectable until or unless some kind of a physical correlation or basis can be found for it? And this despite the fact that consciousness and matter in any phenomenon, however mutually correlated and interdependent they may be, are mutually irreconcilable as to essence—a fact fully recognized by Thomas Huxley, once considered an arch-materialist, but a very metaphysician by contrast with the modern sorely diseased brain; a brain so blind, so corrupt, so insane, as to deny the very existence of consciousness implicitly in its doctrines.

Yet, because every *action* on any plane has a material basis as well as a metaphysical driving power, the materialist at heart will always be able to see effects and let the sight blind him to causes. There *is* a material basis to transmission of thought, and one accessible enough so that sooner or later "practical" use will be made of it, entraining damnation as of old.

> Drs. Jevons and Babbage believe that every thought, displacing the particles of the brain and setting them in motion, scatters them throughout the Universe, and they think that "each particle of the existing matter must be a register of all that has happened." . . . Thus the ancient doctrine has begun to acquire rights of citizenship in the speculations of the scientific world. (*Secret Doctrine*, 1888, I, 104).

This sort of transmission is a manifestation of the "radio-activity" of organic life, and there are still other "forms" of it.

Transmission or any other action becomes non-material only in unqualified spiritual existence. But then it is no longer *action;* it has become conscious unity with, and actionless participation in, the activity of all beings.

INDIVIDUALITY

Dr. Truman L. Kelley, of Stanford University, (*Science*, Nov. 19, 1926) remarked that young children are more truly individuals than older persons, largely because schools tend to level out individual

idiosyncrasies rather than to develop differences, and that "there is great individuality among young intelligent children"—a fact, for whose observing young intelligent parents need no solemn scientific dictum.

If this be the case, what becomes of the theory that the infant is a blank page, whose every future paragraph depends upon the stylus of the parent, the teacher, the neighbor?

Dr. Kelley does not go into the origin of this individuality; presumably if he did so, it would be down the well-worn ruts of the theory of physical heredity. It is as one looks at it; from a point of view unbiased by either materialistic or metaphysical predilections, it is as reasonable to consider the differences due to diverse development through a long series of lives, as to physical, *unconscious* reproduction of *conscious* traits.

A case of that "individuality" to be added to the many hitherto chronicled in this magazine, is that of Robert Nagler, who, aged twelve, passed the entrance examinations of the University of Wisconsin after four years of school, and is now assistant Professor of Chemistry at Madison Vocational School. The most far-fetched materialistic fanaticism could not produce an intelligent or intelligible explanation of this and similar phenomena of "genius."

We say "amen" to Dr. Kelley's advocacy of "a policy which preserves and utilizes individual peculiarity except where it is established that racial stability demands otherwise;" substituting "moral" for "social" before so doing. A concerted, sustained, and determined effort to do just that is being maintained among some young parents of the United Lodge of Theosophists. Some day, it is hoped, a manual on the Theosophical upbringing of infants, based on experience, can be written. It has already been determined that at an age when the child is, according to orthodox science, a small animal bundle of wholly selfish impulses, the purest of altruistic instincts can be found and fostered in it—if the parents do not set a counteracting example.

Population Vicissitudes

The standing objection of the anti-reincarnationist, the supposed increase of population, is a standing joke, and we think the fact has been demonstrated often enough in these pages. But the Karma of discussion seems inexhaustible, and more figures are at hand.

From the *Literary Digest* of Feb. 13, 1926, it appeared, as we have always contended, that accurate statistics for Russia, China, and India are unknown. The *San Francisco Chronicle* of Sept. 13, 1926, quoted remarkable figures showing the reduction of populations since the outbreak of the Great War, due to it, to pestilence, famine, and

cataclysms. *Science*, Dec. 16, 1927, shows that the birth rate in Europe has become too low to keep the man power of the nations on the increase; in twenty or thirty years more, the countries of Western Europe will have reached their numerical peak and begin to decline. Statistics, the ordinates and abscissae of the population curves, are given by Dr. Sven Brisman, Commercial College of Gothenburg. Although the doctrine of reincarnation, with its 1500 year life cycle, gives ample scope for almost any sort of increase or decrease, the variations are more and more shorn of magnitude, as facts and figures are forthcoming.

MIND AND MUSCLE

It is nearly impossible to conceive of any theory or doctrine so absurd or so evil that upon analysis it does not resolve into an inversion, a perversion, or a transformation of a truth. Dear to the heart of the materialist is such a thesis as that published by Prof. Edmund Jacobson, University of Chicago, in *Science* for Oct. 28, 1927, and yet it is quite true within its own sphere. Prof. Jacobson states that, according to experiments, every conscious activity involves a motor element; a muscular contraction occurs at the moment of that activity and appears to constitute a part of it. Extreme relaxation, he says, is incompatible with the simultaneous presence of conscious activity.

Now, does this mean, as the materialist would have it, the mechanical nature of mentality? Or does it mean, as Theosophy teaches, the consciousness of the physical cells and their reaction, physically speaking, to the action of the conscious center? Theosophy teaches:

> No one will deny that the human being is possessed of various forces: magnetic, sympathetic, antipathetic, nervous, dynamical, occult, mechanical, mental—every kind of force; and that the physical forces are all biological in their essence, seeing that they intermingle with, and often merge into, those forces that we have named intellectual and moral —the first being the vehicles, so to say, the *upadhi*, of the second. No one, who does not deny soul in man, would hesitate in saying that their presence and commingling are the very essence of our being; that they constitute the *Ego* in man, in fact. These potencies have their physiological, physical, mechanical, as well as their nervous, ecstatic, clairaudient, and clairvoyant phenomena, which are now regarded and recognised as perfectly natural, even by science. Why should man be the only exception in nature, and why cannot even the ELEMENTS have their *vehicles*, their "Vahans" in what we call the PHYSICAL FORCES? And why, above all, should such beliefs be called "superstition" along with the religions of old? (*Secret Doctrine*, 1888, I, 469-70).

The "Ego" as mentioned, however, is the *human* ego—the hypostasis of the Divine, impersonal, reincarnating consciousness; it is an evanescent, compound center which vanishes, as such, shortly after

death, being separated into its spiritual side—which in most men has never been allowed to act and hence retains but little memory of physical life; and into the various congeries of physical and astral "cells" without innate coherence, doomed to separation and complete dispersal for the time being.

The All-Pervasive Heart

Dr. Mendelsohn, of Germany—see *Literary Digest* of Dec. 10, 1927—is to the fore with a theory of cardiac action quite as revolutionary as was Harvey's discovery of the circulation of the blood.

According to his views and experiments, the muscles of the heart, alone, are quite inadequate to the huge task of pumping the blood through the miles of blood vessels; instead its function is principally that of a regulator, the actual flow being caused by the rhythmic intake and output of fluids by the body cells themselves.

If correct—and we opine that it is—this forms a new link in the chain of evidence sustaining the all-pervading unity of life with its identity of action. Prof. Bose, whose work has been as bitterly attacked by some Western Scientists as it has been favorably received by others, has proven just such a pulsatory action by plant cells in the ascent of sap.

What said H. P. Blavatsky in 1888?

> 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. (*Secret Doctrine*, 1888, Proem. p. 17).

The Astral Heart

But what is the unifying power behind the rhythmic action of the many cells in a living body—what is the identity of the drummer for the Army of Life?

Last century certain of H. P. B.'s remarks as to the septenary nature of the heart were strongly criticised by an orthodox doctor; the replies of Mr. Judge thereto brought out the presence of the unseen *astral* heart. Now, an astral organ is not a material counterpart of its physical symbol; it is a mental-psychic *function* active anywhere in the body that the corresponding faculties appear; just as Jules Farigoule's "Paroptic Vision" is due to the act of the "astral eye" whether functioning through the "ocellæ" of the abdominal epidermis, the palm of the hand, or what-not.

BRAINS AND INTELLIGENCE

From the *San Francisco Examiner* of Oct. 2, 1927, we learn that, according to Prof. Vladimir Behterev, genius has no direct relation to the weight of brain, but that the brains of prominent men often show a greater number of "convulsions" (*sic*) of the cerebellum. (Heaven bless that typesetter!)

Sometimes also, says the learned Professor, there is a marked difference between the right and left lobes of the brain, the left having the greater number of convolutions. Unless our biology is in error, it is usually held that the left lobe does the work in a normal human being; and if there be anything in symbology, certainly civilization teems with the results of that activity.

Now, the worthlessness of the brain weight as an index of intelligence, was suspected and also taught by more than one scientific man last century; but the truth went for naught in that age when Darwinism was dogmatically and intolerantly supported by evidences of brain development as regarding weight; just as, up to the present hour, it is supported by the supposed inferior development of skulls in ratio of their age. We say "supposed" advisedly and provably, for the simple fact, now as in the days of H. P. Blavatsky, is that the age of skulls is determined by their development, and not, as is claimed, by geological evidence. The latter, being against the ape-man theory as often as for it, is not considered competent for introduction into the scientific court.

But as to the question of brain weights, H. P. Blavatsky wrote:

> . . . if there are Bushmen existing now, in our age of the highest civilization, who are no higher intellectually than the race of men which inhabited Devonshire and Southern France during the *Palæolithic* age, why could not the latter have lived simultaneously with . . . other races as highly civilized for their day as we are for ours? That the sum of knowledge increases daily in mankind, "but that intellectual capacity does not increase with it," is shown when the intellect, if not the physical knowledge, of the Euclids, Pythagorases, Paninis, Kapilas, Platos, and Socrates, is compared with that of the Newtons, Kants, and the modern Huxleys and Haeckels. On comparing the results obtained by Dr. J. Barnard Davis . . . (*Trans. of the Royal Society of London*), with regard to the internal capacity of the skull—its volume being taken as the standard and test for judging of the intellectual capacities—Dr. Pfaff finds that this capacity among the French (certainly in the highest rank of mankind) is 88.4 cubic inches, being thus "perceptibly smaller than that of the Polynesians generally, which, even among many Papuans and Alfuras of the lowest grade, amounts to 89 and 89.7 cubic inches"; which shows that it is the *quality* and not the *quantity* of the brain that is the cause of intellectual capacity. . . (*Secret Doctrine*, 1888, II, 522).

Influence—Pre-Natal and Post-Natal

We have at hand an article and photograph from the Los Angeles *Express*, of October 9, 1927, showing four-year-old Ruth Binns and a doll which was formerly a favorite of her mother. The features of child and doll are nearly identical. Mrs. Binns admits that she loved the doll so much as to dwell on the hope of her child resembling it, during the critical period.

Any such effect is of course superstition to materialist physicians, who complacently reassure anxious mothers against the possibility of "marking," and so encourage them to indulge every emotion and fancy, to the detriment and sometimes lasting injury of the coming offspring.

Physical birth-marking is common only in a strongly emotional and psychic people or persons, and infrequent, though far from unknown, among those whose emotions are shallow and whose minds are materialistic. Therefore it is principally the general bearing of its causes which interests us.

> 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 . . . (*Secret Doctrine*, 1888, I, 248).

For many, many resemblances "impressed in the aura" are our own creations, personal, and not ancestral. Our children live, move, and have their being, after as well as before birth, in our own powerfully individual unseen atmospheres, psychic, astral, and spiritual. If we wish to publish to the world our hidden traits and desires, good or bad, through the act and appearance of our children, then let us allow those desires and tendencies to rule us inwardly during gestation; physical gestation before birth, mental and moral after it. Nor does this contravene Karmic law; the family atmosphere only fructifies the traits of the incoming Ego. Yes, such is the mystery of the web of life, the solidity of its unbroken unity, that no being can act or has acted alone. The union of parent and child mutually affects them, even as it in turn has been effected by mutual acts from of old.

The Sense of Smell

Scientific literature abounds with complex data and speculations upon the functioning of most of the senses, and particularly of sight. Yet for some reason—and it would seem to have been because scientific men hardly knew where to seize the subject—smell is as deep a mystery as ever; Dr. Eric Ponder says so, as reported by the *Washington Post*, May 29, 1927. Neither physical nor chemical explanations, he re-

marks, account for the facts. For that matter, we would add, neither do they account for the facts of sight or hearing; but the deficiency in the explanations of those senses not being as apparent on the physical and mechanical plane, has not been scientifically detected.

Failure to cover the ground in respect to the sense of smell, to the scientific satisfaction, may be nearly as much due to the relation of the senses to stages of racial evolution, as to our slavery to mechanical explanations. The reader is referred to the *Secret Doctrine*, Vol. II, p. 107, Original Edition, with a caution not to mistake the word "Element" as used, for the scientific meaning of the word.

As to the *chemical* side of smell, a certain amount may be understood from the following:

> What Mr. Keely says of *Sound and Color* is also correct from the Occult stand-point . . .:—
>
> "I assume that sound, like odour, is a real substance of unknown and wonderful tenuity, emanating from a body where it has been induced by percussion and throwing out absolute corpuscles of matter, interatomic particles, with velocity of 1,120 feet per second; in vacuo 20,000. The substance which is thus disseminated is a part and parcel of the mass agitated, and, if kept under this agitation continuously, would, in the course of a certain cycle of time, become thoroughly absorbed by the atmosphere; or, more truly, would pass through the atmosphere to an elevated point of tenuity corresponding to the condition of sub-division that governs its liberation from its parent body." . . . "is it unreasonable to suppose that, if this flow were kept up, and the body thus robbed of its element, it would in time disappear entirely? . . ."
>
> . . . save for a few small divergencies, no Adept nor Alchemist could have explained the above *any better, in the light of modern Science*, however much the latter may protest against the novel views. This is, in all its fundamental principles, if not details, *Occultism pure and simple*. . . (*S. D.*, I, 564-5).

THE SUBJECTIVE SIDE OF THE SENSES

Science is very much inclined to concede the point made in regard to odor; as to sound—well, that word has been a sword between science and Theosophy from the beginning; partly because the scientific terminology does not allow for the word as a synonym for primordial, creative vibration in undifferentiated matter, the father of all forces and substances; and partly because the *conscious* and psychic side of sound is unrecognized, in the attempt to reduce all action to mechanical motions—that is to say, to explain consciousness in terms of unconsciousness; as foolish a proceeding as it would be to try to describe the complex vibrations of a light ray in terms of darkness.

THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XVI—No. 7 **MAY, 1928**

OUT of the seven virgin-men four sacrificed themselves for the sins of the world and the instruction of the ignorant, to remain till the end of the present Manvantara. Though unseen, they are ever present. When people say of one of them, "He is dead"; behold, he is alive and under another form. These are the Head, the Heart, the Soul, and the Seed of undying knowledge.

—SECRET DOCTRINE.

CONTENTS

"H. P. B." 289
WORLD-IMPROVEMENT OR WORLD-DELIVERANCE 290
THE PSYCHOLOGY OF "ISIS UNVEILED" 298
NOTE ON BHAGAVAD-GITA X 301
WESTERN OCCULTISM 302
MORAL CODES 304
ANCIENT LANDMARKS 307
YOUTH-COMPANIONS 314
MENTAL AND MORAL SUICIDE 316
THE WALL OF SILENCE 319
SOME ANSWERS BY W. Q. J. 321
"THE GREAT ORPHAN" 321
WHAT BECOMES OF THOUGHTS? 322
WHAT IS THE MORAL NATURE? 324
ON THE LOOKOUT 325

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(*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.

𝔄 𝔘 𝔐

Time is the judge of men, things and movements. Time is very sure. Therefore work on in peace, knowing that he who draws his only strength from opposition is doomed to perish, while he whose inspiration wells up within himself can never be destroyed.

—Book of Items.

THEOSOPHY

Vol. XVI May, 1928 No. 7

"H. P. B."

EMBODYING Humanity, came H. P. B.—and Humanity saw the common woes of flesh borne by her as proof of her frail fallibility. Embodying Philosophies of ages past and yet to come, H. P. B. was sport for would-be philosophers. Embodying Religion—freed of hypocrisy, sham, pretence by sacrifice of all that ordinary men hold dear for Life Impersonal—H. P. B. was anathematised by all religionists. Embodying Science—all-inclusive, touching the universe in every place and part, involving it in every principle of being—H. P. B. met the bigotry and scorn of Modern Exact Science. The scientists, the religionists of her day made of her Arch Conspirator.

Was H. P. B. Conspirator? Yes. The nature of the conspiracy has long since proved itself to be the freeing of Humanity from the dogmas and authority of both Science and Religion; not to make new dogmas of Theosophy; not to make new authority of herself; but to drive all men to assume their *own* authority, and to make—if dogmas they must have—dogmas of their own learning and experience.

Why all the Titan labors, sorrows, suffering of H. P. B.? For ambition's sake? Yes. She herself confessed it: "If out of the Theosophists who have already pledged themselves I can place on the right path half a dozen or so, I will die happy."

Vast significance of a then unknown ambition—a nucleus of universal Brotherhood!—only a few to tread the small old Path without a backward turn, ready to sacrifice as She did; courageous to endure contumely as She did; fearless to battle for Humanity—for those most deaf to the Message—as She did; able to defend the Truth and its Custodians as its Servers against the whole world's malice cry.

Such an one as This is difficult to find!

WORLD-IMPROVEMENT OR WORLD-DELIVERANCE?

THEOSOPHY has sometimes been confused with Vedantism, and very often it has been confounded with Buddhism. For this there are various reasons: the Masters of H. P. B. announced themselves as followers of the *esoteric* or real teachings of the Buddha; H. P. B. and Col. Olcott "took *pansil*" in the Buddhist faith; many of the terms and many of the doctrines of Theosophy, Vedanta, and Buddhism are identical as words and similar in acceptation; Mr. Sinnett's use of the phrase "Esoteric Buddhism" as the title of one of his books was misleading; the great attention paid by H. P. B. in her writings to the leading Oriental scriptures has been largely misconceived and misunderstood by students, as have her public presentations of Theosophical philosophy itself. Finally, the plain fact is, that Theosophy comes from the same *Source* as Vedanta, Buddhism, Judaism, Christianity, Zoroastrianism, and every other great religion. That source is the Great Lodge of the Masters of Wisdom, not any particular Messenger or Message.

The Wisdom-Religion itself is to-day just as much the *Secret Doctrine* as it ever was, to all but the Masters of Wisdom Themselves and their *Initiated* Chelas or Disciples. This is often forgotten by those who study books and practices, and so misconceptions and misapplications are inevitable, even among the most intelligent, sincere, and devoted followers of one or another of the great Teachers and great Teachings—Theosophists not less than others.

Among the early students attracted to H. P. B. and her teachings was Dr. Hübbe-Schleiden, then a very well known German scientist, who met her first at the Gebhard's in Germany in 1884. He was the recipient of some messages from the Masters, for his possibilities of usefulness were similar to those of Mr. Hume and Mr. Sinnett in India and Prof. Coues in America. Dr. Hübbe-Schleiden contributed to Countess Wachtmeister's "Reminiscences of H. P. Blavatsky and 'The Secret Doctrine'," published in 1893, and, during H. P. B.'s lifetime, began the publication of "The Sphinx," a quasi-theosophical magazine in the German language. His mind was, of course, a mixture of ideas derived from many sources, scientific, Christian, Spiritualistic, Rosicrucian, and so on, as well as what he imbibed from H. P. B. Later, he became much interested in Buddhism, as he understood Buddhism. Like so many, many others, Dr. Hübbe-Schleiden had entire confidence in his own powers of discrimination and so, when the inevitable contradictions of ideas in his mind came in conflict, he was

far more inclined to call in question the correctness of his teacher's understanding than his own.

In *Lucifer* for July, 1889, then, H. P. B. published a long communication from Dr. Hübbe-Schleiden, with accompanying Notes by herself. Dr. Hübbe-Schleiden's letter is of no value in itself, but it does supply students with an analogy to their own mental processes; it does serve to "point a moral;" and, above all, it drew from H. P. B. some very important statements. Dr. Hübbe-Schleiden took for his text a quotation from *Dhammapada* and *Sutta Nipata*, and for his occasion an article contributed by H. P. B. in the preceding May, 1889, to the French "*Revue Théosophique.*" For the convenience as well as the benefit of present-day students we reproduce (*a*) the quotation from the Dhammapada; (*b*) a translation of the quotation from H. P. B.'s article in French, "*Le Phare de l'Inconnu*" ("The Beacon of the Unknown"); (*c*) so much of Dr. Hübbe-Schleiden's communication as is necessary to connect with H. P. B.'s Notes. We have numbered the extracts and given the corresponding numbers to H. P. B.'s Notes. We have corrected certain obvious typographical errors in the original publication.

FROM THE DHAMMAPADA:

"You yourself must make an effort. The Tathagatas are only preachers.—If a man find no prudent companion, let him walk alone like a king who has left his conquered country behind. It is better to live alone; there is no companionship with the *fools*. Let a man walk alone; let him commit no sin, with few wishes—like an elephant in the forest."

FROM "LE PHARE DE L'INCONNU":

"The Eastern Wisdom teaches us that the Indian *yogi* who retires to the jungle, as well as the Christian *hermit* who used to repair to the desert are, both of them, simply perfect egotists. The one is moved solely by the hope of finding in the Nirvanic state an escape from rëincarnation; the other acts but to save his own soul—neither of them has a thought but for himself. The motive is purely *personal*, for, even admitting that they achieve their object, are they not the same as the cowardly soldier who deserts the *army* at the moment of battle in order to save himself from shot and shell? In thus isolating themselves, neither yogi nor 'saint' benefits anyone but himself; on the contrary, they show themselves to be *utterly indifferent* to the fate of the *humanity* they *avoid* and *desert.*"(1)

FROM DR. HÜBBE-SCHLEIDEN'S LETTER:

"We readily accept His (the Lord Buddha's) example as well as His teachings for our ideal rule, but from those stanzas I have quoted

above, it appears that what he expected his disciples to do, does not quite agree with what you seem to expect from them."(2)

"Only those who are striving to save themselves from all existence, only those are sages; only those attain nirvana and, when they die, paranirvana."(3)

"*Absolute Being* without 'form' and 'name,' this alone is true reality, and is worth striving at for a real sage."(4)

"Now what did our Lord, the Buddha, do and how did He live? He did not in any way try to *improve* the world . . . quite the contrary . . . he left, and taught his disciples to leave, all worldly life and affairs, to give up their families and to remain homeless . . ."(5)

"None of *us* is a Buddha, and I do not know which of us might be a Bodhisattva; not everyone *can* be one; and that not everyone was by the Buddha himself expected to *become* one is clearly and repeatedly expressed . . . now what *can* and what *ought* we to do then?"(6)

"What else should we strive at then but to take 'refuge against rëincarnation,' refuge with the Buddha, his dharma and his sangha?"(7)

"The spiritually . . . highest developed living human individual I know is a poor common weaver and moreover consumptive . . . Still this man is in his inner life quite independent of his worldly misery; his heavenly or rather divine peace and satisfaction is at any time his refuge, and no one can rob him of that. He fears no death, no hunger, no pain, no want, no injustice, no cruelty!"(8)

"Humanity, as a *whole*, will always remain comparatively the same 'fools,' which they have always been. Suppose we had succeeded in establishing an ideal organization of mankind, do you think these 'fools' would be any the wiser by it, or any the more satisfied and happy?"(9)

"Causality can never have had a beginning nor can it have an end. And every 'world' that will ever be, will always be 'world,' that is pain and evil."(10)

"You certainly do not preach vicarious atonement! Or, *can* anyone save his neighbour? Can one apple make ripe another apple hanging next to it?"(11)

"Not only are we not properly fit to teach, but if we were, we require proper persons to be taught, persons who are not only willing, but who are also fit to listen to us."(12)

"What . . . do you expect *us agnams* to do?"(13)

"We are fully aware that a true Buddhist and a sage, or—if you like—theosophist, must always be every inch an *altruist*. . . . but everything at its proper time: where competency does not keep pace with altruism in development and in display, it might do more harm than good. . . . The only excuse we can find for thus giving way to

the promptings of our heart is, that those persons who really might be properly qualified, do *not* come forward, do *not* help us, do *not do* this evidently necessary work."(14)

H. P. B.'S NOTES ON THE FOREGOING:

(1) The editor of *Lucifer* and the *Revue Théosophique*, pleads guilty to an omission. She ought to have qualified, "la sagesse Orientale" by adding the adjective '*ésoterique.*'

(2) The Western disciples and followers of the Lord Buddha's ethics lay very little stress on the dead letter (and often fanciful) translations of Buddhist *Sutras* by European Orientalists. From such scholars as Messrs. Max Müller and Weber, down to the last amateur Orientalist who dabbles in Buddhism disfigured by translation and proudly boasts of his knowledge, no Sanskrit or Pali scholar has so far understood correctly that which is taught; witness Monier Williams' fallacious assumption that Buddha never taught anything *esoteric!* Therefore neither the *Dhammapada* nor the *Sutta Nipata* are an exception, nor a proof to us in their now mutilated and misunderstood text. Nagarjuna laid it down, as a rule, that "every Buddha has both a revealed and mystic doctrine." The "exoteric is for the multitudes and new disciples," to whom our correspondent evidently belongs. This plain truth was understood even by such a prejudiced scholar as the Rev. J. Edkins, who passed almost all his life in China studying Buddhism, and who says in his "*Chinese Buddhism*":

> (Ch. iii.) "The esoteric was for the Bodhisattvas and advanced pupils, such as Kashiapa. It is not communicated in the form of definite language, and *could not*, therefore, *be transmitted by Ananda as definite doctrine among the Sutras.* Yet, *it is virtually contained* in the *Sutras.* For example, the "Sutra of the Lotus of the good Law," which is regarded as containing the cream of the revealed doctrine, is to be viewed as a sort of original document *of the esoteric teaching, while it is in form exoteric.*" [Italics are ours.]

Moreover we perceive that our learned correspondent has entirely misunderstood the fundamental idea in what we wrote in our May editorial, "*Le Phare de l'Inconnu*" in the *Revue Théosophique.* We protest against such an interpretation and will prove that it errs in the course of this article.

(3) An exoteric and frequent mistake. Nirvana may be reached during man's life, and after his death in the Manvantara or life-kalpa he belongs to. *Paranirvana* ("beyond" Nirvana) is reached only when the Manvantara has closed and during the "night" of the Universe or *Pralaya.* Such is the esoteric teaching.

(4) Just so; and this is the theosophical teaching.

(5) Quite right again. But to live "like he lived himself" one has to remain *as an ascetic* among the multitudes, or the *world*, for 45 years. This argument therefore, goes directly against our correspondent's main idea. That against which we protested in the criticized article was not the *ascetic life*, *i.e.*, the life of one entirely divorced, morally and mentally, from the world, the ever-changing *maya*, with its false deceptive pleasures, but the life of a *hermit*, useless to all and as useless to himself, in the long run; at any rate *entirely selfish*. We believe we rightly understand our learned critic in saying that the point of his letter lies in the appeal to the teaching and practice of the Lord Gautama Buddha in support of withdrawal and isolation from the world, as contrasted with an opposite course of conduct. And here it is where his mistake lies and he opens himself to a severer and more just criticism than that he would inflict on us.

The Lord Gautama was never a *hermit*, save during the first six years of his ascetic life, the time it took him to enter fully "on the Path." In the "Supplementary account of the three religions" (*San-Kiea-yi-su*) it is stated that in the *seventh* year of his exercises of abstinence and solitary meditation, Buddha thought, "I had better eat, lest the heretics should say that Nirvana is attained in famishing the body." Then he ate, sat for his transformation for six more days and on the seventh day of the second month obtained his first *Samadhi*. Then, having "attained the perfect view of the highest truth," he arose and went to Benares where he delivered his first discourses. From that time forward for nearly half a century, he *remained in the world*, teaching the world salvation. His first disciples were nearly all Upasakas (lay brothers), the neophytes being permitted to continue in their positions in social life and not even required to join the monastic community. And those who did, were generally sent by the Master, to travel and proselytize, instructing in the doctrine of the four miseries all those with whom they met.

(6) Our correspondent is too well read in Buddhist *Sutras* not to be aware of the existence of the esoteric system taught *precisely* in the *Yogacharya* or the contemplative Mahayana schools. And in that system the hermit or yogi life, except for a few years of preliminary teaching, *is strongly objected to* and called SELFISHNESS. Witness Buddha in those superb pages of *Light of Asia* (Book the Fifth) when arguing with and reprimanding the self-torturing Yogis, whom, "sadly eyeing," the Lord asks:

> ". . . . . Wherefore add ye ills to life
> Which is so evil?"

When told in answer that they stake brief agonies to gain the larger joys of Nirvana, what does He say? This:

"Yet if they last
A myriad years . . . . they fade at length,
Those joys . . . . . Speak! Do your Gods endure
For ever, brothers?"
"Nay," the Yogis said,
Only great Brahm endures; the Gods but live."

Now if our correspondent understood as he should, these lines rendered in blank verse, yet word for word as in the *Sutras*, he would have a better idea of the esoteric teaching than he now has; and, having understood it, he would not oppose what we said; for not only was self-torture, selfish solicitude, and life in the jungle simply for one's own salvation condemned in the *Mahayana* (in the real esoteric system, not the mutilated translations he reads) but even *renunciation of Nirvana for the sake of mankind* is preached therein. One of its fundamental laws is, that ordinary morality is insufficient to deliver one from rebirth; one has to practise the six Paramitas or cardinal virtues for it: 1. Charity, 2. Chastity, 3. Patience, 4. Industry, 5. Meditation, 6. Ingenuousness (or openness of heart, sincerity). And how can a *hermit* practise charity or industry if he runs away from man? Bodhisattvas, who, having fulfilled all the conditions of Buddhaship, have the right to forthwith enter Nirvana, prefer instead, out of unlimited pity for the suffering ignorant world, to renounce this state of bliss and become *Nirmanakayas*. They don the *Sambhogakaya* (the invisible body) in order to serve mankind, *i.e.*, to *live a sentient life after death* and suffer immensely at the sight of human miseries (most of which, being Karmic, they are not at liberty to relieve) for the sake of having a chance of inspiring a few with the desire of learning the truth and thus saving themselves. (By the bye, all that Schlagintweit and others have written about the Nirmanakaya body is erroneous.) Such is the true meaning of the Mahayana teaching. "I believe that not all the Buddhas enter Nirvana," says, among other things, the disciple of the Mahayana school in his address to "the Buddhas (or Bodhisattvas) of confession"—referring to this secret teaching.

(7) The quotation with which our correspondent heads his letter *does not* bear the interpretation he puts upon it. No one acquainted with the spirit of the metaphors used in Buddhist philosophy would read it as Mr. Hübbe-Schleiden does. The man advised to walk "like a king who has left his conquered country behind," implies that he who has conquered his passions and for whom worldly *maya* exists no longer, need not lose his time in trying to convert those who will not believe in him, but had better leave them alone to their Karma; but it certainly does not mean that they are fools intellectually. Nor does it imply that the disciples should leave the world; "Our Lord" taught us as much as "the Lord Jesus" did, the "Lord Krishna" and other

"Lords" all "Sons of God"—to quit the "worldly" life, not *men*, least of all suffering, ignorant Humanity. But surely neither, the Lord Gautama Buddha less than any one of the above enumerated, would have taught us the monstrous and selfish doctrine of remaining "*profondément indifferents*" to the woes and miseries of mankind, or to *desert* those who cry daily and hourly for help to us, more favoured than they. This is an outrageously selfish and cruel system of life, by whomsoever adopted! It is neither Buddhistic, nor Christian, nor theosophical, but the nightmare of a doctrine of the worst schools of Pessimism, such as would be probably discountenanced by Schopenhauer and Von Hartmann themselves!

Our critic sees in the "army" of Humanity—those "fools" that the *Dhammapada* alludes to. We are sorry to find him calling himself *names*, as we suppose he still belongs to Humanity, whether he likes it or not. And if he tells us in the exuberance of his modesty that he is quite prepared to fall under the flattering category, then we answer that no true Buddhist ought, agreeably to the Dhammapadic injunctions, to accept "companionship" with him. This does not promise him a very brilliant future with "the Buddha, his dharma and his Sangha." To call the whole of Humanity "fools" is a risky thing, anyhow; to treat as such that portion of mankind which groans and suffers under the burden of its national and individual Karma, and refuse it, under this pretext, help and sympathy—is positively revolting. He who does not say with the Master: "Mercy alone opens the gate to save the whole race of mankind" is unworthy of that Master.

(8) And yet this man lives *in*, and with the world, which fact does not prevent his *inner* "Buddhaship;" *nor* shall he ever be called a "deserter" and a coward, epithets which he would richly deserve had he abandoned his wife and family, instead of working *for them*, not for his own "dear" self.

(9) This is no business of ours, but that of their respective Karma. On this principle we should have to deny to every starving wretch a piece of bread, because, forsooth, he will be just as hungry to-morrow?

(10) And therefore, *Sauve qui peut*, is our correspondent's motto? Had the—

> "All Honoured, Wisest, Best, most Pitiful,
> The Teacher of Nirvana, and the Law,"

taught the heartless principle *Après moi le déluge*, I do not think that the learned editor of the *Sphinx* would have had much of a chance of being converted to Buddhism as he is now. Very true that his Buddhism seems to be no better than the exoteric dry and half-broken rind, of European fabrication, of that grand fruit of altruistic mercy, and

pity for all that lives—real Eastern Buddhism and especially its esoteric doctrines.

(11) No; but the apple can either screen its neighbour from the sun, and, depriving it of its share of light and heat, prevent its ripening, or sharing with it the dangers from worms and the urchin's hand, thus diminish that danger by one-half. As to Karma this is again a misconception. There is such a thing as a *national*, besides a personal or *individual* Karma in this world. But our correspondent seems to have either never heard of it, or misunderstood once more, in his own way.

(12) *Fais que dois, advienne que pourra.** When did the Lord Buddha make a preliminary selection in his audiences? Did he not agreeably to allegory and History, preach and convert demons and gods, bad and good men? Dr. Hübbe-Schleiden seems more Catholic than the Pope, more prim than an old-fashioned English house-wife, and certainly more squeamish than Lord Buddha ever was. "Teach vicarious atonement?" certainly we do not. But it is safer (and more modest at any rate) to make too much of one's neighbours and fellow-men than to look at every one as on so much dirt under one's feet. If I am a fool, it is no reason why I should see a fool in everyone else. We leave to our critic the difficult task of discerning who is, and who *is not* fit to listen to us, and, in the absence of positive proof, prefer postulating that every man has a responsive chord in his nature that will vibrate and respond to words of kindness and of truth.

(13) We expect you not to regard everyone else as an "*agnam*" —*if* by this word an *ignoramus* is meant. To help to deliver the world from the curse of *Avidya* (ignorance) we have only to learn from those who know more than we do, and teach those who know less. This is just the object we have in view in spreading theosophical literature and trying to explain "Indian *religio*-philosophy."

(14) An apocalyptic utterance this. I think, however, that I dimly understand. Those who are "properly qualified, do *not* come forward, do *not* help us, do *not do* this evidently necessary work." Don't THEY? How *does* our pessimistic correspondent *know?* I "guess" and "surmise" that they do, and very much so. For had the T. S. and its members been left to their own fate and Karma, there would not be much of it left to-day, under the relentless persecutions, slander, scandals, purposely set on foot, and the malicious hatred of our enemies—*open* and *secret.*

H. P. BLAVATSKY.

*"I do what I have to do, come what will."

THE PSYCHOLOGY OF "ISIS UNVEILED"

THEOSOPHISTS of to-day are liable to succumb to the spell of the race mind rather than to emancipate themselves from it. The preponderant tendency is to approach even a *synthetic* philosophy from an analytic basis. "Isis Unveiled" was first offered to the members of the Parent Theosophical Society as "an attempt to aid the student to detect the *vital principles* which *underlie* the philosophical systems of old."

The two volumes of "Isis" take up the various and conflicting sects of existing religions and sciences, and the phenomena of nature and man of which they are professedly explanatory. "Isis" puts both religion and science on their own *voir dire*, cross-examines their own testimony, and shows that they cannot by any possibility be true in principle or in philosophy: that they cannot stand investigation and examination either in theory or in practice. They are shown to be the mere recrudescence and repetition of ancient errors in a new guise; that they never could and never can afford a solution of the problem of life, because their vital principle is fundamentally the reverse of Nature's law of progress—in other words atavism, not evolution. The true vital principle in all nature is creative, not destructive, synthetic not analytic; hence all our "progress" in both religion and science tends to superstition or materialism—to disintegration with all its accompanying phenomena of sects and schools, of contradictions, conflicts, and mutual destructiveness.

H. P. B. simply applied to theology and science their own canons of interpretation, their own criteria of validity. She *analyzed* them, and showed them both to be morbid growths, diseases of human nature and the human mind, which could only flourish by sapping the Spiritual vitality of the race, as physical diseases grow at the expense of the healthy organs and organism. "Isis Unveiled" in this respect is pathological: it is a study of the course of the rise and *fall* of races and civilizations because of fundamentally false views of nature and of man, personified under the terms religion and science. It is the first *diagnosis* since the times of Plato and of Christ, of the fruits of the Aristotelean science and the Patristic religious method and modulus, made from the standpoint of true Psychology.

"Isis" was given to the world when the fruits of both religion and science were fully ripened, and when that world was already beginning to question the harvest of its own sowing—to question the *harvest* rather than the sowing or the seed. Her diagnosis was made for the benefit of a sick world, for its information and education. She knew

that the world's ills could not be cured from outside—that to the patient as well as to the physician Nature gives the same prescription: "Heal *Thyself.*" Her diagnosis shows that through Science as well as religion runs the fundamental and fundamentally false idea of miracles —that by some process we can reap what we have not sown, can avoid the reaping of what we have sown.

We have had three centuries of modern science and nineteen of the Christian religion. Is the *world* any the wiser, any the better off, because of them? Is mankind in the mass any healthier, any happier, any better morally, mentally, or physically? Is life for the common man any more worth living—has he any more self-control, self-discipline, self-knowledge than of old? Is humanity any better *educated* in any true and sane sense, and is "human nature" changed at all from what it was a thousand or a million years ago?

These are the questions a study of "Isis Unveiled" will raise in the mind of the thoughtful man—and he will find himself compelled to answer them all in the negative. But "Isis," being true Psychology as well as a true diagnosis, does more than lead the student to these negative conclusions. It has educated him to the point where he himself has become his own physician, for he understands her diagnosis and therefore knows for himself the *causes* of his own and the world's sufferings. He knows for himself that the sources and the results, good or bad, of all that he experiences are in himself, and, this being so, that the ills from which he suffers can only be cured by himself. All religion and all science have for their mainsprings of practice the idea that although it is *we* who suffer, the cause is outside ourself and therefore the cure must come from the same source as the cause. This theory is seen to be the result of *inverted* reasoning—the analytic instead of the synthetic view of life, the attempt to reason from known effects to unknown causes, without ever perceiving that the *principles* behind both cause and effect are the same principles. The whole theory behind both science and religion is that good and bad effects proceed from *different* instead of from the same sources. The layman has never been taught that disease is under the same Law as health, atavism under the same Law as evolution, failure under the same law as success—because his Teachers, science and religion, are as ignorant as himself of the true fundamental Principles of all life and action.

"Human nature" is esteemed fundamental in itself, and therefore only to be changed, if at all, by some kind of miracle. That human nature is itself but *one* of the principles of Man, but *one* of the Forces of Nature; is itself errant, defective, compound and therefore perishable; that our religions and our sciences are the product and effect of the activity of the principle of human nature—all this is made clear to

the student of "Isis," and he is at the same time educated to the point where he is able to see for himself the presence and activity in Nature and in Man of other Principles, some lower, others higher than the presently dominant principle called "human nature." Having detected the vital principle motivating our life as we live it, having detected the presence of other and still more vital Principles in himself and in Nature, the thoughtful student of "Isis" is ready to become his own physician and begin the healing of himself by giving his attention to the study and cultivation of those principles of his being which have for so long been robbed to nourish the merely human nature. The great Saviors of the race, the great Sages of antiquity, the great Philanthropists of all time, are unveiled to him in a new significance. Their lives become an inspiration, their teachings an instruction on the Divine in nature and in man. Religion and science lose forever their *authoritative character in his eyes.* The reign of dogma and dogmatism is over, the day of education has dawned for him. Henceforth he relies upon the reign of Law in every thing and every circumstance, and studies the operation of Law in all the vast panorama of life, good or evil.

The relation between the *Objects* of the Parent Theosophical Society and the teachings of "Isis Unveiled" becomes apparent, the Dedication of the work no vain formula, when the student of to-day regards the history of the Theosophical Movement since those early days. With only two or three exceptions all the Pioneers of the Movement succumbed to the same forces of human nature as have degraded all former Teachers and Teachings. They have converted the inspiration, the precepts and the example set by H. P. B. and her Masters into theosophical religions and sciences. We have multiplied theosophical sects and dogmas, we have gone in for psychical research, for mediumship, for occult powers and phenomena, for miracles and miraculous results, in exactly the same way as our forebears. Human nature, decked in the peacock's feathers of professional altruism, in the borrowed robes of professed mysterious knowledge and power over nature's finer forces, has enthroned anew the ancient errors, and usurped *authority* over those who come to us to *learn.*

But the day of questioning still is, among Theosophists as among all other men. The Objects of the Parent association still survive, the teachings of "Isis" and the other writings of H. P. B. are still accessible, there are still students who have never departed from those Objects and those Teachings, and their numbers and influence are growing. True, the devotees of the old religions and the old sciences are still in the vast majority, as are those among Theosophists who would still put the new wine into the old bottles, but the Psychology of H. P. B.

was aware of all this, took all this into consideration, provided abundantly for the future as for the present, for the Psychology of true Occultism knows that a *change in human nature impends*. The cycle of departure from the Teachings and the Objects of H. P. B. has had its culmination, the Rising Cycle is under way, and the True Theosophists will multiply as the Failures of the Movement go on disintegrating into more and more numerous, more and more bizarre sects: disintegration and degeneracy on the one hand, cohesion and education on the other. The course of the Movement proves the Psychology of "Isis Unveiled."

Note on Bhagavad-Gita X

It is said by Krishna, the *Logos* incarnate, in the *Bhagavad-gîtâ*, "The seven great Rishis, the four preceding Manus, partaking of my nature, were born from my mind: from them sprang (emanated or was born) the human race and the world." (*Chap. X. Verse* 6).

Here, by the seven great Rishis, the seven great *rupa* hierarchies or classes of Dhyan Chohans, are meant. Let us bear in mind that the *Saptarshi* (the seven Rishis) are the regents of the seven stars of the Great Bear, therefore, of the same nature as the angels of the planets, or the seven great Planetary Spirits. They were all reborn, all men on earth in various Kalpas and races. Moreover, "the four preceding Manus" are the four classes of the originally *arupa* gods—the Kumâras, the Rudras, the Asuras, etc.,: who are also said *to have incarnated.* They are not the Prajâpatis, as the first are, but their informing principles—some of which have incarnated in men, while others have made other men simply the vehicles of their reflections. As Krishna truly says—the same words being repeated later by another *vehicle* of the Logos—"I am the same to all beings . . . those who worship me (the 6th principle or the intellectual *divine* Soul, *Buddhi*, made conscious by its union with the higher faculties of *Manas*) *are in me, and I am in them.*" (*Ibid*, 29.) The Logos, being no personality but the universal principle, is represented by all the divine Powers *born of its mind*—the pure Flames, or, as they are called in Occultism, the "Intellectual Breaths"—those angels who are said to *have made themselves independent, i.e.*, passed from the passive and quiescent, into the active state of Self-Consciousness. When this is recognised, the true meaning of Krishna becomes comprehensible.—*S. D., II, p. 318, fn.*

WESTERN OCCULTISM*

"WE meet our Karma in our daily duties," is a good saying to bear in mind, and in the performance of those duties come our tests.

We should therefore do what we have to do, simply as duties, regardless whether that performance brings us praise or blame. All the energy, then, would be expended in the performance of duties, and there would be nothing left for the personal idea to subsist upon.

Have confidence in the powers you embody; only seek to do your duty; holding to that end, all necessary power will be available.

If aspiration is for all and not for self alone, it reaches up to the Universal finally; if for self, some degree of illumination results finally, but only in degree. The stream of effort cannot rise above its source.

The mind is both the "carrier" and "translator" of both lower and higher self. The attitude determines the quality and kind of action; for one will act according to the attitude of mind firmly held. The great and incalculable value of acting for and as the Supreme is that there is nothing higher in the way of attitude, and this endeavor *must* by its very nature bring about the best results.

Theosophists often speak of "getting rid of the personality," and so far as observed, do not appear to have any clear idea of what they mean. Without personalities there would be no field, no evolution. It is not the personality that is in the way, but the personal idea in regard to it. Instead of crushing out the animal nature, *we must learn to fully understand the animal*, and subordinate it to the spiritual. So long as we know the wiles and lures of the elementary nature we are not in danger of fooling ourselves, however much we may fall under their momentary sway.

To forego and forget personalities, means to regard truth only, by whomsoever presented. So it seems wise that we should not think ill of personalities, and this includes our own. If they are our weakness, by doing our duty, our weakness will finally become our strength. The Masters do not look at our defects but at our motives and efforts.

Sometimes one gets into the way of doing things perfunctorily; this has been found to result from the mind being on *other* things—things other than the duty at hand. The remedy lies in the re-directing of the mind and concentration upon that which is done. Our daily lives give us the best opportunities for the practice of concentration.

Control is the power of direction. When exercised in one way,

*From the sayings of Robert Crosbie.

this leads to its exercise in other ways, until it covers the whole field of operation.

If in any one thing control is difficult, begin with the purpose of control in mind, and *stop* at the first indication that control is being lost. Everything should be made subservient to the idea of control —if that is the purpose.

A way to control speech is to think of the probable effect of what one is about to say. This ensures deliberation, and the speech carries with it *the force of the intention.* This deliberation takes no appreciable time in practice—a thought towards it, a glance at effects. It is really an attitude of *purposive speech,* wherein all the processes are practically simultaneous.

From A Student's Notebook

Statements made by the Teachers are not true because They said so. They said so because they are true—a vast difference. There is an abyss between loyalty to the exponent of an idea, and loyalty to the idea itself—the abyss between personality and impersonality, the changing and the unchanging.

It is often the manner in which something is said, rather than the thing said, that makes it appear dogmatic. Disconnected bits from the text-books, triumphantly quoted to "prove" something—prove nothing. Not one mind in a thousand can grasp an abstract statement; but concrete illustrations from everyday life are obvious to everybody. All Teachers have taught by parable and allegory.

Words and sentences memorized, and then repeated, have a "second-hand" sound. Nothing is new in the world of thought, but freshness of expression is always possible. The simplest way an idea can be put is usually the best way; and in trying to find it the student learns much.

Everybody has the Real in him. The words of one who speaks from It, and to It, are certain to reach It. It is never personal. The best speaker is he who sends his hearers away thinking about Theosophy, rather than about himself.

MORAL CODES

A NEW code of "morals" such as has come into vogue this past ten years especially for "the great majority" is taken by many to be one more of the signs of an enlightened present, of a great and glorious civilization attested by achievement in inventions of mechanical wonder and of increase of luxury for the many. Matters of conduct that were tabu fifty years ago are but modish, to-day. "Painted Lady" meant but one thing, then; to-day, unpainted ladies are in an antediluvian minority. Women who smoked in this Land of the Free were ostracized even twenty-five years ago; to-day, ministers of the Gospel are free to acknowledge that moderate smoking by man or woman is less injurious morally than too little eating for the purpose of attenuated slightness, then excess of confection eating, or of any other kind of eating. Smoking and "painting" are no longer matters of "morals"; unlawful drinking is choicest form of entertainment in halls of learning, and lack of reverence for anything in life or nature is called "frankness."

It is held that the very "sins of the mindless" committed to-day by young and old alike were none the less committed in days of stricter codes. Now, it is but that the fear and stealth with which they were accompanied then have given way to a defiant pride in their indulgence. Secret mental gratifications, only, of previous generations have come out into the open, into action. Those who were the ostracizers of "sinning ones" in years gone by have reached the easy concurrence of, "Oh, they all do it." And even pure-hearted protesters hope that a scant generation will see such surfeit and nausea from present orgies that a right-about-face will result, the pendulum swing back to moral rectitude of a more intelligent type than has ever been before.

The fact that a vast turbulence of unordered, unintelligent thought and action is sweeping the great majority daily to lower levels bears an immense significance for the Theosophist. The ethical standards of Theosophy are fixed, eternal, unchanging since Man was man, and save as the Theosophist will hold his own perceptions clean and clear on these great human questions of life and conduct, there will be no hope for the race: his is the responsibility, for in the teachings of Theosophy alone is to be found an intelligent basis for true morality. Yet, he too, as man, is a part of "the great majority"; he is bound to be assailed and besought on every hand, if he is "lukewarm" in his stand, if he is not thoroughly convicted of the soundness and inevitability of Theosophic principles; if he does not realize that the tendency

of the present civilization toward animalism is but the result foreseen by H. P. B. due to materialistic teachings and to that very success in life which most men hold dear but which belongs only to the evolution of the animal man.

Science without heart, religions without knowledge—true faith supplanted by blind belief and cant—have starved the Divine Man, have fed, at best, the psychic man which uncontrolled by the Divine must reach its level in the atavism of the mindless. Whoever has at heart the moral evolution of humanity must needs go deeper into the problem, nevertheless, than a catalog of "this is good" and "that is evil." There is science and reason behind the fact that in Theosophy is no room for "Free Lovers," no chance for the man who befuddles his brain with alcohol, no hope for the one who will not be honest. The humanitarian must seek in the long line of past evolutions the pitfalls marked by habitude of ancient sins to realize that only as these are avoided by the race as a whole, will this humanity be "saved," whether in the present cycle or in others yet to come. The progress of the race depends, not upon sentiment, but upon Law, nor can it receive upward trend by individuals' mere condemnation of that which is so patently retardative. Exemplars are needed—missionaries, devotees, even martyrs, perhaps.

Nations have passed out of existence in this hemisphere before now through the very causes which are presently at work in the United States, a *new* nation! Come famine, war, convulsion of nature, and the sterility of the women of the nation: must the nation die untimely because the great majority is sunk so low in the scale of mere animal gratification that it repudiates all responsibility?

Who is to teach the sacredness of human life and of human relations, with *self*-restraint and self-control to replace old barriers of fear? None, save they can teach by example, first. Who is to bring light upon these greatest of all human problems—the problems of sex —save Theosophists? Not by public discussions of these mysteries, but by arousing in the man of sense the sense of his Divine Origin, and the Purpose of Evolution. But, alas, under the sacred name of Theosophy the blackest crimes of sex have been committed. Mark there—in deviation from the *natural* order of life and being, the sign manual of Black Magic, of which Science stands convicted on many counts, along with all psychic cults. By Theosophists, then, we mean those who follow the Theosophy of H. P. Blavatsky and of W. Q. Judge—the Theosophy of Masters, —the Theosophy of the clean life, the open mind, the eager intellect, and pure heart. They speak with utmost reticence of these great mysteries. *Their* moral code is highest and strictest of all codes, though it is not a code of conventions and

forms and names; it demands that human beings should feel and think in accordance with the kingdom to which they belong, not as animals.

No Theosophist so ignorant but can at least choose those affinities which will keep him on the human level. There are pure-hearted ones and lovers of their kind who still speak a language of the higher things of life, still manifest desire to serve, still know within the compelling stir of Justice, still speak reverently of Love, and Duty, and of Responsibility. They do not nurture themselves on the low-lived literature or "yellow" journals of the day, nor on the low or "high life" of the screen. They seek to know the work of the benefactors of mankind, who strive practically to ameliorate conditions, who point out evils to construct a better road for all; they seek to know the great ones of the past and dream their dreams for now. And if there be the hero spark within their own hearts, they too assume the burden of the present in company with others who work for the future, that the race may not ignobly die, but come to glorious fruition through realization of the Oneness of all life, the sacredness of all life, and the purpose of all life.

The great and grave danger of man in this cycle is the looseness and the hardness of "the great majority"; its only Hope is with the Few, who see the Truth and realize Man's true Destiny.

THE GRIHASTA LIFE

How wise and grand, how far-seeing and morally beneficent are the laws of Manu on connubial life, when compared with the licence tacitly allowed to man in civilized countries. That those laws have been neglected for the last two millenniums does not prevent us from admiring their forethought. The Brahmin was a *grihasta*, a family man, till a certain period of his life, when, after begetting a son, he broke with married life and became a chaste Yogi. His very connubial life was regulated by his Brahmin astrologer in accordance with his nature. Therefore, in such countries as the Punjâb, for instance, where the lethal influence of Mussulman, and later on of European, licentiousness, has hardly touched the orthodox Aryan castes, one still finds the finest men—so far as stature and physical strength go—on the whole globe; whereas the mighty men of old have found themselves replaced in the Deccan, and especially in Bengal, by men whose generation becomes with every century (and almost with every year) dwarfed and weakened.—*S. D., p. 411, fn.*

ANCIENT LANDMARKS

The Babylonian Epic of Gilgamesh

XXVIII

LIKE India, Greece and other countries, Babylonia had its great national epic centering around a hero named Gilgamesh. His feats remind us of the labors of Hercules and, like the latter, he was supposed to be a purely mythical character until, among some clay tablets found at Nippur a few years ago, was a list of historical dynasties in which Gilgamesh is mentioned as a king of Uruk (or Erech). Follows now the startling revelation by Col. L. A. Waddell, in a book on *The Indo-Sumerian Seals* (1926) that "the Haryas'wa of the Vedas and Indian Epics and the Ur-Nina of the Assyriologists, generally regarded as the first great dynast of the early Sumerians, . . . is the son of the great Hercules of the Phoenicians and Greeks, here conclusively identified with Gilgamesh of Erech, and now disclosed for the first time as a *historical* Aryan-Sumerian-Phoenician king and great sun priest of Bel of relatively fixed date, about 3150 B.C."[1] As the Gilgamesh Epic has been reconstructed from thousands of broken pieces, it is exceedingly fragmentary; interesting to few besides the historian and archaeologist. To the theosophical student its chief appeal lies in its many indications that against a background of legend and history is depicted the drama of one "striving for perfection." The poem is divided into twelve books,[2] which probably correspond to the twelve signs of the zodiac, with which the twelve great "labors" of Hercules have usually been associated.

The narrative opens with a complaint of the people of Erech that Gilgamesh has taken away their sons and daughters and they appeal to the goddess Aruru to create a man who may be "equal to taking up the fight against him." Accordingly Aruru forms "a man of Anu in her heart," then breaks off clay and throws it upon the ground. Thus is created Enkidu,[3] the hero, "a lofty offspring of the host of Ninib."[4] But his body is covered with hair like an animal, he eats and drinks with the animals, and upsets the traps of the hunter who, in order to catch him, sends to him an Ukhat.[5] The woman bids him "Come, arise from the accursed ground!" Enkidu obeys her entreaty, learns to eat human food, drinks seven jars of wine, so that "his heart became glad and his face shone," is clothed by her, anointed with oil,

[1] From a review in the New York *Times*.

[2] The number 12 recurs throughout the poem.

[3] Also read Eabani.

[4] Ninib is the Babylonian Saturn. "The host" may represent the hierarchy of "lives."

[5] An Ukhat is a temple-woman, or devotee of Ishtar.

and finally becomes a shepherd, protecting the fold from attacks of lions and other wild beasts.

Now Gilgamesh has two dreams. In the first, something heavy falls upon him from heaven, almost crushing him with its weight. He manages to take the burden to his mother, who says it forbodes the coming of one like himself, born in the mountain, and to whom all will pay homage and to whom he himself will become deeply attached. In the second dream he sees one like himself, brandishing an axe; this, his mother explains, is none other than Enkidu. Conducted by the woman to Erech, Enkidu meets Gilgamesh and immediately ensues a fierce combat in which Gilgamesh is worsted; nevertheless thereafter the two become inseparable. Gilgamesh is referred to as the "younger brother," slightly taller than Enkidu, who is otherwise his exact counterpart, except that on some cylinders he is represented with animal hoofs and horns.

The first task undertaken by the two is an attack upon Huwawa, the mighty guardian of the cedar forest, whose mouth emitted fire and whose breath was death. The elders try to dissuade Gilgamesh from so perilous an undertaking, Enkidu declares that even his strength is not sufficient, but Gilgamesh upbraids his companion for such cowardice, affirms his reliance upon Shamash (the sun-god) and says, "If I fall, I will establish my name." At last having received favorable oracles from the gods and being advised by the elders to wash his feet in the stream of Huwawa, the two set out, Enkidu leading, because he is acquainted with the way. After this exploit in which Huwawa is conquered, the goddess Ishtar offers herself in marriage to Gilgamesh, and enraged at his rejection of her suit, appeals to her father Anu to avenge the insult. Accordingly, Anu sends a winged bull which Enkidu seizes by the tail, adding insult to injury by flinging a piece of the carcass into the angry goddess' face. As punishment, he is smitten with a fatal illness to which he succumbs after twelve days. Then begins a long course of wanderings by Gilgamesh who, also afflicted with disease, seeks both healing and immortal life. The quest brings him to the portal guarded by the scorpion-men of terrifying aspect, who allow him to pass unmolested but warn him of the increasing difficulties of the way. Undaunted, our hero gropes along until he comes to a tree covered with precious stones and bearing beautiful fruit. Passing beyond this he reaches the sea where he meets a maiden who tells him that his search for immortality is vain, he might better eat, drink and be merry. When, despite her attempts to discourage him, he expresses his determination to go on, she unbars the portal and he continues his course until he comes to another sea and even to the waters of death, over which no one but Shamash has crossed. Follow-

ing the directions of the ferryman, although the current is very strong, twelve strokes bring him to his desired haven and he stands face to face with Utnaphistim, the survivor of the flood, who has in addition become immortal. Utnaphistim relates the story of the deluge and then, in pity for the hero, puts him to sleep for six days and seven nights. During this time Utnaphistim's wife concocts a magic food which Gilgamesh eats upon waking and "of a sudden the man was transformed," although his body is covered with sores; these he finally washes away so that he becomes as white as snow. Still Gilgamesh has not found the secret of immortal life. At last the woman tells him where to find the plant called "the restoration of old age to youth," which he plucks, but alas! no sooner is it in his grasp than a devil, in the form of a serpent, snatches it from him. Gilgamesh is grief-stricken at the loss and is obliged to return to Erech without having obtained the object of his quest.

Many explanations of this poem have been offered. Prof. Jastrow believes the name Gilgamesh is not Babylonian—which lends support to Col. Waddell's conclusions—and that the first episode, the complaint of the people of Erech, is a reminiscence of the extension of Gilgamesh's domain by the conquest of the city. The creation of Enkidu by the goddess follows the universal tradition: he is the "man of dust," or more precisely, of the Babylonian clay, while the description of his person answers to that of similar half-animal tribes found in various parts of the world even at the present time. Curiously enough, Enkidu's environment differs but little from that of Adam who, in Genesis ii:19-20, is surrounded by the animals and in Chapter iii:17, "cursed is the ground" which he has to till; while Eve finds a partial counterpart in the Ukhat who entices the man from the companionship of the animals and leads him to Erech, the whole episode symbolizing the evolution of man from a savage or "mindless" state to a self-conscious, civilized life. The meeting of Gilgamesh with Enkidu, or his kind, who serves the former in his subsequent undertakings may have an historical basis. A similar tribe was used by Rama in his war with the king of Lanka and by their sacrificial service must have merited the right to enter upon a higher evolutionary round. On the other hand, the fact that Enkidu is the exact counterpart of Gilgamesh[6] with only the addition of hoofs and horns, is an indication that we may read the poem metaphysically. Enkidu may well stand for the human body. He is "a man of Anu," in biblical phraseology "a man of God," for Anu was one of the Babylonian trinity. But the word *anu* in Sanscrit, which was well known in

[6]Some have thought that the two "heroes" were originally the subjects of two separate tales which were finally welded into one.

Babylonia, means an *atom*, hence the *atomic man* is a primary or astral form. In the dreams of Gilgamesh that follow, the heavy weight which falls upon him may typify the heavy responsibility assumed by the beings who incarnated in the "mindless" physical forms in the third Round, also the heavy burden which he and every man assumes whenever they enter a new physical body; for it is said that upon the threshold of devachan lie in wait the skandhas (the tendencies, in large part evil) which were engendered in the preceding life or lives, and which go to make up the new astral body of the reincarnating Ego. Therefore, Gilgamesh takes the burden to his mother. The second dream in which he sees some one just like himself is, as his mother explains, Enkidu, the forthcoming personality or body. So Gilgamesh represents the Higher Triad in man. He had built the seven walls that surround Erech, he is described as "the seven-fold hero," two-thirds god and one-third human, while the signs composing his name are said to be a picture of fire under a bowl, or issuing from a torch. What is this but the light of Manas? He is also called the "younger brother," just as the Pandus in the *Gita* are the younger tribe, because they have appeared last on this plane of matter. As soon as Gilgamesh meets Enkidu there is the inevitable conflict between the higher and the lower self in which the latter is for the time conqueror, but afterwards Enkidu becomes the best of servants, doing with his hands the deeds which Gilgamesh, with the light of mind, points out to be done. Although Enkidu is aware that his strength is not sufficient, as is the leader of the Kurus, by his alliance with Gilgamesh he is able to overcome the foe.

And what is the cedar forest in which dwells the beast Huwawa, but the forest of our own nature?[7] Then there is the curious advice of the elders that Gilgamesh wash his feet in the stream of Huwawa! May we not find an interpretation of this passage in *Light on the Path*? "Before the soul can stand in the presence of the Masters its feet must be washed in the blood of the heart." For the beast of evil "lives fruitfully in the heart of the devoted disciple as well as in the heart of the man of desire." The episode of Ishtar occurs in the sixth book or sign, and Enkidu's killing of the bull which follows may typify the killing out of the purely animal nature, after which the next portal guarded by the scorpion-men may with safety be passed, although the darkness deepens as our hero proceeds. It will be instructive at this point to turn to another guide-book on this "small old path," *The Voice of the Silence*, and note how Gilgamesh's experiences tally with it. "The more thou dost advance, the more thy feet pitfalls will meet. The Path that leadeth on is lighted by one fire—the light of daring

[7] Initiates were sometimes called "cedars."

burning in the heart. The more one dares, the more he shall obtain. The more he fears, the more that light shall pale—and that alone can guide." The scorpion-men are at the mountain of Mashu, and Prof. Jastrow says that Mashu was a name applied to the Arabian desert, and that even the bold Assyrian armies hesitated before passing through this region. Hence he thinks this episode may refer to some expedition to Southern Arabia. This may be true; for can we not see that the Path of the disciple is two-fold, manifesting as objective achievement—the *facts* of history and biography—and as subjective metempsychoses, or the desires, motives, choices which constitute the real journey of the soul—the Path "without moving" as distinguished from the moving path of effects? Because of this parallelism, history and story may be employed as a symbol of soul experiences, following the Hermetic axiom, "As above, so below." As within, so without. Since many meanings may be implied by the successive steps taken by Gilgamesh, we leave the student to think them out for himself.

And now the "Pilgrim" pushes on even to the "waters of death," which no one but the Sun-god had ever crossed, and he crosses over them—daring antetype of Columbus and Lindbergh! For did not these men pass over tracts of sea and air never traversed before by any but the sun-god in the heavens? Some commentators have suggested that the journey over the waters of death referred to a voyage to Atlantis, not an impossible adventure considering the maritime skill of the Phoenicians. Where these waters were, insofar as we may interpret them as navigable seas, does not really matter. It would appear, however, that Gilgamesh journeyed to some great Sage at a distance, possibly to India. We will recall that the American "witnesses on the scene" made long journeys to some central Lodge and Great Chohan for the ostensible purpose of getting the rejuvenating Elixir of Life. At all events, when Gilgamesh found this "Immortal One," he recognized him as his Master. Arjuna, with Krishna at his side, did not know that he was a Master, but asked him what such a being looked like. When Gilgamesh saw Utnaphistim he was astonished to find that in outward appearance he was no different from himself. So it is said that one may live in the same house with a Master and never recognize him as such. So, too, the Ego, who thinks himself only man, may waken himself to knowledge of his own Divinity.

And now Utnaphistim proceeds to tell Gilgamesh about the flood. That this episode existed independently of its setting in the epic is certain, for it was a universal tradition, and followed an older version in which the survivor's name is Atrakhasis, meaning "The Very Wise One." We also see that the story is the model for the account in Genesis. Utnaphistim says Ea warned him in a dream of the approach-

ing cataclysm and instructed him to build a vessel and to catch fish and birds. After completing the "ark," he loaded it with silver and gold and "all living beings of all kinds" and then brought his family and household and workmen on board. At last—

"The fixed time approached,
When the rulers of darkness at even-time were to
cause a terrible rain-storm.
I recognized the symptoms of [such] a day,
A day, for the appearance of which I was in terror."

The hurricane raged so furiously that even the gods were terrified and crouched like dogs in enclosure. For six days it continued to sweep over the land.

"When the seventh day approached, the hurricane
and cyclone ceased the combat,
The sea grew quiet, the evil storm abated, the
cyclone was restrained.
I looked at the day and the roar had quieted down,
And all mankind had turned to clay.
. . . . . .
I looked in all directions of the sea.
At a distance of twelve [miles] an island appeared.
At Mount Nizir the ship stood still.
Mount Nizir took hold of the ship so that it could not move.
When the seventh day arrived,
I sent forth a dove, letting it free.
Not finding a resting-place, it came back.
I sent forth a swallow, letting it free.
The swallow went hither and thither.
Not finding a resting-place, it came back.
I sent forth a raven, letting it free.
The raven went and saw the decrease of the water,
It ate, croaked, but did not come back."[8]

Then Utnaphistim made a sacrifice to the gods, who "smelled the sweet odor" and "like flies gathered around the sacrifice." Ea took this occasion to upbraid the leader and warrior of the gods for bringing on this terrible deluge and confesses that he warned Utnaphistim so that the latter might be saved and mankind not completely destroyed. Enlil then blesses the survivors, saying:

"Hitherto Utnaphistim was a man:
Now Utnaphistim and his wife shall be on a level
with the gods.
Utnaphistim shall dwell in the distance, at the
confluence of the streams."

Utnaphistim's tale ended, Gilgamesh is put into a trance-sleep, is "transformed," healed of his sores, and told where to find the elixir of life, a plant, which he plucks. Just as he is about to achieve im-

[8]Compare Genesis vi, 5-20; vii, 11, 12, 23, and viii, 4-22.

mortality, the narrative continues, he waits to bathe in a cool cistern. A *serpent* snatches the precious plant from him. After this, Gilgamesh returns to Erech, where he evokes the shade of Enkidu and asks for information about the life after death, but the ghost says he can give no knowledge to Gilgamesh.

Such is the apparently inglorious ending to this ancient Epic—tragedy of failure where one would anticipate a glorious climax. What may be its meaning? Considering the view of Col. Waddell that Gilgamesh may be identified with the Grecian Hercules one would conclude that, like that hero, Gilgamesh should have been admitted to the circle of the gods. Other scholars reach a more abstract opinion and think that the fate of Gilgamesh is intended to teach that the search for immortality is useless, that death does, indeed, "end all," even for the most heroic man.

But Theosophists who have studied "The Secret Doctrine" and "The Voice of the Silence" and gained some insight into the symbolisms in which are recorded the various Paths pursued in the course of Evolution, Spiritual and Psychic as well as physical, may read other meanings into or out of this old Epic. It is true that "great ones fall back, even from the threshold, unable to sustain the weight of their responsibility, unable to pass on;" and so, "when the victory is all but won, it is lost"—as recited in *Light on the Path.* But the whole course of Gilgamesh, as narrated in the Poem, is against this supposition, let alone the false psychology of leading the hero of a great religious Epic, which we must assume to have excited the reverence of a whole people for long ages, to final failure after having triumphed over every obstacle. Nor does the narrative lend itself to the supposition that Gilgamesh personifies or typifies a practitioner of or devotee to Atlantean Black magic.

Rather, one would think, Gilgamesh, having reached to the mystic plant, the "Shangna robe," or plant of the *Voice of the Silence*, pauses indeed, to bathe in the "cool cistern" in which, if he will, he can gain "oblivion of the World and men for ever" by choosing the Path of "Liberation" rather than that of "Renunciation." But—who knows? —the *Serpent* in the Epic may have said to Gilgamesh:

> "The choice is thine. . . . But stay, Disciple. . . .
> Yet one word. Canst thou destroy divine COMPASSION?"

And Gilgamesh may have replied, as in the "Voice:" "OM! I believe that the Nirvana-Dharma is entered not by all the Buddhas," and so have chosen the "Secret Path" of the Nirmanakaya, to live and work in the Ethereal world where, as in the physical, he would find his shadow, "Enkidu."

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."

"I DO think May is the loveliest month of the year," exclaimed Edna Taylor.

Elsie and Julia Mason had asked their new neighbor to go on a country walk, and the three girls had stopped to rest after a breathless scramble up a wooded knoll.

"It is beautiful, isn't it?" agreed Julia.

"And there are so many nice things about May beside the weather," added her sister.

"What, for instance?" asked Edna.

"Well, for one thing, White Lotus Day comes in May," said Elsie.

"And all the millions of Buddhists think it is a wonderful month because they say it was in May that Buddha saw the light."

"You mean He was born in May, Julia?"

"No, they say He received enlightenment sitting under a great tree, at the time of the full moon in May, after He had given up everything and searched for the Truth for years and years."

"Is that what you meant by 'White Lotus Day,' Elsie?" inquired Edna.

"No, 'White Lotus Day' is what we call the 8th of May because it was that day that Madame Blavatsky died."

"I should think you would keep a person's birthday instead of the day she died." Edna's lip quivered. "I don't like to think about death, since my mother died. I hate death!" she said with a little shiver.

Elsie slipped a sympathetic arm through hers as she answered, "That's because you haven't been to Theosophy School. You learn there that death isn't a terrible thing at all. We've all of us died dozens of times, and we know that some day these bodies we have now will wear out."

"Yes," chimed in Julia, "and between lives we have a long, happy rest, while we work out all our good thoughts and feelings and build them into our character before we come back. You can be sure your mother is perfectly happy and loving you just the same, though she can't see you. And some day you may be in her family again when you both come back."

"Well, that doesn't make death seem so bad," said Edna slowly. "Who did you say died the 8th of May?"

"Madame Blavatsky, or 'H. P. B.,' as we often call her."

"Who was she?"

Julia could not repress a little gasp. She could not remember when she hadn't known of H. P. B., for it had been the two girls' good Karma to be born in a home where Theosophy was in the foreground from their babyhood.

It was Elsie who answered: "She brought Theosophy to the world again a little over fifty years ago. She learned it from very wise Teachers whom we call Masters of Wisdom, and she taught it in spite of being persecuted and poor and sick. *Nothing* could stop her giving the Message she had brought."

"And the 8th of May," continued Julia, "we remember her work and what she taught and what a lot we ought to do to keep the fire she kindled burning."

Edna turned to Elsie. "You said she brought Theosophy again. Then it isn't something new?"

"No, indeed, it's as old as the world. You see, it's another name for Truth. Krishna and Buddha and Jesus and every great Teacher all taught the same truth, only people forget and get things twisted so it has to be said over again, and all who don't deliberately hold their ears can hear it and have the chance to get straightened out."

The girls resumed their walk in silence which was broken after a few minutes by Edna's inquiry, "Can anybody go to your Theosophy School? I'd like to find out some more about it."

"Of course," answered Julia. "Theosophy is for anybody that wants it. We'll be glad to have you go with us any time you want to."

"Father won't mind," said Edna. "You girls stop for me the next time you're going. The walk was nice and I'm glad you asked me. I can think of lots of questions I'd like to ask, but there's Aunt Martha at the window and I guess she's looking for me, so I'll save them till next time I see you. Good-bye, and thank you!" she called as she ran up the walk to her house.

Identity of Sun-Gods

By simply comparing the Sun-gods of every country, one may find their allegories agreeing perfectly with one another; and the more the allegorical symbol is occult the more its corresponding symbol in other systems agrees with it. Thus, if from three systems widely differing from each other in appearance—the old Aryan, the ancient Greek, and the modern Christian schemes—we select several Sun-gods and dragons at random, these will be found copied from each other.—*S. D., II, p. 381.*

MENTAL AND MORAL SUICIDE

KNOWLEDGE can only be gained at first hand while the opportunity is present. Most men, in the immediate presence of any profound experience, are either paralyzed by the impact or absorbed in the sensations induced. Thus the bulk of our learning is second-hand in more senses than one. Not to speak of that hearsay knowledge which all of us are saturated with, and which we are acquainted with only in the inanimate forms provided by books and by word of mouth, most of our knowledge of our own actual experiences is unreliable, because acquired either before or after the experience itself. This is to say that our convictions, as well as our opinions, our very guides and inspiration to conduct, rest upon memory and imagination of our experiences—not on the experiences themselves in the first instance.

Experience is necessary to all progress, whether in right or wrong direction, but experience (which is only another word for Karma or the inter-action of Beings) is only one of three essential factors in the acquisition of dependable knowledge. There must, first of all, be observation of the experience at the very moment of its occurrence, and for there to be accurate observation of any experience there must be detachment from it—detachment complete and entire, else a portion or all of the attention of the experiencer will be absorbed in the sensations aroused. In other words, only his psychic or emotional nature—the kamic and astral principles—will get a first-hand experience. The Man himself, the perceiving, reasoning Being, will be instantly cut off, separated by the force of the personal nature from the spiritual validity of the experience. Every profound experience thus produces an immediate separation of the Higher and the Lower nature—a divorce as complete for the time as sleep, catalepsy, or death, though not necessarily as prolonged or as permanent. This kind of separation of the Divine from the Human nature is the only one that most men are aware of, and they are seldom consciously aware of that.

But there is another kind of separation of the principles possible—that which is spoken of by the sages of all time. Plotinus, writing on *Suicide*, took occasion to make these statements:

> "The Soul is bound to the body by a conversion to the corporeal passions; and is again liberated by becoming impassive to the body.
>
> "That which Nature binds, Nature also dissolves; and that which the Soul binds, the Soul likewise dissolves. Nature, indeed, bound the body to the Soul, but the Soul binds herself to the body. Nature, therefore, liberates the body from the Soul, but only the Soul can liberate herself from the body.

> "Hence, there is a two-fold death; the one, indeed, universally known, in which the body is set free from the Soul; and that other, known only to sages, in which the Soul liberates itself from the body."

We are habituated to think of life, of death, of ourselves, in almost wholly physical, that is, personal terms. Who recognizes himself as having, while in the body, or matter, an existence wholly independent of either? Yet, unless this be indeed the fact, Man is either irremediably mortal and therefore fallible, or his possibility of immortality depends on something or some one outside himself. Hence the science of our day and human reason alone, plus experience so far as we are able to understand it, must tend inevitably to the conviction that physical death is the end of the Man. On the other hand, those who have, despite physical experience and human reason, a profound faith or conviction that immortality is possible to man, must, since they have no Knowledge of their own, rest on belief of some kind, must be religious as opposed to atheistic; must depend on some God, some revelation, some miracle—a miracle being, simply put, something which is *beyond* possibility! In order to have this conviction the holder must of necessity reject all he may have learned from experience, must stultify his reason, whenever they come in conflict with his faith, just as, on the other pole, the atheist sets aside faith, hope, and his sense of justice when these do not coincide with his experience and his reason.

It is this separation of experience, reason, and faith which constitutes mental and moral death, mental and moral *suicide* for so many, many men, despite all efforts visible and invisible of those Elder Brothers of humanity to pilot and chart us to that eternal ocean of Knowledge or Spirit in which They live, and move, and have their Being, whether in or out of a body. The man who had no experience would be, indeed, a dead man, for he would be non-existent. To the extent that any man fails to understand his own experiences, or misconceives them, he is dead or diseased in that portion of his nature. To the man who has lost his faith in anything, not only is that thing dead to him, but it has no existence imaginable for him. And the man who stultifies his reason, or tries by means of it to reconcile two irreconcilables, is crucified indeed.

Faith, reason, and experience—our perception of the facts of existence—are but other names for the three inner principles of our own Being—Buddhi, Manas, and Kama, or Spirit, Mind, and Matter. They are but the three aspects of Universal Life, as yet only partially synthesized in us. When regarded as realities in themselves, as they are by most men, then the man becomes very literally "a house divided against itself." We are born, we live, we die, and are reborn,

well-nigh countless times, no wiser than before as to the purpose of Life, or the meaning (which is to say the value) of the Great Wheel, the cycle and cycles of Karma and Reincarnation. Once in Matter, Spirit is non-existent to us. Once dead, life as we know it in Matter, is non-existent for us. Who is able to experience birth? Who is able to experience death? How then shall we be fool-hardy enough to imagine that we are experiencing Life? We are continually going through these experiences, but who can say with Buddha:

> "Many a house of Life
> Hath held me—seeking ever him who wrought
> These prisons of the senses, sorrow-fraught;
> . . . . . .
> But now,
> Thou builder of this tabernacle—thou!
> I know thee! Never shalt thou build again
> These walls of pain;
> . . . . . nor lay
> Fresh rafters on the clay;
> Broken thy house is, and the ridge-pole split!
> Safe pass I thence—deliverance to obtain.

