

AMH

THEOSOPHY

A MAGAZINE DEVOTED TO

The Theosophical Movement,
the Brotherhood of Humanity,
the Study of Occult Science
and Philosophy, and
Aryan Literature

VOL. I. 1912-13

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1913

NOVEMBER, 1912—OCTOBER, 1913

Daily Life, Some Words on	67
Dead, Resurrecting the	142
Dead, The Worship of the	424
Deaths, Accidental—Suicides—Kama Loka	426
Deductions, Some Unavoidable	217, 268, 313, 353
Desire, Be It Done Unto Thee According to Thy.....	342
Detachment	334
Devachan	503
Devachan, Notes on	499
Discernment and Criticism	509
Diseases, Replanting for Future Use	549
Doctrine, Universal Applications of.....	145
Dweller of the Threshold, The	367

E

Each Member a Centre	206
Effects, Thought	284
Ego, Remembering the Experiences of	506
Enemies, Friends or in the Future.....	457
Environment	128
Ethical Irresponsibility	279
Evolution	538
Eye, The Wandering	282

F

“Failure, A Comparative”	121
First Principles	110
Friends or Enemies in the Future.....	457
Fundamental Propositions, Three of the Secret Doctrine.....	21

G

Gallery, The Tell-tale Picture	470
Gem, the,—Papyrus	70
Get Your Luggage Ready	370
Gifts, Spiritual, and Their Attainment	345

H

H. P. Blavatsky and Theosophy	4
H. P. B. * * * A Lion-Hearted Colleague Passes	265
H. P. B., The Theosophical Society and	391
H. P. B. Was Not Deserted by Masters.....	288
Henry Steel Olcott and the Theosophical Society.....	10
Hidden Hints in the Secret Doctrine (By W. Q. Judge).....	438
Hiding Theosophy Under a Bushel.....	441
Higher Life, Living the	301
Higher Self, Mesmerism and the.....	492
Hit the Mark	526
How She Must Laugh	532
Human Life, The Three Planes of.....	331

I

Iconoclasm Towards Illusions	459
Imagination and Occult Phenomena	533
Impersonality	420
Irresponsibility, Ethical	279
Is Karma Only Punishment?	428
Is Theosophy a Religion?	238

J

Judge, William Q.178

K

Karma	43
Karma, Aphorisms on	43
Karma Only Punishment?, Is	428
Kama Loka—Suicides—Accidental Deaths	426
Keeper?, Am I My Brother's	298
Know Thyself, Man	347

L

Laugh, How She Must	532
Leaders of the Blind, Blind	450
Learned Barbarism	228
Letter, A Master's	456
Letter From H. P. Blavatsky to the American Convention of 1888.....	13
“ “ “ “ “ “ “ “ “ “ “ “ 1889	35
“ “ “ “ “ “ “ “ “ “ “ “ 1890	124
“ “ “ “ “ “ “ “ “ “ “ “ 1891	174
Let Every Man Prove His Own Works.....	271
Let the Work Go on.....	33

L—(Continued)

Lodges of Magic	207
Lo Here! and Lo There!	401
Lion Hearted Colleague Passes, H. P. B. * * * A.....	265
Life, The Purpose of	81
Living the Higher Life	301
Love With An Object	225
Lookout, on the.....29, 76, 117, 165, 213, 262, 310, 350, 398, 446, 494, 552	
"Lucifer" to the Archbishop of Canterbury.....	131
Luggage Ready, Get Your	370

M

Madame Blavatsky, The Theosophical Society and.....	412
Magic, Consideration on	18
Magic, Lodges of	207
"Mahatmas, The Theosophical"	357
Man in the Street, To the	169
Man, Know Thyself	347
Mark, Hit the	526
Master, Teachings of the	232, 294
Masters, H. P. B. Was Not Deserted by.....	288
Meditation and Action	382
Mediumship	257
Memory, Reincarnation and	99, 150
Memoranda, Stray	365
Mesmerism	183
Mesmerism and the Higher Self	492
Modernized Upanishad	544
Modifications of the Thinking Principle	528
Monad, The	63, 104, 159
Misconceptions of Theosophy	51
Mission and Future, The T. S., Its.....	195
Much Reading, Little Thought	514
Musings on the True Theosophists Path.....	24
Mystery, The, of All Time	41

N

Notes on Devachan	499
-------------------------	-----

O

Object, Love With An.....	225
Object, The First of the T. S.....	181
Object, The Second	248
Object, The Third	329
Occult Science, The Synthesis of	520
Occultism, Conversations on	374, 406, 476, 515
Occultism for Barter	363
Occultism, Practical	84
Occultism vs. the Occult Arts	90
Occultism: What Is It?.....	474
Of Interest to Theosophists	349
On the Lookout.....29, 76, 117, 165, 213, 262, 310, 350, 398, 446, 494, 552	
Open-minded Theosophists, To All	72
One of the Signs of the Cycle	536
Orthodoxy, Theosophy and	449
Orphan, The Great	341

P

Papyrus—the Gem	70
Papyrus—Three Who Sought Out the Way.....	419
Path, A Year on the	497
Personalities	320
Picture Gallery, The Tell-tale	470
Possession, The Pride of	339
Practical Occultism	84

P—(Continued)

Principle, Modifications of the Thinking	528
Principles, First	110

Q

Questions and Answers: Use of the Term Theosophy? 73. Regarding Universal Brotherhood? 75. On the Antaskarana? 114. Hostility to Christianity? 114. Coming Christ? 115. On Personalities? 164. Why Stress Laid Upon H. P. B. and W. Q. J.? 212. Theosophy and Daily Life? 212. Work for Theosophy? 212. Claims of Communications With Masters? 260. Why no Indices of Authorship? 261.	
--	--

R

Reading, Much, Little Thought	514
Reincarnation and Memory	99, 150
Religion, Is Theosophy a	238
Remembering the Experiences of the Ego.....	506
Replanting Diseases for Future Use	549
Resurrecting the Dead	142
"Reward for Unmerited Sufferings"	435

S

Screen of Time, The Magic	235
Secret Doctrine, Hidden Hints in the	438
Secret Doctrine, Three Fundamental Propositions of the.....	21
Second Object, The	248
Sex, Brotherhood and	430
She Being Dead, Yet Speaketh	463
Signs of the Times	323
Signs, One of the, of the Cycle	536
Society, What Our, Needs Most	461
Some Words on Daily Life	67
Some Unavoidable Deductions	217, 268, 313, 353
Soul, The Sheaths of the	221
Souls, Transmigration of	416
Spiritual Gifts and Their Attainment	345
Spiritualism, Old and New	485
Studies in the Upanishads (By a Student).....	252
Studies in the Upanishads (By F. T. S.).....	433
Stumbling Blocks in Words	507
Stray Memoranda	365
Suffering, Reward for Unmerited	435
Synthesis of Occult Science, The	520

T

Tale, A Curious	156
Teachings of the Master	232, 294
The Coming Crisis	53
Dweller of the Threshold	367
First Object of the T. S.	181
The Great Orphan	341
Magic Screen of Time	235
Monad	63, 104, 159
Mystery of All Time	41
Occult Arts, Occultism vs.	90
Path of Action	292
Pride of Possession	339
Purpose of Life	81
Second Object	248
Serpent's Blood	192
Sheaths of the Soul	221
Signs of the Times	323
Signs of This Cycle	483
Tell-tale Picture Gallery	470
Three Planes of Human Life	331

T—(Continued)

"Theosophical Mahatmas"	357
Third Object	329
Theosophical Society and H. P. B.	391
Theosophical Society and Madame Blavatsky	412
T. S., Its Mission and Future	195
Vocation of Life	315
Wandering Eye	282
Worship of the Dead	424
Theosophy and Orthodoxy	449
Theosophy, H. P. Blavatsky and	4
Misconceptions of	51
What Are You Doing for	410
Why	1
Hiding Under a Bushel	441
Theosophical Movement, William Q. Judge and the	7
Theosophical Society, Henry Steel Olcott and the	10
Theosophists, H. P. Blavatsky and	231
Theosophists, Of Interest to	349
Theosophists, To All Open-minded	72
Theosophists Path, Musings on the True	24
Thinking Principle, Modifications of the	528
Thought, Much Reading, Little	514
Three Fundamental Propositions of the Secret Doctrine.....	21
Three Who Sought Out the Way—Papyrus	419
Thought Effects	284
To All Open-minded Theosophists	72
To Aspirants for Chelaship	378
To the Man in the Street	169
Transmigration of Souls	416
The Great Orphan	341

U

Umbrella, The Allegorical	519
Universal Applications of Doctrine	145
Use, Replanting Diseases for Future.....	549
Upanishads, Modernized	544
Upanishads, Studies in the	252, 433
Upanishad, Modernized	544

V

Vocation of Life, The	315
-----------------------------	-----

W

What Are You Doing for Theosophy?	410
What Our Society Needs Most	461
William Q. Judge	178
William Q. Judge and the Theosophical Movement.....	7
"Why Theosophy"	1
Why Yoga Practice Is Dangerous	418
Words, Stumbling Blocks in	507
Work Go on, Let the	33
Works, Let Every Man Prove His Own.....	271

Y

Year, A, on the Path	497
Yoga Practice Is Dangerous, Why	418

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VOL. I.

NOVEMBER, 1912

NO. 1

CONTENTS

"Why Theosophy" - - - - -	1
H. P. Blavatsky and Theosophy - - - - -	4
William Q. Judge and the Theosophical Movement - - - - -	7
Henry Steel Olcott and the Theosophical Society - - - - -	10
Letter from H. P. B. to the American Convention of 1888 - - - - -	13
Consideration on Magic - - - - -	18
Three Fundamental Propositions of the Secret Doctrine - - - - -	21
Musing on the True Theosophist's Path - - - - -	24
On the Lookout - - - - -	29

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VOL. I.

DECEMBER, 1912

NO. 2

CONTENTS

Let the Work Go On	33
Letter from H. P. B. to the American Convention of 1889	35
The Mystery of All Time	41
Karma	43
Aphorisms on Karma	48
Misconceptions of Theosophy	51
The Coming Crisis	53
The Monad	63
Some Words on Daily Life	67
Papyrus — the Gem	70
To All Open-Minded Theosophists	72
Questions and Answers	73
On the Lookout	76

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VOL. I.

JANUARY, 1913

NO. 3

CONTENTS

CH 10

The Purpose of Life	- - - - -	81
Practical Occultism	- - - - -	84
Addendum	- - - - -	89
Occultism vs. The Occult Arts	- - - - -	90
Reincarnation and Memory	- - - - -	99
The Monad	- - - - -	104
First Principles	- - - - -	110
Questions and Answers	- - - - -	114
On the Lookout	- - - - -	117

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a source from which it must have come.*

VOL. I.

FEBRUARY, 1913

No. 4

CONTENTS

"A Comparative Failure" - - - - -	121
Letter of H. P. B. to the American Convention of 1890 - -	124
Environment - - - - -	128
"Lucifer" to the Archbishop of Canterbury - - - - -	131
Resurrecting the Dead - - - - -	142
Universal Applications of Doctrine - - - - -	145
Reincarnation and Memory - - - - -	150
A Curious Tale - - - - -	156
The Monad - - - - -	159
Questions and Answers - - - - -	164
On the Lookout - - - - -	165

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VOL. I.

MARCH, 1913

NO. 5

CONTENTS

To the Man in the Street	169
Letter of H. P. Blavatsky to the Convention of 1891	174
William Q. Judge	178
The First Object of the T. S.	181
Mesmerism	183
The Serpent's Blood	192
The T. S., Its Mission and Future	195
Each Member a Center	206
Lodges of Magic	207
Questions and Answers	212
On the Lookout	213

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VOL. I.

APRIL, 1913

No. 6

CONTENTS

Some Unavoidable Deductions	-	-	-	-	-	-	-	217
The Sheaths of the Soul	-	-	-	-	-	-	-	221
Love With An Object	-	-	-	-	-	-	-	225
Learned Barbarism	-	-	-	-	-	-	-	228
H. P. Blavatsky and Theosophists	-	-	-	-	-	-	-	231
Teachings of the Master	-	-	-	-	-	-	-	232
The Magic Screen of Time	-	-	-	-	-	-	-	235
Is Theosophy a Religion?	-	-	-	-	-	-	-	238
The Second Object	-	-	-	-	-	-	-	248
Studies in the Upanishads	-	-	-	-	-	-	-	252
Mediumship	-	-	-	-	-	-	-	257
Questions and Answers	-	-	-	-	-	-	-	260
On the Lookout	-	-	-	-	-	-	-	262

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VOL. I.

MAY, 1913

No. 7

CONTENTS

BY H. P. B.

H. P. B.'s A Lion-Hearted Colleague Passes	265
Some Unavoidable Deductions	268
Let Every Man Prove his Own Works	271
Ethical Irresponsibility	279
The Wandering Eye	282
Thought Effects	284
H. P. B. Was Not Deserted by Masters	288
The Path of Action	292
Teachings of the Master (Concluded)	294
Am I My Brother's Keeper?	298
Living the Higher Life	301
On the Lookout	310
A Creed (Poem)	312

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LITERATURE.

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VOL. I.