Or who can say truthfully, because knowingly, with St. Paul: "O death, where is thy sting? O grave, where is thy victory?"

Can any religion, or any science, as known to or imagined by us, make us *independent* of death, of delusion, of our bodies as "prisons of the senses—sorrow-fraught?"

Independence does not come from avoiding any experience soever, any more than from ignoring it, from believing in or denying it, or from being paralyzed by or absorbed in it. Nor could independence come from dependence on anything. How could any Being have a *dependent* immortality?

How then? How else than by Knowledge? And "that knowledge which all the Sages possess" could never have been gained by them save, first, by undergoing all experiences; second, by first-hand observation of them; third by unifying them into one single *body of knowledge*, which, whatever it may be, is assuredly not a body of matter, or of sensation, or of knowledge as it is esteemed by us. That can never be Immortal Knowledge in which experience, faith, and reason are not reconciled and unified. The experiences, the sensations, the ideas, the use made by us of reason and faith, these are but the ways and means of mental and moral suicide. They enable a man to suffer and enjoy, to put on one "body of corruption" after another—but they do not lead to Immortality, because they do not lead to "independent, conscious existence in Spirit while occupying temporary bodies of matter."

THE WALL OF SILENCE

HOW many a seeker after the Masters feels that he is standing, baffled and impotent, before an unbroken wall, his importunate knocking without effect, save on his own knuckles!

And yet he knows that there are those before whom an opening appeared in the wall where no opening seems to be, and that they came forth again bearing live coals to fire the hearts of men. Furthermore, Those within have sent the message that "the door is always open to the right man who knocks."

Why do so many stand and knock in vain? The answer is to be sought in every case in the postulant and his motive. What seeks he there, and why?

How many are mere wonder seekers, such as have ever dogged the steps of every teacher of spiritual truths! Their enthusiasm aroused by the Messenger's exhibition of inexplicable powers, they seek Those whom they readily credit with power to produce even more astounding phenomena, and apply to be admitted to Their presence as eagerly as children crowding to a sleight-of-hand performance. Need they wonder that Those they seek, to whom phenomena are purely incidental, a means and never an end in themselves, do not make haste to unbar the door?

Many who wait in vain are drawn by pride to seek the Teachers, intrigued by visions of themselves as guides and leaders of their fellowmen, their nimble fancy picturing them already at the goal and recking not of the long and difficult way which each man must essay to reach that stage.

The host of dilettants in occultism wait in idleness, like young birds to be fed, craving more teachings despite their obvious failure to assimilate and apply those that they have received.

Some, too, there are who have caught a vision of the Holy Ones and, losing their zest in the ordinary pursuits of life, have straightway dropped their humdrum tasks to try to find Them, overlooking the fact that the humblest duty unfulfilled remains, until performed, an insurmountable barrier on the way to attainment.

Useless to yearn to find Them with the object of rendering Them homage! Sentimental hero-worship cannot conceivably give any gratification to Them personally, and devotion to Them, if genuine, will inevitably be translated into action. Their Chelas are those who Chelaship deserve. Their interest embraces all mankind of every race and creed, and those who would find Them may not brand any

man a pariah in their thought, or draw aside from any in fancied superiority.

Indulging dreams of future world-service at the expense of present obligations to any, none need feel surprise that his knocking is unheeded. They to whom duty is the paramount law of life will admit to Their company none but those who perfectly fulfill each action due to all men and to Nature.

The aim of those who pass within has naught in common with the motives of the host who wait in vain. The successful aspirants are those who have so far perceived their unity with all their fellow-men that the world's weight of ignorance and woe rests on their hearts, never to be forgotten or ignored, however fortunate their individual circumstances. Their realization of humanity's pain and despair leaves them no taste for the marvelous, no peace in idleness, no interest in dreams of self-advancement.

They serve as best they can wherever they find themselves, and their sincere appeal, "Help me to help the world!" is the open-sesame to assistance and instruction from Those whose own love and pity for the Great Orphan prompts Their perpetual sacrifice of glories won for lives of selfless service.

ANCIENT SCIENTISTS, AND MODERN

Theosophy is like mathematics. Nobody invented 2 x 2=4; it is a fact in Nature which humans discover. Laws of Nature are mathematical facts; human intelligence discovers them. Modern scientists and philosophers are endeavoring to discover the Laws of Nature. Their knowledge is very partial and their speculations are very often merely fanciful. But, for example, the multiplication table is not the result of speculation, nor is it partial, though it but forms part of a great science: it is one of the aspects of the Science of Numbers. Applying that to *all* Laws of the whole of Nature you will see that if a complete code of such Laws be made, then we would have the whole truth. Such a Code of Laws exists and we call it Wisdom-Religion or Theosophy or Atma-Vidya or Gnosis. That Code does not contain speculations but verified and verifiable facts. Who codified the Laws of Nature and how it was done is also explained in Theosophy. Therefore when we speak of ancient truths we do not imply that moderns are incapable of finding truth; the Great Souls among the Ancients discovered them and so can their modern successors.

SOME ANSWERS BY W. Q. J.

"THE GREAT ORPHAN"*

QUESTION—What is the real meaning of that phrase so often seen in Theosophical papers, "the great orphan, Humanity"?

Answer—This phrase has a deep significance for me. An orphan may also be one who had no parents, as the state of orphanage is that of being without father or mother. If we imagine a child appearing on the earth without a parent, we would have to call it an orphan. Humanity is the "great orphan" because it is without parents in the sense that it has produced itself and hence from itself has to procure the guidance it needs. And as it wanders in the dark valley of the shadow of death, it is more in need of help and counsel than the mere body of a child which is the ordinary orphan. The soul is parentless, existing of itself from all eternity, and, considered as soul, mankind is hence an orphan. Plunged into matter, surrounded on every side by the vast number of intricate illusions and temptations that belong to earthly life, it stands every day and hour in need of protection as well as guidance.

If the idea of a loving parent be applied to the notion that a definite God has produced mankind, then we find that this supposed parent has at the same time invented the most diversified and ingenious series of bedevilments and torments to beguile, hurt, harass, and finally destroy the child. For if a certain one God is the maker or parent of man, then He also is the one who made nature. Nature is cruel, cold, and implacable. It stops for no man, it never relents, it destroys without mercy. When inhabitants of earth multiply, Nature manages to destroy millions of people in a night or two, as has now and then happened in China; the very elect of the earth are swept off the earth in a moment; slowly and painfully the infant races creep up the ladder of time, leaving as they go vast heaps of slain at the foot. The whole of life presents, indeed, to man more frowns than smiles. It is this fact that has made so many who are told of a loving father and at the same time of an illogical scheme of salvation revolt altogether from the idea of any meaning to life but despair.

I cannot see how the phrase "great orphan" carries with it the notion of being without guide or helper. The orphan is everywhere; but among the units composing it are some who have risen through trial to the state where they can help the lower ones. Orphans themselves, they live to benefit mankind of which they are a part. They are the head of the body of which the lower members are the less de-

*_The Theosophical Forum_, April, 1894.

veloped units or atoms. Enthusiasm for the "orphan" is that which will lead to devotion and sacrifice; and that enthusiasm must be developed not only in the Theosophist, but in all the men of earth. Having it they will help all on their own plane, and each stratum of men rising in development will help all below until all belonging to the globe have risen to the perfect height. Then they can proceed to other spots in cosmos where are also wandering vast masses of souls also units in the "orphan," who require and can then receive the same help that we had extended to us. If this is not the destiny of man during the time when all things are manifesting, then the remark of Spencer to the effect that altruism is useless because when universal there is no one to benefit, must be accepted. However, the phrase in the question is one of those rhetorical ones that must not be read in its strict letter and ordinary meaning.—*W. Q. J.*

WHAT BECOMES OF THOUGHTS?*

QUESTION—What finally becomes of thoughts, both good and bad, sent out by human beings?

Answer—So far as the remarks of the Editor go they are very just, but a wider field appears to have been overlooked. It has been said that "thoughts are things," an assertion with which I am prepared to agree entirely; and I also firmly believe that the time is not far off when their substantiality will be recognized and understood by science more fully than at present.

A thought implies many things besides pure force exerted. If force is exerted, then there must be that which exercises it. What is this, and what is the effect of the exercise? When we think, it is known that there is a disturbance or disintegration of the grey matter of the brain. But next we must observe that there is at the same time physiological disturbance, change, or alteration in the whole frame. For instance; a thought of shame or disaster or punishment may bring all over the body a hot flush or a cold shiver; the thought of a great danger just escaped has made men dizzy and women faint. Is there nothing in this? Further, each thought makes a picture, save perhaps a purely metaphysical syllogism, but even there it is difficult to escape the formulating by the mind of some concrete illustration as the syllogism proceeds; and even in pure mathematics it will be impossible for the thinker to prevent the rising up of a picture of the figures used in the operation, because from youth the numerals were impressed on

*The Theosophical Forum, February, 1894.

his memory. Going on with this, we see that clairvoyants report that each thought makes a flash or picture objective to the inner sense, and from all the experiments in hypnotism we find that the old claim of occultism that each thought makes a definite picture must be true. Every clear seer will confirm this from personal experience. Still further; the astral light being a preserver of these pictures like a photographic plate, it follows that every thought has its picture preserved, and by that means what has been done or is being done may be known unerringly. Therefore thoughts, while they may be fugitive so far as concerns the thinker, are not so otherwise, but persist as seeds for good or evil in the whole race.

But, still more, every thought leaves a seed in the mind or manas of the thinker, no matter how fugitive the thought was. The whole sum of such small seeds will go to make up a larger seed for thought, and thus constitute a man of this, that, or the other general character. Thoughts, then are highly important, for, as the Buddha said, we are made up of thought and built of thought; as we think, so we act and will act, and as we act and think so will we suffer or rejoice, and the whole world with us.—*W. Q. J.*

The Serpent Symbol

The serpent has ever been the symbol of the adept, and of his powers of immortality and divine knowledge. Mercury in his psychopompic character conducting and guiding with the caduceus the souls of the dead to Hades and even raising the dead to life with it, is simply a very transparent allegory. It shows the dual power of the Secret Wisdom: the black and the white magic. It shows this personified Wisdom guiding the Soul after death, and its power to call to life that which is dead—a very deep metaphor if one thinks over its meaning. Every people of antiquity reverenced this symbol, with the exception of Christians, who chose to forget the brazen Serpent of Moses, and even the implied acknowledgment of the great wisdom and prudence of the Serpent by Jesus himself, "Be ye *wise* as serpents and harmless as doves." The Chinese, one of the oldest nations of our Fifth Race, made of it the emblem of their Emperors, who are thus the degenerate successors of the "Serpents" or Initiates, who ruled the early races of the Fifth Humanity. The Emperor's throne is the "Dragon's Seat," and his dresses of State are embroidered with the likeness of the Dragon. The aphorisms in the oldest books of China, moreover, say plainly that the "Dragon" is a human, albeit *divine*, Being.—*S. D., II, pp. 364-5.*

WHAT IS THE MORAL NATURE?

MAN, as we know him, leads a quadruple existence. Our physical or sentient nature continuously admits the enveloping Life through the channels of the five senses. This supplies the food of the psychic nature which instantly absorbs or rejects the material provided by the experience, thus feeding the moral nature which seeks to retain and intensify the good, to avoid or destroy the evil sensations. By this desire and aversion of the moral nature, the intellectual or reasoning part of our being is constantly stimulated to relate the present to the past and the future, to adjust the internal to the external Life, or *vice versa*—and so, at last impelling and inducing the reaction of the *whole nature*, the Soul, the Man himself, the Spiritual Being, to unification with, or separateness from, the Life which surrounds and interpenetrates his own Life or Self. Either position compels the Soul itself to act, and this continuous Soul-action is what is meant by such terms as motive, meditation, concentration—the Will to live in harmony or disharmony with Life itself, whatever its forms or manifestations.

Experience is but a name to designate the interpenetration of the environing Life through the four transformations from without within, but Will is the reverse process from within without by which the Man interpenetrates the whole of Life which we call Nature. We have to learn to absorb the *whole* of Life—come into *conscious* union with it—or Life will absorb our own Being. The one is Immortality; the other is the annihilation of the *individual* consciousness of Life.

In man as we know him, he is already so largely absorbed in his moral and intellectual elements, that his merely human or personal existence appears to him the whole of Life. All his Thought, all his Will, all his Soul is concentrated on "good" and "evil" experiences—the mere *food* of Spiritual evolution. Each man is a moral and mental glutton or gourmand, or a mental and moral beggar and parasite—in either case a slave to his desires and aversions; so that the God in man is crucified between these two thieves.

What is needed, then, is Moral Education: not in a religious, or scientific, or personal sense, but in the sense of an understanding of the nature of the moral *Principle* itself—that Principle which is the source of *both* Good and Evil, according as it is used or abused. A *Theosophical* education is moral education, and the only moral education, for it is Self-knowledge, Self-discipline, Self-control, and leads to the union of the Soul of Man with the SELF of all that is.

ON THE LOOKOUT

The Thermal Year

As time goes by, and with increasingly intensive investigation, astronomy finds itself entangled in a maze of solar cycles. We already had the well-known eleven year cycle, the cycle of thirty-five years, and others, including, of course, the annual.

Now we find from an article by Gerard De Geer, *Science*, Nov. 11, 1927, that a biennial variation of solar forces takes place, substantiated by observation of the thickness of "varves," or water-deposited clay layers, correlated in the two hemispheres. Prof. De Geer believes that the beginning and end of the two-year "thermal year" are to be found near the equinoxes; in which case the old popular idea, considered by most to be discredited, holding to the meteorological importance of the equinoxes, attains more probability.

From our point of view the chief interest of the discovery lies in further proof that the sun is a *pulsating body*. For a pulsating body is a living body, regardless of whether science condescends to admit of life as anything but the special functioning of certain compounds.

The farther research proceeds into the arcana of matter, the more color will be found for the Theosophical doctrine that all matter is *crystallized life;* that is to say, life is not a function or mode of motion, but is primordial substance, whose latent *attributes* are the forms of action which science dignifies by a name truly applicable to their noumenon and creator only. The objectivity of vital action merely increases as the instrument rises on the organic scale. And in comparison with some forms of life—meteoric dust or terrestrial igneous rocks, for instance—the sun is highly organic, even in its material mask; while the real reservoir of forces behind it is the source of far more than physical heat or light.

The Seismic Breath

According to accepted theory, earthquakes are due to slippages on faults in the rock strata, superinduced by accumulated strain, change of atmospheric pressure, or volcanic action. If this be so, they must come unannounced other than by prophecy based upon an observed accumulation of strain; and by no means could any surface motion be detected until *after* the shock.

Therefore, when the discoveries of Prof. Ishimoto, Prof. Akitune Imamura, and John W. Evans (*Science*, Nov. 18, 1927) pass with little or no public comment, it is proof positive that the whole ground can fall unnoticed from under orthodox scientific doctrine—as not infre-

quently happens. For the claim of these gentlemen is precisely that all shocks are preceded by a tilting of the earth; and Prof. Ishimoto states that he is able to predict quakes from one-half to five hours in advance, by virtue of that tilt.

This means that fault slippage is caused by earth motion-waves, expansions, or upheavals—a very different category from the slow continental upheavals required by the isotatic and other theories.

But the newly discovered motion is what Theosophy has always taught:

> Earthquakes may be brought on according to this philosophy by two general causes; *first*, subsidence or elevation under the earth-crust due to heat and steam; *second*, electrical and magnetic changes which affect water and earth at the same time. These last have the power to instantaneously make the earth fluidic without melting it, thus causing immense and violent displacements in large or small waves. And this effect is sometimes seen now in earthquake districts when similar electrical causes are at work in a smaller measure. (*Ocean of Theosophy*, 1893, p. 123).

No other possible theory approaches such changes as these in adequacy for the occasion; and what was true in 1888 is not less so now:

> . . . it is absolutely *false*, and but an additional demonstration of the great conceit of our age, to assert . . . that all the great geological changes and terrible convulsions have been produced *by ordinary and known physical forces*. (*Secret Doctrine*, 1888, I, 640).

RISING AREAS

In truth, these strange heavings bear more than a poetical analogy to "breath;" for the earth *lives*, though its life be atomic and molecular rather than organic; its "principles" are analogous to those of man; and its Atma-Buddhi-Manas—is man himself. As the contours of a human body, and its every action, are the Karma of the ensouling Ego, so is it with Earth as a whole. Living, it must evolve and change with the evolution of its soul; and its alterations of contour are mild or violent according to previous causes—causes wholly moral and mental. A man is a gigantic, though unconscious, center of directive energies; a switchman who in very truth has the vital capacity to direct, unknown to himself, the channels of cosmic action. And so it is not for nothing that one land lives and grows while others decay; that the ocean floor rises about Hawaii, that Bogoslof Island in the Behring Sea is now suspected to be a new continent taking shape, (*Los Angeles Examiner*, Dec. 4, 1927) while strange chasms open in the bosom of Old England (*Pasadena Star-News*, Oct. 15, 1927). And the inroads of the ocean are such that many an English port, rich and prosperous in historic times, now consists of crumbling stones on the ocean bed offshore.

> . . . the Atlanteans were *post diluvian* to the Lemurians, and Lemuria was not submerged as Atlantis was, but was *sunk* under the waves, owing to earthquakes and subterranean fires, as Great Britain and Europe will be one day. (*S. D.*, II, 266).

Future Tribulations

H. P. Blavatsky more than hinted at seismic trouble in store for New York; it is well known that the Eastern coast line is sinking, while evidence is that the West rises. Now comes Dr. Thomas Augustus Jaggar (*Washington Evening Star*, June 25, 1926) warning that the Atlantic seaboard and New York are in danger of earthquakes. There is more than meets the eye in an article by Dr. J. McKeen Cattell in *Science*, Nov. 25, 1927, for the Biographical Directory of American Men of Science shows that the East is losing in her per capita production of intellectual leaders, while the Middle West and West are unmistakably gaining. What does this portend? To Dr. Cattell it brings a fear that the East may never equal the cultural nations of Europe before losing leadership; and that this may mean "a waning of the world's great era in science."

To our mind, it is indicative of a Westward drift of Manasic evolution, corollary and correlative to the Westward motion of Continental evolution. For new lands *will* appear, Atlantis and Lemuria be reborn physically as they are nascent psychologically. When? Who knows? Born to life or born to death? Only he can say, who knows the outcome of the present struggle between Theosophy on one side, superstition and materialism on the other.

Why Have Spiritual Preshyopia?

One of the most marked characteristics of the materialistic mind is its impracticality in grappling with such spiritual realities as may drop within its field of perception. Because the race mind *is* materialistic and will only be changed by the gradual oncoming of future generations, there are many thousands of professed Theosophists and avowed "believers" in Karma to whom it never occurs to apply the doctrine either to themselves or to the circumstances of their observation. Just as much as though they had never heard of the Great Law, to them a criminal is "a victim of society," a man in poverty an unjustly persecuted unfortunate; racial catastrophes are "visitations" instead of lessons; and above all, when calamity falls upon the home doorstep, they themselves recognize not their own.

Most markedly, Karma is never a matter of the here and now; all our own misfortunes—neat trick of the personal self!—are the inheritance of past lives whose sordid deeds can now be glossed over with a specious romance, because unremembered.

Yet nine-tenths of acts, good or ill, find recompense here and now, for man or nation. What blinds us is our *false codes*. If we would honestly look our own natures in the face under the cold, clear light of Theosophy, there would be no mystery about most of our sufferings.

Who connects the Opium Wars with the drug demon which has fallen upon the Anglo-Saxon race? Naturally we don't, because the outrage was committed upon a "heathen" race; but under Karma nature pampers no favorites. Who connects the régime of murder in modern America with the wholesale slaughter of the Red Indians? Our present profit from their blood-watered soil it is that blinds us. What Frenchman links the sorrows of "La Patrie" with Napoleon's wholesale brigandage? Ah, but Napoleon was patriotism and national glory incarnate, and why should there be concern that his throne was built on skulls.

The original hotbed of cholera was about the mouth of the Ganges (*Science*, Dec. 23, 1927). It lay, for Europe, a mine of disaster unsuspected, until the British occupation, and thereafter traveled to the ends of the earth on the wings of modern transportation. There were epidemics in 1816, 1826, and 1846, the last killing one hundred and fifty thousand in France alone—France, the Oriental rival of England and her co-despoiler of India.

By the same token, what complacent American attributes his unease over Japan, with its menace for the future, to Perry's forcing of her gates, with the same motive of greed which opened England to the furies of the Oriental Pandora's Box?

AN OLD COMBINATION

Dr. Cadman of New York was asked the following question:

> Would you be good enough to give me your opinion on theosophy? I make this inquiry because I am urged by several friends to take up the study of theosophy. But I cannot think that it would give me the help I get from the Bible or the satisfying religious creed instilled in me by a splendid Christian mother, who taught me to have a steadfast faith in Him "with whom there is no variableness nor shadow cast by turning." (*Herald-Tribune*, New York City).

He replied as follows:

> I have answered quite a number of questions on theosophy already and will condense my previous opinions into a few paragraphs. Theosophy is a message from India, but it is Buddhism rather than Hinduism. It teaches that there is no forgiveness of sins and that every man must work out his own salvation by his deeds. It postulates the great law of Karma, which rewards every good deed and punishes those that are bad. Human beings are said to return repeatedly to earthly scenes until they are so purified that there is no need of further rebirths.
>
> Theosophic teaching is interesting, its cosmogony is very ingenious,

its ethic is unselfish and spiritual. But it is not so much a religion as a science of life. It has no deity such as the God and Father of the New Testament. Indeed, it seems to be somewhat polytheistic, with its planetary deities and its Mahatmas, who may be regarded as gods in the likeness of men. There is no reason why you should not make yourself acquainted with theosophy, and if you restudy the New Testament at the same time the differences ought to confirm you in your present faith.

Truly an interesting triangle! The perplexed enquirer, upon whom it has never dawned that *truth* might be at least as important as comfort, under pressure from friends whose enthusiasm for the "cause" of Theosophy seemingly matches their ignorance of its practical application—and an eminent man whose whole calling and prestige hangs upon the issue, called in as adjudicator!

But it is he who comes off best with a sincere and not unsuccessful attempt to be fair—even though the kind of Theosophy he has encountered permits him to believe that it has room for "Gods in the likeness of men."

Indian Passivity

As recounted in *The Statesman*, Nov. 10, 1927, Sir J. Chunder Bose has rather accurately diagnosed the source of his country's ills.

A strange weakness and passivity has entered into the life of the people, and unless immediate steps be taken to remedy the evil, the end is inevitable. Nature shows no mercy to the feeble and the decadent; the vicious circle lies in this; the lazy is content with earning what is barely sufficient to maintain life itself. This reduces his power of work and his power of resistance to illness, ending in the lowering of the scale of human life, starvation and death. Different is the attitude of the people of the West, who even under great stress of national disaster have maintained their spirit and efficiency unbroken, and through their labour are building up national prosperity. May I say that this is greatly due to the unceasing interest taken by the State in the spread of education and in promoting the people's welfare?

In calling for better outlets for the intelligence of Indian students, he says that which should be well heeded by Western science; it is a pertinent warning.

Teaching and research are indissolubly connected with each other. The spirit of research cannot be imported by mere lectures on antiquated theories which are often entirely baseless and which effectively block all further progress. Nothing can be so destructive of originality as blind acceptance of *ex cathedra* statements. The true function of a great teacher is to train his disciples to discover things themselves. Such a teacher cannot be easily found and it will be your duty to discover him and give him every facility for his work. Let there be no creation of a learned caste whose attention is mainly taken up in securing special privileges. The civilization we have inherited has lasted for many

millenniums; you will not certainly allow it to be destroyed through weak passivity.

Yet the physical passivity of India is well matched by the spiritual passivity of the Occident, whose soul for the most part lies asleep and dreams as it slumbers.

As to India: the future will not be easy, nor will its consummation come soon or without supreme sacrifice. Yet a Mahatma *did* say the Hindu would one day rise to his old glories, because, however befouled, he has kept alive in his breast the flame of remembrance of the spiritual order within and behind visible nature.

"Is Science A Blind Alley?"

The question is not asked by a "fundamentalist," in *Harper's Monthly Magazine*, February, 1928—but by James Truslow Adams, author of *The Founding of New England*, which recently took a Pulitzer prize as the best book of the year on the history of the United States, and of other notable and respected works. His article is from the wide view of the unbiased and intelligent historian, with its long vista of the interweavings of human effort. Mr. Adams draws a comparison which has not before been dared by any man of prominence—the deadly parallel between the Medieval priesthood, and the modern scientific caste whose mysteries are just as abstruse as were the churchly dogmas.

> If a merchant's clerk in the year 1000 was asked *why* he believed the dogmas of the church, just what those dogmas were, and on what philosophical basis they were founded, he could not have answered to save his life. They were the only sensible things *to* believe, and he was too busy and too practical to bother about philosophy. He knew that everyone else believed; he knew a lot of practical things the church did (or might do) for him, and anyone who did not believe was a crank or worse. In the same way, today, of the thousands who laughed at the Daytonians, how many could have told what is the philosophical basis of science, what are the assumptions on which it is based, and just how far, and why, it is a valid interpretation of the universe?
>
> They know—as the Catholic bookkeeper in the year 1000 knew, about the church—that science in certain practical ways has done a lot for them. There is the mechanico-materialistic interpretation of the universe, held by some scientists fifty years ago, which has now filtered down to the public and become fixed in its mind. The "average man" of the Middle Ages had his physical flames of Hell and his jewel-strewn Heaven. His modern counterpart has his "scientific laws" and his materialistic interpretation of the universe.

The Modern Auto-Da-Fe

Mr. Adams then carries the parallel further, to the strange attitude of the ignorant follower toward his own leader and teacher who moves further along the road to knowledge.

> And bigotry along the new lines has already set in. If one were not historian enough to know how such things go, one might be surprised to find the "scientific, enlightened" mob who laughed at the Tennesseeans refusing to listen to the leaders among scientific thought. Let us take the case of a man I happen to know. As an open-minded youth, he read Darwin, Huxley, and the other scientists who were leaders in that day. In a sense he is himself a leader in his community, a man of fairly large income, a member of a somewhat exclusive intellectual club, but he says he has time to read only eight or nine books a year. Several of these are scientific, but he will have none of the philosophy of science. He would have no more use for Ritchie or Whitehead or Poincaré on the one hand than he would for the Daytonians on the other. If any "scientist" questions a purely mechanist-material view of the universe, he is to be summarily dismissed. He is as inflexible as the clerk of the Middle Ages. For him the scientific assumptions of a generation ago have become an established dogma, as little to be questioned *by the leaders of science itself* as by the Daytonians.

It is a most unmistakable picture of real persons and events. Is not Ernst Hæckel the grandfather of all those "scientists" of fifty years ago? Are not such men as the scientifically untrained publisher, Haldeman-Julius, and his favorite author, the rabid Joseph McCabe, a former Franciscan monk, the very arch-type of those who, from the basis of a "purely mechanico-materialistic" view of the universe, "summarily dismiss" such leaders of science as Dr. Henry Fairfield Osborn, Prof. Soddy, and all the rest, at the first sign of a heresy on their part toward the inviolate dogmas of materialism?

The Ultimates of Science

Mr. Adams doubts very much whether science, which can answer any number of "hows," but remains silent before every fundamental "why," can permanently satisfy a humanity which has always refused to remain agnostic.

> Moreover, man has implanted in him a peculiar feeling that somehow there is such a thing as value or worth in the universe, that some things, some thoughts, some lines of conduct have more value than others; that a great poem is worth more than an obscene couplet scratched upon a wall; that a noble and brave man is worth more than a puny coward. But, however an individual scientist may ignore the implications of science in private and practical life, science has no place for values. In a universe governed wholly by predictable and inexorable law, value, in its human sense, is an inadmissible quality. The man who sacrifices his life to save women and children in a shipwreck is doing nothing more noble or of more worth than the man-eating tiger who pounces upon a child in the jungle. Both are equally the literally unwilling resultants of the entire complex of forces in the universe centering upon them at the time and place, and their acts are as wholly devoid of moral value as the motions of the stars in their courses.
>
> If we adopt sincerely and wholly the popular conception of science

> we really destroy all values in human life. The arts are already beginning to show this deteriorating influence. In fiction, for example, of what use to write of character if there is no such thing, if personality is a myth, if freedom of action is a dream, and if all we are is merely a succession of states of mind having as little significance as a glow of phosphorescence over decaying wood?

THE FUTURE OF SCIENCE AND RELIGION

Mr. Adams is not sure that the next century or two will be as "scientific" as the present one. Science, he thinks, will come to be regarded as a very useful tool, but that it will lose its status as the only interpretation of the whole of nature—that is, as a philosophy of life.

> Whether in the course of the next few centuries some new religion may be taught, I do not know, but I do not believe that a few generations of scientific teaching have permanently altered man's nature. I believe that before so long he will insist, simply because he cannot help himself, on some restoration of spiritual and moral explanations and values in his world. A philosophy which teaches that there can be no answer to his deepest questionings, that all his spiritual and moral values can be resolved into nothing, that he himself has no personality, not only after death but even in this world, that he is merely a bundle of "states of mind" cannot satisfy him always. When beauty, love, duty, loyalty, and all the rest of what has hitherto given some value to existence have been swept away by scientific analysis, I believe they will come in again by some other door, though where that door may open from I do not know.

A QUESTIONING NOTE

There is a strangely questioning and expectant note in Mr. Adams' words—the query of one unknowingly in search of "the knowledge which was his in former births," and possibly not afar off from it.

> The old religions may long linger, but none can be born again. If science cannot lead into some new world of interpretation, it will be thrust aside, except as a tool, and man will turn to some new philosophy of life, for his instincts are stronger than his reason, and man is more than his mind.

If he but knew it, it is That in himself which "is more than his mind," sounding the trumpet call of spiritual memory.

For that "new philosophy of life" is older than man, older than the hills; and in the cycles of its own time possesses, either on its left hand side or on its right, the soul and thought of the race. It has been so before; it will be so again for some races, and Mr. Adams is one of the "John Baptists" of the new avatar of ancient wisdom—the avatar called "the Theosophical Movement," in its forthcoming aspect as a center of interest—decades hence—to the mind of the common man.

"Voodoo"

Another article in the same issue, of value to Theosophists, is *Voodoo*, by the explorer John W. Vandercook. Many remarkable examples of African sorcery are given by Mr. Vandercook. There are striking examples of the power of hypnosis in the hands of a skilled and unscrupulous operator, and some of the phenomenon of lycanthropy. —which has the same basis.

Mr. Vandercook's sympathetic understanding is truly remarkable:

> It is the common man's way to destroy what he cannot understand. In that giant composite common man we call our civilization, ignorance, not content with simple destruction, sometimes gives rise to a blinding contempt. We are scornful of alien cultures. The religions of our farther neighbors seem at best childish relics, at worst, impertinences which must be punished.
>
> Magic, that strange far thing of the forests, has been utterly dismissed from consideration. It has mattered to no one that in the jungles of Africa for ten thousand years a whole race of mortals held magic to be their wisest and most precious possession.
>
> Now, it is late. The black tribes of Africa are tired. Our force and our scorn have more than half convinced them that all the things which are not ours are lies. They themselves have let the old memories grow dim, and the magician's craft is no longer commonplace. But it is never too late to wonder while a few stories still come down to the sea . . .

African Healing

It is Mr. Vandercook's opinion that the African can defeat us on our most cherished ground.

> All men since the beginning have experimented with medicines and methods for combating disease. Judging by the healthiness of the people of African forest towns today (a condition surely not due to the salubrity of the equatorial climate!), negro medicine men have done as well as white ones. Pneumonia, half a dozen unpleasant sorts of fever, and a long list of complaints our medical science scarcely has names for, do, as a matter of fact, occur fairly frequently among the forest tribesmen. But the witchmen know the properties of herbs, they know the virtues of sweating, mud packs, and hydro-therapy; and they effect cures with astonishing rapidity.
>
> Ceremony and ritual, contrary to ordinary belief, rarely accompany these cures. They are performed with rather less ostentation than an American doctor displays when he gathers his eyebrows profoundly, purses his lips, and writes a hieroglyphic prescription for bicarbonate of soda. Sometimes, however, because the African witch-doctor feels very strongly the therapeutic importance of a patient's attitude of mind, he brings his hypnotic skill into play. Then mystery accumulates.

Very correctly he senses the fellowship with living nature which brings about these strange powers.

> Fetishism is perhaps, in its whole-heartedness, its vitality, and complete democracy, the most taking of all religious systems. Man, the negro believes, has an undying soul. But he thinks it stupid to say all

other things are dead. Men and memories persist forever, but so do trees, the wind, and the pale stars that sprinkle the night sky.

The African, alone among mortals, suffers from no superiority complex. Nothing in his long experience in one of the most unfriendly environments in the world convinces him that his poor self is the *solitary* absorption and delight of God. He fails hopelessly to see that he, one naked man, is more important in the permanent scheme than, say, a tree or an elephant or even a single leaf on a bending reed in the black mud of the marsh. The negro of the forest feels only that man is a partaker in a glorious adventure and that his soul is neither greater nor *less* than that of anything else in profuse nature—with one difference.

Time, opportunity, and long friendship, say the jungle men, have taught the wise old fathers some of the knowledge that is beyond man, that belongs to the spirits about him. Mutual understanding has induced the living qualities in trees and shadows and weird things to share their strength with man . . . It is not the herb itself in the mud pack over the blind man's eyes that will cure him. It is the living essence, the spirit of the herb that heals. Therefore, they argue, if knowledge loaned by the jungle to a witchman is repeated by an outlander who is not of the jungle and does not love the old gods, it is cheapened, and the herb withdraws its spirit and help, and the mudpack and spittle, deserted by the living qualities of its component parts turns to—mud, and the cure fails. Therefore, secrecy.

THE SOURCE OF WISDOM

Mr. Vandercook describes at some length the art of *Krajio*, or "tree-talking."

All African magic has its root in the ancient friendship of the jungle man for the brooding, dangerous and lovely world in which he lives. If one understands, the witchmen say, and understanding, loves, then all living things will be one's partners in the search for knowledge. Nowhere is this attitude better demonstrated than in the practices of the *krajio* of the Kru tribe that makes its home near the coast regions of Liberia and southern Sierra Leone.

Mr. Vandercook pays his respects to some branches of Science in no uncertain terms:

Zoömorphism has yet to be seriously investigated—for obvious reasons. European and American anthropologists, followers of the most pitifully conceited of all sciences, have felt that a decided shame attaches to anyone who even admits to curiosity in anything so palpably impossible. It is an ancient attitude and an unprofitable one. . . .

No one can explain magic. The white man's attitude toward the African is too well-known to make for mutual confidences. Unquestionably, however, it is the sheerest stupidity to dismiss it all with that contemptuous term "superstition." Superstition doesn't ever work, and magic very often does.

CHRISTIANITY AT HOME AND ABROAD

Turning to the *Literary Digest*, Dec. 11, 1926, we find the following criticism by Dr. Hutchison:

> "Until that love is evidenced among the groups and sects of Christianity, until it becomes an outstanding feature of Christian ecclesiastical life, until it welds Christianity into an utterly amazing unity, it seems to me that we can never successfully present the Gospel of Christ to the world of Islam."

The *Digest*, Jan. 29, 1927, printed opinions to the effect that the missionaries have a share in the responsibility for the "impending collapse of all that the white man has built up in the East." It is questioned whether Chinese Christianity is more than skin deep, and whether, "in stilling the voice of Confucius, the Chinese have not been left without a moral guide." A Church of England ecclesiastic blames the Chinese outbreak on a wrong presentation of Western civilization, rather than on the church. But who has had a better chance to present Western civilization properly than the Church?

On the other hand, there are signs of a strange condition in India, set forth by E. Stanley Jones in his "Christ of the Indian Road," reviewed in the *Literary Digest*, Feb. 26, 1927. According to Mr. Jones, the Indians are making the rather important discovery that Christianity and Jesus are not the same, and that "they can have Him without the system that is built up around Him in the West." Mr. Jones predicts the possible purification of Christianity by India.

Disintegration

According to the *Literary Digest* of Aug. 20, 1927, Dr. H. K. Carroll has reported to the inter-church conference that the Protestant churches of America are losing approximately 500,000 members a year. The causes are listed as lowered moral tone, the practice of churches in pruning their membership, the negligence of clergymen in failing to restore members who leave, and frequent migrations of families from one community to another. *The Troy Record* thinks that the chief difficulty is due to lack of harmony between denominations, and between factions in the same denomination.

The *Digest* reported on April 2, 1927, the Rev. Herbert Parrish's opinion that disintegration is creeping into the church. The Rev. Parrish does not seem to regret this, hoping that something better will spring up which will do away with the faults of present-day Protestantism, something "which will not bring religion into contempt among sensible people."

The Origin of Civilization

In the *Scientific American*, May, 1926, Prof. G. Elliott Smith, University of London, upholds the contention that the types of ships used at the successive stages of civilization all over the world exemplify the persistent influence of the naval architects of ancient Egypt. It

is or was, one of Prof. Smith's favorite theories that civilization grew, not spontaneously, but by the radiative method, with Egypt as its center and fountainhead.

Theosophy teaches the same principle but contends that if Prof. Smith is in the right church, he is nevertheless in the wrong pew. And curiously enough, one of his own doctrines goes to show it—namely, that certain carvings in Central America represent elephants. In the *Scientific Monthly*, November, 1927, J. Eric Thompson, of British Honduras, has an article on discoveries in the famous Waldeck manuscripts. He found there represented among the carvings of the ancient Maya buildings, three unmistakable elephant heads, and inquires, "How could the Mayas represent this creature which has been extinct in the New World for scores of centuries?"

The answer is given in the *Scientific American*, January, 1926, which states that four Mayan sculptures seem to indicate that the culture of the Mayas and ancient Peruvians came from India and Cambodia, and show a Chinese influence.

SINISTER AFTERMATHS

Following a particularly sensational crime recently committed, over 250 cases have been recorded in which the role of the dark power of suggestion was all too obvious. This is upon the authority of Dr. Sydney K. Smith, psychiatrist at the University of California. No one knows how many have been badly affected but not enough so to be treated. At a single hospital each of eight psychopathic patients reflects some phase of the case. One girl believes by turns that she is the murderer's mother and sister; three think they are the man himself, or some member of his family; one man is afraid to shave for fear of injuring someone if he allows himself to take a razor in his hand; one woman went for three weeks without sleep because she could not get the case out of her mind; an office worker was brought for treatment, unable to perform his work because his mind was obsessed with an attempt to solve the riddle of the murderer's personality; a woman of good family and irreproachable life was discovered to have sent telegrams to the criminal and to his mother and attorneys declaring that she was "for him one hundred percent." Worst of all, Dr. Smith has encountered numerous children who have developed fears and phobias —probably permanent psychic injuries—from reading of the case.

Various things are demonstrated by this condition: one is the moral responsibility of the press; another is the mediumistic condition into which a certain portion of the race is drifting—a condition of mental and moral passivity wherein the springs of action are released by every wind that blows.

THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XVI—No. 8 **JUNE, 1928**

OUR duty is clear. We will "feed the hungry" with nourishing food, and in so doing follow Law, precept and precedent—thus reverencing our great and illustrious Predecessors and continuing the work They so well began and left in our care.

—ROBERT CROSBIE.

CONTENTS

IN THE BEGINNING 337
ANCIENT LANDMARKS 341
"I INCARNATE FROM AGE TO AGE" 348
THE INNER WATCHER 349
HALLUCINATION—SELF-HYPNOTISM 351
GOOD THOUGHTS, AND PRAYER 356
THE KARMA OF CATACLYSMS 357
MISTAKEN MYSTICS 359
YOUTH-COMPANIONS 363
WESTERN OCCULTISM 365
CYCLES OF DESTINY 367
WHY CHILDREN SUFFER 370
SOUL NEITHER "ADULT" NOR "INFANT" 371
WHAT IS THE SOUL? 372
ON THE LOOKOUT 373

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(*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.

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There is a limit beyond which the sun, moon and the planets cannot rise, and when they reach their point of climax, they come down again. But the souls that have attained to perfection never come down again. —JAIN PRECEPT.

THEOSOPHY

Vol. XVI June, 1928 No. 8

IN THE BEGINNING

GREAT events in the world spiritual come about so exactly in the order and on the impulsion of Nature that at the very moment of their consummation they are seldom recognized as of ultimate order and precedence by many participant in them. Hence, it is that in the nine years which have elapsed since the passing of Robert Crosbie, Founder of the United Lodge of Theosophists, an ever increasing perception of the vast importance of his work seen in its humble beginnings, has dawned upon the companions with whom he shared the vision and who were to provide its world-wide expansion, still strictly within the original lines of the program. Members of lodges of the United Lodge of Theosophists—large or small—may learn many an occult lesson and find true course of direction, in studying the following extracts from Robert Crosbie's letters written during the birth-time of this present Theosophical vehicle of the great Movement in its course down the ages. Each one, if he is a *worker*, can sustain himself on the knowledge that as he has striven to do the best he knows, he ever comes to know more, and can repeat as his own the words of Robert Crosbie: "For myself, I have an end in view in what I do; not my end, but something which includes many others—all if possible." The United Lodge of Theosophists is not personal, not sectarian; he works in its modulus for the betterment of all Humanity.

"The Theosophical meeting that you write of is much as I should imagine—they have missed the key as have so many others; they have become involved in the processes of life. I wonder if these unfortunates ever think what it was that H. P. B. founded? Was it any *branch*, or the people who belong to branches? 'Let it be understood that with the exoteric society H. P. B. has nothing to do.' That which was founded by H. P. B. was not the diversified aggregation now existing, *but something else which bore that name.* They might also consider the saying well known to them, 'If ye love me ye will keep my commandments.'

"The most painful experiences I have had in my Theosophical life

have been the witnessing of the negation of Theosophic principles by those professing them, and were it not my duty to put you in possession of the facts as I know them—facts which represent dangers which lie about us in our quest—I would not have spoken. You asked for the facts; I have them to give as I know them. It should be said that while we condemn the act, we never condemn the actor; for a Theosophist must recognize that failures are not irremediable if followed by undaunted struggles upwards, and for professing Theosophists who to our eyes appear to have strayed from the Path, we know that the time will come when the failure will be recognized and the struggle back will be hard. Such must necessarily have our pity and sympathy if we are true to the spirit of the Teachings. . . .

"Now possibly it may be seen what our Lodge stands for: the three objects as laid down by H. P. B. and Masters, and along the lines laid down by Them. No dogmatism, no personal followings, no spiritual authority. Thus each may follow his line of development with such assistance as may be afforded by those who have traveled further on the Path than himself, when such help is requested. In this way true discrimination is gained, and the bane of all spiritual movements, authority, dogmatism and their corollary, personal followings, avoided.

"I think your idea of making collations from the Teachers' writings and preparing for work later is all right—the proper thing to do . . . Your latest is . . . the best yet—so full of the most vital truths—things so easily comprehended by the wayfarer, and yet so full of the highest wisdom. It does me good.

"The introduction is in keeping with the statement below it. In fact we may take as part of our statement of policy, that '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.'

"This is where we stand, and where all true Theosophists should also. If our position is made clear to Theosophists generally, there will be not a few who will see the righteousness of the position. Much of our work in the future will be the presentation of our 'platform.' We have perceived and given it form; we should let as many as possible know that *it exists for them.* We may have something further to say later on."

"In our age it is well to consider what the Great Ones have done

and do. Age after age, year after year, They conserve the knowledge *and wait*, doing what They can, and how They can in accordance with cyclic law. Knowing this and doing thus, there can be no room for doubt and discouragement. 'Theosophy is for those who want it, and for none others.' We are holding, waiting and working for those few earnest souls who will grasp the plan and further the work, 'for the harvest is ready and the laborers are few.' Those who were entitled to the first invitation to the feast have had it, and now with many of these—sad to say—their ears are so dulled and their attention so diverted that no number of repetitions will reach them. Yet it must be held out *continually for all.* That is our work—our self-assumed work. We have the example in W. Q. J., in means, method and spirit, and in so doing serve that Great Lodge of which he was and is a great and devoted part."

"Much as it may seem like dogma, there is *but one philosophy;* there are Masters; there is Their Message; it is not dogma because it is a statement of fact, which each is invited to prove for himself—and shown how to do it. True knowledge has been lost to the world; the Masters restore it. They help those directly whom They can; those so helped help others directly and indirectly. The cycle has an upward—less material—tendency; it needs *right direction,* which the direct and indirect influence of the Message provides. Blessed are those who are able to perceive and take the direct way."

"We base our devotion and our efforts upon the nature of Those who gave the Message, and accept as safe, good, true and what is necessary, the lines that are to be found laid down in Their writings. Those who think that way, will work that way, and there is a solid basis for united effort in that position. Any other position can but lead to differences, to assumptions, to authorities. It is UNITY that the Movement needs among all who are attracted by the Message; that which will best bring it about is the true way, no matter what any one says. Neither Jesus nor H. P. B. lived and died that a book or books should be swallowed wholesale, nor even that men should become disciples, but that all men should become brothers. So we have to hold to that which eliminates differences, not to pander to any form of religion near or far.

"H. P. B. once used a phrase that reads like this—have not the exact words—'A Theosophist who understands Theosophy in his own bigoted sectarian way.' I was wondering if our organizational friends might not call us that kind, in view of the fact that we do question their methods and practice. But do we question their methods and practice? I think not any methods whatever used for the *promulgation* of Theosophy, but only those that tend to *obscure* it. We also

point out the untheosophical nature of exclusive claims for persons or organizations. This charge will doubtless be made sometime against us by some one. We have a sound and effective reply. We are in sympathy with every movement made to promulgate the message of Theosophy—as such, and with every endeavor to apply that philosophy. While it is true that the principles of Theosophy are just as good and effective under any other name, yet the name is an indication of the source and true embodiment of those principles, and cannot be obscured or changed without some person or system of thought in the way of the seeker after truth. What can be the motive for this? Many, perhaps. Some person desires to be the exponent *par excellence*, knowing well that he will find those who will accede to his claims.

"Some organizations claim to be the spiritual organ of Theosophy. These embody separateness, cannot make for unity, and are foreign to the spirit and genius of Theosophy. Theosophy is a Message; should be made accessible to all without intermediaries or would-be interpreters; should be presented as delivered, and its existence as an all-inclusive philosophy continually held forth. Societies who do not do this, should assume a name which would be indicative of their particular effort, in the interest of justice to Theosophy and to those who seek to know it. What do we object to? Titles which present interpretations as the Thing itself, and which by the fact are misleading. No one objects to the use of Theosophical principles as admixtures in any system of thought whatever; it won't hurt them; it may break them; but such use, while it might be courtesy to call it Theosophical —is not teaching what Theosophy Is.

"Evidently 'The world is not ready for Theosophy'—*per se*—so those who claim to be its exponents are offering something suited to the 'trade.' At least one would judge so from what is being done. But do these exponents give the world a chance? They are hiding the light under a bushel; giving stone for bread; and the blind world does not know the difference. We do, however, and will keep the link unbroken.

"Perhaps you may have seen how solicitous I have been to get you started right; free from mental encumbrances, using your judgment always to check your intuitions, until in the course of time you come to a direct perception of truth; why I am so fearful of any abridgment of individual judgment, or cessation of effort to develop individual intuition. I see that you can be of much help, and to fit you for that as far as my assistance may avail, will be my duty and pleasure, but always remember that behind the immediate helper, there is the Great Lodge whose aid is given to all who serve—serve Them, by serving Their Cause."

ANCIENT LANDMARKS

THE LEGEND OF THE BLUE LOTUS*

XXIX

THE title of every magazine or book should have some meaning, and especially should this be the case with a Theosophical Publication. A title is supposed to express the object in view, symbolising, as it were, the content of the paper. Since allegory is the soul of Eastern philosophy, it may be objected that nothing can be seen in the name "Le Lotus Bleu," save that of a water plant—the *Nymphea Cerulea* or *Nelumbo*. Furthermore a reader of this calibre would see but the blue colour of the list of contents of our journal.

To avoid a like misunderstanding, we shall attempt to initiate our readers into the general symbolism of the lotus and the particular symbolism of the Blue Lotus. This mysterious and sacred plant has been considered through the ages, both in Egypt and in India, as a symbol of the Universe. Not a monument in the valley of the Nile, not a papyrus, without this plant in an honoured place. On the capitals of the Egyptian pillars, on the thrones and even the head-dresses of the Divine Kings, the lotus is everywhere found as a symbol of the Universe. It inevitably became an indispensable attribute of every creative god, as of every creative goddess, the latter being, philosophically considered, only the feminine aspect of the god, at first androgynous, afterwards male.

It is from *Padma-Yoni*, "the bosom of the Lotus," from Absolute Space, or from the Universe outside time and space, that emanates the Cosmos, conditioned and limited by time and space. The *Hiranya Garbha*, "the egg" (or the womb) of gold, from which Brahma emerges, is often called the Heavenly Lotus. The God, Vishnu,—the synthesis of the Trimurti or Hindu Trinity—during the "nights of Brahma" floats asleep on the primordial waters, stretched on the blossom of a lotus. His Goddess, the lovely Lakshmi, rising from the bosom of the waters, like Venus-Aphrodite, has a white lotus beneath her feet. It was at the churning of the Ocean of Milk—symbol of space and of the Milky way—by the Gods assembled together, that Lakshmi, Goddess of Beauty and Mother of Love (Kama) formed of the froth of the foaming waves, appeared before the astonished Gods, borne on a lotus, and holding another lotus in her hand.

Thus have arisen the two chief titles of Lakshmi; Padma the Lotus, and Kshirabdi-tanaya daughter of the Ocean of Milk. Gautama the Buddha has never been degraded to the level of a god, notwithstanding

*This article by H. P. Blavatsky was first printed in *Le Lotus Bleu*, of April 7, 1890.

the fact that he was the first mortal within historical times fearless enough to interrogate that dumb Sphinx, which we call the Universe, and to wrest completely therefrom the secrets of Life and Death. Though he has never been deified, we repeat, yet he has nevertheless been recognised by generations in Asia as Lord of the Universe. This is why the conqueror and master of the world of thought and philosophy is represented as seated on a lotus in full bloom, emblem of the Universe thought out by him. In India and Ceylon the lotus is generally of a golden hue; amongst the Buddhists of the North, it is blue.

But there exists in one part of the world a third kind of lotus—the Zizyphus. He who eats of it forgets of his fatherland and those who are dear to him, so say the ancients. Let us not follow this example. Let us not forget our spiritual home, the cradle of the human race, and the birthplace of the Blue Lotus.

Let us then raise the veil of oblivion which covers one of the most ancient allegories—a Vedic legend which, however, the Brahman chroniclers have preserved. Only as the chroniclers have recounted the legend each after his own manner, aided by variations[1] of his own, we have given the story here—not according to the incomplete renderings and translations of these Eastern gentlemen but according to the popular version. Thus is it that the old bards of Rajasthan sing it, when they come and seat themselves in the verandah of the traveller's bungalow in the wet evenings of the rainy season. Let us leave then the Orientalists to their fantastic speculations. How does it concern us whether the father of the selfish and cowardly prince, who was the cause of the transformation of the white lotus into the blue lotus, be called Harischandra or Ambarisha? Names have nothing to do with the naive poetry of the legend, nor with its moral—for there is a moral to be found if looked for well. We shall soon see that the chief episode in the story is curiously reminiscent of another legend—that of the story of Abraham and the sacrifice of Isaac in the Bible. Is not this one more proof that the Secret Doctrine of the East may have good reason to maintain that the name of the Patriarch was neither a Chaldean or a Hebrew name, but rather an epithet and a Sanskrit surname, signifying *a-bram*, i.e., one who is non-Brahman,[2] a debrahmanised Brahman, one who is degraded or who has lost his caste? After this how can we avoid suspecting that we may find, among the

[1] cf. the history of Sunahsepha in the *Bhagavata*, IX. XVI, 35 and of the *Ramayana*, Bk. I. Cap. 60; Manu, X, 105; Koulouka Bhatta (the Historian); Bahwruba and the Aitareya Brahmanas; Vishnu Purana etc., etc. Each book gives its own version.

[2] The particle *a* in the Sanskrit word shews this clearly. Placed before a substantive this particle always means the negation or the opposite of the meaning of the expression that follows. Thus *Sura* (god), written *a*-Sura, becomes *non*-God, or the devil. Vidya is knowledge, and *a*-Vidya, ignorance, or the opposite of knowledge, etc., etc.

modern Jews, the Chaldeans of the time of the Rishi Agastya—these makers of bricks whose persecution began from eight hundred to a thousand years ago, but who emigrated to Chaldea four thousand years before the Christian era—when so many of the popular legends of Southern India resemble the Bible stories. Louis Jacolliot speaks in several of his twenty-one volumes on Brahmanical India of this matter, and for once he is right.

We will speak of it another time. Meanwhile here is the Legend of

The Blue Lotus

Century after century has passed away since Ambarisha, King of Ayodhya, reigned in the city founded by the holy Manu, Vaivasvata, the offspring of the Sun. The King was a Suryavansi (a descendant of the Solar Race), and he avowed himself a most faithful servant of the God, Varuna, the greatest and most powerful deity in the *Rig-Veda*.[3] But the god had denied male heirs to his worshipper, and this made the king very unhappy.

"Alas!" he wailed, every morning while performing his *puja* to the lesser gods, "alas! What avails it to be the greatest king on earth when God denies me an heir of my blood. When I am dead and placed on the funeral pyre, who will fulfil the pious duties of a son, and shatter my lifeless skull to liberate my soul from its earthly trammels? What strange hand will at the full moon-tide place the rice of the *Shraddha* ceremony to do reverence to my shade? Will not the very birds of death[4] themselves turn from the funeral feast? For, surely, my shade earthbound in its great despair will not permit them to partake of it."[5]

The King was thus bewailing, when his family priest inspired him with the idea of making a vow. If God should send him two or more sons, he would promise God to sacrifice to Him at a public ceremony the eldest born when he should have attained the age of puberty.

Attracted by this promise of a burnt-offering of flesh—a savoury odour very agreeable to the Great Gods—Varuna accepted the promise of the King, and the happy Ambarisha had a son, followed by several others. The eldest son, the heir to the throne for the time being, was

[3] It is only much later in the orthodox Pantheon and the symbolical polytheism of the Brahmans that Varuna became Posseidon or Neptune—which he is now. In the *Vedas* he is the most ancient of the Gods, identical with Ouranos of the Greeks, that is to say a personification of the celestial space and the infinite gods, the creator and ruler of heaven and earth, the King, the Father and the Master of the world, of gods and of men. Hesiod's Uranus and the Greek Zeus are one.

[4] Rooks and ravens.

[5] The *Shradda* is a ceremony observed by the nearest relatives of the deceased for the nine days following the death. Once upon a time it was a magical ceremony. Now, however, in addition to other practices, it mainly consists of scattering balls of cooked rice before the door of the dead man's house. If the crows promptly eat the rice it is a sign that the soul is liberated and at rest. If these birds which are so greedy did not touch the food, it was a proof that the *pisacha* or *bhut* (shade) is present and is preventing them. Undoubtedly the *Shradda* is a superstition, but certainly not more so than Novenas or masses for the Dead.

called Rohita (the red) and was surnamed Devarata—which, literally translated, means God-given. Devarata grew up and soon became a veritable Prince Charming, but if we are to believe the legends he was as selfish and deceitful as he was beautiful.

When the Prince had attained the appointed age, the God speaking through the mouth of the same Court Priest, charged the King to keep his promise; but when each time Ambarisha invented some excuse to postpone the hour of sacrifice, the God at last grew annoyed. Being a jealous and angry God, He threatened the King with all His Divine wrath.

For a long time, neither commands nor threats produced the desired effect. As long as there were sacred cows to be transferred from the royal cow-sheds to those of the Brahmans, as long as there was money in the Treasury to fill the Temple crypts, the Brahmans succeeded in keeping Varuna quiet. But when there were no more cows, when there was no more money, the God threatened to overthrow the King, his palace and his heirs, and if they escaped, to burn them alive. The poor King, finding himself at the end of his resources, summoned his first-born and informed him of the fate which awaited him. But Devarata lent a deaf ear to these tidings. He refused to submit to the double weight of the paternal and divine will.

So, when the sacrificial fires had been lighted and all the good towns-folk of Ayodhya had gathered together, full of emotion, the heir-apparent was absent from the festival.

He had concealed himself in the forests of the Yogis.

Now, these forests had been inhabited by holy hermits, and Devarata knew that there he would be unassailable and impregnable. He might be seen there, but no one could do him violence—not even the God Varuna Himself. It was a simple solution. The religious austerities of the Aranyakas (the holy men of the forests) several of whom were Daityas (Titans, a race of giants and demons), gave them such dominance that all the Gods trembled before their sway and their supernatural powers—even Varuna himself.

These antediluvian Yogis, it seems, had the power to destroy even the God Himself, at will—possibly because they had invented Him themselves.

Devarata spent several years in the forests; at last he grew tired of the life. Allowing it to be understood that he could satisfy Varuna by finding a substitute, who would sacrifice himself in his place, provided that the sacrificial victim was the son of a Rishi, he started on his journey and finally discovered that he sought.

In the country which lies around the flower-covered shores of the renowned Pushkara, there was once a famine, and a very holy man,

named Ajigarta[6], was at the point of death from starvation, likewise all his family. He had several sons of whom the second, Sunahsepha, a virtuous young man, was himself also preparing to become a Rishi. Taking advantage of his poverty and thinking with good reason that a hungry stomach would be a more ready listener than a satisfied one, the crafty Devarata made the father acquainted with his history. After this he offered him a hundred cows in exchange for Sunahsepha, a substitute burnt-offering on the altar of the Gods.

The virtuous father refused at first point-blank, but the gentle Sunahsepha offered himself of his own accord, and thus addressed his father: "Of what importance is the life of one man, when it can save that of many others. This God is a great god and His pity is infinite; but He is also a very jealous god and His wrath is swift and vengeful. Varuna is the Lord of Terror, and Death is obedient to His command. His spirit will not for ever strive with one who is disobedient to Him. He will repent Him that He has created man, and then will burn alive a hundred thousand lakhs[7] of innocent people, because of one man who is guilty. If His victim should escape Him, He will surely dry up our rivers, set fire to our lands and destroy our women who are with child—in His infinite kindness. Let me then sacrifice myself, oh! my father, in place of this stranger who offers us a hundred cows. That sum would prevent thee and my brothers from dying of hunger and will save thousands of others from a terrible death. At this price the giving up of life is a pleasant thing."

The aged Rishi shed some tears, but he ended by giving his consent and began to prepare the sacrificial pyre.[8]

The Pushkara lake[9] was one of the spots of this earth favoured by the Goddess, Lakshmi-Padma (White Lotus); she often plunged into the fresh waters that she might visit her eldest sister, Varuni, the consort of the God Varuna.[10] Lakshmi-Padma heard the proposal of Devarata, witnessed the despair of the father, and admired the filial

[6]Others call him Rishika and call King Ambarisha, Harischandra, the famous sovereign who was a paragon of all the virtues.

[7]A lakh is a measure of 100,000, whether men or pieces of money be in question.

[8]Manu (Book X, 105) alluding to this story remarks that Ajigarta, the holy Rishi, committed no sin in selling the life of his son, since the sacrifice preserved his life and that of all the family. This reminds us of another legend, more modern, that might serve as a parallel to the older one. Did not the Count Ugolino, condemned to die of starvation in his dungeon, eat his own children "to preserve for them a father"? The popular legend of Sunahsepha is more beautiful than the commentary of Manu —evidently an interpolation of some Brahmans in falsified manuscripts.

[9]This lake is sometimes called in our day *Pokher*. It is a place famous for a yearly pilgrimage, and is charmingly situated five English miles from Ajmeer in Rajisthan. Pushkara means "the Blue Lotus," the surface of the lake being covered as with a carpet with these beautiful plants. But the legend avers that they were at first white. Pushkara is also the proper name of a man, and the name of one of the "seven sacred islands" in the Geography of the Hindus, the *sapta dwipa*.

[10]Varuni, Goddess of Heat (later Goddess of Wine) was also born of the Ocean of Milk. Of the "fourteen precious objects" produced by the churning, she appeared the second and Lakshmi the last, preceded by the Chalice of Amrita, the nectar which gives Immortality.

devotion of Sunahsepha. Filled with pity, the Mother of Love and Compassion sent for the Rishi Visvamitra, one of the seven primordial Manus and a son of Brahma, and succeeded in interesting him in the lot of her protégé. The great Rishi promised her his aid. Appearing to Sunahsepha, but unseen by all others, he taught him two sacred verses (mantras) of the *Rig-Veda*, making him promise to recite these on the pyre. Now, he who utters these two mantras (invocations) forces the whole assembly of the Gods, with Indra at their head, to come to his rescue, and because of this becomes a Rishi himself in this life or in his next incarnation.

The altar was set up on the shore of the lake, the pyre was prepared and the crowd had assembled. After he had laid his son on the perfumed sandal wood and bound him, Ajigarta equipped himself with the knife of sacrifice. He was just raising his trembling arm above the heart of his well-beloved son, when the boy began to chant the sacred verses. There was again a moment of hesitation and supreme grief, and as the boy finished his mantram, the aged Rishi plunged his knife into the breast of Sunahsepha.

But, oh! the miracle of it! At that very moment Indra, the God of the Blue Vault (the Universe) issued from the heavens and descended right into the midst of the ceremony. Enveloping the pyre and the victim in a thick blue mist, he loosed the ropes which held the youth captive. It seemed as if a corner of the azure heavens had lowered itself over the spot, illuminating the whole country and colouring with a golden blue the whole scene. Filled with terror, the crowd, and even the Rishi himself, fell on their faces, half dead with fear.

When they came to themselves, the mist had disappeared and a complete change of scene had been wrought.

The fires of the funeral pyre had rekindled of themselves, and stretched thereon was seen a hind (Rohit)[11] which was none else than the Prince Rohita, Devarata, who, pierced to the heart with the knife he had directed against another, was burning as a sacrifice for his sin.

Some little way apart from the altar, also lying stretched out, but on a bed of Lotuses, peacefully slept Sunahsepha; and in the place on his breast where the knife had descended was seen to bloom a beautiful blue lotus. The Pushkara lake, itself, covered a moment before with white lotuses, whose petals shone in the sun like silver cups full of Amrita's waters[12], now reflected the azure of the heavens—the white lotuses had become blue.

[11]A play upon words. *Rohit* in Sanskrit is the name of the female of the deer, the hind, and *Rohita* means "red." It was because of his cowardice and fear of death that he was changed, according to the legend, into a hind by the Gods.

[12]The Elixir which confers Immortality.

Then like to the sound of the Vina[13] rising to the air from the depths of the waters, was heard a melodious voice which uttered these words and this curse:

"A prince who does not know how to die for his subjects is not worthy to reign over the children of the Sun. He will be reborn in a race of red haired peoples, a barbarous and selfish race, and the nations which descend from him will have a heritage ever on the decline. It is the younger son of a mendicant ascetic who will become the king and reign in his stead."

A murmur of approbation set in movement the flowery carpet that o'erspread the lake. Opening to the golden sunlight their hearts of blue, the lotuses smiled with joy and wafted a hymn of perfume to Surya, their Sun and Master. All nature rejoiced, save Devarata, who was but a handful of ashes.

Then Visvamitra, the great Rishi, although he was already the father of a hundred sons, adopted Sunahsepha as his eldest son and as a precautionary measure cursed in advance anyone who should refuse to recognise, in the last born of the Rishi, the eldest of his children and the legitimate heir of the throne of Ambarisha.

Because of this decree, Sunahsepha was born in his next incarnation in the royal family of Ayodhya, and reigned over the Solar race for 84,000 years.

With regard to Rohita—Devarata or God-given as he was—he fulfilled the lot which Lakshmi Padma had vowed. He reincarnated in the family of a foreigner without caste (Mlecckha-Yavana) and became the ancestor of the barbarous and red-haired races which dwell in the West.

. . . . . .

It is for the conversion of these races that the *Lotus Bleu* has been established.

If any of our readers should allow themselves to doubt the historical truth of this adventure of our ancestor, Rohita, and of the transformation of the white lotus into the blue lotus, they are invited to make a journey to Ajmeer.

Once there, they need only to go to the shores of the lake thrice blessed, named Pushkara, where every pilgrim who bathes during the full moon time of the month of Krhktika (October-November) attains to the highest sanctity, without other effort. There the sceptics would see with their own eyes the site where was built the pyre of Rohita, and also the waters visited by Lakshmi in days of yore.

They might even have seen the blue lotuses, if most of these had not since been changed, thanks to a new transformation decreed by

[13] A species of the Lute. An instrument, the invention of which is attributed to Shiva.

the Gods, into sacred crocodiles which no one has the right to disturb. It is this transformation which gives to nine out of every ten pilgrims who plunge into the waters of the lake, the opportunity of entering into Nirvana almost immediately, and also causes the holy crocodiles to be the most bulky of their kind.

"I INCARNATE FROM AGE TO AGE"

When mortals shall have become sufficiently spiritualised, there will be no more need of *forcing* them into a correct comprehension of ancient Wisdom. Men will *know* then, that there never yet was a great World-reformer, whose name has passed into our generation, who (*a*) was not a direct emanation of the LOGOS (under whatever name known to us), *i.e.*, an *essential* incarnation of one of "the seven," of the "divine Spirit who is sevenfold"; and (*b*) who had not appeared before, during the past Cycles. They will recognise, then, the cause which produces in history and chronology certain riddles of the ages; the reason why, for instance, it is impossible *for them* to assign any reliable date to Zoroaster, who is found multiplied by twelve and fourteen in the *Dabistan;* why the Rishis and Manus are so mixed up in their numbers and individualities; why Krishna and Buddha speak of themselves as *re-incarnations, i.e.*, Krishna is identified with the Rishi Narâyana, and Gautama gives a series of his previous births; and why the former, especially, being "the *very supreme* Brahmâ," is yet called *Amsâmsâvatâra*—"a part of a part" only of the Supreme on Earth. Finally, why Osiris is a great God, and at the same time a "prince on Earth," who reappears in Thoth-Hermes, and why Jesus (in Hebrew, Joshua) of Nazareth is recognised, cabalistically, in Joshua, the Son of Nun, as well as in other personages. The esoteric doctrine explains it by saying that each of these (as many others) had first appeared on earth as one of the seven powers of the LOGOS, individualized as a God or "Angel" (messenger); then, mixed with matter, they had re-appeared in turn as great sages and instructors who "taught the Fifth Race," after having instructed the two preceding races, had ruled during the Divine Dynasties, and had finally sacrificed themselves, to be reborn under various circumstances for the good of mankind, and for its salvation at certain critical periods; until in their last incarnations they had become truly only "the parts of a part" on earth, though *de facto* the One Supreme in Nature.—*S. D., II, pp. 358-9.*

THE INNER WATCHER

THE watchful Ego is an ever-presence. Those who do not feel It close at hand cannot fully advantage themselves of its guardianship; but even for them the Inner Watcher makes its influence felt sporadically, albeit unperceived.

And men everywhere are trying to find "God"!

"That car pulled out from the curb right in front of me, without warning, yet somehow I got around it," remarks a driver to his frightened seat-mate. "Probably automatic action, but it was a close call," he concludes—and drives on.

"Of course there is an accepted treatment in cases of this kind, but I had a feeling that another way would save him—and it did." Thus a physician "explaining" an apparently miraculous cure.

"The deal looked good to me, so far as I could see," says a business man, "but somehow I couldn't seem to get myself into it," in explanation of why he was not caught like so many other experienced and capable acquaintances in the crash of a large enterprise.

"I had expected to let Sonny go with the other boys, but at the last moment I changed my mind," answers a Mother on being asked the "reason" why *her* boy was not a victim of the drowning accident which took his mates.

"I had them practise the 'fire-drill' that morning for the first time in weeks," explains a School Principal, "and so they marched right out despite the smoke and heat—that building went like a tinder-box!"

But why multiply instances? They are common—almost numberless.

"It is all Karma," somebody will assert. Certainly, but what *is* Karma? Nobody has ever yet been able to supply the answer, although its operation and effects may sometimes be described.

What enables us, so far as we *are* able, to distinguish between right and wrong? The word "reason" is no effective answer, because we know without reason. In fact we are often able to *reason* ourselves into a wrong course of action, despite the feeling that such a course is wrong.

How does it come about that we can sometimes solve our apparently unsolvable personal problems, *after* in our worry and perplexity and fear we have given them up, declaring that there is no way out—and so laid them aside for the moment? What is it that protects us from ourselves?

These questions, so vital and immediate to everybody, can be

answered only by the compelling fact that there is the God within, the watchful Ego, the ever-present spiritual nature.

It is there, and It can be trusted. It is not something separate from us, but is in truth our very selves. The separate part of our nature is not That, but this personal man who is trying to understand, and whom, owing to a false point of view, we have not yet been able to join to, or merge with, our true egoic consciousness.

Take the position of That, and *this* can be gradually brought into line with That. Take the position of *this*, the personality, and the complete and persisting union will never be brought about.

The spiritual nature *is* Knowledge. It is the power-to-act, which is the causal aspect of Karma. It *is* the recipient of all Karmic effects, through the instrumentation of the personality. And it is the ever-present Inner Watcher.

Seeking It does not imply going anywhere, nor doing some particular thing, nor following some particular practice, nor reading some particular book. It is not something to be attained, for we already have It—It is our very selves. Recognition of this fact is the primary step in the search. Letting go of the domination of the personal nature is the rest of it.

"Spirit" is but an intangible and evanescent mental concept to most men. Our material religions and material sciences—and prayers and aspirations, and "educations"—are the effects of that vacuity. All the time "Spirit" is close at hand, the very being himself, manifesting continually in un-noted ways while the everyday business of practical life is being dealt with.

We are not aware of it. That is why we do not find "Spirit."

And that is why we must find It *consciously*, attaining *conscious* divinity. Gods we all are—every one. Conscious and operative Gods we only shall become, when the presence of the Inner Watcher is felt and seen in every passing moment of our waking days and years.

ONE REAL MAN

Do not imagine that because Man is called septenary, then *quintuple* and a triad, he is a compound of seven, five, or three *entities;* or, as well expressed by a Theosophical writer, of skins to be peeled off like the skins of an onion. The "principles," . . . save the body, the life, and the astral *eidolon*, all of which disperse at death, are simply *aspects and states of consciousness.* There is but one *real* Man, enduring through the cycle of life and immortal in Essence, if not in form, and this is Manas, the Mind-Man or embodied Consciousness.—*H. P. B.*

HALLUCINATION—SELF-HYPNOTISM

THE ego, the real man, normally acts on the physical plane through the astral body and brain.

Hypnotism may be described as a state in which the ego is, by temporary paralysis of certain centres which form the connecting links, more or less dissociated from the lower man who thereupon passes under the control of an outside operator able to impress on the astral brain of the subject ideas, images, and impulses. The processes involved, from the point of view of occult psychology, are described by W. Q. Judge in an article which appeared in *Lucifer*, Vol. X, page 197; and was reprinted in THEOSOPHY Vol. I, page 183.

The inner life in the waking state may be said roughly to be built up of the following elements:

1. Reports from the external world presented by the senses, together with memories of the same.
2. Emotions, desires, impulses arising from sensation and memory.
3. Concepts, theories, beliefs, acts of inductive reason not corrected by spiritual discrimination.
4. Direct intuitions, impulses to altruistic action, acts of reason illumined by spiritual discrimination, or the power to deduce truth from perceived principles.

To use the ordinary theosophical nomenclature: class 1 comprises the activities of the physical and astral bodies and brains; class 2, the activities of kama; class 3, the activities of kama-manas, the lower ego; class 4, the activities of buddhi-manas, the higher ego.

In the adept, whose higher ego is in complete control, the first three classes are entirely subordinate to the fourth: his concepts and beliefs invariably correspond to the true nature of things; his kamic principle has been transmuted into motive power for altruistic action; his bodies and his senses are his servants, constrained to faithful work as such.

But with the vast majority the case is far different. We are like weak-willed or senile kings making feeble and spasmodic efforts to rule over rebellious vassals. Our kamic nature reacts, more or less unchecked, to the stimuli of the senses; our actions are determined for the most part by the surge of emotions and desires; which, although we are loath to admit it, largely mould also our theories and beliefs; and reason, deprived of the light of discrimination, is prostituted to give sanction to our cherished fallacies and errors. Nine tenths of our creeds and theories of life have no sounder basis than the "will to believe."

To most men truth seems a cold and remote abstraction. Her

temple they pass by unheeded on their way to worship at other and more attractive shrines. If a teaching, say of reincarnation, be mentioned, how many of those hearing of it for the first time will ask, "Is it true?" Perhaps one in ten: the other nine will say, "I don't like the idea of having to live again; one life is bad enough"; or, "That's a good notion, I should like to live again."

Most of us believe a doctrine because we find comfort in it; or because we were brought up to believe it and don't want to be disturbed; or we persuade ourselves to accept it because we wish to marry a man or woman who holds firmly by it; or we are afraid to reject it; or perhaps we have lost dear ones by death and want to think that they can still communicate with us; or we may be lured to accept it by the promise of material well-being in this world or heaven hereafter, and so on. To most of us, thinking superficially, it seems impossible that we should adopt or hold a belief on any other than rational grounds. We are all of us prepared to advance "reasons" of a sort—even cogent arguments in defence of our creeds; and we have persuaded ourselves that we hold those creeds because of the "reasons": but the truth is that we have constructed the latter to fit the former, which were originally accepted on quite other grounds.

But how can a doctrine be so accepted? It will be said, "Surely if a proposition be put before me which is irrational, inconsistent with what I already know to be true, then however attractive it may seem, I can only reject it." Yes, that it is so—at first; but when the attraction is felt and not counteracted by the firm action of the ego in asserting his divine birthright of spiritual discrimination, a mental process will begin in which the arguments in favor of the alluring fallacy will seem more and more strong, and those for rejecting it will appear weaker and weaker until they are entirely forgotten. At last the voice of the higher consciousness will be silenced altogether; the irrational will appear to be based on reason and so win full acceptance. Incidentally the lower kamic man will for the time being have won the field; and the already feeble control of the higher ego be further weakened.

The process thus outlined corresponds very closely to hypnotism by an outside operator. It is in fact *self*-hypnotism, the operator being the desire nature of the man himself. In both cases—hypnotism and self-hypnotism—the real man is, as it were, put to sleep; and the brain mind accepts the false for the true, fallacy for reasoning, phantoms for veridical pictures of external nature.

Ordinarily, self-hypnotism is produced unconsciously. The desire nature is in most of us so much more developed than the rational and spiritual, that when it is strongly attracted to a belief, creed, or super-

stition, the lower nature cuts itself off automatically from the higher and, thus deprived of the power of discriminating the true from the false, accepts what kama wants, however inconsistent with what is already known. Self-hypnotism can also be produced consciously as in the practice of "affirmation" and "denial;" as when the mob at Ephesus shouted "Great is Diana of the Ephesians;" or as with churchmen by repeating their "confession of faith." By these various means a fixed mould of thought is induced, which may last through successive incarnations, because of the force of the "mental deposits" thus engendered. And when these affirmations and denials are common to many, the collective ideas thus vitalized are increased enormously in power, for "Union is strength"—whether for good or evil. On this principle the object of the original Theosophical Society was to form a nucleus of people united in brotherhood, because such a group, though comparatively small, would be so powerful a focus of spiritual force as to "leaven the whole lump" of humanity, and save it from the abyss to which materialism in thought and conduct was surely driving it.

The behaviour of mobs is an illustration of the intensification of the desire nature, which is the basis of all self-hypnotism. A crowd will be seized with a frenzy of hate, or fear, or suspicion, and under its influence be guilty of acts of cruelty or violence which would be abhorrent to practically everyone, as an individual of those present. Such religious services as revivals, missions, and the like, are examples of this mob consciousness. The preacher plays upon the feelings of his audience and rouses them, often to hysteria, sometimes to actual madness. On such occasions the congregation is swayed in unison up and down the gamut of emotion from ecstasy to terror. Even an unsympathetic spectator, were one present, would find it difficult to resist being drawn into the maelstrom of morbid excitement.

To estimate the collective power of a number of people acting in concert on any plane, we cannot simply add together the individual strengths of the units comprising the group: the increase is in far greater proportion—in geometrical, not in arithmetical progression. On the psychic planes the common emotional power of a crowd of a hundred persons would be, not one hundred times, but many thousand times greater than the average emotional power of the individuals present; moreover its action would not only be fiercer but also swifter. Collective action on a higher plane—that for example of the higher ego—is so much rarer that its effects are quite unknown to the generality of mankind; but it is safe to assume that the more spiritual the plane, the greater will be the proportional increase of power in col-

lective action. A real "nucleus of universal brotherhood" some thousands strong, would be so powerful as to influence the destinies of mankind for centuries.

It should be remembered however that just as in the case of individuals who essay noble enterprises and fail, so groups may, and often have, set out to realise brotherhood, or to achieve other high spiritual purposes, only in the end to drop from the plane of their attempt to that of the emotions: in which case the would-be "nucleus of universal brotherhood" adds one more to the long list of warring sects. There is a complete analogy between the method by which associations, whether political or religious, acquire their creeds, dogmas, beliefs, shibboleths, and that pursued by individuals on the same quest: that is to say, there is collective self-hypnotism as well as individual self-hypnotism. The chief difference is that in the case of groups the process moves more quickly, tends more readily to extremes, and has a longer cycle of existence.

Some time in the eighteenth century a rumor got abroad in London that the tail of one of the sculptured lions on a public building had been seen to move. For weeks afterwards crowds assembled each day to watch for a repetition of the wonder; and many had the gratification of seeing the stone tail wag. In the early days of the late war a story obtained currency in England that a great army of Russians had landed somewhere in the North and were being entrained to the South coast enroute for France. Despite its extreme improbability—nay impossibility—this "yarn," being just what the mass of people would have liked to be true, was received with enthusiasm: it was scarcely safe to express doubts of it in public; and thousands were prepared to swear that they had seen detachments of Russian soldiers either on the railway or on the march. Another instance of visual delusion created by collective self-hypnotism may be found in the following story. An "occultist" offered to show a group of his disciples a phenomenon. He arranged them round a large table, each man with a white disc in front of him. The "occultist" then said that he would use will power to disintegrate the discs, which, sure enough, disappeared from the ken of all those present except one who plainly saw them lying on the table unchanged throughout the experiment. It is sufficient to add that the disciple who saw the discs after they were supposed to be disintegrated had beforehand begun to doubt the alleged powers of the "occultist"; shortly afterwards, the sequel is, he renounced his allegiance altogether. In the present instance his doubts had saved him from the general delusion, which appears to have been created by self-hypnotism on the part of the majority of

the disciples aided by a certain amount of suggestion by the "occultist."

But the power of collective self-hypnotism to conjure up visual delusions is far less important and far less fraught with mischief to mankind than is the part it plays in making people accept, and hold with obstinate faith, theories of life, often absurd, sometimes actually pernicious, which would without hesitation be ruled out of court if submitted to the judgment bar of the higher ego; to make them also submit blindly and surrender their consciences to priests, leaders, popes, and other pretenders to spiritual authority. A knowledge of this common tendency to self-delusion is of vital importance in the study of religious or kindred movements: it is the key to unlock many historical puzzles in connection with the evolution of sects and churches.

Self-hypnotism played an important role in the drama of the Theosophical Movement of the nineteenth-twentieth century and affords an explanation of many occult failures. Groups of students have allowed their conceptions of theosophic truth to be corrupted in varying degrees—have in fact "boxed the compass" under pressure of the desire for psychic development or magical powers, or perhaps of a longing to find vicarious salvation through a leader, a hierophant, a messiah, an "outer-head." To record in full the havoc wrought in this Movement by collective self-hypnotism would be to write its Occult history. One instance may be referred to briefly: when Mr. Judge died, he left behind him some thousands of devoted friends, colleagues and disciples. Of these, all the better informed must have been familiar with the fact that Mr. Judge had publicly denounced the theory of occult or apostolic successorship when pretenders to such had come forward after the death of H. P. Blavatsky. And yet within a few days of his death practically every one of these students accepted the story, without any tangible proof, and merely on hearsay, that Mr. Judge had himself formally appointed an "occult successor" —thereby, if the story were true, swallowing his own principles and proving himself *no* occultist!

The explanation is simple—instead of learning from his precept and example to walk on their own feet and to exercise their own powers of reason and intuition, a large number of Mr. Judge's friends had unconsciously fallen into the mistake of leaning on him. When he died they missed their wonted support and wanted another prop. As usual in such cases, "want" quickly sent reason and memory into a hypnotic sleep, and the members of the T. S. A. obtained what they desired, *i.e.*, a leader who should guide them blindfold to the promised land, and at the same time support them on their journey. The results soon became manifest to the world; and although many, if not

most, of the students soon woke up to the meaning of what they had done, and made attempts to retrace their steps, it was too late, and the organisation was irreparably shattered. But only the organisation as such. Like all forms, even Theosophical Societies are mortal and evanescent; the Theosophical Movement that brought them into existence and for a time inspired them, is spiritual and undying. Its work goes on.

GOOD THOUGHTS, AND PRAYER

Question—Do not all the good thoughts sent out by these people who pray for the unfortunates of the war do good, some good, at least, to those who are prayed for?

Answer—We are still imbued with the old fallacy of praying to some outside power or being. Neither prayers to any supposed God, or Masters even, are of any avail. Power either exists *within*, or not at all. All the power that any being exerts in any direction is what he himself is able to arouse within himself. Good and kind thoughts for others are good for those who think them, but they have no effect outside, unless the arouser of those thoughts has both the knowledge, will and power to direct them; and beings differ greatly in these. Most thoughts are like soap-bubbles, and do not travel very far. Thoughts to be effective must not only be free from all selfish taint, but they must be sustained. The Masters, who of all beings are the most capable of sustained thought and have the power and knowledge, are not able to affect the minds of the people of the world, because those minds are constantly full of active, selfish thoughts . . .

The most powerful wireless, capable of sending messages all over the world, would be a most useless expenditure of force unless there were receiving stations attuned to the sending one. If we think kindly of another and that other is in a receptive mood, the thought will reach; but who is able to tell when the object of his thought will be receptive? . . . The best help we can give others, and the most power we can acquire, is by getting rid of our defects, by subduing the personality, and giving play to our spiritual forces and faculties. Then there will be power and knowledge as to when, where and how to act or to refrain from the action-producing thoughts.—*R. C.*

THE KARMA OF CATACLYSMS

CATACLYSMS come about through the "frozen" Karma of a number of individuals being suddenly thawed by their coming under some common factor of life which renders them defenseless all at once. The individuals suffering do not do so undeservedly; they have simply been able up to date to hold off or counteract what had to come, or lived under circumstances incompatible with it.

In cataclysms there is an obvious race or community factor; it is as though for a time the race or community had played the part of an individual being, with a significant history which could be traced through historical times. Such an one most markedly was the breaking of the St. Francis Dam, owned by the City of Los Angeles, on March 13th, 1928.

Los Angeles is the largest desert city in the world, and of late years has had a water supply problem to correspond with that distinction.

There is no logical reason why the city should be located just where it is, and many why it should not. (Real students will recollect Mr. Judge's remarks about "cities upon cities" in connection with this.) The city has been developed by the sheer force of self-seeking individuals until its material place in the world is assured.

The principal source of water of late years has been Owens Valley, a once prosperous community antedating Los Angeles in civilization, and now rapidly returning to desert in order that the lawns, flower-gardens, and golf-links of Los Angeles may be kept green, along with more serious needs. The desperate people of Owens Valley had gone so far as to dynamite the aqueduct in the hope of getting fair treatment, though to pay a satisfactory price for the whole of Owens Valley would have meant nothing to the wealth and power of Los Angeles.

Part of this water was stored behind the St. Francis Dam, which impounded and cut off the flow of San Francisquito Creek into Ventura County and worked a further great hardship. The water thus stored has so from the first been saturated with the helpless curses of two communities.

Going further back, we find that Owens Valley itself was taken over by force from a peaceful tribe of Red Indians, who were massacred —and that only seventy-five odd years ago—to the last man, woman, and child, by the "civilized" whites. What likewise sinister history lies behind the Santa Clara River Valley, devastated by the flood, we do not know.

Examination of the dam site after the disaster showed that though well built, its abutments were placed in such poor material that the

only surprising thing about the disaster is that it did not occur sooner, despite the far-reaching reputation of Los Angeles Water Bureau engineering. It further develops that the day before the disaster, water bureau engineers had pronounced the dam safe, though local untrained residents were becoming alarmed, moving out and advising others to do so. Ignorance? Refusal to admit a mistake even at the cost of a holocaust to others? Fear of depressing real estate? In any case, another dark link in the chain of human frailty.

So the unseen moral causes, accumulating age after age down to the day of the travail, swollen beyond all restraint, their only fitting symbol the seemingly placid lake behind the seemingly solid dam, reached their hour about midnight—the one time of the California day when the greatest possible number would be helplessly destroyed. The torrents, whose springs lay, some of them æons in the forgotten past, plunged sullenly to the sea, taking four hundred lives and an indeterminate sum in material human labor and hopes.

And strangest of all, there had been steady gathering of the doomed before the relentless hand of the unseen executioner. The point at which the greatest mass loss of life occurred, was a newly established camp of the Southern California Edison Company, to which men had been just moved from other parts of the State. It was located in a little depression of the ground just off the river channel; the flood scooped in like the grasping hand of fate, leaving untouched the terrain above and below, brimming just to the doorstep of a little house above. Not a man but could have reached safety in two or three hundred feet; some did—and one reached it on a timber which swung for an hour in the whirlpool where the camp had been, ever about to plunge into the stream and ever escaping, until the waters subsided and he rested gently upon the mud near his former tent. Of the other miraculous individual condemnations and reprieves there is no need to speak, for every such calamity bears ample testimony.

SCIENCE'S FATAL MISTAKE

The chief and most fatal mistake and fallacy made by Science, in the view of the Occultists, lies in the idea of the possibility of such a thing as inorganic, or *dead* matter, in nature. Is anything *dead* or *inorganic* capable of transformation or change? Occultism asks. And is there anything under the sun which remains immutable or changeless? —*S. D., I, p. 507.*

MISTAKEN MYSTICS

A MYSTIC is one who, while living in this world of matter, believes in the existence of an immaterial world and seeks contact with it. All mystics begin by being religious in the ordinary sense of that word. Finding life as it is experienced to be incomplete, they search for information relating to the unexperienced portion of existence. The explanation offered in the environment they inhabit is accepted. If in a "heathen" environment, they become believers in the religion there current. If in a Christian community, they become participants in the faith that is provided.

As time goes on, the sense of incompleteness re-asserts itself, and the communicant looks further, but still outwardly. It is discovered that religion is in truth a book of the dead: it does not provide or profess present relations with the unseen. Its attitude in that respect is always negative and passive. In the past there have been men in active intercourse with unseen Powers and Principalities. From these the religion has descended. In the future all true believers will be raised to an estate, after the demise of the body, where such active intercourse with spiritual beings will be natural for them. But for the present, while such things are not impossible, they are improbable, and no one in fact is able at this time to approach the invisible and obtain certain audience.

The religionist is one who either remains at this stage or relapses. The mystic is one who goes forward, impelled by the unresting feeling of something lacking to his experience which may be definitely approached. From then onwards the gulf between the mystic and the religionist steadily widens and deepens.

All mystics begin their entrance into the new field of experience by endeavoring to resurrect the dead. They do not, of course, recognize that this is the fact or they would not do it. But they never have inquired within themselves, any more than do the religionists, as to the source and meaning of the religious impulse or instinct within them. It has never occurred to them, therefore, that the actual origin of the religious feeling is not in any impartation from without, but is really due to the Soul's memory of anterior and other existence and experience, not yet localized in the physical instrument in use—in other words, the religious feeling is the effect experienced in the body of the Soul's effort at orientation.

The mystic plunges into the states of contemplation and reverie —in reality a species of indrawing from external forms—and at once comes in contact with the ghosts and remnants of all the mistaken and misguided ideas and efforts of the past to which he has

belonged and of which he once formed a part. As in his ordinary consciousness he has no knowledge and no memory of these old shades, they appear to him, glowing with the fervor and intensity of his own devotion, as an illumination shed upon him from the ideal universe. They are in truth but images and reflections, and have no more reality than the firelight glow and dancing flames one sees in a mirror when there is no other light than that from the open hearth. As the fire rises and falls and the flames change shape on the hearth, so do the images in the glass appear to come and go.

The mystic does not dream that the light he perceives is from himself; he thinks it proceeds from the images. He does not dream that the speech he hears and the ideas he so greedily accepts are in fact but the reflections in the great astral light of his own preconceptions and fancies. He no more questions the authenticity, the verity and the circumstantiality of his experience than does the ordinary man question his dreams, *while dreaming.*

When he returns from his abstraction, however, he does not, like the ordinary dreamer, say, I dreamed thus and so. Far from it. He begins "searching the scriptures" with which he is familiar, not to check, but to confirm his visions. He turns the matter over in his mind and finds there, what he could not but find, if he only realized the nature of his experience, that the illumination is confirmed by the ideas and opinions he has arrived at in his ordinary state. As his experiences have been vividly real to him; as he has found in his scriptures evidences and confirmations of like experiences and illuminations; and as his waking ideas are correspondent, the mystic is now completely convinced that he has been exalted above others and is in possession of privileged and original sources of knowledge.

As the process is repeated, the mystic becomes more and more sure of himself, more and more assured of his infallibility, and less and less tolerant of anything that might seem to contradict his inspired ideas and utterances. He is now in a position to explain away either by a new interpretation or a new revelation, whatever in the scriptures he accepts that may be at variance with the authority he claims for himself. He will deny point-blank the most obvious facts of daily experience if they seem in any way to contradict his inspiration, and he cannot otherwise dispose of them. He will accept and affirm whatever seems to support his position, and seek to impose upon all who will give attention, statements incapable of proof, upon the sole authority of his assumed exclusive knowledge. He is now ready to found a new sect.

For be it known that the mistaken mystic is the source of all the sects which exist. The mistaken mystic is never the author of a

new system of thought, a new philosophy, or a new religion. These are all genuine re-embodiments, the re-birth in a new form of that which has eternally existed. There never was a religious founder who *invented* a new religion. Krishna, Buddha, Jesus, were all transmitters of the one Truth.

The religious history of the race, as far and as widely as it can be traced, shows an unvarying identity in the original presentments of Truth that subsequently degenerated into the systems of dogmas and practices called the great religions. These original presentments were all *explanatory* of the nature of man and of the universe, and therefore inclusive and explanatory of all the facts of experience.

But the mistaken mystic invariably revives and revivifies old and past errors, mistakes, and falsities. His revelation is always exclusive, inexplicative of *all* the facts of experience. The history of the varieties of religious experience in all lands and times presents with unvarying monotony the route traversed by the mistaken mystic. India, mother of religions, is filled to-day, as in the past, with sects and sectaries, all due to the personal psychological experiences of mistaken mystics. They can there be studied in all their phases. Sects there are there which are very old and in dissolution. Others flourish securely, fed by the devotion of millions. Still others are in the early stages of their growth, while some present only embryonic quickenings.

Europe and America are filled with almost numberless Christian sects, all tracing back to some mistaken mystic. We have the Orders in the Catholic Church as well as that Church itself. We have Swedenborgianism, the so-called Protestant sects, and their many sub-sects and off-shoots. We have Mormonism and Christian Science. Every one sprang from some mistaken mystic or seer who starved on the then current orthodox religious ideas and dogmas; who pushed out in search of a more living faith, and knowing nothing of his own nature or the nature of this universe, fell victim to the very powers inherent in his own consciousness.

It has been less than half a century—a single generation—since H. P. Blavatsky gave to the world the mighty presentation of the ancient eternal Wisdom-Religion which she named Theosophy. It is addressed to the intuition, the reason and the experience of all men. It is a sure and certain guide to nature and to man in all their mysteries. It is instantly applicable to every experience, because it is instantly and conclusively explanatory. It therefore proves itself at every step of the way.

Yet already Theosophy has become but a religion to many—a thing to be accepted and believed but not practised. To others it

has become but a spring-board from which to leap into the limbo of personal psychological experiences. Thus already there are sects in Theosophy sprung from mistaken mystics who interpret the philosophy from the basis of their personal illuminations, instead of examining these so-called illuminations from the sure basis of Theosophy. Every one of these mistaken mystics is sure of himself, sure of his personal infallibility, sure of his privileged inspiration. Every one of them will explain away or deny point-blank anything in the teachings of H.P.B. that does not fit in with or support his assumptions.

By these signs always, we may know the mistaken mystic.

THE NUMBER "SEVEN"

Hippocrates said that number seven "By its occult virtues tended to the accomplishment of all things, to be the dispenser of life and fountain of all its changes." The life of man he divided into seven ages (Shakespeare), for "As the moon changes her phases every seven days, this number influences all sublunary beings," and even the Earth, as we know. With the child, it is the teeth that appear in the seventh month and he sheds them at seven years; at twice seven puberty begins, at three times seven all our mental and vital powers are developed, at four times seven he is in his full strength, at five times seven his passions are most developed, etc., etc. Thus for the Earth. It is now in its middle age, yet very little wiser for it. The *Tetragrammaton*, the four-lettered sacred name of the Deity, can be resolved on Earth only by becoming Septenary through the manifest triangle proceeding from the concealed *Tetraktis*. Therefore, the number seven has to be adopted on this plane. As written in the Kabala "The greater Holy Assembly" v. 1161:—"For assuredly there is no stability in those six, save (what they derive) from *the seventh.* For *all things depend from the* SEVENTH."—*S. D., II, p. 312, fn.*

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."

JANET DAVIS gave the last year's coat her mother was making over for her a distasteful frown. "I think it's hateful to be poor!"

"There are many worse things, little daughter."

"Oh, I know, Mother dear. I'm sorry I said that. It's harder for you than for me, too, when you'd like to be doing so much for Theosophy if you weren't so busy."

"Well, dear, the ones who have done the most for the Cause in our time have done their work under handicaps of all sorts, and poverty was one of the least. If H. P. B. and Mr. Judge and Mr. Crosbie had waited for conditions to be just right, what would they have accomplished?"

"The point really is, what are we doing with what we have, isn't it?" asked John, who had come into the room in the middle of Mrs. Davis' sentence.

She looked up to greet him with an appreciative smile. "That's the way I understand it, son. Aren't you home early?"

"Yes, the class was dismissed because the professor is sick. What were you saying about Mr. Crosbie as I came in? Did you remember that to-morrow is the 25th of June, just nine years since he died. I'm glad I came along in time to know him, if I *was* such a little chap."

Janet brought her sewing and sat down near her mother. "Mumsie, what was it that made Mr. Crosbie hold fast when so many fell away?"

"John has some ideas on that he was telling me the other day. Tell Janet what you said to me, son. What do you think accounts for it?"

"Why, I think of course he must have been in the Work before, for one thing."

"But so must lots of others," interrupted Janet. "You know what one of the Master's letters says: 'None of you can be so blind as to suppose that this is your first dealing with Theosophy? You surely must realize that this would be the same as to say that effects came without causes.' "

"But Mr. Crosbie did what they weren't able to—he saw the line and held to it without any turning to one side or the other. Most of the rest were blinded by personalities or phenomena or self-interest of one sort or another. Don't you think so, Mother?"

"Yes, and what a big lesson for all of us in his tireless devotion!

How he worked for Theosophy when he had far less even than we in a material way, until finally he drew around him those to whom he could hand on the torch."

"By George, Mother, I like that way of putting it!"

"It's sort of like a magnet, isn't it?" said Janet thoughtfully. "Those who are ready for Theosophy are drawn to the Teachings when anybody is making a sort of focus for them, as Mr. Crosbie was."

"So you see, dear, poverty can't keep us from serving if the motive is right and we have the knowledge of the fundamentals of Theosophy."

"Poverty isn't such bad Karma," declared John stoutly. "I'd a lot rather have had to do without lots of things and work Saturdays and so on, than have grown up as some chaps do thinking the world owes them a living. And think what good company we have in being poor!"

"That's what Mother was saying just before you came in, John, about H. P. B. and Mr. Judge and Mr. Crosbie not being rich either. I do wish I could remember Mr. Crosbie better. I was such a very little girl when he died."

"I'm sorry you can't, dear," said Mrs. Davis. "I feel it's a wonderful privilege to have known him, but it's a still greater one that we all have of being able to do even a little to carry on the Work to which he was 'faithful unto death.' "

"GOD-INFORMED MEN"

Mankind is obviously divided into god-informed men and lower human creatures. The intellectual difference between the Aryan and other civilized nations and such savages as the South Sea Islanders, is inexplicable on any other grounds. No amount of culture, nor generations of training amid civilization, could raise such human specimens as the Bushmen, the Veddhas of Ceylon, and some African tribes, to the same intellectual level as the Aryans, the Semites, and the Turanians so called. The "sacred spark" is missing in them and it is they who are the only *inferior* races on the globe, now happily—owing to the wise adjustment of nature which ever works in that direction—fast dying out. Verily mankind is "of one blood," *but not of the same essence.* We are the hot-house, artificially quickened plants in nature, having in us a spark, which in them is latent.—*S. D., II, p. 421, fn.*

WESTERN OCCULTISM*

CHANGES do not invariably mean trouble. Knowledge bridges over many things that would otherwise mean nothing but trouble.

All states are within ourselves, as we ought to understand by seeing that one gets good effects and another bad effects from precisely the same set of circumstances. So, we are not the victims of circumstances save as we make ourselves the victims.

Each one of us is a copy of the great Universe, and if we understand ourselves, we can move in accord with all the rest, every influence coming our way—or even perceptible to us—only an aid by which we can do good to others.

We have established a daily tabernacle which has its own peculiarities, but it is our own establishing—by our own thoughts and doings. We can either *learn*, or maintain present conditions through continued ignorance.

On the basis of our own true natures we should not seek for good, nor even to *be* good. We should seek to *do* good; then we can see we *are* good. A good man going on a journey has to take the path in the direction of his goal, no matter what the condition of that path. It may be muddy, but he must go through it.

"Goodness" that results from the compulsion of physical force, threats or bribes, physical or "spiritual," is useless. It must be a self-impulse from within, *a real preference for something higher*—not an abstention because of any fear of consequences in this or any future existence.

"Even this will pass away," is a good motto to keep in mind when things come up that are hard to stand. The "easy" and happy times are the periods of rest; the hard times the periods of training—opportunities for gaining strength and knowledge. If we can look at both in this light, we will not be overcome by either.

Kicking against the pricks hurts only the one who kicks; moreover the pricks seem to enjoy it, for being kicked they keep coming back.

Everything must turn out for the best, if we do the best we can with what we have all the time—that is, do our duty by every duty. But what a glorious thing it is to know where the right road lies! Whatever else may be doubtful, that is sure; and to feel that one is able by his own surety to point out the way to others! Help of that kind is greater than all other kinds put together.

Can we not see that we can *trust* a Universe that moves along un-

*From the sayings of Robert Crosbie.

erringly under the law of perfect justice? We certainly can. We can go forward with an absolute reliance on the law of our own spiritual being, knowing whatever conditions come are necessary for us; knowing those very things we feel so hardly are object lessons for us which this present distress affords us an opportunity to overcome, and thus strengthen our true character.

Physical life is not necessarily a vale of sorrow. We could go on calmly, courageously, happily, relying on the law of our own natures. If we did so, we would bring our daily lives in line with that nature; for there is nothing of our action which does not come from the mind, and back of the mind is the *motive* we have in acting.

Motive is what makes our actions really "good" or "bad." If we are righteous in ourselves and desiring to do right, then all that we do will flow rightly from us and every function will be a righteous function.

RESPONSIBILITY FOR OTHERS

Question—Some one said that I was responsible for my husband's soul. In what sense and to what degree am I my brother's keeper?

Answer—Each soul is a self-evolved being who is responsible only to his own Higher Self. Souls become involved in their own activities and take misleading directions. The duty of those souls who see the true path is to point it out to others. In this, discrimination, tact and non-offensiveness are necessary, so that the object of our solicitude may see the right path for himself. In these things we must be "wise as serpents and harmless as doves." Our responsibility begins and ends in our fidelity to the true nature of ourselves and others. If we could in reality force and control others in their choice there would never be any self-development. The Masters, who of all beings have all power and knowledge, never force any being, but point out the way and guide and help as much as they are permitted by any being. The responsibility lies in the self-induced and self-devised efforts of each one. The Masters are not concerned with those who have no concern for higher knowledge; for they cannot be helped. Their interest and effort is directed to those whose aspiration and struggle tends in the right direction.

Our responsibility lies in our fidelity to our own higher nature. If that is full and true, we cannot be false to anyone or delinquent in any direction. One can't go by rote or by what someone else thinks is his duty. We must learn to do our whole duty and that comprises our full responsibility.—*R. C.*

CYCLES OF DESTINY

IF one thinks to study cycles only physically, astronomically, mathematically, scientifically, he will find them but dead things and in no relation to himself. But he will speedily gain another view if he will consider how powerfully a change of the weather—a change of the thermometer up or down ten or twenty degrees—affects him physically, yes, but also morally, psychically, and intellectually. Then, he can make the distinction between cycles of matter, to which men come once in fifteen hundred years as a mass, and the cycle of mind, when Great Beings incarnate at spacial stated intervals, in bodies of the race, although they are perfected beings from former periods of evolution. Those are cycles of destiny, indeed, when a Great Being enters the human stream, as One does coincident with every passage of our solar system from one to another sign of the Zodiac—some twenty-one hundred years odd. Another cycle of practically twice this, five thousand years, brings the world a new philosophy, a new religion; or rather, it brings a *re*statement of the laws of all life once again from One who knows.

A cycle of destiny, and not miracle, is the explanation of the mission of Buddha. A cycle of destiny, and not miracle, is the explanation of the mission of Jesus. The beginning and end of the mission of H. P. Blavatsky is a cycle of destiny. But when one studies the teachings of Jesus, his spiritual attitude toward mankind, his moral instructions to mankind, and compares with the teachings and attitude of the Christian clergy, he must find a gulf between to be spanned great as farthest nebula in space from this earth—a polar distance. So, in India to-day, the same difference between the teachings of Krishna and those of Brahmanism. And even in the teachings brought by H. P. Blavatsky, a cycle of disintegration—the opposite of the cycle of continuity which is concurrent—has begun in the Theosophical Movement.

All action is due to the play of opposing forces. When Higher Beings come into our world and plane of consciousness, they cause a vast turmoil, just as a bolt of lightning careering through the sky when the cycle is ripe may burn a city, sink a ship or cause some other calamity. So, in the world to-day, great changes are going on at the two poles of the great cycle.

Look about on the one hand, and see that most part of the world has cast off in thought all moral restraint. The gospel of the last twenty-five years is the repetition of the gospel that possessed the world when Jesus came: "Let us eat, drink, and be merry, for tomor-

row we die." "Let us look out for ourselves and the Devil take the hindmost." Everywhere, men who have power are exercising it without responsibility, and men who have no power are seeking power without responsibility. This attitude can only betoken, not a cycle of rising intellect, but a cycle of the descending psychic nature; in other words, that consciousness called human is transecting another kind of consciousness: the psychic nature is in emergence, with its paramount principle and power that of the cuckoo seeking for its home the well-built nest of an industrious bird, and calling: "What do *I* want? What can *I* have? What will become of *me?*"

Such is the cycle of moral death. Just as physical old age shows clearly the slackening of the cohesive force that keeps the bodily powers alive in youth, maturity, and full flower, so the slackening of the moral force betokens the approach of moral death. For the mass of mankind that cycle of disintegration is before our eyes to-day: disintegration is going on in China; ever-accelerating disintegration is going on in the European world; in America, there is only a slow beginning of a rising cycle.

A change is taking place in the most progressed of the race who are seeking orientation. The old Gods are gone for them. They know the religions of the day are false, yet they do not despair that life holds truth; everywhere they are seeking to find a new contact, a higher view—to get at the beginning of things, the meaning of things, and the end of things. To them, and them, only, will the teachings of Theosophy appeal. But there is, alas, that far larger part of mankind which has had power and misused it; which has had responsibility and betrayed it; which has lost faith in the Gods that have hitherto commanded their reverence, and in the religion which has hitherto furnished their moral incentive and moral restraint: they, just as well as those others, knowing the religion of the day cannot be true, have reached the other conclusion—that there is no justice in the universe; that there is no law of moral responsibility in nature; that the beginning of things was in chaos; that the end of things will be annihilation, and so they repeat what was current in every Roman's mouth when the Christ came: "While we live, let us live," because when we die—that is the end.

Two cycles, then, are interlaced in mankind to-day. We are witnessing, not this child or that, not this man or that, being evil, or bad—but the play of vast spiritual forces: the cycle of man as a spiritual being—the cycle when two clear paths present themselves before us all. The path of moral responsibility leads out through the perception that man is a spiritual being, temporarily in a body, as he has been many times before, and as he will be many times again, but the

true cycle of whose being is from Spirit to matter and back again, over and over again, until all the lessons of life are learned, all the powers of life acquired, all the duties of life fulfilled. Thus, man becomes a God, in the true sense.

What is it that impels a being who has no obligations still to act? a being who has nothing to gain, yet still lives and acts amongst men? What one thing lighted up the life of Jesus—no matter what was said by him or of him? It was Compassion for all mankind—compassion for the King upon his throne; compassion for the beggar in the dust; compassion for the sinner, for the saint, for the old, and for the young: that they were Divine beings—prodigal sons who had wandered so far that they had forgotten their own origin, their own nature, the very purpose of their incarnation.

If one would study cyclic law, and wish to witness realizingly the return of impressions, of events brought about by the return of souls which were in incarnation fourteen, fifteen, sixteen, eighteen hundred years ago, he has but to study the history of the western world as it was at the time of Christ and five centuries after. The vast parable of the crucifixion, all the moving characters that marched or reeled through the pages of the New Testament, are here on earth again to-day, in the same cycle of rise and fall—either the regaining of spiritual consciousness while in the body, or the loss of it complete. A civilization, by its own forces—engendered not from without, but from within—was dealt a mortal wound now nearly fourteen years ago. The "war to end war" was but the first awful step in the swift descent of the European people. Just as men do not realize that savagery and civilization exist side by side, until civilization destroys savagery, so likewise they do not realize that in the midst of civilization exists the worst savagery of all—the savagery of irresponsibility, of misuse of power, of self-indulgence, which little by little eats up the civilization. The whole story of cycles of destiny resides in that single phrase: "The glory that was Greece; the grandeur that was Rome."

What is our state of spiritual blindness that we think this civilization can go on as it is now tending? It must be reformed from within, without, or it will destroy itself by the very force bred within its own existence. What applies to nations, applies to men individually, just as truly. We stand, each one of us, in the midst of contending paths: shall we follow the highest perceivable line of conduct, thought, and action, or, shall we move with the mass, although the mass is moving downward?

The Theosophical Movement exists in the world to-day for the same reason that Jonah was told to go and preach—"forty days, and Nineveh shall be destroyed": it exists to arouse the attention of the

spiritual man—now drunken, blind, unobserving. If we do not finish the cycle of Spirit, there awaits for us only the cycle of matter, which is to say that cycles of destiny ever present these two aspects: the resumption of conscious immortality in Spirit, or, the return to the condition of primordial matter—indestructible, but with nothing of harvest gained, nothing finished in the purpose of all evolution.

WHY CHILDREN SUFFER*

Question—If the Ego does not ensoul the body of a child until seven years of age, how is the suffering under that age to be justified? Of what benefit can it be to the Ego?

Answer—Certainly no child could suffer unless such were its Karma. And as some children do not suffer, the question may be put, why is it that such a child has only joy? The answer must be that such is its Karma. In the same way as to suffering: that is the Karma of the soul. It must be, too, that the Ego perceives the suffering and knows what it is for. The child may not, but even in one's life it often is seen in mature years why and for what certain sufferings were undergone. Take the case of a youth who has many hardships and privations from the very earliest moment, and who thereby has developed in him fortitude and other good qualities, but who might if always in easy circumstances in youth have become much less strong and not so good: the suffering here was of value. Again, take the cases of children of savages, who are subjected to what a civilized child would call suffering. In those there is no suffering at all unless we say there is an absolute definition of what suffering is. But while it is said the soul does not gain full possession of the body until seven as a general rule, it is Karma alone that leads the soul to that body, and hence all the suffering or the joy is exactly the property of that soul through the molecules of the body, as we should always remember that the whole man, body and soul, is united as one, and the mass of molecules *per se* is as much the Karma of the incoming soul as any other circumstance, environment, or quality. The question is not to be determined solely on the ground of "benefit to the Ego", but from the point of view of cause and effect, of relation and of Karma.—*W. Q. J.*

**The Theosophical Forum*, November, 1894.

SOUL NEITHER "ADULT" NOR "INFANT"*

QUESTION—Are our human souls born as infants or as adults into the Devachanic state? I am of opinion that a soul may or may not enter that state as an infant, according to the knowledge acquired by the person while living.

Answer—It seems to me to be a mistake to consider questions relating to the soul from the materialistic point of view of "infant" or "adult." The soul is not born, nor does it die; it cannot be called an infant or an adult; those terms should only be used as more or less metaphorical, to show, as the editor points out, a difference in character. The soul assumes in the astral or ethereal realms of being that shape or form which most resembles its real character: it may seem to be what we would call infant or adult irrespective of the age of the body it had just quitted, or it might take the form of a beast or maybe a deformed, misshapen human body if its real life could be but fitly thus represented. This was well known to Swedenborg and many other seers, who saw souls wandering in such shapes which the very law of their being compelled them to assume. And it does not require physical death to bring this about, for in life many a person presents to the clairvoyant the actual picture of the inner character, no matter how horrible that may be. Form, shape, or lineament has then in the life of the soul to do with essential character. It is reported that one of the Adepts writing of Devachan spoke of our growing old there and then dying out of it. But this means, as was also then explained, only the uprush of force, its continuance in activity, and then at last its gradual decline to extinction or birth into another life. Adhering strictly to the words of the question, I do not think infants—and those are mere babes—have any Devachan, but that they pass on at once to another human birth as soon as the body of the baby is dead. They have accumulated no force for Devachan; they have but in them the impulse for birth, and that having been thwarted by death, it is continued by an immediate search for another body, to be continued until a body is found with sufficient vitality in it to allow the soul to go on with its pilgrimage among men. It is true that mediums and clairvoyants often report this, that, or the other infant as present from the so-called "world of spirits", but I think that all such cases are only occupations by elementals of the images or shapes of infants who have died out of earth-life, and hence prove nothing at all but the infinite power of delusion possessed by the astral world.—*W. Q. J.*

**The Theosophical Forum*, September, 1894.

WHAT IS THE SOUL?

"THE Soul is the Perceiver; is assuredly vision itself pure and simple; unmodified; and looks directly upon ideas. For the sake of the soul alone, the Universe exists."

In these words Patanjali, the most anciently known true Psychologist, describes the soul and the object of all existence or evolution. He makes no attempt to define the Soul, for each soul makes its own definitions or limitations, but his words at one stroke make clear the impassable gulf between Theosophy, the Wisdom-Religion, and all that passes among men for religion and science. Soul is not something which may be gained or lost, as all religions profess; it is not a something which is either non-existent or depends for its existence on a body of some kind, as is implicit in all scientific speculations. Soul is not something which is created, as religious people believe; soul is not something which is evolved, as metaphysicians and philosophers imagine. Soul is the creator, the preserver, the experiencer, the knower, in every form and in every state, visible or invisible, great or small, wise or foolish, good or evil. Soul is the evolver of all that was, is, or will be. Soul is capable of three forms of existence: pure Being, independent of mind or matter, as "vision itself, pure and simple, unmodified" by any subject or object, and this is the Spiritual *fact* of all souls; Self-existence, self-created and self-preserved meta-physical existence as mind or intelligence; dependent existence in forms created by other souls. The first is the fact of universal immortality, conscious or unconscious, vaguely implicit in all such ideas as a First Cause, as the conservation of energy, as the indestructibility of matter, and so on. It is *absolute* as distinct from *relative* being. The second is *consciously* mortal or immortal, dependent only on the ideas held by the soul itself; the third is the antithesis of the first, because purely relative and conditioned, as the other is absolute and unconditioned.

Man, like every other soul, is immortal in Spirit, mortal in form, and may be either mortal or immortal in Intelligence or Mind, according as his ideas of Self are finite or infinite, universal or relative. *Conscious individual immortality* is the goal of all Evolution of Soul.

ON THE LOOKOUT

An Educational Experiment

According to *Science*, Sept. 2, 1927, Senor Juan F. Olaguibel, in charge of drawing under the Ministry of Public Education of Mexico, states that when children are allowed to draw without instruction and as they please, their work is remarkable for its great beauty; and that other studies "stick" better when spontaneously illustrated. The system, he thinks, sets free the imagination and instinct.

Now, in this there is much room for discussion. The system advocated seems by all means adapted to education in the creative. But how about the nine-tenths of all the work worth doing which is merely reproductive? Is the self-discipline which is necessary for efficient and cheerful performance of the latter, compatible with the system of "doing as one pleases?" So many times we have seen small monsters of selfishness created by ultra-modern parents who did not believe in "hampering the individuality" of the child! Can a child be taught to use stern self-restraint in one part of its activities, while taught at the same time to give rein to its fancies in others? It can, but not easily. The feat can be performed only by self-classification of the acts and thoughts appertaining to the various divisions of the human principles —unknown to science—and so achieving the proper proportions of "the eternal fitness of things."

To wash a sink-full of greasy dishes in a spirit of willing service, recognizing in the humble work the discharge of one of the seemingly insignificant duties, the sum total of which "cause this wheel already set in motion to continue revolving"—this is vastly a greater, a far more rare feat, than to paint a Corregio or Titian in the spirit of vainglory or even of that artistic self-absorption in a beloved task which shuts out concern for the weal of the world.

To teach the child in the use of its individual creative powers a stubborn maintenance of its right to think for itself, and with it the duty of laying all powers and rights on the altar of humanity—this is no easy thing. But it can be done. In the adult, successful resolution of the seeming paradox means one great difference between discipleship and mere aspiration.

The Marianas

Lieut.-Comm. P. J. Searles, U. S. N., describes the magnificent sculptures, the Lat'te, erected unknown centuries ago, on the Mariana Islands (surrounding Guam in the Pacific) by a race whose very name has vanished from tradition. In size, skill, and industry indicated, he

compares these remains to those at Stonehenge, Easter Island, and the Maya cities. (*Scientific Monthly*, November, 1927).

Science, July 1, 1927, reports that redwood trees imported from California and planted in western Washington, show a great growth in fourteen years—more than any other variety. Redwood trees are now known to have originated in Central Asia. If they traveled by way of Behring Sea to reach California, agreeably to orthodox geological theories, then why are not the entire coasts of Western Washington and Oregon covered with them? Why are they confined to California, with a few sporadic groves in Southern Oregon?

According to *Science News-Letter*, Feb. 12, 1927, Prof. Douglas Campbell, of Stanford University, thinks that the relationship of vegetation in Australia, New Zealand and Hawaii shows a possibility that these lands were once parts of a huge land mass in the Southern Pacific Ocean.

The same publication, Sept. 3, 1927, draws some speculations as to the causes of the peculiar distribution of animals, birds and plants in different lands. The article states that if fossils of intermediate types of marsupials, ostriches, beaked parrots, plants, etc., are found in the rocks of Antarctica, it will constitute evidence that that land once was a connecting link between Africa, Australia, and South America, or may even lead to a conclusion that these four continents once constituted a single land mass. This is at least a pretty definite admission that the present continental arrangements are highly insufficient to explain the known facts of science.

WELL?

Now, the idea of a Pacific continent, old and basic as it is in Theosophy, was not unknown in science even before Theosophical days, but it has certainly not become respectable until within the last decade. Therefore to the most obtuse mind the following should be another convincing proof of Madame Blavatsky's unfailing ability to ally herself with despised but ultimately victorious minorities.

> The third Continent, we propose to call "Lemuria." The name is an invention, or an idea, of Mr. P. L. Sclater, who asserted, between 1850 and 1860, on zoological grounds the actual existence, in prehistoric times, of a Continent which he showed to have extended from Madagascar to Ceylon and Sumatra. It included some portions of what is now Africa; but otherwise this gigantic Continent, which stretched from the Indian Ocean to Australia, has now wholly disappeared beneath the waters of the Pacific, leaving here and there only some of its high-land tops which are now islands . . . (*Secret Doctrine*, 1888, II, 7).
>
> "Lemuria," . . . was then a gigantic land. It covered the whole area of space from the foot of the Himalayas, which separated it from the inland sea rolling its waves over what is now Tibet, Mongolia, and

the great desert of Schamo (Gobi); from Chittagong, westward to Hardwar, and eastward to Assam. From thence, it stretched South across what is known to us as Southern India, Ceylon, and Sumatra; then embracing on its way, as we go South, Madagascar on its right hand and Australia and Tasmania on its left, it ran down to within a few degrees of the Antarctic Circle; when, from Australia, an inland region on the Mother Continent in those ages, it extended far into the Pacific Ocean, not only beyond Rapa-nui (Teapy, or Easter Island) which now lies in latitude 26 S., and longitude 110 W. (*S. D.*, II, 323-4).

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

Where Are The Men?

As to that lost humanity—M. W. Stirling, representing the Smithsonian Institution, found a race of Negrito pygmies in the Nassau Mountains of New Guinea, living in a "stone age" stage of civilization, and supposed to have come from Africa approximately 100,000 years ago. The *Secret Doctrine* says of such degenerate remnants:

Of such semi-animal creatures, the sole remnants known to Ethnology were the Tasmanians, a *portion* of the Australians and a mountain tribe in China, the men and women of which are entirely covered with hair. They were the last descendants in a *direct* line of the semi-animal latter-day Lemurians referred to. There are, however, considerable numbers of the mixed Lemuro-Atlantean peoples produced by various crossings with such semi-human stocks—*e.g.*, the wild men of Borneo, the Veddhas of Ceylon, classed by Prof. Flower among Aryans (!), most of the remaining Australians, Bushmen, Negritos, Andaman Islanders, etc.

The Australians of the Gulf of St. Vincent and the neighbourhood of Adelaide are *very hairy*, and the brown down on the skin of boys of five or six years of age assumes a *furry appearance*. They are, however, degraded *men*—not the closest approximation to the "*pithecoid* man," as Haeckel so sweepingly affirms. Only a portion of these men are a Lemurian relic. (*S. D.*, II, 195-6).

Yet these relics are all that is left of the first civilization the human race ever knew on this planet, and strange as it may seem to the modern mind, to think of civilizations living in those vanished millions of years, there have nevertheless been innumerable intervening cultures now lost except to tradition, and some which in their day stood far higher than that of the present.

The Enigma of The Ice Ages

In *Science*, April 22, 1927, appears an article of great interest to Theosophists acquainted with geology. It is written by Paul McClintock, of the University of Chicago. A. P. Colman points out the

impasse at which science is arriving, in the attempt at explanation of the recurrent ice ages of the world.

> Defects in all existing theories of the cause of ice ages are pointed out. But the author confesses he is unable to propose something better. In his opinion the solution must come from general and local causes in a combination of astronomic, geologic and atmospheric conditions.

Dr. Lauge Koch, a Danish explorer, finds evidence that Greenland was once a tropical country. (*Washington Evening Star*, Sept. 21, 1927). The facts go together. There is hardly a phenomenon of the earth's action which science will ever be able in the end to reduce to purely mechanical causation, and this is as true of the phenomenon of glaciation as of the rest. Yet the real cause has been known for ages.

> 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).

And incidentally, how did H. P. Blavatsky, in 1888, know what in 1927, came as a rather novel discovery, with regard to Greenland? Possibly in her day there were some scientific suspicions of the former status of Greenland, but even if it were so, the passage is still another evidence of the manner in which H. P. B., binding all scientific phenomena together with an unbroken causal chain, proves herself the greatest scientist of them all.

THE LIVING EARTH

Perhaps nothing could seem more bizarre to the mind of the materialist than the Theosophical doctrine that all matter everywhere is actually life; and not only life, but life on its way upward to consciousness and self-realization in the far-distant future, led and directed unknowingly by the mind and psychic powers of man himself. Yet year by year the very force of scientific discovery itself steadily breaks down the phantasmal barriers between the animate and the inanimate.

Science now not only suspects, but preaches the truth of the following:

> 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).

And if consciousness is an aspect of life in man, at what logical point can one draw a "pass-not" between that which can acquire consciousness and that which cannot? If the power of thought can affect the atoms of carbon, hydrogen, nitrogen, and oxygen in a man's arm, and force them to do his will, why cannot his powers, though acting unseen and unsuspected through other channels, affect in other ways the same forms of life in the body of the earth, and the atmosphere thereof?

Science begins to find that much which has been considered inanimate is now organic in the conventional sense of the word. We have two interesting articles at hand; one by Dr. Selman A. Wakeman, in the *Scientific Monthly*, July, 1927; another by Sir John Russel in *Science*, June 24, 1927. Dr. Wakeman shows that the soil in great part is actually living matter, and Sir John writes of a whole universe of soil micro-organisms and the important and far-reaching effects wrought by them

Politics—Domestic and Foreign

In April another of Chicago's famous "elections" was celebrated with the usual *eclat* of rattling machine guns, kidnapped or murdered candidates, intimidated voters under the thumbs of hired assassins, robbery and stuffing of ballot-boxes, and general pandemonium.

In the meantime some history of the Nicaraguan situation and of our forthcoming supervision of her next election, is given in the *Literary Digest* for April 14, 1928. We got into Nicaragua, as usual, because of "damage to American interests" in the course of internal warfare. Our representative, Col. Stimson, induced both sides to lay down their arms pending an election to be supervised by the United States this coming October. It would naturally be supposed that the government kept in office by us would be first to favor such a supervision. Now, the Nicaraguan House of Deputies, dominated by the *Conservative* party, has rejected the bill authorizing such supervision. Why? Either the Conservative party expects a fair election under our supervision, and *fears* it; or else the entire people of Nicaragua find us, despite our beneficent hypocrisies, unwelcome "saviors." And if the Conservative government, which we established and supported, is afraid of a fair election, where do we stand morally? If the whole people have seen enough of us to wish to see the last of us, what becomes of our pretence to be the real representatives of a people misgoverned by their own?

Says the *Cleveland Plain Dealer:*

> Our whole enterprise in Nicaragua has been clothed in diplomatic make-believe. Protesting our purpose not to intervene, we intervened. Pretending that our armed forces were in Nicaragua to protect American lives and property, we proceed to prop an unpopular native in the President's chair, to tell the Nicaraguans whom they may and whom they may not have to govern them. We chase a "bandit" through the wilderness, at the cost of more American lives than the original intervention could have saved. Finally, we decide that an election six months away requires our supervision with rifles.
>
> Latin-American opportunities for American intervention are certain to recur from time to time, as they have in the past. The Monroe Doctrine gives us a particular role to play. That the policy in such cases needs clarification is amply demonstrated. Our whole course in Nicaragua is punctuated with question marks. Why did we go in; why do we stay; what authority—legal or moral—justifies our purpose; do we propose to continue in the future the same policy that sent us to Managua?
>
> The entire Western world has a right to know.

Meanwhile, as proof of our own capacity for self-government under all circumstances, there is Chicago; to say nothing of orgies of organized crime daily turned loose in a dozen cities of the Union, and a crime rate undreamed of before in any nation, savage, civilized, or barbarian!

HEALTH AND BEHAVIOR

In modern psychology "good" and "evil" have disappeared, to be replaced by "normal" and "antisocial." The "normal" is the animal which functions according to the mode decreed by mechanical evolution, with just the proper balance between appetite and the fear of consequences. The "anti-social" is the machine in which the former has overcome the latter and the individual selfishness has come into conflict with the general selfishness. There is no such thing as a power of choice, a "soul," or a moral nature, and the law of cause and effect has no substance in the moral world, because consciousness itself is an illusion; the body is a machine which functions as may be, and the only social problem is to keep the screws of that machine tight enough so that it will mesh nicely with the other machines with which it is interdependent. And so of course any "anti-social" tendency must be some disarrangement of the wheels; the difference between a Christ and a Nero is, as the leader of the "behaviorists" would chastely express it, a matter of "gut behavior." This is the offal which forms the teaching of those who, possessed of the utmost respect for their own learning, have charged themselves with the matter of steering the human soul in the way it should go. And so, of course, when one of the machines reasons that it is a little more clever—more mechanically perfect—than the others, and that the whole distinction between "good" and "evil" is a matter of being in front of or behind the bars;

when one reasons thus from the "facts" presented by modern psychology, and acts accordingly—why, modern psychology has no causative responsibility in the matter at all! What could a purely mental state, which can't exist anyway, have to do with the souring of some mechanical brain cells, and the consequent erratic action of the machine which they governed?

But now and then arises someone who acts as though there were such a thing as mentality—and proves it by the nature of his cerebration.

In the *Literary Digest* for Sept. 3, 1927, Dr. Frankwood E. Williams, of the National Committee for Mental Hygiene, New York, says that much trouble is created by the fantasy of teachers and parents to the effect that every erraticity on the part of children must be laid to bad teeth, poor digestion, and whatnot. He states that on the contrary the "bad" boy may be one of sound physical, nervous, and mental health.

Previously we have noted another authority, Dr. Karl Pearson, as having discovered the fact that sickly children are often the best-behaved as well as the best scholars.

Dr. James S. McLester, of Birmingham, (*Science News-Letter*, May 28, 1927) says that one-third of the people who see doctors about their digestion are suffering primarily from emotional upsets, and that to effect a cure it is necessary to change their psychology.

Insanity and Environment

Like cancer—to which it is more closely allied than some may suspect, and that through the link of modern materialism—insanity is frantically exercising medical ingenuity in these days. It is, in fact, increasing so fast that we are all scheduled to be insane within two hundred years according to the percentage ratios of increase adduced.

In *Science News-Letter* for June 11, 1927, occurs an article by Dr. Emily C. Davis on the various causes of insanity now considered active. Many theories hitherto held are now shown to be false, and opinion is arriving at the conclusion that environment, not "heredity," is the great cause of derangement. So? But did any man ever go insane under circumstances which had not been endured, without insanity, by hundreds before him? Where then was the weakness? Heredity, or the product of his own self-chosen line of thought? All too seldom can it be traced in any noticeable "heredity." But as it has been proven over and over that a mental attitude can cure or kill the body, why not the mind? Is collapse not the inevitable Karmic result of a misused mentality as much as of a misused body? What could be more simple, better upheld by the phenomena of life as lived?

A MORAL CAUSE

And the basic cause is the *moral* one of egotism. Sometimes, perhaps, a mind collapses under distress for others; but almost always it is a case of ingrowing morbid egotism which brings the disaster.

Now, in truth, suppose, just suppose, that there really is such a thing as unity of all nature under the unbroken rule of cause and effect. Then is it not obvious that the only *natural* mode of life for any being is one which is devoted to the good of the whole, first of all? And if so, comparison of our modern basis of life and thought with the *natural* rule should leave no doubt as to the cause of our universal illnesses.

WISDOM FROM UNEXPECTED QUARTERS

It is not often that one can commend the remarkable Editor of the *Journal of the American Medical Association*, but in the *New York Times* for Jan. 23, 1927, Mr. Morris Fishbein states that the various rejuvenation fads remain empty dreams, although the normal span of life has been increased through reduction of infant mortality and improvements in public hygiene. Says he: "Not one of the schemes promoted by faddists and quacks today with the claim that it produces rejuvenation of the human body has borne the test of medical science." Or any other test, for that matter.

In the *Literary Digest*, for Aug. 20, 1927, Dr. Leonard Williams, physician to a British insurance company, says that old age is due to a gradual deterioration of the plasma of the blood, not preventable, but which can be staved off by light eating, occasional fasts, and attention to the quality of food; also that these means will help maintain the physical and mental powers to the end of life. All these are good material applications of the Theosophical principle of the "middle way"—moderation in all things pertaining to individual desire.

As to this deterioration of the body—a compound of cells which in themselves are potentially immortal—there is no coherent explanation in material terms, for the coherence of matter is not self-creative or self-sustaining. The continuance of a material form is due to the intelligences in it in their mutual cooperation, functioning by virtue of the *formative idea of self*—the idea which in one of its phases, is the much misunderstood and much misused "astral body." Its condition and coherence is product of the "mental deposits" brought forward from other existences, and so it will be in future lives also. Few men live nearly to the limit set by the natural coherence of their inner selves; if they reached that limit, they would become conscious of what some ancients have experienced as the "instinct for death"—the natural weariness of the soul which is coming upon its time for dream, sleep, and rest—the repose antecedent to another incarnation.

Food and The Soul of Man

When it is understood that every living body literally swims in a sea of universal life, which also comprises every particle of his body as of his mind; when it is understood that evolution is continuous and limitless, and that the very highest capacities of the Self are due to the unfoldment of the possibilities resident in the essence of Primordial Matter, just as much as the restless activity of physical life is due to the Spirit essence included in the sea of atoms: when all this is truly understood, there cease to be any unimportant things, and even such unlovely operations as the ingestion of food must have cosmic significance.

For all matter is mentally impressible; it is that impressibility to higher intelligences which gives form to its evolution, and all matter seeks communion with, and absorption into, such centers of higher intelligence, by a blind instinct. Our bodies are thus channels of communication with material nature at large; tons of food pass through our possession and back to nature, every particle of it charged in some degree by the contact. The attitude of mind with which we sustain our bodies is therefore of importance, for it determines the class of potential intelligence which allies itself with us, as well as the ultimate effect the association has on us. And for that reason eating was once, and in some quarters still is, regarded as a rite. Now, what are the obvious rules of that rite?

First, that greed and self-indulgence be eschewed, and that the natural object of the function be kept in mind; second, that no more and no less be taken than needed; third, that ill associations and low or brutal origins be avoided in the selection of food. And by this, we do not mean an arbitrary physical abstinence; a *desire* for coarse or tainted food will result in a selective metabolic action which will offset any mere material abstinence. As the whole nature reaches a purer plane, it will be found that the tastes in food will change—the inevitable working of karmic law.

Overindulgence and "Asceticism"

The prime physical curse of the race in eating as in so many other directions, is the performance of the action for the sake of enjoyment only. This is a morally evil basis, and results in a clogging of the mental and moral as well as of the physical faculties—and it defeats its own object by dulling the tastes and destroying the very pleasure which was sought.

Discovering this, there is a great movement on foot to cure all ills by fasting and dietary observances. After many years of persecution inflicted upon dietary faddists, the medical profession now admits method in their madness.

Dr. F. G. Benedict, of the Carnegie Institution, and Prof. E. G. Ritzman, New Hampshire Agricultural Experiment Station (*Literary Digest*, October 8, 1927), maintain that the withdrawal of food from the organism throws the demand for energy to maintain life upon the organism itself, and results in readjustments to secure a minimum demand upon the stores of energy. As usual, the *fact* is accepted as soon as a plausible theory could be found to fit it—not before!

The slight attention paid by medical science to matters of diet is shown by the fact that medical men are still at loggerheads over the relative merits of brown and white bread. The late Harold Frederick wrote:

> This spectacle of eminent physicians and physiologists unable to agree on such an apparently simple question as to whether people should eat brown or white bread is not edifying for the public. They must conclude that medicine and science are far apart, not on speaking terms.

It certainly does indicate an astonishing neglect of what, under the material theories of modern medicine, must determine to a vast degree the physical nature and well-being of man; for that physical nature must be extracted almost entirely from food. Maybe there is not much credit or profit in telling the plain truth to the glutton; in fact, more than one physician has said that very thing!

The capacity of the body to correct its own ills when relieved from a surplus of food, is shown by experiments at Milwaukee, by Dr. M. G. Peterman, who has had high success in curing epilepsy by diets high in fat but low in carbohydrates and proteins. (*Science News-Letter*, Sept. 24, 1927.)

Dr. T. Swann Harding, in the *Scientific Monthly* for Nov. 1927, gives great credit to Plato and others of ancient times, for their doctrines of right living in regard to good health, and admits that modern medicine is coming round to their viewpoint.

"IN MEDIAS RES—"

The great danger in all this, of course, is mistaking the effect for the cause and in centering the attention upon the visible and secondary factor while forgetting the primary. Fasting is made necessary by overindulgence or perverted tastes—it is a species of back-tracking over a wrong course, and so with other remedies. How much simpler to cultivate self-control and develop the proper tastes to begin with! And how difficult, in an age whose science, philosophy, and religion teaches that gratification is the whole aim of existence!

Looking over the field of food faddists and cranks, there is a high percentage of fanaticism noticeable. It seems as though every individual who has found some one method best for himself and his friends, makes it the aim of his life to force it down the throats of the

rest of the world; and with many a meticulous concern for the details of diet and food preparation dulls the whole horizon of thought. What a miserable existence! As a matter of fact, no one who holds to the principle of moderation in consumption, and of purity in origin and preparation, need concern himself with details, or make a nuisance of himself among his friends. Nor is it advisable to advocate panaceas where the food affinities of each individual must be so vastly different.

Most perverted of all is the viewpoint which seeks "spiritual development" through diet. Only indirectly, through the attitude of mind with which it is consumed, is food concerned. If the inner nature is rectified, the outer will conform.

Crime and Punishment

Recently an increase in the California crime rate has led to extremely severe and repressive legislation, among other measures being an habitual criminal act which goes the famous "Baumes Laws" of New York one better. As a sequence, during the past year, crime in California has increased 25 per cent! A bright outlook indeed for the future! (S. S. Hahn, a lawyer writing in the *Los Angeles Record*, April 2, 1928.)

Mr. Hahn is of the opinion that punitive methods as prevention of crime have failed, and rests the responsibility for reform upon education. So far so good; but what kind of education? Here is the reasoning of Dr. Wm. J. Hickson, of the psychopathic laboratory of the Chicago courts:

> "Our basic finding, during 12 years' examination of 40,000 criminals, is this:
>
> "Criminals are constitutionally defective. It is impossible to reform them. Defectives, or the inferior or semi-defective classes generally, from which criminals are bred, reproduce at a much faster rate than normal or superior individuals. The modern organization of life, particularly in America with its great economic surplus, enables more of the inferior and the unfit to survive and propagate than ever before.
>
> "As a result, bad heredity is in the ascendent and good heredity is on the wane. Human society is definitely menaced by the ascendency of the unfit.
>
> "In applying itself to the undertaking of ending crime, and saving society from the dominance of the unfit, science has two recommendations to make:
>
> "1. Segregate congenital defectives before they have an opportunity to commit crimes.
>
> "2. Make it impossible for defectives to reproduce their kind."

Now, implicit in all this are the following ideas: (*a*) that a newborn child is an original construction which has never been in the world before; (*b*) that its mental and moral condition are the result of mechanical agencies set in motion before birth and over which it has

had no control—both implying, that there is no such thing as a law of moral causation in the world, and that the race is to the strong and intelligent regardless of morality.

If Dr. Hickson had spent as much time in studying the reasoning of prisoners as in testing their reflexes, he would have found that it is precisely from his basis of "philosophy" that their careers have been ordered, and that his kind of thinking constitutes a moral cause of which crime and criminals are effects. For what is the *moral* difference between the man who is honest because it is the "best policy," and the one who acts from the same moral basis but does not see quite so far?

QUESTIONS

Setting aside for the moment the fact that innumerable investigating bodies and various individuals have determined that intelligence has nothing to do with crime, quite as "scientifically" as Dr. Hickson has arrived at *his* theory, has he taken into consideration the fact that prison populations comprise only a minority of all criminals, who are there just because they *are* low in intelligence and thus easily caught? Has he tested 40,000 respectable persons in the lower ranks of financial competence and compared the results with those of his prisoners? Has he taken note of the fact that under our social system a criminal who is intelligent enough to succeed on a large scale financially can with difficulty, because of that success, be convicted? Does he take into account the untold numbers of business men whose tactics are as "anti-social" as those of any criminal—in fact, produce more widespread distress—but who stay "within the law"—or does the crime consist, to him as to society at large, in the foolishness of being caught and not in the iniquity of the act? And if so, would not the elimination of the subnormal criminal be a disaster rather than otherwise?

Let Dr. Hickson's ideas prevail, and we will have the dullards among criminal egos forced away from incarnation, to be dealt with out of time and place in future centuries, delayed in their Karma and entailing delay to all the rest; we will have stupidity in crime eliminated in favor of high intelligence in the same sphere, and society at large with its back to the wall against a menace formerly undreamed of.

There are plenty of real scientists who are fully awake to the folly of identifying crime with low intelligence; and while Dr. Hickson's reasoning may be that of a "psychologist" in the modern acceptance of the term, it is also the reasoning of a pseudo-scientist and a psychological ignoramus.

THEOSOPHY

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BY merely training the psychical powers true progress is not gained, but only the enjoyment of those powers; a sort of alcohol on the astral plane, which results in unfavorable Karma. The true path to divine wisdom is in performing our duty unselfishly in the station in which we are placed, for thereby we convert lower nature into higher, following Dharma—our whole duty.

—WILLIAM Q. JUDGE.

CONTENTS

WHAT IS THE MIND? 385
"WORLD UNITY" 386
BASES OF KARMA 392
PUT TO THE PROOF 395
A NOTE ON KARMA 398
PUZZLES OF INQUIRERS 400
WESTERN OCCULTISM 404
WHY MANIFESTATION? 405
SCIENCE AND THE SECRET DOCTRINE 407
YOUTH-COMPANIONS 411
ANCIENT LANDMARKS 413
INSTRUMENTS OF MASTERS 423
ON THE LOOKOUT 424

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(*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.

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An eloquent voice, a stream of words, skill in explaining the teaching, and the learning of the learned; these bring enjoyment but not freedom. —Crest-Jewel of Wisdom.

THEOSOPHY

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WHAT IS THE MIND?

MIND is at one and the same time a power, a principle, a faculty, and its fruits. As a power it is omnipresent, for it is the active force behind all manifestations. As a principle it is the basis of all creation, preservation, destruction or regeneration. As faculty, Mind is acquired by each being through experience, and in this sense is an evolution. In a practical sense, Mind represents the character and tendencies so far evolved by any being, his capacity to give and receive impressions, that is, to act, internally or externally. His present Mind is the fruit of all past Karma; is the faculty by means of which he makes and stores up further Karma; is the subjective or invisible and causal aspect of Karma; *is* Karma itself as the energic power inherent in every being as well as in all Nature.

Mind presents five great aspects: Thought, Will, Feeling, Memory, Imagination. Their presence and unity in any being constitute his consciousness or Intelligence. In Man, these characteristics are perceived as distinct from the objects toward which they are directed, or by which they are incited to action. This reflective perception is self-consciousness. Beings below man in the scale of evolution cannot reflect before acting because they are as yet unable to distinguish Mind from Object, and hence are completely identified with the sensation or characteristic quality aroused by the succession of objects contacted. This is the involuntary, irrational, automatic, instinctual, or impulsive action of Mind. But in Man the reflective use of the Mind is actual though as yet far from complete. Every man is able to reflect and to choose before committing himself to any action—to see consequences *before* setting up causes. To achieve this is to be Self-governed in respect of both Mind and Matter; is to become Divine without ceasing to be Human, as Man has already become humanly self-conscious without ceasing to be sub-conscious of all below the human. This is to live in Spirit in the midst of the worlds of matter, of sensation, and of mind, and is the condition of the perfected Man, the Master of Wisdom.

"WORLD UNITY"

THEOSOPHISTS may well regard with sympathy, because with understanding, the wide-spread spirit of inquiry and of tolerance stirring in many of the foremost minds of the generation. Without inquiry there can be no dissipation of sanctified errors, and hence neither true tolerance nor real progress. Without tolerance there can be no true inquiry, and hence no lasting amelioration of the conditions of mankind.

Being themselves human and therefore bearing the burden of race karma in the limitations of the race mind, Theosophists are all too apt to relax in their spirit of inquiry because they have found that which satisfies alike their reason and their moral nature. This is to fall victim to the *Satva* Quality of the *Bhagavad-Gita*. Breathing a purer air, they are content with mere respiration, and thus sleep, contented because *they* are no more troubled. This is to make Theosophy a religion or a philosophy of life only. True spirituality is above all things Inspiration—the inspiration to work for the higher life, not simply to enjoy it. And being human, those Theosophists who feel the breath of inspiration stirring them to study and work are apt in avoiding Satva to succumb to *Rajas*, the quality of unwise or intemperate zeal. Because they have found inspiration in Theosophy they propose to pump it into others under pressure and thus, all unaware, become intolerant. The virtue of Satva and the energy of Rajas are both comprehended in the expression Good-will. Where good-will exists, there will be found unity, study, and work. On this subject H. P. B. spoke simply but with true inspiration in her first Message to American Theosophists:

> "Men cannot all be Occultists, but they can all be Theosophists. Many who have never heard of the Society are Theosophists without knowing it themselves; for the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to one's self, are its chief features. He who teaches Theosophy preaches the gospel of good-will; and the converse of this is true also—he who preaches the gospel of good-will, teaches Theosophy."

Can any of us doubt that if Theosophists at large had generally heeded the profound practical Occultism of these brief admonitions, many unconscious Theosophists would have been attracted naturally to the Wisdom-Religion, instead of being repelled by the extravagances and follies of professed Theosophists? The result of the failure to apply to themselves the teachings of H. P. B. and her Masters has

been witnessed in the blind wanderings of great numbers of Theosophists, the corruption of a pure teaching, and—saddest of all—leaving in large part to the *unconscious* Theosophists of the generation the great work of the Theosophical Movement. Everywhere, in all the sects of religion and in all the schools of Science, there are these unconscious co-workers with Nature for good, but they are scattered soldiers where there should be an Army of the Voice of Good-Will based on true philosophy as well as on right ethics—the only foundation for enduring evolution.

Fortunate indeed it is that in the providence of Karma H. P. B. did not merely incarnate in a body of the race—but in the race-mind as well. Fortunate indeed that she came, not to a chosen few, but to all mankind. So her Great Ideas are beginning to germinate in the mind of the race even though the seed sowed among Theosophists to be consciously propagated by them has, for the most part, fallen on stony ground.

In THEOSOPHY for January, 1922, was published an article on "Religions of the Future," in which some considerations were advanced on the subject of the prevalence to come. Since that time, like Fuller's earth in unclean liquids, the slow spread and pervading influence of the Movement, from above downwards, has tended more and more to purify religious thought of superstition and sectarianism; scientific speculation of materialism and moral irresponsibility; political, commercial, and social life of their vanities, greeds, and rivalries; the economic structure of the civilization from its subordination of the rights of man to the rights of possession. Race, creed, caste, and color still exist, for these are part of "the world's eternal ways," Karmic insignia and stigmata, but are less considered as the marks of Cain. The Moloch of exclusiveness is less exclusively worshipped, is fed with fewer sacrifices. If a common ground of human brotherhood is not yet heavy with harvest it is none the less being created by the disintegration and pulverization of the granite ideas of ages, and in this work the unconscious Theosophists of every land are foremost.

In the article referred to, some mention was made of the Baha'i teachings and movement. This had its origin, historically, near the middle of the nineteenth century in Asia Minor, and parallels in many ways the more or less mythological records of the origin of Christianity. This is the land of Judaism and Mohammedanism as well as Christianity. Who knows from what Occult Well have been drawn the Waters of all three? Christians have never thought, any more than the philosophical but un-Christian German exegetists have thought, to trace any connection between the Catharists and Waldensees of the European middle ages, the Nazarenes of the time of Jesus, the Moham-

medan Sufis, and the still existing mysterious Druzes. Yet they all possessed and possess an identical foundational belief, so far as may be judged from what is accessible. Within each there is unanimous record of some kind of a secret or occult thread of teachers and teachings. All have been subject to endless persecutions by vested and popular authorities, religious and secular; all have inculcated a personal and collective purity of conduct, a devotion to duty, that put to shame in both precept and practice the orthodox of both Mohammedanism and Christianity as well as Judaism. Followers of the Bab, so far as public disclosures go, do not seem to be inclined to search out the possible hidden springs behind the known revealers and their revelations. But Theosophists, able to apply certain articles of H. P. B.'s, as well as certain statements made by the *Mahatmas* in the Sinnett correspondence, should be able to see the work of the Theosophical Movement in the gospel of good-will preached by the followers of the Bab, and exemplified in the lives of his devoted adherents and successors. That life and that work, rather than any specific teachings, have moved multitudes of Western disciples of Bahaism, and inspired them to sustained endeavors toward living a higher life themselves, and to revive the moral nature of mankind. Bahaism is distinguished, more, is unique to-day among all movements, in its ability to inspire a simple, a child-like faith in the supremacy of the Good—and this as well among the sophisticated and jaded minds of the West as among the untutored and parched minds of the Asian desert. Who knows what may come of this, seen the admonition of Jesus: Ye must become as little children; or the injunction in the "Voice of the Silence:" The pupil must regain the child-state he has lost.

"Baha'U'LLah and the New Era" is the title of a recent book on this faith, written sympathetically and trustingly, but with a candor and trustworthiness that is a noble reflex of Bahaism itself. Specifically, the book is devoted, aside from its historic incidence, to the relation of the Baha'i faith to Christianity, Islam, Judaism, in particular, and to religion and religions generally—with some attempt to lien it with Western enquiry and experience, scientific and personal—as all experience is, in the last resort. The author, Mr. J. E. Esslemont, writes that he first became acquainted with these teachings in 1914, and subsequently spent some time with 'Abdu'l-Bah'a, who approved of his effort and corrected some portions of it. The entire manuscript was revised and approved by the National Baha'i Assembly of England. Originally published in Britain, Mr. Esslemont's book has been re-issued in the United States by the Baha'i Publishing Committee of New York.

Deeply as Theosophists must sympathize with the spirit of the book and with the Baha'i movement itself, they will of necessity be keenly cognisant of the inherent limitations of any religious movement, however pure. Bahaism is primarily a Faith, not a Teaching. It is the latter only as it points the way by which those who have lost faith in the Good may regain it—no small thing. It is essentially a healing prescription for sick souls, as all systems of faith must necessarily be. We cannot find, in all the numerous quotations with which the book is supplied, that it is any real sense *educational.* That it will cleanse, purify, energize the moral nature, can well be believed. It is psycho-spiritual where Christian Science, for example, is psycho-physical, but in it, as in all religion, pure or impure, the *psychic* predominates. It is the pure *Bhakti* which is the true origin of religions, not the "Wisdom from on High." Devotion to a Teacher, as apart from his Teaching, has ever characterized the truly religious mind, for humanity in the most part, like children, learns from example rather than from precept. It is so much easier to believe than to know, to follow an example rather than to set one, to be healed oneself, rather than become a Disciple of the healing Wisdom, that religions, despite their limitation and their danger, will doubtless for ages sway the mass mind. Yet out of devotion to the Psychic principle as if it were the whole, or were truly spiritual, come all the devils of mankind as well as its gods, its sects and dogmas as well as its religions and unrelated virtuous precepts. But always there is the chance that the sick man healed, the sinner momently lifted out of his sins, the hungry fed, even with the loaves and fishes multiplied by some Master or his Disciple, one and another may reflect and seek education as well as devotion—and then the unconscious Theosophists may become the conscious ones.

Bahaism has not been free from the bane of schism and sectarianism, and in this respect, and for the same underlying causation, it has duplicated the history of the Parent Theosophical society, though not as yet to the same extent. It can scarcely be doubted that, pure and unitary as is the present status of the Baha'i movement, it will, if it spreads and multiplies extensively, itself multiply new sects. Such tendency to disintegration is inherent in religion of any kind, no matter how pure in its inception, precisely because it proceeds from the Psychic and not from the Spiritual element in man. Behind all religions lie the ideas of prayer, of special providence, of divine powers exercised for human or worldly benefit, therefore of *outside* interference with the order of nature, with the reign of Law, the sequence of cause and effect —in short, of a Personal god or gods, of miracle, and salvation for the "true *believer.*" Over against this fundamental and inherent characteristic of the Psychic principle, Buddha, Jesus, and every other great

"Savior" taught, as H. P. Blavatsky taught, that true Spirituality is *knowledge* of Nature's inmost Essence, the mode of its action or manifestation, and the results which must flow from the wise as well as the ignorant use of that Essence in one's own being. The tolerance of ignorance—that ignorance which does not truly discriminate as to the Principles in nature and in man—soon becomes mere Quietism or else becomes *in*tolerance of those who gain a different "inspiration" or "revelation;" and then the erst-while co-worker with Nature becomes a co-worker against nature. Every religion, and every sect, sooner or later is faced with the necessity either to compromise with or to fight against its competitors for faith and favor. A sect or a religion is a body of people—not a body of knowledge. It is held together by the adhesive power of a common interest—and that interest is, in fact, self-preservation and self-benefit. It contains within itself, as the human body contains within itself, the elements of dissolution and reproduction. But the "Wisdom from on high" of St. James, is the Wisdom-Religion of Paul, of Christ, of Buddha, of H. P. B., of every Adept and Master of Wisdom of all time. It is impossible to imagine differences among those who *know*. It is impossible to imagine "world unity" among those who do *not* know, but who only believe and aspire.

The Psychic principle is the principle of Devotion—that is its Spiritual aspect. Out of this Energic principle comes all the good, and also all the evil, produced by mankind. Shall it be devotion to some god, some faith, some power or powers, some benefit here or hereafter for the believer—or shall it be devotion to Knowledge, to Wisdom, sought and used for universal progress and amelioration? That is the great Question of the ages, and the Christs and Saviors and Masters of all time have invariably answered it in terms the exact antithesis of any and every religion, as their answer is equally the antithesis of modern Science, so-called. Religion, every religion, inculcates devotion: every Science and every Scientist, as every Statesman and every leader of men with a system or a slogan, inculcate devotion, equally with the Masters of Wisdom. *To what end?*

Surely H. P. B. and her Masters taught devotion, and exemplified it; preached tolerance, and practiced it—but in a sense as far removed from either religion or science as Spirit is far removed from Matter. They knew the battleground is neither in spirit nor matter, but in this very Psychic principle which partakes of the nature of both and is the "connecting bond" between them. She taught revealers and believers in them to question the foundations of their own faith in the light of *universal* Principles and *universal* Brotherhood—and gave them the wherewithal of both, which, added to their own Devotion, might bring

them to Spiritual Knowledge. Only the purest or the worst devotees of the Psychic principle could by any possibility profit from her teachings—because these are the *genuine* practitioners of Devotion, and so might be induced to seek "Wisdom itself, the Object of wisdom, and That which is to be obtained by wisdom."

That some, at least, of the representative followers of Bahaism are seeking, not so much Wisdom, as to prepare the soil of the Race-Mind for wisdom, is shown in still other ways than the book mentioned. Thus, there has been established a "World Unity Foundation," amongst whose Trustees besides Mr. John Herman Randall and Mr. Horace Holley, we note the name of Mr. Alfred W. Martin of the Ethical Culture Society, and in the Honorary Committee Dr. S. Parkes Cadman, Prof. David Starr Jordan, Dr. Harry Emerson Fosdick, John Dewey, and others of influence. An "Institute of World Unity" will hold this year its second seasonal session in which professors from Smith College, Harvard and Cornell Universities, will lecture. "World Unity Publishing Corporation" has established the magazine *World Unity* with a distinguished list of contributors. All this is typical of Devotion, of devotion turned in the direction of higher aims, of more nearly universal objects, and with less admixture of personal aspiration, than is possible within the limitations of any sect or faith. By so much will it make for benefit to the Theosophical Movement; by so much will it turn unconscious Theosophists in the direction of the Wisdom-Religion.

Salutary Criticism

Friends and foes! Criticism is the sole salvation from intellectual stagnation. It is the beneficent goad which stimulates to life and action—hence to healthy changes—the heavy ruminants called Routine and Prejudice, in private as in social life. Adverse opinions are like conflicting winds which brush from the quiet surface of a lake the green scum that tends to settle upon still waters. If every clear stream of independent thought, which runs through the field of life outside the old grooves traced by Public Opinion, had to be arrested and to come to a standstill, the results would prove very sad. The streams would no longer feed the common pond called Society, and its waters would become still more stagnant than they are. Result: it is the most orthodox "authorities" of the social pond who would be the first to get sucked down still deeper into its ooze and slime.—*H. P. B.*

BASES OF KARMA

THE picture of Karmic action stands in most minds as a neat tabulation of deserts inscribed to the record of each individual by some consciousness or consciousnesses; records which are the mandate of return action inflicted according to ideas of human justice. Until this wholly false conception is erased from the mind, there cannot be even an elementary understanding of the general operation of that Law which is no law; far less any practical working knowledge of its devious, infinitely complex, infinitely delicate ramifications, physical, mental, moral, and spiritual.

The Universe in its essence is Motion—but eternal, absolutely harmonious motion, which, as any philosophical mind must understand, is identical with non-action; for all action is defined by resistance and friction. Wherever in the Universe consciousness of self arises, Karma is at once evident, because distinctive action—of which self-consciousness is a form—is the very nature of being-hood.