JUNE, 1913

No. 8

CONTENTS

Some Unavoidable Deductions	- - - - -	313
The Vocation of Life	- - - - -	315
Personalities	- - - - -	320
The Signs of the Times	- - - - -	323
The Third Object	- - - - -	329
The Three Planes of Human Life	- - - - -	331
Detachment	- - - - -	334
The Pride of Possession	- - - - -	339
Be It Done Unto Thee According to Thy Desire	- - - - -	342
Spiritual Gifts and Their Attainment	- - - - -	345
Man, Know Thyself	- - - - -	347
Of Interest to Theosophists	- - - - -	349
On the Lookout	- - - - -	350

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VOL. I.

JULY, 1913

No. 9

CONTENTS

on 40

Some Unavoidable Deductions	- - - - -	353
"The Theosophical Mahatmas"	- - - - -	357
Occultism for Barter	- - - - -	363
Stray Memoranda	- - - - -	365
The Dweller of the Threshold	- - - - -	367
Get Your Luggage Ready	- - - - -	370
Conversations on Occultism	- - - - -	374
To Aspirants for Chelaship	- - - - -	378
Meditation and Action	- - - - -	382
The Theosophical Society and H. P. B.	- - - - -	391
On the Lookout	- - - - -	398

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VOL. I.

AUGUST, 1913

NO. 10

CONTENTS

Lo Here! and Lo There!	401
Conversations on Occultism	406
What Are You Doing for Theosophy?	410
The Theosophical Society and Mme. Blavatsky	412
Transmigration of Souls	416
Why Yoga Practice is Dangerous	418
Papyrus—Three Who Sought Out the Way	419
Impersonality	420
The Worship of the Dead	424
Kama Loka—Suicides—Accidental Deaths	426
Is Karma Only Punishment?	428
Brotherhood and Sex	430
Studies in the Upanishads (By F. T. S.)	433
"Reward for Unmerited Sufferings"	435
Hidden Hints in the Secret Doctrine (By W. Q. J.)	438
Hiding Theosophy Under a Bushel	441
Cycles	442
On the Lookout	446

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VOL. I.

SEPTEMBER, 1913

NO. 11

CONTENTS

2440

Theosophy and Orthodoxy	-	-	-	-	-	-	-	449
Blind Leaders of the Blind	-	-	-	-	-	-	-	450
A Master's Letter	-	-	-	-	-	-	-	456
Friends or Enemies in the Future	-	-	-	-	-	-	-	457
Iconoclasm Towards Illusions	-	-	-	-	-	-	-	459
What Our Society Needs Most	-	-	-	-	-	-	-	461
She Being Dead, Yet Speaketh	-	-	-	-	-	-	-	463
The Tell-Tale Picture Gallery	-	-	-	-	-	-	-	470
Occultism: What Is It?	-	-	-	-	-	-	-	474
Conversations on Occultism	-	-	-	-	-	-	-	476
Cycles (Concluded)	-	-	-	-	-	-	-	478
The Signs of This Cycle	-	-	-	-	-	-	-	483
Spiritualism, Old and New	-	-	-	-	-	-	-	485
Mesmerism and the Higher Self	-	-	-	-	-	-	-	492
On the Lookout	-	-	-	-	-	-	-	494

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VOL. I.

OCTOBER, 1913

NO. 12

CONTENTS

A Year on the Path	497
Notes on Devachan	499
Devachan	503
Remembering the Experiences of the Ego	506
Stumbling Blocks in Words	507
Discernment and Criticism	509
Much Reading Little Thought	514
Conversations on Occultism	515
The Allegorical Umbrella	519
The Synthesis of Occult Science	520
Hit the Mark	526
The Modifications of the Thinking Principle	52°
How She Must Laugh	
Imagination and Occult Phenomena	
One of the Signs of the Cycle	
Evolution—Two Articles	526
Modernized Upanishad	544
Cities Under Cities	547
Replanting Diseases for Future Use	549
On the Lookout	552

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

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A H M

Unveil, O thou who givest sustenance to the world, that face of the true sun, which is now hidden by a vase of golden light! so that we may see the truth, and know our whole duty.

THEOSOPHY

Vol. 1

NOVEMBER, 1912

No. 1

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

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

WHY "THEOSOPHY"

THIS Magazine is not intended either to replace or to rival any journal now published in the interest of Theosophy. Its founders are Theosophists, and had they never heard of Theosophy, or were they not members of a Theosophical Association, they would not have thought of bringing out this magazine, the impulse for which arose directly from Theosophical teachings and literature.

It is because they are interested in anything concerning the human race, that they have resolved to try on the one hand to point out to their fellows a PATH in which they have found hope for man, and on the other to investigate all systems of ethics and philosophy claiming to lead directly to such a path.

The PATH we have in view is held by us to be the same one which in all ages has been sought by Heathen, Jew and Christian alike. By some called the path to Heaven, by others the path to Jesus, the path to Nirvana, and by the Theosophists the Path to Truth.

But of course mental diversities inevitably cause diversity in the understanding of any proposition. Thus it happens that Theosophists have many different views of how the path should be followed, but none of them will disagree with the statement that there must be *one* Truth, and that no religion can be called higher than Truth. We shall therefore pursue, as far as possible, a course which is the result of a belief that the prevalence of similar doctrines in the writings and traditions of all peoples points to the fact that

the true religion is that one which will find the basic ideas common to all philosophies and religions.

These common ideas point to truth. They grow out of man's *inner nature*, and are not the result of revealed books. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. This is offered to a reasonable certainty in the Theosophical literature, and those who must begin the reform, are those who are so fortunate as to be placed in the world where they can see and think out the problems all are endeavoring to solve, even if they know that the great day may not come until after their death.

The aim set themselves by Madame Blavatsky and Mr. Judge was to shed light upon the questions of deep moment affecting man and the constitution of Society, which had become thoroughly obscured. Making no pretense to float a single new idea in philosophy, religion, or science, but only to revive and popularize the knowledge of the ancients upon these major human problems, they played the part of the interpreter, not that of the iconoclast. Absolutely tolerant with respect to the several faiths of Humanity, their equal endeavour was to uncover the ruin-encumbered universal foundation of religion upon which all alike rest.

They taught that man is a Soul, and as such stands among material things, and that man is himself his own saviour and his own destroyer. They labored for the spread of the great doctrines of the Spiritual Identity of all beings—the only true basis for Universal Brotherhood; for Brotherhood *in actu*, and altruism not simply in name.

In their view the attainment of true wisdom is not by means of phenomena, but through the development *which begins within*, and so strove for the awakening of man's *spiritual intuitions*. They constantly insisted that the kingly science and the kingly mystery is devotion to and study of the light which comes from within, and that the very first step in true mysticism and true occultism is to try to apprehend the meaning of Universal Brotherhood, without which the very highest progress in the practice of magic turns to ashes in the mouth.

They therefore did not pin their faith on Vedas nor Christian scriptures, nor desire any others to do so. For they implicitly believed that in this curve of the cycle, the final authority is *the man himself*. Their own practice consisted in a disregard of any authority in matters of religion and philosophy except such propositions as from their innate quality they felt to be true. For the sake and love of the two divine abstractions, *Theosophical* religion and science, Madame Blavatsky and Mr. Judge became the voluntary *scavengers* of both orthodox religion and modern science; as also the relentless Nemesis of those who have degraded the two noble truths to their own ends and purposes, and then divorced each violently from the other, though the two are and *must be one*.

They believed that the solution of the problem, "What and Where is the Path to Happiness," has been discovered by those of old time

in the pursuit of Raja Yoga, which is the highest science and the highest religion—a union of both, and that through the spreading of the idea of Universal Brotherhood, *the truth in all things may be discovered*.

They have had many kinds of followers, many devotees, who, while earnestly desiring to arrive at truth, have erred in favor of the letter of the teachings. Over all stands the real man, at once the spectator of and sufferer by these mistakes of, and reliance on, personalities.

It shall therefore be our constant endeavour to present, in the pages of this magazine, not our own interpretations, speculations, and fancies, but THEOSOPHY itself, its philosophy, principles, and applications to all the problems of the individual and the race.

These are not only set forth in the printed and accessible books of H. P. Blavatsky and W. Q. Judge. They also wrote largely for the earlier Theosophical magazines, notably the *Theosophist*, *Lucifer*, and the *Path*. These old volumes are long since out of print and their contents practically out of reach of most students. Yet these many articles are of great and peculiar value to the sincere seeker and would-be *Chela*, as they were written from first-hand knowledge by *real* and *true* Adepts and Initiates for the guidance, the help and the protection of all who might fare forth to tread "the small old Path that leadeth far away." In factional and organizational disputes among members of the Society; in the clamor of claimants to the mantle of the prophet; in the ever-increasing number of books from the pens of those who are at best but followers and students—in short, because of "personal vanity and self-opinionatedness," these inestimable treasures that should have been the *vade mecum* of the student of the Occult, have been obscured, hidden, forgotten.

We have assumed, then, the high duty of reprinting these "studies in forgotten truth," for the benefit and advantage of our fellow students. It is hoped that this effort will receive, as we are profoundly convinced it merits, the support and assistance of all Theosophists, old and new, members of all organizations and of none. Thus may we all "return to the Source" and be encouraged and aided to study the Teachings in their pristine clarity and power. Thus may we all be "Members of that universal Lodge of free and independent Theosophists which embraces every friend of the human race."

From month to month we shall spread in these pages such collations and connotations as shall serve, as far as possible, to supplement, to co-ordinate, and to apply the teachings in the readily available writings of H. P. Blavatsky and W. Q. Judge.

For the rest, "THEOSOPHY" will strive steadfastly to be true to its name. It would be the height of folly to think that all readers will be equally satisfied: "The Editor who attempts to cater to every taste ends by satisfying none, least of all himself." To the extent of our ability we shall strike fairly and from the shoulder at the obstacles in the way, "remembering that Charity is the scope of all Theosophical teachings, the synthesis of all and every virtue."

H. P. BLAVATSKY AND THEOSOPHY

H. P. BLAVATSKY, speaking of those numerous well intentioned critics who sought to explain her mission to the world, said that: "They know neither themselves nor me." Perhaps they were too close to the mountain to estimate its height. Perhaps they were still unable to use other standards of measurement than those favored by a world then at the bottom of its cycle of selfishness and materialism. Perhaps, also, they failed to interpret the teacher in the light of the message that she brought, and so to assign to her a fitting place under those eternal laws of human evolution that they professed to recognize and to study. For H. P. B. was not an isolated phenomenon of the nineteenth century. Unrelated to times and eternities, her work has no meaning for us. Unless she represented a continuity of effort, unless she was the latest of a hierarchy of teachers that began with the birth of humanity, then we have slight concern with the philosophy that she taught. For that philosophy was based upon a perpetual law of self-sacrifice, existing from the dawn of time, and varying from age to age only in the manner of its application and the specific needs of its beneficiaries. It represented the spiritual education of the world. It implied successive revelations of spiritual truth, of Theosophy, each adapted to periodic human wants, each related to all others in plan, design, intention. It declared a sequence of spiritual teachers, a sequence governed by precise cyclic laws, and destined ultimately to unveil the totality of Theosophic truth. It is only in the light of that cyclic law that we can understand the portentous movement that began in 1875, under the direction of H. P. Blavatsky, and all other movements, in all other times, to which it was related. Unless we can think in ages instead of by the dwarfed standards of a human life, there can be no real survey of the battlefield, nor comprehension of the great figures that have fought thereon. To understand H. P. B. is to understand what Krishna meant when he said: "I incarnate from age to age, for the preservation of the righteous and for the destruction of the wicked."

If it is possible, and without presumption, to epitomize the message brought to the world in 1875, it may be described as the message of self-sacrifice, and it was brought by those who had the supreme right to speak and to be heard. Under that illumination we know that self-sacrifice is not one of the adornments of life, but that it is life itself. In the light of that philosophy we know that human evolution, which may be summed up in the Discovery of the Self, is not alone through the conflict of blind forces nor through the stresses of a ruthless necessity, but that it is guided, directed, and sustained, by sacrifice. Not in one only, but in a hundred, places is that lesson taught, and if we have failed to receive it, the

fault is not with the Teachers, who were also its exemplars, but with ourselves, and to our own loss. From the dawn of cosmic existence the note of self-sacrifice is always dominant and sustained. In the Secret Doctrine we are told that the Solitary Watcher is the "Initiator" and the "Great Sacrifice."

For, sitting at the Threshold of Light, he looks into it from within the circle of darkness, which he will not cross; nor will he quit his post till the last Day of this Life-Cycle. Why does the Solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of Primeval Wisdom of which he drinks no longer, for he has naught to learn which he does not know—aye, neither on this earth, nor in its Heaven? Because the lonely, sore-footed Pilgrims, on their journey back to their Home, are never sure, to the last moment, of not losing their way, in this limitless desert of Illusion and Matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of Mankind, though but a few elect may profit by the GREAT SACRIFICE.

Elsewhere, and selecting almost at random,—so continuously does the same string vibrate—we are told that it is through the sacrifice of the Dhyān Chohans that Men can reach the Haven of Heavenly Divine Peace:

Hence tradition shows the celestial Yogis offering themselves as voluntary victims in order to redeem Humanity, which was created god-like and perfect at first, and endow him with human affections and aspirations. To do this they had to give up their natural status, descend on our Globe, and take up their abode on it for the whole cycle of the Maha Yuga, thus exchanging their impersonal Individualities for individual Personalities—the bliss of sidereal existence for the curse of terrestrial life. (Secret Doctrine 2.257.)