To use an old material analogy: Let a stone be dropped into a placid pool. At once equilibrium is disturbed; a spout of water leaps up and drops back through the same center—quick and violent Karma. Outward-running wave-circles are engendered, striking the banks and ever returning upon the center of disturbance, representing in the life of a man, the returns of future years. But each wave that reaches the shore, jars in ever so slight a degree the sands and rocks; the whole surface of the earth quivers and reverberates, even though the pebble dropped be but a grain of sand. Far more: the tremors leave the earth's surface and affect the farthest stars; in measure infinitely slight, but yet—they are affected. And this is the Karma of future lives, of future Manvantaras, future Days of Brahma. Why? Just nothing in the world but the exquisitely simple tendency of nature to seek a level and hold it.

Conceive that the material Universe is a sphere of infinite radius; then each vibration of our figurative speech, reaching the limits beyond the farthest stars, must return upon its center; return again and again until that center has absorbed the last tremor and the All is at rest again.

There is no Egoic Karma other than mental. What is the rack and stake to a dead man? What is subtle irony and insult to a clod-hopper? For these, such wrongs cannot exist. The only karma-generating action which any being can perform, is that which affects, now or later, the consciousness of others; the only return he can get, is that of the impression made on the feelings of others. For a man to

receive by physical accident the identical physical wrong inflicted upon another in some past life, he must now have an identical relationship between mind and body. For him to receive an identical mental wrong, he must have the same relationship between perception and sensitiveness. Thus of all futile folly known, the worst is to judge the Karma of another by externals. Some men can suffer more in ten seconds than others in years; and a word which is forgotten in an hour by one man, will be to another a lash and scar that will burn ever anew for many a year.

Man can neither suffer from any action other than his own, nor inflict undeserved suffering upon another. Yet we are admonished to be "our brother's keeper" unto the bitter end; to sacrifice our very souls if need be, that others may know how to save themselves. Grimly paradoxical as it seems, it nevertheless could not be otherwise. For all the universe, animate and inanimate, is Beinghood, action. All being thus active life, everything is acted upon as well as acting. No action can take place except upon other lives; no action can be returned except through other lives, and yet no action can finally be absorbed and annihilated except at the center which gave it birth.

Every act is an act of the manifest Universe as a whole, as well as of the individual who set it afoot. But to each different component the act has a different appearance, a different bearing, a different influence for the future, according to the past. An orator speaks a word to the multitude—a simple act. To one listener it opens the doors of some life-long mystery and sends him forth upon a new course through a world all fresh. The man sitting beside him may find in it only drowsiness and boredom. In the same row there may be one who hastily jots down the striking phrase as wherewithal to bait his hook for foolish fish.

It is through the action of thought and feeling, that all ties are formed; and vital connections can be made through one principle or another, with those whose characters are as a whole very unlike; yet they are ties which must be worked out. We permit ourselves for the most part to be creatures of environment, and allow our acts and thoughts to be conditioned or created by those about; yet the possibilities being the product of æons of evolution, are infinite. Thus we may wallow in the mire with congenial companions in one life; then a more favorable aspect of past Karma coming due, find ourselves "pure and fortunate" in another—only perchance to fall unaware into some astonishing entanglement with a seemingly lower nature which has overtaken us and demanded recognition and fellowship.

Emotion directed toward any object forms a tie; a hidden yearning to benefit or destroy, which *must* out in due course of time—unless

recognized and counteracted. The personal self is blind to the past; and so when two having a bond meet, they feel the pull but know not whether it is of buried hate or forgotten love.

Drawn together, but without conscious memory, two men will act according to their natures. The thief and good man meeting, the one will attempt theft, the other fellowship or beneficence, and both create further undesirable ties for the future. When an old relationship is renewed without memory and without knowledge of the acting laws, it is only indirectly and without intention that good will result to either or both. Contacts made by one honestly on the Path will usually result in clearing off scores because he will apply Theosophical principles to all his relationships as a matter of course, and cannot go far wrong in the majority of his attempts. One who has developed intuition recognizes in some degree the real nature of the tie and acts accordingly. The adept knows the whole of it, and each encounter results in advance for both, though if judged by externals it may not seem so.

Traits can only be awakened by encounter with persons or circumstances with which their original development was associated. A man may be a monster or a saint inwardly, but if it is his karma in that particular life not to encounter the relationships having to do with the formation of that phase of himself, it will not manifest. Thus no man can know himself until he has made all manner of human contacts, or has developed memory of the past. And at each turn there will be new surprises. In company with some he will be astounded at his capacity for unselfishness and high understanding; with others aghast at the opposite. Many a self-controlled, firm man has been temporarily laid in ruins by the impulses to indiscretion which he has felt rise within at the mere contact with some individuals, while many criminals become heroes in the right company.

As equal-mindedness is obtained by self-knowledge and self-discipline, and by study of the hearts of men, affinities cease to rule; or, the aspirant learns to make use of his high affinities, while paying off his debts to the lower and expunging from his nature that which held him thereto. He thus becomes the chooser of his own actions.

PUT TO THE PROOF

MEN are so constantly engaged in the search for the truth in regard to this, that, or the other subject in which they are interested that few ever take thought as to the nature of Truth itself. So, all of us are conditioned in various ways: by "circumstances over which we have no control," and by circumstances over which we do have at least a measure of control. Each man finds out for himself, as he makes efforts, that these two apparently irreconcilable factors are not fixed and unvarying agencies. Progress in every sense is the continual augmentation possible to each man in his control over the other factors of existence besides himself. Every time we speak of the body or of matter, of force or energy, of mind or will, we are in fact speaking of the two other elements of Life besides *our* Self.

The Theosophist is a man who has taken thought sufficient to know for himself that it is not merely the passive truth that we are conditioned by circumstances external and internal which is to be considered, but that it is at least equally the truth that we can ourselves condition these very "circumstances": that we can take such an attitude in regard to them that steadily our power over them increases and, by consequence, that the true power of variance is in ourselves and not in the circumstances. "Circumstances," Mr. Judge once wrote, "are a fixed and unvarying quantity; it is we ourselves who are the variants." Instead of merely accepting his statement, as so many do with their Theosophical teachings, here and there a few "put them to the proof" in their own reaction to circumstances—and so become Occultists, even if only Neophytes in Occultism.

One who becomes a sincere Theosophist has thus recognized Truth —but with his mind only. His heart has not yet received it. What is it to "take to heart" the truths of Theosophy? What but to put them to the proof in one's own life and circumstances—to at once become a genuine Occultist? Who does this will at once begin to assimilate truth, and so his understanding of and control over circumstances will steadily increase; Theosophy will become a *living* Power in his Life, instead of merely a form of religious or scientific faith or conviction.

Not Theosophists alone, but the sincere student of Science, the sincere man of affairs, the sincerely religious man, the sincere man, in short, no matter what his environment of thought and action—all are very near to Truth. What brings them into this proximity, this *rapport* with Truth? Not their respective beliefs and opinions, but

their sincerity. And what conditions them? These very opinions and beliefs—*fixed* convictions.

Study of the facts of physical existence has brought the earnest scientist into the outer court of Truth. He knows it is but the outer court, for all his study tells him that whatever the facts may be, those unknown as well as those known, they are all under Law. So the Scientist perforce becomes an Occultist, for he at once begins to study the operation of Law, and in measure as those operations become clear to him so does his control over the "circumstances" of physical existence and nature increase. But even our greatest scientists stop short at this point. None of them studies the nature of Law. To do that would be to become a metaphysical as well as a physical scientist. It would be well, then, to bear in mind, in our adoration of the achievements of "science," that all our Science and Scientists are as ignorant in respect of the metaphysical world as the veriest babe or savage. The Scientists are all conditioned by abysmal ignorance of the nature of Mind through which alone they know even of the physical operations of Law. This ignorance is self-imposed, for it is not due to any absence of metaphysical facts, nor to denial of the reign of Law in the world mental as in the world physical, nor to the lack of appropriate instruments for scientific experiment and investigation. Why should not the same success, the same control over metaphysical "circumstances" attend the truly Scientific investigator of psychic facts and laws as is everywhere in evidence in the world of physical circumstances? Can any one be found to object to the theory or theorem?

Whatever may be the defects and failures of Religion, it is none the less certain that in one respect the genuinely religious man has made discoveries and achieved results in a field where Science has made no progress whatever. All religion in its pure sense is an entrance, a deliberate entrance, into the metaphysical world. Granted that the experimentation is crude; granted that the various religious theories are conflicting and self-contradictory—is it too much to say that they are no more crude or self-destructive than the experiments and theories of the various schools of science?

If we study the "revelations" of succeeding generations of science we shall quickly find scientists just as guilty as theologians of heralding as finalities what in sober fact are but glimpses into the arcana of nature. Science has made and is every day making just as dogmatic declarations of final "truth" as the most bigoted sectarians—and these declarations are just as rapidly upset and replaced by fresh revelations, making the same claims of being the "last word" of Truth.

What hampers the scientific student? It is his materialism—his refusal to admit the existence of any other factors in nature than those

he reckons with; his attitude of negation. Squarely faced, this attitude is a monstrous conceit, an affirmation, in effect, that he already knows so much that no one can teach him anything, because no one is wiser than he. Is not this attitude wholly unwarranted—a self-imposition as well as an imposition on all those whom he professes to teach?

What hampers the religious student? It is his superstition—his refusal to admit the presence in the metaphysical world of any other facts and factors than those he has experienced, the possibility of any truer and more enlightening explanation of his own experiences than his convictions in regard to them, whether original or adopted. Impersonally faced, is not this the identical attitude of conceit, of the assumption of superiority, of personal infallibility in the world invisible that the scientist holds in the world visible? If the Scientist really *knew* there would be no place for mere theories. If the religionist really knew, there would be no room for mere revelations. And in neither event would there be any possibility of contradictions between the theories of the one, the revelations of the other, and between both and the *known* facts. The limitations of both are self-imposed by those who hold them, and an imposition on all those who trust them and look to them for guidance.

No one questions the facts of life—the facts physical or the facts metaphysical. They are equally known to all men, and even where not known, equally capable of verification. Is this true of any theory or of any revelation? Then those who rely on them, who believe in them, who study them, for anything but what they are—mere speculations, guesses—are not only suffering from self-imposed limitations, but are preferring error to truth, dreams to reality, and so every day becoming more and more mere "creatures of circumstance" in the metaphysical universe.

The Theosophist-Occultist, therefore, is on a stage of evolution beyond both the scientist and the religionist. He is studying not so much the facts of life physical and metaphysical, not so much the operation of Law in these two fields of experience, as studying the nature of Law itself—and verifying the accuracy of his understanding by putting it to the proof in his "circumstances", whatever they are.

A NOTE ON KARMA

"Karma is the adjustment of effects flowing from causes, during which the being upon whom and through whom that adjustment is effected experiences pain or pleasure."

"The appropriateness of an instrument for the operation of Karma consists in the exact connection and relation of the Karma with the body, mind, intellectual and psychical nature acquired for use by the Ego in any life."

"Three fields of operation are used in each being by Karma: (*a*) the body and the circumstances; (*b*) the mind and intellect; (*c*) the psychic and astral planes."

"No man but a sage or true seer can judge another's Karma. . . ."

(*Aphorisms on Karma*, Nos. 2, 17, 23, 28, by William Q. Judge).

WHILE it is perfectly clear from the passages cited above, that Karma acts through the personality and environment on the permanent, re-incarnating individual; yet some write and speak as though the operation of Karma were merely through the outside environment on the impermanent personality.

The crudest form of this fallacy regards wealth, ease, luxury and the like as "good Karma"; poverty, loss, discomfort, and so on, as "bad Karma." But a little consideration should convince us that these external things are only one factor in the production of pleasure and pain. A far more important part is played by the inborn characteristics of the personality. The reactions, painful or pleasant, between a man and his environment vary with his bodily health, temperament, and degree of nervous sensitiveness. For example, two soldiers go through an identical series of hardships. One of them is scarcely affected, while his comrade comes out of the experience a nervous wreck.

An imaginative man suffers endlessly in the anticipation and retrospect of an unpleasant event which would give his unimaginative fellow merely a momentary pang in passing. Indeed, physical bravery and cowardice most often arise from the fact that the brave man cannot understand or picture the danger that lies ahead of him, while the coward does so only too vividly. Precisely the same external circumstance causes infinite suffering to the one and scarcely any to the other. In the Crimean war it was noted that wounded Turks would calmly smoke cigarettes while their limbs were being amputated—a thing very few among the most courageous western soldiers could do.

A plunge into ice cold water will kill one man and serve as a bracing stimulus to another. The years at school which so many look back upon as the happiest time in their lives, are to the oversensitive boy or

girl fraught with a concentration of misery that nothing in adult life can equal. In a word, as the old proverb puts it, "One man's meat is another man's poison."

Now, while inborn characteristics, which are more or less permanent for the duration of the personality, thus play a much more important part in the operation of Karma than the mere physical environment, a third and still more vital factor in the problem must not be forgotten, namely, the deliberate, conscious attitude of the real man towards his Karmic limitations, whether these be embodied in his personality or in his surroundings. Karma is not inexorable *fate*. We can transcend its sphere of operation, can triumph in spite of it; for greater than environment, greater than heredity, greater than inborn character is the Will of the real man in each one of us. To quote Mr. Judge once more:

> "Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted."—(*Aphorism 27*).

From A Student's Notebook

Five hundred men marched up to the top of the hill, and looked over. One view met their eyes? No—five hundred views! This is why the genuine Teacher speaks first to the heart, and *then* to the head. The heart is the Man himself, the same Man in all. The head is whatever environment (Karma) has made it.

Five hundred men marched back down the hill again, into the valley. All had been up, looked and returned. One experience for all; one common growth? No—five hundred experiences, five hundred growths! This is why the genuine Teacher first speaks about the journey itself, and *then* of the incidentals thereto.

Five hundred men settled down to rest, against another march tomorrow. All slipped away to sleep at the same moment? No, at five hundred moments! This is why the genuine Teacher speaks of rest itself, and *then* of the modes of its attainment.

PUZZLES OF INQUIRERS

A TYPE of inquirer somewhat difficult to deal with is he who demands immediate "proof" of any statement new to him. When, for example, he hears for the first time that the teachings give the age of man, as he is now formed, as eighteen million years, he will ask, "But how do you know that?" Few of that type seem to realize that the students gathered into any group represent pupils in various grades at school. When a spiritualist, visiting a theosophical assembly for the first time, inquires as to the difference between the spiritualistic beliefs and the theosophical teachings, little more than hints and outlines can be given him, and an attempt to force understanding upon him places the theosophist in the position of one who "doth protest too much"—without having laid down sufficient premises for his protestations.

How can such a questioner be made to understand, when he knows nothing of the fundamentals, man's seven principles, the laws of karma, reincarnation and cycles? And how, having these, can he know unless they have been tried and tested?

The theosophical teachings are subject to proof, but not as isolated items, nor can they be proved by one individual to another. Nor can the inquirer "accept this because it is reasonable but reject that because it seems unproven," and expect to work out the outline of a truly synthetic philosophy.

There is no short cut to knowledge, theosophical or otherwise. Inquirers of the type mentioned might be reminded that their own education did not *begin* with a university course.

For an understanding of the theosophical philosophy a theosophical *education* is necessary. As such knowledge does not depend upon intellectual effort alone the student who works conscientiously through the grades—and carries his teachings away from the schoolroom into daily life—will learn something of the use and application of Intuition, which will prove the teachings for him. "But," objects the proof-demanding inquirer, "that sounds like blind belief again." So does the result of the algebraic formula seen by the kindergarten pupil on the eighth grade blackboard—but the eighth grade pupils *know*. They know because they have learned the rules and proved their teachings experimentally—not because their teacher showed them that he could prove them.

The teachings of Theosophy are not as simple as the simple and unreflecting would demand, since they include the whole of the phe-

nomena of Life. But the fact that they constitute a science is evidenced by the existence of the philosophy.

When this is realized by the inquirer he will say, "Why, there is more to this than I had thought!" and start to work forthwith; one not yet ready will probably say, "It's too deep for me," and drift away.

Lowell has expressed the idea as follows:

> "A man does not receive the statements that 'two and two make four' and that 'the pure in heart shall see God' on the same terms. The one can be proved to him with four grains of corn; he can never arrive at the belief in the other until he realizes it in the intimate persuasion of his whole being."

In presenting the theosophical teachings to an inquirer an apt comparison is often of greater usefulness than a detailed explanation. It is difficult to make the questioner understand any given point without explaining the connecting facts which lead up to it. In such case a carefully chosen analogy will often give a hint and demonstrate the plausibility of the item, encouraging the seeker to perform the necessary research work to establish the facts. As an instance:

Many inquirers are surprised to learn that while the theosophical teachings deny the possibility of communication with spirits, they admit the fact of some of the "spiritualistic" phenomena. "What is it that communicates and produces these phenomena, if not spirits?" is the usual question. Not hoping to make the matter clear without explaining Karma, reincarnation, the seven principles and other matters, the student might use, by way of analogy, the phonographic record. A singer makes a record of his voice, thus depositing a part of his thoughts and actions for future reference. The singer passes on to other work and has no control over the future use of the record. When it is desired to reproduce the song, a "medium" is provided in the phonograph and the singer appears to sing again. Those familiar with his voice may recognize and identify it. Certainly no one familiar with the recording process will say that the "spirit" of the singer is performing, especially if the singer is still living. The record is something the singer has made, left behind and perhaps forgotten. It is revitalized by conditions furnished by the "medium" phonograph.

So with that which appears to communicate at séances. It is something the departed individual has made, cast off and forgotten; having no volition of its own, it is dependent upon the conditions furnished by the medium for expression, but is no more the spirit of the Ego who has left the flesh than is the phonographic record that of the singer.

The analogy is not perfect—few are—as it does not cover the share of the elementals in the production of phenomena; but its purpose has

been served if it makes the possibility of the statements clear to the inquirer who, if he is to be convinced, must convince himself by independent efforts.

In the scriptures of various religions parables and other figurative expressions are made use of for the benefit of those who are able to grasp truths more readily by such expositions. This method has its advantages, but one of its dangers is that figurative expressions may be taken literally. It has been said of the Christian Bible that it contains history, poetry, science and fiction, but who among its students has learned to read its history as history, its poetry as poetry and its science as science?

A comparison is valuable, not as a clear explanation of what it is intended to represent but as an aid to the recognition of the natural laws whose operation is the same wherever manifested. To make this clearer—by another analogy—it might be stated that under the hood of an automobile, in the machine rooms of a factory, in a glass of water, an egg, a weed, a feather or a lump of coal may be seen the operation or effects of the same laws that govern the activities of the orbs of the solar system: "As above, so below."

As the student in search of material to present to inquirers finds the answers to many problems that have puzzled him, he realizes the need of stressing the value of independent investigation on the part of the questioners. The intellectual perception of theosophical truths, while not the entire end and aim of theosophists, is a valuable aid, and often leads to a knowledge of the Law which makes it easier for one to conform to the operations of that Law. That much being accomplished "self induced and self devised efforts" will lead to further attainments.

Within the limits of the authentic text books of Theosophy, the teachings of the Masters recorded by H. P. Blavatsky and Wm. Q. Judge, are to be found a well-nigh perfect outline of a complete philosophical system, an extension and corroboration of the various details of that system, and a perfect accord between the two recorders thereof. The student who is convinced of the truth of these statements is an excellent instrument for the promulgation of the teachings.

To be placed on the defensive is sometimes the means of stimulating one to efforts that might not otherwise be undertaken. As a friendly suggestion, let each student who has resolved to fit himself to help and teach others imagine that he has made the statements in the paragraph above and has been challenged to prove their correctness. He knows, or should know, that the teachings of theosophy are not, as those of the lawyer, physician and clergyman, matters of theory, opinion or interpretation. As a concrete example of what is meant let us take any one item of doctrine, apply the test, determine the

results and invite others to make the same test of any or all items of teaching.

For instance, let us turn to Page 30 of the "Ocean of Theosophy," and read there the quotation from the "Secret Doctrine" relative to the correlation between the principles and planets. Next, we have Page 75 of The "Key to Theosophy," where the same subject receives additional treatment. Turn now to the index references in the Secret Doctrine and pursue the search further. It will be found that each statement relative to the same item agrees with all other statements in the works quoted and that all are complementary to each other. This is not an isolated coincidence; the same agreement will be found wherever the two Recorders treat of the same topic. Furthermore, the subjects treated make up the composite whole of the philosophy and must fit in with each other, or the agreement between the writers is of little value. They do so fit, and this can be demonstrated by a process similar to the one outlined.

If those who have indulged in adverse criticism of Theosophy had set themselves to testing it by such processes and fairly considered the *facts* recorded by H. P. B. and W. Q. J., rather than the *claims* put forth by later writers, it is likely that such criticism would have been materially reduced. Try to fit into the picture any of the "new" teachings not given out by the original recorders. To do this it is necessary to set aside some of the original and coherent teachings.

Again, on the assumed defensive, let the student ask himself, "Wherein has Theosophy ever failed in the face of objections?" The North Pole question? The descent of the ape from man? The age of the earth and of man? When there is as much agreement among the protagonists of contrary teachings, and as much consistency in the synthesis of their systems, as there is between the exponents of theosophy and the items of their philosophy, it will be time for theosophists to doubt their Teachers—not before.

The Triad of Preparation

By the study of Theosophy we acquire Wisdom; by the practice of Theosophy we acquire Compassion; these two lead to the attainment and realization of the Bliss of the inner life. To be blissful, to be compassionate, to be discerning—these constitute the eternal triad of preparation for the life of spiritual service. In this attempt, speaks the Teaching,—"*Beware of settled security; it leads to sloth, or to presumption.*"

WESTERN OCCULTISM*

ONE may be very sure that anyone claiming Adeptship is not an Adept, and this in the very nature of things.

The question arises: how much is real, how much for effect, how much self-delusion? The imagination is the image-making power and may create a glorified image of oneself.

It must be known that there are pretenders to a knowledge of occult laws; for unfortunately no great amount of good can be given at any time, without opening the doors to an equal amount of evil. To use these powers rightly, a universal attitude must be held, and all actions based upon that universal nature. Everyone who moves along that universal line learns the operation of these laws.

We have to ask ourselves if *we* are ready to accept the responsibility which such a knowledge implies. Could we trust ourselves to have these laws imparted to us which are set in operation *just by thinking and feeling?*

One might find himself at a certain place where the very power in him would bring about brilliant results by which he would be dazzled. Then he might drift into an exercise of power simply because he possessed it, even with the idea that he would never use it except for good. But so long as there is a selfish thought or a selfish feeling, so long as a feeling of revenge, or only of irritation, can be engendered in him, he will be in danger—because the same power that works good will work injury with equal strength.

The minor laws by which phenomena are produced on this plane are a small part of occult study in its universal aspect.

We would open the door to *all* powers by a daily and hourly and and momentary living in accordance with the nature of the Self—seeing that every other being is but an aspect of the Self, and acting so that every other being will be helped on its way. For we cannot go it alone.

Every other stands as a vicarious atonement for us—an object lesson—and if we have reached a point higher than that which is ordinarily reached by men, than all the more are we constrained to duty by them.

There is no pretence of personal virtue or knowledge in handing on for the benefit of others what one perceives to be good for them. A claim, even a thought of personal virtue, is detrimental—because it is *personal.* The Egoic perceptions on this plane are limited by this very thing.

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*From the sayings of Robert Crosbie.

WHY MANIFESTATION?*

QUESTION—If our Higher Self was primarily an emanation from the Divine, why the necessity for this pilgrimage of successive incarnations? What advantage does the Ego derive from its association with the mass of matter we call our personality? If it is said that it is for the sake of gaining knowledge and experience in relation to every aspect or manifestation of the universe and on every plane of consciousness, why the necessity of such to what was divine from the beginning, and must from its very nature possess a consciousness of all existence and be in itself the source of all knowledge?

Answer—It seems to me very difficult if not impossible to answer this question. It is one of those which the great sages and teachers of the world have refused to answer, on the ground that it was profitless to attempt it when we are unable to understand much simpler matters of consciousness, and, were one able to cognize spirit, the question would not be brought forward. Hence they were accustomed to make enquirers wait until they got more interior light. It would seem as if all one could do would be to give probable reasons why no full answer can be made.

If we say that God is not the universe but is an entity apart, then, placing the spirit of man as a third separate entity, it will be seen, I should think, that for it to descend into the material universe would be a great degradation from our point of view. But it does not follow that our view is correct; we know that our knowledge of material nature is so limited that we often think that degraded which in fact is not, as is perceived by other minds more comprehensive. Even in the case supposed the spirit might of itself make up its mind to sacrifice and for its own reasons descend into matter. Similarly in life we know there are instances where pure, good, and happy persons take up with relatively degraded conditions for sacrifice or for charity combined with sacrifice. This would be a sufficient answer to the question under the assumptions made, unless we think that our individual opinion of what is and what is not the best thing to do must govern.

But I view God and Man and Universe as one whole. As an unmanifested whole I can only name it the Absolute; when it manifests it becomes what is called Spirit and Matter, still of the whole. Without such manifestation there would be nothing: it would abide in itself as what we should have to call "nothing", because then there would be neither cognizer nor cognized. Since it is evident that it has manifested, it must follow that it has done so for its own purposes, said

The Theosophical Forum, October, 1894.

by us to be for obtaining consciousness and experience. If so, any "descent into matter" will not be a fall nor a degradation at all, since those are relative terms altogether, and since spirit and matter acting together do so for the one purpose. Man's present state is described by man to be a fallen one, but that is because living in a world of relative things he has to use terms to describe his present state. It does not follow that he will always deal in such words. When evolution shall have carried the whole race to a point of immense progress, knowledge, and wisdom, the mind of man will see more of truth, and doubtless be well satisfied with all the work and discipline gone through, leading up to the new and better state.

I think questions of this nature arise unconsciously from a sort of dissatisfaction with present environment in the world, and evolution from a desire of personal satisfaction and betterment according to a standard made up from and in a civilization that is based on a fundamental idea of separateness. For if we think we are separate from God and his universe, then alterations of state and condition will be naturally thought of as needful, and the question will arise, "Why did we fall if we were once divine?" I do not admit that "we were once divine and have fallen"; but say that we are divine and always were, and that the falling is but apparent and due to the personal consciousness which calls that soul which is not and that not which is. We are God, and working out in various personalities and environments the great plan in view, and that plan is well known to the dweller in the body who calmly waits for all the material elements to come to a realization of their oneness with God.—*W. Q. J.*

WHAT ARE "MEN?"

It comes to this: Mankind in its first prototypal, shadowy form, is the offspring of the Elohim of Life (or Pitris); in its qualitative and physical aspect it is the direct progeny of the "Ancestors," the lowest Dhyanis, or Spirits of the Earth; for its moral, psychic, and spiritual nature, it is indebted to a group of divine Beings... Collectively, men are the handiwork of hosts of various spirits; distributively, the tabernacles of those hosts; and occasionally and singly, the vehicles of some of them.—*S. D., I, p. 224.*

SCIENCE AND THE SECRET DOCTRINE

IX

PROFESSOR Henry Fairfield Osborn now rejects the theory of the descent of man from the apes or ape forms, tree-dwelling or otherwise; man is inconceivably older than had hitherto been thought, not less than 6,000,000 years; the "Dawn Man" of the Tertiary period had surprisingly great brain power; and much of the "ape-man" speculations have been caused by scientific rejection of true discoveries, such as the Cromer, Foxhall, and Sub-Red Crag. While conceding that man and ape are "distant cousins," he believes that their separation took place in the Upper Oligocene, 16,000,000 years ago, and that man has always had his own line of ancestry. In view of the fact that the Oligocene is an age which has been interpolated between the Eocene and Miocene since H. P. Blavatsky's day, the following now assumes the form of solidifying fact—no longer mystic "revelation:"

> Owing to the very type of his development man *cannot descend* from either an ape or an ancestor common to both, but shows his origin from a type far superior to himself. And this type is the "Heavenly man"—the Dyhan Chohans, or the *Pitris* so-called, as shown in the first Part of this volume. On the other hand, the pithecoids, the orang-outang, the gorilla, and the chimpanzee *can*, and, as the Occult Sciences teach, *do*, descend from the animalized Fourth human Root-Race, being the product of man and an extinct species of mammal—whose *remote* ancestors were themselves the product of Lemurian bestiality—which lived in the Miocene age. The ancestry of this semi-human monster is explained in the Stanzas as originating in the sin of the "Mind-less" races of the middle Third Race period. (*S. D.*, II, 683).

Prof. Osborn still holds to the descent of man from *some form* of animal; but what form, is now pushed back into the nebulous realms of pure speculation. Discovery of a highly developed man in the Secondary period, now that matters have gone so far, would practically force the abandonment of all "animal descent" theories, and set science speculating along lines of which it yet little dreams. The time seems almost ripe for the verification of another prophecy, whose fulfillment many may live to see:

> . . . civilization dates still further back than the Miocene Atlanteans. "Secondary-period" man will be discovered, and with him his long forgotten civilization. (*S. D.*, II, 266).

Prof. Osborn's new theory is meeting with stiff opposition from Dr. William H. Gregory and others, based almost wholly upon the phenomenon of "vestigial remains." Along this line, Dr. Gregory and Dr. Milo Helman consider that human descent from ape-like forms is

proven by the evidence of similarity of the teeth.[1] But every connection of *presently used* organs is equally well explained—sometimes better—by the descent of the ape from man; and some scientists begin to speculate along that line, notably Professors Dacque and Westenhoefer.[2] Prof. Westenhoefer says that the inner organs of man show that his ancestors lived in water, and that this characteristic is lacking in the apes.

The question of the organs not now supposed to be useful in man, but of use to lower forms, is a more difficult one to resolve, from the material aspect; yet the all-sufficiency of such evidence is beginning to be questioned. Thus we find that when Dr. C. W. Stiles, of the U.S. Public Health Service, uses the little check-valves in the human veins as evidence that our ancestors once went on all fours,[3] Dr. Dudley J. Morton[4] thinks that man has walked erect since his origin.

Sir Arthur Keith[5] thinks that the appendix is not, after all, useless, but that its functions break down under the stress of civilized life. Dr. W. A. Newman Dorland, of Chicago,[6] found a man without an appendix; and at the time was in hopes that this would throw some light on its present function, in which he believes; for, says he, it would not be so persistent—more so in man than in the lower animals—unless it did have a use. Now, the appendix, like every other organ, has hidden uses, in the astral, vital, and spiritual senses; but as this is hardly possible of material demonstration in this era, we turn with interest to the speculation of Dr. Helan Jaworsky, of Paris,[7] who thinks that man does not descend from apes, but from an original life-cell of his own (precisely, with some modification of the meaning of "cell," the Theosophical doctrine). He thinks that the evolution of the different organs in man followed the lines of the animal species because that original cell held them as well; and that each organ corresponds to the whole of some particular animal type. He is well on the track of the truth, which is capaciously enough resolved by the *Secret Doctrine:*

> The fact is that, as previously stated, the human type is the repertory of all potential organic forms, and the central point from which these latter radiate. In this postulate we find a true "*Evolution*" or "*unfolding*" —a sense which cannot be said to belong to the mechanical theory of natural selection. Criticising Darwin's inference from "rudiments," an able writer remarks: "Why is it not just as probably a true hypothesis to suppose that Man was *created with the rudimentary sketches in his organization, and that they became useful appendages in the lower animals*

[1] Washington *Evening Star*, Dec. 17, 1926.
[2] *United Press*, Berlin, Sept. 14, 1926; Washington *Evening Star*, Sept. 15, 1926; *San Francisco Examiner*, April 17, 1927.
[3] *Science*, March 5, 1926.
[4] Washington *Star*, April 2, 1926.
[5] *San Francisco Examiner*, Dec. 1, 1925.
[6] Washington *Evening Star*, Feb. 10, 1926.
[7] *Science and Invention*, June, 1927.

into which man degenerated, as to suppose that these parts existed in full development in the lower animals out of which man was generated?" ("Creation or Evolution?" Geo. T. Curtis, p. 76.) (*S. D.*, II, 683).

Scientific speculation of the present day reaches a culmination in the book, *Man, Myth, and Monsters*, by Prof. Dacque, paleontologist of Munich and Prof. Max Westenhoefer, director of the Pathological Museum of Berlin;[8] This book, reversing as it does the Darwinian theories, and delving deeply into metaphysics hitherto appertaining to Theosophy only, is so astonishing that we felt constrained to inquire into the *bona fides* and professional standing of these two *savants*. They are classed as solid and respected, though not particularly eminent. Their theory postulates man himself as the *original life substance*, which, never diverging from its own line and its own blood, ran the gamut of all animal forms, throwing off from time to time branches whose potencies were limited to purely animal or plant development, hence the other life-forms of the earth. Each fission, they think, freed more of man's own mental and spiritual possibilities, while the progeny thus unconsciously thrown off underwent its own evolution along lines discovered by science, and incorrectly connected with that of man.[9] The first appearance of man as a mammal was on a continent now covered by the Pacific Ocean, of which Madagascar and part of India are remnants—the Theosophic *Lemuria*. He was the first of all the mammals, and thus contemporary with the great reptiles.

Most remarkable of all is the idea that the soul of man, unable to manifest during the animal-like stage of his bodily evolution, remained simply linked to it by a species of "telepathic tie," until the brain became a full transmitter of human consciousness. They even teach a stage wherein mankind possessed an active "third eye" (the present pineal gland) and speak of its metaphysical attributes: in short, as the student will have gathered, the book is a sort of "scientific" metamorphosis of the *Secret Doctrine*, its contents ranging from a fairly clear and accurate presentation of some parts, to a rather grotesque parody on others. Nor is it likely that it was evolved without the direct or indirect aid of that volume; a probability which renders the effort of less value than had its conclusions been arrived at independently. Nevertheless, here is a practical demonstration that hard-headed men of orthodox scientific training, can, without sacrificing either fact or

[8] See review, *San Francisco Examiner*, April 17, 1927.

[9] 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 that 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 . . . (*S. D.*, II, 683).

reason, accommodate the teachings of the *Secret Doctrine*—to say nothing of speculations even more "bizarre;" proof positive that the day when the *Secret Doctrine* may "become the text-book of science" is not so impossibly far off as some might have imagined a few years ago.

And there's the rub; so far from Theosophical labors then being ended, they will in reality only begin; purely intellectual acceptance of the mechanical and material aspects of the *Secret Doctrine* can be, as experience shows, poles apart from a living incorporation of its ethics into the fabric of life; ethics, however, to which all else in Theosophy is meant to be handmaiden only.

WHAT WOULD SCIENCE SAY!

Suppose an Occultist were to claim that the first grand organ of a cathedral had come originally into being in the following manner. First, there was a progressive and gradual elaboration in Space of an organizable material, which resulted in the production of a state of matter named *organic* PROTEIN. Then, under the influence of incident forces, those states having been thrown into a phase of unstable equilibrium, they slowly and majestically evolved into and resulted in new combinations of carved and polished wood, of brass pins and staples, of leather and ivory, wind pipes and bellows. After which, having adapted all its parts into one harmonious and symmetrical machine, the organ suddenly pealed forth Mozart's *Requiem.* This was followed by a Sonata of Beethoven, etc., *ad infinitum;* its keys playing of themselves and the wind blowing into the pipes by its own inherent force and fancy.... What would Science say to such a theory? Yet, it is precisely in such wise that the materialistic *savants* tell us that the Universe was formed, with its millions of beings, and man, its spiritual crown.—*S. D., II. p. 348.*

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."

"IF we're all souls, then children are just as much souls as their fathers and mothers. Why should they have to mind?" demanded Frank Scocca.

The "gang" of five boon companions had accompanied Eric Olsen to Theosophy School that morning and were now tramping along the bank of the creek towards the swimming-hole that, though it was early autumn, was still their frequent objective on hot afternoons.

"They shouldn't," declared William Bruce. "I wouldn't stand for minding as much as you have to, Frank. Why in the world won't they let you climb trees, for instance?"

"Afraid I'll fall or tear my clothes, of course," replied Frank. "But I'd be careful. Why shouldn't *I* decide whether to do it or not?"

"For one thing, old man," contributed Ned Douglas, "they're the ones that would have to mend your clothes or buy you a new suit, or maybe pay the doctor for patching you up. It seems to me it's all right for our fathers and mothers to tell us not to do things they think are dangerous. But when it comes to things that don't matter, like when to mow the lawn or study our lessons, I think they ought to let a fellow decide for himself."

"I guess the lessons would get tired of waiting, then," laughed George Estes. "We'd never stop playing in the evening in time to get them."

"Speak for yourself," retorted Ned.

"But suppose they told you to do something that was wrong?" persisted Frank.

George chuckled. "Can't you see Mr. Scocca urging Frank to tell a lie?"

Frank joined in spite of himself in the burst of merriment that greeted the suggestion. "But you know there *might* be some time they wanted you to do something you honestly thought wouldn't be as good to do as something else. What ought a fellow to do then?"

"I used to hate like sixty to have to mind," said Eric slowly, "but I came across something in a book my mother has that straightened it all out."

"What was that?" asked Frank.

"Why, it was a question about a soldier and whether it is wrong for him to fight, even if war is wrong. The answer was that he doesn't do

wrong if he does it just because his commanding officer orders it and because it is his duty."

"I get you!" cried Ned. "You mean your father and mother are your commanding officers while they are taking care of you."

"Wouldn't they be surprised if I saluted and marched off to polish my shoes the first time my mother mentioned it!" exclaimed George.

"Well, as I see it, if you don't carry out orders you aren't being a good soldier," declared Eric. "And if you are sure *why* you are doing a thing, such as minding because it is your duty until you grow up, to mind your parents, that's a lot more important than *what* you are doing. If you had the right reason for doing a thing, I don't believe you could do anything very wrong."

"Well," said Frank, "that sounds pretty good. I guess I'll leave you fellows here. My mother told me not to go swimming to-day because she thought I had a little cold; and the only reason I know for going is that I want to. I suppose you wouldn't call that a 'right reason,' eh, Eric?"

"Bully for you, Frank!" Ned gave him a hearty slap on the shoulder. "So long! The rest of you fellows hurry up now! My father wants me back in time to mow the lawn before supper."

THE "VOICE OF CONSCIENCE"*

Question—Is the sixth principle (Buddhi), in union with the fifth principle (Manas) acting as spiritual consciousness, identical with what has been called "the voice of conscience"?

Answer—The voice of conscience may be said to be Manas guided by Buddhi, but at the same time the Âtman must also be concerned or there would be no real spiritual basis and no true certainty nor justice in the moving influence of conscience. Call the voice of conscience the voice of the Higher Self and you will be nearer right, and certainly safer from falling into a mere intellectual conception of the Soundless Sound that is very difficult to hear.—*W. Q. J.*

**The Theosophical Forum*, November, 1894.

ANCIENT LANDMARKS

LAMAS AND DRUSES*

XXX

MR. L. OLIPHANT'S new work "*Land of Gilead*" attracts considerable attention. Reviews appeared some time since, but we had to lay the subject aside until now for lack of space. We will now have something to say, not of the work itself—though justice can hardly be sufficiently done to the writings of that clever author,—but of what he tells us respecting the Druses—those mystics of Mount Lebanon of whom so little is known. We may, perchance, shed some new light on the subject.

> "The Druse," Mr. Oliphant thinks, "has a firm conviction that the end of the world is at hand. Recent events have so far tallied with the enigmatical prophecies of his sacred books, that he looks forward to the speedy resurrection of El Hakim, the founder and divine personage of the sect. In order to comprehend this, the connection between China and Druse theology has to be remembered. The souls of all pious Druses are supposed to be occupying in large numbers certain cities in the west of China. The end of the world will be signalised by the approach of a mighty army from the East against the contending powers of Islam and Christianity. This army will be under the command of the Universal Mind, and will consist of millions of Chinese Unitarians. To it Christians and Mahomedans will surrender and march before it to Mecca. El Hakim will then appear; at his command, the Caaba will be demolished by fire from Heaven, and the resurrection of the dead will take place. Now that Russia has come into collision with China, the Druses see the fulfilment of their sacred prophecies, and are eagerly waiting for an Armageddon in which they believe themselves destined to play a prominent part."—(*Pioneer*).

Mr. Lawrence Oliphant is, in our opinion, one of England's best writers. He is also more deeply acquainted with the inner life of the East than most of the authors and travellers who have written upon the subject—not even excepting Captain and Mrs. Burton. But even his acute and observing intellect could hardly fathom the secret of the profoundly mystical beliefs of the Druses. To begin with: El Hakim is *not* the founder of their sect. Their ritual and dogmas were *never* made known, but to those who have been admitted into their brotherhood. Their origin is next to unknown. As to their external religion, or what has rather transpired of it, that can be told in a few words. The Druses are believed to be a mixture of Kurds, Mardi-Arabs, and other semi-civilized tribes. We humbly maintain that they are the descendants of, and a mixture of, mystics *of all nations*,—mystics, who, in the face of cruel and unrelenting persecution by the orthodox Christian Church and orthodox Islamism, have ever since the first

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centuries of the Mahomedan propaganda, been gathered together, and who gradually made a permanent settlement in the fastnesses of Syria and Mount Lebanon, where they had from the first found refuge. Since then, they have preserved the strictest silence upon their beliefs and truly occult rites. Later on, their warlike character, great bravery, and unity of purpose which made their foes, whether Mussulmans or Christians, equally fear them, helped them toward forming an independent community, or, as we may term it, an *imperium in imperio*. They are the Sikhs of Asia Minor, and their polity offers many points of similarity with the late "commonwealth" of the followers of Guru Nanak—even extending to their mysticism and indomitable bravery. But the two are still more closely related to a third and still more mysterious community of religionists, of which nothing, or next to nothing, is known by outsiders: we mean that fraternity of Tibetan Lamaists, known as the Brotherhood of Khe-lang, who mix but little with the rest. Even Cosmo de Koros, who passed several years with the Lamas learned hardly more of the religion of these *Chakravartins* (wheel-turners) than what *they* chose to let him know of their exoteric rites; and of the Khe-langs, he learned positively nothing.

The mystery that hangs over the scriptures and religion of the Druses is far more impenetrable than that connected with the Amritsar and Lahore "Disciples," whose *grantha* is well known, and has been translated into European languages more than once. Of the alleged forty-five sacred books[1] of the Lebanon mystics, none were ever seen, let alone examined, by any European scholar. Many manuscripts have never left the underground Holoweys (place of religious meeting) invariably built under the meeting-room on the ground-floor, and the public Thursday assemblies of the Druses are simply blinds intended for over-curious travellers and neighbours.

Verily a strange sect are the "Disciples of H'amsa," as they call themselves. Their *Okhal* or spiritual teachers besides having, like the Sikh *Akali*, the duty of defending the visible place of worship, which is merely a large, unfurnished room, are also the guardians of the Mystical Temple, and the "wise men," or the *initiates* of their mysteries, as their name of *Okhal* implies: *Akl* being in Arabic "intelligence" or "wisdom." It is improper to call them Druses, as they regard it as an insult; nor are they in reality the followers of *Daruzi*, a heretical pupil of H'amsa, but the true disciples of the latter. The

[1]The work presented by Nasr-Allah to the French King as a portion of the Druse Scriptures, and translated by Petis de la Croix in 1701—is pronounced a forgery. Not one of the copies now in the possession of the Bodleian, Vienna, or Vatican Libraries is genuine, and besides each of them is a copy from the other. Great was always the curiosity of the travellers and greater yet the efforts of the indomitable and ever-prying missionary, to penetrate behind the veil of Druse worship, but all have resulted in failure. The strictest secrecy as to the nature of their beliefs, the peculiar rites practised in their subterranean *Holoweys*, and the contents of their canonical books was enjoined upon their followers by H'amsa and Boha-eddin, the chief and first disciple of the former.

origin of that personage who appeared among them in the eleventh century, coming from Central Asia, and whose secret or "mystery" name is "El-Hamma," is quite unknown to our European scholars. His spiritual titles are "Universal Source, or Mind," "Ocean of Light," and "Absolute or Divine Intelligence." They are, in short, repetitions of those of the Tibetan Dalai-Lama, whose appellation "Path to the Ocean,"[1] means, Path or "Way to the Ocean of Light" (Intelligence) or Divine Wisdom—both titles being identically the same. It is curious that the Hebrew word *Lamad* should also mean "the God-taught."

An English Orientalist recently found that the religion of Nanak had a good deal of Buddhism in it. (Art. *Diwali* in *Calcutta Review*). This would be only natural since the Empire of Hindustan is the land of Buddhas and Boddhisattvas. But that the religion of the Druses, between whose geographical and ethnological position and that of the Hindus there is an abyss, should be so, is far more incomprehensible and strange. Yet it is a fact. They are more Lamaists in their beliefs and certain rites, than any other people upon the face of the globe. The fact may be contradicted, but it will be only because Europe knows next to nothing of either. Their system of government is set down as feudal and patriarchal, while it is as theocratic as that of the Lamaists,—or as that of the Sikhs—as it used to be. The mysterious representation of the Deity appears in H'amsa, whose spirit is said to guide them, and periodically re-incarnate itself in the person of the chief *Okhal* of the Druses, as it does in the Guru-Kings of the Sikhs, some of whom, like Guru Govind, claimed to be the re-incarnations of Nanak, while the Dalai-Lamas of Tibet claim to be those of Buddha. The latter, by the way, are loosely called *Shaberons* and *Khubilghans* (both in various degrees re-incarnations not of Buddha, the MAN, but of his Buddh-like divine spirit) by Abbe Huc and others without any regard to the difference in the appellation: El Hamma or H'amsa came from the "Land of the Word of God." Where was that land? Swedenborg, the Northern seer, advised his followers to search for the LOST WORD, among the hierophants of Tartary, Tibet and China. To this we may add a few explanatory and corroborative facts. Ll'hassa, the theocratic metropolis of Tibet, is commonly translated as "God-land,"

[1] "Lama" means path or road in the vulgar Tibetan language, but in that figurative sense it conveys the meaning of *way:* as the "way to wisdom or salvation." Strangely enough it also means "cross." It is the Roman figure X or ten, the emblem of *perfection* or perfect number, and stood for ten with the Egyptians, Chinese, Phœnicians, Romans, &c. It is also found in the Mexican secular calendars. The Tartars call it *lama* from the Scytho-Turanian word *lamh*, hand, (from the number of fingers on both hands), and it is synonymous with the *Jod* of the Chaldees, "and thus became *the name of a cross*, of the High Priest of the Tartars, and of the Lamaic Messenger of God," says the author of the *Book of God;* "Commentaries on the Apocalypse." With the Irish *luam* signifies the *head of the Church*, a spiritual chief.

that is to say, this is the only English equivalent that we can find.[3] Though separated by the Karakorum range and little Tibet, the great Tibet is on the same Asiatic plateau in which our Biblical scholars designate the table-land of Pamir[4] as the cradle of the human race, the birth-place of the mythical Adam. Tibet or Ti-Boutta, will yield, etymologically, the words *Ti*, which is the equivalent for God in Chinese, and *Buddha*, or wisdom: the land, then of the Wisdom-Deity, or of the incarnations of Wisdom. It is also called "Bod-Jid." Now "Jid" and "Jod" are synonymous apocalyptic and phallic names for the Deity,—YOD being the Hebrew name for God. G. Higgins shows in his *Celtic Druids* the Welsh Druids, altering the name of Bod-Jid into Budd-ud which with them too meant the "Wisdom of Jid" or what people now call "god."[5]

The religion of the Druses is said to be a compound of Judaism, Mahomedanism and Christianity, strongly tinged with Gnosticism and the Magian system of Persia. Were people to call things by their right names, sacrificing all self-conceit to truth, they might confess things otherwise. They could say, for instance, that Mahomedanism being a compound of Chaldeism, Christianity and Judaism; Christianity, a mixture of Judaism, Gnosticism and Paganism; and Judaism, a wholesale Egypto-Chaldean Kabalism, masquerading under invented names and fables, made to fit the bits and scraps of the real history of the Israelite tribes—the religious system of the Druses would then be found one of the last survivals of the archaic Wisdom-Religion. It is entirely based on that element of practical mysticism of which branches have from time to time sprung into existence. They pass under the unpopular names of Kabalism, Theosophy and Occultism. Except Christianity which, owing to the importance it gives to the principal prop of its doctrine of Salvation,—(we mean the dogma of Satan) had to anathematize the practice of theurgy,—every religion, including Judaism and Mahomedanism, credits these above-named branches. Civilisation having touched with its materialistic all-levelling, and all-destroying hand even India and Turkey, amid the din and chaos of crumbling faiths and old sciences, the reminiscence of archaic truths is now fast dying out. It has become popular and fashionable to de-

[3] And a most unsatisfactory term it is, as the Lamaists have no conception of the anthropomorphic deity which the English word "God" represents. Fo or Buddha (the latter name being quite unknown to the common people) is their equivalent expression for that All-embracing, Superior Good, or Wisdom from which all proceeds, as does the light from the sun, the cause being nothing personal, but simply an Abstract Principle. And it is this that in all our theosophical writing, for the want of a better word, we have to term "God-like," and "Divine."

[4] There are several Pamirs in Central Asia. There is the Alighur Pamir which lies more north than either—the great Pamir with Victoria Lake in its vicinity. Taghdumbast Pamir and the little Pamir, more south; and eastward another chain of Pamir dividing Mustagh Pass and Little Guhjal. We would like to know on which of these we have to look for the garden of Eden?

[5] The name in Hebrew for sanctuary is *Te-bah* and *Ti-boutta* and *Tebet*, also a cradle of the human race. *Thebeth* meaning "a box"—the "ark" of Noah and the floating cradle of Moses.

nounce "the old and mouldy *superstitions* of our forefathers;"—verily even among the most natural allies of the students of theurgy or occultism—the Spiritualists. Among the many creeds and faiths striving to follow the cyclic tide, and helping it themselves to sweep away the knowledge of old, strangely blind to the fact, that the same powerful wave of materialism and modern science also sweeps away their own foundations—the only religions which have remained as alive as ever to these forgotten truths of old, are those which from the first have kept strictly aloof from the rest. The Druses, while outwardly mixing up with Moslems and Christians alike, ever ready to read the Kuran as well as the Gospels in their Thursday public meetings, have never allowed an uninitiated stranger to penetrate the mysteries of their own doctrines. Intelligence[6] alone communicates to the soul (which with them is mortal, though it survives the body) the enlivening and divine spark of the Supreme Wisdom or Ti-meami—they say—but it must be screened from all non-believers in H'amsa. The work of the soul is to seek wisdom, and the substance of earthly wisdom is to know Universal Wisdom, or "God," as other religionists call that principle. This is the doctrine of the Buddhists and Lamaists who say "Buddha" where the Druses say "Wisdom"—one word being the translation of the other. "In spite of their external adoption of the religious customs of the Moslems, of their readiness to educate their children in Christian schools, their use of the Arabic language, and of their free intercourse with strangers, the Druses remain even more than the Jews a peculiar people"—says a writer. They are very rarely if ever converted; they marry within their own race; and adhere most tenaciously to their traditions, *baffling all efforts to discover their cherished secrets.* Yet they are neither fanatical, nor do they covet proselytes.

In his *Journey through Tartary, Tibet, and China,* Huc speaks with great surprise of the extreme tolerance and even outward respect shown by the Tibetans to other religions. A grand Lama, or a "living Buddha," as he calls him, whom the two missionaries met at Choang-Long, near Koum-boum certainly had the best of them in good breeding as well as tact and deference to their feelings. The two Frenchmen, however, neither understood nor appreciated the act, since they seemed quite proud of the insult offered by them to the *Hobilgan.* "We were waiting for him . . . seated on the kang . . . and *purposely did not rise to receive him,* but merely made him a slight salutation"—boasts Huc (Vol. ii. p. 35-36). The Grand Lama "did not appear disconcerted" though; upon seeing that they as "purposely" withheld from him "an invitation to sit down" he only looked at them

[6]The Druses divide man into three principles: body, soul and intelligence—the "Divine Spark," which Theosophists call "spirit."

"surprised," as well he might. A breviary of theirs having attracted his attention, he demanded "permission to examine it;" and then, carrying it "solemnly to his brow" he said: "It is *your* book of prayer; we must always honour and reverence other people's prayers." It was a good lesson, yet they understood it not. We would like to see that Christian missionary who would reverently carry to his brow the *Vedas*, the *Tripitaka*, or the *Grantha*, and publicly honour other people's prayers! While the Tibetan "savage," the heathen Hobilgan, was all affability and politeness, the two French "Lamas of Jehovah" as Abbe Huc called his companion and himself, behaved like two uneducated bullies. And to think that they even boast of it in print!

No more than the Druses do the Lamaists seek to make proselytes. Both people have their "schools of magic"—those in Tibet being attached to some *la-khang* (lama-series), and those among the Druses in the closely-guarded crypts of initiation, no stranger being even allowed inside the buildings. As the Tibetan *Hobilgans* are the incarnations of Buddha's spirit, so the Druse *Okhals*—erroneously called "Spiritualists" by some writers—are the incarnations of H'amsa. Both peoples have a regular system of pass-words and signs of recognition among the neophytes, and we know them to be nearly identical since they are partially those of the Theosophists.

In the mystical system of the Druses there are five "messengers" or interpreters of the "Word of the Supreme Wisdom," who occupy the same position as the five chief Boddhisattvas, or Hobilgans of Tibet, each of whom is the bodily temple of the spirit of one of the five Buddhas. Let us see what can be made known of both classes. The names of the five principal Druse "messengers," or rather their titles,—as these names are generic, in both the Druse and Tibetan hierarchies, and the title passes at the death of each to his successor—are:—

(1).[7] *H'amsa*, or "El Hamma," (spiritual wisdom) considered as the Messiah, through whom speaks Incarnate Wisdom.

(2). *Ismail*—Ti-meami—(the universal soul). He prepares the Druses before their initiation to receive "wisdom."

(3). *Mohammed*—(the Word). His duty is to watch over the behaviour and necessities of the brethren;—a kind of Bishop.

[7]Very curiously the Druses identify their H'amsa with Hemsa, the Prophet Mahomet's uncle, who, they say, tired of the world and its deceitful temptations, simulated death at the battle of Dhod, A.D. 625, and retired to the fastnesses of a great mountain in Central Asia where he became a saint. He *never* died in spirit. When several centuries after that he appeared among them it was in his second spiritual body, and when their Messiah had, after founding the brotherhood, disappeared, *Se-lama* and *Boha-eddin* were the only ones to know the retreat of their Master. They alone knew the bodies into which he went on, successively re-incarnating himself—as he is not permitted to die until the return of the *Highest Messenger*, the last or one of the *ten* avatars. He alone—the now invisible but expected one—stands higher than H'amsa. But, it is not, as erroneously believed, "El-Hakim," the Fatimite Khalif of bad name.

(4). *Se-lama*, (the "Preceding") called the "Right Wing."

(5). *Mokshatana Boha-eddin*, (the "Following") named the "Left Wing."

These last are both messengers between H'amsa and the Brotherhood. Above these *living mediators who remain ever unknown to all but the chief Okhals* stand the ten Incarnates of the "Supreme Wisdom," the last of whom is to return at the end of the cycle, which is fast approaching—though no one but El Hamma knows the day—that last "messenger" in accordance with the cyclic recurrences of events being also the first who came with H'amsa, hence Boha-eddin. The names of the Druse Incarnations are Ali A-llal who appeared in India (Kabir we believe); Albar in Persia; Alya in Yemen; Moill and Kahim, in Eastern Africa; Moessa and Had-di in Central Asia; Albou and Manssour in China; and Buddea, that is, Boha-eddin[8] in Tartary, whence he came and whither he returned. This last one, some say, was *dual-sexed* on earth. Having entered into El-Hakim—the Khalif, a monster of wickedness—he brought him to be assassinated, and then sent H'amsa to preach and to found the Brotherhood of Lebanon. El-Hakim then is but a mask. It is Buddea, *i.e.*, Boha-eddin they expect.[9]

And now for the Lamaic hierarchy. Of the living or incarnate Buddhas there are five also, the chief of whom is Dalay, or rather Talay, Lama—from *Tale* "Ocean" or Sea; he being called the "Ocean of Wisdom." Above him, as above H'amsa, there is but the "SUPREME WISDOM"—the abstract principle from which emanated the five Buddhas—Maïtree Buddha (the last Boddiswatta, or Vishnu in the Kalanki avatar) the tenth "messenger" expected on earth—included. But this will be *the* One Wisdom and will incarnate itself into the whole humanity collectively, not in a single individual. But of this mystery —no more at present.

These five "Hobilgans" are distributed in the following order:—

(1). Talay-Lama, of Lha-ssa,—the incarnation of the "Spiritual" "passive" wisdom,—which proceeds from Gautama or Siddartha Buddha, or Fo.

(2). Bande-cha-an Rem-boo-tchi, at Djashi-Loombo. He is "the *active* earthly wisdom."

(3). Sa-Dcha-Fo, or the "Mouthpiece of Buddha," otherwise the "word" at Ssamboo.

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[8] One of the names of Minerva, Goddess of Wisdom, was *Budea*.

[9] In the Druse system there is no room for a personal deity, unless a portion of the divine impersonal and abstract wisdom incarnates itself in a mortal man. The deific principle with them is the essence of Life, the All, and as impersonal as the Parabrahm of the Vedandins or the Nirvana State of the Buddhists, ever invisible, all-pervading and incomprehensible, to be known but through occasional incarnations of its spirit in human form. These ten incarnations or human avatars, as above specified, are called the "Temples of Ti-meam" (Universal Spirit.)

(4). Khi-sson-Tamba—the "Precursor" (of Buddha) at the Grand Kooren.

(5). Tchang-Zya-Fo-Lang, in the Altai mountains. He is called the "Successor" (of Buddha).

The "Shaberons" are one degree lower. They, like the chief Okhals of the Druses, are the *initiates* of the great wisdom or Buddh Esoteric religion. This double list of the "Five" shows great similarity at least between the polity of the two systems. The reader must bear in mind that they have sprung into their present *visible* conditions nearly at the same time. It was from the ninth to the fifteenth centuries that that modern Lamaism evolved its ritual and popular religion, which serves the Hobilgans and Shaberons as a blind, even against the curiosity of the average Chinaman and Tibetan. It was in the eleventh century that H'amsa founded the Brotherhood of Lebanon; and till now no one has acquired its secrets!

It is supremely strange that both the Lamas and Druses should have the same mystical statistics. They reckon the bulk of the human race at 1,332 millions. When good and evil, they say, shall come to an equilibrium in the scales of human actions (now evil is far heavier), then the breath of "Wisdom," will annihilate in a wink of the eye just 666 millions of men. The surviving 666 millions will have "Supreme Wisdom" incarnated in them.[10] This may have, and probably has, an allegorical meaning. But what relation might it possibly bear to the number of the "grand Beast" of John's *Revelation?*

If more were known than really is of the religions of Tibet and the Druses, then would scholars see that there is more affinity, between Turanian Lamaists and the Semitic, "El-Hammites," or Druses, than was ever suspected. But all is darkness, conjecture, and mere guess-work whenever the writers speak of either the one or the other. The little that has transpired of their beliefs is generally so disfigured by prejudice and ignorance that no learned Lama or Druse would ever recognise a glimpse of likeness to his faith in these speculative fantasies. Even the profoundly suggestive conclusion to which came Godffrey Higgins (*Celtic Druids* Part I, 101) however true, is but half so. "It is evident" he writes "that there was a *secret science* possessed somewhere (by the ancients) which must have been guarded by the most solemn oaths . . . and I cannot help suspecting *that there is still a secret doctrine* known only in the deep recesses of the crypts of Tibet." . . .

[10]The Hindus have the same belief. In the "Deva-Yug" they will all be devs or gods. See *Lama-nim tshen-po*, or "Great Road to perfection;" a work of the fifteenth century. The author of this book is the Great Reformer of Lamaism, the famous Tzong-ka-pa, from whose hair sprang up the famous koum-boum letter tree—a tree whose leaves all bear sacred Tibetan inscriptions, according to the tradition. This tree was seen by Abbe Huc some forty years ago, and was seen last year by the Hungarian traveller Count Szitcheny; who, however, begging his pardon, *could not*, under its physical surroundings, have carried away a branch of it, as he pretends to have done.

To conclude with the Druses: As *Selama* and *Boha-eddin*—two names more than suggestive of the words "Lama" and "Buddha"—are the only ones entrusted with the secret of H'amsa's retreat; and having the means of consulting with their master, they produce from time to time his directions and commands to the Brotherhood, so, even to this day do the Okhals of that name travel every *seventh* year, through Bussora and Persia into Tartary and Tibet to the very west of China and return at the expiration of the eleventh year, bringing them fresh orders from "El' Hamma." Owing to the expectation of war between China and Russia, only last year a Druse messenger passed through Bombay on his way to Tibet and Tartary. This would explain "the superstitious" belief that "the souls of all pious Druses are supposed to be occupying in large numbers certain cities in China." It *is* around the plateau of the Pamirs—they say with the Biblical scholars—that the cradle of the true race must be located: but the cradle of *initiated* humanity only; of those who have for the first time tasted of the fruit of knowledge, and these are in Tibet, Mongolia, Tartary, China and India, where also the souls of their pious and initiated brethren transmigrate, and rebecome "sons of God." What this language means every Theosophist ought to know. They discredit the fable of Adam and Eve, and say that they who first ate of the forbidden fruit and thus became "Elohim" were Enoch or Hermes (the supposed father of Masonry), and Seth or Sat-an, the father of secret wisdom and learning, whose abode, they say, is now in the planet Mercury,[11] and whom the Christians were kind enough to convert into a chief devil, the "fallen Angel." Their evil one is an abstract principle, and called the "Rival."

The "millions of Chinese Unitarians" may mean Tibetan Lamas, Hindus, and others of the East, as well as Chinamen. It is true that the Druses believe in and expect their resurrection day in Armageddon, which, however, they pronounce otherwise. As the phrase occurs in the *Apocalypse* it may seem to some that they got the idea in St. John's *Revelation*. It is nothing of the kind. That day which, according to the Druse teaching "will consummate the great spiritual plan—the bodies of the wise and faithful will be absorbed into the absolute essence, and transformed from the many, into the ONE." This is preeminently the Buddhist idea of Nirvana, and that of the Vedantin

[11]Buddha is son of Maya; and (according to Brahmanic notion) of Vishnu; "Maia" is mother of Mercury by Jupiter. Buddha means the "wise" and Mercury is God of Wisdom (Hermes); and the planet sacred to Gautama Buddha is Mercury. Venus and Isis presided over navigation, as Mary or Maria, the Madonna presides now. Is not the latter hymned to this day by the Church:

"Ave Maris Stella . . . . . .
"Dei *Mater Alma*?"—or
Hail, Star of the Sea,
Mother of God—thus identified with Venus?

final absorption into Parabrahm. Their "Persian Magianism and Gnosticism," make them regard St. John as Oannes, the Chaldean Man-Fish, hence connects their belief at once with the Indian Vishnu and the Lamaic Symbology. Their "Armageddon" is simply "Ramdagon,"[12] and this is how it is explained.

The sentence in *Revelation* is no better interpreted than so many other things by Christians, while even the non-Kabalistic Jews know nothing of its real meaning. Armageddon is mistaken for a geographical locality, viz., the elevated table of Esdraelon or *Ar-mageddon* "the mountain of Megiddo," where Gideon triumphed over the Midianites.[13] It is an erroneous notion, for the name in the *Revelation* refers to a mythical place mentioned in one of the most archaic traditions of the heathen East, especially among the Turanian and Semitic races. It is simply a kind of purgatorial Elysium, in which departed spirits are collected, to await the day of final judgment. That it is so is proved by the verse in *Revelation*. "And he gathered them together into a place called . . . Armageddon (XVI. 16), when the seventh angel will pour out his vial into the air." The Druses pronounce the name of that mystical locality "Ramdagon." It is, then, highly probable that the word is an anagram, as shown by the author of the "Commentary on the Apocalypse." It means "Rama-Dagon,"[14] the first signifying Sun-God of that name, and the second "Dagon" or the Chaldean Holy Wisdom incarnated in their "Messenger," Oannes—the Man-Fish, and descending on the "Sons of God" or the Initiates of whatever country; those, in short, through whom Deific Wisdom occasionally reveals itself to the world.

[12] *Rama*, of the Solar race, is an incarnation of Vishnu—a Sun-God. In "Machha," or the first Avatar, in order to save humanity from final destruction (see *Vishnu Purana*) that God appears to King Satyavrata and the seven saints who accompany him on the vessel to escape Universal Deluge, as an enormous fish with one stupendous horn. To this horn the King is commanded by Hari to tie the ship with a serpent (the emblem of eternity) instead of a cable. The Talay-Lama, besides his name of "Ocean," is also called *Sarou*, which in Tibetan, means the "unicorn," or one-horned. He wears on his head-gear a prominent horn, set over a *Yung-dang*, or mystic cross; which is the Jain and Hindu *Swastica*. The "fish" and the sea, or *water*, are the most archaic emblems of the Messiahs, or incarnations of divine wisdom, among all the ancient people. Fishes play prominently a figure on old Christian medals; and in the catacombs of Rome the "Mystic Cross" or "Anchor" stands between two fishes as supporters. "Dagh-dae"—the name of Zaratushta's mother, means the "Divine Fish" or Holy Wisdom. The "Mover on the Waters" whether we call him "Narayan" or Abatur, (the Kabalistic Superior Father and "Ancient of the World") or "Holy Spirit" is all one. According to Codex Nazareæus, *Kabalah* and *Genesis*, the Holy Spirit when moving on the waters mirrored himself—and "Adam Kadmon was born." *Mare* in Latin, is the sea. Water is associated with *every* creed. Mary and Venus are both patronesses of the sea and of sailors—and both mothers of Gods of Love, whether Divine or Earthly. The mother of Jesus is called Mary or Mariah—the word meaning in Hebrew *mirror* that in which we find but the reflection instead of a reality, and 600 years before Christianity there was *Maya* Buddha's mother, whose name means *illusion*—identically the same. Another curious "coincidence" is found in the selections of new Dalay Lamas in Tibet. The new incarnation of Buddha is ascertained by a curious icthumancy with three gold fishes. Shutting themselves up in the Buddha-La (Temple), the Hobilgans place three gold-fish in an urn, and on one of these ancient emblems of Supreme Wisdom, shortly appears the name of the child into whom the soul of the late Talay-Lama is supposed to have transmigrated.

[13] It is not the "Valley of Megeddo," for there is no such valley known. Dr. Robinson's typographical and Biblical notions being no better than hypotheses.

[14] *Ram* is also womb, and valley; and in Tibetan "goat." "Dag" is fish; from Dagon, the man-fish, or perfect wisdom.

INSTRUMENTS OF MASTERS*

QUESTION—In what way and through whom have the special efforts been made by the Masters the last quarter of each century to bring about the results now attempted through the T. S.?

Answer—On the belief held by so many that the Masters have acted through the T. S. and have done so before in other centuries, many names might be mentioned as possibly those who at other times have been made or induced to act to the same end. Jacob Bœhme seems to be one. He was acted on thus and wrote much in the same line, though with a Christian and anthropomorphic tendency and bias. He was followed by many, and to this day has influence through his books. He was very ignorant as the world goes, but showed great interior learning. He was a poor shoemaker. He was once interviewed by a total stranger who told him he was destined to wield such an influence, and never saw the person again. Count St. Martin in France was another, and Count St. Germain, both having, as would appear from their writings, a knowledge of the source of their inspiration absent from Bœhme. St. Martin was learned and had much correspondence with other lands on these very matters, but of course not so specific in detail. Cagliostro was another, and from all the records left of him, much of which was used by the novelist Dumas, he was an active agent of similar influences and spoke the same words and dealt in similar matters. He was not a charlatan, but was a man of great power. At the same time was Swedenborg, who was an unconscious instrument, but one who wielded a very great influence in all directions even down to the present day. His theories were in advance of the time.

As to the manner of setting the work going, it differs with each place and time, and according to the time assumes a different phase. Bœhme, for instance, was moved from within, and Swedenborg the same, for if an Adept has the powers credited to him it is easy for him to inject the right thought and aspiration at the right time to bring on the desired effect. In the case of H. P. Blavatsky we have one who evidently was fully aware of the work and who and what was at work. Hence her greater and wider power. This was exactly in accordance with the times she lived in, for now thought and religion are free; and hence, as she said, the time was come to make it more plain and definite. Doubtless at the next messenger's coming it will be plainer still, as it is not likely the world will go back to barbarism.—*W. Q. J.*

*The Theosophical Forum, January, 1895.

ON THE LOOKOUT

Results of the Sheppard-Towner Act

This was an Act designed to open another pathway for medical control over the private lives of the people, under the pretext of reducing the maternity death-rate by wider application of "scientific methods" to the handling of births.

From the *Los Angeles Times* of Oct. 16, 1927, we learn that it has not had the desired effect, and that the maternity death-rate is still rising. The *Times* writer believes that this is due precisely to medical interference with the processes of Nature; the administration of drugs, ether, injections, etc., ignorance regarding diet in the hospitals, and a general mania for "doing something" instead of letting nature work out her own problems. This is largely true, and especially with relation to such malpractice as the injection of pituitrin, etc. in perfectly normal births. A mother who has had a first child with little or no trouble, will suffer an extreme of pain and danger with a second where pituitrin is injected, with the resultant intense muscular effect. There may be abnormal cases where such measures are a matter of necessity, but the doctors do not use them from that basis.

Causes and Remedies

It happens that there is in truth no such things as a "normal" human birth; the process is out of time and place with mankind in its present era. What animal risks its life every time it bears offspring, and always at the cost of great pain? If man is the most highly evolved animal, agreeably to evolutionists, why is he the lowest of all in this respect? What animal can compare with man in immaturity at birth, and the consequent long years, not merely of helplessness, but of such chaotic and one-sided development that the child remains a care and menace to himself and to all around him for those years? Indeed, if a period of several years of crippled idiocy fell to the lot of each of us at any other period of life, would we not well indeed question the "naturalness" of human life?

Not taking into account the immense sweep of evolutionary periods, it does not occur to us that the race is passing through a time of abnormal and perverted development—that it is, in fact suffering in life and in death, as in birth, the results of long-continued ancient perversion of divine powers to merely animal aims and objects.

There is no escape from this for long ages, and then only gradually. Meantime, however, there are palliatives. Let prospective mothers bring the moral nature into proper balance and from that the mental,

emotional, and physical; let them keep calm minds during the prenatal period, eat abstemiously, exercise well, avoid dissipation, ill-temper, over-indulgence of all kinds: and motherhood, both before and after, will be heaven compared to what it is now.

The Benefits of Civilization

The claimed lengthening of individual life by medical science is an illusion, and its capitalization by medical men for the augmentation of their prestige, a fraud. *American Medicine*, of New York, remarks that extreme old age and vigorous old age are less common than formerly. Commenting on a gift to Chicago University for research on the extension of middle-aged life, that journal says:

> It certainly appears peculiarly appropriate that such a gift should have been made to Chicago University, placed as it is in the city of this continent where the art of abbreviating life is most sedulously practised. . . . While it is idle to discuss the advantages and disadvantages of youth as compared with middle age, it may be pointed out that although the chances of passing from youth to maturity have doubled in three centuries, there is a mass of historical and other evidence to show that so far from the period of youth being prolonged, it has been curtailed considerably since the days when the world was young. Then a man was as young as his body, now he is as old as his brain. This age of industrial civilization, and especially in this country where it is at its acme, has evolved and developed too many old brains in young bodies, and a youth grows old before his time. This is termed the age of the young man, but it seems rather to be the age of the young man prematurely old, who has lost the true *joie de vivre*, and who is concerned mainly with the accumulation of wealth, which becomes so much a habit that his middle age is spent in the endeavor to amass more riches, and who wears himself out in this futile task long before he reaches the biblical threescore years and ten. As long as life continues to be the rush it is now, neither a hale and hearty middle age nor a vigorous old age can be expected. We cannot burn the candle at both ends and retain our mental and physical vigor. A halt must be called on our industrial and social activities or we shall extinguish ourselves at an age at which our forefathers were beginning really to enjoy life.

The Evolution of Diseases

Dr. J. Laumonier (*Literary Digest*, Dec. 10, 1927) remarks that our maladies are all changing; some die out, but new ones of a more virulent nature take their place, or else simple diseases become complicated.

According to Dr. Chas. V. Chapin, in the *Washington Post*, Feb. 4, 1927, scarlet fever is becoming daily milder by process of evolution. He hopes that thus, *with the aid of antitoxins*, it will in time disappear. At which time, he neglects to say, the serum fanatics will claim all the credit, as they have in many similar cases.

A different aspect of the evolution of diseases is shown in cancer and diabetes. After all the furor about that "triumph of medical science," insulin, the Metropolitan Insurance Company gives figures to show that the death rate from the disease is on the rise. (*New York Times*, June 19, 1927). This is laid to richer diets and greater ease of life. So, then, the ease and plenty which it is the proud boast of science to have produced, has still other evil effects in addition to the general sapping of the moral fibre of the race seen on every hand?

There is, however, a contradiction here; for the very theory which produced insulin holds that diabetes is a degenerative disease of the pancreas, not a functional disturbance such as would be effected by diet.

Meantime the humble Siamese, without the benefits of our pretentious scientific slaughter-houses or any fanfare of "progress", has for a long time cured himself of diabetes, or prevented its onset, by the consumption of certain solanaceous plants described in *Science*, Dec. 23, 1927. Their value was scientifically discovered by a Chinese savant of the University of Edinburgh. It is hoped to propagate them in America. And when that is done, how many doctors will ignore the treatment and continue the more profitable and imposing method of insulin?

CANCER

Examinations for cancer by the cancer committee of the Wayne County Medical Society, of Detroit, indicated a percentage of 16.9 in February, 1927, as compared with 16.3 in January, 1926, in the case of suspects.

The 1927 Congress of the "Italian National League to Fight Cancer," recorded the fact that cancer deaths in Italy have more than doubled since 1888. The Lake Mohonk conference on cancer, September, 1926, (*New York Times*, June 12, 1927) gave a 47 per cent. increase for males and 21 per cent. for females, in fifteen years.

Dr. W. P. Healy, as reported in the *Washington Evening Star*, September 16, 1927, declares that cancer is not only on the increase but remains as much a fundamental mystery as ever. He says that the time is in sight when one in every ten will die of it.

Very weird, is it not, that at a time when medical science boasts itself more "advanced" than ever before, most human ills seem centering themselves in one of the most fatal, most unpleasant, and most painful forms of disease generally known among men? Is it possible that there really is a law of moral causation, and that this has something to do with the fact that we have, in medicine, at one sweep abandoned Nature and mercy, pinned our hopes on unnatural violence

in the forcing of alien substances into the body, and adopted as our medical religion the doctrine of "might is right?"

Some Vital Considerations

Dr. Wm. S. Murray, in *Science* for December 16, 1927, gives a connection between hormone activity and the occurrence of cancer. Hormones are the secretions, very obscure in nature, which act more or less as "messengers," traveling through the body to produce various sorts of activity on the part of the organs. It is natural that substances which have a powerful effect on tissues, should, when in any way thrown out of natural function, produce the cell anarchy which is known as cancer. But if an obscure disturbance like this can produce lethal action on the part of natural bodily hormones, what of foreign substances, animal extracts partaking exactly of the same general nature as the hormones, but unnatural to the body and inimical in speed and type of growth, such as the viruses in serums? And the channels followed by such substances in their distribution through the body, are identical with those of the natural secretions.

Dr. Margaret R. Lewis, of the Carnegie Institution of Washington, (see *Science* for Dec. 23, 1927) and Dr. Howard B. Andervont, of Johns Hopkins, have found an agent which renders inactive the unknown organism which causes a certain variety of chicken cancer. This unknown organism, it is stated, behaves like the filterable viruses "responsible for smallpox, and for rabies and encephalitis in rabbits." This, they say, "gives a new direction for cancer research in laboratories." May we hope that this "new direction" may some day divulge the fearful danger and responsibility involved in the forcible injection of mixtures of animal matter into the human body?—mixtures which are admitted to be full of unknown and undetectable agents of a "filterable virus" type. The "virus responsible for smallpox," behaving like the "unknown agent responsible for chicken cancer," *is the active agent in smallpox vaccine.*

Crime Against Childhood

Science News-Letter for December 3, 1927, states that in New York there are 30,000 crippled children, mostly because of infantile paralysis.

Was it not in New York that this disease first became a menace? Is it not New York which boasts of having been first in the general enforcement of toxins and anti-toxins, serums and vaccines, upon the juvenile population in general? Is it not a fact that the cause of infantile paralysis is known to be a filterable virus—exact nature unknown? Is it not a fact that the most astonishing feature of the holocaust which carried off, untimely, thousands of the best youth of

America in war training camps, was the prevalence of infantile paralysis—usually following in a matter of days—often hours—upon heavy doses of anti-typhoid vaccines?

BREAKING THE DEFENSE WALLS

Dr. T. Swann Harding, in an article in the *Scientific Monthly* for November, 1927, lets fall this sentence:

"No proteins can pass directly into the blood stream as such; if they did so the consequences would be disastrous."

Now, behold this remarkable thing: here is a doctor who recognises the unassimilability of raw animal substance in the functions of the stomach; *yet it never occurs to him that the same thing may be as true of substances injected as of substances breaking through the stomach walls.* Such is the great hypnotic force of custom and orthodoxy. True, most doctors now know better than to inject anything direct into the blood stream, having learned by bitter experiences which they are not too fond of publishing. But the muscular injections are little better; they give more time for the defenses of the body to rally, and when the invader does reach the live blood, it has been in some respect torn apart and tamed. But that is all.

COLDS

Medical science still wrestles unavailingly with the cause and cure of the common cold; but Dr. Volney S. Cheney (*Science*, Nov. 4, 1927) reports to the American Public Health Association that colds are not really infective, the organisms regarded as causative being only secondary invaders in a later stage. He thinks that the primary cause is a condition of acidosis brought about by too much protein in the diet, lack of exercise, and infections anywhere present in the body. Now, seemingly without being able to apply his conclusions logically and fully, he has nevertheless enunciated an all-important principle in questions of health—*the secondary nature of all so-called infections.* Quite true, a germ invasion may sometimes touch off the hidden explosive, and then in every respect there will be the appearance of a germ infection; and there are such things as artificial infections—the only kind dealt with in the laboratory. Yet no man can "catch" anything for which the seeds are not in his body.

It is a fact, admitted but not enlarged upon, that a man whose tissues are perfectly healthy is immune from "infection." A writer in the *Los Angeles Times*, Oct. 16, 1927, pointedly remarks that garbage men, who under the germ theory ought to be reeking with every variety of deadly infection, are not much subject to diseases; most of them, in fact, scoff at the existence of "germs." The same writer

notes that doctors and nurses, in spite of their voluminous opportunities, do not often "catch" anything; a fact not wholly to be ascribed to their sanitary facilities.

Another thing many doctors and nurses do not "catch," is the mass infection of vaccines and serums; doctors and nurses who would as soon think of drinking a glass of cholera culture as of submitting to these violations—not from prejudice, but from a lively dread resulting from things seen.

As to "colds;" there is no mystery about them; they come from overloading and congestion of the digestive organs, and the acute stage is usually brought on by a sudden drop in temperature which closes the pores and stops the exudation of the too-copious toxics which the body is trying to throw off. A general toxic condition and inflammation of the more delicate tissues, which thereupon are used forcibly as the sewers, is the inevitable result, all tracing back to unwisdom, the origin of every disease.

"The Benighted Heathen"

Erick Berry, in the *New York Times Magazine* (quoted in *Literary Digest*, March 10, 1928), dissipates some of the shadows of "Darkest Africa."

There is something of a scientific turn in the attitude of the cannibal, who in large part eats his enemy in order to absorb the strength and courage inherent in his flesh; the consumption of women and children is forbidden on that account. Mr. Berry remarks that while this urge is a little more direct than eating a beefsteak for "vitamins," it is essentially the same. Present mechanistic science, with its "hormones" and "enzymes" to which all human characteristics are ascribed, seems to have been anticipated in reasoning by the humble savage, though in general philosophy and observation of the facts of life, one must concede the vast superiority of the latter, from the evidence at hand.

According to Mr. Berry, the white stranger is almost uniformly received with the greatest of courtesy and hospitality; in many of the languages the words for "guest" and "stranger" are the same. Many British women make long trips into the interior alone and unarmed, seeing no white face for hundreds of miles and many days. Not only are they never harmed, but seldom fail to receive smiling greetings. Of what "civilized" country can the same be said? Mr. Berry claims that in Africa the white man is almost amusingly safe.

Jack Maclaren, in the London *Daily Mail*, reprinted in the *Literary Digest* for March 3, 1928, does for the South Seas somewhat the same service as Mr. Berry for Africa. We quote an extract:

In a remote Solomon Islands village, close to where the recent murder of two white men took place, a man asked me was it true, as he had heard, that in white men's countries the people quarreled and stole so much that strong men called policemen continually walked the streets to keep the peace.

In his own village, he said, there was little quarreling—except with other villages or with intruders—and hardly any stealing at all. He said he had thought that white men would have known better than to behave like that.

Another savage thought it strange that whites rejoiced and made holiday only at specified times—such as Christmas and Easter.

His people, he said, jubilated just whenever they felt like it, which, incidentally, was very often indeed. He thought that our capacity for enjoyment must be extremely limited, in that we had to have special times and arrangements for it.

In New Guinea a native told me that the meanest person he had ever heard of was a white man he had been told about during a brief visit to a mission station.

This man, it appeared, discovered that a mighty flood was coming, whereupon he built a large boat with a house on it, placed on board all his pigs, fowls, and dogs, and with his family sailed away and left the rest of the people to drown. The name of this mean person was Moses, he thought, and the boat was called Moses-Ark. Perhaps I had heard of it . . . .

Well?

And the good missionaries are sorely puzzled by the adamantine resistance of the native skull to their dogma, and by the moral delinquency of "converts" as compared with the unspoiled heathen!

IN ASIA

Dr. Paul Monroe, a missionary sympathizer, but a relatively impartial one, unconsciously completes the contrast between the manner and pretension of the white missionary, and the actual substance he possesses as warrant for it, in his book, *China, A Nation in Evolution*, reviewed in *Literary Digest* for March 3rd. Dr. Monroe criticises the missionary for being unwilling to trust the Chinese Christian to manage his own religious affairs. He mildly describes the white attitude thus:

There is an unconscious Anglo-Saxon masterfulness that may be Anglo-Saxon efficiency, or may be nothing more than the customary way of doing things with directness, but which offends the Chinese respect for form. The missionary is in charge; he is there to run the school or to teach. He does this in the English way or the American way, either of which has little consideration for the Chinese way. Every visitor has noted such situations; an efficient American administrator; running the school with a high hand; giving little consideration to the feelings of his assistants and subordinates, because entirely unaware of them; subjected, if in his home land, to the opposition of similar wills—here met with meek subjection or toleration because there is no alternative; withal, doing an excellent work in so offensive a manner (to the

> Chinese) as to rob it of its finest results—the complete sympathy and appreciation of those for whom the work is done.
>
> This attitude of the triumphant Anglo-Saxon is not a characteristic of the missionary alone. Among the Americans in the Philippines, the English in India, the Anglo-Saxon—wherever he may be found—has a superior self-assurance, especially in matters of conduct, that has made him a marked man—perhaps also has made him the successful man. Against this, since it is but natural, no objection may be aroused. But when the Anglo-Saxon goes into another land to persuade its natives to accept his ways of thinking regarding religion, or to offer to them some advantages of culture otherwise denied, when he goes as a representative of a competing culture, he would be wise to understand something of the culture for which he offers a substitute, something of the psychology which he seeks to change.

Now, this is a very euphemistic way of expressing that for the observation of which no foreign travel is necessary: the inborn as well as cultivated, utterly unreasoning, utterly brutal contempt for people and things of other colors and climates, which poisons the whole white race, but particularly the Anglo-Saxon part of it, is a product of our peculiar self-exalting education which feeds upon the natural vanity and pride of a race strong in animal instinct and lusty with youth; and it is so deeply embedded that the most earnest Theosophist finds it, to his horror, thrusting an evil head up in the midst of his own instinctive emotions.

Nor is it turned wholly on those of other colors; the Frenchman suffers under the superiority of the American, and the Italian under both; the German is a "Dutchman" or "Kraut" to the American, even though of pure Saxon blood; and the whole world knows of English self-admiration.

Should the various breeds wake to their disregard or ignorance of the personal peculiarities of other peoples, and their slavery to the idea that what is different is necessarily inferior, they will be on the way to eliminate one-half the causes of war and racial animosities.

An American Gehenna

A sub-committee of the Senate Interstate Commerce Committee recently made an inspection of conditions in the Pittsburgh and Central Pennsylvania coal districts, and its findings were given to the press on March 11, 1928. It is an augur of hope for the social future of America that such a report could be made and published by a Government agency, inasmuch as it indicates that industrial blackguardism no longer wields political power enough to cause the veiling of its colors from the light of day. But the report quoted should be filed with the Theosophical doctrine regarding evolutionary reasons for the coexistence of civilization and savagery; and it casts more than

a little light on the incarnations of exterminated savages in the conquering race.

The Committee states that the general life-note of these unfortunate people is one of "horror, degradation, and poverty." A "reign of terror" was found at one mine. In another case coal-and-iron police had fired into a group of school-children. (Who remembers the outburst of horror with which the world received the massacre of women and children by the Czar's troops during pre-revolutionary days?) The Committee remarks that "every member was shocked by the brutality of the coal-and-iron police." Among other deeds, outrages on the daughters of miners are laid to these gentry.

"VERY GOOD" CONDITIONS

On March 10th, H. F. Baker, president of the Pittsburgh Terminal Coal Corporation, testified that he visited his properties at least once a week and was familiar with the living conditions of his men. He "said that he had no apology to make for conditions found at his mines, he thought they were very good, and gave the committee to understand that there would be no effort to improve the living conditions." Yet at Baker's mines, the Committee had found eight or ten men crowded in a room; stoves had been taken from the miners in the dead of winter and only restored after the visit of a delegation to the general offices; it was also at Baker's mine that the aforesaid "reign of terror" was discovered. Remarkable, is it not, how "very good" living conditions seem as long as we ourselves do not have to live under them personally? Remarkable, is it not, that a country like America, whose crime rate is the highest in the world, which possesses several "fundamentalist" States, boasts of the Ku Klux Klan, Sinclair, Fall and Doheny, Chicago and the Pennsylvania Coal Regions, should be intervening in the internal affairs of other nations for the good of their souls?

THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XVI—No. 10 **AUGUST, 1928**

IF the present is full of doubt or vacillation, so will be the future; if full of confidence, calmness, hope, courage and intelligence, thus also will be the future.

—WILLIAM Q. JUDGE.

CONTENTS

WHAT IS THE WILL? 433
RELATIVE VALUES 434
WESTERN OCCULTISM 439
KARMA AS "NEMESIS" 440
THE CURE FOR DEPRESSION 441
MEDIUMSHIP A DISEASE 444
AT THE DOOR OF WISDOM 445
ANCIENT LANDMARKS 448
YOUTH-COMPANIONS 455
SOME IDEAS APPROPRIATED FROM W. Q. JUDGE 457
CONSIDERATIONS ON EVOLUTION 460
BETWEEN THE LINES 468
ON THE LOOKOUT 469

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

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

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Sons and kin can pay a father's debts, but none but a man's self can set him free.
—Crest-Jewel of Wisdom.

THEOSOPHY

Vol. XVI August, 1928 No. 10

WHAT IS THE WILL?

WILL is the force of Spirit, or Consciousness, in action. That power may be diffused, that is, universally distributed; partially engaged; or wholly concentrated on some given subject or object. From this it can be seen that Will has a purely negative aspect, that of re-action rather than action. It is this inertia of the Will that in Nature we call Law, and in the individual or species or kingdom of Nature we call character or characteristic, and in Man his Self-consciousness.

In physical or bodily action only a part of Nature, or of the nature of any kingdom or being is engaged, and this partial exercise of the power of Consciousness is given varying names: the various *forms* of force or energy; chemical qualities and affinities; instinct, impulse, and so on.

In metaphysical or psychic nature again, only a portion of the power of Consciousness is engaged in the actions or processes we call desire, thought, feeling, memory, and imagination. This partial concentration and partial diffusion is called as an entirety Mind, in contradistinction to the same phenomenon observed externally, which we call Matter.

Will, then, in the Spiritual sense, is the complete and unchanging concentration of the whole nature of the Being, and is known to us only negatively as Self-consciousness, or the Ego in each man. It is, therefore, *only* the Ego or Self which persists unchanged throughout all changes of circumstance or relation, physical or metaphysical. The Body, or Matter, has no Will of its own; the senses and sensations have no Will of their own; nor have memory and imagination, or the Mind as a whole. The action of all these is *induced*, not Self-originated or Self-devised. The development of the Spiritual Will is the secret of true Occultism.

RELATIVE VALUES

PSYCHOLOGY, the noblest of sciences, is, in the West, an almost wholly unexplored domain. One has but to contrast what passes for psychology with the sum of knowledge acquired by our physical sciences to realize this. Invisible Nature and invisible Man, ever-present, ever-active, ever-energizing Matter, both organized and unorganized, are unknown apart from physical existence. Whatever Mind, or Soul, or Spirit may be, is as unknown to our greatest Scientists and to our most learned Theologians as to the humblest layman, civilized or savage.

This universal fact is in itself proof positive of our inverted sense of relative values. Bodily existence is the only form of Life we *know*—because it is the only form of life we study. All our education, religious just as much as secular, has to do with Mind and Soul only as related to Matter, to the Body. We have made great strides in the "conquest of matter" so that in a wide range we know its transformations, its laws, its processes, its correlations and combinations. But we do not see that all our physical and material progress is due, in fact, to Psychology—that it is our Minds which have wrought the astounding miracle—that whatever the sum-totals of achievement in matter, they are all effects—the effects of the causal activity of Intelligence. We are all, all the time, exercising the powers of Mind over Matter, relying on those powers, yet so carried away with the physical results obtained that we seldom consider the nature of those powers, let alone the Mind itself, of which they are but manifestations.

Yet human tradition and human history overflow with evidences that in all the past there have been exhibitions of the *direct* action of Mind on Matter, of Mind on Mind, without intermediate agencies or instruments. And, if we look about us, we will find those exhibitions going on daily in all men and in every man. Some call those exhibitions miracles, some call them mysteries, but to most of us they are merely "natural," and therefore not worthy of profound attention. Every voluntary motion of our body is an exhibition of the direct power of mind over matter; every example of faith-healing and of neurosis is another; every phenomenon of Spiritualism, Psychical Research, and so on, another. Every man who is affected by or affects another through "ideas," whether objectively or subjectively imparted, whether normal or abnormal, is an exhibit of the power of Mind over Mind. Hypnotism, mesmerism, internal and external visions, voices, hallucinations, manias, inspirations, dreams—are all natural or unnatural manifestations of the effect and the *affect* of Mind

on Mind. Think of the myriads of "influences" which all exercise and to which all are more or less open, and which affect our Minds. Here is evidence and testimony both at first and at second hand that should cause every man to reflect on the relative values of Mind and Matter —to question whether we have properly assayed those relative values, to consider whether it is not high time to commence the study of Psychology. Whatever we experience, it is in the Mind that the experience takes place; whatever we seek to understand, it is Mind which is the *sine qua non* to its relation and adjudication; whatever we may know, or believe, remember or imagine, it is again the Mind which makes possible all our actions and reactions to experience of any kind.

It is only when something of all this is sensed, and one turns for instruction to the priest, the physician, the professor, that one realizes how dark is the inner house in which we dwell. Our greatest minds, our most devout, our most sympathetic and compassionate, are as blind, as helpless as a new-born babe or a new-born kitten, as to what Mind is in its essential nature and being; what its fundamental relation, whether to the Body or to the Soul. No matter to what school, or teacher, or book we turn, we can but repeat with Job:

> "Who is this that darkeneth counsel by
> words without knowledge?"

One must conclude after such investigation that our sense of relative values is reversed, is upside-down, and that he who would indeed study Mind and Soul must begin negatively—must endeavor as much as possible to emancipate himself from all the ideas which he may have derived by heredity, from education, from surroundings, from those whom he has hitherto regarded as teachers because of their great acquisitions or benefactions in other fields of human exploration and study. Equally must the candidate for birth into this unknown world of the purely metaphysical divorce himself from the superficial and inattentive methods of thought engendered by Western civilization—whose practice of psychology is such that it is well-nigh impossible for any man to put his mind on a chosen subject and keep it there by a sheer act of Will—the use of one portion or member of the Mind to control and direct the conscious operation of another portion, as we use one member of the body to serve another or the Body as a whole.

Our sub-conscious basis of relative values is such that one will, in spite of his determination, be constantly diverted and disturbed, when not unconsciously swept off his course, by his "mental deposits." Despite his Will he will find his attempt to grasp and hold a new course of study colored and interfered with by preconceived notions; he will find his Mind deeply afflicted with habits of thought beyond his present

power of control; he will become acquainted with mental counterparts of the unruly member physically—and of himself he will not know what to do or where to turn. Memory and Imagination will shipwreck his every attempt to *concentrate* his Mind. This may lead him to the discovery that both memory and imagination are the slaves of our Desire, not of our Will: a great step in true Psychology.

> "As we have to deal with the Western mind now ours, all unused as it is to true psychology and overburdened with false training and falser logic, we must begin where we are, we must examine our present possessions and grow to know our own present powers and mental machinery. This done, we may proceed to see *ourselves* in the way that shall bring about the best result."

Here was one of many lessons that students of the earlier generation of the Theosophical Movement read, *forgot*, and so were worsted in the fight. Generations succeed each other but the laws of Life remain unchanged and all too many Theosophists of to-day are repeating the errors of the past. Their basic sense of relative values is the same as that of the theologian and the scientist.

Now, it should be seen that the Mind can be used in an altogether different relation from that to which we are habituated. As we use it, Desire is the paramount power or principle; Memory and Imagination (or Fancy, as Patanjali calls it) take shape in accordance with our hidden desire and desires, and thus "the Soul (ourself) is in the same form as the modification of the Mind" induced by our Desire. As we use our Mind, it is a mere reflector which images the never-ending panorama of objects and subjects presented by the senses and the sensations, by memory and imagination. We are caught and held fast in "meditation with a seed," the seed, "Desire, hidden in the heart." It is this meditation, or use of the Mind, which is the cause or mold of our numerous reincarnations "without our Will, by the power of the material essence"—Desire. Since this use of the Mind is common to the whole race we cannot at once free ourselves from its hold, but we can and should set ourselves to work to "*hinder* the modifications of the Mind" so induced. And this can be done only through the study of true Psychology, or Occultism—the hidden and therefore unsuspected side of our own nature. Without the Mind we would know nothing of Nature outside our own sphere of Being; through its use, however faulty, we have acquired that vast knowledge of Nature which we symbolize by the term Science.

But it is equally true that without the Mind we should know nothing of our own nature, and it is just this use of the Mind that the Theosophist aspires to learn—and fails to learn because he does not reverse his sense of relative values. By means of the Mind as a metaphysical instrument we experience Physical nature—whether we profit

by the experience in whole or only in part. By the use of the Mind as a Psychological instrument we may experience Soul-nature, and thus profit by Self-knowledge. We read much of the "Dual nature of Manas," or Mind, but do not see what is meant by the symbolism. Mind will reflect faithfully the whole of Physical nature when properly used—and the Adepts so use it continually. But equally Mind will faithfully reflect the whole of Soul nature when properly employed—and the Adepts so use it constantly.

Mind, in its lower use, is the mirror of Matter in all its forms and varieties, because Mind is *higher* in evolution than Matter. Mind, in its higher use, is the mirror of Spirit, because it is *lower* than Spirit in evolution. Matter is the shadow or effect of the powers of Mind, but Mind is the shadow or effect of the Powers of Spirit. Mind, then, is never anything but an instrument. If dominated by Desire, it is the slave of Matter; if directed by Will, it is the servant of Spirit, and becomes "the instrument of the Soul's emancipation from the bonds of *conditioned* existence."

The "*Desire* for Spiritual existence" must not be mistaken for the Will—for Spiritual existence itself. This condition is a transitional one, unstable by its very nature. We must either rise or fall—rise above it, or fall back to the old bondage. Our sense of relative values determines—predetermines—the issue at every succeeding moment of choice, whether in dealing with others or in our dealings with ourself.

In essaying this higher use of the Mind, the student has to follow the workings of his own inner nature and understand them by *comparison*. Shall he make his comparisons from the same old basis of relative values which governs the race mind—mere Desire for the higher life? If so, he is foredoomed to failure. He will incessantly compare his own motives with the motives of all others—to their disadvantage. He will incessantly compare his own judgment with the judgments of others in every case of difference—and rule them out of court. In every deep-seated internal conflict he will ponder the "law in the case" either from the point of view of his own predilections and preconceptions, or in the unwavering and impersonal light of Theosophy. If the former, he will decide according to the force of his "feelings;" if the latter, he will observe that his own Mind is disturbed and by that fact *know* that the "Dweller" is aroused in himself. If he cannot—and few of us can—bring the Will to bear instantly to say to himself "Peace, be still," he can, at least, *keep still*, which is itself a victory. For keeping still in the midst of our own disturbed emotions is but true rendering of the phrase "go into the Silence." If we cannot do that we may be sure we have yet to take the very first step in true Psychology. And surely the general truth is that the Theosophist is

not less but more apt than others to be swept into darkness by his own feelings. It is safe to say that every friction, every breach, every antagonism among Theosophists begins over "trifles" in themselves—as a match is a trifle compared with a pile of combustibles. Every "explosion" in the Movement began with explosions in individual Theosophists—and always among the most earnest, able, and "well-intentioned." Every violation of the Principle of Brotherhood by Theosophists begins on "high *moral* grounds:" we are right and the other is wrong. From moral grounds to "righteous indignation" is an incredibly swift alteration. From moral condemnation to the attempt to reform the other by force and violence is equally swift—and we have passed from White to Black Magic all unconsciously to ourselves, our moral balance lost, because, in severe spiritual fact, our power of occult self-introspection does not go beyond ourself. We have not determined our own conduct, we have not "made up our Mind" on Theosophical principles at all; our Will has been in abeyance and Desire has won a battle; we have seen "human nature" triumph in the other, but have failed to see its mastery over ourself.

Those who are perpetually looking for orders and instructions as to what to do in this, that, and the other crisis, are the very ones in whom lies hidden the "itch" to give orders and instruction to others. The Movement has been full of "chelas" looking for "gurus" so that they may play guru on their own account. What lies behind it all? A false, a perverted, an erroneous sense of relative values in small things as well as great—a sense of the superior value of our motives, our understanding, our judgment, opinion and application over those of any and all others when these come in conflict with our own.

All of us are willing to assume *authority;* few are willing to undertake *duties.* Could greater duty confront any Theosophist than this of correcting his sense of relative values? "Let us study Man"—and that man *ourself,* by all means; and let us study ourself in relation to all others. What *is* our "relative value" to those we contact, in Theosophy and in daily life? What is their "relative value" to us? Are we comrades, brothers-in-arms, growing every day more firmly disciplined in the martial law of the Spiritual Life, or are we at best but "pairs of *opposites*" on every question of conduct and of duty which arises—our weapons turned upon each other?

If we turn our Desires into the large and vacant field of serving others, and our Will into the narrow domain of that House of Life which we ourselves inhabit, we shall learn how these two Principles may both use the Mind, and enter with confidence on the study of true Psychology.

WESTERN OCCULTISM*

IT is safe to say that if a man is satisfied with what he is getting out of life, and if there is nothing that he wants,—then there is nothing else desirable. To him anything outside of that which gratifies is adscititious, not worthy of consideration. In such case there is nothing that can be done. Having dropped some seed, the character of the soil may be determined. The duty of the sower is to sow; the seed will test the soil.

To talk Theosophy in the spirit of Theosophy cannot be wrong; so what we have to learn is to guard and "use with care those living messengers called words."

Do not try to explain everything so fully as to leave no room for germinative thought on the part of enquirers.

I do not think it is wise to press any one or try to convince. Make bold statements, if desired, to provoke question and stimulate enquiry, but let it go at that.

The argumentative attitude is of little value in Theosophy. It amounts to *each endeavoring to uphold his own position.* With this attitude, any kind of a statement calculated to undermine the opponent's position is generally considered proper, and is used regardless of the truth involved.

Rely on the power of truth perceived; if this is done there is not much left for any other assumption of power. So with speaking: it is an acquisition, a talent, gained by your*self*, and *for use*—not of the transient physical man—but of the Divine Man.

Some hear and pass on; some remain. There is always freedom of choice, the choice being not one merely of determination, but made up of many moments of choice in past lives.

An iconoclast of any well-recognized system can obtain crowded houses; but a "builder" gets the few. A commentary on the human mind as at present constituted: it brings "home" Mr. Judge's saying, "Theosophy is for those who want it *and for none others.*" But it matters little if few come to the meetings; those few may be the means of bringing many. The effort and sacrifice are what bring *the ultimate result.*

We are holding, waiting and working for those few earnest souls who will grasp the plan and further the work, "for the harvest is ready and the laborers are few." Those who are entitled to the first invitation to the feast have had it, and now with many of these—sad to say—

*From the sayings of Robert Crosbie.

their ears are so dulled and their attention so diverted that no number of repetitions will reach them.

Yet it must be held out *continually for all.* That is our work—our self-assumed work.

In our age it is well to consider what the Great Ones have done, and do. Age after age, year after year, They conserve the knowledge *and wait*, doing what They can, and how They can, in accordance with cyclic law. Knowing this, and doing thus, there can be no room in us for doubt or discouragement.

KARMA AS "NEMESIS"

Some theosophists, in order to make Karma more comprehensible to the Western mind, as being better acquainted with the Greek than with Aryan philosophy, have made an attempt to translate it by *Nemesis.* Had the latter been known to the profane in antiquity, as it was understood by the Initiate, this translation of the term would be unobjectionable. As it is, it has been too much anthropomorphised by Greek fancy to permit our using it without an elaborate explanation. With the early Greeks, "from Homer to Herodotus, she was no goddess, but a *moral feeling* rather," says Decharme; the barrier to evil and immorality. He who transgresses it, commits a sacrilege in the eyes of the gods, and is pursued by Nemesis. But, with time, that "feeling" was deified, and its personification became an ever-fatal and punishing goddess. Therefore if we would connect Karma with Nemesis, it has to be done in the triple character of the latter, viz., as Nemesis, Adrasteia and Themis. For, while the latter is the goddess of Universal Order and Harmony, who, like Nemesis, is commissioned to repress every excess, and keep man within the limits of Nature and righteousness under severe penalty, *Adrasteia*—"the inevitable"—represents Nemesis as the immutable effect of causes created by man himself. Nemesis, as the daughter of *Dikè*, is the equitable goddess reserving her wrath for those alone who are maddened with pride, egoism, and impiety . . . In short, while Nemesis is a mythological, exoteric goddess, or *Power*, personified and anthropomorphised in its various aspects, *Karma* is a highly philosophical truth, a most divine noble expression of the primitive intuition of man concerning Deity. It is a doctrine which explains the origin of Evil, and ennobles our conceptions of what divine immutable Justice ought to be, instead of degrading the unknown and unknowable Deity by making it the whimsical, cruel tyrant, which we call Providence.—*S. D., II, pp. 305-6, fn.*

THE CURE FOR DEPRESSION

THE vast disparity between what one is and what he would like to be is seen and felt more keenly by the student of Theosophy, perhaps, than by any other thoughtful man. This is so not only because his perceptions are clearer, but because the Theosophic ideals of life and conduct are so much higher than those that animate the average man. To view a lofty peak while standing in a valley, is to feel already weary at contemplating the climb; but to view the mountain of mountains—the sheer ascent to the summit of the Gods—while clinging to a cliff upon its monstrous side, is to gasp for breath at the very audacity of attempting the climb, and to well-nigh lose one's hold upon that crevice in the rock that furnishes a temporary foothold.

Hence the frequency with which periods of depression and disillusionment affect the Theosophist. More often than not he thinks they are the fault of Theosophy—if only he had never undertaken its study and practice, all would be well; he would be as happy as are the free and happy men who know it not. But when his miasmic interlude is passed for the time and he begins to look about him once more in sane and balanced clarity, he perceives that these "free and happy" are veritably not that. Theirs is the freedom of a prisoner within the narrow walls of small ideals, although for the time being the limitations oppress them not; theirs is the happiness of ignorance, soon to fade when the very pressures of life itself drive into their consciousness the fact that they *are* ignorant. Such pressures are being felt by men and women of every faith and in every walk in life; hence the unrest of the age. The great swing of the evolutionary cycle is nearing the point where these spiritual beings hurrying about the earth in earthly bodies begin to "wake up," to feel that life is something more than they had thought—and to sense the vast discrepancy between things as they are and what they ought to be. This is no true environment for a Soul, for all our vaunted modern "progress"; the Soul perceives the fact, and the embodied Soul—the human man—feels as unrest the inconsistency with Himself.

All thoughtful people, then, experience periods of depression and disillusionment—not alone the Theosophist. All attribute these to something other than themselves: to their fellows, to environment, to the "times" or the weather, to untoward events, or what-not. They are always due to ourselves, whatever we may fancy, and to nothing else. It is "the way we look at things" that makes the metaphysical climate—for us. The life and feeling and experience and base of outlook is ever inside the man, not outside.

How to cure depressions? How to root out their recurrence until their hold is permanently broken? Is there a specific method that is positive, and available to Theosophist and non-theosophist alike? Yes, there is one. And it is "specific" in a double sense, because it is simple, easy to practise, understandable by all—and a positive and unfailing cure.

This method does not depend upon denying the obvious, upon saying that "all is good, therefore there is no evil." It does not include the selfish and pernicious doctrine that the purpose of life is to be happy, nor has it anything to do with prosperity, opulence, "power," nor any of the neatly gilded packages of quack medicines dealt in by the cultists and psychologists of various stripes and persuasions. It is so simple that many people will not try it, or will try it but half-heartedly. Only as it is full-heartedly put into practice will this method produce its inevitably curing results.

Three words only are needed to tell the method. They are these: *Help somebody else!*

Whom are we thinking of when we are depressed? is the question. Always of ourselves, are we not? Otherwise we would not and could not be depressed; for depression is always personal—how *we* feel.

To help another, one must think of that other: consider his situation, discover as nearly as may be what are his needs, and then the means of helping him to fill them. Nobody can have his mind immersed in his own personal feelings when busy at *that*. The need, the help possible, and the action which flows from their consideration move us at once out of that metaphysical place, that slough of despond which we name "depression." We begin by trying to help the other for *our* sake; but the energy and interest aroused soon turn our motive into an unselfish one—helping the other for *his* sake. Our polarity is reversed as naturally as is that of a bird who wants to leave a place, and thereupon at once flies away.

Whom shall we help and how shall we help? Anybody at all! The field is wide open and stretches clear on every hand; any way at all—if it is no more than stepping aside and letting a bundle-burdened woman get on the street-car first. But there are thousands of opportunities; literally nobody is without them. Furthermore, there are things we can do that belong to us, and that nobody else can possibly do—things which we are overlooking because of our immersion in self, with its vacillations between depression and joy.

One student discovered that a neighbor, mother of several small children, could not avail herself of needed cultural opportunities, otherwise open to her, because she could not leave her children. That student secured thus simply and naturally an interesting opportunity for

service. A university man, looking about for a chance to help others, found that a boy working in the same office was being held back from promotion for lack of certain technical knowledge he was amply competent to gain, but did not know how to undertake. Since then he has helped a number of such lads. An old gentleman, retired from business and thus thrown back too much upon himself, now presides over a small shop, the support of a growing family, for an hour or two daily while the owner is usefully absent. His life is becoming full of acquaintanceships—and the opportunities to help, to learn and to grow that go with these human contacts. An elderly woman, strong and well, but finding many a fancied ache of mind and body now that she is so much alone, discovered an overburdened housewife in the very next flat to her own whose straightened circumstances forbade employing outside help. She is now known as "Grandma" to a numerous loving progeny, and is like an older sister to that fine but over-busy woman to whose aid she came.

Instances could be multiplied indefinitely: one young man, temperamentally a veritable "wet blanket" at times, hardly knows himself nowadays—he has found a beautiful use for his car on some of his free days, in taking into the country the otherwise city-confined. As he is continually planning for such opportunities, he has forgotten to note so often how "depressed" he is. The fact is, he isn't any more! A rich man, bored almost to extinction and suspicious of everybody, found nearly a dozen farmers within a radius of twenty miles of his country home, whom he helped from semi-failure into fair success by suggestion, practical demonstration and a very little money aid. He is no longer bored; he is writing a book on the growing of small fruits—so that thus he may help many more.

Since these were all students of Theosophy, it may be asked, "What *Theosophical* assistance are they rendering? They have cured themselves of their besetting depressions by helping others, but how therein is Theosophy served?"

What *is* Theosophy? Is it something written down in a book? Or is it a life to be lived? Or both, the one providing a sound basis for the other? All students will be able to answer. To go about trying to stuff the precepts of Theosophy down the surprised, shocked and unwilling throats of all and sundry is to defeat the very purpose that animates the heart of every well-wisher of the race. But to give them full-heartedly the results of Theosophic *practice* is to place them in that relation where ideas may finally be given. When in the course of time, and fittingly, we let those whom we help discover that we are Theosophists, they will usually want to learn what *that* means—and

then the door thus opened by them, is open to us, for their eternal benefit if they will.

Depressions, then, are self-initiated, self-energized, and must be self-relieved. This can be done by all, on the proven principle that a fire which is not fed inevitably goes out. "You can have no attachment for a thing you don't think about," says a Teacher; "for it you can have no liking or dislike." So true and simple is this fact of our own experience that we under-value it. Think, think and work to help others—and you are not thinking about yourself. The vapors and fogs and clouds of egotism and self-pity disappear under the bright warm sunshine of Service.

MEDIUMSHIP A DISEASE

The Occultists have been accused of worshipping *gods* or devils. We deny this. Among the numberless hosts of spirits—*men* that were, and those who will be men—there are those immeasurably superior to the human race, higher and holier than the highest Saint on Earth, and wiser than any mortal without exception. And there are those again who are no better than we are, as some are far worse and inferior to the lowest savage. It is the latter classes that command the readiest communication with our earth, who perceive and sense us, as the clairvoyants perceive and sense them. The close proximity of our respective abodes and planes of perception are in favour of such intercommunication unfortunately, as they are ever ready to interfere with our affairs for weal or woe. If we are asked how it is that none but sensitive hysterical natures, neuro- and psycho-pathic persons see and occasionally talk with "Spirits," we answer the question by several other queries. We ask: "Do you know the nature of hallucination, and can you define its psychic process? How can you tell that all such visions are due merely to physical hallucinations? What makes you feel so sure that mental and nervous diseases, while drawing a veil over our *normal* senses (so-called) *do not* reveal at the same time vistas unknown to the healthy man, by throwing open doors usually closed against your scientific perceptions(?): or that a psycho-spiritual faculty *does not* forthwith replace the loss, or the temporary atrophy, of a purely physical sense? It is disease, or the exuberance of nervous fluid which produces mediumship and visions—hallucinations, as you call them. But what *does* Science know even of mediumship?" Truly were the modern Charcots to pay attention to the *delirium* of their patients from a more psychic standpoint, Science, and physiology especially, might be more benefited than they are now, and truth have a wider field of fact in its knowledge.—*S. D., II, pp. 370-1, fn.*

AT THE DOOR OF WISDOM

"MASTER, I aspire to wisdom, but I do not know where or to whom to turn. I desire to learn the origin of all things, but I am confused and confounded by the multitude of subjects without and within. I am walled in between the objects of the senses and the objects of the mind, all pressing upon my attention. Where shall I begin?"

"Begin at home."

"But in truth I have no home, for I have no rest, no peace, no permanent abiding place. I am a wanderer on the face of the earth and adrift on the ocean of thought."

"Thy senses are the vagrant, and thy mind the wanderer. Why dost thou live in them?"

"Because there is nothing else in which to live. It is even so with all men. Without the senses and without the mind, without their objects, what else is there?"

"There is thyself and the Self of all that is."

"But who and what is my Self? I do not know myself apart from objects and apart from thoughts, nor does any man. If I cannot see and if I cannot think, how can I know myself?"

"That is what thou hast to learn, if indeed thy search is for wisdom."

"Master, hast thou not forgotten my primal question? I desire wisdom, and I do not know where or how to begin my search. If I am not to use my senses and my mind, how am I to pursue my quest?"

"Has thy use of mind and senses brought thee wisdom, or nearer to wisdom? This is the primal question which each man must ask and answer in himself."

"That, I have already asked and answered, or I would not have come to thee. More I use my mind and senses, the greater the accumulation of objects I possess, but my possessions have become a burden which is greater than I can bear. Even were I to see all that may be seen, to know all that is known by all men, I would be but a thirsty man drowned in the sea. I would possess the whole earth, but I would still be homeless. That, I know."

"Then already thou hast come nigh to wisdom."

"Tell me, then, what am I to do? For I am minded to take thee for teacher and for friend."

"Take wisdom for thy teacher and all men for thy friend. Does not thine own glimpse of wisdom bid thee loose thy possessions? Do thy possessions bring thee friends?"

"Alas, I am but the poor slave of my wealth which separates me the

more from my fellows as it augments, yet fearing to lose it lest worse befall, and I become an outcast and a beggar."

"Art thou not already lost in thy way and homeless among the stars? Art thou not already a beggar at the door of wisdom?"

"Master, thou dost not understand. I am homeless, as thou sayest. I am a beggar at the door of wisdom."

"Thou sayest it."

"I am homeless and a beggar in search of wisdom, and this after I have gained all that men strive for and that few gain. I beg for wisdom, which verily I believe thee to possess, and am bidden to lose my possessions and become the friend of the friendless. Better that I had never been born than to come to a state like this."

"Better that thou shouldst seek the new birth than revile the old, if wisdom is the object of thy search. He who reviles the old will defile the new. Are thy possessions of any use to thee in thy search for wisdom?"

"They have not been, but I would have them so."

"Then give of thy possessions, even more abundantly than thou hast received, and wisdom will enter the orifice."

"Master, I have asked for light, and thou givest me naught but dark sayings. How can a man give what he has not? If I give all that I possess to wisdom, what more can I give?"

"Thou canst give thyself, the possessor. Thou wert not told to lose, but to loose, thy possessions. Thou wert not told to give thy possessions to wisdom, but to use them for wisdom's sake and not thine own."

"It is this which I would do. I will share my wealth with thee, for thou art wise beyond men. Thou art wisdom incarnate. This is my belief. I will share my wealth with thee and thou shalt share thy wisdom with me. Thus shall we both be enriched."

"Thus should we both be shorn, thou of wealth and I of wisdom, and the world no richer and no wiser for the double loss. Thus it has ever been. How didst thou accumulate thy wealth of body and of mind?"

"I gave myself and all that I had, myself, my energies, and the little that I could command—all that I was and had, to the pursuit of wealth. And I succeeded beyond my hopes and beyond all other men of my circumstances and acquaintance. Now, would I acquire wisdom upon the same terms."

"The prescription is the same in all worlds. Men make wealth, possessions do not make men. Thou hast great possessions: art *thou* rich?"

"No, Master; I am poor beyond all other men, poorer than when I

came naked into the world, for death is nearer, and I am disillusioned with life, knowing nothing of death. I see the end of all things."

"Yet thou wouldst learn of the beginning of all things. The end of knowledge is the beginning of wisdom. Give thy heart to wisdom, as thy heart was given to the accumulation of wealth. This is a world of souls as well as a world of objects of possession. Lose thyself in the service of soul as thou lost thyself in the pursuit of wealth, and thou shalt find wisdom in the use of all thy possessions. Thou shalt become a Knower instead of a Possessor."

"What shall I know?"

"Thou shalt become the Knower of thy self and of the Self of all that is, for SELF is the beginning and the end of all things."

THE "BREATH OF LIFE"

But to the follower of the true Eastern archaic Wisdom, to him who worships in spirit nought outside the Absolute Unity, that ever-pulsating great *Heart* that beats throughout, as in every atom of nature, each such atom contains the germ from which he may raise the Tree of Knowledge, whose fruits give life eternal and not physical life alone. For him the Cross and Circle, the Tree or the Tau, are, after every symbol relating to these has been applied to, and read one after another, still a profound mystery in their Past, and it is to that Past alone that he directs his eager gaze. He cares little whether it be the seed from which grows the genealogical *Tree of Being*, called the Universe. Nor is it the Three in One, the triple aspect of the seed—its form, colour, and substance—that interest him, but rather the FORCE which directs its growth, the ever mysterious, as the ever unknown. For this vital Force, that makes the seed germinate, burst open and throw out shoots, then form the trunk and branches, which, in their turn, bend down like the boughs of the *Aswattha*, the holy Tree of Bodhi, throw their seed out, take root and procreate other trees—this is the only FORCE that has reality for him, as it is the never-dying breath of life.—*S. D. II, pp. 588-89.*

ANCIENT LANDMARKS

A Land of Mystery*, By H. P. B.

XXXI

WHETHER one surveys the imposing ruins of Memphis or Palmyra; stands at the foot of the great pyramid of Ghizé; wanders along the shores of the Nile; or ponders amid the desolate fastnesses of the long-lost and mysterious Petra; however clouded and misty the origin of these prehistoric relics may appear, one nevertheless finds at least certain fragments of firm ground upon which to build conjecture. Thick as may be the curtain behind which the history of these antiquities is hidden, still there are rents here and there through which one may catch glimpses of light. We are acquainted with the descendants of the builders. And, however superficially, we also know the story of the nations whose vestiges are scattered around us. Not so with the antiquities of the New World of the two Americas. There, all along the coast of Peru, all over the Isthmus and North America, in the canyons of the Cordilleras, in the impassable gorges of the Andes, and, especially beyond the valley of Mexico, lie, ruined and desolate, hundreds of once mighty cities, lost to the memory of men, and having themselves lost even a name. Buried in dense forests, entombed in inaccessible valleys, sometimes sixty feet under-ground, from the day of their discovery until now they have ever remained a riddle to science, baffling all inquiry, and they have been muter than the Egyptian Sphinx herself. We know nothing of America prior to the Conquest—positively nothing. No chronicles, not even comparatively modern ones survive; there are no traditions, even among the aboriginal tribes, as to its past events. We are as ignorant of the races that built these cyclopean structures, as of the strange worship that inspired the antediluvian sculptors who carved upon hundreds of miles of walls, of monuments, monoliths and altars, these weird hieroglyphics, these groups of animals and men, pictures of an unknown life and lost arts—scenes so fantastic and wild, at times, that they involuntarily suggest the idea of a feverish dream, whose phantasmagoria at the wave of some mighty magician's hand suddenly crystallized into granite, to bewilder the coming generations for ever and ever. So late as the beginning of the present century, the very existence of such a wealth of antiquities was unknown. The petty, suspicious jealousy of the Spaniards had, from the first, created a sort of Chinese wall between their American possessions and the too curious traveller: and the ignorance and fanaticism of the conquerors, and their

*This article was first printed by H. P. Blavatsky in *The Theosophist* for March, 1880.

carelessness as to all but the satisfaction of their insatiable greediness, had precluded scientific research. Even the enthusiastic accounts of Cortez and his army of brigands and priests, and of Pizarro and his robbers and monks, as to the splendour of the temples, palaces, and cities of Mexico and Peru, were long discredited. In his History of America, Dr. Robertson goes so far as to inform his reader that the houses of the ancient Mexicans were "mere huts, built with turf, or mud, or the branches of trees, like those of the rudest Indians;"* and, upon the testimony of some Spaniards he even risked the assertion that "in all the extent of that vast empire," there was not "a single monument or vestige of any building more ancient than the Conquest"! It was reserved to the great Alexander Humboldt to vindicate the truth. In 1803 a new flood of light was poured into the world of archæology by this eminent and learned traveller. In this he luckily proved but the pioneer of future discoverers. He then described but Mitla, or the Vale of the Dead, Xoxichalco, and the great pyramidal Temple of Cholula. But, after him came Stephens, Catherwood, and Squier; and, in Peru, D'Orbigny and Dr. Tschuddi. Since then, numerous travellers have visited and given us accurate details of many of the antiquities. But, how many more yet remain not only unexplored, but even unknown, no one can tell. As regards prehistoric buildings, both Peru and Mexico are rivals of Egypt. Equalling the latter in the immensity of her cyclopean structures, Peru surpasses her in their number; while Cholula exceeds the grand pyramid of Cheops in breadth, if not in height. Works of public utility, such as walls, fortifications, terraces, water-courses, aqueducts, bridges, temples, burial-grounds, whole cities, and exquisitely paved roads, hundreds of miles in length, stretch in an unbroken line, almost covering the land as with a net. On the coast, they are built of sun-dried bricks; in the mountains, of porphyritic lime, granite and silicated sandstones. Of the long generations of peoples who built them, history knows nothing, and even tradition is silent. As a matter of course, most of these lithic remains are covered with a dense vegetation. Whole forests have grown out of the broken hearts of the cities, and, with a few exceptions, everything is in ruin. But one may judge of what once was by that which yet remains.

With a most flippant unconcern, the Spanish historians refer nearly every ruin to Incal times. No greater mistake can be made. The hieroglyphics which sometimes cover from top to bottom whole walls and monoliths are, as they were from the first, a dead letter to modern science. But they were equally a dead letter to the Incas, though the history of the latter can be traced to the eleventh century.

*See Stephens' *Central America*.

They had no clue to the meaning of these inscriptions, but attributed all such to their *unknown* predecessors; thus barring the presumption of their own descent from the first civilizers of their country. Briefly, the Incal history runs thus:—

Inca is the Quichua title for chief or emperor, and the name of the ruling and most aristocratic race or rather *caste* of the land which was governed by them for an *unknown* period, prior to, and until, the Spanish Conquest. Some place their first appearance in Peru from regions *unknown* in 1021; others, also, or conjecture, at five centuries after the Biblical "flood," and according to the modest notions of Christian theology. Still the latter theory is undoubtedly nearer truth than the former. The Incas, judged by their exclusive privileges, power and "infallibility," are the antipodal counterpart of the Brahminical caste of India. Like the latter, the Incas claimed direct descent from the Deity, which, as in the case of the Sûryavansa dynasty of India, was the Sun. According to the sole but general tradition, there was a time when the whole of the population of the now New World was broken up into independent, warring, and barbarian tribes. At last, the "Highest" deity—the Sun—took pity upon them, and, in order to rescue the people from ignorance, sent down upon earth, to teach them, his two children Manco Capac, and his sister and wife, Mama Ocollo Huaco—the counterparts, again, of the Egyptian Osiris, and his sister and wife, Isis, as well as of the several Hindu gods and demi-gods and their wives. These two made their appearance on a beautiful island in Lake Titicaca—of which we will speak further on—and thence proceeded northward to Cuzco, later on the capital of the Incas, where they at once began to disseminate civilization. Collecting together the various races from all parts of Peru, the divine couple then divided their labor. Manco Capac taught men agriculture, legislation, architecture and arts; while Mama Ocollo instructed the women in weaving, spinning, embroidery and house-keeping. It is from this celestial pair that the Incas claimed their descent; and yet, they were utterly ignorant of the people who built the stupendous and now ruined cities which cover the whole area of their empire, and which then extended from the Equator to over 37 degrees of Latitude, and included not only the western slope of the Andes, but the whole mountain chain with its eastern declivities to the Amazon and Orinoco. As the direct descendants of the Sun, they were exclusively the high priests of the state religion, and at the same time emperors and the highest statesmen in the land: in virtue of which, they, again like the Brahmans, arrogated to themselves a divine superiority over the ordinary mortals, thus founding like the "twice-born" an exclusive and aristocratic caste—the Inca race. Considered

as the son of the Sun, every reigning Inca was the high priest, the oracle, chief captain in war, and absolute sovereign; thus realizing the double office of Pope and King, and so long anticipating the dream of the Roman Pontiffs. To his command the blindest obedience was exacted; his person was sacred; and he was the object of divine honours. The highest officers of the land *could not appear shod in his presence;* this mark of respect pointing again to an Oriental origin; while the custom of boring the ears of the youths of royal blood and inserting in them golden rings "which were increased in size as they advanced in rank, until the distention of the cartilege became a positive deformity," suggests a strange resemblance between the sculptured portraits of many of them that we find in the more modern ruins, and the images of Buddha and of some Hindu deities, not to mention our contemporary dandies of Siam, Burmah, and Southern India. In that, once more like in India, in the palmy days of the Brahmin power, no one had the right to either receive an education or study religion except the young men of the privileged Inca caste. And, when the reigning Inca died, or as it was termed, "was called home to the mansion of his father," a very large number of his attendants and his wives were made to die with him, during the ceremony of his obsequies, just as we find in the old annals of Rajesthán, and down to the but just abolished custom of Sutti. Taking all this into consideration, the archæologist cannot remain satisfied with the brief remark of certain historians that "in this tradition we trace only another version of the story of the civilization common to all primitive nations, and that imposture of a celestial relationship whereby designing rulers and cunning priests have sought to secure their ascendency among men." No more is it an explanation to say that "Manco Capac is the almost exact counterpart of the Chinese Fohi, the Hindu Buddha, the terrestrial Osiris of Egypt, the Quetzacoatl of Mexico, and Votan of Central America"; for all this is but too evident. What we want to learn is how came these nations, so antipodal to each other as India, Egypt, and America, to offer such extraordinary points of resemblance, not only in their general religious, political, and social views, but sometimes in the minutest details. The much-needed task is to find out which one of them preceded the other; to explain how these people came to plant at the four corners of the earth nearly identical architecture and arts, unless there was a time when, as assured by Plato and believed in by more than one modern archæologist, no ships were needed for such a transit, as the two worlds formed but one continent.

According to the most recent researches, there are five distinct styles of architecture in the Andes alone, of which the temple of the Sun at Cuzco was the latest. And this one, perhaps, is the only

structure of importance which, according to modern travellers, can be safely attributed to the Incas, whose imperial glories are believed to have been the last gleam of a civilization dating back for untold ages. Dr. E. R. Heath, of Kansas, (U. S. A.) thinks that "long before Manco Capac, the Andes had been the dwelling-place of races, whose beginning must have been coëval with the savages of Western Europe. The gigantic architecture points to the cyclopean family, the founders of the Temple of Babel, and the Egyptian pyramids. The Grecian scroll found in many places is borrowed (?) from the Egyptians; the mode of burial and embalming their dead points to Egypt." Further on, this learned traveller finds that the skulls taken from the burial-grounds, according to craniologists, represent three distinct races: the Chinchas, who occupied the western part of Peru from the Andes to the Pacific; the Aymaras, dwellers of the elevated plains of Peru and Bolivia, on the southern shore of Lake Titicaca; and the Huancas, who "occupied the plateau between the chains of the Andes, north of Lake Titicaca to the 9th degree of South Latitude." To confound the buildings of the epoch of the Incas in Peru, and of Montezuma and his caciques, in Mexico, with the aboriginal monuments, is fatal to archæology. While Cholula, Uxmal, Quiché, Pachacamac, and Chichen were all perfectly preserved and occupied at the time of the invasion of the Spanish *banditti*, there are hundreds of ruined cities and works which were in the same state of ruin even then; whose origin was unknown to the conquered Incas and caciques as it is to us; and which are undoubtedly the remains of unknown and now extinct peoples. The strange shapes of the heads, and profiles of the human figures upon the monoliths of Copan are a warrant for the correctness of the hypothesis. The pronounced difference between the skulls of these races and the Indo-European skulls was at first attributed to mechanical means, used by the mothers for giving a peculiar conformation to the head of their children during infancy, as is often done by other tribes and peoples. But, as the same author tells us, the finding in "a mummy of a fœtus of seven or eight months having the same conformation of skull, has placed a doubt as to the certainty of this fact." And besides hypothesis, we have a scientific and an unimpeachable proof of a civilization that must have existed in Peru ages ago. Were we to give the number of thousands of years that have probably elapsed since then, without first showing good reasons for the assumption, the reader might feel like holding his breath. So let us try.

The Peruvian *guano* (*huano*), that precious fertilizer, composed of the excrement of sea-fowls, intermixed with their decaying bodies, eggs, remains of seal, and so on, which has accumulated upon the isles of the Pacific and the coast of South America, and its formation are now

well-known. It was Humboldt who first discovered and drew the world's attention to it in 1804. And, while describing the deposits as covering the granite rocks of the Chincas and other islands to the depth of 50 or 60 feet, he states *that the accumulation of the preceding 300 years, since the Conquest, has formed only a few lines in thickness.* How many thousands of years, then, it required to form this deposit 60 feet deep, is a matter of simple calculation. In this connection we may now quote something of a discovery spoken of in the Peruvian Antiquities.* "Buried 62 feet under the ground, on the Chinca islands, stone-idols and water-pots were found, while 35 and 33 feet below the surface were wooden idols. *Beneath the guano* on the Guanapi islands, just south of Truxillo, and Macabi just north, *mummies, birds, and birds' eggs, gold and silver ornaments were taken.* On the Macabi the labourers found some large valuable golden vases, which they broke up and divided among themselves, even though offered weight for weight in gold coin, and thus relics of greater interest to the scientist have been ever lost. He—who can determine the centuries necessary to deposit thirty and sixty feet of *guano* on these islands, remembering that since the Conquest, three hundred years ago, no appreciable increase in depth has been noted—can give you an idea of the antiquity of these relics."

If we confine ourselves to a strictly arithmetical calculation, then allowing 12 lines to an inch, and 12 inches to a foot, and allowing one line to every century, we are forced to believe that the people who made these precious gold vases lived 864,000 years ago! Leave an ample margin for errors, and give two lines to a century—say an inch to every 100 years—and we will yet have 72,000 years back a civilization which—if we judge by its public works, the durability of its constructions, and the grandeur of its buildings,—equalled, and in some things certainly surpassed, our own.

Having well defined ideas as to the periodicity of cycles, for the world as well as for nations, empires, and tribes, we are convinced that our present modern civilization is but the latest dawn of that which already has been seen an innumerable number of times upon this planet. It may not be exact science, but it is both inductive and deductive logic, based upon theories far less hypothetical and more palpable than many another theory, held as strictly scientific. To express it in the words of Professor T. E. Nipher, of St. Louis, "we are not the friends of theory, but of truth," and until truth is found, we welcome every new theory, however unpopular at first, for fear of rejecting in our ignorance the stone which may in time become the

*A paper published by Mr. E. R. Heath in the *Kansas City Review of Science and Industry*, Nov., 1878.

very corner-stone of the truth. "The errors of scientific men are well nigh countless, not because they are men of science, but because they are *men*," says the same scientist; and further quotes the noble words of Faraday—"occasionally, and frequently the exercise of the judgment ought to end in *absolute reservation*. It may be very distasteful and a great fatigue to suspend a conclusion, but as we are not infallible, so we ought to be cautious." (*Experimental Researches*, 24th Series.)

It is doubtful whether, with the exception of a few of the most prominent ruins, there ever was attempted a detailed account of the so-called American antiquities. Yet, in order to bring out the more prominently a point of comparison, such a work would be absolutely necessary. If the history of religion and of mythology and—far more important—the origin, developing and final grouping of the human species are ever to be unravelled, we have to trust to archæological research, rather than to the hypothetical deductions of philology. We must begin by massing together the concrete imagery of the early thought, more eloquent in its stationary form than the verbal expression of the same, the latter being but too liable, in its manifold interpretations, to be distorted in a thousand ways. This would afford us an easier and more trustworthy clue. Archæological Societies ought to have a whole cyclopædia of the world's remains, with a collation of the most important of the speculations as to each locality. For, however fantastic and wild some of these hypotheses may seem at first glance, yet each has a chance of proving useful at some time. It is often more beneficial to know what a thing *is not* than to know what *it is*, as Max Müller truly tells us.

It is not within the limits of an article in our paper that any such object could be achieved. Availing ourselves, though, of the reports of the Government surveyors, trustworthy travellers, men of science, and, even our own limited experience, we will try in future issues to give to our Hindu readers, who possibly may never have heard of these antiquities, a general idea of them. Our latest informations are drawn from every reliable source; the survey of the Peruvian antiquities being mostly due to Dr. Heath's able paper, above mentioned.

(*To be continued*)

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 hubbub that greeted Ruth Stevens as she neared the classroom surely meant that Miss Jamieson had not come back from lunch. And when Ruth walked in, the reason for the unwonted hilarity was apparent. A hideous caricature labeled "Teacher" disfigured the front blackboard, crudely drawn but unmistakably resembling the angular spinster who presided over the room, even to the funny knot on the top of her head and the way she folded her arms when she looked fixedly at offenders.

"Look at John Kelly's picture!" called one girl. "Won't she be mad?"

It took courage for Ruth to walk up to John in the center of an admiring group and urge him to rub it off; and still more courage to stand her ground in the face of the general lack of sympathy with her attitude.

"Aw, what's the harm? I like to see her get mad," defended John.

His backers eagerly took up the plea, "Sure, what harm can it do, Ruth? Forget it."

"It isn't right to make fun of the teacher," declared Ruth, pink-cheeked but determined.

"Of course it isn't!" loyally supported her chum, Dorothy Lane.

"My father says Miss Jamieson doesn't know anything, anyhow!" Thus Dennis O'Toole.

"She knows more than we do or she wouldn't be here, and it hurts us worse than it does the teacher when we don't respect her, whether we think she's the best possible teacher or not. Come on, John, she'll be here any minute. Please rub it off!"

"Rub it off yourself if you want to," said John sulkily.

But even as Ruth raised the eraser towards the offending picture, Miss Jamieson walked in. She folded her arms and watched Ruth erase the drawing, while the class found their places as quietly as they could and sat in tense silence.

Then Miss Jamieson said stiffly, "You may go to your seat, Ruth. I will see you after school."

Ruth obeyed with a little gasp, and stayed when the others filed out at the end of the day. She had no idea of reporting the culprit, and the cowardly John's warning shake of his fist as he passed her was quite superfluous.

Miss Jamieson took it for granted that Ruth was the artist, and

gave her a severe reprimand, finally dismissing her at four o'clock with an extra amount of home-work for the next day.

Faithful Dorothy was waiting for her at the street door, full of sympathy and indignation at the injustice, and of admiration for Ruth's brave endurance of it. They were in the same class at Theosophy School, and their conversation naturally turned on the afternoon's events in the light of the Teachings.

"It was fine for you to stand out like that for respecting the teacher, Ruth. You know what Mr. Judge said in 'Letters That Have Helped Me' about the chain of influence that stretches up from our ordinary teachers to the Masters Themselves."

"I was thinking about that," said Ruth. "I memorized once the part that says, '. . . the child who holds his teacher in reverence and diligently applies himself accordingly with faith, does no violence to this intangible but mighty chain, and is benefited accordingly, whether he knows it or not.' "

"He said that even if the teacher doesn't teach you right it doesn't matter as far as your own attitude goes," added Dorothy.

"I've been thinking it over, though," said Ruth, "and I think I made a mistake. I forgot about the duty of another being full of danger, and I got caught up on it."

"Don't you think it was your duty to speak to John? I think it was fine, and I wish I had done it before you came in."

"Why, yes. I think I ought to have spoken to him, because I knew why it was wrong, and most likely he didn't. And it seems to me it was all right to ask him to undo what he had done, but it was none of my business to erase it myself, and it was trying to do somebody else's duty that got me into trouble. Well, here's my house. I can't stay out now, I have so much home-work to rub that lesson in. Thanks for waiting for me, Dot! See you tomorrow!"

FROM A STUDENT'S NOTEBOOK

Self-defence is a habit. Like any other habit it will persist even after one has fairly well eliminated those defects in the nature that originally induced it. Watchful suppression of the tendency, then, is called for, lest the human machine's phonographic repetitive nature continually assert itself. One can play another record that is musically more agreeable—or play none, except at will. To do the latter is more considerate of one's neighbors!

SOME IDEAS APPROPRIATED FROM W. Q. JUDGE

ONE of the theosophical teachings that W. Q. Judge most frequently emphasized was the teaching in regard to the "seven principles." He used to say: "Everything has seven principles; try to find them." Now most of us have by this time recovered from the pill-box theory of man and the universe. We no longer think of the seven principles as separate departments; nor do we bother quite so much as formerly about their Sanskrit names. It is useful to know their names, but experience has taught us that this knowledge does not of itself give understanding. And it is understanding that we are seeking.

As a preliminary to gaining this understanding we have probably come to the conclusion that man and the universe are in essence *one*, and that the manifestations of this underlying Unity (which in itself remains unknown) may be studied under seven, or more, different aspects. These different aspects, or ways of seeing the same thing (a thing in itself unknown), are known to us as "principles." Therefore, remembering the unity of Nature, it may be said that everything has seven principles; that everything we see around us has a basis in physical matter, a basis in astral matter, has life and force; and that pervading its basis in physical matter, its basis in astral matter and its life and force, there is consciousness. This consciousness is of course limited by that through which it has to work, just as a musician is limited by the range and tone of his instrument. As physical and astral matter and ordinary life-force are not as a rule very highly evolved, the consequence is that this particular aspect of consciousness may usually be described as the "lower" in comparison with the consciousness of the soul.

And just as everything we see around us has a basis in physical and astral matter, has life-force and consciousness pervading these, so everything is ensouled—everything, including molecules, microbes, events, trees, and stones and stars. This does not mean that every thing has a "human" soul. The *Self* is one, but in man only does the Soul appear as the human soul. Would you describe the soul of a star as human? Yet surely the stars are not soulless! Very well then, the *Self* appears or manifests everywhere, so far as it can, and according to the nature of that through which it seeks to shine.

Here we have five principles. We may also speak of the life-force of the soul, and of the spirit which unifies everything. So we get seven principles; and more if these are not enough for us, for each principle

may again be studied separately under at least seven different aspects. Now and then it is useful in this way to carry our studies further. For doing so prevents our making hard and fast classifications of the principles as "high" and "low." The so-called lower consciousness (it is our fault if it is low) has a higher nature within itself, which needs only a little encouragement to be of priceless service to its own lower self.

The molecules and atoms of which physical matter is made up, have their higher nature, their soul. Therefore we are justified in speaking of the Higher Nature of a Molecule. Usually a molecule is looked down upon as an elementary sort of thing. It is judged on its lowest level, and to judge anything on that level is a mistake, as we know.

Granting all this, it may yet be said by a reader here and there: "What is all of this to me? Will it help me to provide for my children, to live an upright life, to do my whole duty in relation to myself and to the world in which I live?" Surely this would not have been written unless it had been designed to help in just such ways as these.

Those who seek to live their life from within, and who look to the soul for guidance, very naturally stand in awe of the greatness of the *Self*. They belong to the few who reverence the soul; who to some extent appreciate its divine nature. So, looking within themselves for light and help and guidance, they are apt to narrow and confine their search for fear of degrading their ideal. That is to say, they look for the light of the soul (their true self) to help them in important matters, in matters affecting their work for the world and so forth; but they would feel it "selfish" to seek that light in regard to their personal affairs. They are ill; their food does not agree with them. Ask the soul what they should eat? Impossible!

Let us consider a moment. If personal affairs are worth doing at all they are worth doing properly. Personal affairs are either duties or follies; if the latter, they had better be left undone; if the former, they are as important as the work of archangels. These personal duties include family and business relations, the maintenance of health by means of proper eating, drinking, exercise, recreation, and rest, and, in fact, all those minor activities which occupy the greater part of our time. Are we to do these things without guidance from within? Are we to rely only upon our "common-sense" where such matters are concerned?

Common-sense may mean much or little, but until it means common intuition it will not prove a trusty guide. Intuition comes from within, but not always from what is known as the human soul. Here we approach the solution of our problem.

Mr. Judge used to say: "Look to the Self in everything." He taught that we should look for this inner guidance in connection with every single thing we may be called upon to think or do or say. Tak-

ing each moment and the work of that moment as it comes, we should ask ourselves, looking within and listening for a reply: "What should I do, and how should I do it?" Thus, we have to go to some other part of the town in which we live, and we know it; then let our question be: "Should I walk or should I ride?" We have to eat, and we know it; then let our question be: "What should I eat?" We meet an acquaintance and do not know whether to stop and speak to him or to pass by with a smile and a nod; let us then ask: "Shall I stop?" It can be done quick as a flash, and with patience and practice we shall learn to recognize the answer with certainty. We shall learn to discriminate between the voice of selfish desire and the voice of duty.

From where will our answers come? It matters little, perhaps, so long as we hear them, and so long as they are true; but we need not fear to disturb the *Self* by the "pettiness" of our questions. Because the *Self* is one, and is everywhere, it can answer from anywhere and through anything. It follows the line of least resistance, speaking to us, when possible, through that part of our nature most directly concerned in the solution of the problem before us. If, for example, our question be one in regard to right eating, our answer may reach the brain, by way of the nerves, through the molecules and lives of the alimentary canal; and the source of the answer will be the higher nature of these lives and molecules, not the human soul. The universal Soul will have answered our question, but it will have spoken through the higher consciousness of the parts most nearly affected; and a molecule will have acted, for its own preservation, as the messenger of the gods.

In this case, as in all cases, one must discriminate between the voice of that which desires for its own selfish gratification and the voice that speaks for the good of the system as a whole. It is not in the human organism only that there are lives and forces whose activity is constructive and conservative. In every event and circumstance, if we seek, as we should, the guidance of the Soul, we shall thereby evoke both the higher and the lower forces, the forces that tend to further and the forces that tend to retard evolution. But only in this way can we learn to discriminate between the two; and only in this way can we gain the guidance which we seek, and which we should be able to obtain in regard to every detail of our lives. By remembering that *the lowest contains the highest*, and by looking constantly for the light which the highest ever throws upon that which is beneath it, no fate will seem barren, no event trivial, no problem petty, and no task mean. For we shall live in the presence of the Soul, and the Soul, shining in Nature's darkest places, will show us in everything the path of wisdom which leads to peace.

CONSIDERATIONS ON EVOLUTION

EVOLUTION, an unfolding from within outward, is the process of growth of all beings, whether man or "god," plant, animal, earth, sun or solar system. Growth means essentially an expansion in range and expression of intelligence; the development of form is always incidental—a by-product of the inner growth.

Since no being, or intelligence, can grow of itself alone, the brotherly assistance of the more developed is necessary to the less developed. Thus one can see why the highest beings of this Earth, the Mahatmas, must be the primary factors in stimulating, sustaining and directing evolution. Without Them, it could not be. They represent supreme intelligence and fully evolved instruments for its expression—the apex of evolutionary achievement. They are the completely developed, who in turn aid the most developed, who likewise in turn aid the less developed, and so on down to the least developed intelligences. The chain of help and helpers is complete from top to bottom, with every link depending upon the link above it, and responsible for the link below it. Mahatmas support it all. Thus evolution must "begin at the top."

But evolution "begins at the top" in another sense; for it does not have its rise in matter. Evolution begins in spirit, or intelligence, just as it has its end in spirit. The Monad, or centre of life, whether considered as an individual unit, or universally as all lives engaged in this great period of growth, is spirit-intelligence. Its evolutionary journey is from the spiritual into matter in all its condensations and conditionings, thence back to the spiritual state again—*plus* the harvest of experience gained during the process. Thus the course of evolution is circular—or rather, a far-sweeping spiral, since the goal differs from the starting-point on account of the additions of knowledge gained.

Forms do not evolve of themselves. Just as houses do not grow of themselves, but are something built by those who wish to use them; so forms are the result of the intelligences within, producing a vehicle for self-expression. The more intelligent the builder, the more harmonious and useful the house—so with forms developed by evolving intelligences. One form does not evolve into another, any more than one house changes into another house. The user of forms, having learned the possibilities of its present vehicle, develops another exactly suited to its needs, leaving the old type of form for those who can use it; just as people leave an old house for a better one, somebody else finding the old house fitting and useful. To provide another illustra-

tion: the grades of a school (the "forms") are always present. One grade does not become another. The scholar (Monad) passes through the grades.

It will thus be understood that Man never was an animal, nor does an animal ever become a man. Theosophically speaking, it is correct to say that the Monad, or centre of life, now expressing itself here in the man-form, once found its expression through less developed forms. But the teaching is clear that the transition did not take place on this Earth, nor during the present great period of evolution. The self-conscious Monad, Man, was already that before this Earth began. Even this man-form is a type of its own, product of a previous earth, and not an animal development. It can be called "physical," but not properly "animal." It is a continuation of the man-form developed upon an earth of which this Earth is now a result—or other earths which preceded even that one. Application of our illustrations will clarify this point-of-view: The grades of a school are always present, whether always *in session* or not; the houses persist, long after their original builders, or later occupants have left them—and even if the old houses are torn down and removed, the *plans* remain; all that is necessary is to look them up, find the material, and shape it again.

When did evolution begin? It never began, any more than life itself ever had a beginning, or will have an ending. "Beginnings" and "endings" relate to phases or expressions of Life, but not to Life itself. Life does not evolve or grow; *It* is the evolver, or power to evolve. In That, and because of That, evolution proceeds; but Life does not change. Life is the power to effect changes, to relate one change to another, and gather the usufruct of knowledge. Beings exercise that power, which is inherent in themselves as Units of Life; thus they grow, or evolve. For example: a man learns something; he does it by exercise of the power to learn, inherent in himself. The *power* is not changed or affected by the exercise; it is still available—undiminished, and so remains. But the *man* has increased his *intelligence*, as also his abilities to use it—and likewise further perfected his instruments for such use. It is because of the unchanging in him that he has been able to initiate the power and make the growth; for only the permanent can see and relate changes, thus garnering experiences, which are stored in the appropriate instrument. Thus forever the unchanging makes the changing possible, the latter depending upon the former, the former self-existent, permanent.

This *period* of evolution had a beginning, and will have an end. This Earth, a collection of embodied intelligences, is the re-appearance, or reincarnation, of a similar collection of beings which worked together before—what else, since throughout nature "like produces

like"? The former earth came to its end; that vast collection of beings, having gained as a mass all possible knowledge under the conditions, retired to the spiritual state, to assimilate the joint harvest. That state is said to be "formless"; it was the withdrawal of those beings from forms which caused the end of that earth, since their forms *made up* their earth. Assimilation having taken place, and all having grown in knowledge, sufficient intelligence was resident in the mass, not only to make a new earth, but a better one—an earth like the old one, but on a higher basis.

As evolution "begins at the top," the most advanced entities connected with the former earth were the only ones able to arouse the mass of beings to action—just as the heads of some great enterprise of our own day stimulate, energize and direct all connected with it. Their purview covered the whole of the former joint accomplishment, and the implied possibilities of further joint accomplishment during the great day of work to come; hence They marked out the limits for the mass that the new evolutionary period should energize and harvest, and then withdrew to Their own proper state in the Cosmos. To illustrate: The Trustees of a huge educational institution meet, look over the field of operation and yearly results, note what the harvest of joint effort has been and what future possibilities it provides. On the basis of this inspection a policy is determined and general curriculum laid down. The entire institution having halted, metaphorically speaking, between two school years, now goes ahead once more—along the old lines, *plus* the betterments which the prior year's accomplishment has made possible. All units engaged, having learned something, step into the advancing year's activities where they belong. The Trustees withdraw from active participation until the end of another year.

"Round 2," or the second stage of the new earth's evolution, relates to the work of the Builders, as also all of "Round 3" and the early part of "Round 4." Those classes of beings which the men of the new earth (ourselves) will later refer to as Earth, Water, Fire, Air —and to their combinations as Mineral, Vegetable and Animal—having been "waked up," or energized, begin to work in those ways they had learned when working together before. They are advancing, because the new basis for all is a higher one. This is their own evolutionary period proper, through "natural impulse"—the great give and take throughout nature, with the experience that results from such expression and combination. Their joint labor results in the re-appearance of the man-form, on the new basis. When this is ready, at the middle point of "Round 4," their own particular evolution is completed. Thereafter their growth is and will be an *induced* growth,

depending upon the impulsion and direction given them by self-conscious man—who now steps forth upon the stage set for him by all the lower intelligences so far engaged.

Self-conscious man (ourselves) has been present all this time, but not *actively* present. A teacher cannot teach until there is a school-house and body of students. These would not exist but for the prior existence of teachers; and the presence of teachers is necessary as a sustaining and directing impulsion if an edifice is to be erected and the students gathered together. Thus Man, the self-conscious spiritual being, has been in his own spiritual (formless) state, aware of what is to come, and developing his avenues of connection with the man-form which the lower forces are building up. At the middle point of "Round 4" Man connects himself with this, still astral, man-form. His fire fuses the whole; physical matter is the resulting precipitate. School-house, scholars and teachers are all present. School begins for all. The great period of evolution consisting of seven "Rounds," or stages, is half over before the active combination of all participants is reached.

To use another illustration: the reality of a drama is the play itself, and the actors who present it. Presentation requires a play-house, stage, settings, costumes and all the paraphernalia. Getting all these requirements ready necessitates experience, plan, time, work, materials. When all the preliminary work is completed, the moment has arrived for the actors to step out on to the stage—the play begins. The drama in this case is the Drama of Evolution. The edifice and fittings are our developing Earth, made ready for our advent. We are the actors, whose entrance fuses the whole into one embodied, physical consciousness, or "Earth." Thereafter all the Intelligences and classes of intelligences, having become involved, grow or evolve together. The self-conscious advance by self-induced and self-devised efforts; the lower lives, by induction, or the impact of the higher upon the lower. At the end of the great "day" the knowledge gained by all is assimilated, to the extent possible, by each unit or class of intelligence. Then a new day again, on a new basis: "The periods, when out of the Great Unknown there come forth the visible universes, are eternal in their coming and going, alternating with equal periods of silence and rest again in the Unknown."