If we would understand the purport of the Theosophic revelation as known to us during the present century we must learn to knit it up with all the revelation of the past. We must look upon all spiritual teaching as a unit of continuous effort. We must realize that as it was in the beginning, is now, and ever shall be, world without end, and that the self-sacrifice of the Manus, of the Dhyān Chohans, of the Solitary Watcher, is the key-note of a vast hierarchy of teachers united for ever in aim, purpose, and teaching. However profound may be our search through the abysses of time that lie behind us we shall never fail to find the records, however dim, of those who claimed that they were "sent," once more to set athrill the wires of spiritual life, once more to remind men of their origin and destiny, and of the only path through the "limitless desert of Illusion and Matter, called Earth-Life." We see a long hierarchy of Christs and Buddhas, Masters, Arhats, Adepts, always with the same message, the same teaching, the same insistence upon brotherhood, the same assurances of a vaster knowledge awaiting those who have the courage to claim it. Surely human blindness was never so exemplified as in our failure to recognize a purposed continuity in these efforts, to perceive the Soul of the World behind them all, to pay obeisance to the Law of Great Compassion that is never for long without its witnesses among men. And yet there have been Theosophists in the past as, lamentably, there are now, who debate among themselves the mission of H. P. B. and venture to sit in judgment upon claims that she was too great to make and upon a precedence that she was too strong to demand. And this

with the record of the ages in their sight, with the voice of the ages in their ears! Truly, "They know neither themselves nor me."

H. P. B. rarely talked about herself. Those who were wise enough to know her could need no help of words. There could, indeed, be no other credential, no other assurance, than the magnitude of her message, and the pain, the persecution, and the obloquy that were her rewards. A blinded world has never yet failed to rear a monument of its hate as a beacon light to generations yet to come, and as a proof that one of the Great Ones had passed that way. They shine all along the pathway of time so that those who fail to recognize the identity of the Wisdom may at least see the identity of the martyrdom.

Of a mighty significance were those last words of H. P. B. in which she resigned her work into the hands of those who should have been strong enough to receive it: "Let not my last incarnation be a failure." And a failure it must still be unless the bridge of self-sacrifice shall be strong enough to carry Theosophy unchanged and un mutilated across the intervening years until the celestial dial shall mark the new cycle and the new incarnation. It will be done if there be only a few who have so far made Theosophy a living power in their lives that the well-being of the world is greater in their eyes than intellectual knowledge, or personal attainments, or the homage of men. H. P. B. herself, prefacing the greatest collection of archaic teachings ever given to the world, said, "I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them." That "nosegay of culled flowers" was Theosophy to which we can add nothing and from which we can take nothing away.

The clearness of our own vision may therefore be measured by the place in a historic Theosophy that we assign to H. P. Blavatsky and to William Q. Judge. So far as we ourselves have learned the law of service, so far shall we understand the unity and the continuity of the greater service that constitutes the spiritual government of the world, and that has never left humanity without aid and leadership in the slow evolution of self-knowledge. According to our recognition of the eternity of the law of sacrifice, according to our recognition of the identity and the status of its messengers and exemplars, so do we raise ourselves toward them, or build between ourselves and them the dark barriers of egotism that veil the vision of the soul. For that, too, is The Law. Like their fore-runners in every age, they have asked for the allegiance not of intellectual attainments nor of mental acquisitions, but of forgetfulness of self, of sacrifice, of devotion to the well-being of all. And those who heard that one supreme message will not be in doubt as to the voices that brought it.

I myself never was not, nor thou nor all the princes of the earth; nor shall we ever hereafter cease to be. *Bhagavad-Gita—Chap. 2.*

WILLIAM Q. JUDGE AND THE THEOSOPHICAL MOVEMENT

IT would require a greater knowledge and more skill than the writer possesses, to portray truly the nature of the one who lived among us under the name of Wm. Q. Judge. Yet there is knowledge of him and of his work for, and relation to, the Theosophical Movement, which is of moment to every student of Theosophy. The object of this article is to place before the reader some considerations which may lead to a true appreciation of him and his place in the most important movement of modern times.

It may seem to some that this will be the laying of too great stress on a personality, a fault to which humanity is prone and in regard to which not a few have learned to be fearful. But it is hoped that it may be shown that while a person is indicated, the real object is to point to a source in which personalities play a necessary part as Messengers to the world of men: having determined the real Messengers, we are then in the position to obtain the Message of Theosophy pure and simple, and can begin its study on a sure basis.

There are many Theosophical organizations in the world today, with different exponents at their heads. The tendency of all these is to consider the heads of the organizations as the true exponents of Theosophy, without much, if any, attempt being made to ascertain what Theosophy is, and whether the various assumptions and claims made are justified.

The basic enquiry, therefore, would lie in the triple question: "What is Theosophy; whence came it; who brought it?"

The answer to the first part of the question can be stated generally in the following terms:

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

The second part of the question is answered by a consideration of Evolution, the law of growth of all beings; which is to say, that all beings of every grade have evolved, and will continue evolving. This implies that all beings below man will some time reach his status, and that all beings above man have at some time in the incalculable past, evolved through similar conditions to those in which humanity finds itself. This presents the fact in nature that there are super-men, a line of Elder Brothers, who continually watch over the progress of the less progressed, preserve the knowledge gained through aeons of trial and experience, and continually seek for op-

portunities of drawing the developing intelligence of the race on this or other globes to consider the great truths concerning the destiny of the soul. As races evolve and intelligence increases, periods arrive when direct and special efforts can be made by these Elder Brothers. Such a period arrived in the last quarter of last century, and was marked by that expression of the Theosophical Movement known as the Theosophical Society.

The answer to the last part of the question, "Who brought it?" is as important as any other part. For Theosophy, in name at least, has been before the world for over a quarter of a century, and there have been many self-elected exponents who may, for all the student knows, have exploited themselves, obscured Theosophy and diverted its channel for personal ends. It is certain that strange things have been said and done in the name of Theosophy. Therefore, the facts as to "Who brought it," are of vital importance if we would know *what was brought*.

Mankind never received anything from higher sources except through some human being; every so-called "revelation" was voiced by some living man among men. There have been prophets and false prophets; the truth or falsity is not determined by the claims of the prophet, but by the nature of the "revelation." Some person or persons brought Theosophy to the Western World, and in bringing it one of them said and wrote, "it is not a treatise, nor a series of vague theories, but contains *all* that can be given out to the world in this century. It will be centuries before much more is given." Another said and wrote, "Promulgate; do not speculate." Find the right persons and you have the presentation of Theosophy pure and simple. Then, and then only, is one in the position to know whether any claim or statement affirmed to be Theosophical, is so or not.

In 1874, a year before the formation of the Theosophical Society, H. P. Blavatsky and Wm. Q. Judge met in New York. In regard to this meeting Mr. Judge wrote:

"Not as a questioner of philosophies did I come before her, not as one groping in the dark for light that schools and fanciful theories had obscured, but as one, who, wandering many periods through the corridors of life, was seeking the friends who could show where the designs had been hidden. And true to the call she responded, revealing the plans once again, and speaking no words to explain, simply pointed them out and went on with the task. It was as if but the evening before we had parted, leaving yet to be done some detail of a task taken up with one common end."

These words must accurately describe a fact; yet, if they stood alone, some might question them. Fortunately for our correct understanding, they do not stand alone, but are confirmed in many ways and at different times by H. P. Blavatsky herself in printed and written records. We cannot question her veracity without questioning Theosophy which she brought; Theosophy proves itself to

be true and confirms her truthfulness. If then, H. P. Blavatsky and Wm. Q. Judge mutually record their recognition of each other, and their relation in the work, the meaning is plain.

When H. P. Blavatsky left America, the land of her adoption by naturalization, and the birthplace of the Theosophical Society, she left her colleague, Wm. Q. Judge, to carry on the work in that country which she declared was the cradle of the new Race, and held the crest wave of advancing civilization. It must be apparent that for such a task there would be selected the one best fitted to lay down the lines needed for the great end in view. Error cannot be charged in a matter of such great importance without practically denying the existence of Masters, Their knowledge, and Theosophy itself, for they all stand or fall together.

The history of each great world religion shows at its starting point a personage who was credited with divine knowledge, and upon whose teachings the subsequent form or forms of religion arose. The founder of Christianity appeared as a man among men; he was of lowly birth among a sect despised by the majority of the people of the time. He was accused of many transgressions. His followers do not judge of him by these things, but by the message that he brought; and by that message are enabled to see that many of the transgressions of which he was accused, were protests against the cant, hypocrisy and inhumanity of the time. But who or what was Jesus? Was he not one of many such divine incarnations with a special message to the people he came to? That people, except a handful, neither knew nor understood him; and even among his chosen disciples he was betrayed and denied. Verily, history repeats itself.

What is Theosophy? It shows itself to be as divine a message as any ever given to the world of men, and a more complete one. Who, or what then would be its Messengers? Who but those of that great Brotherhood of perfected beings who, out of Their great compassion, ever work for the ideal progression of humanity.

H. P. Blavatsky and Wm. Q. Judge, in their capacity of Messengers, cannot be separated; They stand or fall together. Those who are found belittling one, will be found belittling the other. Their writings are mutually corroborative and complementary. Studied together, they embody the noblest religious ideal, the highest all-inclusive philosophy, the most practical application; giving the science of life, the art of living, the very knowledge that humanity stands in crying need of.

Let those then who would understand the Theosophical Movement, Theosophy, and its Messengers, consider that it might be true that the persons known to the world as H. P. Blavatsky and Wm. Q. Judge, were but the mortal garments assumed by beings of a higher order; let Their writings be studied from this point of view, and it is certain that a great light will dawn, where before, there was darkness and confusion.

HENRY STEEL OLCOTT

AND

THE THEOSOPHICAL SOCIETY

To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible.

—H. P. Blavatsky, Key to Theosophy.

IT is above all else essential that true discrimination should be added to whatever of earnestness and sincerity the student may possess. And it is only by self-induced and self-devised efforts that this true discrimination can be acquired. It cannot be bestowed. It does not pass by any grant or inheritance. And it can only be developed by "doing service, by strong search, by questions, and by humility."

From such efforts the student may discern the order and relatedness of persons and events to each other and to the CAUSE underlying all, permeating all.

THEOSOPHY is the cause, the origin, basis and genius of every Theosophical movement or organization; forms *in itself* the common ground of interest and effort, above and beyond all differences of opinion as to persons or methods.

The Three Fundamental Propositions of Theosophy are so because they are universal in existence and in application. There is Spirit, Soul and Matter everywhere. When we forget this, when we ignore this, when we essay to annul this eternal conjugation, we do but slip and stumble in the endless mazes of delusion.

The Theosophical Movement can only be understood by understanding and applying the teachings of Theosophy. It can then be seen that the Theosophical Movement began far back in the night of Time, and has since been moving through many and various peoples, places and environment. Its source is in that long and unbroken line of Elder Brothers of Humanity, Beings who were perfected in this and former periods of evolution. They have always existed as a body, all knowing each other, no matter in what part of the world they may be, all having a single doctrine, and all working for the race in many different ways.

Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great Movement is to be discerned. All who love Brother-

hood are parts of that great whole denominated the Theosophical Movement. Its unity throughout the world does not consist in the existence and action of any single organization, but depends upon the similarity of work and aspiration of those in the world who are working for it, and he who can, to any extent, assimilate the Master, to that extent he is the representative of the Master, and has the help of the Lodge and Its work.

The great work of the real Theosophical Movement is aided by working organizations, but is above them all. That grand work does not depend upon forms, ceremonies, particular persons or set organizations. Hence organizations of Theosophists must vary and change in accordance with place, time, exigency and people.

The Theosophical Society will then appear in its proper light as an effect, a visible organization, a machine for conserving energy and putting it to use. As such it is not and cannot be universal, nor continuous, and like all such bodies, it must change from time to time, as human defects come out, as the times change, and as the great underlying spiritual Movement compels such alterations. Thus, those of us who follow after and worship a mere organization are making fetishes and worshipping a shell.

It should be abundantly clear that the line of transmission of the Wisdom of the Lodge and Its efforts for the advancement of the race through the Theosophical Movement and Theosophical Societies is spiritual and not physical. In the same way it is self-evident that no question of "successorship" or "authority" should ever have arisen with regard to Madame Blavatsky, Mr. Judge or Colonel Olcott, the three Founders of the Theosophical Society.

There is no question anywhere as to who brought THEOSOPHY to the Western world, nor is there any reason to believe that the Messenger, H. P. Blavatsky, failed to deliver all that was to be given out until 1975—the time stated by her for the advent of the next Messenger. Madame Blavatsky could no more pass on her attainments to another than could Shakespeare, Milton or Beethoven pass on theirs. Whatever of "authority" pertains to her must rest upon the Message she brought, its comprehensiveness, its completeness, its continuity and reasonableness; in other words, on its *philosophical synthesis*, a thing missed alike by the superficial and the contentious, by the indolent, the superstitious, and the dogmatic. Equally, whatever of "succession" may obtain among her associates, followers and students of every degree is measurable only by their adhesion to and following of the lines laid down by her, and not by any externalities whatever.