To collate from Volume I, of the *Secret Doctrine:*

What I know, I give out; that which I cannot explain, the student must find out for himself. (318)

Cosmic Ideation focussed in a principle or *upadhi* (basis) results as the consciousness of the individual Ego. Its manifestation varies with the degree of *upadhi*, *e.g.*, through that known as *Manas* it wells

up as Mind-Consciousness; through the more finely differentiated fabric (sixth state of matter) of the *Buddhi* resting on the experience of Manas as its basis—as a stream of spiritual INTUITION. (329)

. . . the whole secret of Life is in the unbroken series of its manifestations: whether in, or apart from, the physical body . . . life alone can understand life. (238)

. . . there exists in Nature a triple evolutionary scheme, for the formation of the three *periodical Upadhis;* or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions . . . (181)

In *Paranirvana*—when *Pralaya* will have reduced not only material and psychical bodies, but even the spiritual *Ego(s)* to their original principle—the Past, Present, and even Future Humanities, like all things, will be one and the same. Everything will have re-entered the *Great Breath.* In other words, everything will be "merged in Brahma" or the divine unity. (265)

Is this annihilation, as some think? Or *Atheism,* as other critics —the worshippers of a *personal* deity and believers in an unphilosophical paradise—are inclined to suppose? Neither . . . 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. (266)

Everything that *is, was,* and *will be,* eternally IS, even the countless forms, which are finite and perishable only in their objective, not their *ideal* Form. They existed as Ideas, in the Eternity, and, when they pass away, will exist as reflections. (282)

. . . *our* human forms have existed in the Eternity as astral or ethereal prototypes; according to which models the Spiritual Beings (or Gods)

whose duty it was to bring them into objective being and terrestrial life, evolved the protoplasmic forms of the future *Egos* from *their own essence.* After which, when this human *Upadhi*, or basic mould was ready, the natural terrestrial Forces began to work on those super-sensuous moulds *which contained, besides their own, the elements of all the past vegetable and future animal forms of this globe in them.* Therefore, man's *outward* shell passed through every vegetable and animal body before it assumed human shape. (282)

The Monad or Jiva . . . is, first of all, shot down by the law of Evolution into the lowest form of matter—the mineral. After a sevenfold gyration encased in the stone (or that which will become mineral and stone in the Fourth Round), it creeps out of it, say, as a lichen. Passing thence, through all the forms of vegetable matter, into what is termed animal matter, it has now reached the point in which it has become the germ, so to speak, of the animal, that will become the physical man. All this, up to the third Round, is formless, as matter, and senseless, as consciousness. For the Monad or Jiva *per se* cannot be even called spirit: it is a ray, a breath of the Absolute, or the Absoluteness rather, and the Absolute Homogeneity, having no relations with the conditioned and relative finiteness, is unconscious on our plane . . . (246)

As the Monads are uncompounded things . . . 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. (179)

The Occult doctrine teaches that while the monad is cycling downward into matter, these very Elohim—or Pitris, the lower Dhyan-Chohans—are evolving *pari passu* with it on a higher and more spiritual plane, descending also relatively into matter on their own plane of consciousness, when, after having reached a certain point, they will meet the incarnating senseless monad, encased in the lowest matter, and blending the two potencies, Spirit and Matter, the union will produce that terrestrial symbol of the "Heavenly Man" in space—PERFECT MAN. (247)

. . . the evolution of the *external* form or body round the *astral* is produced by the terrestrial forces just as in the case of the lower kingdoms; but the evolution of the internal or real MAN is purely spiritual. It is now no more a passage of the impersonal Monad through many and various forms of matter—endowed at best with instinct and consciousness on quite a different plane—as in the case of external evolution, but a journey of the "pilgrim-soul" through various *states* of *not only matter* but Self-consciousness and self-perception, or of *perception* from apperception. (175)

. . . the Earth, such as we know it now, had no existence before the 4th Round, hundreds of millions of years ago, the commencement of our geological earth. (252)

The seven fundamental transformations of the globes or heavenly spheres, or rather of the constituent particles of matter, is described as follows: (1) the homogeneous; (2) the aeriform and radiant (gaseous); (3) Curd-like (nebulous); (4) *atomic, Ethereal* (beginning of motion, hence of differentiation); (5) *Germinal, fiery,* (differentiated, but composed of the germs only of the Elements, in their earliest states, they having seven states, when completely developed on our earth); (6) *Four-fold, vapoury* (the future Earth); (7) *Cold and depending* (on the Sun for life and light). (205)

The latter (Earth), we are told, is built up for the first Round by the "Devourers" which disintegrate and differentiate the germs of other lives in the Elements . . . (258)

"Devourers" are atoms of the Fire-Mist . . . When the "Devourers" . . . have differentiated "the fire-atoms" by a peculiar process of segmentation, the latter become life-germs, which aggregate according to the laws of cohesion and affinity. Then the life-germs produce lives of another kind, which work on the structure of our globes. (259)

Thus in the first Round, the globe, having been built by the primitive fire-lives, *i.e.*, formed into a sphere—had no solidity, nor qualifications, save a cold brightness, nor form nor colour; it is only towards the end of the First Round that it developed one Element which from its inorganic, so to say, or simple Essence became now in our Round the fire we know throughout the system. (259)

Now every "Round" (on the descending scale) is but a repetition in a more concrete form of the Round which preceded it, as every globe —down to our fourth sphere (the actual earth)—is a grosser and more material copy of the more shadowy sphere which precedes it in their successive order, on the three higher planes . . . (232)

The Second Round brings into manifestation the second element —AIR, that element, the purity of which would ensure continuous life to him who could use it . . . "*From the second Round, Earth—hitherto a foetus in the matrix of Space—began its real existence: it had developed individual sentient life, its second principle. The second corresponds to the sixth (principle); the second is life continuous, the other, temporary.*" (260)

The *Third* Round developed the *third* Principle—WATER; while the Fourth transformed the gaseous fluids and plastic form of our globe into the hard, crusted, grossly material sphere we are living on . . . (260)

. . . none of the so-called elements were, in the three preceding

Rounds, as they are now . . . (253)

As the solid Earth began by being a ball of liquid fire, of fiery dust and its protoplasmic phantom, so did man. (191)

The "Monadic Essence" begins to imperceptibly differentiate towards individual consciousness in the Vegetable kingdom. (178)

The tendency towards segregation into individual Monads is gradual, and in the higher animals comes almost to a point. (178)

. . . the MONAD had passed through, journeyed and been imprisoned in, every transitional form throughout every kingdom of nature during the three preceding Rounds. But the monad which becomes human *is not the man.* (184)

Like alone produces like. The Earth gives Man his body, the gods (Dhyanis) his five inner principles, the psychic Shadow, of which those gods are often the animating principle . . . (227)

The most developed Monads (the lunar) reach the human germ-stage in the first Round; become terrestrial, though very ethereal human beings towards the end of the Third Round, remaining on it (the globe) through the "obscuration" period as the seed for future mankind in the Fourth Round . . . Others reach the Human stage only during later Rounds, *i.e.*, in the second, third, or first half of the Fourth Round. And finally the most retarded of all, *i.e.*, those still occupying animal forms after the middle turning-point of the Fourth Round—will not become men at all during this Manvantara. They will reach to the verge of humanity only at the close of the seventh Round to be, in their turn, ushered into a new chain after *pralaya*—by older pioneers, the progenitors of humanity, or the Seed-Humanity (Sishta), viz., the men who will be at the head of all at the end of these Rounds. (182)

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. (268)

"*Every form on earth, and every speck* (*atom*) *in Space strives in its efforts towards self-formation to follow the model placed for it in the* 'HEAVENLY MAN' . . . *Its* (*the atom's*) *involution and evolution, its external and internal growth and development, have all one and the same object—man; man, as the highest physical and ultimate form on this earth; the* MONAD, *in its absolute totality and awakened condition—as the culmination of the divine incarnations on Earth.*" (183)

BETWEEN THE LINES

ALTHOUGH the theosophical teachings are recorded in plain English, there is much in them that will escape the notice of the casual reader. This is not altogether due to the paucity of the language nor to the mental equipment of the student. That there are various keys to the understanding of any problem has been mentioned by H. P. Blavatksy.

In the fuller exposition of facts set forth, H. P. B. and Mr. Judge sometimes give examples of the use of various keys and in so doing demonstrate their own full knowledge of these keys and the possibility of the acquirement of like knowledge by students. In Judge's introduction to the *Bhagavad-Gita* we find, "The poem can be read in many different ways, each depending on the view-point taken, *e.g.*, whether it is considered in its application to the individual, or to cosmogenesis, or to the evolution of the Astral World, or the Hierarchies in Nature, or to the moral nature, and so on." That Judge was able to approach the *Gita* from any of these view-points is shown by his explanations (*Notes on the Bhagavad-Gita*). In the reading of the poem he could see himself in the speaker as in the one spoken to, could survey the battlefield and its portents from the eyes of Krishna as well as from the eyes of Arjuna, and from the view-points of the spectators and contenders could learn the lesson intended for each, could even combine the features typified by Krishna and Arjuna into one individual and draw our likeness thereby.

The art of reading between the lines was in earlier periods expressed by symbology, but the gradual materialization of all concepts has either altered the significance of the symbols or robbed them of all meaning. Our Teachers, however, could read and interpret the ancient symbols and show us what the symbols concealed from the profane and revealed to the initiates.

As Judge indicates, much depends on the view-point. If one reads the theosophical teachings with the eyes of an enemy he will entirely miss the secrets imparted to students whose minds are open. Some of the least voluminous of theosophical text-books contain much more wisdom than could possibly be bound within the covers of any book, as such. It is not as books that theosophical teachings should be read.

In the study and practice of theosophy one's view-point changes frequently, the symbols give various meanings, and the solution of the formula appears more reasonable and more to be hoped for. Can the study of the teachings make us adepts? Well, let us read between the lines, try all the keys, and abide the results.

ON THE LOOKOUT

Among the Money-Changers

An unsparing article by the Rev. C. Everett Wagner, in *Plain Talk* for April, 1928, paints very unmistakably the contemporary stage of the movement founded by Jesus. He leads off with typical specimen of Bartonism from a Little Rock newspaper:

> First Methodist Episcopal Church,
> South Eighth and Center Streets
> Dr. H. D. Knickerbodker, Pastor
> An all-inclusive New Year's Resolution,
> "I will attend church regularly in 1928."
> We guarantee grit and *gold* to all who adopt the
> above resolution.

Some other samples which he lists run as follows:

> The Rev. J. W. Ham, speaking before the Roanoke, Virginia, Real Estate Board, says, "Moses was a real estate man. He saw wonderful possibilities in Canaan. Quicker returns would come by developing Canaan than fooling around in the deserts of Egypt." (*Forum*, Jan., 1928.)
>
> "Whosoever will be great among you shall be your minister, and whosoever of you will be a chief among you, let him be your servant." Be the best possible servant and you will occupy the highest possible place and receive the highest income, is a discovery of modern business....
>
> They call it the spirit of modern business, but Jesus preached it more than 1900 years ago....
>
> To that great enterprise he (Theodore N. Vail) gave everything he had—"threw his life into it," as we say; "lost his life in it," as Jesus said—and it gave him back a larger and richer life and a fortune and immortality.
>
> ("Note the fortune," says the Rev. Wagner, caustically.)

Jesus Christ, Salesman

Mr. Wagner continues:

> One of the most revolting associations of Jesus by the promoters of profits of religion is their putting him into the role of the world's greatest sales manager. Mr. Barton says:
>
> "Surely no one will consider us lacking in reverence if we say that every one of the principles of modern salesmanship on which business men so much pride themselves are brilliantly exemplified in Jesus' talk and work."
>
> Another executive in the salesmanship of sanctified commercialism is Fred F. French, a New York business man, who said in the New York *World* for Sunday, October 23, last year:
>
> "The best example for a sales talk is the life of Jesus Christ, His eyes alight with vim for the competitive fight. He was the best salesman of all time. He said, 'Knock and it shall be opened unto you.'

What He meant, was, keep knocking until the door is opened, and if it isn't opened pretty soon, kick down the door. That is my philosophy, too."

To make a high pressure salesman who has no respect for the privacy of people out of that lowly man of Galilee, whose job was at a carpenter's bench, is going a long way towards creating a fictitious character. To think of Jesus as having a genuine affection for people for the same purpose that a salesman has, is the worst possible, sloppy understanding. What kind of love for people do salesmen have? They love their prospects for what they can get out of them. They are polite, sympathetic, and pretend to be interested in the prospect, only for their own selfish interest. They have the same affection for people that one has for roast chicken.

The salesman tries to get all he can, while Christ commanded His disciples to give all they could, even themselves, for the cause of bringing people into the kingdom of God. Jesus looked upon people with infinite respect, while salesmen look upon people as prospects.

"MOTHER INDIA"

Most of our readers are no doubt familiar, at least at second hand, with Katherine Mayo's book "Mother India" with its very astonishing description of Indian degradation. Almost immediately upon the publication, replies began to flood in from those competent to judge of the true state of India. Miss Mayo's animus, or her natural affinities, or both, are sufficiently to be discerned in the fact that apparently nothing whatsoever of life in India in its higher phases, nothing at all save the lowest manifestation of human nature as developed in a very old civilization appears to have registered upon her mental retina. It is as though an American were to write a voluminous book upon English and American customs based upon the experience of a sojourn on the East Side of London or New York.

RETURN FIRE

Mr. Chester Green, 88 Washington Avenue, Cambridge, Mass., has compiled a digest of replies to "Mother India" which can be secured for five cents a copy. Mr. Green prefaces:

Miss Mayo's book, "Mother India," is not the only thoughtless, and sweeping indictment of a people, a race, or a group, large or small. Through concurrence of circumstance, however, it is supplying a test case of our attitude in such matters. Sweeping statements cannot be counterbalanced by sweeping statements; but only by thoughtful analysis and judgment. This pamphlet is not offered as a substitute for personal thought and study. It does not seek to prove to anyone conclusively, that Miss Mayo's statements are false, but—since so vital a subject pregnant with far-reaching possibilities has been brought to the limelight of public thought—to urge that we give it due consideration in seriousness and in integrity of mind. Let those sponsor this pamphlet who find themselves in harmony with its purpose.

> The legitimate scope of patriotism is limited to the inner life of a nation and within the boundary of its own jurisdiction. Outside of this, and in dealing with other peoples and nations, true patriotism expands into humanitarianism. With this ideal in mind, the present pamphlet is published neither in the specific interest of India nor for the exclusive benefit of the United States—(although these two countries with Great Britain as a third are most immediately concerned). Its deeper purpose is the promotion of human brotherhood based on mutual understanding and fructifying in good-will.

Facts

Some of the authorities quoted run as follows:

Dr. M. I. Balfour, of Bombay, on the age of motherhood in India, who shows that it is 18.7 years, as against Miss Mayo's statement that the Indian girl looks for motherhood between the ages of 14 and 8, with 14 well above the average.

Mr. Dhan Gopal Mukerji, a well-known Hindu poet and authority, formerly of Stanford University, shows that Miss Mayo has a complete misconception of the nature of the "child-marriage" ceremony, there being two ceremonies, and the marriage not being *in actu* until after the second, several years later.

The *Modern Review* of Calcutta, September, 1927, gives other figures largely to the same effect.

Competent Testimony

Mrs. Margaret E. Cousins, Honorary Secretary of the Woman's Indian Association, appears to give one of the fairest opinions quoted:

> I have lived in India for twelve years in intimate friendship with women of India, with its students and its political reformers. I am neither a Government servant, nor connected with official or missionary circles. I am a lover of humanity, and work for it through seeking the advancement of womanhood to an equality of honour and opportunity with manhood. My work along those lines was viewed so favorably that I was the first woman honorary magistrate appointed in India. These facts give me the power to pass judgment on Miss Mayo's book, and, while my experience corroborates a large number of her facts and illustrations regarding sex, health, untouchability, and the treatment of animals, I aver that the total impression she conveys to any reader, either inside or outside India, is cruelly and wickedly untrue. Unless read in conjunction with supplementary books on other aspects of India's life and culture, or unless it is withdrawn from circulation outside India, it will create nothing but race-resentment and a fortune for its cleverly stupid authoress. . . .

Mrs. Cousins further shows that in direct contradiction to Miss Mayo's statement, it is the British Government which has blocked the efforts of Indian people to raise the marriageable age to 16 years.

AN HONEST MISSIONARY ON INDIA

Alden H. Clark, in the February *Atlantic Monthly*, gives an opinion supported by seventeen years of missionary service in India; and certainly a Christian missionary in India cannot be expected to be unduly prejudiced in favor of the native customs. Says he:

> Her statement about the absence of sport from child life is only a glaring instance of what pervades the book. India is not a human beast dying of her indulgences and her corruptions; she is a great people whose remarkable vitality has carried her through many evil customs and mistaken ideals to a new day of hope and renewed vigor of life, in which she is beginning to purify herself for her great part in future world service. Inter-racial understanding is of all things to be cultivated at this juncture of Indian progress. Those of us who know India can give assurance that her response to open-mindedness and good faith is as immediate, as warm and whole-hearted as her present bitterness is deep.

"MAHATMA" GHANDHI SPEAKS

Mr. Ghandhi says:

> The book is cleverly and powerfully written. The carefully chosen quotations give it the appearance of a truthful book. But the impression it leaves on my mind is that it is the report of a drain inspector, sent out with the one purpose of opening and examining the drains of the country or to give a graphic picture of the stench exuded. She says in effect, with a certain amount of triumph, "The drains are India." . . . The book is without doubt untruthful, be the facts stated ever so truthful. If I open out and describe with punctilious care all the stench exuded from the drains of London and say, "Behold London!" my facts will be incapable of challenge, but my judgment will be rightly condemned as a travesty of truth. Miss Mayo's book is nothing better, nothing else . . . . It is brimful of descriptions of incidents of which an average Indian at any rate has no knowledge.

After giving several specific instances where Miss Mayo has misrepresented his statements, he says:

> I warn (Western readers) against believing this book. I do not remember having given the message Miss Mayo imputes to me. The only one present who took any notes at all has no recollection of the message imputed to me. But I know what message I give every American who comes to see me. "Do not believe newspapers and the catchy literature you get in America. But if you want to know anything about India, go to India as students. Study India for yourself. If you cannot go, make a study of all that is written about India—for her and against her—and then form your own conclusions. The ordinary literature you get is either exaggerated vilification of India or exaggerated praise."

SOME OF INDIA'S DEFENDERS

These quotations form a fairly comprehensive summary of the replies. Others quoted to the same effect, in some instances expressing

themselves more vigorously, are Miss Ruth E. Robinson, born in India, writing in the Methodist weekly, *Zion's Herald*, who accuses Miss Mayo of deliberate falsification; the famous Indian poet, Dr. Tagore, and Miss Bose, principal of the Victoria College of Lahore, join Mr. Ghandhi in complaint against misrepresentation of their views and mis-quotation of their words; Mrs. Annie Besant, with whom we here find ourselves in agreement, though seldom elsewhere, remarks that Miss Mayo has published a remarkably wicked book, slandering the whole of the Indian people; Mr. W. Norman Brown writes to the same effect in *The Nation* for July 13th; the National Council of India, through its committee, the Rev. Dr. Macnicol, Mr. P. O. Philip, and Miss A. B. Van Doren, protests strenuously; Mr. Ratcliffe, one-time editor of *The Statesman* of Calcutta, has an article in *The New Republic* of Sept. 21st, in which he calls the book a libel; Miss M. M. Underhill, an English missionary in India, protests against Miss Mayo's unfairness in the October *International Review of Missions;* another condemnation comes from Prof. J. J. Cornelius in the December, 1927, *Current History.*

EAST AND WEST

Prof. J. J. Cornelius writes:

> While Miss Mayo, an American, tells us that the British are in India for India's good, there are not wanting some British statesmen honest enough to tell us a different story. Only two years ago Sir W. Joynson-Hicks, Home Secretary in Mr. Baldwin's Cabinet, declared: "We did not conquer India for the benefit of the Indians. I know it is said in missionary meetings that we conquered India to raise the level of the Indians. That is cant. We conquered India as the outlet for the goods of Great Britain. We conquered India by the sword and by the sword we should hold it.... I am not such a hypocrite as to say we hold India for the Indians. We hold it as the finest outlet for British goods in general, and for the Lancashire cotton goods in particular."

From a speech made by Sir Guy Fleetwood Wilson in 1913 when he was retiring from the office of Finance Member of the Indian Government:

> I wish to pay a tribute to the Indians whom I know best. The Indian officials, high and low, of my department, through the years of my connection with them, have proved themselves to be unsparing of service and absolutely trustworthy. As for their trustworthiness, let me give an instance. Three years ago, when it fell to my lot to impose new taxes, it was imperative that their nature should remain secret until they were officially announced. Everybody in the department had to be entrusted with this secret. Any one of these, from high officials to low paid compositors of the Government Press, would have become a millionaire by using that secret improperly. But even under such tremendous temptation no one betrayed his trust.

Speaking at a meeting of the East India Association, December, 1901, Sir Lepel Griffin, the President, said:

> When I look back on my life in India and the thousands of good friends I have left there among all classes of the native community, when I remember those honorable, industrious, orderly, law-abiding, sober, manly men, I look over England and wonder whether there is anything in Christianity which can give a higher ethical creed than that which is now professed by the large majority of the people of India. I do not see it in London Society; I do not see it in the slums of East End; I do not see it on the London Stock Exchange. I think the morality of India will compare very favorably with the morality of any country in Western Europe. (*Modern Review*, Calcutta, Oct., 1927, page 423).
>
> In relation to the intellect and the spirituality of the Hindus, Sir Michael Sadler, President of the Calcutta University Commission, bore this testimony in 1919 in his University town of Leeds: "One cannot walk through the streets of any centre of population in India without meeting face after face which is eloquent of thought, of fine feeling, and of insight into the profounder things of life. In a very true sense the people of India are nearer to the spiritual heart of things than we in England are. As for brain power, there is that in India which is comparable with the best in our country."
>
> Speaking of Indians, Judge Sleeman who resided in India nearly a quarter of a century, says: "I have had before me hundreds of cases in which a man's property, liberty, or life has depended upon his telling a lie, and he has refused to tell it." (From Dutt's "Civilization in Ancient India").

MISS MAYO'S OBJECT

It appears to be beyond dispute, that Miss Mayo's book is a slanderous, vicious, and bigoted attack upon a people whom the author is not in the least capable of understanding, an attack overwhelmed, to every fair-minded reader, by the universal protest it has aroused from those competent to judge. Such an enterprise betrays ulterior motives, and by a fortunate chance, Miss Mayo herself revealed, in a few words to a newspaper reporter, that which illumined the darkness of her prejudice as by a lightning flash.

It appears important to her that the American public be informed of these matters, because of the inroads Indian philosophy is making upon American religious life.

MIXED REACTIONS TO MIXED MARRIAGE

Some of the reactions from the recent marriage of Miss Nancy Ann Miller to the Maharaja of Indore, cause an emptying of vials of wrath by Major Rupert Hughes. Writing in the *Los Angeles Examiner*, for April 29, 1928, he says:

> Women are only beginning to practice fair play as a code of honor, and it is too bad that their sex should be to blame for one of the most outrageous examples of bad sportsmanship ever shown.

> The credit for the triumph is given to Seattle. If the story is true, the city ought to rise in its majesty and disown the deed for the sake of its own good name.

He is referring to the act of the Women's Home Missionary Society in launching a movement to prevent Miss Miller from returning to America and bringing her husband with her. Major Hughes goes on:

> The reason given for this most appalling bit of meddlesomeness is that the maharaja and his Seattle bride plan to "disseminate Hindu doctrines in the United States."
>
> It is as astounding as the activity of a Methodist missionary society.
>
> According to its own reports, the Methodist Church budget for missionary work in India for the year 1925 was $2,465,177. This included $500,000 for the support of a staff of 203 American couples, also the maintenance of church work from 2447 centers, and 685 village schools, and the building of nine churches at a cost of $129,000.
>
> These 406 American husbands and wives were sent from America to denounce the sacred tenets of Hindu faith and win the natives away from their inherited beliefs. Yet the Hindus must not be permitted to return the compliment with even one couple . . .
>
> How can Christians ask the Hindus to listen to the doctrine of Christianity while they are refused even a hearing for their own counter claims?
>
> In spite of the effort to keep out foreign religions, they continue to seep in. It may be possible to scare off Nancy Ann and her husband, but there are already numerous Indians actively engaged in securing proselytes. The Swami is a more or less familiar figure and there are numberless groups of Americans devoted to Hindu creeds. Whether one finds the doctrines offensive or not, it must be confessed that the believers are quiet and harmless.
>
> If these 300,000,000 Indians were as aggressive and as well organized as we are they might attempt to carry their religion behind cannon. Their weakness should give them greater protection from true Christians than any other power. But fair play and religious ardor rarely inhabit the same heart. Why?

YES—WHY?

It is simply that the religious creeds and sects are based fundamentally upon a principle of injustice and therefore cannot have any deep grip upon souls which are not fundamentally warped in the matter of justice and fairness. For almost without exception the claim of every religion is to bring to its adherents benefits of body, soul, mind, or finances, which are withheld from the devotees of other creeds, and that without the said adherents being any more moral, any more unselfish, any more sacrificing, than their rivals; in other words, all sectarian religion is a gigantic play upon the idea of deific favoritism. How can anyone expect to pick sweet smelling roses from deadly nightshade?

OUR PATRIOTISM

Mr. Hughes applies the same principle to our "100% Americans."

> Intolerance violates the very soul of any republic, and it is astounding to see the number of people who shriek loudly about being 100% Americans and shriek even more loudly for the suppression of everything and everybody differing in any respect from their own convictions.
>
> This republic has had several wars to fight, some in defense of its liberty and one in defense of the Union, but every day since its origin this nation has had a civil war raging between those who believe that liberty means liberty and those who believe that it means liberty only for themselves. Their motto is:
>
> "I will uphold liberty if I have to trample into the dust everybody who disagrees with me."
>
> Such people are the real anarchists, the only serious danger to our ideals.
>
> Inconsistency is not usually a matter of much importance, but there are times when it is ludicrous. And never in human history, perhaps, was any nation in a more ridiculous plight than ours today, for we have our marines in Nicaragua shooting natives and bombing villages in order to secure a peaceful election. At the very same time our second largest city, Chicago, has begged for Federal troops to insure a peaceful election; and the request has been refused! This is enough to make the gods laugh till they fall off Olympus.
>
> The bad sportmanship of certain noisy Americans—not of all by any means, but only of the noisier sort—is seen in our attitude toward changes of citizenship.

All this is very painfully true, and Major Hughes above all men has the right to say it. He went to war for his country willingly and effectively. He has decidedly passionate and unvarnished convictions about nearly everything and everybody, and does not hesitate to express them in such terms as seem to him to befit the occasion, at every turn. Without doubt, to many, he must represent the very spirit of intolerance, yet in truth, it is anything but so, for Major Hughes is one of those very, very few human beings able to understand the possibility of holding and fighting for decided convictions, and withal, fighting equally for the right of those opposed thereto to express themselves with just as much freedom and vigor.

THE CHRISTIAN FAILURE IN INDIA

Major Hughes recapitulates our record in India, remarking that in four hundred years of propaganda, with the spending of millions upon millions of dollars, only one per cent of the Indian population has become Christian, even in name—and the worth of that name to a Hindu, we know all too well—while at the same time, the Indian population itself increases one per cent each year. Mohammedanism began its missionary work in India far later than Christianity, and has converted twenty-two per cent of the total, at the present time being

on the increase faster than Christianity. In twenty years, the Sikhs have converted between five to eight times as many as the total reached by the 400,000 Indian Methodists in sixty years. The Catholics in India have made far more headway than any Protestant sect, or in fact, any two of them. Nearly everybody, says Major Hughes, reports an increasing hostility to Christianity in India, as in all the Orient. He suggests that should the time come, as it may, when Hindus have the power to forbid entry to Christians, they will be merely following the example of the Seattle ladies.

The Effect of Modernism

There is power in deep conviction, however irrational, fanatical and bigoted. What is really helpless in religion is milk and water sentimentalism, empty hopes and pious wishes, such as constitute the whole offering of modernist religion. This is very visible to Major Hughes and his observations are derived from Christian sources themselves.

> The Fundamentalist war with the Modernists that has caused such devastation in America has invaded the missionary field, and the heathen have watched with amazement furious conflicts not merely between sect and sect, but inside the sects. The Indians behold Methodist denouncing Methodist and Baptist Baptist, and they turn away in disgust from all of them.
>
> According to a statement made in 1925 by the general secretary of the Presbyterian Northeast India General Mission:
>
> "Modernist practices in India have given the most staggering blow to Christian work in India that it has received during the last decade. Hundreds are returning to idolatry because their faith in the Bible and the Christ of the Bible is being destroyed by these missionaries and modernism."
>
> The ruthlessness of the civil war inside the Christian church is alienating vast numbers of people not only in India but in America and elsewhere. Fanatics of one sect or another heap such ferocious abuse on fellow-Christians of slightly different dogma that they have only feeble terms left for the abuse of those who differ with them altogether.
>
> When it comes to denouncing the vilest criminals they are bankrupt. All their worst phrases have been applied to other preachers.
>
> The effect of this on people of little religious warmth is to turn them away altogether. The effect on races of other traditions is even more repellent.

Major Hughes' Idea of Christianity

He warns Christian bigots that if they wish to stem the inroads of Eastern religion, their worst strategem is persecution. Says he:

> Religions thrive on persecution. It is their manna from heaven.
>
> Besides, it is a little late in the day for any religious body to call upon the Government to keep any other religious body from enjoying the boasted liberty of America.

> Above all things, it seems pitiful that those Seattle women can find nothing better to do than to organize insults for a girl from their own city who followed the dictates of her heart and married the man of her choice.
>
> If they feel that she has done wrong, let them receive her with such welcome as the Prodigal Son received in the parable. If anything could convert her and thousands of other backsliders back to Christianity, it would be a little more practice of its fundamental principles.

But unfortunately, by "fundamental principles of Christianity," Major Hughes means the fundamental principles of Christ's own teachings, which are betrayed by every sect.

RED AMERICA

The *Literary Digest* for April 21, 1928, under the caption "U. S. Redder than Russia," gives a list of forty-three American cities, ranging in population from 36,000 to 3,000,000, which have a worse homicide record than Moscow and Leningrad, the principal cities in Soviet Russia. Dr. Frederick L. Hoffman, an insurance company statistician, says:

> Regardless of Baumes laws, increased police activity, national and local crime commissions, and an increase in the number of death sentences, the homicide record of American cities remains the outstanding indictment of our American civilization. . . . In 1926 the homicide death-rate for England and Wales was seven per million, which compares with a rate of 104 per million for American cities!

Dr. Hoffman strikes very close to the root, in the following diagnosis:

> . . . The true cause of our crime situation is to be found in the changing character of the American people, for every element of the nation is represented in the long list of murderers, from youth to old age, men and women, black and white, native and foreign, rich and poor. The one trait common to most of them is the want of a character qualified to deal with the stern realities of modern life. The question is properly raised whether fundamentally our system of education is not seriously at fault in over-emphasizing mental development and purely material aims and purposes.

UNLEARNED LESSONS

A noteworthy sidelight in Dr. Hoffman's report is the revelation that homicide rates have nothing to do with the proportion of aliens in the population of a great city—important because of the great amount of noise made by journalists of the *Saturday Evening Post* school in promulgating the slanderous doctrine that all the ills of America are due to its admixture of foreigners, a claim which is, in fact, directly opposite to the truth.

Meantime also we have at hand a clipping from the *Washington Star*, Jan. 4, 1928, in which Dr. Ales Hrdlicka claims that there is nothing in history, sociology, or ethnology, to substantiate the idea that a merging of races causes a decline of stock. He states that no great race has been of pure blood, but has been rather a political and linguistic unit.

Neither Dr. Hoffman nor other observers and students appear able to do more than point out the alarming facts and tendencies of our present-day American life. The causes ascribed and the remedies proposed are in every case wofully deficient in fundamental perception. Rarely is it seen that science without validity is the real enemy of mankind. Our most intelligent critics, looking outside for alleviation, still see mere effects as primary causes. Enlightened selfishness is regarded as the most that can be hoped for, in spite of the lesson of the Great War. The *fundamental* ethics of Buddha and of Christ are still considered by all alike as impossible of practical application or realization.

Intelligence and Environment?

Dr. Frank N. Freeman, of the University of Chicago, (*Science News-Letter*, Jan. 7, 1927) gives the result of investigations into the influence of environment upon intelligence. Contrary to the usual opinion, he believes that environment plays a greater part than heredity. Certain children of very bad heredity, he says, when placed in good homes, gained an average of ten points in their intelligence quotient. Ordinarily a child's ability remains at its own level, but a change of homes may change its development.

Now, all such results, of course, are compounds of the Karma of the parents and the Karma of the children. We are all necessarily influenced by the teachings and type of thought all about us. Nevertheless, a characteristic cannot be put into us by environment, although characteristics, good or bad, which would otherwise lie dormant for a lifetime, may be brought out thereby. If a dull child, or one of low morals, is caused to rise in quality by a change in environment, is it not then necessarily true that such a child, given the teaching of personal responsibility and "self-induced and self-devised effort," could of its own accord accomplish the same development? The corresponding phenomenon is seen every day by Theosophists; that is to say, men of poor morals or poor intelligence, or both, literally regenerate themselves as a result of fire struck by the ancient truth that the real inner self is a composite of wondrous powers and experience garnered through many ages, which can be bound by no "environment" or "heredity" *once it knows itself.*

THE GREAT EARTHQUAKE CYCLE

In *Science*, July 9, 1926, Commander N. H. Heck of the U. S. Coast and Geodetic Survey, remarked that we were now passing through a period of widespread earthquake distribution. It is only in very recent years that science has taken any cognizance of the fact, observed by laymen long since, that major earthquake activities are correlated with similar phenomena over the greater part of the world. Commander Heck's remarks of a year ago have had much point added by the continual series of seismic troubles in wide-spread parts of the earth during the spring of 1928, most serious of which were the destructive earthquakes in Greece and the Balkans. There were also heavy disturbances in South America, and, according to the *Los Angeles Examiner*, March 17, 1928, Director Tondorf, of Georgetown University at Washington, noted on the seismograph an earthquake of greater intensity than any ever before recorded, in a southeasterly direction from Chicago.

The remarkable weather vicissitudes of the corresponding period have certainly gone unnoticed by very few; and the latter, remarkable to relate, have in many cases properly correlated them with the fact that we are now at a sunspot maximum.

ANCIENT WISDOM ON CATASTROPHES

> (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 and earthquakes;* likewise by famines and wars, for the punishment of impiety. . . . It is the Sun who preserves and nourishes all creatures; and even as the Ideal World which environs the sensible world fills this last with the plentitude and universal variety of forms, so also the Sun, enfolding all in his light, accomplishes everywhere the birth and development of creatures." . . . All these Genii *preside over mundane affairs*, they shake and overthrow the constitution of States and of individuals; they *imprint their 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).

And at what times should such effects be most noticeable? Why, just as indicated in another extract:

> 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 rythmically 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. . . . (*S. D.*, I, 541-2).

THEOSOPHY

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THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XVI—No. 11 SEPTEMBER, 1928

IF all our plans succeeded, then no contrasts would appear to us. Also those plans we make may all be made ignorantly and thus wrongly, and kind Nature will not permit us to carry them out.

—WILLIAM Q. JUDGE.

CONTENTS

WHAT IS SELF-CONSCIOUSNESS? 481
INDIA—BODY AND SOUL 482
WESTERN OCCULTISM 489
"THE LITTLE ONES" 490
LO HERE, AND LO THERE 491
WHAT SHALL WE DO FOR OUR FELLOW-MEN? 493
YOUTH-COMPANIONS 506
THE KARMA OF THE KINGDOMS 508
LIVING TO BENEFIT MANKIND 511
ANCIENT LANDMARKS 513
ON THE LOOKOUT 521

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

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

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The enduring of all ills without petulance and without self-pity; this is the right endurance.
—Crest-Jewel of Wisdom.

THEOSOPHY

Vol. XVI September, 1928 No. 11

WHAT IS SELF-CONSCIOUSNESS?

WHAT matter is, fundamentally, we do not know, but we do know that it presents two opposed and alternating aspects, the animate constantly becoming inanimate, and vice versa. What energy or force may be, basically, we do not know, but we do know that matter is constantly being transformed into energy, and energy as continually being transformed into matter. What intelligence may be, inherently, we do not know, but we do know that our intelligence continually affects and is affected by both matter and energy. It follows that there must be that intrinsic and inclusive, if unknown, Reality which is *common* alike to matter, to energy, and to intelligence, and is not affected by their ever-varying relations. It is the Presence of this unknown Reality which all men intuitively recognize and which they seek to identify as God or Gods, beings or forces *outside* themselves and Nature.

This presence it is which we call our Self-consciousness or Ego or Soul. We recognize It as our Self, but we identify it with our body, and so think our Self to be a form of matter; or with our powers and so think It to be a form of energy; or with our mind, and so think It to be a form of intelligence. So thinking, we believe our Self to be finite, changeable, perishable, because our bodies, our powers, our ideas, are mutable and transitory, and so thinking and believing we act accordingly—all because of this *false sense* of Self.

The *fact* is that Life is one and infinite. The *fact* is that we are Life itself. The *fact* is, therefore, that Self is immortal. When the *meaning* of these three facts is seen, the false sense of Self vanishes, the true sense of Self is gained, the "Self of Matter" is transformed into the "Self of Spirit," as light replaces darkness, and "the mortal becomes immortal."

INDIA—BODY AND SOUL

TRAVELLERS are affected more by this civilization of speed than are even newspaper reporters. The rush of life overtakes the stay-at-homes, however, in many ways: they take in more than one concert of an evening in the company of their radios and more than one sermon of a Sunday morning; they do not read books but reviews of books, and now, for thousands, a look-in at "the movies" takes the place of the slow action of reading novels.

Such an age cannot beget a Marco Polo. Today we make a tour; we do not travel. So many thousands of miles in so many weeks! An entertaining volume on his eastern tour by Aldous Huxley recently —shallow, superficial and sketchy—showed what the speedy 20th century had done to Mr. Huxley—himself with all the makings of a Marco Polo.

India has been receiving uproarious attention these days because of the melodrama which the clever pen of Miss Mayo has discharged. That is a sign of the age, too. There are in existence some lyric volumes on Hindu life and Hindu homes by another western woman, who made India her home for several years, and refusing to fall prey to speed, wrote with understanding born of the heart. American newspapers and the public did not talk about those books of Margaret Noble, better known by her pen-name—Sister Niveditta. This is not the fault of the books, but of the age which prefers the revues in melodrama to lyrics.

Some highly interesting things have been happening in India, but scant notice is taken of them—for real things lack sensational flare. For example, a strongly entrenched Conservative Government of Britain makes Parliament appoint two years ahead of time a Statutory Commission so that steps be suitably taken to advance the cause of Indian Home Rule; at the head of this Commission the Tories put a Liberal of note—Sir John Simon; but the commotion and uproar it causes in India because no Indian is included among its members, drowns even the country's anger against Miss Mayo's volume. For all that, the American public is not stirred—though it, too, is beginning to forget Miss Mayo! Or take what to the student of history and philosophy is a giant event—the archaeological discoveries at Harappa in the Punjab and Mohen-jo-Daro in Sindh: These uncover a very ancient civilization of high industrial and artistic culture, but the popular mind is more thrilled by the sordid finds of an undiscriminating tourist-author.

An ancient Chinese sage remarked of some one, who, though his

contemporary, really belonged to our era—"he sees an egg and expects to hear it cackle." And so the popular demand brings forth the hasty writers and the conscienceless critics. By no means is America only guilty of this; and perhaps more than any other country, the United States has suffered from such tourist-authors from Europe. But in the case of such an ancient land as India, with layers and strata of cultures, tourists are apt not only to miss much but to misunderstand what they see; and when some among them dip pen in ink supplied by the ship which brings them home, ludicrous tales and cruel injustice result.

Hundreds of Americans nowadays go to India; however regrettable it may be that their tourist-methods do not permit of their being given a real opportunity to assimilate the facts of Indian history, religion, etc., from the short circuit caused by the commercial promoters of these tours, something is being achieved. Misunderstanding of India's traditional views is bound to result, but a contact is being established between Hindusthan and America—and that in itself is of supreme value. Even "a short time tour" can do something, however little, towards building a correct estimate; it is in the method of approach rather than on anything else that a tourist gains from or misses the beauty, the meaning, the message of India. As reverence enables one not merely to tolerate but to appreciate another's point of view; and especially when that other happens to be an aged one of innumerable experiences, whose wisdom is garnered through good and evil alike, so with India: approach her reverently as a person of many-sided character, complex in her very simplicity.

A veritable continent is India—a continent of many peoples and many languages and a very, very old continent indeed. Therefore, Hindu chronology will continue to baffle alike the philologist and the archaeologist. The Native Records are at present passed by as mere tradition and therefore of little historical value; while ancient books are studied more from the linguistic than from the philosophical point of view. Thus Vedic words have received more attention than Vedic ideas, the language more than the philosophy; the grand monuments and rock-cut caves and temples are examined more for their craftsmanship than for the message they express through the language of symbol and glyph; and so on and so forth.

There are three Indias.

First, the India of the Railway system, which alone the sightseer contacts. Starting from Bombay, passing through Rajputana, and the United Provinces, the tourist arrives in Calcutta, rushes to Darjeeling just to set his eyes for once on the Himalayas, and returns to catch his boat in Bombay again. Or, landing at Colombo in Ceylon,

and crossing over to India, he sees Madura, Trichinopoly, Tanjore, catches a glimpse of the Nilghirris and arrives at Madras. The former has "done India"! The latter has "done Southern India"! Our tourist has very little idea of how modern is the reclaimed part of Bombay compared to Mumbadevi Temple, and how old the latter compared to the Elephanta Caves of hoary antiquity. He who takes the northern route sees the magnificence of Benares, but very likely misses the adjoining Sarnath and old Kashi. He who goes from Colombo to Madras does not visit the Seven pagodas; or, calling at the Government House at Ootacamund, he suspects not that at its very door there still exists the age-old tribe of Todas who flourished when the race of Britons was not yet born.

The sightseer forgets that to see is not necessarily to understand. Between seeing and understanding is a gulf as great as that between book-knowledge and soul culture. The tourist, even when he brings book-knowledge, does not suspect at all that the writers of many of the books he has read were themselves but hasty observers, and not men of deep insight to understand and explain what they saw. Therefore in their hurried visits to India's caves and temples the tourists see but the grotesque and the bizarre—strange achievements of "a primitive race." "See, they did not know how the proportions of human anatomy should be maintained," said one visitor looking at the abnormally large ears of a Buddha figure; he never suspected that the sculptor-devotee had deliberately used the language of symbol to depict the clairaudient powers of his Lord. Another was shocked at Krishna's "carrying on" when she saw several pictorial representations of the famous Radha stories; she shook her head dubiously when it was explained to her that here was an artistic effort to convey the message about the individual human souls all seeking their one Divine Source; it meant nothing to her when she was told that the milkmaids of the story represented human souls all engaged in the Lila-Play of the Lord Krishna, hidden by the maya they could not pierce. A man of the world whose eye-lashes flickered not at the nudity of life and art of his own Paris was "embarrassed" at the "close proximity" of Shiva and his Consort. "The same Shiva whom you described as the Lord of death?—can't be!"—he said. Still another, seeing the magnificent Trinity Figure at Elephanta, said "how they have distorted our Blessed Trinity," and never did it occur to her missionary mind that the Hindu Trimurti antedated the Christian by millenia. At Benares, a young Lieutenant of the pre-war Prussian army, a lover of ancient Sanskrit lore, was taken a boat-drift at dawn on the Sacred Gunga—veritably a mystic experience for any man of soul feeling; he only saw —corpses floating, priests quarrelling, and he enquired what the

municipality was doing to permit such things. What each of these persons *saw* was correct—the Buddha's ear *was* disproportionate and there were corpses floating in the Gunga, but the inwardness of these facts? One American lady said when she left Benares after a three-days' stay, "Nothing here but germs! Thank God I am not dead of cholera!" Perhaps till the day of her death, she will not realise what she missed of soul-touch.

And the second India?

The fakirs, the yogis, the snake-charmers, and the miracle workers constitute the Second India—the psychic India. Modern Science recognises that the imponderable Ether pervades all bodies—atoms and universes alike. In the ocean of Ether miracles take place, which the experimenter senses but as yet has not understood because he has not studied these hidden processes. The psychic atmosphere of India is a fact; like the imponderable ether it pervades the objective and visible India, unseen but felt by many. The religious India is saturated with this psychic atmosphere: the animal-sacrifices and other strange practising of rites and ceremonials which the West disposes of in one word—superstition; the mass-hypnotization of the rope-trick, or the use of unsuspected vitalism which staggers the beholder when he sees a tree grow out of a mere seed within a few minutes; a hundred and one phenomena of second-sight, of apportation, of materialization etc., etc., yogis who torture their bodies, sleep on a bed of spikes, or stand on their heads for a series of years, or on one leg, or hang suspended by one toe from a tree—all these are products of this psychic atmosphere and contribute to its perpetuation.

Let us not be misunderstood—there are in India many hand-tricksters, for every street corner has its Houdini. We are not speaking of those. We refer to men who possess real psychic powers. These are becoming scarce for the public eye during the last half century, but they do exist and flourish in their own way in places not visited by strange travellers. Those who would understand the power India exerts over the human minds which contact her civilization must make themselves clear on this point. This psychism which they possess is not spirituality, though alas! it is often mistakenly regarded as such. Rarely pure, very often it is maleficent. Wrong beliefs and dubious practices by large masses of people produce a foul magnetic envelope and Westerners feeling it, sometimes revel in it and call it "the soul of India." Never was greater error made. Far from being spiritual, this aspect of the Great Mother is one which instead of revealing, hides the true India. Ages of experience have taught Indians to perform a thousand psychic tricks which to the Westerns seem miraculous. The Oriental has gone far, far along the path the

occidental peoples are just beginning to chalk out for themselves in their foolish efforts to develop automatic writing, table-tapping, materialization and a hundred other forms of psychism. Capacity along these lines fascinates the tourist and in his inexperience he calls it spirituality. The writer knows many western men and women who have fallen prey to the glamour of psychic India and through it serious damage has been caused to their intelligent conscious souls as well as brains. The shocking things in religious and social India, Hindu and Muslim alike, which no social reform, religious revival or political emancipation will remedy, are rooted in the invisible and almost universally unsuspected soil of the psyche-shakti which hides the true India.

For there is the real India—the India which has held the imagination not of the frivolous tourist or the seeker after marvels, but of the real mystics who from time to time arise among the people of the western hemisphere. It is this India also which exerts her silent influence over the thousands who wonder how it is that in spite of everything they dislike and disapprove in what they see in India—the germs, the dust, the smells, the superstitions, the hideous poverty and a thousand other things—how in spite of all this, it is true that they also hear "the East a-calling."

The eruptions of the emotional nature hinder soul-expression in all of us. Thus also the age-old Soul, Mother India, is hindered in disclosing itself. The veil of religious maya hides her Face. The purdah which covers and confines hundreds of Indian women (by no means the great majority), is but symbolic of this Mystery Veil of their Great Mother. But her power still prevails, like that of her millions of daughters, who rule supreme in their millions of homes—hovels, huts, and palaces alike. Perhaps no other race of women exerts such a silent and for that very reason such a stupendous influence and control over their own and their men's destinies. It is this Soul of India which breathes forth a silent, beneficent and inspiring influence which almost everybody touches and feels. But we repeat—Beware of the psychic veil.

The hidden Self of India, this Third India, is the real Mother. It is this Soul of India which has kept that ancient civilization alive to this day. We have to study old Egypt through her mummies, but older India can be studied in living villages and busy marts. The Assyrian tiles speak of a dead people, not so the Vedas of the Hindus, older than those tiles: The *Gita* and the *Brahmasutras* have moulded and shaped that Soul through the centuries. But not till we quiet our senses, fascinated by the beauty of form, and control our psychic minds, glamoured by the 33 crores of Hindu gods and goddesses, can

we catch a real glimpse of that Soul. Rama, Krishna, Buddha, Sankara embodied that Soul. Innumerable men and women have been influenced by It and in turn have passed on that influence. Masses of her own people, in every centre, have felt its power and even against their will, as it were, have succumbed to it; and fortunate their country because of this. For that has kept India alive and throbbing. So far, the havoc caused by temples and mosques, priests and moulvis, has not seriously touched the Soul, though damage has been done. This injury caused by priestcraft is more subtle in this oriental subcontinent than in the newer civilizations of the occident—for, in the East, priest-craft is rooted in knowledge. There the priests make adroit use of true philosophical ideas to produce a whole ritual of life, thus linking up the normal to the abnormal. Thus they gain a power over the people which is debasing to the Soul, for it engenders dependence on those priests and weakens the moral fibre of the masses of the people.

When our Aryan forefathers immigrated into India, they found a civilization of a high order flourishing there, just exactly as thousands of years later the European trader-immigrants found themselves in the midst of an existing culture. The ancient Aryans brought their own current of life as did the Europeans. The immense difference between the two invaders is this: the Aryans were soul-sustainers, while the European force is a builder of the material world, for the most part unrelated to that Soul. The Aryan conquerors became sons of the soil, unlike the British, so far. The Aryan of that long past era made a fatal error, the consequences of which are felt to the present day: In subduing the aborigines, with the non-understanding of a conquering race, they broke the law which binds man to man and brought on themselves the Nemesis of being subdued in their turn by the White race in like manner. Even now the governing Aryans of to-day are blundering in a similar fashion, perpetuating the arrogance of their forebears in their attitude to the depressed classes—those down-trodden millions who are the descendants of the original owners of the land. What will a just Fate bring in the future? It is true that a Nation garners Wisdom like the human being even through errors, even through experience gained by disregarding the voice of conscience and of the Soul. But when that disregard goes beyond a certain point, separation between soul and body results and the nation perishes. That is how Babylonia, Egypt, and Greece died. India lives because her millions do still regard, however gropingly, the silent voice of the Great Mother—the real India. May they attune themselves more and more to its life-giving Energy, as the tide of spirituality rises once again.

How shall the West catch a glimpse of the Great Mother? By tracing her through the labyrinth of illusions produced by India's commerce, feuds, castes, religions, even art and verbose philosophic speculations. An eclectic life-current is the common feeder of communities and creeds, philosophic schools and social castes. However divergent in their outer beliefs, the Hindus of many castes, Buddhists and Parsis and Jains and Sikhs and Muslims and Christians—all are silently influenced by the unit-soul of India. The source of creeds like the root of the tree lies hidden and the many branches alone are visible. But the root feeds, energises, and sustains the whole tree of many creeds.

The power of symbol, and not only the wonderful technique and fine esthetics, has to be grasped when India's art treasures are contacted. And the same is true even to a greater extent of the ancient literature—her myths truer than history, her fables conveying cosmological and anthropological facts. The study of Sanskrit, of Zend, of Pali, is entrancing to a philologist, but words embody ideas and they cannot be properly understood when their soul is neglected. Modern science has a wide field of research and investigation in the psychical phenomena of faquirs and temple-priests, but there are grave dangers ahead for those who would study true phenomena—dangers which can be avoided to some extent if a thorough *theoretical* knowledge of Yoga-Vidya is first obtained.

Western Economists speculate about the gold absorbed by modern India and hidden there, and endeavor to trace that gold. They may or may not be right in their suppositions, but this is certain: there is another kind of gold stored away in India, entombed in the lives of the half-naked, half-starved, superstitious and religiously frenzied millions. If Western Scholars would lay it bare they will need the pick and shovel of great soul ideas, those master-statements which the ignorant masses of India, unconsciously to themselves, are guarding for the World until its hour strikes again. The West can find these through the study of ancient philosophy and ethics as presented in the writings of H. P. Blavatsky, and thus open their own natures to the influence of *true* spirituality. In so doing they may aid India's twentieth century children to find her in their hearts; but what is more—such students will render spiritual service to their own race which is struggling to avert its impending doom. The hoary Wisdom-Religion of Bharata-varasha, the soul-satisfying philosophy of the Aryans, alone is capable of enlightening the darkened souls of men, alone is dynamic enough to usher in the reign of high thinking and right living for collective humanity.

WESTERN OCCULTISM*

REACTIONS must come. A period of high thought and endeavor is not yet the consummation, and must of necessity—being above the normal level—bring about a condition below it.

Knowing this to be the law of action and reaction, the *buoyancy* resulting from this knowledge should bring us quickly from below to a higher level than before, to a better understanding.

We did not start out expecting a "train de luxe" to heaven. We knew it was to be a fight every step of the way; but in view of the great prize—the uplift of humanity—these obstacles offer opportunity to get into fighting trim, and as such should be welcomed rather than decried or denied.

We know all these things, yet we have to say them over and over again to ourselves and to each other for mutual encouragement. The comrades who may be well support those who may be suffering from illness and disability from whatever cause, and they are right glad to do so.

For our army is an army by reason of mutual support. Think what Our Army is, and despair—if you can!

Old-fashioned "hard thinking" appears to be worse than useless. It is not so much what we can formulate as what we consciously *live* that matters. The formulation may give direction and continuity, and so is useful to ourselves and others. The application of right thought comes from pondering on the Self.

The Egoic consciousness being not limited like that of the physical, and in a state of substance inconceivable to us, our terms cannot comprehend it, although its universal application can be brought to bear upon our present plane, and a junction made—which is no junction in the ordinary sense, but a higher viewpoint.

Mr. Judge said, "All, all is the Self." He said this for no other possible reason than that the idea might be *seized upon and held.*

Sometimes it may seem as if everything conspired to laugh at us and deride our best efforts; but we know that all this is but the dead weight of the world's conditions, which the Masters and those who have volunteered are working continuously to lift. And we feel the assurance which comes from an understanding that none of this struggle is in vain.

Masters do all that is possible for Them to do. We strive to follow Their example in doing Their work in this world of conditioned

*From the sayings of Robert Crosbie.

existence, each in his place. The knowledge that it is Their work, and what should be done, sustains us.

What matters it, then, what kind of conditions confront us? Nothing has stopped us, although at times it has seemed that we could go no further. And we are constrained to see that nothing can stop us—not life, nor death, nor any other thing.

So we cheerfully go on to the end of ends, with our lives and all that they contain—that ALL may Live, following the footsteps of those Great Ones who have trodden the Path before us.

"THE LITTLE ONES"

Such was the name given in ancient Judea to the Initiates, called also the "Innocents" and the "Infants," *i.e.*, once more reborn. This *key* opens a vista into one of the New Testament mysteries; the slaughter by Herod of the 40,000 "Innocents." There is a legend to this effect, and the event which took place almost a century B.C., shows the origin of the tradition blended at the same time with that of Krishna and his uncle Kansa. In the case of the N. T., Herod stands for Alexander Janneus (of Lyda), whose persecution and murder of hundreds and thousands of Initiates led to the adoption of the Bible story.—*S. D. II, p. 504, fn.*

In our day of dreary soul-killing materialism, the ancient priest Initiates have become, in the opinion of our learned generations, the synonyms of clever impostors, kindling the fires of superstition in order to obtain an easier sway over the minds of men. This is an unfounded calumny, generated by scepticism and uncharitable thoughts. No one believed more in Gods—or, we may call them, the Spiritual and now invisible Powers, or Spirits, the *noumena* of the *phenomena*—than they did; and they believed just *because they knew.* If, initiated into the Mysteries of Nature, they were forced to withhold their knowledge from the profane, who would have surely abused it, such secrecy was undeniably less dangerous than the policy of their usurpers and successors. The former taught only that which they well knew. The latter, *teaching what they do not know,* have invented, as a secure haven for their ignorance, a jealous and cruel Deity, who forbids man to pry into his mysteries under the penalty of damnation.—*S. D. II, pp. 517-18.*

LO HERE, AND LO THERE

THE arena of "occultism" is packed just now with very human beings transmitting messages, so-called, from superhuman beings. What validity have they for the Theosophist? None whatever.

Theosophy is essentially the gospel of reason, self-reliance and responsibility. Its authentic teachings call for the application of the highest intellectual abilities the student can bring to bear upon them, and emerge triumphant under the searching tests of the keenest minds of the day. Greatest test of all, here are teachings that are consistent throughout and self-evidential. They agree with themselves as exactly and inevitably as the propositions of Euclid. The deeper one digs into them, the more clearly this compelling fact discloses itself. There are no contradictions in the teachings of Theosophy, nor between the Teachers—H. P. Blavatsky and W. Q. Judge—nor do either of them contradict themselves.

Here is a fact that any competent mind can determine for itself. No belief whatever is called for; one can *know.*

Why then should the Theosophist accept or pay any attention to any purported "message" whatsoever? Without exception *all* such must be taken on the say-so of the transmitter—upon *belief.* He who so takes them is surely no Theosophist; for in so doing he has gone outside the lines of his own philosophy and its Teachers.

The many Theosophical sects, and the thousand and one others deriving from and related to the original impulse of Theosophy, had and have their very genesis in the declarations of some person declared to be an accredited agent of Masters. Let them show their credentials! They cannot do it, either directly or indirectly. The entire position assumed is in contradiction to Masters' methods as disclosed historically and actually. The content of the many "messages" themselves flatly contradict reason, fact and tradition; ordinarily they rise no higher than the twaddle of the average medium.

Let these "Theosophic" mediums produce a "Secret Doctrine" or an "Ocean of Theosophy," and capable and well-informed students will be the first to acclaim their standing! They cannot do it; they do not know the true teachings, nor even where these are to be found. But they can produce books—and do so by the score, to sell to the believing faithful; they can advertise and lecture and proclaim themselves—and do so, profitably in a money way. And where money and notoriety do not appear to be the objects of these schemers, preying upon the beliefs and fears and emotions of believers of every degree,

it will be found that the false prophet is a person of unsound mind—a mentally, and often morally, diseased man or woman: or a medium, which is in truth to say practically the same thing; for mediumship is a disease.

The Lo here and Lo there of the Theosophic "leaders" of whatever stripe and persuasion, then, have no validity for the true student. They disclose themselves for what they are when examined in the light of the real teachings. They bear witness to nothing more nor less than the "personal God" hallucination in one form or another. The "leader" may repudiate the fact, but the fact itself remains in chilling refutation.

How to meet the situation effectively, in order to protect and preserve the pure Theosophy? Go right on preaching, practising, promulgating and studying it. Theosophy does not change any, because it is the *truth* about things; and those True Ones who know it fully change not at all in Their loyalty to duty and Their gratitude towards the companions in the world who follow in the footsteps of the Predecessors. Theosophy will be here—and so will They—when all the schemers and hysteriacs have blown up and faded away.

The great desideratum, then, is to keep the true line energized in the world of men—without excitement, calmly, steadily, persistently and undeviatingly. Let it ever be here as a life-line for those of our brothers and sisters who, while possessing something of the true flame, are for the time being caught in by the snares of the false prophets. That flame itself will burn through the vicious net in the progress of time, and then they will be seeking the true once more—better able to stand upon their own feet perhaps, as a result of their bitter experience; less susceptible to "Lo here and Lo there," more wary, more self-reliant through suffering. Let the true line be in evidence, waiting for their need. Such is the duty and privilege of the experienced and informed Theosophist.

From a Student's Notebook

A true sense of the fitness of things appears to be the rarest of qualities. The sages of old and of our own day had and have it—this exemplification of the science of Brotherhood, implying a life so selfless and a knowledge so high that its possessor knows at once and directly the what and how to do, or not do. Here must be evidence of an inner elevation, in whomsoever found, and not dependent upon appearances. In degree, it is the test of any and every man, because it cannot be artificially acquired. The uneducated and unsophisticated often exhibit this natural cosmopolitanism.

WHAT SHALL WE DO FOR OUR FELLOW-MEN?

UNDER the title "World-Improvement or World-Deliverance?" THEOSOPHY for May contained the reprint of some Notes by H. P. Blavatsky on a letter from Dr. Hübbe-Schleiden, originally published in *Lucifer* for July, 1889, together with some explanatory historical remarks.

In October, 1889, Dr. Hübbe-Schleiden returned to the arena with a second letter which H. P. B. published with her Answers to his queries and objections, and this we now reprint under the title given in *Lucifer*. Dr. Hübbe-Schleiden, like many another, was seeking "the Kingly Knowledge and the Kingly Mystery" discoursed upon in the ninth chapter of *Bhagavad-Gita*. Students will recall that Krishna begins this chapter by remarking to his Disciple, Arjuna:

> "Unto thee who *findeth no fault* I will now make known this most mysterious knowledge, coupled with a realization of it, which having known thou shalt be delivered from evil."

No more than others did Dr. Hübbe-Schleiden recognize that it was his "fault-finding" that chiefly stood in the way of his understanding. As one studies the history of the Theosophical Movement in all its phases, two things stand out ever more clearly: (*a*) H. P. B., W. Q. Judge, and the Masters of Wisdom had no fault to find with any one or any thing, for they recognized "the reign of law in every thing and every circumstance;" (*b*) the students attracted to Theosophy and its Messenger were constantly finding fault—with themselves, with each other, with Masters' Agent and with Masters Themselves, as well as with events and circumstances. Since history repeats like a printing-press, the mistakes of the one like the typographical errors of the other, are continually reproduced—*until corrected*. That Dr. Hübbe-Schleiden was complaining on behalf of others as well as himself is clearly indicated in his opening paragraph where he says he has received "several letters . . . not only from Germany, but also from England" on the subject of the first article—to which H. P. B. adds in a foot-note: "Perchance also from Madras?" The meaning of this will be clear when it is remembered that this correspondence from Dr. Hübbe-Schleiden took place soon after the formation of the "Esoteric Section," to which Col. Olcott had been bitterly opposed—so bitterly that the Master had "precipitated" a long letter to him on ship-board on his way to England, calling him severely to account for his attitude and actions in relation to H. P. B. and her work. At the very time of Dr. Hübbe-Schleiden's letters Col.

Olcott was in correspondence with Prof. Coues who was engaged in a merciless assault on the integrity of both H. P. B. and Mr. Judge. All this is discussed fully in "The Theosophical Movement."

As before, we condense Dr. Hübbe-Schleiden's letter to its essentials, but republish H. P. B.'s Answers in full, numbering them for convenience.

FROM DR. HÜBBE-SCHLEIDEN'S LETTER

(1) "You agree with us . . . that the ultimate Goal which the mystic or the occultist have to strive for is not perfection IN existence (the 'world') but *absolute being:* that is, we have to strive for deliverance FROM all existence in any of the three worlds or planes of existence. The difference of opinions, however, is this: Shall we now, nevertheless, assist all our fellow-men indiscriminately in their *worldly* affairs; shall we occupy ourselves with their national and individual Karma, in order to help them to improve the 'world' and to live happily *in* it; shall we strive *with* them to realize socialistic problems, to further science, arts and industries, to teach them cosmology, the evolution of man and of the universe, etc., etc., —or . . . Shall we . . . only work for those who are willing to get rid of all individual existence and yearning to be delivered from all selfishness, from all strivings, who are longing only for eternal peace?"

(2) "According to our opinion the latter course is the right one for a mystic; . . . you say 'Paranirvana is reached only when the Manvantara has closed and during the "Night" of the universe or Prayala.' If the final aim of paranirvana *cannot* be attained individually . . . it stands to reason, that in order to arrive at our consummation we have not only to do the best we can for the suppression of our own self, but that we have to work first for the world-process to hurry all the worldly interests of Hottentots and the European vivisectors . . . "

(3) "*You* have the great advantage over us, that you speak with absolute certainty on all these points, in saying: 'this is the esoteric doctrine,' and 'such is the teaching of my masters.' *We* do not think that we have any such certain warrant for *our* belief; on the contrary, we want to learn, and are ready to receive wisdom, wherever it may offer itself to us. We know of no authority or divine revelation; for, as far as we accept Vedantic or Buddhistic doctrines, we only do so because we have been convinced by the reasons given; or, where the reasons prove to be beyond our comprehension, but where our intuition tells us."

(4) ". . . It was not, nor is it, our intention 'to inflict any criticism on you;' on the contrary we should never waste time with opposing anything we think wrong; . . . We should now feel further obliged to you, if you (or your masters) will give us some reasons, which could

make it appear likely to us, why paranirvana could *not* be attained by any *jiva* at any time . . ."

(5) "To begin with *our* view, the true Mystic who believes that he can attain deliverance from the world and from his individuality independent of the Karma of any other entities, or of the whole humanity, is an Alfruist, because . . . in proportion as he feels his own . . . unwisdom, so does he feel that of other entities, and has compassion with them on that account."

(6) To take now the other view: Is not the altruism of an occultist who sees himself tied to the Karma of all his fellow-men, and who, on that account, labours for and with them, rather an egotistical one? . . . Altruism is certainly considered one of the first requirements of any German Theosopher. We can or will not speak for others—but we are rather inclined to think that altruism had never been demanded in this country in the former sense (of self-sacrifice *for* the 'world'), but only in the latter sense of self-sacrifice to the eternal."

(7) "It is a misunderstanding, if you think in your note *e*,* that we are advocating entire 'withdrawal or isolation from the world.' We do so as little as yourself, but only recommend an 'ascetic life,' . . . but the consequence of your view seems to lead to joining the world in a *worldly* life, and until good enough reasons are given for it, we do not approve of this conduct."

(8) "We make no secret of our aims or our striving; we lay our views and our reasons before *anyone* who will hear them, and we are ready to receive amongst us *anyone* who will *honestly* join us. Above all, however, we are doing our best to live up to our highest ideal of wisdom; and perhaps the good example may prove to be more useful to our fellow-men than any organized propaganda of teaching."

(9) "By the bye, in your note you couple together *Schopenhauer* and *Eduard von Hartmann*. In this question, however, both are of opposite opinions. . . . Hartmann, however, verges much more towards your opinion, for he does not believe in *individual* consummation and deliverance from the world; he thinks all mysticism and particularly that which is now known as Indian philosophy, an error. "

(10) "There is, and can be, no doubt that Vedanta and (exoteric) Buddhism do not hold your view, but ours."

(11) "*Agnani* (misprinted *agnam*) signified just the same as what is rendered by 'fool' in the English translations of the Dhammapada and the Suttas. It is never understood 'intellectually' and certainly does not mean an *ignoramus*, on the contrary, the scientists are rather more likely to be *agnanis* than any 'uneducated' mystic. *Agnani*

*This note "*e*" is numbered (5) in the reprint in May Theosophy.—Editors.

expresses always a relative notion. *Gnani* is anyone who is striving for the self-realization of the eternal; a *perfect* gnani is only the *jivan-mukta*, but anyone who is on the road of development to this end may be (relatively) called *gnani*, while anyone who is less advanced is comparatively an *agnani;* . . . moreover, no true mystic will ever call any fellow-man a 'fool' in the intellectual sense of the word, . . . To him anyone is a 'fool' only in so far as he cares for (worldly) existence and strives for anything else than wisdom, deliverance, paranirvana. And this turn of mind is entirely a question of the 'will' of the individuality. . . . It is quite likely that a sister of mercy or a common labourer may have turned the corner while the Bacons, Goethes, Humboldts, etc., may yet linger on the descending side of existence tied down to it by their individual wants and desires."

(12) "As we agree, that all existence, in fact, the whole world and the whole of its evolutionary process, its joys and evils, its gods and its devils, are *Maya* (illusion) or erroneous conception of the true reality: how can it appear to us worth while to assist and to promote this process of misconception?"

(13) "But even if you look at it from the *agnana*-view, that is to say, taking existence for reality, there can never (in 'time') be an end —nor can there have been a beginning—of causality. It makes, therefore, no difference whether any world is in pralaya or not; also Vedanta rightly says that during any pralaya the *karana sharira* (causal body, agnana) of Ishvara and of all jivas, in fact, of all existence, is continuing. And how could this be otherwise?"

(14) "Before our present universe must there not have been an infinite number of other universes? How could this be, if the cause of existence did not last through any pralaya as well as through any kalpa? And if so, why should any pralaya be a more favourable moment for the attainment of paranirvana than any manvantara? . . . In other words, why can paranirvana only be obtained by spurts and in batches; why, if it cannot be attained by any individuality at its *own* time, why must one wait only for the whole of one's present fellow-humanity; why not also for all the animals, plants, amoebas and protoplasms, perhaps also for the minerals of our planet—and why not also for the entities on all the other stars of the universe?"

(15) "Selfishness in the *abstract* which is the cause of all existence, in fact, *Agnana* and *Maya*, can never be *all together* removed and extinguished. . . . In fact, both are mere unreality and misconception."

(16) "Summing up, I will now give three instances of the difference in which, I think a Mystic or (exoteric) Buddhist . . . on the one side, and an occultist or theosophist on the other, would act, if both are fully consistent with their views and principles. Supposing they

meet a poor, starving wretch, with whom they share their only morsel of bread: the mystic will try to make the man understand that the body is only to be kept up, because that entity which lives in it has a certain spiritual destination, and that this destination is nothing less than getting rid of all existence. . . . Not so the occultist. He will know that he himself *cannot* finally realise the eternal, until every other human individuality has likewise gone through all the worldly aspirations and has been weaned from them. He will, therefore, try to assist this poor wretch first in his worldly affairs."

(17) "Secondly, supposing further the mystic and the occultist meet two women, the one of the 'Martha' sort, the other of the 'Mary' character. The mystic will first remind both that every one has, in the first instance, to do his or her duty conscientiously. . . . But, on the other hand, the mystic will, for just this very reason, warn them against creating for themselves new attachments to the world and worldly affairs more than they find absolutely unavoidable. . . . Not so the occultist. He may also say all that the mystic has said and which fully satisfies 'Mary;' as 'Martha,' however, is not content with this and thinks the subject rather tedious and wearisome, he will have compassion with her worldliness and teach her some esoteric cosmology or speak to her of the possibilities of developing psychic powers and so on."

(18) "Thirdly, supposing our mystic and our occultist meet a sick man who applies to them for help. Both will certainly try to cure him the best they can. At the same time, both will use this opportunity to turn their patient's mind to the eternal if they can: they will try to make him see that everything in the world is only the *just* effect of some cause, and that, as he is consciously suffering from his present illness, he himself *must* somewhere have consciously given the corresponding and adequate cause for his illness . . . ; that the only way of finally getting rid of all ills and evils is, not to create any more causes, but rather to abstain from all doing, to rid oneself of every avoidable want and desire, and in this way to lift oneself above all causality (karma). . . . If the patient cannot see the force of this train of argument, . . . the mystic will leave him to his own further development . . . Not so the occultist. He will consider it his duty to stick to this man to whose Karma, as to that of everyone else, he is irremediably and unavoidably bound; he will not abandon him until he has helped him on to such an advanced state of true spiritual development that he begins to see his final goal . . . In the meantime, however, the occultist will try to prepare him for that by helping him to arrange his worldly life in a manner as favourable to such an aspiration as possible. . . . Now, will you do us the great favour to

show us reasons *why* the mystic is wrong and the occultist right, or why paranirvana should not be attained by any individuality and at any time, when its *own* karma has been burnt by *gnana* in *samadhi*, and independent of the karma of any other individual or that of humanity."

ANSWERS OF H. P. B.

(1) As the undersigned accepts for her views and walk in life no authority dead or living, no system of philosophy or religion but one—*namely, the esoteric teachings of ethics and philosophy of those she calls* "MASTERS"—answers have, therefore, to be given strictly in accordance with these teachings. My first reply then is: Nothing of that which is conducive to help man, collectively or individually, to live—not "happily"—but less *unhappily* in this world, ought to be indifferent to the Theosophist-Occultist. It is no concern of his whether his help benefits a man in his *worldly* or *spiritual* progress; his first duty is to be ever ready to help if he can, without stopping to philosophize. It is because our clerical and lay Pharisees too often offer a Christian dogmatic tract, instead of the simple bread of life to the wretches they meet—whether these are starving physically or morally—that pessimism, materialism and despair win with every day more ground in our age. Weal and woe, or happiness and misery, are relative terms. Each of us finds them according to his or her predilections; one in worldly, the other in intellectual pursuits, and no one system will ever satisfy all. Hence, while one finds his pleasure and rest in family joys, another in "Socialism" and the third in a "longing only for eternal peace," there may be those who are starving for truth, in every department of the science of nature, and who consequently are yearning to learn the esoteric views about "cosmology, the evolution of man and of the Universe."

(2) According to our opinion as there is no essential difference between a "mystic" and a "Theosophist-Esotericist" or Eastern Occultist, the above cited course is *not* "the right one for a mystic." One, who while "yearning to be delivered from all selfishness" directs at the same time all his energies only to that portion of humanity which is of his own way of thinking, shows himself not only very *selfish* but is guilty of prejudice and partiality. When saying that *Para*, or *Parinirvana* rather, is reached only at the Manvantaric close, I never meant to imply the "planetary" but the whole *Cosmic* Manvantara, *i.e.*, at the end of "an *age*" of Brahmâ, not one "Day." For this is the only time when during the *universal* Pralaya mankind (*i.e.*, not only the terrestrial *mankind* but that of every "man" or "*manu*-bearing" globe, star, sun or planet) will reach "solidarily" Parinirvana, and even then it will not be the whole mankind, but only those

portions of the mankinds which will have made themselves ready for it. Our correspondent's remark about the "Hottentots" and "European vivisectors" seems to indicate to my surprise that my learned Brother has in his mind only our little unprogressed *Terrene* mankind?

(3) I speak "with absolute certainty" only so far as my own *personal* belief is concerned. Those who have not the *same warrant* for their belief as I have, would be very credulous and foolish to accept it on blind faith. Nor does the writer believe any more than her correspondent and his friends in any "authority" let alone "divine revelation"! Luckier in this than they are, I need not even rely in this as they do on my *intuition*, as there is no *infallible* intuition. But what I do believe in is (1), the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2), that it has reached us *unaltered;* and (3) that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching.

(4) There is some confusion here. I never said that no *jiva* could attain Parinirvana, nor meant to infer that "the final goal can only be reached solidarily" by our present humanity. This is to attribute to me an ignorance to which I am not prepared to plead guilty, and in his turn my correspondent has misunderstood me. But as every system in India teaches several kinds of *pralayas* as also of Nirvanic or "Moksha" states, Dr. Hübbe-Schleiden has evidently confused the *Prakrita* with the *Naimittika* Pralaya, of the Visishtadwaita Vedantins. I even suspect that my esteemed correspondent has imbibed more of the teachings of this particular sect of the three Vedantic schools than he had bargained for; that his "Brahmin Guru" in short, of whom there are various legends coming to us from Germany, has coloured his pupil far more with the philosophy of Sri Ramanujacharya, than with that of Sri Sankarachârya. But this is a trifle connected with circumstances beyond his control and of a Karmic character. His aversion to "Cosmology" and other sciences including theogony, and as contrasted with "Ethics" pure and simple, dates also from the period he was taken in hand by the said learned guru. The latter expressed it personally to us, after his sudden *salto mortali* from esotericism—too difficult to comprehend and therefore to teach, —to *ethics* which any one who knows a Southern language or two of India, can impart by simply translating his texts from philosophical works with which the country abounds. The result of this is, that my esteemed friend and correspondent talks Visishtadwaitism as unconsciously as M. Jourdain talked "prose," while believing he argues from the Mahayâna and Vedantic standpoint—pure and simple. If otherwise, I place myself under correction. But how can a Vedantin speak of *Jivas* as though

these were *separate* entities and independent of JIVATMA the one universal soul! This is purely Visishtadwaita doctrine which asserts that Jivatma is different in each individual from that in another individual? He asks "why parinirvana could *not* be attained by any jiva at any time." We answer that if by "jiva" he means the "Higher Self" or the *divine ego* of man, only—then we say it may reach Nirvana, not Parinirvana, but even this, only when one becomes *Jivanmukta*, which does *not* mean "at any time." But if he understands by "Jiva" simply the *one life* which, the Visishtadwaitas say is contained in every particle of matter, separating it from the *sarira* or body that contains it, then, we do not understand at all what he means. For, we do not agree that Parabrahm only *pervades* every Jiva, as well as each particle of matter, but say that Parabrahm is inseparable from every Jiva, as from every particle of matter since it is the *absolute*, and that IT is in truth that Jivatma itself *crystallized*—for want of a better word. Before I answer his questions, therefore, I must know whether he means by Parinirvana, the same as I do, and of which of the *Pralayas* he is talking. Is it of the *Prakrita* Maha Pralaya, which takes place every 311,040,000,000,000 years; or of the *Naimithka* Pralaya occurring after each *Brahma Kalpa* equal to 1,000, Maha Yugas, or which? Convincing reasons can be given then only when two disputants understand each other. I speak from the esoteric standpoint almost identical with the Adwaita interpretation; Dr. Hübbe Schleiden argues from that of—let him say *what* system, for, lacking omniscience, I cannot tell.

(5) To feel "compassion" without an adequate practical result ensuing from it is not to show oneself an "Altruist" but the reverse. Real self-development on the esoteric lines is *action*. "Inaction in a deed of mercy becomes *an action* in a deadly sin." (*Vide The Two Paths* in the "Voice of the Silence," p. 31.)

(6) An Occultist does not feel "himself tied to the Karma of all his fellow men," no more than one man feels his legs motionless because of the paralysis of another man's legs. But this does not prevent the fact that the legs of both are evolved from, and contain the same ultimate essence of the ONE LIFE. Therefore, there can be no *egotistical* feeling in his labours for the less favoured brother. Esoterically, there is no other *way*, *means* or *method* of sacrificing oneself "to the eternal" than by working and sacrificing oneself for the collective spirit of Life, embodied in, and (for us) represented in its highest divine aspect by Humanity alone. Witness the *Nirmanakâya*, —the sublime doctrine which no Orientalist understands to this day but which Dr. Hübbe Schleiden can find in the IInd and IIIrd Treatises in the "*Voice of the Silence*." Naught else shows forth the eternal; and in no other

way than this can any mystic or occultist *truly* reach the eternal, whatever the Orientalists and the vocabularies of Buddhist terms may say, for the real meaning of the *Trikâya*, the triple power of Buddha's embodiment, and of Nirvâna in its triple negative and positive definitions has ever escaped them.

If our correspondent believes that by calling himself "theosopher" in preference to "theosophist" he escapes thereby any idea of *sophistry* connected with his views, then he is mistaken. I say it in all sincerity, the opinions he expresses in his letters are in my humble judgment the very fruit of sophistry. If I have misunderstood him, I stand under correction.

(7) It is difficult to find out how the view expressed in my last answer can lead to such an inference, or where have I advised my brother Theosophists to join men "in all their *worldly* interests and pursuits!" Useless to quote here again that which is said in note *e*,* for every one can turn to the passage and see that I have said nothing of the kind. For one precept I can give a dozen. "Not nakedness, not plaited hair, not dirt, not fasting or lying on the earth . . . not sitting motionless, can purify one who has not overcome desires," says *Dhammapada* (chap. I., 141). "Neither abstinence from fish or flesh, nor going naked, nor the shaving of the head, nor matted hair, etc. etc., will cleanse a man not free from delusions" *Amagandha Sutta* (7, 11). This is what I meant. Between salvation through dirt and stench, like St. Labro and some Fakirs, and worldly life with an eye to every interest, there is a long way. Strict asceticism in the midst of the world, is more meritorious than avoiding those who do not think as we do, and thus losing an opportunity of showing them the truth.

(8) So do we. And if, not all of us live up to our highest ideal of wisdom, it is only because we are *men* not gods, after all. But there is one thing, however, we never do (those in the esoteric circle, at any rate): *we set ourselves as examples to no men*, for we remember well that precept in Amagandha Sutta that says: "Self-praise, disparaging others, conceit, evil communications (denunciations), these constitute (moral) uncleanness"; and again, as in the *Dhammapada*, "The fault of others is easily perceived, but that of oneself is difficult to perceive; the faults of others one lays open as much as possible, but one's own fault one hides, as a cheat hides the bad die from the gambler."

(9) As I have never read von Hartmann, and know very little of Schopenhauer, nor do they interest me, I have permitted myself only to bring them forward as examples of the worst kind of pessimism; and you corroborate what I said, by what you state of Hartmann. If,

*See preceding foot-note, and for Note *e* read H. P. B.'s Note numbered (5) in May THEOSOPHY, page 294.—EDITORS.

however, as you say, Hartmann thinks "Indian philosophy an error," then he cannot be said to *verge* toward *my* opinion, as I hold quite a contrary view. India might return the compliment with interest.