The life and efforts of H. P. Blavatsky and of William Q. Judge, as everywhere shown in their actions and in their writings, were one and inseparable in devotion to the service of "that great orphan—Humanity." They gave themselves consistently and untiringly to the teaching and spread of THEOSOPHY and the furthering of the Theosophical Movement. To them the Theosophical Society was never anything but a vehicle, a channel, a body to be used, changed, patched, discarded if need be, for a more serviceable instrument.

It needs but a study and comparison of their writings and activities to ascertain this beyond all cavil. Such study and comparison will yield the student a clear and certain perspective that can be obtained in no other way. He will then have a sure basis for deductions in regard to Theosophy, the Movement, the Society and the positions therein of two out of the three persons associated from the commencement of the work of the present cycle, and a sure guide in threading his way through the perplexities of the last twenty years.

The same study and comparison of the life work and writings of Colonel Olcott will set forth with equal clearness his place and function in this Trinity.

His connection with the Society was direct, immediate and sustained. From 1875 until his death in 1907 all his ability and zeal, all his loyalty and devotion, were unsparing and undeviating in the direction, sustentation and care of that Society. To him the Society of which he was elected President, and of which during long years he called himself the President-Founder, was more than the Ark of the covenant: it was the Covenant itself. He literally gave to the Society his life. He fought for it, wrote for it, traveled for it, suffered for it. For Colonel Olcott the Theosophical Society *was* the Movement; *was* Theosophy. In it he lived and moved and had his being. In all his writings for the *Theosophist*, in his well-nigh numberless proclamations, "executive notices," "addresses," and "official documents," one thing shines paramount, incessant, all-important—the Theosophical Society.

Colonel Olcott lived according to his light, worked according to his understanding, and performed a mighty and a valiant service. While for the sake of Truth—for those who serve as for those who seek—his errors of mind and brain can neither be glossed nor ignored, we may well believe that he did all he could and the best he knew, and the Master has said that he who does that, does enough. That he was unable to distinguish between the vessel and its content was his Karma, rather than his fault.

Once assigned to his rightful position as the steadfast and devoted head of the Society formed to make a vehicle for Theosophy, his efforts appear brilliant, glorious, worthy of emulation. It is only when we falsely strive to make of him a Messenger, Teacher or Guide, that we do wrong to him and to ourselves.

The enduring work of Colonel Olcott is to be looked for in India and the Farther East, rather than in Europe or America. There his name is imperishably associated with the reunion of the dissevered and opposed wings of the great Buddhist congregation. There his long residence and labor went far to break the hard and barren soil of caste and creed and schism. To him more than to any other is due the fraternal commingling in some degree on the Theosophic platform of those who for long centuries had felt it contamination to breathe the air of their brethren of another sect.

For the sake of the soul alone, the Universe exists.

—Patanjali's *Yoga Aphorisms*—Book II.

LETTER FROM H. P. B. TO THE AMERICAN CONVENTION OF 1888

THE following is the first Letter of H. P. Blavatsky to the American Theosophists, and was sent to the second American Convention, held at Chicago, April 22d and 23d, 1888:

To WILLIAM Q. JUDGE, General Secretary of the American Section of the Theosophical Society:

MY DEAREST BROTHER AND CO-FOUNDER OF THE
THEOSOPHICAL SOCIETY:

In addressing to you this letter, which I request you to read to the convention summoned for April 22d, I must first present my hearty congratulations and most cordial good wishes to the assembled Delegates and good Fellows of our Society, and to yourself—the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me then thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that, on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, preeminently in yours. May the assembled Society feel the warm greeting as freely as it is given, and may every Fellow present, who realizes that he has deserved it, profit by the Blessings sent.

Theosophy has lately taken a new start in America which marks the commencement of a new Cycle in the affairs of the Society in the West. And the policy you are now following is admirably adapted to give scope for the widest expansion of the movement, and to establish on a firm basis an organization which, while promoting feelings of fraternal sympathy, social unity, and solidarity, will leave ample room for individual freedom and exertion in the common cause—that of helping mankind.

The multiplication of local centers should be a foremost consideration in your mind, and each man should strive to be a center of work in himself. When his inner development has reached a certain point, he will naturally draw those with whom he is in contact under the same influence; a nucleus will be formed, round which other people will gather, forming a center from which in-

formation and spiritual influence radiate, and towards which higher influences are directed.

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.

Since the Society was founded, a distinct change has come over the spirit of the age. Those who gave us commission to found the Society foresaw this now rapidly growing wave of transcendental influence following the other wave of mere phenomenalism. Even the journals of Spiritualism are gradually eliminating the phenomena and wonders, to replace them with philosophy. The Theosophical Society led the van of this movement; but, although Theosophical ideas have entered into every development or form which awakening spirituality has assumed, yet Theosophy pure and simple has still a severe battle to fight for recognition. The days of old are gone to return no more, and many are the Theosophists who, taught by bitter experience, have pledged themselves to make of the Society a "miracle club" no longer. The faint-hearted have asked in all ages for signs and wonders, and when these failed to be granted, they refused to believe. Such are not those who will ever comprehend Theosophy pure and simple. But there are others among us who realize intuitively that the recognition of pure Theosophy—the philosophy of the rational explanation of things and not the tenets—is of the most vital importance in the Society, inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path.

This should never be forgotten, nor should the following fact be overlooked. On the day when Theosophy will have accomplished its most holy and most important mission—namely, to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last 18 centuries, and which every association has hitherto failed to accomplish.

Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and a healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergences would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever-growing Knowledge.

According as people are prepared to receive it, so will new Theosophical teaching be given. But no more will be given than the world, on its present level of spirituality, can profit by. It depends

on the spread of Theosophy—the assimilation of what has been already given—how much more will be revealed, and how soon.

It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists—as a factory for the manufactory of Adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism. For by “materialism” is meant not only an anti-philosophical negation of pure spirit, and, even more, materialism in conduct and action,—brutality, hypocrisy, and above all, selfishness,—but also the fruits of a disbelief in all but material things, a disbelief which has increased enormously during the last century, and which has led many, after a denial of all existence other than that in matter, into a blind belief in the *materialization of Spirit*.

The tendency of modern civilization is a reaction towards a development of those qualities which conduce to the success in life of man as an animal in the struggle for animal existence. Theosophy seeks to develop the human nature in man in addition to the animal, and at the sacrifice of the superfluous animality which modern life and materialistic teachings have developed to a degree which is abnormal for the human being at this stage of his progress.

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.

This aspect of Theosophy has never failed to receive due and full recognition in the pages of the *Path*, a journal of which the American Section has good reason to be proud. It is a teacher and a power; and the fact that such a periodical should be produced and supported in the United States speaks in eloquent praise both of its Editor and its readers.

America is also to be congratulated on the increase in the number of the Branches or Lodges which is now taking place. It is a sign that in things spiritual as well as things temporal the great American Republic is well fitted for independence and self-organization. The founders of the Society wish every Section, as soon as it becomes strong enough to govern itself, to be as independent as is compatible with its allegiance to the Society as a whole and to the Great Ideal Brotherhood, the lowest formal grade of which is represented by the Theosophical Society.

Here in England, Theosophy is waking into new life. The

slanders and absurd inventions of the Society for Psychical Research have almost paralyzed it, though only for a very short time, and the example of America has stirred the English Theosophists into renewed activity. *Lucifer* sounded the *reveille*, and the first fruit has been the founding of the "Theosophical Publication Society." This Society is of great importance. It has undertaken the very necessary work of breaking down the barrier of prejudice and ignorance which has formed so great an impediment to the spread of Theosophy. It will act as a recruiting agency for the Society by the wide distribution of elementary literature on the subject, among those who are in any way prepared to give ear to it. The correspondence already received shows that it is creating an interest in the subject, and proves that in every large town in England there exist quite enough isolated Theosophists to form groups or Lodges under charter from the Society. But, at present, these students do not even know of each other's existence, and many of them have never heard of the Theosophical Society until now. I am thoroughly satisfied of the great utility of this new Society, composed as it is to a large extent of members of the Theosophical Society, and being under the control of prominent Theosophists, such as you, my dear Brother W. Q. Judge, Mabel Collins, and the Countess Wachtmeister.

I am confident that, when the real nature of Theosophy is understood, the prejudice against it, now so unfortunately prevalent, will die out. Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor. But, in our quality of Theosophists, we cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do. People say that Theosophists should show what is in them, that "the tree is known by its fruits." Let them build dwellings for the poor, it is said, let them open "soup-kitchens," etc., etc., and the world will believe that there is something in Theosophy. These good people forget that Theosophists, as such, are poor, and that the founders themselves are poorer than any, and that one of them, at any rate, the humble writer of these lines, has no property of her own, and has to work hard for her daily bread whenever she finds time from her Theosophical duties. The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. Theosophy teaches the animal-man to be a human-man; and when people have learnt to think and feel as truly human beings should feel and think, they

will act humanely, and works of charity, justice, and generosity will be done spontaneously by all.

Now with regard to the *Secret Doctrine*, the publication of which some of you urged so kindly upon me, and in such cordial terms, a while ago. I am very grateful for the hearty support promised and for the manner in which it was expressed. The MS. of the first three volumes is now ready for the press; and its publication is only delayed by the difficulty which is experienced in finding the necessary funds. Though I have not written it with an eye to money, yet, having left Adyar, I must live and pay my way in the world so long as I remain in it. Moreover, the Theosophical Society urgently needs money for many purposes, and I feel that I should not be justified in dealing with the *Secret Doctrine* as I dealt with *Isis Unveiled*. From my former work I have received personally in all only a few hundred dollars, although nine editions have been issued. Under these circumstances I am endeavoring to find means of securing the publication of the *Secret Doctrine* on better terms this time, and here I am offered next to nothing. So, my dearest Brothers and Co-workers in the trans-Atlantic lands, you must forgive me the delay, and not blame me for it but the unfortunate conditions I am surrounded with.

I should like to revisit America, and shall perhaps do so one day, should my health permit. I have received pressing invitations to take up my abode in your great country which I love so much for its noble freedom. Colonel Olcott, too, urges upon me very strongly to return to India, where he is fighting almost single-handed the great and hard fight in the cause of Truth; but I feel that, for the present, my duty lies in England and with the Western Theosophists, where for the moment the hardest fight against prejudice and ignorance has to be fought. But whether I be in England or in India, a large part of my heart and much of my hope for Theosophy lie with you in the United States, where the Theosophical Society was founded, and of which country I myself am proud of being a citizen. But you must remember that, although there must be local Branches of the Theosophical Society, there can be no local Theosophists; and just as you all belong to the Society, *so do I belong to you all*.

I shall leave my dear Friend and Colleague, Col. Olcott, to tell you all about the condition of affairs in India, where everything looks favorable, as I am informed, for I have no doubt that he also will have sent his good wishes and congratulations to your Convention.

Meanwhile, my far-away and dear Brother, accept the warmest and sincerest wishes for the welfare of your Societies and of yourself personally, and, while conveying to all your colleagues the expression of my fraternal regards, assure them that, at the moment when you will be reading to them the present lines, I shall—if alive—be in Spirit, Soul, and Thought amidst you all.

Yours ever, in the truth of the GREAT CAUSE we are all working for.

LONDON, April 3, 1888.

(SEAL) H. P. BLAVATSKY. .

CONSIDERATIONS ON MAGIC

WE hear a good deal nowadays and are likely to hear still more of occult science. In this regard we may as well accept the inevitable. All things have their day, and all things revolve in cycles; they come and go, and come again, though never twice the same. Even our very thoughts conform to this universal law. The life, the teachings and the fate of Pythagoras are involved in mystery, but the fate of the schools which he established and of the followers who succeeded him are matters of history. The slaughter of the Magi stands over against the abuses and abominations which were perpetrated in their name, and doubtless by many styling themselves Magicians.

It is not the object of this brief paper to attempt to define magic, or elucidate occult Science as such, but rather to suggest a few considerations which are of vital import at the present time, equally important to those who utterly deny to magic any more than an imaginative basis, as to those who, convinced of its existence as a science, are, or are to become, investigators. In both the publications and conversations of the day, frequently occur the expressions "black magic" and "white magic," and those who follow these studies are designated as followers of the "*left hand path*," or the "*right hand path*." It ought to be understood that up to a certain point all students of magic, or occultism, journey together. By and by is reached a *place where two roads meet*, or where the common path divides, and the *awful voice from the silence*, heard only in the recesses of the individual soul utters the stern command: "*Choose ye this day whom ye will serve*." Instead of black and white magic, read black and white *motive*.

The student of occultism is rushing on to his destiny, but up to a certain point that destiny is in his own hands, though he is constantly shaping his course, freeing his soul from the trammels of sense and self, or becoming entangled in the web, which, with warp and woof will presently clothe him as with a garment without a seam.

If early in the race he finds it difficult to shake off his chains, let him remember that at every step they grow more and more tyrannical, and often before the goal is reached where the ways divide, the battle is lost or won, and the decision there is only a matter of form. That decision once made is irrevocable, or so nearly so that no exception need be made. Man lives at once in two worlds: the natural and the spiritual, and as in the natural plane he influences his associates, and is in turn influenced by them, so let him not imagine that in the spiritual plane he is alone. This will be a fatal mistake for the dabbler in magic, or the student in occultism

Throughout this vast universe the good will seek the good, and the evil the evil; each will be unconsciously *drawn to its own kind*.

But when man faces his destiny in full consciousness of the issues involved, as he must before the final decision is reached, he will be no longer unconscious of these influences, but will recognize his companions: companions, alas! no longer; *Masters* now, inhuman, pitiless; and the same law of attraction which has led him along the tortuous path unveils its face, and by affinity of evil, the slave stands in the presence of his master, and the fiends that have all along incited him to laugh at the miseries of his fellow man, and trample under his feet every kindly impulse, every tender sympathy, now make the measureless hells within his own soul resound with their laughter at him, the poor deluded fool whose selfish pride and ambition have stifled and at last obliterated his humanity.

Blind indeed is he who cannot see why those who are in possession of arcane wisdom, hesitate in giving it out to the world, and when in the cycles of time its day has come, they put forth the only doctrine which has power to save and bless, UNIVERSAL BROTHERHOOD, with all that the term implies.

There may be those who have already in this new era, entered the left-hand road. But now as of old, "by their works ye shall know them." To labor with them is in vain. Selfishness, pride and lust for power are the signs by which we may know them. They may not at once cast off disguise, and they will never deceive the true Theosophist. They can, nevertheless, deceive to their ruin the ignorant, the curious and the unwary, and it is for such as these that these lines are penned; and the worst of it is, that these poor deluded souls are led to believe that no such danger exists, and this belief is fortified by the so-called scientists, who are quoted as authority, and who ridicule everything but rank materialism. Yet notwithstanding all this, these simple souls flutter like moths around the flame till they are drawn within the vortex. It is better a million times that the proud, the selfish and time-serving should eat, drink and be merry, and let occultism alone, for these propensities, unless speedily eradicated, will bear fruit and ripen into quick harvests, and the wages thereof is death, literally the "*second death*."

The purpose of Theosophy is to eradicate these evil tendencies of man, so that whether on the ordinary planes of daily life, or in the higher occult realms, the Christ shall be lifted up, and draw all men unto him.

"Man's inhumanity to man
Makes countless thousands mourn."

The Christs of all ages have preached this one doctrine: Charity and Brotherhood of Man. To deny the law of charity is to deny the Christ. The Theosophical Society is not responsible for unveiling to the present generation the occult nature of man. Modern Spiritualism had already done this; nor is the responsibility to be charged to the Spiritualists, for these unseen forces had revealed themselves in the fullness of time, and many millions had become

convinced, many against their wills, of the reality of the unseen universe. These things *are here*, and neither crimination or recrimination is of any use. The responsibility, therefore, rests entirely with the individual, as to what use he makes of his opportunities, as to his purposes and aims, and as he advances in his course, involved in the circle of necessity, he influences whether he will or no, those whose spheres of life touch at any point his own. *As ye sow, so shall ye also reap.* By and by the cycle will close and both the evil and the good will return like bread cast upon the waters. This is a law of all life.

Imagine not that they are weak and vacillating souls who enter the left-hand road: Lucifer was once a prince of light, admitted to the councils of the Most High. He fell through pride, and dragged downward in his fall all who worshiped the demon pride. This is no foolish fable, but a terrible tragedy, enacted at the gates of paradise, in the face of the assembled universe, and re-enacted in the heart of man, the epitome of all. Only Infinite pity can measure the downfall of such an one, only infinite love disarm by annihilation, and so put an end to unendurable woe, and that only when the cycle is complete, the measure of iniquity balanced by its measure of pain. Occultism and magic are not child's play, as many may learn to their sorrow, as many visitants of dark circles have already and long ago discovered. Better give dynamite to our children as a plaything than Magic to the unprincipled, the thoughtless, the selfish and ignorant. Let all who have joined the Theosophical Society remember this, and search their hearts before taking the first step in any magical formula. *The motive determines all.* Occult power brings with it unknown and unmeasured responsibility.

If in the secret councils of the soul, where no eye can see, and no thought deceive that divine spark, conscience, we are ready to forget self, to forego pride, and labor for the well-being of man, then may the upright man face this destiny, follow this guide and fear no evil. Otherwise it were better that a millstone were hung about his neck, and he were cast into the depths of the sea.

WILLIAM Q. JUDGE.

(The foregoing article was first printed in *The Path* for March, 1887, over the signature "Pythagoras.")

The path of Wisdom is the path of duty. They are not separate roads as many erroneously conclude. Men fail to associate wisdom with duty—they consider them as apart. The disciple performs the action (duty), and in so doing, finds wisdom.

—*Teachings of the Master—The Path.*—Vol. I, p. 225.

In him who knows that all spiritual beings are the same in kind with the Supreme Spirit, what room can there be for delusion of mind, and what room for sorrow, when he reflects on the identity of spirit.

THREE FUNDAMENTAL PROPOSITIONS OF THE SECRET DOCTRINE

THERE are three fundamental conceptions upon which the Secret Doctrine (Theosophy) rests. They stand—as all truth stands—upon their inherent reasonableness. They are, in fact, contained—though too often under a misleading guise—in every system of thought or philosophy worthy of the name. Once that the reader has gained a clear comprehension of them and realized the light which they throw on every problem of life, they will need no further justification in his eyes, because their truth will be to him as evident as the sun in heaven.

The first Fundamental Proposition is as follows:

An Omnipresent, Eternal, Boundless PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought—in the words of Mandukya—“un-thinkable and unspeakable.”

This first principle covers all that every race, people and religion have attempted to define as Deity. All peoples have had, and have, their own conceptions of Deity, and these conceptions have varied in accordance with the nature of their intelligence. What is true of the past, is also true of the present; Christianity has its own peculiar conception; other religions theirs. The fact to be observed is that all these are but conceptions, finite mental idols, to whom attributes are accredited, and that none can be a Reality.

To render the idea clearer to the reader, let us consider Space. Space is the one thing which always is; all things and beings exist in space; space cannot be conceived as having a beginning or ending, for no matter how far we extend our conception of it, there is boundless space beyond. No human mind can exclude space from any conception, or conceive of it by itself. The Infinite and Eternal Cause, the rootless root of all that was, is, or ever shall be, is not less than Space. How far above those whom we term “heathen” are we who construct mental idols rather than those of wood, stone or metal? All that a man can know of the Supreme is what he knows in himself, through himself, by himself; in the East the realization of this is called “The Awakening of the Self,” the Self of creatures. Jesus did not teach an outside God, but the “Father within.” The Bhagavad Gita says, “As a single sun illuminateth the whole world, even so doth the One Spirit illumine

every body." In every being IT is the power to perceive, however small or great the perceptions may be which constitute the being.

The second Fundamental Proposition is as follows:

"The Eternity of the Universe *in toto* as a boundless plane; periodically 'the playground of numberless Universes incessantly manifesting and disappearing' called the 'manifesting stars,' and 'the sparks of Eternity.'

"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 recorded in all department 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."

The above statement seems so clear that any further words of application would appear to be unnecessary, yet, as some may be given direction by them, and as certain applications have been found of assistance to others, these will be given:

Speaking of the "Eternity of the Universe as a boundless plane," refers to what we call "space" in regard to which we know that "it" cannot be conceived of as having beginning or end. "It" always *is*, whether there are universes, worlds, men, things, or none. In this boundlessness is found prevailing, one great law of Periodicity. Just as there are Day and Night, Waking and Sleeping, Summer and Winter, continually alternating, succeeding each other, so there are worlds and solar systems doing likewise, each a continuation of that which preceded it. It is under this Law of Periodicity that all growth goes on; it is the process of evolution. Applying it still further we may see that as Morning, Noon and Night are succeeded by Morning again; Spring, Summer, Autumn and Winter, succeeded by Spring again, so under the same self-evident law, Birth, Youth, Manhood, Death, are succeeded by Birth again. If there were no other evidence available, this law of universal operation points directly to Reincarnation as the process of human development. Applying the same law in a wider sense, we may see first that boundless space contains numberless universes; that as beings differ in degree of attainment, so universes, or solar systems differ. Further, that each existing solar system is a continuation of others that preceded it, just as our days, or lives, are continuations. The more we apply this law, the more do we see its absolutely universal application, and the more do we gain an insight into the meaning of life. Under this process all growth is governed by the law of laws called Karma; action and its consequent reaction; or as ethically stated, "Whatsoever a man soweth, that shall he also reap." A concise statement of Karma is that it is an unerring and undeviating tendency in the universe to restore equilibrium, and it operates incessantly; rigid justice rules the

world. It is a Universe of Law, not chance, or the caprice of any being whatever.

The Third Fundamental Proposition is as follows:

“The fundamental identity of all Souls with the Universal Oversoul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation (or ‘Necessity’) in accordance with Cyclic and Karmic law, during the whole term. In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle—or the Over-Soul—has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha). The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.”

The statement is so plain and clear that no comment should be necessary; it amounts to this: that every form in every kingdom of nature is an expression of a degree of consciousness, and that points to the fact that form changes in accordance with the demands of the consciousness, but under the law of action and reaction. The higher degrees of consciousness work in, through and upon the lower, thus impelling them in the direction of the higher; the chain is complete from lowest to highest being, the whole purpose of the Universe being the evolution of Soul.

As a man throweth away old garments and putteth on new, even so the dweller in the body, having quitted its old mortal frames entereth into others which are new.

—*Bhagavad-Gita—Chap. 2.*

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

—*Voice of the Silence-Fragment—I, p. 14.*

Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin.

—*Voice of the Silence-Fragment—II, p. 31.*

MUSINGS ON THE TRUE THEOSOPHIST'S PATH

“THE way of inward peace is in all things to conform to the pleasure and disposition of the Divine Will. Such as would have all things succeed and come to pass according to their own fancy, are not come to know this way; and therefore lead a harsh and bitter life; always restless and out of humor, without treading the way of peace.”

Know then, Oh Man, that he who seeks the hidden way, can only find it through the door of life. In the hearts of all, at some time, there arises the desire for knowledge. He who thinks his desire will be fulfilled, as the little bird in the nest, who has only to open his mouth to be fed, will very truly be disappointed.

In all nature we can find no instance where effort of some kind is not required. We find there is a natural result from such effort. He who would live the life or find wisdom can only do so by continued effort. If one becomes a student, and learns to look partially within the veil, or has found within his own being something that is greater than his outer self, it gives no authority for one to sit down in idleness or fence himself in from contact with the world. Because one sees the gleam of the light ahead he cannot say to his fellow, “I am holier than thou,” or draw the mantle of seclusion around him.

The soul develops like the flower, in God's sunlight, and unconsciously to the soil in which it grows. Shut out the light and the soil grows damp and sterile, the flower withers or grows pale and sickly. Each and every one is here for a good and wise reason. If we find partially *the why* we are here, then is there the more reason that we should, by intelligent contact with life, seek in it the farther elucidation of the problem. It is not the study of ourselves so much, as the thought for others that opens this door. The events of life and their causes lead to knowledge. They must be studied when they are manifested in daily life.

There is no idleness for the Mystic. He finds his daily life among the roughest and hardest of the labors and trials of the world perhaps, but goes his way with smiling face and joyful heart, nor grows too sensitive for association with his fellows, nor so extremely spiritual as to forget that some other body is perhaps hungering for food.

It was said by one who pretended to teach the mysteries, “It is needful that I have a pleasant location and beautiful surroundings.” He who is a true Theosophist will wait for nothing of the sort, either before teaching; or what is first needful, learning. It would per-

haps, be agreeable, but if the Divine Inspiration comes only under those conditions, then indeed is the Divine afar from the most of us. He only can be a factor for good or teach how to approach the way, who, forgetting his own surroundings, strives to beautify and illumine those of others. The effort must be for the good of others, not the gratifying of our own senses, or love for the agreeable or pleasant.

Giving thought to self will most truly prevent and overthrow your aims and objects, particularly when directed toward the occult.

Again there arises the thought, "I am a student, a holder of a portion of the mystic lore." Insidiously there steals in the thought, "Behold I am a little more than other men, who have not penetrated so far." Know then, oh man, that you are not as great even as they. He who thinks he is wise is the most ignorant of men, and he who begins to *believe* he is wise is in greater danger than any other man who lives.

You think, oh, man, that because you have obtained a portion of occult knowledge, that it entitles you to withdraw from contact with the rest of mankind. It is not so. If you have obtained true knowledge it forces you to meet all men not only half way, but more than that to seek them. It urges you not to retire but, seeking contact, to plunge into the misery and sorrow of the world, and with your cheering word, if you have no more (the Mystic has little else), strive to lighten the burden for some struggling soul.

You dream of fame. We know no such thing as fame. He who seeks the upward path finds that all is truth; that evil is the good gone astray. Why should we ask for fame? It is only the commendation of those we strive to help.

Desire neither notice, fame nor wealth. Unknown you are in retirement. Being fameless you are undisturbed in your seclusion, and can walk the broad face of the earth fulfilling your duty, as commanded, unrecognized.

If the duty grows hard, or you faint by the way, be not discouraged, fearful or weary of the world. Remember that "Thou may'st look for silence in tumult, solitude in company, light in darkness, forgetfulness in pressures, vigor in despondency, courage in fear, resistance in temptation, peace in war, and quiet in tribulation."