(10) It depends on what you call Vedanta—whether the Dwaita, the Adwaita, or the Visishtaḍwaita. That we differ from all these, is no news, and I have spoken of it repeatedly. Yet in the esotericism of the *Upanishads*, when correctly understood, and our esotericism, there will not be found much difference. Nor have I ever disputed any of the facts about Buddha as now brought forward; although these are facts from only his *exoteric* biography. Nor has he invented or drawn from his inner consciousness the philosophy he taught, but only the method of his rendering it. Buddhism being simply esoteric *Bodhism* taught before him secretly in the *arcana* of the Brahminical temples, contains, of course, more than one doctrine of which the Lord Buddha never spoke in public. But this shows in no way that he did not teach them to his Arhats. Again, between "attachment to worldly views or interest" and the study of Cosmology, which is *not* "a worldly science" however, there is an abyss. One pertains to religious and philosophical asceticism, the other is necessary for the study *of Occultism*—which is not Buddhistic, but universal. Without the study of cosmogony and theogony which teach the hidden value of every force in Nature and their direct correspondence to, and relation with, the forces in man (or the principles) no occult psycho-physics or *knowledge of man* as he truly is, *is possible*. No one is forced to study esoteric philosophy unless he likes it, nor has anyone ever confused Occultism with Buddhism or Vedantism.

(11) *Agnam*, instead of *agnani* was of course a printer's mistake. With such every Journal and Magazine abounds, in Germany, I suppose, as much as in England, and from which *Lucifer* is no more free than the *Sphinx*. It is the printer's and the proof-reader's Karma. But it is a worse mistake, however, to translate *Agnani* by "fool," all the Beals, Oldenbergs, Webers, and Hardys, to the contrary. Gnana (or, Jnâna, rather) is Wisdom certainly, but even more, for it is the spiritual knowledge of things divine, unknown to all but those who attain it—and which saves the *Jivanmuktas* who have mastered both Karmayoga and Jnânayoga. Hence, if all those who have not jnâna (or Gnana) at their fingers' end, are to be considered "fools" this would mean that the whole world save a few Yogis is composed of fools, which would be *out-carlyleing* Carlyle in his opinion of his countrymen. *Ajnâna*, in truth, means simply "ignorance of the *true* Wisdom," or literally, "Wisdomless" and not at all "fool." To explain that the word "fool" is "never understood intellectually" is to say nothing, or worse, an Irish bull, as, according to every etymological

definition and dictionary, a *fool* is one who is "*deficient in intellect*" and "destitute of reason." Therefore, while thanking the kind doctor for the trouble he has taken to explain so minutely the vexed Sanskrit term, I can do so only in the name of *Lucifer's* readers, not for myself, as I knew all he says, *minus* his risky new definition of "fool" and *plus* something else, probably as early as on the day when he made his first appearance into this world of *Maya*. No doubt, neither Bacon, Humboldt, nor even the great Hæckel himself, the "light of Germany," could ever be regarded as "gnanis"; but no more could any European I know of, however much he may have rid himself of all "individual wants and desires."

(12) Precisely, because the term *maya*, just like that of "agnana" in your own words—expresses only a *relative* notion. The world . . . "its joys and evils, its gods and devils," and men to boot, are undeniably, when compared with that awful reality *everlasting eternity*, no better than the productions and tricks of *maya*, illusion. But there the line of demarcation is drawn. So long as we are incapable of forming even an approximately correct conception of this *inconceivable* eternity, for us, who are just as much an *illusion* as anything else outside of that eternity, the sorrows and misery of that greatest of all illusions—human life in the universal *mahamaya*—for us, I say, such sorrows and miseries are a vivid and a very sad reality. A shadow from your body, dancing on the white wall, is a reality so long as it is there, for yourself and all who can see it; because a reality is just as relative as an illusion. And if one "illusion" does not help another "illusion" of the same kind to study and recognise the true nature of Self, then, I fear, very few of us will ever get out from the clutches of *maya*.

(13) This is again a *Visishtadwaita* interpretation, which we do not accept in the esoteric school. We cannot say, as they do that while the gross bodies alone perish, the *sukshma* particles, which they consider uncreated and indestructible and the only real things, alone remain. Nor do we believe any Vedantin of the Sankarachârya school would agree in uttering such a heresy. For this amounts to saying that *Manomaya Kosha*, which corresponds to what we call *Manas*, mind, with its volitions, feelings and even *Kamarupa* the vehicle of the *lower* manas, also survives during pralaya. See page 185 in *Five Years of Theosophy* and ponder over the three classifications of the human principles. Thence it follows that the *Karana Sarira* (which means simply the *human Monad* collectively or the reincarnating ego), the "causal body" cannot continue; especially if, as you say, it is *agnana*, ignorance or the *wisdomless* principle, and even agreeably with your definition "a fool." The idea alone of this "fool" surviving during

any pralaya, is enough to make the hair of any Vedanta philosopher and even of a full blown Jivanmukta, turn grey, and thrust him right back into an "agnani" again. Surely as you formulate it, this must be a *lapsus calami?* And why should the *Karana Sarira* of Iswara let alone that of "all Jivas"(!) be necessary during *pralaya* for the evolution of another universe? Iswara, whether as a personal god, or an *intelligent* independent principle, *per se*, every Buddhist whether esoteric or exoteric and orthodox, will reject; while some Vedantins would define him as Parabrahm *plus* MAYA only, *i.e.*, a conception valid enough during the reign of maya, but not otherwise. That which remains during pralaya is the eternal potentiality of every condition of *Pragna* (consciousness) contained in that plane or *field* of consciousness, which the Adwaita calls *Chidakasan* and *Chinmatra* (abstract consciousness), which, being absolute, is therefore perfect *unconsciousness*—as a *true* Vedantin would say.

(14) As Dr. Hübbe Schleiden objects in the form of questions to statements and arguments that have never been formulated by me, I have nothing to say to this.

(15) Here again the only "unreality and misconception" I can perceive are his own. I am glad to find my correspondent so learned, and having made such wonderful progress since I saw him last some three years ago, when still in the fulness of his *agnana;* but I really cannot see what all his arguments refer to?

(16) Here the "Mystic" acts precisely as a "Theosophist or Occultist" of the Eastern school would. It is extremely interesting to learn where Dr. Hübbe Schleiden has studied "Occultists" of the type he is describing? If it is in Germany, then pitying the Occultist who *knows* "that he himself *cannot* realize the eternal" until every human soul has been weaned from "worldly aspirations" I would invite him to come to London where other Occultists who reside therein would teach him better. But then why not qualify the "Occultist" in such case and thus show his nationality? Our correspondent mentions with evident scorn, "Socialism" in this letter, as often as he does "Cosmology?" We have but two English Socialists, so far, in the T. S. of which two every Theosophist ought to be proud and accept them as his exemplar in practical Buddha- and Christ-like charity and virtues. Such socialists—two active altruists full of unselfish love and charity and ready to work for all that suffers and needs help—are decidedly worth ten thousand Mystics and other *Theosophers*, whether German or English, who talk instead of acting and sermonize instead of teaching. But let us take note of our correspondent's second instance.

(17) Is the cat out of the bag at last? I am asked to "oblige" our correspondent by answering questions, and instead of clear state-

ments, I find no better than transparent hints against the working methods of the T. S.! Those who go against "esoteric cosmology" and the development of psychic powers are not forced to study either. But I have heard these objections four years ago, and they too, were started by a certain "Guru" we are both acquainted with, when that learned "Mystic" had had enough of Chelaship and suddenly developed the ambition of becoming a Teacher. They are stale.

(18) As no Occultist of my acquaintance would act in this supposed fashion no answer is possible. We theosophists, and especially your humble servant, are too occupied with our work to lose time at answering suppositious cases and fictions. When our prolific correspondent tells us *whom* he means under the name of the "Occultist" and *when* or *where* the latter has acted in that way, I will be at his service. Perhaps he means some Theosophist or rather member of the T. S. under this term? For I, at any rate, never met yet an "Occultist" of that description. As to the closing question I believe it was sufficiently answered in the earlier explanations of this reply.

Dogma and Ignorance

For over sixteen centuries the new masks, forced on the faces of the old gods, have screened them from public curiosity, but they have finally proved a misfit. Yet the metaphorical Fall, and as metaphorical atonement and crucifixion, led Western Humanity through roads knee-deep in blood. Worse than all, they led it to believe in the dogma of the evil spirit distinct from the spirit of all good, whereas the former lives in all matter and pre-eminently in man. Finally it created the God-slandering dogma of Hell and eternal perdition; it spread a thick film between the higher intitutions of man and divine verities; and, most pernicious result of all, it made people remain ignorant of the fact that there were no fiends, no dark demons in the Universe before man's own appearance on this, and probably on other earths. Henceforth the people were led to accept, as the problematical consolation for this world's sorrows, the thought of original sin.—*S. D. II, p. 484.*

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 suppose we ever learned anything about Theosophy before? In some other life, I mean?" Ida Merrell asked the question of Sue Bryce as they drove along, while Dr. and Mrs. Bryce were engaged in their own conversation on the front seat.

"Why, of course, or how should we have heard about it so young? You know what it says in *The Bhagavad-Gita* about the man who 'comes in contact with the knowledge which belonged to him in his former body and from that time he struggles more diligently towards perfection.' "

"No, I hadn't heard that," said Ida, "but I like it. I'd love to think I was just starting in and going on from where I stopped last time. But how can we be sure we aren't just hearing about it for the first time? Some people must be."

"I should say, by how much it means to us, for one thing." Then, raising her voice a little, "Mother, wouldn't you say that we can be sure this isn't the first time we have heard of Theosophy by its sounding so natural and taking hold of us so?"

"Why, yes, Sue, and then there is what the Master wrote to the London Lodge in the early days. I know the gist of it, but perhaps your father can give you the exact quotation."

"Do you know it, Daddy?"

"I think it ran like this: 'The converging lines of your Karma have drawn each and all of you into this Society as to a common focus that you may each help to work out the results of your interrupted beginnings in the last birth. None of you can be so blind as to suppose that this is your first dealing with Theosophy? You surely must realise that this would be the same as to say that effects came without causes.' "

"You see, Ida!"

"I guess maybe that does mean me, too," said Ida, "because the little time I've been going to the School has made everything so different;" and added, with a little laugh, "including me."

"Isn't it because you feel different that things look changed to you?" asked Sue.

"I suppose so. But to go back to what your father quoted, if it's Karma that brought us to Theosophy together here, it must be what we do that will keep us together in the Work or else make us have to go on by ourselves."

"You are right there, Ida," said Dr. Bryce heartily. "And that is the very idea that is given in the sentence following what I quoted. If anyone drops out it is by his own act, just as each one of us determines for himself his own place in the Work."

"One encouraging thing," Mrs. Bryce added, "is that if we try hard and do our best we may not have to go on so long in the dark in another life, as some of us have in this one. Have you heard what Mr. Judge said about his first meeting with H. P. B., Ida?"

"No, Mrs. Bryce. What was it, please?"

"He said that H. P. B. looked at him in recognition the first time he saw her, and that it was as if they had parted the evening before, leaving part of a task still to be done. So when she showed him the plans again he could go on understandingly, and we know how faithfully he carried through his part of it."

"I'm glad you told me that," said Ida, as the car drew up before the apartment house where she lived. "And there's no use saying how grateful I am to Sue for telling me about Theosophy and taking me to Theosophy School. I only hope I can live up to it so I won't lose it for so long again!"

"That's one thing all of us are working for, Ida," said Mrs. Bryce kindly, as the little girl got out. And as the car started she called, "Come and see Sue whenever you can!"

The Seven Senses

"State this wonderful mystery . . . Hear the assignment of causes exhaustively. The nose, and the tongue, and the eye, and the skin, and the ear as the fifth (organ of sense) Mind and Understanding, these seven (senses) should be understood to be the causes of (the knowledge of their) qualities. Smell, and taste, and colour, sound, and touch as the fifth, the object of the mental operation, and the object of the Understanding (the highest spiritual sense or perception), *these seven are causes of action.* He who smells, he who eats, he who sees, he who speaks, and he who hears as the fifth, he who thinks, and he who understands, these seven should be regarded as the *causes of the agents.* These (the agents) being possessed of qualities (*sattwa, rajas, tamas*), enjoy their own qualities, agreeable and disagreeable" (*Anugîta*).—*S. D., I, pp. 534-5.*

THE KARMA OF THE KINGDOMS

ALL is evolving Life; the unseen elemental kingdoms, the mineral, the vegetable, the animal. Being life, it is impressionable. Every man is a radiating center of such impressions. The lower kingdoms are affected by them—even their forms are unconsciously created by man; but they are not conscious of it and so for them it is not Karma. They act as passive agents for the return of action; ill-omened minerals, poisonous and evil plants, beasts of prey—all these are the forms into which the thinking of man has forced the seas of life below him; and each suffers therefrom in proportion to his creativeness in that line. It is not injustice to one animal to be a scavenger or destroyer while another is "pure" and "innocent." Neither thinks of its state; the one is no happier than the other; it is not Karma for them at all. A vivisected animal is not an individual; its pain is the conglomerate suffering of an order of spiritual evolution, nor is its suffering of the nature we judge it to be, falsely personifying it into our likeness as we do. The injustice is vile, deadly, and soul-destroying; but it is inflicted first of all upon the vivisector and next upon those who seek profit from his act. The animal is merely the mirror in whose agonies the coloring of his own motivation can be read.

Ages later the channels of action into which we have thrown all these creatures will lead back to our feet. As men we have to deal with the vicious forms of life and the asperities of nature which we have created; as aspirants to the Path we have to deal with the "living dead" of the great mass, and with the "Dwellers" we have in times past constructed round and about us, whether in internal tendencies or family and social relationships. But all the lower orders, the instruments of our present torture, are not concerned, do not suffer; they are merely passive balls-and-chains and could not suffer except for actions they had responsibly initiated, and for which therefore they were answerable.

Many a man who would not knowingly harm anything, leads the most corrupt and dissolute of lives under the impression that so long as he raises no hand against another, he commits no sin. On the contrary he is raising against himself some of the most far-reaching and enduring causes. For his connection with the great lower kingdoms is first of all through his own body; the lives he is degrading and setting back perhaps thousands of years in their natural evolution, he will in future ages have to wait for, guide and drag upward, with aching arms and bleeding feet. Nor is his present karma light; his whole attitude reflects itself in weaker minds, who destroy themselves piecemeal,

bring grief and suffering to all about them and heavy labor upon others because of their neglected duties. An occasional drink taken by one man may emerge upon the visible surface of humanity as dipsomania in a half-dozen other quarters.

Karma thus takes no account of conventional morality; it waves aside arbitrary codes but demands infinitely more in the realities. Compulsory morality is as vicious, and in the same degree, as license.

If a man if full bent upon a course of perversion, it is an experience which he *must* undergo, and from which he must suffer, before he can understand and before he can gain the necessary knowledge of all experience. To warn him is enough; if the experience is not necessary he will respond. If it is necessary, and we cheat him—why then, at some long-distant future time, we will have a soul going back to wallow in the missed mire out of time and place, amid the wreck of worlds and the crash of matter so far as himself and his beloved are concerned; all that asymmetric development is on our guilty hands at last, however altruistic we thought our wielding of the monitory rod to be. The whole *motif* of Theosophy is the universality of Spirit and the worth and integrity of the individual soul; but the hardest lesson of all for human nature to learn is true respect for the paths of other souls. If it is our Karma to fall with those of uncongenial habits, we but double and compound it by urging or forcing the unready. Not more than others, have many Theosophists learned this lesson; they but use subtler gyves and prison bars.

To seek pleasure and avoid pain is the whole motivation of animal —that is to say, psychic—material—life. Therefore the ambition of the graduating animal, man, is to find safe haven where bliss is sure and pain is not. It is so powerful an instinct that religions, like the Christian, which had in them neither reason, common sense, justice, nor mercy, have secured vast followings by playing upon it.

Thus the vision of a Universe under the inexorable sway of cause and effect first brings to the mind a desire for unilateral escape; to work out and kill that form of Karma which brings pain, and to build up that which brings pleasure, unknowing that all this is the lesson and not the end to be sought. It can be so done, and in truth is a quite "natural" way. By fully accepting Karma, by harming none, by clean living and gentle thought, can a man in truth reach full liberation from any kind of pain-creating action, and that in not many births.

Then what? He has once more identified himself with the nature of the spiritual essence of matter, absolute harmonious motion which is neither action nor individual being; has in very truth reached Nirvana. But that identification brings with it the inevitable necessity

of following the laws of Great Nature; upon the dawning again of the Day he has, in union with the Primordial Essence, to follow its periodical tides of creativeness, and after pursuing his slow way again through the Kingdoms, reaches Man and once more revolves through the whole cycle of conscious experience. This is truly the path of Karma, the road of the Dharmakayas; and it depends for its very possibility upon the labor and sacrifice of beings of another order.

Such beings are they who see that the Universe is not personal; that in itself it knows nothing of either goodness or badness. It is a chaos of forces which cannot bring about any definite end or direction of development except under conscious guidance. Lacking that, it would be periodically an utter mixture of senseless, confused half-consciousnesses, indistinguishable pains and pleasures, goods and ills, incalculable and hopeless, alternating with Pralayas of unconscious peace and quietude which set in without any gain for all the turmoil. For the simple law of cause and effect—merely insures that effect follows cause. It cannot itself give direction or purpose, because direction and purpose are the causes which operate *under* it.

Direction at the dawning, the Dharmakaya cannot give, for he has become identified with non-self-consciousness. Thus in every cycle there are some—ex-Dharmakayas, many of them—who elect to take in succession the burden of making possible the orderly procession of conscious evolution. The lowest rank is the awakening aspirant, who in the course of time, if successful, goes through Mastership to the Dhyani. His release lies not in cessation of action, but in cessation of any personal or individual concern for the result.

Such an one has relinquished desire for evolution of his own, and so becomes unaffected by whatever his acts set in motion. Remaining at will the unaffected Spectator through both Manvantara and Pralaya, in Pralaya he does not slumber, though resting, and in Manvantara he has no weary round to run over again.

Does a man for that reason choose the path of Duty against the path of Karma? It does not so occur. Long before the Path turns, he loses all dread of nothingness, and particularly of such peaceful slumber as lies at the far end of the Dharmakaya path; for him, nothing in the world but implacable spiritual Duty. And if he is of the stuff of Masters, nothing whatsoever can long incline him to any other path. Having then sacrificed all, reserving to himself not even the poor anodyne of oblivion, he treads the infinitudes, and baring his breast to the icy blasts of Avitchi, finds it inwardly warmed, unsought, by the soft holy fires of Eternity.

LIVING TO BENEFIT MANKIND

"To live to benefit mankind is the first step."

MANY give lip-assent to this injunction to altruism, but lay it aside without analyzing—far less applying, as they seek on for "practical" hints and helps to progress. Yet it is the shining key that alone can unlock the gates to the Path of Attainment. A negligible trifle seems the key of gold to some; to others, an ornament which they wear with complacence, displaying their good works in the sight of men; only the few recognize that it is for use and fits the lock that hinders their advance.

The people who are attracted to any movement for the amelioration of conditions, physical or superphysical, fall into two general classes, those whose desire is to get, and those whose aim is to give. The larger group consists of those who come to inquire what, if anything, there is for them in that movement, and who remain, if they do remain, to try to make that benefit their own. These make up the rank and file of the followers of every system of thought, religious, philosophical, or scientific, not excepting Theosophy in its periodical restatements.

Few, by comparison, are ever those who come, moved by the woe they see and cannot understand, to seek an explanation which can ease the pain of others; few they who seek to learn that they may teach in all humility and without lurking hope of prestige and of power. No movement could survive without these faithful few. The strength of the Theosophical Movement in the world of men, in any place and at any time, can be measured by the size, relative and absolute, of this group. Forth from their number have come the few real successes of the Movement in our day. From that same starting-point of pity and the will to help have reached the heights all of the Great Compassionators of the race.

No man should fail to ask himself and press the question till he is assured to which group he belongs. The answer is not hard to find if he is honest about his motive for seeking knowledge, for attending Lodge meetings, and for studying Theosophical books. But self-judgment must be strict and not self-righteous if one is to get at the truth. It is an instinctive act of self-defense for the lower nature to draw the veil of sophistry between Self-scrutiny and its weaknesses. The temptation is strong for most men to credit themselves with the motives they recognize as desirable in the abstract. But failure in honest taking of their bearings at the journey's start may mean—nay,

must mean—a misdirection of effort tragic in waste of time and opportunities.

What signifies the phrase, "to *live* to benefit mankind"? Not the performance of good works alone—that is but *acting* to benefit humanity. *Living* to benefit mankind involves the justification of individual existence, the recognition of human brotherhood and of the purpose of life—the growth of the soul—as indissolubly linked with service, service of the whole to which each belongs, and of the various related portions of that whole which each, as a partly differentiated entity, contacts. Living to benefit mankind can mean no less than making that concept the keynote of all one's thinking and desiring and activity.

The Great Ones who come among men from time to time have shown it possible to make life itself a benediction, not primarily by what They do or say, but by the spirit and motive that animate or breathe through Their every act or Their repose. Contacting such a life, the faint of heart take courage; the despairing hope once more; the indolent are spurred to purposeful endeavor. Only when his life speaks more plainly than his most eloquent words can what one says enkindle other hearts.

A modicum of growth must follow service—such is the Law. But he who serves only that he may grow thereby plants the seed of wholesome grain side by side with weeds to choke it ere the harvest-time. The longing for individual advancement becomes unselfish only when the aim is to serve through growth, by patterning the life from inner motive out upon the model set by Those who, by Their very quality of life, arouse men's slumbering aspirations and strengthen their resolve.

Soul and Substance

Accept the explanations and teachings of Occultism, and, the blind inertia of physical Science being replaced by the *intelligent active* Powers behind the veil of matter, motion and inertia become subservient to those Powers. 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. It opens limitless horizons to *substance* informed by the divine breath of its soul in every possible state of tenuity, states still undreamt of by the most spiritually disposed chemists and physicists.—*S. D., I, p. 520.*

ANCIENT LANDMARKS

A LAND OF MYSTERY*, BY H. P. B.

(Continued from August)

EVIDENTLY we, THEOSOPHISTS, are not the only iconoclasts in this world of mutual deception and hypocrisy. We are not the only ones who believe in cycles and, opposing the Biblical chronology, lean towards those opinions which secretly are shared by so many, but publicly avowed by so few. We, Europeans, are just emerging from the very bottom of a new cycle, and progressing upwards, while the Asiatics—Hindus especially—are the lingering remnants of the nations which filled the world in the previous and now departed cycles. Whether the Aryans sprang from the archaic Americans, or the latter from the prehistorical Aryans, is a question which no living man can decide. But that there must have been an intimate connection at some time between the old Aryans, the prehistoric inhabitants of America—whatever might have been their name—and the ancient Egyptians, is a matter more easily proved than contradicted. And probably, if there ever was such a connection, it must have taken place at a time when the Atlantic did not yet divide the two hemispheres as it does now.

In his *Peruvian Antiquities* (see the *Theosophist* for March) Dr. Heath, of Kansas City—*rara avis* among scientific men, a fearless searcher, who accepts truth wherever he finds it, and is not afraid to speak it out in the very face of dogmatic opposition—sums up his impressions of the Peruvian relics in the following words:—"Three times the Andes sank hundreds of feet beneath the ocean level, and again were slowly brought to their present height. A man's life would be too short to count even the centuries consumed in this operation. The coast of Peru has risen eighty feet since it felt the tread of Pizarro. Supposing the Andes to have risen uniformly and without interruption, 70,000 years must have elapsed before they reached their present altitude."

"Who knows, then, but that Jules Verne's fanciful idea[1] regarding the lost continent Atlanta may be near the truth? Who can say that, where now is the Atlantic Ocean, formerly did not exist a continent, with its dense population, advanced in the arts and sciences, who, as they found their land sinking beneath the waters, retired part east and part west, populating thus the two hemispheres? This would

*This article was first printed by H. P. Blavatsky in *The Theosophist* for April, 1880.

[1]This "idea" is plainly expressed and asserted as a fact by Plato in his *Banquet;* and was taken up by Lord Bacon in his *New Atlantis.*

explain the similarity of their archæological structures and races, and their differences, modified by and adapted to the character of their respective climates and countries. Thus would the llama and camel differ, although of the same species; thus the algoraba and espino trees; thus the Iroques Indians of North America and the most ancient Arabs call the constellation of the 'Great Bear' by the same name; thus various nations, cut off from all intercourse or knowledge of each other, divide the zodiac into twelve constellations, apply to them the same names, and the Northern Hindus apply the name Andes to their Himalayan mountains, as did the South Americans to their principal chain.* Must we fall in the old rut, and suppose no other means of populating the Western Hemisphere except 'by way of Behring's Strait'? Must we still locate a geographical Eden in the East, and suppose a land, equally adapted to man and as old geologically, must wait the aimless wanderings of the 'lost tribe of Israel' to become populated?"

Go where we may, to explore the antiquities of America—whether of Northern, Central, or Southern America—we are first of all impressed with the magnitude of these relics of ages and races unknown, and then with the extraordinary similarity they present to the mounds and ancient structures of old India, of Egypt and even of some parts of Europe. Whoever has seen one of these mounds has seen all. Whoever has stood before the cyclopean structures of one continent can have a pretty accurate idea of those of the other. Only be it said —we know still less of the age of the antiquities of America than even of those in the Valley of the Nile, of which we know next to nothing. But their symbolism—apart from their outward form—is evidently the same as in Egypt, India, and elsewhere. As before the great pyramid of Cheops in Cairo, so before the great mound, 100 feet high, on the plain of Cahokia,—near St. Louis (Missouri)—which measures 700 feet long by 800 feet broad at the base, and covers upwards of eight acres of ground, having 20,000,000 cubic feet of contents, and the mound on the banks of Brush Creek, Ohio, so accurately described by Squier and Davis, one knows not whether to admire more the geometrical precision, prescribed by the wonderful and mysterious builders in the form of their monuments, or the hidden symbolism they evidently sought to express. The Ohio mound represents a serpent, upwards of 1,000 feet long. Gracefully coiled in capricious curves, it terminates in a triple coil at the tail. "The embankment

*"The name *America*" said I, in *Isis Unveiled*, (Vol. 2, p. 591) three years ago, "may one day be found closely related to *Meru*, the sacred mount in the centre of the *seven* continents." When first discovered, America was found to bear among some native tribes the name of *Atlanta*. In the States of Central America we find the name *Amerih*, signifying, like Meru, a great mountain. The origin of the *Kamas* Indians of America is also unknown.

constituting the effigy, is upwards of five feet in height, by thirty feet base at the centre of the body, slightly diminishing towards the tail."[1] The neck is stretched out and its mouth wide opened, holding within its jaws an oval figure. "Formed by an embankment four feet in height, this oval is perfectly regular in outline, its transverse and conjugate diameters being 160 and 8 feet respectively," say the surveyors. The whole represents the universal cosmological idea of the serpent and the egg. This is easy to surmise. But *how came* this great symbol of the Hermetic wisdom of old Egypt to find itself represented in North America? How is it that the sacred buildings found in Ohio and elsewhere, these squares, circles, octagons, and other geometrical figures, in which one recognizes so easily the prevailing idea of the Pythagorean sacred numerals, seem copied from the Book of Numbers? Apart from the complete silence as to their origin, even among the Indian tribes, who have otherwise preserved their own traditions in every case, the antiquity of these ruins is proved by the existence of the largest and most ancient forests growing on the buried cities. The prudent archæologists of America have generously assigned them 2,000 years. But by whom built, and whether their authors migrated, or disappeared beneath victorious arms, or were swept out of existence by some direful epidemic, or a universal famine, are questions, "probably beyond the power of human investigation to answer," they say. The earliest inhabitants of Mexico, of whom history has any knowledge—more hypothetical than proven—are the Toltecs. These are *supposed* to have come from the North and *believed* to have entered Anahuac in the 7th century A.D. They are also credited with having constructed in Central America, where they spread in the eleventh century, some of the great cities whose ruins still exist. In this case it is they who must also have carved the hieroglyphics that cover some of the relics. How is it, then, that the pictorial system of writing of Mexico, which was used by the conquered people and learned by the conquerors and their missionaries, does not yet furnish the keys to the hieroglyphics of Palenque and Copan, not to mention those of Peru? And these civilized Toltecs themselves, who were they, and whence did they come? And who are the Aztecs that succeeded them? Even among the hieroglyphical systems of Mexico, there were some which the foreign interpreters were precluded the possibility of studying. These were the so-called schemes of judicial astrology "given but not explained in Lord Kingsborough's published collection," and set down as purely figurative and symbolical, "intended only for the use of the priests and diviners and possessed of an esoteric significance." Many of the hieroglyphics on

[1] Smithsonian contributions to *Knowledge*, Vol. 1.

the monoliths of Palenque and Copan are of the same character. The "priests and diviners" were all killed off by the Catholic fanatics,—the secret died with them.

Nearly all the mounds in North America are terraced and ascended by large graded ways, sometimes square, often hexagonal, octagonal or truncated, but in all respects similar to the *teocallis* of Mexico, and to the *topes* of India. As the latter are attributed throughout this country to the work of the five Pandus of the Lunar Race, so the cyclopean monuments and monoliths on the shores of Lake Titicaca, in the republic of Bolivia, are ascribed to giants, the five exiled brothers "from beyond the mounts." They worshipped the *moon as their progenitor* and lived before the time of the "Sons and Virgins of the *Sun*." Here, the similarity of the Aryan with the South American tradition is again but too obvious, and the Solar and Lunar races—the Sûrya Vansa and the Chandra Vansa—re-appear in America.

This Lake Titicaca, which occupies the centre of one of the most remarkable terrestrial basins on the whole globe, is "160 miles long and from 50 to 80 broad, and discharges through the valley of El Desagvadero, to the south-east into another lake, called Lake Aullagas, which is probably kept at a lower level by evaporation or filtration, since it has no known outlet. The surface of the lake is 12,846 feet above the sea, and it is the most elevated body of waters of similar size in the world." As the level of its waters has very much decreased in the historical period, it is believed on good grounds that they once surrounded the elevated spot on which are found the remarkable ruins of Tiahuanico.

The latter are without any doubt aboriginal monuments pertaining to an epoch which preceded the Incal period, as far back as the Dravidian and other aboriginal peoples preceded the Aryans in India. Although the traditions of the Incas maintain that the great law-giver and teacher of the Peruvians, Manco Capac—the Manu of South America—diffused his knowledge and influence from this centre, yet the statement is unsupported by facts. If the original seat of the Aymara, or "Inca race" was there, as claimed by some, how is it that neither the Incas, nor the Aymaras, who dwell on the shores of the Lake to this day, nor yet the ancient Peruvians, had the slightest knowledge concerning their history? Beyond a vague tradition which tells us of "giants" having built these immense structures in one night, we do not find the faintest clue. And, we have every reason to doubt whether the Incas are of the Aymara race at all. The Incas claim their descent from Manco Capac, the son of the Sun, and the Aymaras claim this legislator as their instructor and the founder of the era of their civilization. Yet, neither the Incas of the Spanish period could

prove the one, nor the Aymaras the other. The language of the latter is quite distinct from the *Inichua*—the tongue of the Incas; and they were the only race that refused to give up their language when conquered by the descendants of the Sun, as Dr. Heath tells us.

The ruins afford every evidence of the highest antiquity. Some are built on a pyramidal plan, as most of the American mounds are, and cover several acres; while the monolithic doorways, pillars and stone-idols, so elaborately carved, are "sculptured *in a style wholly different* from any other remains of art yet found in America." D'Orbigny speaks of the ruins in the most enthusiastic manner. "These monuments," he says, "consist of a mound raised nearly 100 feet, surrounded with pillars—of temples from 600 to 1,200 feet in length, opening precisely towards the east, and adorned with colossal angular columns—of porticoes of a single stone, covered with reliefs of skilful execution, displaying symbolical representations of the Sun, and the condor, his messenger—of basaltic statues loaded with bas-reliefs, in which the design of the carved head is half Egyptian—and lastly, of the interior of a palace formed of enormous blocks of rock, completely hewn, whose dimensions are often 21 feet in length, 12 in breadth, and 6 in thickness. In the temples and palaces, the portals are not inclined, as among those of the Incas, but perpendicular; and their vast dimensions, and the imposing masses, of which they are composed, surpass in beauty and grandeur all that were afterwards built by the sovereigns of Cuzco." Like the rest of his fellow-explorers, M. D'Orbigny believes these ruins to have been the work of a race far anterior to the Incas.

Two distinct styles of architecture are found in these relics of Lake Titicaca. Those of the island of Coati, for instance, bear every feature in common with the ruins of Tiahuanico; so do the vast blocks of stone elaborately sculptured, some of which, according to the report of the surveyors, in 1846, measure: "3 feet in length by 18 feet in width, and 6 feet in thickness"; while on some of the islands of the Lake Titicaca there are monuments of great extent, "but of true Peruvian type, believed to be the remains of temples destroyed by the Spaniards." The famous sanctuary, with the human figure in it, belongs to the former. Its doorway 10 feet high, 13 feet broad, with an opening 6 feet 4 inches, by 3 feet 2 inches, is cut from a single stone. "Its east front has a cornice, in the centre of which is a human figure of strange form, *crowned with rays*, interspersed with serpents with crested heads. On each side of this figure are three rows of square compartments, filled with human and other figures, of apparently symbolic design. . . . " Were this temple in India, it would undoubtedly be attributed to Shiva; but it is at the antipodes, where neither

the foot of a Shaiva nor one of the Naga tribe has ever penetrated to the knowledge of man, though the Mexican Indians have their *Nagal*, or chief sorcerer and serpent worshipper. The ruins standing on an eminence, which, from the water-marks around it, seem to have been formerly an island in Lake Titicaca, and "the level of the Lake now being 135 feet lower, and its shores, 12 miles distant, this fact, in conjunction with others, warrants the belief that these remains antedate any others known in America."* Hence, all these relics are unanimously ascribed to the same "unknown and mysterious people who preceded the Peruvians, as the Tulhuatecas or Toltecs did the Aztecs. It seems to have been the seat of the highest and most ancient civilization of South America and of a people who have left the most gigantic monuments of their power and skill" . . . And these monuments are all either *Dracontias*—temples sacred to the Snake, or temples dedicated to the Sun.

Of this same character are the ruined pyramids of Teotihuacan and the monoliths of Palenque and Copan. The former are some eight leagues from the City of Mexico on the plain of Otumla, and considered among the most ancient in the land. The two principal ones are dedicated to the Sun and Moon, respectively. They are built of cut stone, square, with four stories and a level area at the top. The larger, that of the Sun, is 221 feet high, 680 feet square at the base, and covers an area of 11 acres, nearly equal to that of the great pyramid of Cheops. And yet, the pyramid of Cholula, higher than that of Teotihuacan by ten feet according to Humboldt, and having 1,400 feet square at the base, covers an area of 45 acres!

It is interesting to hear what the earliest writers—the historians who saw them during the first conquest—say even of some of the most modern of these buildings, of the great temple of Mexico, among others. It consisted of an immense square area "surrounded by a wall of stone and lime, eight feet thick, with battlements, ornamented with many stone figures *in the form of serpents*," says one. Cortez shows that 500 houses might be easily placed within its enclosure. It was paved with polished stones, so smooth, that "the horses of the Spaniards could not move over them without slipping," writes Bernal Diaz. In connection with this, we must remember that it was not the Spaniards who conquered the Mexicans, but their *horses*. As there never was a horse seen before by this people in America, until the Europeans landed it on the coast, the natives, though excessively brave, "were so awe-struck at the sight of horses and the roar of the artillery," that they took the Spaniards to be of divine origin and sent them human beings as sacrifices. This superstitious panic is sufficient

*New American Cyclopaedia, Art, "Teotihuacan."

to account for the fact that a handful of men could so easily conquer incalculable thousands of warriors.

According to Gomera, the four walls of the enclosure of the temple corresponded with the cardinal points. In the centre of this gigantic area arose the great temple, an immense pyramidal structure of eight stages, faced with stone, 300 feet square at the base and 120 feet in height, truncated, with a level summit, upon which were situated two towers, the shrines of the divinities to whom it was consecrated—Tezcatlipoca and Huitzlipochtli. It was here that the sacrifices were performed, and *the eternal fire maintained.* Clavigero tells us, that besides this great pyramid, there were forty other similar structures consecrated to various divinities. The one called *Tezcacalli*, "the House of the Shining Mirrors, sacred to *Tezcatlipoca*, the God of Light, the Soul of the World, the Vivifier, the Spiritual Sun." The dwellings of priests, who, according to Zarate, amounted to 8,000, were near by, as well as the seminaries and the schools. Ponds and fountains, groves and gardens, in which flowers and sweet smelling herbs were cultivated for use in certain sacred rites and the decoration of altars, were in abundance; and, so large was the inner yard, that "8,000 or 10,000 persons had sufficient room to dance in it upon their solemn festivities"—says Solis. Torquemada estimates the number of such temples in the Mexican empire at 40,000, but Clavigero, speaking of the majestic *Teocalli* (literally, houses of God) of Mexico, estimates the number higher.

So wonderful are the features of resemblance between the ancient shrines of the Old and the New World that Humboldt remains unequal to express his surprise. "What striking analogies exist between the monuments of the old continents and those of the Toltecs who . . . built these colossal structures, truncated pyramids, divided by layers, like the temple of Belus at Babylon! Where did they take the model of these edifices?"—he exclaims.

The eminent naturalist might have also enquired where the Mexicans got all their *Christian* virtues from, being but poor pagans. The code of the Aztecs, says Prescott, "evinces a profound respect for the great principles of morality, and as clear a perception of these principles as is to be found in the most cultivated nations." Some of these are very curious inasmuch as they show such a similarity to some of the Gospel ethics. "He who looks too curiously on a woman, commits adultery with his eyes," says one of them. "Keep peace with all; bear injuries with humility; God, who sees, will avenge you," declares another. Recognizing but one Supreme Power in Nature, they addressed it as the deity "by whom we live, Omnipresent, that knoweth all thoughts and giveth all gifts, without whom man is as

nothing; invisible, incorporeal, one of perfect perfection and purity, under whose wings we find repose and a sure defence." And, in naming their children, says Lord Kingsborough, "they used a ceremony strongly resembling the Christian rite of baptism, the lips and bosom of the infant being sprinkled with water, and the Lord implored to *wash away the sin* that was given to it before the foundation of the world, *so that the child might be born anew.*" "Their laws were perfect; justice, contentment and peace reigned in the kingdom of these benighted heathens," when the brigands and the Jesuits of Cortez landed at Tabasco. A century of murders, robbery, and forced conversion, were sufficient to transform this quiet, inoffensive and wise people into what they are now. They have fully benefited by dogmatic Christianity. And he, who ever went to Mexico, knows what that means. The country is full of blood-thirsty Christian fanatics, thieves, rogues, drunkards, debauchees, murderers, and the greatest liars the world has ever produced! Peace and glory to your ashes, O Cortez and Torquemada! In this case at least, will you never be permitted to boast of the enlightenment *your* Christianity has poured out on the poor, and once virtuous heathens!

(*To be continued*)

THE FIVE CONTINENTS

Three submerged, or otherwise destroyed, continents—the first "continent" of the First Race prevailing to the last and existing to this day—are described in the occult Doctrine, the *Hyperborean*, the *Lemurian* (adopting the name now known in Science), and the *Atlantean*. Most of Asia issued from under the waters after the destruction of Atlantis; Africa came still later, while Europe is the fifth and the latest—portions of the two Americas being far older. But of these, more anon. The Initiates who recorded the Vedas—or the Rishis of our Fifth Race—wrote at a time when Atlantis had already gone down. Atlantis is the fourth continent that *appeared*, but *the third that disappeared.—S. D. II, p. 606, fn.*

ON THE LOOKOUT

Disturbing the Balance of Nature

The Masai tribe of Africa is being slain wholesale by the herds of man-eating lions now dominating the country. Raids upon native villages, and death, are a matter of frequent occurrence. And why? All as the aftermath of the white man's incurable itch for meddling in the affairs of the "lesser breeds" for the profit of his own pocket.

In former days, Masai boys between thirteen and seventeen were trained as warriors and hunters, and during those years, they were the defense and safeguard of the tribe against the lions, which then feared man. It was of course intolerable to the civilized ideal of "progress" to have thousands of husky youths undergoing this wild training when they might be peacefully piling up wealth for the white man. Therefore the British Government of Kenya brought about the abolition of the system; whereupon the lions soon found their raids upon the cattle herds comparatively unresisted. The next step, to raids upon the villages themselves, was easy and inevitable. (*Literary Digest*, May 26, 1928.)

A like condition exists in Uganda and Tanganyika, leading directly from the introduction of cattle into Africa. The cattle disease, rinderpest, broke out and spread to the wild stock. In order to prevent the wild herds from spreading the disease, they were practically destroyed by great drives. As a result, hundreds of lions were without their natural food and attacked the villages in lieu thereof.

Incidentally, some Theosophists have been concerned as to the fate of the wild beasts which have been theoretically in process of extinction before the advances of civilization. It is a Theosophical doctrine that the propensities of wild animals are created unseen by corresponding qualities in man himself. Since the wild beast traits of man can scarcely be said to be on the decrease, this anomaly has aroused question. The experiences of Kenya, Uganda and Tanganyika show that the decrease is more apparent than real; nor are there signs of any diminution of beasts of prey in India. To all of which may be added the great increase in pestilent insects in civilized countries during recent years, as well as the greater number of virulent diseases and germs.

Vitalism and Mechanism

The article, *Purposive Action*, by Margaret Floy Washburn, in *Science*, Jan. 13, 1928, is worthy of careful study, not only because of the exposition it makes of the two great opposed theories in science,

but also because of its unconscious revelation of the real nature of the "impersonal search for truth" of which science boasts so much. Doctor Washburn leads off almost at once with the following revelation:

A REVELATION

> Since I shall have occasion to speak of the motives or drives underlying behavior, it is not inappropriate to say that the drive which lies back of my present purpose is a hearty dislike of the doctrine of emergent evolution, which was so warmly endorsed at the last meeting of this association by Professor Jennings, the retiring chairman of the Zoological Section.

She says also:

> Professor Jennings sees in emergent evolution the only salvation from the dire practical consequences of mechanism. "Mingle," he says, "this perfect doctrine of mechanism with equal parts of the perfect doctrine of natural selection and you get a potion, a cocktail, with a kick that is warranted to knock out ethics and civilization." But if we believe that new laws of nature may at any moment begin to act, in the paralysis of science that would result from the drinking of *this* cocktail, I would give still less for the chances of ethics and civilization.

AN INTERPRETATION

Now this would be all well and good were it not for the fact that the mechanist refuses to consider even the possibility of undiscovered laws *existing beyond matter as known to him.* Dr. Washburn considers the following interpretation of the theories of emergent evolution:

(a) The appearance of new phenomena in the way of new chemical combinations and new species.

(b) The discovery of new fundamental laws of the Universe from time to time.

(c) Modification of fundamental laws upon entering into new combinations.

The fourth alternative, the coming into existence of new fundamental laws, is completely rejected by her, quite reasonably, since no such occurrence could take place except upon the supposition of a personal god. But in the name of all clear thinking, how can anyone, experimenting with matter only, discover the difference between "new fundamental laws" and new appearances arising from the four accepted alternatives? Dr. Washburn admits that the great difficulty of mechanism lies in the determined tendency of living bodies to restore and maintain their own patterns.

WHENCE DESIGN IN NATURE?

> The actual materials of our bodies are constantly leaving us, but the pattern remains and new materials are forced into the same pattern, which is secured by all manner of devices; moreover, when the pattern can no longer be maintained, by all manner of devices its reappearance

> in offspring has been ensured. What is this that cares so much about its pattern? No wonder that the vitalist posits emergent entelechies, mysterious agencies that occupy themselves with its preservation. But to the mechanist mysterious agencies are too reminiscent of nature deities, earth spirits, and similar relics of the childhood of human thought to be congenial. And, he asks, is it really true that preservation and restoration of the pattern are peculiar to living matter? The atom also has a tendency to restore its pattern; whenever it loses an electron it makes haste to repair the loss. The mechanist would cling to the faith that the preservations and restorations, even the reproductions, of patterns in living organisms can ultimately be traced to the preservation and restoration of atomic patterns. And if it be said that this is merely to ascribe purpose to the atom, or perhaps to the electron, the mechanist will say, "Well and good; put whatever may be necessary into the beginnings of things, but don't be lavish with emergents during the later processes."

This is mechanism at its best and broadest. Its gigantic and gigantically obvious error is the failure to see that living beings are alive, and that conscious beings have consciousness; in other words, that if purposiveness can be ascribed to rudimentary matter, then the whole universe is alive, conscious, and has purpose.

The Errors of Vitalism

Curiously, vitalism of the ordinary sort contains fallacies of reasoning by which mechanism of Dr. Washburn's type shows almost favorably in contrast.

> But vitalists in the field of psychology, like Professor McDougall, mean by purposiveness in living organisms more than a mere tendency to restore and reproduce the pattern. Professor McDougall means by purposiveness the organism's anticipation of the results of its action; the end is actually the cause of the action. The organism is not forced by physico-chemical laws to preserve and reproduce its pattern; the end to be attained produces the required behavior through a type of causality unknown to lifeless matter.

Prof. McDougall goes even further than this, claiming that in the first performance of an instinctive action, for instance, the first nest-building of a bird, the animal is guided by an inherited mental image, "the power of thinking of or imagining an object not present to the senses is provided in the form of innate mental structure."

This indeed is vitalism at its highest, and reads like an echo of vastly older teachings:

> The underlying physiological variation in species—one to which all other laws are subordinate and secondary—is a sub-conscious intelligence pervading matter, ultimately traceable to a REFLECTION of the Divine and Dhyan-Chohanic wisdom. . . . Hartmann . . . regards evolution as intelligently guided by the Unconscious (the Cosmic *Logos* of Occultism). But the latter acts only mediately through FOHAT, or Dhyan-Chohanic energy, and not quite in the direct manner which the great pessimist describes. (*Secret Doctrine*, 1888, II, 649).

CONFLICTING THEORIES

The great weaknesses of the vitalists, on the other hand, are: (*a*) the postulation of mysterious vital forces outside of and beyond matter, whereas in matter, universally living, potentially conscious, reside all possibilities, including that of conscious immortality in forms as yet not scientifically admitted; (*b*) an inability to deal with the reflex and mechanical actions so well known scientifically, in living bodies—actions incompatible with the vitalistic theory and yet which, in the light of universally living matter, acting eternally under mathematical law, are not at all mysterious.

Dr. Washburn attempts to grapple with the admitted *impasse* of mechanism—the continued persistence of purpose.

> The problem before mechanism in dealing with purpose is not merely to explain the association of transitory acts into series, but to furnish a mechanistic explanation of something that *endures throughout the series*. When in ordinary speech we say that a man has a purpose in what he is doing, we mean that there is something relatively constant throughout his course of action, namely, awareness of an end, and when we watch animals engaged in instinctive activities, while their behavior shows that they are not aware of the end, it also shows the presence of something that persists until the end is reached. Can mechanism explain this relatively constant and unchanging factor, or must we make use of entelechies, innate ideas, and other retressions into past modes of thought?

"DRIVE" IN NATURE

The explanation she arrives at is as simple as it is inconsistent. She gives the name "drive" to a persistent physiological state which leads to a series of movements in the direction of a given end. It is a condition of muscular and nervous tenseness which is maintained throughout a series of purposive actions. The fact that in human beings there is a cessation of physical action while the next step is being thought out, is explained by Dr. Washburn thus: the quietness of thought is not in reality a cessation of the action of the "drive" but in reality is one of bodily tenseness, especially in the trunk muscles, the continued energy of the drive being thus, so to say, stored up for the time being. When action begins again, the conserved energy begins to express itself as motion.

Remarkable to relate, this theory is advanced in all seriousness, and without doubt is hailed by the mechanist school as the very latest advance in biological thought. Yet consider! The whole life action of a high type of human being may be a single "drive," or compound of three or four drives in the direction of goals, toward which all waking and sleeping energy is directed throughout the days and years.

These "drives" are subdivided into a multitude of lesser contributory purposive chains of action, enduring from a few minutes to hours or days. In addition, from time to time arrive unforseen states of environment or mind which have to be met with still other "drives." Thus, in such a human being, taken at a given time, there may be four or five major life purposes being carried through, each, we must suppose, conserved in moments of inactivity by its particular muscular tenseness; in addition, literally hundreds of subsidiary purposes. Yet at this very time, during any night of deep sleep, during a period of extensive unconsciousness, of amnesia, or even of conscious relaxation, muscular tenseness vanishes completely. Where is the conserving power of the "drive" then? Are we to suppose that when a man lays aside a certain purpose for a series of years, not even thinking of it, perhaps, and then takes it up again, that it has been carried through by a particular set of muscular tenseness all that time? And how can the stretching of an *unconscious* piece of material (for to the mechanist, muscle is unconscious) preserve an intricate complex of consciousness? Why a muscle? Why not a rubber band?

Mechanical Purposiveness!

Curiously enough, her basis for this remarkable theory is introspective. Introspection, says she, tells us that our quiet is not the quiet of relaxation, but that of "bodily tenseness, especially in the trunk muscles." But it so happens that by an effort of will that tenseness can be eliminated in the midst of purposive thinking. Thus Dr. Washburn's great idea turns out to be, not a circumvention of the great difficulty of mechanism, but an exposure of the very limited and feeble reasoning upon which mechanism is founded. We give Dr. Washburn's conclusion as being both more self-explanatory and more self-exposing than any possible comment of our own.

"Highly Speculative" Indeed!

> In explaining, then, the persistent character of purposive action, the mechanist may substitute for the vitalist's mysterious, emergent entelechy, involving something over and above the ordinary physico-chemical laws, the *drive* as a state of unstable physico-chemical equilibrium, underlying all purposive action, and an attitude of steady contraction of the trunk muscles, into which the energy of the drive may discharge and which accompanies the higher forms of purposive action. These suggestions towards a mechanistic explanation of purposiveness have had to be put concisely and dogmatically because of the limits of my time. *If they are highly speculative, they are at least, it seems to me, by virtue of being mechanistic, closer to the spirit of science than the semi-personal and animistic emergents of the vitalist.*

The Perils of Science

In *Science* for March 23, 1928, Gen. John J. Carty expresses some worries regarding future applications of scientific progress.

> Already, the applications of science to human affairs have far outrun the ability of man to use them wisely. The engineer has provided agencies of incalculable value in time of peace, but they are also endowed with prodigious powers of destruction which can be loosed in time of war. Unless we solve the problem encountered in man himself, the outlook is dark indeed, and it may even be questioned whether our civilization will endure.
>
> Human behavior presents the most important and the most formidable problem of all the ages. Its solution can be achieved only by profound and prolonged researches, which shall bring to bear upon every phase of the subject all of the resources of science.

This does not lead Gen. Carty to the same conclusion as that of the many who, seeing this, have advocated the slowing up of science, and the direction of part of the human energy therein involved toward the inculcation of a moral and spiritual basis of living; for he says:

> While, in such a consideration as this, it would be folly to ignore the claims of religion and philosophy, it would be a grave error to conclude that, in order to avoid disaster, we must restrict progress in the application of science to material things. On the contrary, we must accelerate progress in all the sciences for the knowledge thus gained will be required in preparing the individual man to function as a sane and peaceful unit in the ultimate social organism.

The Eternal Universe

> There are creations also and destructions of worlds innumerable; the supremely exalted Being performs all this with as much ease as if in sport, again and again, for the sake of conferring happiness.—*The Institutes of Manu.*

The above quotation we find in probably the very last place one would ever seek for its like—the columns of a scientific dissertation upon cosmology, by Dr. E. E. Fournier d'Albe, F. Inst. P., printed in the London *Observer* for Feb. 5, 1928. The whole nature of the article is such that we can properly deal with it only by a series of extracts, interspersed with the Theosophical doctrines which preceded it by some forty to fifty years.

> It must be confessed that the world-view of the late Victorians was dismal in the extreme. According to them, all varieties of energy tended to assume the least useful form, so that in the end a dead level would result, "without form, and void," in which no life would be possible for ever and ever. The universe would stop one day, like a clock that has run down, and nobody would wind it up again.
>
> The inevitable corollary to this view was that the universe had at one time been "wound up" and started on its downward course. As far as the earth alone is concerned the date of this winding up was put

at some hundred million years ago. Geology demanded at least a thousand million, but on the physical data of those days, based upon the earth's internal temperature and conductivity, and the contraction of the sun, it was impossible to postulate more than a hundred million years for the age of the habitable earth.

Yet in those days, the "inevitableness" of the corollary was usually unsuspected, and Madame Blavatsky's remarks thereupon were heretical in the extreme.

Among many other objections to the doctrine of an endless evolution and re-involution (or re-absorption) of the Kosmos, a process which, according to the Brahminical and Esoteric Doctrine, is without a beginning or an end, the Occultist is told that it cannot be, since "by all the admissions of modern scientific philosophy it is a necessity of Nature to run down." If the tendency of Nature "to run down" is to be considered so forcible an objection to Occult Cosmogony, "How," we may ask, "do your Positivists and Free-thinkers and Scientists account for the phalanx around us of active stellar systems?" They had eternity to "run down" in; why, then, is not the Kosmos a huge inert mass? (*Secret Doctrine*, 1888, I, 148-9).

The query, she remarks is unanswerable, stating that:

. . . 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. Our Kosmos and Nature will run down only to reappear on a more perfect plane after every PRALAYA. (*S. D.* I, 149).

THE REVOLUTION OF '96

Says Dr. d'Albe:

The discovery of radio-activity by Becquerel in 1896 revealed an unsuspected source of energy which cancelled all previous arguments and calculations. The world could, so to speak, renew its youth from within, by drawing upon the internal energy of its very atoms. The age of the earth could be logically expanded to the utmost limits demanded by geological evidence, and the sun could be granted a correspondingly longer lease of life.

The implications of this discovery were still more far reaching than those indicated, but not too far reaching to be comprised within the fore-knowledge of the ancient science.

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).

And a perusal of the recorded circumstances concerning Becquerel's "accidental" discovery adds decided point to this remark.

ANCIENT AND MODERN THEORIES

Dr. d'Albe believes that the lessons taught by radio-activity were as valuable on the atomic scale as on the scale of the stars. In accordance with the recently published theory of Dr. R. A. Millikan, that his "cosmic rays" may be the evidence of matter in the process of birth, Dr. d'Albe says:

> We know what powers of life and death are conveyed by X-rays. Who knows what mysterious powers and all-pervasive influences may be disseminated by these rays, which are a thousand times more penetrating than the hardest X-rays? Science has found a source of energy capable of sustaining the perpetual out-going stream for unexpectedly long periods. That source belongs to the world of atoms. There may be further sources, undiscovered as yet, derived from worlds of a still lower order, an order of further infinitesimals.
>
> Such a series of sources would give a reasonable explanation of the eternity of the Universe, where stars are born, blossom forth to full glory, and then die, leaving the rest of the starry world to proceed on its shining way. And is not this like the life process itself? All living beings, not excluding ourselves, begin life as microscopic specks on a molecular scale, and reach infancy by a rapid process of unfolding. Such a perpetual unfolding from within outwards, such an inexhaustible stream of energy and life, seems to be the solution of the riddle of the Universe.

And H. P. Blavatsky wrote forty years ago:

> 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, *Secret Doctrine*, "The Masks of Science," p. 520).
>
> 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).
>
> . . . The many *imponderable* substances that fill interplanetary space, and which, interpenetrating each, are the direct cause, at the lower end, of the production of natural phenomena manifesting through *vibration* (so-called). (*S. D.* I, 587).

THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XVI—No. 12 **OCTOBER, 1928**

THE world could get along with what disease there is, if it only turned attention to high ethics and altruistic endeavor. For after a few centuries of right living the nations would have purged themselves and built up a right moral building well founded on the rocks of true philosophy, charity and love.

—WILLIAM Q. JUDGE.

CONTENTS

WHAT ARE THE ADEPTS? 529
THE SCREEN OF TIME 530
H. P. B. ON THE SOCIETY'S FUTURE 536
WESTERN OCCULTISM 537
DUTY—THE FRIEND 539
ANCIENT LANDMARKS 541
YOUTH-COMPANIONS 551
"FOOD FOR THOUGHT" 553
SOME ANSWERS BY WM. Q. JUDGE 555
OTHER WORLDS: OTHER FORMS 555
"LIKE PRODUCES LIKE" 556
THE "TWO-SIDED EGO" 557
CRASH OF ONSET 559
THE LIGHTING OF MANAS 561
PERSONAL DISLIKES 562
ON THE LOOKOUT 565

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(*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.

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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. XVI October, 1928 No. 12

WHAT ARE THE ADEPTS?

ADEPTS are Men whose sense of Self has transcended the limitations of the body, of the senses, and of the mind. They know that they are Life, as the one drop is water; they have identified their self-consciousness with the Self of all that is, as the one drop of water is, unconsciously to itself, an identical portion of the whole ocean of water. Their every action is, therefore, the conscious relation of Life with Life. The Adept is conscious that he is Life; that that on which he acts is Life; that that through which he acts is Life.

Even as we know that our body is one, though having many members, so the Adept knows that Life is one, though dwelling in many Beings. Even as we know that every member must serve every other, and so serving, serve the body as a whole, or all suffer, so the Adept knows that every being must live a life of service to all other beings, or all must suffer. As the life of the body is contingent upon the universal brotherhood of all its members, so the Adept knows that the life of the Soul is contingent upon the Universal Brotherhood of all Beings. As the strength of the body lies in the unitary co-ordination of all the members, so the Power of Adeptship lies in the Spiritual co-ordination of all the forces of Life.

As our bodies are mortal, though formed of matter which is immortal; as our minds are mortal though formed of ideas which are immortal; as our sense of self is mortal, though formed of Intelligence which is immortal; so the Adept is a man who has identified his body with matter, his mind with ideas, his sense of self with Intelligence, and thus has become *consciously* immortal in Matter, in Mind, and in Knowledge. This is Spiritual existence, and thus the Adept wields immortal powers, where other men, whose sense of self is separate, are mortal in body, in mind, in knowledge, and hence go "from waking to sleeping, from sleeping to waking, from birth to death, from death to birth in ignorance of their own immortality."

THE SCREEN OF TIME

BEGINNING next month with the new Volume, THEOSOPHY will address a series of articles to every open-minded Theosophist. Readers are requested to take note and to bring this series to the attention of as many of their fellow-students as possible. The need of theosophical solidarity is great; but restoration of harmony among Theosophists, now as always, is contingent upon a Theosophical education.

While the subject matter of the articles will of necessity deal with highly controversial items, and of necessity will deal with the living persons who make the living issues before the theosophical world, it will be the constant endeavor of the writers to set down naught in malice while extenuating nothing. Brotherhood is but a byword to those who cannot fearlessly face and amicably discuss those causes which have produced so large a measure of failure to the very aims and objects of every theosophical alliance since the deaths of H. P. Blavatsky and William Q. Judge.

It is certain that true union and harmony can never be established among those who shut their eyes to disagreeable facts, who ignore the factors of disharmony and disunion, who cry "peace, peace, where there is no peace," and whose vain and futile hope is to achieve the great First Object of the Parent theosophical society by compromising the very principles of its foundation. Philosophy, ethics, and history are alike valueless to those who will not study, who will not verify, who will not apply the lessons of the past to the experiences of the present.

While names will be used to identify events and their causal agents, those names should, in any attempt at dispassionate promotion of true Brotherhood, be regarded rather as the Occult Symbols of that war of ideas ever raging than as persons singled out for invidious or partisan comparisons. The purely personal which to most of us looms with such exaggerated importance is, theosophically considered, but the shadow of the psychic, which, in its turn, is but the automatic reflex of the Thinker, whose signature and seal are attested by knowledge and conduct in the vast interminable conflict of Spiritual Evolution.

All that is here implied, and much more, must be continually borne in mind by writer and reader alike if they would not add to prevalent discords in their efforts, however well-intended, to restore the lost chord of harmony to the Theosophical Movement.

Those Theosophists—and they are many in all the many bodies

using theosophical nomenclature and terms—who are bewildered and discouraged by the confusions which are so prevalent, would do well to take stock of their own mental and moral acquisitions, to set about remedying their own deficiencies of knowledge and application, in order that they may fit themselves intelligently and dispassionately to take stock of their theosophical affiliations. What is the real value of any given theosophical society to the Theosophical Movement and its great Objects? This may be easily determined by any member. He has but to ask himself, What has been the real value of my society to me, in assisting me to acquire that *theosophical education* without which the great ideal of a nucleus of Universal brotherhood must forever remain merely an ideal?

The various great religions, and the many sects in each, are filled with sincere and devoted Souls who lavish their treasures in channels provided, directed, controlled, by leaders who, whatever their ability and power, are in sober fact but mere sectarians and partisans, ever seeking to rule the minds and hearts of their faithful followers in the great Names of Deity and Morality, as politicians seek, in the great Names of Home and Country, to rule the earthly lives of those who trust them. The individual Theosophist, of whatever association or relation, has but to look about him and he will quickly be able to know for himself whether he is being educated—or exploited.

Alike for the benefit of those Theosophists who, through all vicissitudes, have remained true to the educational program of H. P. Blavatsky, and for those others who, consciously or unconsciously to themselves, have been traveling on variant or forbidden paths, some brief survey of the existing status of the Movement, as represented and misrepresented in the various bodies using theosophical names and terms, may be attempted. The last bird's-eye view of this kind in this Magazine was published in October, 1923. In the semi-decade which has intervened, the mid-point of the centennial cycle inaugurated by H. P. Blavatsky in 1875 has been passed. The presages indicated in the article mentioned have been more and more verified by events. The balance line has been established, the "twilight zone" is almost over-passed, and the precipitation of the "mental deposits" of the first and second quarters of the century-cycle is at hand.

In other words, under the dual operation of the Law of Cycles, the polar antitheses of the good and the evil Karma generated and ripened during the first half century will more and more markedly disclose themselves. This third quarter of the centennial effort is that of the *unbalanced* forces, when the mutual restraints imposed in the germinal and growing season of the Movement will be released. *All* Theosophists—not merely the leading figures now upon the screen of time—

will find themselves *compelled to choose*, paradoxical as the expression may appear. The lukewarm, the heedless and easy-going Theosophist, those who will not study, apply, and work, the mentally lazy and obtuse, not less than the selfish, the self-seeker and the time-server, will take the downward path of disillusionment and disintegration. They will drop Theosophy out of their sphere of thought and action, will make for themselves new credos, new priests and new sects, but none the less mere credos, priests and sects, as of old times. Others there are and will be in augmenting number and power who will go on in the Path of the Predecessors, their shoulders to the wheel of the Rising Cycle which will culminate in the new Messenger and His Mission in 1975.

Amongst present-day theosophical bodies, that presided over by Mrs. Annie Besant is still, as it has been since the death of Mr. Judge in 1896, by far the most important of all the theosophical societies in point of numbers, in its world-scattered membership, in its prominence before the public, in its spectacular and sustained efforts to attract attention and followers. Mrs. Besant and her coadjutor Mr. Leadbeater are each past 80 years of age. For thirty years—a full generation of adult humanity—theosophy has largely been identified with them—by themselves, by their followers, and by the public at large. They have very largely replaced, whether from the standpoint of teaching or of example, the writings and the influence of H. P. Blavatsky and Wm. Q. Judge. The nature and extent of the substitution is unknown to most members and they will never learn of it from those who have exploited them. In the thirty years Mrs. Besant and Mr. Leadbeater have exercised undisputed sway over the theosophical destinies of those who have trusted them, they have put afloat an endless succession of books and other literature. It requires no Solon or Solomon to appraise the mental and moral value of their writings. The simplest-minded Theosophist has only to compare the Besant-Leadbeater writings with the philosophical, ethical, mentally and morally educative value of the writings of Madame Blavatsky and Mr. Judge to know for himself the gulf between the pretender and the genuine practitioner of Occultism, between the true and the false Teacher of the Ancient Wisdom-Religion. If any Theosophist is too sectarian, too indifferent, too lazy to make this appraisal and comparison, has he not in fact *chosen* the downward path?

Mrs. Besant's society tells in its membership list an illuminating lesson to those who know the facts and will weigh them. That membership is at present approximately 42,000 in the entire world, if numbered by those who pay dues. If numbered by those who have a theosophical education after all these thirty years, most of the ciphers

would have to be omitted. In those thirty years the diligent proselyting maintained has yielded approximately 200,000 new members, yet the membership was practically the same thirty years ago as it is today. Year after year, the drain of losses has equalled the new recruits. The "average life" of a member in Mrs. Besant's society is seven years—"a short life and a merry one" indeed. What has become of those ex-members? A small percentage has died; some have sought other and truer affiliations; countless thousands have retired wounded to the quick for this incarnation by the plundering of their holiest aspirations; many of the ablest-minded, themselves plundered in the beginning, disillusioned and corrupted, have taken their cue from Mrs. Besant and Mr. Leadbeater, and have set up shop on their own account, with claims and revelations of their own in this most profitable of all fields of traffic—the traffic in human Souls seeking enlightenment and spiritual growth. What are the Karmic consequences to betrayer and betrayed alike in this unholy commerce? And what of the Karma of those who, on the plea of tolerance and brotherhood, remain supine in Mrs. Besant's society, content to keep their own counsel, while all the time lending by fact of their presence their own silent countenance and support to the infamies which they know exist, but which they will not fight to expose?

Mrs. Besant and Mr. Leadbeater have spawned and sponsored a long, long list of activities, chief among them the Order of the Star, Co-Masonry, the Liberal Catholic Church, and, last in order of degradation and absurdity, the cult of the "World-Mother." Young Mrs. Arundale, the "World Mother's" vehicle of incarnation, as young Mr. Krishnamurti is the embodiment of the "World Teacher!" Already Mr. Krishnamurti is *persona non grata* to Mr. Leadbeater and his Liberal Catholic Church, whom the "World Teacher" repudiates, as he repudiates Mrs. Besant's Theosophy and Mrs. Besant's Masters, and as he repudiates her "World Mother." Let the members of Mrs. Besant's society, and of these various "inspired" movements, watch for the next few months and years the stormy current of events and observe what mutual claims, conflicts and repudiations arise. Then let them remember that this is the same Mrs. Besant who, more than any and all others, was the ruin of the Parent theosophical society; the same Mrs. Besant whose claims and pretences to Occult guidance and direction led her to make her charges against Mr. Judge; led her to charge with the same forgery of messages from Masters, H. P. Blavatsky; led her, while claiming to be the Successor of H. P. B. and Outer Head of the E. S. T. established by H. P. B., to adopt the "yoga practices" of G. N. Chakravarti, to take him for her occult mentor and guide—to throw him overboard ten years later in favor of the still

more facile C. W. Leadbeater. Let the innocent and ignorant members of Mrs. Besant's society compare her devious pathway since her charges against Judge and H. P. B., in 1894-5, and decide for themselves if she was any more trustworthy then than she is today. Let them consider whether the innocent and ignorant members of the Parent society then would have swallowed her claims and her charges, had they been able to see in advance whither she would lead them. Let them consider what riot of pretences, what brood of immoralities, have been hatched by her and by those who have followed her serpentine example. Let them study H. P. Blavatsky's Five Messages to the American Theosophists, and make their own comparisons between Besantism and its fruits, and the Theosophy and theosophical conduct of Wm. Q. Judge. It is a comparison which the innocent and ignorant members will never be invited or willingly permitted to make by those who have betrayed their trust and their confidence, but one that must be made by those who desperately need to make it, if they are to gain any true knowledge of Theosophical fact and philosophy.

What is true of Mrs. Besant's society is equally true of every existing theosophical sect—they all make essentially the same claims, they are all infected with the same virus of Successorship, they all show the same perversions of teachings, the same corrupt practices, the same unholy trading on the innocence and the ignorance of their trustful followers and the new-comers attracted by the great ideas of Masters, of Karma, of Reincarnation, and of a human nucleus of universal brotherhood. Human hunger for knowledge of spiritual things, human aspirations for a higher life, human longings for "peace on earth, good will toward men," clouded by human ignorance and the unconscious selfishness of human nature—this is the fertile soil in which the Sowers of all time have cast their seed, and equally the fertile soil in which the priest, the charlatan, and the rogue have sown their tares. This is "the world's eternal way" in both Black magic and White. Thus came about the great mission and message of Krishna, of Buddha, of Jesus. Thus came about the vast structures of priesthood and sectarianisms called Hinduism, Buddhism, and Christianity, with their countless millions of hopelessly enmeshed devotees whose treasures of devotion and sacrifice have been endlessly spilled upon false altars, without mankind being one whit advanced in spiritual and moral education on the great problems of Life and Duty. Each new reformer within and without the existing sects has at best succeeded in adding one more to the vast crop of tares, because each new reformer has himself been infected with the same virus, subject to the same defects, addicted to the same vices he has sought to heal. Mere sincerity and zeal, mere faith and devotion, can but the more

swiftly and surely lead astray to loss or ruin the self-styled physician as well as his patients. "Physician, heal *thyself*" before undertaking to prescribe for others, if adopted in practice, would send to the kindergarten the vast majority of priests, statesmen, writers, and other blind leaders of the blind, the reformers as well as the governors and law-makers of mankind, physically, intellectually, and morally. Is it any less true of these self-styled theosophical leaders and societies?

Bitter and unpalatable as the fact is, it is profoundly educative to observe the utter inability of the leader and reformer, the governor and law-maker, to apply to himself and his own professions those universal principles of truth, those universal canons of conduct, which he incessantly holds out to the suffering, the credulous, the searching Souls who come to him for guidance and instruction. Nowhere is this human failure more in evidence than among the leaders and prime ministers of the many theosophical, occult, and mystical bodies. Each will quote the Masters of Wisdom, the writings of H. P. B. and Mr. Judge, or ignore them, or deny them, according as they may, or may not, be twisted into an *authority* in support of his claims and pretensions to be a *living* successor and authority of equal or superior merit to those he quotes. Do not the Brahmin, the Buddhist, the Christian priest, theologian, mystic, and inspired revealer do the same? What one of them "searches the scriptures" to correct himself, to increase his own understanding, to find the *common* ground of truth whereon all alike may stand, and on which he himself may stand, "without variableness or the shadow of turning"? In plain words, What one who sits in the Teacher's chair is simply true and faithful to that Teacher and his Teaching?

There is no Hindu Theosophist but knows the priests are unfaithful and disloyal to the great teachers and the great message of the Vedas and the Gita; no Buddhist Theosophist who does not know that the priests of Southern and Northern Buddhism alike are recreant to the great life and the great lessons of Gautama; no Christian Theosophist but is aware that the churches and the preachers of all the sects are untrue to the Sermon on the Mount. Every Theosophist can and would give unvarying answer that Krishna, Buddha, Christ, have nothing in common with what has been done and taught in their great Names by these hordes of parasitic sects and sectarians. But what Theosophist will apply the same unflinching test and comparison to the sects and sectaries which have arisen since the death of H. P. B. and Mr. Judge? Let Theosophists of no matter what party or persuasion ask themselves, What have the Masters of Wisdom and Their Messenger in common with what has been and is being claimed and done in their great Names and in the Name of the Theosophy They

gave to a starving, betrayed, misled and ignorant Humanity?

The hope of the future of the Theosophical Movement does not lie in *any* theosophical society, in any theosophical exponents, in any "revelations," true or false, past or present, any more than in any "World Teacher," "World Mother," or any other "Savior" or Authority soever. In what, then? Today as always, in a *Theosophical education* and that harmony and true Brotherhood which will infallibly ensue from it. It is learning, not leading, which the theosophical world needs. It is study, not psychic or other inspiration; it is application of what is studied to existing facts, not appetite for phenomenal progress and powers. The future rests upon the honest and sincere, the true and the brave in every society—upon their facing the facts, upon their acquiring a Theosophical education.

H. P. B. ON THE SOCIETY'S FUTURE

Its future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last, but not least, on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work, and to direct the Society after the death of the Founders. . . .

I do not refer to technical knowledge of the esoteric doctrine, though that is most important; I spoke rather of the great need which our successors in the guidance of the Society will have of unbiased and clear judgment. Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart. You must remember that all our members have been bred and born in some creed or religion, that all are more or less of their generation both physically and mentally, and consequently that their judgment is but too likely to be warped and unconsciously biased by some or all of these influences. If, then, they cannot be freed from such inherent bias, or at least taught to recognise it instantly and so avoid being led away by it, the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die.—*The Key to Theosophy, pp. 241-42.*

WESTERN OCCULTISM*

ALL progress is made by a recognition of disabilities at first, after which follow steps for their removal; but these are minor things.

With the right attitude we would not realize our own advance, while it would be perfectly patent to others—this, because we are aware of defects which probably look more important to us than they really are.

Defects—not being valuable—are not important. Their absence is.

Therefore our thought should be in regard to those qualifications which replace them. If we were newly furnishing a house, we would not be thinking of the old furniture, but of the new, which was to take its place.

There is no question of sin or sinner. There is only the question: Are you working for yourself as you understand yourself, or are you working for the Self as you *ought* to understand you really are. If you want nothing for yourself, but think only to do for others, what is needed *comes* under the law of the very force you make attraction for. Support comes in every direction.

Service for ourselves is a creation which ties us fast to wrong conditions. We may strive for better bodies, better positions, for possessions of all kinds, better qualities, better understanding *on one condition only*—that the motive be to make ourselves the better able to help and teach others.

He who follows the true Path is not drawn away from his fellow-men. His fellow-men are more to him than they ever were before. He sees more in them. He sees more clearly the difficulties under which they labor, and desires to help them in every way. So he is more of a living man.

He gets as much out of this life and more, far more, than the man who lives for enjoyment, for happiness, whose ambition is for himself. But he lives not for himself. The whole aim of his life is that men shall know the Truth.

I used to look calmly and dispassionately at the very worst picture I could conjure up, as happening to myself, and found it very helpful in getting rid of the "fear of consequences." I mentally took account of the very worst, saw myself in it with all that it entailed, went through it in all its parts, leaving myself *alone*, dishonored, stripped of everything.

Those very things happened to me, but I knew them, had outlived

*From the sayings of Robert Crosbie.

them, and went on undismayed. Had I not done it, I would not be where I am today.

But you know all this, and it may seem like cold comfort. I would that I could give you more.

Can we question Master's hand in everything done in his name? The circumstances may not smile at us, but it is not their favor that is sought. We ought to *know* by this time that seeming evil is very often—we might say, always—turned to good. For it is "that Great Initiate of All, Who keeps this whole Movement in being."

May you have all power, health, and courage, externally, internally —and eternally.

THE "CENTRAL SUN"

This "central sun" of the Occultists, which even Science is obliged to accept astronomically, for it cannot deny the presence in Sidereal Space of a central body in the milky way, a point unseen and mysterious, the ever-hidden centre of attraction of our Sun and system—this "Sun" is viewed differently by the Occultists of the East. While the Western and Jewish Kabalists (and even some pious modern astronomers) claim that in this sun the God-head is specially present—referring to it the volitional acts of God—the Eastern Initiates maintain that, as the *supra-divine* Essence of the Unknown Absolute is equally in every domain and place, the "Central Sun" is simply the centre of Universal life-Electricity; the reservoir within which that divine radiance, already differentiated at the beginning of every *creation*, is focussed. Though still in a *laya*, or neutral condition, it is, nevertheless, the one attracting, as also the ever-emitting, life Centre.—*S. D., II, p. 240.*

In the centre of a wheel there is a spot that does not turn at all; it is that upon which the wheel itself turns. In the centre of a man's nature there is That which evolves not, changes not, manifests not; because of That and resting upon That, evolution, change and manifestation proceed. Man, the being, is the wheel. Man, the source of being, is the centre of the wheel—that spiritual nature which is never affected nor operated upon by the cycling.

DUTY—THE FRIEND

HE who once remarked—"There is nothing so nasty as duty," was cleverer than kind, for he spoke evil of a friend. Yet, wherever the *mot* is repeated, it finds answering gleam of mirthful appreciation. After all, we know the frailties of our human nature! And it is to that human nature Duty is like friend who came unbidden, or bidden, stayed so long the welcome was worn out.

No question is more urgent on the well-minded man: what is my duty in this or other circumstance; no problem more besets him than apparent conflict of equal duties. Yet, there is no conflict: what seems so is but self-interest somewhere overlaid with specious reasoning regarding "thought of others." The truth is, Duty exacts honest and intimate friendship: it can not be seen by the man who seeks of others to tell what it looks like; it reveals itself clear to him who puts himself to the test of it. And then, Duty seen, its twin—Responsibility —must be taken into partnership as well.

When one chafes at duty seen and assumed, let him bethink himself—so must he once have chafed who now rolls in yonder gutter. Duties of the past undone have made the irresponsible sot of now. Let us make our affinities in line of duty; they alone save many a man from such effects of weakness as took this other man on bestial way. He was weak—more weak than wicked, doubtless; but, none of us is so strong! Make our affinities like his, and we shall wallow sooner, or late. Karmic stamina is but affinity for duty.