"Work as those work who are ambitious. Respect life as those do who desire it. Be happy as those are who live for happiness."

—*Light on the Path.*

We are tried in wondrous ways, and in the seemingly unimportant affairs of life, there often lie the most dangerous of the temptations.

Labor, at best, is frequently disagreeable owing either to mental or physical repugnance. When he who seeks the upward path begins to find it, labor grows more burdensome, while at the time he is, owing to his physical condition, not so well fitted to struggle with it. This is all true, but there must be no giving in to it. It must be

forgotten. He *must work*, and if he cannot have the sort he desires or deems best suited to him, then must he take and perform that which presents itself. It is that which he most needs. It is not intended either, that he do it to have it done. It is intended that he work as if it was the object of his life, as if his whole heart was in it. Perhaps he may be wise enough to know that there is something else, or that the future holds better gifts for him, still this also must to all intents be forgotten, while he takes up his labor, as if there were no tomorrow.

Remember that life is the outcome of the Ever-Living. If you have come to comprehend a little of the mystery of life, and can value its attractions according to their worth; these are no reasons why you should walk forth with solemn countenance to blight the enjoyments of other men. Life to them is as real as the mystery is to you. Their time will come as yours has, so hasten it for them, if you can, by making life brighter, more joyous, better.

If it be your time to fast, put on the best raiment you have, and go forth, not as one who fasts, but as one who lives for life.

Do your sighing and crying within you. If you cannot receive the small events of life and their meanings without crying them out to all the world, think you that you are fitted to be trusted with the mysteries?

The doing away with one or certain articles of diet, *in itself*, will not open the sealed portals. If this contained the key, what wise beings must the beasts of the field be, and what a profound Mystic must Nebuchadnezzar have been, after he was "turned out to grass!"

There are some adherents of a faith which has arisen in the land, who deem it wise to cast away all things that are distasteful to them; to cut asunder the ties of marriage because they deem it will interfere with their spiritual development, or because the other pilgrim is not progressed enough. Brothers, there lives not the man who is wise enough to sit as a judge upon the spiritual development of any living being. He is not only unwise but blasphemous who says to another: "Depart! you impede my exalted spiritual development."

The greatest of all truths lies frequently in plain sight, or veiled in contraries. The impression has gone abroad that the Adept or the Mystic of high degree has only attained his station by forsaking the association of his fellow creatures or refusing the marriage tie. It is the belief of very wise Teachers that all men who had risen to the highest degrees of Initiation, have at some time passed through the married state. Many men, failing in the trials, have ascribed their failure to being wedded, precisely as that other coward, Adam, after being *the first transgressor*, cried out: "It was Eve."

One of the most exalted of the Divine Mysteries lies hidden here—therefore, Oh Man, it is wise to cherish that which holds so much of God and seek to know its meaning; not by dissolution and cutting asunder, but by binding and strengthening the ties. Our most Ancient Masters knew of this and Paul also speaks of it. ("Ephesians v. 32.")

Be patient, kindly and wise, for perhaps in the next moment of life the light will shine out upon thy companion, and you discover that you are but a blind man, claiming to see. Remember this, that you own not one thing in this world. Your wife is but a gift, your children are but loaned to you. All else you possess is given to you only while you use it wisely. Your body is not yours, for Nature claims it as her property. Do you not think, Oh Man, that it is the height of arrogance for you to sit in judgment upon any other created thing, while you, a beggar, are going about in a borrowed robe?

If misery, want and sorrow are thy portion for a time, be happy that it is not death. If it is death, be happy there is no more of life.

You would have wealth and tell of the good you would do with it. Truly will you lose your way under these conditions. It is quite probable that you are as rich as you ever will be, therefore, desire to do good with what you have—and *do it*. If you have nothing, know that it is best and wisest for you. Just so surely as you murmur and complain just so surely will you find that "from him that hath not, shall be taken even that which he hath." This sounds contradictory, but in reality is in most harmonious agreement. Work in life and the Occult are similar; all is the result of your own effort and will. You are not rash enough to believe that you will be lifted up into Heaven like the Prophet of old—but you really hope some one will come along and give you a good shove toward it.

Know then, Disciples, that you only can lift yourselves by your own efforts. When this is done, you may have the knowledge that you will find many to accompany you on your heretofore lonely journey; but neither they or your Teacher will be permitted to push or pull you one step onward.

This is all a very essential part of your preparation and trial for Initiation.

You look and wait for some great and astounding occurrence, to show you that you are going to be permitted to enter behind the veil; that you are to be Initiated. It will never come. He only who studies all things and learns from them, as he finds them, will be permitted to enter, and for him there are no flashing lightnings or rolling thunder. He who enters the door, does so as gently and imperceptibly as the tide rises in the night-time.

Live well your life. Seek to realize the meaning of every event. Strive to find the Ever Living and wait for more light. The True Initiate does not fully realize what he is passing through until his degree is received. If you are striving for light and Initiation, remember this, that your cares will increase, your trials thicken, your family make new demands upon you. He who can understand and pass through these patiently, wisely, placidly—may hope.

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

Fear nothing that is in Nature and visible. Dread no influence

exerted by sect, faith, or society. Each and every one of them originated upon the same basis—Truth, or a portion of it at least. You may not assume that you have a greater share than they, it being needful only that you find all the truth each one possesses. You are at war with none. It is peace you are seeking, therefore it is best that the good in everything is found. For this brings peace.

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

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

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

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

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

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

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

my brothers, he would permit himself to *sell* a page out of this book?

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

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

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

WILLIAM Q. JUDGE.

(Reprinted from *The Path* 1886-7.)

ON THE LOOKOUT

Dr. Schaefer, president of the British Association, seems to have produced a prodigious flutter in the religious dove-cotes by his assertion that life is the result of chemical combinations, and that the chemist who produces these combinations will produce also life where no life was before. Living matter, says Dr. Schaefer, evolves from matter that is not living, not by any process of sudden alteration, still less by supernatural intervention, but by way of an indeterminate borderland bounded on one side by the distinctly inanimate and on the other side by the distinctly animate. Hence the tears of the theologians who firmly believe that the fabric of their faith must disappear like a dream if the reality of a "supernatural intervention" be impugned.

With the theologians we have at the moment no concern. To be driven from pillar to post by the scientific flail has been their lot for many years, having lost whatever Gnosis they ever possessed. Perhaps the exercise is good for them. But there are some few questions that Theosophy might put to Dr. Schaefer himself. Why, for example, does he say that movements similar to the movements of life are to be found "in substances which no one by any stretch of imagination can regard as living, such as oil drops and mercury globules?" Here we have an example of the scientific dogmatism that acts upon the lay mind as a hypnotic suggestion of proof. It needs no "stretch of imagination" what-

ever to regard oil drops and mercury globules as living. Indeed, it would need the "stretch of imagination" to regard them as not living. No "stretch of imagination" is needed to regard as living all matter, wherever and however it is found. *All is life*, says the "Secret Doctrine" (1.269), "and every atom of even mineral dust is a *Life*, though beyond our comprehension and perception, because it is outside the range of the laws known to those who reject Occultism. "The very atoms," says Tyndall, "seem instinct with a desire for life." Indeed, there is no other path than this out of a veritable bog of conjecture and perplexity, just such a bog, indeed, as Dr. Schaefer is evidently floundering in. And since the learned president now admits—for which we may be duly and Theosophically grateful—that "the line between inorganic and organic chemistry, which up to the middle of last century appeared sharp, subsequently became misty and has now disappeared," may we not expect that the artificial line between the inanimate and the animate will also become misty and subsequently disappear? To quote once more from the "Secret Doctrine:" "The expression employed by science, 'inorganic substance,' means simply that the latent life, slumbering in the molecules of so-called 'inert matter,' is incognizable."

Theosophy would also ask why there are "laws of evolution" at all, laws that impel so-called inanimate matter to become animate; why these laws are always regular, definite and precise, and their course always predicable, and what is that force that imposes these laws and that drives matter forward toward increased complexity in an orderly way instead of chaotically? Nothing seems more remarkable than the glibness with which science appeals to the "laws of evolution" and the hardihood with which it flouts the idea of a law-giver or of a cosmic consciousness. In the meantime, it is to be feared that Theosophy must continue to shock the scientific nerves by insisting upon this same cosmic consciousness, and therefore, upon plan, precision, intention and design from one end of the universe to the other.

Everything in the Universe, throughout all its kingdoms, is *conscious*, i. e., endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that, simply because we do not perceive any signs of consciousness which we can recognize, say, in stones, we have no right to say that *no consciousness exists there*. There is no such thing as either "dead" or "blind" matter, as there is no "blind" or "unconscious" law. These find no place among the conceptions of Occult Philosophy.—("Secret Doctrine" 1.295).

We have, at least, the consolation of foreseeing some future scientific assembly in which the universality of life and of consciousness will be as placidly and unapologetically assumed as Dr. Schaefer now assumes the disappearance of the line between the organic and the inorganic.

By the way, Alfred Russel Wallace has something to say to Dr. Schaefer, and as Dr. Wallace's scientific rank is somewhat higher than that of Dr. Schaefer himself, it is well that we should hear what he says. Dr. Wallace points out with a certain delicate sarcasm that Dr. Schaefer's inability to conceive of a thing can hardly be regarded as final proof that the thing has no reality, and that such dicta as "it is inconceivable," or "I am unable to believe," or "it is impossible to suppose," leave much to be desired from the point of scientific demonstration. Dr. Wallace goes on to say: "Take for instance, Crookes and myself. We have studied the subject of psychological phenomena for forty years and we know pretty well that there are phenomena of which these men are absolutely ignorant, which prove the existence of life without matter, as it were, certainly without ordinary matter."

A telegraphic dispatch tells us that a schooner is about to convey a party of scientists to Easter Island in order to investigate and report upon the colossal statues carved out of lava which now crowd the island. The dispatch tells us that there are 555 of these statues on an area less than forty-five square miles in extent, that these statues are apparently portraits, and that there is not even a legend or a myth to account for their presence. Archaeological science, it seems, has suddenly aroused itself to the presence of a new mystery,

and incidentally has directed a good deal of curious speculation toward Easter Island and its statues.

And yet H. P. Blavatsky gave us a full description of these statues twenty years ago in the "Secret Doctrine." Indeed, there are no less than twenty references to the subject in the two volumes. Easter Island is one of the few existing remnants of Lemuria, and presumably of its sixth sub-race, since it was this sub-race which built "their first rock cities out of stone and lava." We are told that "one of these great cities of primitive structure was built entirely of lava, some thirty miles west from where Easter Island now stretches its narrow strip of sterile ground, and was totally destroyed by a series of volcanic eruptions." ("Secret Doctrine," 2. 331.) The present report from England says that, "There is ample evidence that the making of these huge images was suddenly stopped, and the theory has been advanced that the island is the last pinnacle of a submerged continent which occupied the greater part of the South Pacific and possibly joined Asia with America."

Before science can explain Easter Island and its statues it will have to adopt large portions of the archaic teachings, and it will probably do this at no very distant date, and, as usual, without acknowledgement. In the meantime, may we not anticipate from Professor Schaefer a pronouncement that the Easter Island statues are due to "laws of evolution," that they "just grew," like Topsy, and that "it is impossible to suppose" that they are the work of a vanished race that lived upon a vanished continent?

The materialism of the day is nowhere more strikingly shown than in the growing popularity of eugenics and the tendency to estimate the value of a man by the kind of body that he has. If the eugenists had had their way, the world would never have known Caesar, Alexander or Napoleon, for they were epileptics; Cowper, for he was a melancholic; Pascal, for he was a neurasthenic; Spinoza, Keats or Mozart, for they were tuberculous. Chatterton, Nietzsche and the Brontes would have been similarly excluded. But genius, explains Mr. J. A. Lindsay in the *Nineteenth Century*, voicing the contentions of the eugenist, is an "accidental variation," a "mutation," a "sport." There are a hundred geniuses, admits the same authority, that "are not accounted for by anything that is recorded of their families." Surely, then, we are justified in challenging the exclusiveness of a supposed law of heredity that fails wholly to account for humanity's greatest treasures, for the men and women of the race who have given to us practically everything that is worth having. To describe genius is an "accidental variation," or a "sport" is merely to be scientifically silly, as indeed is any introduction of chance or accident into human evolution. When reincarnation and the super-sensual powers of the Divine Self are recognized as the dominant factors in human growth we shall understand the meaning of genius. And not till then. Some discussion has lately arisen as to the religion of the late William Morris. As throwing some little light upon that question we may remind ourselves that in *John Ball*, the scholar, who is Morris himself, says to the priest of the common people: "Bethink thee that when I am alive I cannot think that I shall die or believe in death at all, although I know well that I shall die. I can but think of myself as living in some other way. * * * No man that is can conceive of not being; and I mind me that in those old stories of the Danes, their common word for a man dying is to say, 'He changed his life.'"

Water may be endlessly muddy, but when the mud is gone, the water is clear. As it shines so shines the Self also, when faults are gone away, it shines forth clear.

—*The Crest Jewel of Wisdom*—201-207.

When all the desires that are hid in the heart are let go, the mortal becomes immortal, and reaches the Eternal.

—*Brihad Aranyaka Upanishad*—iv. 3-4.

NOTICE TO ENQUIRERS

Within the mind and heart of every thoughtful individual there exists some vital question unanswered. Some subject is uppermost, and asserts itself obtrusively with greater persistency because he is obliged to deal with it without a visible prospect of a solution of the problem. As the center in a circle so is every individual with regard to his environment. At times it seems impossible for him to pass beyond the circle, owing to one unanswered question. In obeying the command to do good we learn that by the interchange of different thoughts these questions are often solved, sometimes by an unintentional word or phrase, which opens up a new view and starts one thinking in another direction, or in other ways. This interchange of question and answer is not only valuable to the questioner, but also for the questioned, and brings both into a closer union of mutual interest. In consequence of this view, we express a wish that all who desire will ask their questions, to which an answer will be given. Perhaps not just such an answer as they look for, but it will be a sincere one from the standpoint of the questioned. The answers will be from one who seeks "the small old path"—a student like other mortals, and will be given as such, and not as autocratic or infallible. It is not intended to limit in any way, and all will be responded to, be they Jew, Gentile, Theosophist, Spiritualist, Pagan or Christian. Where permissible, a certain portion will be published in THEOSOPHY. The remainder will be answered by letter direct. All communications should be addressed, with return postage, to ZADOK, care John B. Stewart, 604 Kohl Building, San Francisco, Cal.

STUDIES IN THE SECRET DOCTRINE

Commencing with the next number, THEOSOPHY will publish a series of Studies in the Secret Doctrine, in elaboration and application of the Fundamental Propositions of Theosophy. Extracts, citations and references will be knit together in a way calculated to afford the earnest student the utmost possible help in his efforts for self-enlightenment.

As the articles appear each reader is invited to send questions, criticisms, additional citations, extracts or references. Thus we may all aid in sowing the seed, in tilling the soil, and all share in the harvest.

The first article will be entitled "The Monad," and will be the work of a student whose twenty-five years of theosophic life began and was long continued in personal touch with H. P. Blavatsky and William Q. Judge.

The departure of the soul atom from the bosom of Divinity, is a radiation from the life of the great All, who expends his strength in order that he may grow again and live by its return. God thereby acquires a new vital force provided by all the transformations that the soul atom has undergone. Its return is the final reward. Such is the secret of the evolution of the great Being and of the Supreme Soul.—**Book of Pitris.**

The soul is the assemblage of the Gods. The universe rests in the Supreme Soul. It is the soul that accomplishes the series of acts emanating from animate beings. So the man who recognizes the Supreme Soul as present in his own soul, understands that it is his duty to be kind and true to all, and the most fortunate destiny that he could have desired is that of being finally absorbed in Brahma.—**Manu, V. 12.**

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

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

LET THE WORK GO ON

THE accuracy of vision that comes from distance and perspective enables us to look back over the history of the Theosophical Society and to determine some of the causes of its relative failure. For it is a relative failure that we have to face. Intended to be a wedge driven deep into the roots of human selfishness, the Society has dissipated its energy by divisions, and weakened its force by differences of effort and of aim. Today there are half a dozen Theosophical societies with a basis for common action so attenuated as almost to be negligible. There are Theosophists all over the world who could hardly find a Theosophical topic free from the danger of disagreement. There are Theosophical antagonisms none the less real, general, and disruptive because they are silent. And this discredit has overtaken a movement wherein unity of aim, purpose and teaching was once acknowledged as the one essential to success, was once striven for as the one thing needful, and to which all other things would be added. To impute the blame except to ourselves individually would be alike profitless and untheosophical, but no sincere effort to revise our ideals in the light of Dharma can fail of a benediction from the Law and from its Teachers.

The duties assigned to us were not difficult of comprehension. They were the same duties upon a small scale as those undertaken on a large scale by H. P. Blavatsky and William Q. Judge. The ancient axiom, "As above, so below," holds good here as elsewhere. We were invited to co-operate with them in making known to the world such parts of the ancient wisdom as would tend to establish fraternity as the law of life, and we were equipped with the

knowledge necessary to that end. We were invited to cultivate a compassion for humanity and to give to that compassion a practical expression. Our mission as received from the Teachers was concerned only with our accepted duties; not at all with our rights, privileges, attainments. If we aspired to knowledge, it was only that we might in turn give that knowledge to others, and we were warned a hundred times that the only path to knowledge was through service. Our ideal was to become "beneficent forces in nature," not aristocrats in knowledge. In short we were invited to play upon a small stage the part that the Teachers played upon a large one, and it would surely take some hardihood to imagine H. P. B. as yearning for some advancement, ecstasized by some personal expectation, or thrilled by the hope of messages or recognition. Every effort of her life was to give with both hands, her every thought was for humanity, her every ambition to spend and to be spent. With a somewhat stern self-judgment we may determine how far we have followed that example, how far we have even tried to follow it.

But in the dead past we have no interest. Let it bury its dead, although its Karma, unexpiated, must remain alive. It is only the present that concerns us, and the future that will be the child of the present. No error has passed wholly beyond the reach of remedy, and even our failure may be forced into the service of our efforts. If now, and at the eleventh hour, we would make our paths straight, and reject all activities that are not along the line of a precise Theosophic duty, we shall know that such matters as precedence in external organization, succession to this or to that position, the supposed revelations of fellow students, even the pinning of our hopes to expected events that at least are beyond our control, form no part of that duty. It lies before us clear, unequivocal, undisguised. It is to make known to the world the unity of life, the law of reincarnation with its precise balance of cause and effect, and the perfect and periodic harmonies of evolution. It is, in other words, to give the world those Theosophic truths that would operate directly to dignify life, to lessen hatreds, to induce brotherhood in its practical and most beneficent forms. To those who are doing this work there come no doubts or hesitations as to succession, or leadership, as to revelations, or the events that are still unborn. In the light of duty all things become orderly, all perplexities translucent, all policies frictionless. By that light we see the guidance of world-old spiritual forces as real now as when it was said that those who led the life should know the doctrine. It is that same light, the light that comes from an undeviating work for humanity, that still asks for recognition, and more recognition, and still more recognition by every Theosophist who is strong enough to put away foolish things and to give freely as he has received freely. And so, waving upon one side all dissensions, all digressions, all ambitions, crowding them from the field by unselfish aspiration, denying them the sustenance of our thought and action—Let the Work go on.

LETTER FROM H. P. B. TO THE AMERICAN CONVENTION OF 1889

HEREWITH we reprint the letter of H. P. Blavatsky to the Third American Convention of Theosophists, held at Chicago, April 28 and 29, 1889. The letter to the Convention of 1888 was reprinted last month:

17 Lansdowne Road, Holland Park, London, W.,

FRIENDS AND BROTHER THEOSOPHISTS:

April 7, 1889.

You are now once again assembled in Convention, and to you again I send my heartiest greetings and wishes that the present Convention may prove a still greater success than the last.

It is now the fourteenth year since the Theosophical Society was founded by us in New York, and with steady persistence and indomitable strength the Society has continued to grow amid adverse circumstances, amid good report and evil report. And now we have entered on the last year of our second septenary period, and it is fitting and right that we should all review the position which we have assumed.

In India, under Col. Olcott's care, Branches continue to be formed, and wherever the President lectures or pays a visit, a new centre of interest is sure to be created. His visits in the spirit which animates him are like a shower of rain to thirsty, sun-parched soil; flowers and herbs spring up in profusion, and the seed of healthy vegetation is sown. Now he is on a visit to Japan, whither he was invited by a strong and influential deputation to lecture on Theosophy and Buddhism, among a people who are mad and crazy to acquire Western civilization; who believe that it can only be obtained by the suicidal adoption of Christianity as a national religion. Aye! to neglect their own natural national religion in favour of a parasitic growth—and for Western civilization with its blessings such as they are!

Truly young Japan is like the conceited Greek before Troy: "We boast ourselves to be much better men than our fathers."

I have heard with regret that though Col. Olcott meditated a visit and a lecturing tour in America after his visit to Japan, his visit has unavoidably been prevented.

Here in England we have been hard at work; we have met some difficulties and surmounted them, but others, like the Hydra-heads of the labours of Hercules, seem to spring up at every step that is made. But a firm will and a steadfast devotion to our great Cause of Theosophy must and shall break down every obstacle until

the stream of Truth shall burst its confines and sweep every difficulty away in its rolling flood. May Karma hasten the day.

But you in America. Your Karma as a nation has brought Theosophy home to you. The life of the Soul, the psychic side of nature, is open to many of you. The life of altruism is not so much a high ideal as a matter of practice. Naturally, then, Theosophy finds a home in many hearts and minds, and strikes a resounding harmony as soon as it reaches the ears of those who are ready to listen. There, then, is part of your work: to lift high the torch of the liberty of the Soul of Truth that all may see it and benefit by its light.

Therefore it is that the Ethics of Theosophy are even more necessary to mankind than the scientific aspects of the psychic facts of nature and man.

With such favorable conditions as are present in America for Theosophy, it is only natural that its Society should increase rapidly and that Branch after Branch should arise. But while the organization for the spread of Theosophy waxes large, we must remember the necessity for consolidation. The Society must grow proportionately, and not *too* rapidly, for fear, lest, like some children, it should overgrow its strength and there should come a period of difficulty and danger when natural growth is arrested to prevent the sacrifice of the organism. This is a very real fact in the growth of human beings, and we must carefully watch lest the "Greater Child"—the Theosophical Society—should suffer for the same cause. Once before was growth checked in connection with the psychic phenomena, and there may yet come a time when the moral and ethical foundations of the Society may be wrecked in a similar way. What can be done to prevent such a thing is for each Fellow of the Society to make Theosophy a vital factor in their lives—to make it real, to weld its principles firmly into their lives—in short, to make it their own and treat the Theosophical Society as if it were themselves. Following closely on this is the necessity for Solidarity among the Fellows of the Society; the acquisition of such a feeling of identity with each and all of our Brothers that an attack upon one is an attack upon all. Then consolidated and welded in such a spirit of Brotherhood and love we shall, unlike Archimedes, need neither fulcrum nor lever, but we shall move the world.

We need all our strength to meet the difficulties and dangers which surround us. We have external enemies to fight in the shape of materialism, prejudice and obstinacy: the enemies in the shape of custom and religious forms; enemies too numerous to mention, but nearly as thick as the sand-clouds which are raised by the blasting Sirocco of the desert. Do we not need our strength against these foes? Yet, again, there are more insidious foes, who "take our name in vain," and who make Theosophy a by-word in the mouths of men and the Theosophical Society a mark at which to throw mud. They slander Theosophists and Theosophy, and convert the moral Ethics into a cloak to conceal their own selfish objects.

And as if this were not sufficient, there are the worst foes of all—those of a man's own household—Theosophists who are unfaithful both to the Society and to themselves. Thus indeed we are in the midst of foes. Before and around us is the "Valley of Death," and we have to charge upon our enemies—right upon his guns—if we would win the day. Cavalry—men and horses—can be trained to ride almost as one man in an attack upon the terrestrial plane; shall not we fight and win the battle of the Soul, struggling in the spirit of the Higher Self to win our divine heritage?

Let us, for a moment, glance backwards at the ground we have passed over. We have had, as said before, to hold our own against the Spiritists, in the name of Truth and Spiritual Science. Not against the students of the true psychic knowledge, nor against the enlightened Spiritualists; but against the lower order of phenomenalists—the blind worshipers of illusionary phantoms of the Dead. These we have fought for the sake of Truth, and also for that of the world which they were misleading. I repeat it again: No "fight" was ever waged against the real students of the psychic sciences. Professor Coues did much last year to make plain our real position, in his address to the Western Society for Psychic Research. He put in plain language the real importance of psychic studies, and he did excellent work in also laying stress upon the difficulties, the dangers, and, above all, the responsibilities of their pursuit. Not only is there a similarity, as he showed, between such pursuits and the manufacture of dangerous explosives—especially in unskilled hands—but the experiments, as the professor truly said, are conducted on, with, and by a human soul. Unless prepared carefully by a long and special course of study, the experimentalist risks not only the medium's soul, but his own. The experiments made in Hypnotism and Mesmerism at the present time are experiments of unconscious, when not of conscious, Black Magic. The road is wide and broad which leads to such destruction; and it is but too easy to find; and only too many go ignorantly along it to their own destruction. But the practical cure for it lies in one thing. That is the course of study which I mentioned before. It sounds very simple, but is eminently difficult; for that cure is "ALTRUISM." And this is the key-note of Theosophy and the cure for all ills; this it is which the real founders of the Theosophical Society promote as its first object—UNIVERSAL BROTHERHOOD.

Thus even if only in name a body of Altruists, the Theosophical Society has to fight all who under its cover seek to obtain magical powers to use for their own selfish ends and to the hurt of others. Many are those who joined our Society for no other purpose than curiosity. Psychological phenomena were what they sought, and they were unwilling to yield one iota of their own pleasures and habits to obtain them. These very quickly went away empty-handed. The Theosophical Society has never been and never will be a school of promiscuous Theurgic rites. But there are dozens of small occult Societies which talk very glibly of Magic, Occultism, Rosicrucians.