What a fundamental and arrant conceit of ours it is that we should even wish to be exempt from uncongenial duties! Not one of us who comes into the world or goes out of it but is obligated for the performance of most distasteful duties; yet, they are done. Done they are, for life or death, and to life we owe what must be paid to life. Compensation also flows from Life: the Karmic records do not ask how "high" or "low" the duty, but is *Duty* fulfilled? The nobler fields men yearn for can not be entered till they have learned even to joy in small, plain duties. The nobler fields call for sterner, never yielded duties—duties small, and duties great, for they include the whole of life and nature. Man's evolution is to be read in light of his faithfulness to, and of his understanding of duty. Thus is Theosophy seen to be "the quintessence of all Duty."

Theosophy declares the higher understanding of all duties, and the higher performance of all duties, be they general or specific. It aims to bring the world to Duty through the science of universal and individual duties; for all men and creatures, without exception, have

their duties particular and general: all alike have their origin in the One Life, and to It they are beholden. Mahatma, Sun, and atom each in its place performs no greater and no lesser duty than does the humble glowworm. Not one duty could be stricken from Nature's program.

The cycle of necessity for Man takes on a nobler aspect on the road of Duty. No life is barren where a single duty lies; that life is richest, where duties, small and great, abound; that only is emancipation from them which finds joy in greater range and responsibility of duty. Thus Krishna, who had no duties unfulfilled in all three regions of the universe, yet remained "indefatigable in action," lest all these creatures should perish, and without example never learn the law of duty. Those who have forgotten their mission—their duty—in life are called "lost souls."

But Duty is greatest Friend in this, that it yields not its benefice save it is Self-assumed. Never are those human friends dearest who are "picked" for us by someone else! Much rather would we wait till the meshes of our joint destinies declared the friendship, than accept a pact ready-made. And so it is with Duty. The Soul's integrity is impaired by every duty undertaken without willing assent from Soul's high place, whatever benefits might seem to flow abroad to vision of another. Mere prohibitions likewise wilt the Will, since they are forced obediences to duties for which an educative work has not made ready.

Parents unconsciously give recognition to the law of Soul and Duty, when they provide their children with simple household tasks for regular performance. But distaste and neglect of those duties too often means the Soul has not been asked to see its fundamental duties to the Whole of life. Children are far more universal in their views than parents, and grasp far more readily than do their elders the eternal verities. So, too often, Theosophists *speak* of their children as "old souls," but deal with them as do Christians with their "gifts of God," demanding fulfilment of duties in honor to themselves as parents, in role of Jehovah.

When *Manas* "incarnates" at seven years, the time has come for Soul to assume its duties to the Whole, and we say, "Now, the Ego begins to make karma of this life on its own account." In the cheerful performance of Duty, then, is to be seen the Will aspect of the Great Law which binds us to the Whole. It is Will which makes Adepts, and so is Duty the Royal Road to Knowledge—the Enlightener of human life, and the Friend of all creatures.

ANCIENT LANDMARKS

A LAND OF MYSTERY,* BY H. P. B.

(Continued from the September Number)

THE ruins of Central America are no less imposing. Massively built, with walls of a great thickness, they are usually marked by broad stairways, leading to the principal entrance. When composed of several stories, each successive story is usually smaller than that below it, giving the structure the appearance of a pyramid of several stages. The front walls, either made of stone or stuccoed, are covered with elaborately carved, symbolical figures; and the interior divided into corridors and dark chambers, with arched ceilings, the roofs supported by overlapping courses of stones, "constituting a pointed arch, corresponding in type with the earliest monuments of the old world." Within several chambers at Palenque, tablets, covered with sculptures and hieroglyphics of fine design and artistic execution, were discovered by Stephens. In Honduras, at Copan, a whole city —temples, houses and grand monoliths intricately carved—was unearthed in an old forest by Catherwood and Stephens. The sculpture and general style of Copan are unique, and no such style or even anything approaching it has been found anywhere else, except at Quirigua, and in the islands of Lake Nicaragua. No one can decipher the weird hieroglyphical inscriptions on the altars and monoliths. With the exception of a few works of uncut stone, "to Copan, we may safely assign an antiquity higher than to any of the other monuments of Central America with which we are acquainted," says the *New American Cyclopedia.* At the period of the Spanish conquest, Copan was already a forgotten ruin, concerning which existed only the vaguest traditions.

No less extraordinary are the remains of the different epochs in Peru. The ruins of the temple of the Sun at Cuzco are yet imposing, notwithstanding that the deprecating hand of the Vandal Spaniard passed heavily over it. If we may believe the narratives of the conquerors themselves, they found it, on their arrival, a kind of a fairy-tale castle. With its enormous circular stone wall completely encompassing the principal temple, chapels and buildings, it is situated in the very heart of the city, and even its remains justly provoke the admiration of the traveller. "Aqueducts opened within the sacred inclosure; and within it were gardens, and walks among *shrubs and flowers of gold and silver*, made in imitation of the productions of nature. It was attended by 4,000 priests." "The ground," says La Vega,

*This article was first printed by H. P. Blavatsky in *The Theosophist* for June, 1880.

"for 200 paces around the temple, was considered holy, and no one was allowed to pass within this boundary but with naked feet." Besides this great temple, there were 300 other inferior temples at Cuzco. Next to the latter in beauty, was the celebrated temple of Pachacamac. Still another great temple of the Sun is mentioned by Humboldt; and, "at the base of the hill of Cannar was formerly a famous shrine of the Sun, consisting of the universal symbol of that luminary, formed by nature upon the face of a great rock." Roman tells us "that the temples of Peru were built upon high grounds or the top of the hills, and were surrounded by three and four circular embankments of earth, one within the other." Other remains seen by myself—especially mounds—are surrounded by two, three, and four circles of stones. Near the town of Cayambe, on the very spot on which Ulloa saw and described an ancient Peruvian temple "perfectly circular in form, and open at the top," there are several such *cromlechs*. Quoting from an article in the *Madras Times* of 1876, Mr. J. H. Rivett-Carnac gives, in his Archæological Notes, the following information upon some curious mounds in the neighborhood of Bangalore:—*"Near the village there are at least one hundred cromlechs plainly to be seen. These cromlechs are surrounded by circles of stones, some of them with concentric circles three and four deep. One very remarkable in appearance has four circles of large stones around it, and is called by the natives 'Pandavara Gudi' or the temples of the Pandas. . . . This is supposed to be the first instance, where the natives popularly imagine a structure of this kind to have been the temple of a by-gone, if not of a mythical, race. Many of these structures have a triple circle, some a double, and a few single circles of stone round them." In the 35th degree of latitude, the Arizone Indians in North America have their rude altars to this day, surrounded by precisely such circles, and their sacred spring, discovered by Major Alfred R. Calhoun, F. G. S., of the United States Army Survey Commission, is surrounded with the same symbolical wall of stones, as is found in Stonehenge and elsewhere.

By far the most interesting and full account we have read for a long time upon the Peruvian antiquities is that from the pen of Mr. Heath of Kansas, already mentioned. Condensing the general picture of these remains into the limited space of a few pages in a periodical,[1] he yet manages to present a masterly and vivid picture of the wealth of these remains. More than one speculator has grown rich in a few days through his desecrations of the "huacas." The remains of countless generations of unknown races, who had slept there undisturbed—

*On *Ancient Sculpturing on Rocks in Kumaon, India*, similar to those found on monoliths and rocks in Europe. By J. H. Rivett-Carnac, Bengal Civil Service, C. I. E., F. S. A., M. R. A. S. F. G. S., &c.

[1]See *Kansas City Review of Science and Industry*, November, 1878.

who knows for how many ages—are now left by the sacrilegious treasure-hunter to crumble into dust under the tropical sun. Mr. Heath's conclusions, more startling, perchance, than his discoveries, are worthy of being recorded. We will repeat in brief his descriptions:—

"In the Jeguatepegue valley in Peru in 70° 24′ S. Latitude, four miles north of the port of Pacasmayo is the Jeguatepegue river. Near it, beside the southern shore, is an elevated platform 'one-fourth of a mile square and forty feet high, all of adobes or sun-burnt bricks. A wall of fifty feet in width connects it with another;' 150 feet high, 200 feet across the top, and 500 at the base, nearly square. This latter was built in sections of rooms, ten feet square at the base, six feet at the top and about eight feet high. All of this same class of mounds—temples to worship the sun, or fortresses, as they may be—have on the northerly side an incline for an entrance. Treasure-seekers have cut into this one about half-way, and it is said 150,000 dollars' worth of gold and silver ornaments were found." Here many thousands of men were buried and beside the skeletons were found in abundance ornaments of gold, silver, copper, coral beads, &c. "On the north side of the river, are the extensive ruins of a walled city, two miles wide by six long. . . . Follow the river to the mountains. All along you pass ruin after ruin and huaca after huaca," (burial places). At Tolon there is another ruined city. Five miles further, up the river, "there is an isolated boulder of granite, four and six feet in its diameters, covered with hieroglyphics; fourteen miles further, a point of mountain at the junction of two ravines is covered to a height of more than fifty feet with the same class of hieroglyphics—birds, fishes, snakes, cats, monkeys, men, sun, moon, and many odd and now unintelligible forms. The rock, on which these are cut, is a silicated sandstone, and many of the lines are an eighth of an inch deep. In one large stone there are three holes, twenty to thirty inches deep, six inches in diameter at the orifice and two at the apex. . . . At Anchi, on the Rimac river, upon the face of a perpendicular wall 200 feet above the river-bed, there are two hieroglyphics, representing an imperfect *B* and a perfect *D*. In a crevice below them, near the river, were found buried 25,000 dollars' worth of gold and silver; when the Incas learned of the murder of their chief, what did they do with the gold they were bringing for his ransom? Rumour says they buried it. . . . May not these markings at Yonan tell something, since they are on the road and near to the Incal city?"

The above was published in November, 1878, when in October, 1877, in my work "Isis Unveiled" (Vol. I. p. 595), I gave a legend, which, for circumstances too long to explain, I hold to be perfectly trustworthy, relating to these same buried treasures for the Inca's

ransom, a journal more satirical than polite classed it with the tales of Baron Munchausen. The secret was revealed to me by a Peruvian. At Arica, going from Lima, there stands an enormous rock, which tradition points to as the tomb of the Incas. As the last rays of the setting sun strike the face of the rock, one can see curious hieroglyphics inscribed upon it. These characters form one of the land-marks that show how to get at the immense treasures buried in subterranean corridors. The details are given in "Isis," and I will not repeat them. Strong corroborative evidence is now found in more than one recent scientific work; and the statement may be less pooh-poohed now than it was then. Some miles beyond Yonan, on a ridge of a mountain 700 feet above the river, are the walls of another city. Six and twelve miles further are extensive walls and terraces; seventy-eight miles from the coast, "you zigzag up the mountain side 7,000 feet, then descend 2,000" to arrive at Coxamolca, the city where, unto this day, stands the house in which Atahualpa, the unfortunate Inca, was held prisoner by the treacherous Pizzaro. It is the house which the Inca "promised to fill with gold as high as he could reach, in exchange for his liberty" in 1532; he did fill it with 17,500,000 dollars' worth of gold, and so kept his promise. But Pizzaro, the ancient swineherd of Spain and the worthy acolyte of the priest Hernando de Lugues, murdered him, notwithstanding his pledge of honor. Three miles from this town, "there is a wall of unknown make. Cemented, the cement is harder than stone itself. . . . At Chepen, there is a mountain with a wall twenty feet high, the summit being almost entirely artificial. Fifty miles south of Pacaomayo, between the seaport of Huanchaco and Truxillo, are the ruins of Chan-Chan, the capital city of the Chimoa kingdom. . . . The road from the port to the city crosses these ruins, entering by a causeway about four feet from the ground, and leading from one great mass of ruins to another; beneath this is a tunnel." Be they forts, castles, palaces or burial mounds called "huacas," all bear the name "huaca." Hours of wandering on horseback among these ruins give only a confused idea of them, nor can any explorers there point out what were palaces and what were not. . . . The highest enclosures must have cost an immense amount of labour.

To give an idea of the wealth found in the country by the Spaniards, we copy the following, taken from the records of the municipality in the city of Truxillo by Mr. Heath. It is a copy of the accounts that are found in the book of Fifths of the Treasury in the years 1577 and 1578, of the treasures found in the "Huaca of Toledo" by one man alone.

First.—In Truxillo, Peru, on the 22nd of July 1577, Don Garcia Gutierrez de Toledo presented himself at the royal treasury, to give

into the royal chest a-fifth. He brought a bar of gold 19 carats ley and weighing 2,400 Spanish dollars, of which the fifth being 708 dollars, together with 1½ per cent. to the chief assayer, were deposited in the royal box.

Secondly.—On the 12th of December, he presented himself with five bars of gold, 15 and 19 carats ley, weighing 8,918 dollars.

Thirdly.—On the 7th of January 1578, he came with his fifth of large bars and plates of gold, one hundred and fifteen in number, 15 to 20 carats ley, weighing 153,280 dollars.

Fourthly.—On the 8th of March, he brought sixteen bars of gold, 14 to 21 carats ley, weighing 21,118 dollars.

Fifthly.—On the fifth of April, he brought different ornaments of gold, being little belts of gold and patterns of corn-heads and other things, of 14 carats ley, weighing 6,272 dollars.

Sixthly.—On the 20th of April, he brought three small bars of gold, 20 carats ley, weighing 4,170 dollars.

Seventhly.—On the 12th of July, he came with forty-seven bars, 14 to 21 carats ley, weighing 77,312 dollars.

Eighthly.—On the same day he came back with another portion of gold and ornaments of corn-heads and pieces of effigies of animals, weighing 4,704 dollars.

"The sum of these eight bringings amounted to 278,174 gold dollars or Spanish ounces. Multiplied by sixteen gives 4,450,784 silver dollars. Deducting the royal fifth—985,953.75 dollars—left 3,464,830.25 dollars as Toledo's portion! Even after this great haul, effigies of different animals of gold were found from time to time. Mantles, also adorned with square pieces of gold, as well as robes made with feathers of divers colours, were dug up. There is a tradition that in the huaca of Toledo there were two treasures, known as the great and little fish. The smaller only has been found. Between Huacho and Supe, the latter being 120 miles north of Callao, near a point called Atahuangri, there are two enormous mounds, resembling the Campana and San Mignel, of the Huatic Valley, soon to be described. About five miles from Patavilca (south, and near Supe) is a place called 'Paramonga' or the fortress. The ruins of a fortress of great extent are here visible, the walls are of tempered clay, about six feet thick. The principal building stood on an eminence, but the walls were continued to the foot of it, like regular circumvallations; the ascent winding round the hill like a labyrinth, having many angles which probably served as outworks to defend the place. In this neighbourhood, much treasure has been excavated, all of which must have been concealed by the pre-historic Indian, as we have no evidence of the Incas ever having occupied this part of Peru after they had subdued it."

Not far from Ancon, on a circuit of six to eight miles, "on every side you see skulls, legs, arms and whole skeletons lying about in the sand. . . . At Parmayo, fourteen miles further down north," and on the sea-shore, is another great burying-ground. Thousands of skeletons lie about, thrown out by the treasure-seekers. It has more than half a mile of cutting through it. . . . It extends up the face of the hill from the sea-shore to the height of about 800 feet. . . . Whence come these hundreds and thousands of peoples, who are buried at Ancon? Time and time again the archæologist finds himself face to face with such questions, to which he can only shrug his shoulders and say with the natives—"Quien Sabe?"—who knows?

Dr. Hutchinson writes, under date of Oct. 30, 1872, in the South Pacific "Times":—"I am come to the conclusion that Chancay is a great city of the dead, or has been an immense ossuary of Peru; for go where you will, on a mountain top or level plain, or by the sea-side, you meet at every turn skulls and bones of all descriptions."

In the Huatica Valley, which is an extensive ruin, there are seventeen mounds, called "huacas," although, remarks the writer, "they present more the form of fortresses, or castles than burying-ground." A triple wall surrounded the city. These walls are often three yards in thickness and from fifteen to twenty feet high. To the east of these is the enormous mound called Huaca of Pando . . . and the great ruins of fortresses, which natives entitle Huaca of the Bell. *La compana*, the Huacas of Pando, consisting of a series of large and small mounds, and extending over a stretch of ground incalculable without being measured, form a colossal accumulation. The mound "Bell" is 110 feet high. Towards Callao, there is a square plateau (278 yards long and 96 across) having on the top eight gradations of declivity, each from one to two yards lower than its neighbour, and making a total in length and breadth of about 278 yards, according to the calculation of J. B. Steere, of Michigan, Professor of Natural History.

The square plateau first mentioned at the base consists of two divisions . . . each measuring a perfect square 47 to 48 yards; the two joining, form the square of 96 yards. Besides this, is another square of 47 to 48 yards. On the top returning again, we find the same symmetry of measurement in the multiples of twelve, nearly all the ruins in this valley being the same, which is a fact for the curious. Was it by accident or design? . . . The mound is a truncated pyramidal form, and is calculated to contain a mass of 14,641,820 cubic feet of material. . . . The "Fortress" is a huge structure, 80 feet high and 150 yards in measurement. Great large square rooms show their outlines on the top but are filled with earth. Who brought this earth here, and with what object was the filling-up accomplished? The work of

obliterating all space in these rooms with loose earth must have been almost as great as the construction of the building itself. . . . Two miles south, we find another similar structure, more spacious and with a greater number of apartments. . . . It is nearly 170 yards in length, and 168 in breadth, and 98 feet high. The whole of these ruins . . . were enclosed by high walls of adobes—large mud bricks, some from 1 to 2 yards in thickness, length and breadth. The "huaca" of the "Bell" contains about 20,220,840 cubic feet of material, while that of "San Miguel" has 25,650,800. These two buildings with their terraces, parapets and bastions, with a large number of rooms and squares—are now filled up with earth!

Near "Mira Flores," is Ocheran—the largest mound in the Huatica valley. It has 95 feet of elevation and a width of 55 yards on the summit, and a total length of 428 yards, or 1,284 feet, *another multiple of twelve.* It is enclosed by a double wall, 816 yards in length by 700 across, thus enclosing 117 acres. Between Ocharas and the ocean are from 15 to 20 masses of ruins like those already described.

The Inca temple of the Sun, like the temple of Cholula on the plains of Mexico, is a sort of vast terraced pyramid of earth. It is from 200 to 300 feet high, and forms a semi-lunar shape that is beyond half a mile in extent. Its top measures about 10 acres square. Many of the walls are washed over with red paint, and are as fresh and bright as when centuries ago it was first put on. . . . In the Canete valley, opposite the Chincha Guano Islands, are extensive ruins, described by Squier. From the hill called "Hill of Gold," copper and silver pins were taken like those used by ladies to pin their shawls; also tweezers for pulling out the hair of the eyebrows, eyelids and whiskers, as well as silver cups.

"The coast of Peru," says Mr. Heath, "extends from Tumbey to the river Loa, a distance of 1,233 miles. Scattered over this whole extent, there are thousands of ruins besides those just mentioned, while nearly every hill and spire of the mountains have upon them or about them some relic of the past; and in every ravine, from the coast to the central plateau, there are ruins of walls, cities, fortresses, burial-vaults, and miles and miles of terraces and water-courses. Across the plateau and down the eastern slope of the Andes to the home of the wild Indian, and into the unknown impenetrable forest, still you find them. In the mountains, however, where showers of rain and snow with the terrific thunder and lightning are nearly constant, a number of months each year, the ruins are different. Of granite, porphyritic lime and silicated sand-stone, these massive, colossal, cyclopean structures have resisted the disintegration of time, geological transformation, earthquakes, and the sacrilegious destructive hand of the warrior and treas-

ure-seeker. The masonry composing these walls, temples, houses, towers, fortresses, or sepulchres, is uncemented, held in place by the incline of the walls from the perpendicular, and adaptation of each stone to the place destined for it, the stones having from six to many sides, each dressed, and smoothed to fit another or others with such exactness that the blade of a small penknife cannot be inserted in any of the seams thus formed, whether in the central parts entirely hidden, or on the internal or external surfaces. These stones, selected with no reference to uniformity in shape or size, vary from one-half cubic foot to 1,500 cubic feet solid contents, and if, in the *many, many millions* of stones you could find one that would fit in the place of another, it would be purely accidental. In 'Triumph Street,' in the city of Cuzco, in a part of the wall of the ancient house of the Virgins of the Sun, is a very large stone, known as 'the stone of the twelve corners,' since it is joined with those that surround it, by twelve faces, each having a different angle. Besides these twelve faces it has its internal one, and no one knows how many it has on its back that is hidden in the masonry. In the wall in the centre of the Cuzco fortress there are stones 13 feet high, 15 feet long, and 8 feet thick, and all have been quarried miles away. Near this city there is an oblong smooth boulder, 18 feet in its longer axis, and 12 feet in its lesser. On one side are large niches cut out, in which a man can stand and, by swaying his body, cause the stone to rock. These niches apparently were made solely for this purpose. One of the most wonderful and extensive of these works in stone is that called Ollantay-Tambo, a ruin situated 30 miles north of Cuzco, in a narrow ravine on the bank of the river Urubamba. It consists of a fortress constructed on the top of a sloping, craggy eminence. Extending from it to the plain below, is a stony stairway. At the top of the stairway are six large slabs, 12 feet high, 5 feet wide, and 3 feet thick, side by side, having between them and on top narrow strips of stone about 6 inches wide, frames as it were to the slabs, and all being of dressed stone. At the bottom of the hill, part of which was made by hand, and at the foot of the stairs, a stone wall 10 feet wide and 12 feet high extends some distance into the plain. In it are many niches, all facing the south."

The ruins in the Islands in Lake Titicaca, where Incal history begins, have often been described.

At Tiahuanaco, a few miles south of the lake, there are stones in the form of columns, partly dressed, placed in line at certain distances from each other, and having an elevation above the ground of from 18 to 20 feet. In this same line there is a monolithic doorway, now broken, 10 feet high by 13 wide. The space cut out for the door is 7 feet 4 inches high by 3 feet 2 inches wide. The whole face of the

stone above the door is engraved. Another similar, but smaller, lies on the ground beside it. These stones are of hard porphyry, and differ geologically from the surrounding rock; hence we infer they must have been brought from elsewhere.

At "Chavin de Huanta," a town in the province of Huari, there are some ruins worthy of note. The entrance to them is by an alley-way, 6 feet wide and 9 feet high, roofed over with sandstone partly dressed, of more than 12 feet in length. On each side there are rooms 12 feet wide, roofed over by large pieces of sandstones, 1½ feet thick and from 6 to 9 feet wide. The walls of the rooms are 6 feet thick, and have some loopholes in them, probably for ventilation. In the floor of this passage there is a very narrow entrance to a subterranean passage that passes beneath the river to the other side. From this many huacas, stone drinking-vessels, instruments of copper and silver, and a skeleton of an Indian sitting, were taken. The greater part of these ruins were situated over aqueducts. The bridge to these castles is made of three stones of dressed granite, 24 feet long, 2 feet wide by 1½ thick. Some of the granite stones are covered with hieroglyphics.

At Corralones, 24 miles from Arequipa, there are hieroglyphics engraved on masses of granite, which appear as if painted with chalk. There are figures of men, llamas, circles, parallelograms, letters as an R and an O, and even remains of a system of astronomy.

At Huaytar, in the province of Castro Virreina, there is an edifice with the same engravings.

At Nazca, in the province of Ica, there are some wonderful ruins of aqueducts, four to five feet high and 3 feet wide, very straight, double-walled, of unfinished stone, flagged on top.

At Quelap, not far from Chochapayas, there have lately been examined some extensive works. A wall of dressed stone, 560 feet wide, 3,660 long, and 150 feet high. The lower part is solid. Another wall above this has 600 feet length, 500 width, and the same elevation of 150 feet. There are niches over both walls, three feet long, one-and-a-half wide and thick, containing the remains of those ancient inhabitants, some naked, others enveloped in shawls of cotton of distinct colours and well embroidered. . . .

Following the entrances of the second and highest wall, there are other sepulchres like small ovens, six feet high and twenty-four in circumference; in their base are flags, upon which some cadavers reposed. On the north side there is on the perpendicular rocky side of the mountain, a brick wall, having small windows, 600 feet from the bottom. *No reason for this*, nor means of approach, can now be found. The skillful construction of utensils of gold and silver that were found here, the ingenuity and solidity of this gigantic work of dressed stone,

make it also probably of pre-Incal date. . . . Estimating five hundred ravines in the 1,200 miles of Peru, and ten miles of terraces of fifty tiers to each ravine which would only be five miles of twenty-five tiers to each side, we have 250,000 miles of stone wall, averaging three to four feet high—enough to encircle this globe ten times. Surprising as these estimates may seem, I am fully convinced that an actual measurement would more than double them, for these ravines vary from 30 to 100 miles in length. While at San Mateo, a town in the valley of the River Rimac, where the mountains rise to a height of 1,500 or 2,000 feet above the river bed, I counted two hundred tiers, none of which were less than four and many more than six miles long.

"Who then," very pertinently enquires Mr. Heath, "were these people, cutting through sixty miles of granite; transplanting blocks of hard porphyry, of Baalbic dimensions, miles from the place where quarried, across valleys thousands of feet deep, over mountains, along plains, leaving no trace of how or where they carried them; people (said to be) ignorant of the use of wood, with the feeble llama their only beast of burden; who after having brought these stones fitted them into stones with Mosaic precision; terracing thousands of miles of mountain side; building hills of adobe and earth, and huge cities; leaving works in clay, stone, copper, silver, gold, and embroidery, many of which cannot be duplicated at the present age; people apparently vying with Dives in riches, Hercules in strength and energy, and the ant and bee in industry?"

Callao was submerged in 1746, and entirely destroyed. Lima was ruined in 1678; in 1746 only 20 houses out of 3,000 were left standing, while the ancient cities in the Huatica and Lurin valleys still remain in a comparatively good state of preservation. San Miguel de Puiro, founded by Pizzaro in 1531, was entirely destroyed in 1855, while the old ruins near by suffered little. Areguipo was thrown down in August, 1868, but the ruins near show no change. In engineering, at least, the present may learn from the past. We hope to show that it may in most things else.

(To be concluded)

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."

FATHER and Mother Jenkins were no little disturbed when their fourteen-year-old William and little sister Doris came home from the big-city public schools that first day after vacation.

The Jenkins family had moved into town late in the summer from a rather nice suburb, where their youngsters had lived all their lives—and school associations were "select." Now Bill told of Italian, Portuguese and Russian school-mates; and Doris had found Negroes and Japanese. There were Jews, Gentiles and Hindus, children from far-off Hawaii and even Corea. Doris tried to say "Lithuania," and nearly tied her tongue into knots. Bill rolled such names as "Scandinavia" masterfully off of his!

But as time went on, and the children failed to develop "un-American" traits, the parent Jenkins grew more calm in their comments upon the "melting-pot." Bill's name not only appeared upon the honor roll, but he began to get along nicely with his mates. Doris, it appeared, was being "mothered" by half of the other girls in her class—older in years for the most part than her own tiny self.

"Ever so much more interesting than school back in the village," declared Bill. "Maybe some of them are rough-necks, but I notice they all know how to handle themselves. That's 'American,' believe me!" And Bill's father agreed that this was so.

And then the children began to go to Theosophy School—which was one of the reasons for the Jenkins' move to town—and to find out the Theosophical teachings as to what was going on around them, and why.

"I can see H. P. B.'s new race forming all around us," said Bill thoughtfully one day. "These kids have been *brought* here by their parents; they didn't come themselves, of course. It's their Karma: to be brought where they *belong*. By and by they'll grow up, and have children—Americans because born here. But they won't be like us Americans; they'll be their own kind."

"Yes, but our children will be Americans, too," objected Bob Deschamps, a French boy Bill had picked up at Theosophy School—and who had the nicest manners in the world, according to Mother Jenkins.

"Sure they will," affirmed Bill, "and better ones maybe than I am, because they'll have rubbed up against all you fellows from all over the world, and learned something from it. My grandfather out on

the farm used to say that in-bred stock runs down, and I guess I know now what he meant."

"But we get more from you than you get from us," said Bob stoutly. "You just ought to see the way we had to live over there!"

"Oh, I don't know—but anyway, it'll all even up—that's Karma, too," answered Bill. "My father is an American, and his father was an American, and so was his father, grandfather used to say—and his father before him. All of 'em proud of it, and so am I. Like to read about the Revolutionary War; some of the Jenkins tribe were in it. But I've learned more running with you fellows in the past few months than I would have learned in a year back in the village—some good and some not so good, but it's all *learning*, and I know the difference."

"Keeps you on your toes, doesn't it?" laughed Bob. And then, with a shrug, "But what a mixture! All these guys, and all the nationalities different, and every guy in any nationality different from every other guy in the same nationality!"

"Yes, and all alike, too," added Bob. "Isn't that keen: all different and all alike!"

"Boy! If the best qualities of them all could just get joined up in *one*, what a perfect humdinger he would be!"

"I'll say!" enthused Bob. "And I'll bet that was what H. P. B. was trying to help along," he continued excitedly. "To give 'em something to go by, so that a lot of fellows who are going to get born by and by might have the right *combination* of all these nationalities —gee, what a bunch that would be to run this America!"

"You know it!" agreed Bill. "But right now you and I and Doris are going to run into the dining-room and have some dinner—and say, Bob—don't you act quite so 'polished' and 'beautifully-mannered' as you did last time, or Mother'll talk about *me!*"

But Bob only laughed.

BENEFICENCE OF SUFFERING

Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without a change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death?—*S. D. II, p. 475.*

"FOOD FOR THOUGHT"

LITERALLY hundreds of phrases which pass current in daily speech and writing are *mantrams*. They are "words of power" when one weighs their meaning, but to most men they are worn smooth with much familiar usage, so that their original inscription has disappeared. They are mere tokens, the "change" rather than the interchange of thought. They are the "lost Word" that men run hither and thither to find in strange places and abnormal circumstances.

One such mantram is the expression "food for thought." The world to-day is full of questioners and questions—in religion, in science, in domestic, in national and inter-national affairs, as well as throughout all the ramifications of the daily life of the most ordinary person, old or young, sick or well, wise or foolish. Whatever the ground we stand on, it is turning to quick-sand under our feet. Not one of us leads a stable existence and all of us tremble and wonder over what the morrow may bring forth. The whole world which we call ancient produced but one Archimedes. The whole world which we call modern and in which we are living precariously and insecurely, is crying out for an Archimedes not yet in sight. Those to whom the world looks for leadership and guidance, and who accept the trust for the sake of its emoluments, are themselves as uncertain and bewildered as those for whom they profess to prescribe. There is more food for thought in this universal phenomenon of uncertainty and unrest than in all the countless remedies proposed for it. Men everywhere recognize the disease of the modern mind, because all are afflicted with it, but who can minister to this mind diseased?

Not one. And why not? We are all so busy giving each other food for thought that no one questions in any sane sense the food he offers to others and which others offer to him. The almost ineradicable materialism of the age is nowhere more clearly shown than in this, that whereas men exercise some care and prudence in the diet of the body, scarce one but is utterly heedless of the food which he is incessantly injecting into his mind. Uncontrolled as our minds are, they are every day becoming more nearly uncontrollable because of the quantities and qualities of the food for thought with which they are stuffed.

> "They are as sick that surfeit with too much
> as they that starve with nothing."

If even the dullest or most prosaic man had no more "food for thought" given him for a hundred or a thousand years, his mind would still be stuffed to repletion with undigested ideas, good and bad,

already imbibed, which he has never had or taken time to assimilate or eject. In fact the "after-death states" of every man are Nature's reactive provision whereby alone the Soul is very literally given another chance to start afresh in the business of Life—which is to learn to *think*.

From the moment when he lays hold on the power of speech till his last conscious earthly breath, each human being is having his mind stuffed with food for thought—and this is called experience and education. The more of this kind of experience and education we have, less and less becomes our power to think. Meditation is a word unknown to us all except as a word—and yet it is, to the mind, what the power of digestion is physically. There is so much to see, so much to read, so much to say and to do, that increasing age and experience in life only mean an ever-growing burden. Where is there, truly, a "contented mind?" Is it not, then, the inescapable metaphysical fact that however much we may misuse and abuse Nature at large, our bodies, and each other, we are all stark madmen in the way we abuse our minds? And since our conduct of the business of life depends first, last, and all the time on our minds and the way we treat them, it should give us food for *thought*, i.e., reflection and meditation, that our religion, our science, our ethics, are all the product of *diseased* minds.

The cure for the ills of mankind depends, not on any changes or substitutions of remedies to be given and taken, but on a complete reversal of our attitude toward ourself first of all, and toward all others—on *Self*-education. And that education begins with Self-denial. Its first step is negative, not positive, a retreat from a present condition and not an advance into another. What *good* do we get mentally and morally from the bulk of our contact with nature and our fellows—through speech, through reading? What *good* do we do them by our conversation, our much writing? How much of our energy is devoted to trying to do the other man's thinking, choosing, acting for him? And how much of his is devoted to the same end?

Self-denial begun, Self-discipline is in order, and this, too, is purely negative. Why think and talk and write of what we know to be impure and which we know we cannot cure? If we cannot, with our present diseased mind, as yet think and speak purely, we can at least refrain from spreading corruption—from multiplying the already crushing mass of impure speech and writing. We can *keep still;* and that will give us time and energy to wrestle with our own diseased mind and heart. We will find abundant time to *think* on what we already know to be good, to be useful, to be true.

SOME ANSWERS BY WM. Q. JUDGE

Other Worlds: Other Forms*

QUESTION—If we follow out the Law of Analogy, would we not naturally suppose that other worlds, in this or any other chain, would have similar forms if in the same state of development? Would not those inhabiting them, if endowed with reason and Manas, naturally have forms similar to ours? Would not the chemical conditions be similar to our own? I ask because there seems to be a difference of opinion. The great ocean of nebular matter from which worlds are formed must have been of one and the same matter, operated on by the same force, moved upon by the same Spirit.

Answer—I do not think the law of analogy will show that in other worlds, save those that go through the same sort of evolution, the human being will have the same form as ourselves. The law of analogy as to plan and general matters may apply, but form is something that is infinite in variety not only here but probably everywhere. If here we find, as we do, an almost endless difference as to form, then why should we suppose that in other worlds the same form for man obtains? I do not think it does. Nor do I think that the form we now have is the one we will have for our bodies in the distant future, nor that it was the first form man had on this globe. He began, in my opinion, quite differently, and will end for this earth as different as he began. Of course as to this we have definite statements from H. P. B. alone, but hers seem to me to agree with general laws and with the course of evolution.

Take, for instance, what she says as to the pineal gland, its former use and future possibilities. She shows quite strongly that at one time it was on the outside of the frame and had its use as an eye, and asserts that in the far future it will again be in use with the other two, thus making three. This will be a substantial variation. Similarly as to the spinal column: she says later there will be two, and this would add another variety. And so on, could we go through many other departments. For if, as she says, the Fifth Race will witness the coming out in the air of a new and now unknown element that will correspond to fully-developed Manas, that must also produce greater difference and variety. So if we find now so much difference here as to form and think there may be still more for the future, what ground is there for supposing that on other worlds men will have or do have our form?

But there is another reason for the negative answer. It is in the

**The Theosophical Forum, April, 1895.*

septenary necessities of nature. Each of the companion globes has its place, use, and evolution for the race which goes around the whole chain of seven, and on each a different form might be the one appropriate, for there all will be quite different and just as real then as what we have here is real to us. And if similar great laws prevail elsewhere, as we are bound to think, then the differences as to form must be entirely beyond comprehension now.

While it is held to be true that one law and one spirit are in and under the whole, it is also held that that great whole has in itself, as we can see from a view of nature, infinite possibilities for change of form, function, power, environment, or anything else. So I am not able to see how a difference of opinion can rightly arise on the point raised, since to hold the contention that the forms must be similar is to say in effect that nature does not and will not change and has not, and did not present to our eyes and perception the most wonderful variety of form. The facts seem to throw the burden upon those who think the form must be the same, for all the facts as far back as we can go are against that view.—*W. Q. J.*

"LIKE PRODUCES LIKE"*

QUESTION—The "Secret Doctrine," in its theory of sequential relations between the astral and the gross physical body, adduces spiritualistic phenomena as evidence of the truth or validity of said theory, Vol. I, pages 276 and 297, Vol. II, pages 86-149 and p. 737. In Vol. I, page 258, is found the statement "Like produces like," which admission, taken in connection with the other statements, amounts to a negation of the usual "shell" explanation of spiritualistic materializations, unless it can be shown that these phenomena are realistic (having an intelligent basis) when they support certain theories, and are seemings upon all other occasions.

Answer—It does not appear to me that the statement in the *Secret Doctrine* "Like produces like"—which is a very old Hermetic maxim—taken in connection with the other matters brought forward in the *Secret Doctrine*, is a negation of the Theosophic theory that many, if not all, Spiritualistic materializations are brought about by the agency of astral shells of once-living persons. Nor is the connection at all apparent between this assumed negation and the necessity for showing that those phenomena are "realistic", the questioner appearing to have some new meaning for the word "realistic", as she adds after that word the words "having an intelligent basis." The Theosophical theory about Spiritualistic phenomena has been given over and over again in

**The Theosophical Forum*, September, 1893.

Isis, in the *Secret Doctrine*, in *Lucifer*, in the *Path*, the *Theosophist*, and elsewhere. It has always been claimed that materializations had an intelligent actor or actors behind them. That intelligence is the intelligence of the living medium, of the living sitters of the *séance*, or the automatic or natural intelligence of elemental spirits. H. P. Blavatsky and those who think as she does have always used the phenomena occurring in *séance* rooms as proof of the theories about the astral world and the astral body, as well as also other established facts such as the facts of hypnotism and the like. The sentence "Like produces like" does not mean nor support the idea that because the transitory materialized thing seen at a *séance* and which exactly resembles a deceased or living person is the same person; in such a case it would mean that the astral form existing on the astral plane enables us to produce its similar on the physical plane, and by the use of that Hermetic sentence in H. P. B.'s book or in any other the astral shell explanation for materialization is not negatived. It is very plain that the questioner does not fully understand H. P. B.'s explanation about materializations and other Spiritualistic phenomena.—*W. Q. J.*

THE "TWO-SIDED" EGO*

QUESTION—Two inferences may be drawn from Theosophical writings with regard to the Ego of man: one, that the Ego is a direct incarnation of a god descended from a high plane to take up its abode in the human form evolved for its use by Nature; the other, that the Ego is latent until the body is sufficiently evolved, when the Ego gradually awakens to activity. While aware that there is only an apparent contradiction, I should be glad to see the two conceptions reconciled.

Answer—Unless the questioner has some special and peculiar meaning for "direct incarnation", there does not appear to be any actual or apparent contradiction between the two inferences stated. What the special meaning is I do not know. Assume that the Ego is a "god on a higher plane", and there is no impossibility in supposing that, coming to this plane, it is so surrounded by the clouds of matter as to become latent or hidden until the time when the form suitable for this plane is evolved. This is the only sort of latency which can be alleged of the Ego. This also is what Theosophical writings say to me, and among those writings I place the *Bhagavad-Gîtâ*. In that, Krishna, the Supreme Being, identifies himself with *Ishwara*, who is the Ego "seated in the hearts of all beings." Patanjali also says the same, naming that Ego, who is the Spectator of all things, by the name

**The Theosophical Forum*, December, 1894.

Om or Lord of Glory. The *Secret Doctrine* continues the same view. The Christian view and Theosophy must also agree, since Jesus, in exhorting his disciples to be as perfect as the Father in heaven, must have had in view the doctrine that the Father dwelt in and is Man: otherwise we could not become perfect as he is. I therefore do not see the need for reconciling contradictions which do not exist.

The Ego—meaning thereby the Self, Ishwara, Krishna, the Supreme—is unborn, changeless, all-knowing. It knows evolving Nature, the instrument, but the latter comes but slowly to a knowledge of the Self. It is therefore latent only in the sense that there are periods when the instrument, the false personality, recognizes it not. Such a period is the present, when although the body has been evolved by Nature—with the aid of the Ego—we do not know the Ego. Why not, then, if the inferences of the question are right, apply them to the present time? If thus applied, then, under the position thus taken, the Ego is still latent and will be until *Manas* is fully developed in a succeeding round.

To assume that the Ego is latent until Nature has had time to evolve the suitable form is to give to Nature power and consciousness which we withhold from the Ego. Why, then, not call Nature the Ego and do away altogether with the latter? Or you would have to assume *a* God beyond and above both Nature and Ego. The universe is either self-existent or it was projected into existence by some being whom we will call God. The Ego either was created by this God or is this God in itself. If the universe was not projected but is self-existent, then it and the Ego are one—God. Hence Nature in "evolving a body" which the Ego chooses to use is only showing forth the action of one of the powers of that Ego. But we can never solve the question of why the Universe or the Ego chooses to have two sides or ends, the negative and positive. All we know is that it must be so. The negative is—Nature, qualities, false personality, matter; the positive is—God, Ego, Spirit, Life.—*W. Q. J.*

CHRISTOS THE SEVENTH PRINCIPLE

It is not correct to refer to Christ—as some theosophists do—as the sixth principle in man—*Buddhi*. The latter *per se* is a passive and latent principle, the spiritual vehicle of Atman, inseparable from the manifested Universal Soul. It is only in union and in conjunction with *Self-consciousness* that *Buddhi* becomes the Higher Self and the divine, discriminating Soul. *Christos* is the seventh principle, if anything.—*S. D., II, p. 231.*

CRASH OF ONSET

ON a certain summer's day in the early sixties, two boys heard an intriguing sound in the distance, which they needs must investigate. After many hours of wandering through strange woods, they found very unexpectedly the excitement they sought. It was the First Battle of Bull Run, and they discovered themselves between the lines.

To vary the simile slightly, note an episode in a recent war play. Two boys in the ranks, marching gaily to the romance of conflict, listen suddenly to the shrilling of flying steel, while their mates on either side crash down like axed oxen. Wide-eyed, breathless, with a cosmic vista of unguessed realities of terror spread instantly before their eyes: "Boy, we're in it *now!*"

There comes a time when the would-be Lanoo can look back over his trail along the highways and byways of "occultism," whose dilatory sinuosity would grace the meander of a Tom Sawyer on Saturday afternoon. This retrospect comes when he is due to listen to the unfamiliar song of lead, and to learn something new from a vivisection whose lessons are as pointed and lasting as they are crude, merciless, and broad. He is "in it now"—and in his most inspired moments had never guessed its like.

He has dared the infinitudes which hold all of hell, just as they hold all of heaven; being human, affiliate in Kali Yuga to the Nadir, the reply is as shocking as a sudden slap in the face from a friend. He did not know the Universe was like this!

Wounds! Which is worse, one wonders: to feel the numbing slap on one's own body, then, as the red tide flows, to know with shrinking incredulity the first pangs which mount *crescendo* to an agony which can only be believed through experience; or to see the clothing of some comrade, serene and solid a moment since, ripped aside to show a coward heart?

Strength of mind, body, and soul; karmic stamina—by what rule shall we measure them in self or in others?

Let it be understood that the Path is no theory; it *is* the road from the finite to the Infinite, along which the man of flesh must perish and that, not through any euthanasia, as we may have fondly dreamed. The books tell us all about it—but how much more can words hold than one suspects from their innocent faces! Mistake not; it is war to the death, with no quarter and the odds even, between liberation and annihilation. This fearsome present thing is just the inevitable anvil upon which our metal shall shiver to flying shards or shape to

spring-steel of Toledo; and whatever the issue is to be, the fire is as hot, the sledge as heavy, either way.

But, just as real as that Path whose nature and existence is now no longer any speculation to us, is this truth: We all *can* endure. The fallen comrade *can* live again—if we only *will* understand that others have lived through all this to find the light behind the fire—others, whose whole desire just now is that we shall, somehow, in some way, hear what they have to tell us, across the spaces which no speech can bridge for the soul in turmoil!

All we have to do is hold on to the last, and in a space—very often the space of days only—that particular hell will be to us as though it had never been, save for a plenitude of understanding gained. Do we think no one else has ever endured this and passed on? We are wrong! Whatever the agony, whatever the shape of the rack, whatever the obloquy, the broken pride, the raw nerves of a mutilated conscience, others have been there before us, lived through, looked at the sun, and risen again to light, and love, and happiness, *as we can if we only know it!*

Has a comrade fallen? Ah, there are failures. And there are other failures. Sometime we must gain the strength to face undiscouraged and unfaltering, if need be, even the blackest treason from the best-beloved. The very fact of beinghood means a limitation, a circumscription of strength: there are those clean of recreancy, who yet, having played the desperate game loyally to the end of all strength and stamina, fall under some concentration of old Karma; and cannot go farther, though willing to pay the price of a soul for one step more. Well, then—was *our* contribution to the bivouac's common kettle such as to bring to the sufferer the moiety of nourishment essential to tide over the loss of blood? There are sacrifices many and various; and some of them are well-nigh the casting away of souls that *we* may learn not to withhold for self.

Let no sacrifice go sterile! Avail of it to the full, for such may bring about transfusion of spiritual blood which can make to live again the seeming dead, and bring to birth the spiritual man.

Polar Influences

The two poles are called the right and left ends of our globe—the right being the North Pole—or the head and feet of the earth. Every beneficent (astral and cosmic) action comes from the North; every lethal influence from the South Pole. They are much connected with and influence *"right" and "left" hand magic.—S. D., II, p. 400, fn.*

THE LIGHTING OF MANAS

WE are sleepers—souls, submerged in sensations and emotions flooding in from our outward activities. One comes and arouses us from our stupor, shakes us, tells us it is time to be up and doing—and we awaken. Yet we have not added anything to ourselves, we have not been deprived of anything—of qualities, of attributes or character. What then has happened? Only that one who is awake has brought us back to the waking state, has recalled us to waking consciousness once more. *We* arose. *We* came back; He simply recalled our attention here.

We think we understand fully the process of waking up in the morning after a night's existence otherwhere. But we fail to see that this process applies also in our daily waking state as we focus our attention on things of the spirit. The process of waking souls is called "the lighting up of Manas." In reality, we are all "Sons of Light"—of the Fire-Mist, Mind-born sons—*Manasas;* but our attention here is among the darkened shapes of personal, selfish desires, and hence ever just outside the luminous zone of the desireless Ego.

Come the Great Souls and call the attention of us who sleep to the fact of our own status. They say "Wake up, you are asleep." But we oblivious of our true nature are like one so long in darkness that he has forgotten it is his nature to see in the light of day. Alone the language of Light can arouse us to the meaning of the world from which we came, and only Those who know both this world and the other, can use it. They come in garments of bodily darkness like our own, in no wise different, using the terms of the material world of shadows. They can only say to us "You are not this, you are not that, you are not the other," yet such is the great intent and meaning behind and within their words that the Soul responds and its awakening is translated into a longing for greater understanding of this language of light, which They come to represent to us.

Now we see Them moving in our world, more understanding, more beneficent than all others who live only for this world, and the dim light burning within ourselves grows into confidence and faith—felt rather than seen. For the Teachers true do not dazzle our half-blind eyes; instead They retreat yet a little farther from us leaving the luminous trail of their words for us to see and live by. *Doing* these words we catch real glimpses of Their greater wisdom and so continue until the light in us has grown radiant by the following of Their Path. Then we see that all the while their language has been strewn with the mysteries of the Light.

PERSONAL DISLIKES

THE student of Theosophy is continually and necessarily thrown into contact with persons whom he dislikes. How, then, shall he meet the situation? Shall he fatten his dislike, feeding it with a daily diet of observation and thought upon the ways of that other which are seemingly the particular causes for his inharmonious feeling? Or does he propose to become "brotherly" in an attempt to drown out the fires of his invidious feelings, though he may at the same time belie his own sincerity with an unintelligent emotionalism?

Neither of these modes will lead to any permanent solution of the personal equation. The first ultimately produces an explosion and the destruction of a connection which, under Karma, may be useful to Theosophy as well as to the two beings thus placed in juxtaposition. The hypocrisy and innate falsity of the second colors every expression that proceeds from it, nor can it be permanently maintained. Ultimately it leads to an explosion even more devastating than the first.

Is there a better, a more Theosophical way? Of course there is: what is Theosophy if not a modulus for human as well as divine life! Students are human beings, including some that are very human; the more forceful they are, indeed, the more potentially useful, and hence the more "human" they are likely to be!

The better way will be found in that ancient occult axiom: "Mind your own business!" Its right and persistent application to every situation and relationship will so clarify and purify them all that true methods of dealing with each as it comes along will be seen, and the ability to act wisely and effectively, which is innate in every being, will manifest.

Nobody ever really dislikes another being. It is the expressions of that other, physical or metaphysical, that are disliked. So, one may well ask himself, "What business of mine are *his* expressions? They are his own; he is responsible for them. They are *his* to retain, amplify or amend. What have I to do with them? Nothing at all. Therefore, observing them as I naturally must, I shall set them aside from my thoughts. They are his 'children.' Meantime I have a few paternal cares of my own that require attention—'children' that need training and cleaning, and perhaps punishment. Thus engaged, I am safe within the citadel of my own proper duty."

The results that flow from a sincere and persistent application of the old axiom are truly astonishing. Most of our dislikes are of our own immediate making, and fall away when we no longer nourish them. This other whom we have viewed through the astigmatic

lenses of our like and dislike is disclosed as "a pretty decent sort of person" after all, and in the process we have learned a few things about ourselves, as well as about him and some others—thus becoming better acquainted with the great human family. Moreover our own value to that family has become greater because our abilities, turned to the performance of our own natural duties, have had a free field in which to function. The strained emotional nature has not been in the way, to vitiate our expression. Happiness results, and work is better when we work happily.

But there is still a larger view of life, and of our purpose in it, from which results the only permanent way of ridding oneself of dislikes—or likes, for that matter. This larger view is foreshortened to many by their continued dwelling upon the petty little personal round of incidentals upon which a fleeting concentration is so often placed. "What shall I wear? How do I look? What shall I eat? How do I feel? What did she (he) say?" Morning to night, and night to morning again, the great verities of life and action are over-shadowed, and the purview of this Great Being which each one is, limited and confined by a self-erected falsework of personal cerebrations. Unimportant in themselves, we have made them important—so terribly and insistently important that heroic efforts are needed to relegate them to their proper place. It is like making the family dog the master of the house, and then getting Mr. Dog back to his true relationship and making him a good *dog* again.

We need to take ourselves seriously—not as persons, for when we look at ourselves from that angle we certainly *cannot!* We need to take ourselves seriously as Souls, as Units of Life in the One Great Life; to consider what it means that we now find ourselves working-students in the Theosophical Movement, and hence companions in some degree of those Great Ones who work from age to age for the Great Orphan, Humanity. Our fellows who offend us are companions, too. They are Souls, come to incarnation in their cycle and ours, a spiral which must possess a significant relation to the "age to age" of the Great Ones.

Dwelling upon this truer and wider sweep of time and events, and of the nature and purpose of student-relationships, and making this real and important ideal and fact the modulus of our work and life—all the little petty non-essentials assume their own place in our scheme of things, and we are able to observe ourselves, these others, and the work itself with a soul-vision that enlarges and ennobles all. The position can be assumed at a *leap.* In its maintenance will be found the difficulty of the Path, since that is a process of *steps* taken by

ourselves, and likewise by those whom we momentarily "like" or "dislike."

The greater includes the lesser, but it does not mistake the lesser for the greater. The One includes both greater and lesser, but it does not exclude either from Itself, nor mistake either for Itself. Dwelling upon these demonstrably true ideas, and energized in life and work by them, the student can have the "equal mind" which neither likes nor dislikes, but uses all for the purposes of the Great Being, which is Life itself.

FROM A STUDENT'S NOTEBOOK

When one is faced with the necessity of making a decision, "*What is the right thing to do?*" is the true basis for action, that "right thing" to be studied out and carried out in the light of Theosophic teachings. This calls upon the initiative and discrimination of the Ego, and is making *Manas* active here in the world of men. That is, in fact, what Masters want every student to do—for the sake of the student himself, and for the race as a whole.

". . . the Masters have said this is a transition age, and he who has ears to hear will hear what has thus been said. We are working for the new cycles and centuries. What we do now in this transition age will be like what the great Dhyan Chohans did in the transition point —the midway point—in evolution at the time when all matter and all types were in a transition and fluid state. They then gave the new impulse for the new types, which resulted later in the vast varieties of nature. In the mental development we are now at the same point and what we now do in faith and hope for others and for ourselves will result similarly on the plane to which it is all directed. Thus in other centuries we will come out again and go on with it. If we neglect it now, so much the worse for us then. Hence we are not working for some definite organization of the new years to come, but for a change in the Manas and Buddhi of the Race."

ON THE LOOKOUT

After Death?

The *New York Times* recently published a symposium of opinions upon the question of immortality, from various "authorities," recking little, apparently, of the rather logical deduction that the very failure of the world of today to know anything regarding immortality may be due precisely to its always having relied upon "authority," regardless of fact and reason. Some of the replies published (See *Literary Digest*, April 28, 1928) are decidedly on the "broad-minded" side. Dr. Robert A. Millikan, discoverer of the cosmic ray, remarks that:

> There are two sorts of dogmatists in the field of religion. One calls himself a fundamentalist; the other calls himself an atheist. They seem to me to represent about the same kind of thinking. Each asserts a definite knowledge of the ultimate which he does not possess. Each has closed his mind to any future truth. Each has a religion that is fixt. Each is, I think, irrational and unscientific.
>
> Religion will be with us so long as man hopes and aspires and reflects upon the meaning of existence and the responsibilities it entails.

Yet for reasons best known to himself, Dr. Millikan is a member of the Presbyterian church, and certainly if ever there was a creed which calls for a closed mind, a religion which is fixed, a position which is irrational and unscientific, it is the Presbyterian. One is forced to conclude that Dr. Millikan holds that speculative attitude towards religion so common to the modern mind, which considers that no one really knows anything anyway, and one might as well call oneself by one name as by another, so long as it is respectable.

A Protestant Bishop

Bishop W. T. Manning, of New York, arrives more fully and more philosophically:

> All our highest knowledge and experience, every fact of nature and of human life, point to the probability of life continued beyond the grave. Men have always felt within themselves the longing for immortality. We see the evidence of this in the pyramids of Egypt, in the legends of Greece, in the history and customs of every race. And the higher men have risen, the deeper this longing has become; the greater and nobler the soul, the more impossible for it to believe in its own extinction.

But then unfortunately, the addicts of each creed, with the honorable exception of the Buddhists, have believed in the damnation of their adversaries as firmly as they have believed in the impossibility of their own extinction; a dilemma which the good Bishop avoids by the simple expedient of saying nothing about it.

THE CATHOLIC VIEW

Dr. John A. Ryan, Professor of Moral Philosophy of the Catholic University, Washington, remarks that reason demonstrates that the human soul is a spiritual and individual substance, therefore incorruptible, and that therefore, it could cease to exist only through annihilation by its creator, a contingency which is more than improbable.

Now, how in the name of all common sense, could *annihilation* be a more improbable contingency than *creation*, by a Creator—the latter occurrence happening many times a second, according to Dr. Ryan's creed. How could that which is incorruptible cease to exist through annihilation by its creator, or any other means? How in the first place, could an indivisible substance become individual to begin with?

THEOLOGICAL THEOSOPHY

Dr. S. Parkes Cadman states that immortality is a continued and conscious existence after death, whose "unbroken reign here and hereafter realizes to the fullest extent those qualities and virtues that give ethical purpose and dignity to present life: such as love, friendship, work to do, joy in doing it, and the conquest of the lower self by the lure of the higher." Now this is a beautiful description of the Theosophical *devachan*, the interlude between death and birth—a *devachan*, we doubt not, which will be enjoyed at great length and with gusto by Dr. Cadman, whose reward therein will remain unsullied by the very faintest suspicion that his then-state accords with Theosophic doctrine pure and simple.

A RABBI'S ANSWER

Rabbi Stephen S. Wise replies in phrasing whose orotundity in some part endeavors to compensate for a lack of substance. He rests his faith:

> . . . not on the single miracle of the physical resurrection of one man but on the eternal miracle of the spiritual birth or rise of men. Summoned to be a sharer in life's divine tasks and burdens, I believe that my soul is to go on forever in the divine comradeship.

OTHER IDEAS

Mr. Frank P. Walsh, a New York attorney, replied that his belief "was found between the four corners of the Apostles' Creed in the Catholic Prayer Book"—this brevity perhaps being the least compensation he could offer for such a remark in this day of the high cost of printing paper.

Rabbi Samuel Schulman, of New York, thinks that there is no doubt about it, "since the Jewish religion clearly and unequivocally

teaches the belief in the immortality of the soul;" which opinion we are presumably at liberty to place upon the same dusty shelf as that of Mr. Walsh. And anyhow, the Old Testament, at least, doesn't teach anything of the kind.

Dr. Harry Emerson Fosdick, and Dr. John Haynes Holmes, of New York City, both arrive wellnigh to the threshold of actual thought on the subject. Dr. Fosdick cannot submit to "the triumphant irrationality of existence where death finally is victor over all;" though immortality "is not demonstrable:"

> Nevertheless, from man's first groping endeavors to find meaning in life, he has tirelessly tried to prove it because he could not help believing it. Without it human life is ultimately shadowed and undone with a sense of unutterable irrationality and futility. As John Fiske said, "I believe in the immortality of the soul, not in the sense in which I accept the demonstrable truth of science, but as a supreme act of faith in the reasonableness of God's work."

Dr. Charles F. Thwing, President Emeritus of Western Reserve University:

> Under this condition that we are immortal, it is easier to find answers to the problems of suffering and of sorrow. This belief also seems to me to correspond to the evidence of our capacity of growth.

It is noticeable that one leaden chain binds together the dissimilar thinkers above noted, the chain which they unconsciously wear as the heirloom of generations of priestcraft, the chain whose links are forged from the fundamental idea that matters of soul are matters of "faith," of "authority," or "reason" or "logic," and not of attainable individual experience.

The Agnostics and Atheists

Among others quoted by the *Digest* are Dr. John Dewey, Professor of Philosophy at Columbia University, Upton Sinclair, Dr. W. E. B. DuBois, Clarence Darrow, and Dr. David Starr Jordan. Dr. Dewey remarks that if immortality can be proved, it would have to be along the lines of psychical researchers, and so far he has not been much impressed with their results. Which leaves in one's mind a considerable amount of wonder as to just what kind of training in these days leads to degree of "Doctor of *Philosophy*."

Upton Sinclair thinks that if he is immortal, he will know it some day, and if not, the fact won't concern him; quite oblivious to the obvious possibility that conscious immortality on the part of any individual may depend entirely upon the progress he may have been making in this life, here and now, toward the solution of the problem.

Dr. DuBois, a negro, says:

> I have no knowledge of the possibilities of this universe, and I know of no one who has.

This is a plea of avoidance which at least is superior to the downright bigotry of Clarence Darrow, a typical atheist:

> In spite of all the yearnings of man, no one can produce a single fact or reason to support the belief in personal immortality. I am satisfied that as I had a beginning, I shall have an end, and the end is death.

Yet those very "yearnings" furnish a problem which neither Darrow nor anyone else of his school has ever been able to explain away. Without doubt, Mr. Darrow thinks that he had a beginning, but as a practical matter, how could he *know* of his own "beginning" or his own "end"?

Dr. Jordan knows of no test of knowledge except human experience, "fully tested and set in order."

> We are at liberty to guess or "think wishfully" if we choose, but I do not choose . . . I have, therefore, no right to an opinion on immortality. We have no experience to fall back upon, at least none properly tested.

MEDICAL PROPAGANDA

An editorial in the *Los Angeles Times Magazine*, May 27, 1928, by Dr. Philip M. Lovell, is worth repeating at some length.

> The propagandists are busy as never before. Far flung over the land the subtleties of suggestion are being impregnated into the minds of millions.
>
> "Cancer is upon us," and the rallying cry of the medical cohorts rings the tocsin to the tune of the fears of the populace. "Don't delay," is the keynote of the message, "cancer can be cured—if taken in time!"...
>
> The sensation-loving press avidly seizes every such opportunity. The great flexible mass called the public—trained as sheep through the ages—follow the course of the strongest suggestion. The propaganda finds ready ears and simple minds. They believe. And in believing, they have faith. Having faith, they acquiesce. Lo, the propaganda is successful! . . .
>
> . . . Thousands come to the fold and get successfully operated upon. Thousands who might have ignored a harmless little nodule reap the "benefits" of surgical science—to furnish the grist from which statistics are ground forth. How great are statistics!
>
> Cancer can be cured—provided it be destroyed in its earlier stages. Proof? Easy enough—here it is.
>
> So many thousands operated upon early—behold! five, ten, fifteen or even twenty years later—how few die of cancer! Now what could be more soothing! Aye! What more convincing proof that cancer can be cured—if the surgeon gets it early enough.
>
> To all this—you—the great lethargic, indifferent, least-interested public—acquiesce. Seldom do you ask why or wherefore. Indeed you are too busy to investigate. You take the word of "authority" and

let it go at that. Why not? It is only your life at stake and what matter a few years more or less. Nature is prolific and the population is abundant.

But, perchance, a few of you hesitate and ask the why and whence. It is only for you that more light is shed. You question. You study. You insistently want to know why surgery is the only cure and why the surgeons insist that it must be done early—before it is too late... It is not till then that you learn the all-important fact that, in its early stages, cancer cannot be diagnosed. There is the essence of it.

It is easy enough to cut away every lump and nodule that the body may ever possess and then grind out statistical propaganda that surgery cures cancer.

It is easy enough to produce encouraging statistics that surgery cures cancer when the great majority of such surgical operations in the early stages were never cancer at all.

However, "There is a lump. Cut it out!" Alas, it is bearing fruit! Great is propaganda; but greater still are statistics.

Another Policy

Dr. Lovell's policy is, from first to last, cure of disease from within without, by teaching the patient to exercise his will in the direction of cleaner, more natural, and more self-denying living. Over and over he inveighs against the obvious folly of trying to correct a condition arising from wrong inner use of the body by nostrums introduced from without, a principle which is just as true in relation to the physical body as it is true with regard to mental and spiritual health. And two-thirds of the troubles of humanity arise from ignorance of it or lack of applying it. Dr. Lovell's tribe fortunately is on the increase.

In the same number, Dr. Lovell remarks upon the vast evil done by the craze for periodical physical examinations, fostered by this same medical propaganda for the benefit of the medical pocketbook. The damage consists in the turning of the imagination upon minor ills and the constant dwelling upon one's physical condition, to the development of a variety of neuroses and various forms of hypochondria.

The Phosphorescence of the Grave

Charles W. Mayer, of Los Angeles, was a graduate student of Columbia University, and an assistant in the Department of Chemistry there. His superior, Prof. Arthur W. Thomas, states that as a student he had no superior in the Department of Chemistry and that he was a man of extraordinary ability and unusual industry. On May 6, 1928, Mr. Mayer drank a vial of potassium cyanide, leaving behind a cynical note announcing the completion of "the last great colloidal experiment."

The horrible thing about this particular tragedy is not the mere death of a brilliant student, not even the contemptuous jeer at the

universe with which he thought to bid it an eternal farewell; it is the fact that to all in close touch with the spirit of modern biology, the words express the very spirit and basis of its whole teaching. Mayer was merely one who dared to carry out a little more logically and thoroughly the philosophy inherent in the mechanistic view of biological action. What kind of science is this which can lead its students through seemingly brilliant careers, leaving them stranded at last? Is this Universe so constituted that knowledge of its facts leads to despair and to self-destruction? If so, let us face that, and with it, the implication also that the Cosmos is a diabolic and ghastly jest, holding in it neither intelligence, justice, mercy, nor forbearance. Aye, there is the rub. If truth is of this lethal nature, negated are not only humanistic conceptions but also the mere cold, inexorable, undeviating law of cause and effect, that law which the scientist *claims* to worship as his very god of gods. But, in the name of all sense, what could intelligence, justice, mercy and forbearance be, other than variant aspects which that same rigid law must in its various manifestations assume to the mind of man? The brilliant glitter of some forms of "science" is naught else than the phosphorescence of decay, flickering from brains which have rotted because the souls behind them are dead.

KALIYUGA COMPREHENSION

There is food for thought in the following paragraph:

> A vast, new nation, bigger than the United States, and with 400,000,000 people, is aborning. About its cradle are grouped powerful influences that would gladly strangle it in its infancy.
>
> Almost alone among the great Powers, the United States sincerely desires a strong, united China. For almost alone—we hasten to add lest we be accused of assuming a holier-than-thou attitude in the matter—we have nothing to lose and much to gain by helping her to be strong.
>
> If China is partitioned we lose everything, for we would not accept an inch of Chinese territory. But if China grows we will profit directly as her purchasing power increases.
>
> Put it on this lowest of bases, if you will, but China's best interests are our best interests. As soon as possible, then, we should recognize the new Nationalist regime without, at the same time, leaping before we look. . . . (Quoted from the *Washington News*, by the *Literary Digest* —June 16, 1928).

This is ostrich-optimism, which can diagnose the frantic death-rattle of a stiffening corpse as the birth-cry of "a vast new nation." For multitudes of present readers will live to see the decline of these fulsome hopes for a reborn China, will acknowledge that rejuvenation is no more possible to a people which has pinned its faith on matter, than it is to an individual. Watching the unescapable end of an ancient civilization, they may then perhaps turn to a prophetic inspec-

tion of the inevitable future of their own, and, we may hope, be moved thereby to a compelling desire to see that it play in its youth and strength a nobler part in the destinies of nations, against that distant time when the evil days shall fall upon it.

A Venerable "New Theory"

(From *The Week's Science*, by E. E. Free, Ph. D., March 19, 1928).

> Hailed by British scientists as equal in revolutionary importance to the Einstein Theory of Relativity, a new picture of the universe as a vast cloud of almost infinitely tiny particles, far smaller than atoms and electrons, was suggested by Sir Joseph J. Thomson, acknowledged dean of British students of the atom, in a recent address at Cambridge University, England. The discovery of atoms and electrons, in which Sir Joseph himself was a pioneer, opened to human knowledge during the past twenty years a whole new universe of the superlatively little; a universe in which a grain of sand contains as many atoms as the visible universe contains stars and worlds. What Sir Joseph now proposes is another, much finer grained universe of sub-electrons and sub-protons; particles beside which electrons or atoms are as large as the whole earth seems to a human being. There is tangible evidence, Sir Joseph believes, for thinking that this microscopic structure of the world actually exists; although the human mind, already staggered by the tininess of the atom, is slow to imagine something millions of times smaller. Some of the puzzling properties of electrons and atoms discovered in the last few years, like the recent discovery of Dr. C. J. Davisson and Dr. L. H. Germer of New York City, that electrons behave like light waves, are explainable, Sir Joseph believes, as due to agitations in this vast cloud of infinitely tiny visible particles like waves on the ocean. The new theory is the first to explain with any degree of satisfaction to the scientists what electrons and atoms really are.

Laying aside for the moment the obvious fact that the new substance is as far from being understood as the electron ever was or could be, this "new theory" was made accessible to all literate persons just fifty years ago:

> 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, *Secret Doctrine*, 1888, p. 520, "The Masks of Science").

The True Nature of Divisibility

And how infinitely divisible? By an infinitude of segmentations of corpuscular substances? Such a conception can lead to nothing but the most profound of *reductios ad absurdum*. Leibnitz was first in Western philosophy to arrive at the truth as corroborated and endorsed by the Ancient Doctrine.

> "They (the atoms) were reduced to mathematical points . . . but if their extension in space was nothing, *so much fuller was their inner life.* Assuming that inner existence, such as that of the human mind, is a

> new dimension, not a geometrical but a metaphysical dimension . . . having reduced the geometrical extension of the atoms to nothing, Leibnitz endowed them with an infinite extension in the direction of their metaphysical dimension . . . "
>
> This is the spirit, the very root of occult doctrine and thought . . . (Add. Vol. I, *S. D.* 628).

In other words, as she says elsewhere:

> . . . in *reality* matter is not independent of, or existent outside, our perceptions . . . (Add. Vol. I, *S. D.* 603).

Turning once more to Sir Joseph's theory, we now have four separate, distinct, and mutually contradictory hypotheses of matter, each possessing scientific adherents of equal weight, and the one taught as "authoritatively" as the other. They are: (*a*) the atom of Bohr, a miniature solar system composed of a nucleus surrounded by rapidly rotating electrons; (*b*) the atom of Langmuir, having also a nucleus and like number of electrons, but these electrons vibrating in fixed positions; (*c*) the "wave mechanics" theory of Schrödinger, a transphenomenal atom too technical and complex for useful description here; (*d*) Sir Joseph Thomson's theory, under consideration.

And this is modern "exact science," which treats with such lordly contempt the visionary vagaries of students of the Ancient Science, the Ancient Science of which H. P. Blavatsky said in 1888:

> 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).

It was in '96 and '97 that the phenomena which led to the discovery of the electron were first unearthed by certain curious "accidents."

Verily,

> It is only in the XXth century that portions, if not the whole, of the present work will be vindicated. (*S. D.* II, 442).

THE PANDEMONIUM OF THE AGES

In medieval Italy, after the wreck of the Roman Empire, the land fell piecemeal under the dominion of local robber barons, free cities, and other disconnected, discordant powers, who held their own, one against the other, as best they might, by mailed fist, the poisoned cup,

or the clinking bag. It was the heyday of the condottieri, the roving bands of mercenaries whose swords knew no allegiance save to the fattest money bag. It was the last rotten disintegration of the body politic. The Italy of today is not the old Italy arisen. The blood of the Cæsars has vanished and a new civilization rose during the later Middle Ages as variant to the Roman race as well could be.

Retrospect of the death of that once great empire becomes both unpleasant and alarming when contrasted with the state of modern American Chicago—because there is no contrast. Of late years criminal gangs in Chicago, employing the methods of modern business combines, have raised themselves to such power as to make the life of the ordinary citizen miserable.

In the *Literary Digest* for June 16, 1928, appear some decidedly caustic remarks on the present situation:

> For some years there has been a condition in the cleaning and dyeing business of Chicago having all the earmarks of a conspiracy—a racket or collusive agreement—by which competition has been strangled and high prices upheld. This industry has been shot through with crimes of violence; indictments have been returned only to be stricken off for "want of prosecution"; independents have been driven from the field.
>
> It means that we are sunk to the savagery of the jungle. Out of this is emerging—has already emerged—a new law so hideous in its potentialities as to make one shudder at the possible consequences. (Secretary Hostetter of the Employers' Association of Chicago).

MEDIEVALISM

The *New York World* remarks:

> The harassed business man with his gunman partner has gone back into medievalism; back to the days when the great family's town house was a fort armed for war with the enemy's fortress in the next street.

But why has Chicago failed in its duty? For just the same reason that Senator Borah, in his attempt to raise a Republican "conscience fund" to wipe out the stain of the oil scandal, could not find a baker's dozen of contributors; for the same reason that the American people supinely passed over those same scandals, and are going to continue in power the gangs, the clique, the business and political spirit responsible for them. So long as the American citizen has prosperity, or can be fooled into thinking he has it, he will make no move to upset the existing *status quo*, though the currents of corruption swirl neckdeep about himself and his family. Among the people is seldom to be found a man of sufficient moral and physical courage to dare the death which follows from doing his civic duty in testifying against gangsters.

And so by his sheer selfishness, the average American citizen is

sinking beneath the heel of a multiplicity of tyrannies varying from the sanctimonious self-righteousness of religious bodies of various kinds intent to rule the citizenry nominally for its own good, but in reality moved by the motive of personal power, to organized vice combines.

Thus we have a young nation and a young people in the first flush of its power, exhibiting in every aspect the decadence and decay of the dying Roman Empire. Yet on the other hand and on every side, are evidences of a determined, albeit misguided altruism and sense of duty, not only to the immediate brother, but to men of all nations everywhere, such as one seeks in vain anywhere else in the world. There is a rising generation passionately eager for new light and new thought leading away from the old miasmas. There is everywhere manifested a capacity for cooperation and collaboration among great bodies of men, for the achievement of semi-altruistic ends, which shows, if nothing else, a quite unique willingness to abnegate personal idiosyncrasies for the good of the whole. These things certainly are not symptomatic of decadence, though many of them are so branded by those who really are decadent.

THE REAL REASON

The solution of this strange enigma, of course, lies in the fact that America is the crossing and the parting of all the ways of the world, the giant melting pot, not merely of physical races, but of all the egoic streams of the races with their diverse Karma. It is such a meeting and such a separation as has been known never in this world since the days of Atlantis, days which it is fated to surpass both for good and for evil. With us and in us, are the Egyptians, not only those of Cleopatra's degenerate day, but those who dwelt righteously under the Divine Kings. Flesh of our flesh, and blood of our blood are the Romans, not only the vicious perverts and effeminates of the falling empire, but the mighty men of the breed of mythic Romulus and Remus. Clasping hands with us are the Greeks, not only the chattering market-place Greeks of the later day, but also the Greeks who fought Marathon and Thermopylae. Menes and the last of the Pharaohs, Marcus Aurelius and Nero, Pythagoras, Plato, and Alexander the Mad. The types of these are here, and with them the wandering misplaced egos of savages and semi-savages ruthlessly exterminated by us, not only in black and red bodies, but in the forgotten times and places of past incarnations, in races strange and various.

A SURPRISING TRIBUTE

It is both heartening and astonishing to encounter such sentiments as were expressed by Prof. Paul Walden, non-resident lecturer at Cornell, in a public speech reported in *Science*, Nov. 4, 1927, under the

title of "What Can the Modern Chemist Learn from the Old Alchemy?"

For Prof. Walden thinks he can learn much indeed; and not only that, but has some comprehension of what the term "alchemist" comprised.

> I made the remark just now that an idealistic searching imbued the old chemists. Many fundamental writings were credited to the old monk, Basilius Valentinus. Is it not remarkable and characteristic of the sixteenth century and the people living at that time, that this monk never lived, and consequently did not himself write these volumes, but that the actual learned author has hidden his identity under this pseudonym?
>
> Does it not make us modern chemists and narrow specialists somewhat retrospective when these, so often misunderstood and ridiculed chemists, so-called alchemists and iatro-chemists, are depicted as veritable romanticists, idealists and moralists? Should we not glean some teachings for our own spiritual guidance from these far past times? Has it not unfortunately become a fact that in our research we have practically lost all connection with nature: that our chemistry is no longer a "natural science"; that it no longer represents a knowledge of nature as a whole, but that it threatens to resolve itself into a host of individual sciences?

On its lower side, he reviews the aims of that alchemy which leaned to the darker and more material, finding in them the ambition to restore life to the dead, to give life to the inanimate, to "create power and riches at will," to "restore health to the sickly;" and even then they had achieved to the spiritual and mental filthiness of "rejuvenation." (Prof. Walden refrains from so characterizing it.) In the pursuit of these aims, and in the year 1540, the fundamental principles of chemical accomplishment were recognised the same as now; time, mass, weight, reversibility. He quotes a noted disciple of Paracelsus, Crollius, as having long ago given the latest scientific discovery in therapeutic physiology: "Not without cause do the ancients say that everything is contained in the sun and in salts." All living nature is now recognised as being regulated by the hydrogen ion; which is the same thing as to salts, and we all know of the remarkable "new" discoveries about the effect of sunlight on the organism.

Belated Justice

Then see this:

> We have too often ridiculed and misunderstood the alchemists. Justus von Liebig was right when he said, "Alchemy has never been anything else than chemistry. It has been done a great injustice by confusing it so constantly with the gold-making arts of the 16th and 17th centuries. Alchemy was *a science*, and it included also all branches of the technical-chemical industry."

He then goes on to show that the real alchemists never taught the

transmutation of gold in the accepted sense, and appears to incline to the view that the modern excitement over the so-called "transmutation" by heavy electric currents is as little based and as unhealthy as the ancient credulity of the greedy. It was Crollius—and before him Paracelsus, though Prof. Walden seems unaware of that item—who warned against "false chemistry."

In cautious terms—yet very courageous ones for an orthodox scientist writing in an orthodox publication—he dares to cast forth a hint recognizing deeper and more prophetic wisdom. Speaking of the fact that Einstein's equations lead to the transformation of energy into mass, he says:

> The modern successors of the old alchemists, the hyper-chemists and Theosophists, could well maintain from their point of view that this transformation or materialization of energy has long been known to them.

Having known enough to say so much, it is highly likely that he knows more than is said. To speak of a belief in the transformation of energy into mass as "Theosophical" implies more study of Theosophy than is generally given it by any of its "scientific" critics, or by nine-tenths of its devotees. So far so good.

The times change indeed, and the elders are coming to their own.

> Is it the Van Helmonts, the Khunraths, the Paracelsuses and Agrippas, from Roger Bacon down to St. Germain, who were all blind enthusiasts, hysteriacs, or cheats, or is it the handful of modern sceptics—the "leaders of thought"—who are struck with the cecity of negation? The latter, we opine. (*Secret Doctrine*, 1888, I, 611).

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

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