Adepts, etc. These profess much, even to giving the key to the Universe, but end by leading men to a blank wall instead of the "Door of the Mysteries." These are some of our most insidious foes. Under cover of the philosophy of the Wisdom-Religion they manage to get up a mystical jargon which for the time is effective and enables them, by the aid of a very small amount of clairvoyance, to fleece the mystically inclined but ignorant aspirants to the occult, and lead them like sheep in almost any direction. Witness the now notorious H. B. of L., and the now famous G. N. K. R. But woe to those who try to convert a noble philosophy into a den for disgusting immorality, greediness for selfish power, and money-making under the cloak of Theosophy. Karma reaches them when least expected. But is it possible for our Society to stand by and remain respected, unless its members are prepared, at least in future, to stand like one man, and deal with such slanders upon themselves as Theosophists, and such vile caricatures of their highest ideals, as these two pretenders have made them?

But in order that we may be able to effect this working on behalf of our common cause, we have to sink all private differences. Many are the energetic members of the Theosophical Society who wish to work and work hard. But the price of their assistance is that all the work must be done in their way and not in any one else's way. And if this is not carried out they sink back into apathy or leave the Society entirely, loudly declaring that they are the only true Theosophists. Or, if they remain, they endeavor to exalt their own method of working at the expense of all other earnest workers. This is fact, but it is not Theosophy. There can be no other end to it than that the growth of the Society will soon be split up into various sects, as many as there are leaders, and as hopelessly fatuous as the 350 odd Christian sects which exist in England alone at the present time. Is this prospect one to look forward to for the Theosophical Society? Is this "Separateness" consonant with the united Altruism of Universal Brotherhood? Is this the teaching of our Noble MASTERS? Brothers and Sisters in America, it is in your hands to decide whether it shall be realized or not. You work and work hard. But to work properly in our Great Cause it is necessary to forget all personal differences of opinion as to how the work is to be carried on. Let each of us work in his own way and not endeavor to force our ideas of work upon our neighbors. Remember how the Initiate Paul warned his correspondents against the attitude of sectarianism they took up in the early Christian Church: "I am of Paul, I of Apollos," and let us profit by the warning. Theosophy is essentially unsectarian, and work for it forms the entrance to the Inner life. But none can enter there save the man himself in the highest and truest spirit of Brotherhood, and any other attempt at entrance will either be futile or he will lie blasted at the threshold.

But Karma will reconcile all our differences of opinion. A strict account of our actual work will be taken, and the "wages" earned will be recorded to our credit. But as strict an account will

be taken of the work which any one, by indulging in personal grievances, may have hindered his neighbors from doing. Think you it is a light thing to hinder the force of the Theosophical Society, as represented in the person of any of its leaders, from doing its appointed work? So surely as there is a Karmic power behind the Society will that power exact the account for its hindrance, and he is a rash and ignorant man who opposes his puny self to it in the execution of its appointed task.

Thus, then, "UNION IS STRENGTH," and for every reason private differences must be sunk in united work for our Great Cause.

Now what has been our work during the past year? Here we have organized the British Section of the Theosophical Society with the help and under the orders of the President-Founder, Col. Olcott. And instead of one Lodge, have been formed smaller local Branches, which, therefore, have greater powers of work and facilities of meeting. What has been done in India you will probably have already heard. And you have heard or know what has been accomplished and what increase in strength your own Section has made.

As regards our means of spreading knowledge, we have in the West "Lucifer," the "Path," and the T. P. S. pamphlets. All these have brought us into contact with numerous persons of whose existence we should not otherwise have become aware. Thus they are all of them necessary to the Cause, as is also the attempting to influence the public mind by the aid of the general Press. I regret to say that several co-workers on "Lucifer" have now left it and the Society for precisely such personal differences as those alluded to above, and have now become antagonistic, not only to me personally, but to the system of thought which the Theosophical Society inculcates.

On account of a personal feeling against Col. Olcott, the "Lotus"—the French journal—has also seceded from Theosophy, but we have just founded "La Revue Thésosophique" to replace it in Paris. It is edited by myself and managed or directed by Countess d'Adhemar, an American lady, loved and respected by all who know her, and a friend of our Brother, Dr. Buck.

As many of you are aware, we have formed the "Esoteric Section." Its members are pledged, among other things, to work for Theosophy under my direction. By it, for one thing, we have endeavored to secure some solidarity in our common work; to form a strong body of resistance against attempts to injure us on the part of the outside world, against prejudice against the Theosophical Society and against me personally. By its means much may be done to nullify the damage to the work of the Society in the past and to vastly further its work in the future.

Its name, however, I would willingly change. The Boston scandals have entirely discredited the name "Esoteric;" but this is a matter for after consideration.

Thus, as I have already said, our chief enemies are public prejudice and crass obstinacy from a materialistic world; the strong

"personality" of some of our own members; the falsification of our aims and name by money-loving charlatans; and, above all, the desertion of previously devoted friends who have now become our bitterest enemies.

Truly were those words wise which are attributed to Jesus in the Gospels. We sow our seed and some falls by the way-side on heedless ears; some on stony ground, where it springs up in a fit of emotional enthusiasm, and presently, having no root, it dies and "withers away." In other cases the "thorns" and passions of a material world choke back the growth of a goodly fruitage, and it dies when opposed to the "cares of life and the deceitfulness of riches." For, alas, it is only in a few that the Seed of Theosophy finds good ground and brings forth a hundred-fold.

But our union is, and ever will be, our strength, if we preserve our ideal of Universal Brotherhood. It is the old "in hoc signo vinces," which should be our watch-word, for it is under its sacred flag that we shall conquer.

And now a last and parting word. My words may and will pass and be forgotten, but certain sentences from letters written by the Masters will never pass, because they are the embodiment of the highest practical Theosophy. I must translate them for you:

" * * * Let not the fruit of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. Hence your motive, being selfish, can only generate a double effect, good and bad, and will either nullify your good action, or turn it to another man's profit." * * *

"There is no happiness for one who is ever thinking of Self and forgetting all other Selves."

"The Universe groans under the weight of such action (Karma), and none other than self-sacrificial Karma relieves it. * * *

How many of you have helped humanity to carry its smallest burden, that you should all regard yourselves as Theosophists? Oh, men of the West, who would play at being the Saviors of mankind, before they even spare the life of a mosquito whose sting threatens them! would you be partakers of Divine Wisdom or true Theosophists? Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly. * * *"

These are golden words; may you assimilate them! This is the hope of one who signs herself most sincerely the devoted sister and servant of every true follower of the Masters of Theosophy.

Yours fraternally,

H. P. BLAVATSKY.

Whoever in acting dedicates his actions to the Supreme Spirit and puts aside all selfish interest in their result is untouched by sin, even as the leaf of the lotus is unaffected by the waters.

—*Bhagavad-Gita*—Chap. 5.

THE MYSTERY OF ALL TIME

THE inner light which guides men to greatness, and makes them noble, is a mystery through all time and must remain so while Time lasts for us; but there come moments, even in the midst of ordinary life, when Time has no hold upon us, and then all the circumstance of outward existence falls away, and we find ourselves face to face with the mystery beyond. In great trouble, in great joy, in keen excitement, in serious illness, these moments come. Afterwards they seem very wonderful, looking back upon them.

What is this mystery, and why is it so veiled, are the burning questions for anyone who has begun to realize its existence. Trouble most often rouses men to the consciousness of it, and forces them to ask these questions when those, whom one has loved better than oneself, are taken away into the formless abyss of the unknown by death, or are changed, by the experiences of life, till they are no longer recognizable as the same; then comes the wild hunger for knowledge. Why is it so? What is it, that surrounds us with a great dim cloud into which all loved things plunge in time and are lost to us, obliterated, utterly taken from us? It is this which makes life so unbearable to the emotional natures, and which develops selfishness in narrow hearts. If there is no certainty and no permanence in life, then it seems to the Egotist, that there is no reasonable course but to attend to one's own affairs, and be content with the happiness of the first person singular. There are many persons sufficiently generous in temperament to wish others were happy also, and who, if they saw any way to do it, would gladly redress some of the existing ills—the misery of the poor, the social evil, the sufferings of the diseased, the sorrow of those made desolate by death—these things the sentimental philanthropist shudders to think of. He does not act because he can do so little. Shall he take one miserable child and give it comfort when millions will be enduring the same fate when that one is dead? The inexorable cruelty of life continues on its giant course, and those who are born rich and healthy live in pleasant places, afraid to think of the horrors life holds within it. Loss, despair, unutterable pain, comes at last, and the one who has hitherto been fortunate is on a level with those to whom misery has been familiarized by a lifetime of experience. For trouble bites hardest when it springs on a new victim. Of course, there are profoundly selfish natures which do not suffer in this sense, which look only for personal comfort and are content with the small horizon visible to one person's sight; for these, there is but little trouble in the world, there is none of the passionate pain which exists in sensitive and poetic natures. The born artist is aware of pain as soon as he is aware of pleasure; he recognizes

sadness as a part of human life before it has touched on his own. He has an innate consciousness of the mystery of the ages, that thing stirring within man's soul and which enables him to outlive pain and become great, which leads him on the road to the divine life. This gives him enthusiasm, a superb heroism indifferent to calamity; if he is a poet he will write his heart out, even for a generation that has no eyes or ears for him; if he desires to help others personally, he is capable of giving his very life to save one wretched child from out a million of miserable ones. For it is not his puny personal effort in the world that he considers—not his little show of labor done; what he is conscious of is the overmastering desire to work with the beneficent forces of super-nature, to become one with the divine mystery, and when he can forget time and circumstances, he is face to face with that mystery. Many have fancied they must reach it by death; but none have come back to tell us that 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 experience of grief, overshadows the soul. It is the pain of the struggle to break the shell in which man has prisoned himself. Once broken then there is no more pain; all ties are severed, all personal demands are silenced forever. The man has forced himself to face the great mystery, which is now a mystery no longer, for he has become part of it. It is essentially the mystery of the ages, and these have no longer any meaning for him to whom time and space and all other limitations are but passing experiences. It has become to him a reality, profound, indeed, because it is bottomless, wide, indeed, because it is limitless. He has touched on the greatness of life, which is sublime in its impartiality and effortless generosity. He is friend and lover to all those living beings that come within his consciousness, not 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 recognize what this preference is. It is not a selfish thing which has to be crushed out, if the love is the love that gives; freedom from attachments is not 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 realize when making that effort, far more clearly what it is that creates the mystery in which we live, and makes us so ignorant. It is the swaying, vibrating, never-resting desires of the animal soul in man. The life of this part of man's nature is so vigorous and strongly developed from the ages during which he has dwelt in it, that it is almost impossible to still it so as to obtain contact with the noble spirit. This constant and confusing life, this ceaseless occupation with the trifles of the hour, this readiness in surface emotion, this quickness to be pleased, amused or distressed, is what baffles our sight and dulls our inner senses. Till we can use these, the mystery remains in its Sphinx-like silence.

(The foregoing article was first printed by Madame Blavatsky in *Lucifer* for September, 1887.)

KARMA

The child is the father of the man, and none the less true is it:

"My brothers! each man's life
The outcome of his former living is;
The bygone wrongs bring forth sorrows and woes,
The bygone right breeds bliss."

"This is the doctrine of Karma."

But in what way does this bygone wrong and right affect the present life? Is the stern nemesis ever following the weary traveler, with a calm, passionless, remorseless step? Is there no escape from its relentless hand? Does the eternal law of cause and effect, unmoved by sorrow and regret, ever deal out its measure of weal and woe as the consequence of past action? The shadow of the yesterday of sin—must it darken the life of today? Is Karma but another name for fate? Does the child unfold the page of the already written book of life in which each event is recorded without the possibility of escape? What is the relation of Karma to the life of the individual? Is there nothing for man to do but to weave the chequered warp and woof of each earthly existence with the stained and discolored threads of past actions? Good resolves and evil tendencies sweep with resistless tide over the nature of man and we are told:

"Whatever action he performs, whether good or bad, everything done in a former body must necessarily be enjoyed or suffered." (*Anugita*, cp III.)

There is good Karma, there is bad Karma, and as the wheel of life moves on, old Karma is exhausted and again fresh Karma is accumulated.

Although at first it may appear that nothing can be more fatalistic than this doctrine, yet a little consideration will show that in reality this is not the case. Karma is twofold, hidden and manifest; Karma is the man that is; Karma is his action. True that each action is a cause from which evolve the countless ramifications of effect in time and space.

"That which ye sow ye reap." In some sphere of action the harvest will be gathered. It is necessary that the man of action should realize this truth. It is equally necessary that the manifestation of this law in the operations of Karma should be clearly apprehended.

Karma, broadly speaking, may be said to be the continuance of the nature of the act, and each act contains within itself the past and future. Every effect which can be realized from an act must be implicit in the act itself or it could never come into existence. Effect is but the nature of the act and cannot exist distinct from its cause. Karma only produces the manifestation of that which already exists; being action it has its operation in time, and Karma may therefore be said to be the same action from another point of time. It must, moreover, be evident that not only is there a relation between the cause and the effect, but there must also be a relation between the cause and the individual who experiences the effect. If it were otherwise, any man would reap the effect of the actions of any other man. We may sometimes appear to reap the effects of the action of others, but this is only apparent. In point of fact it is our own action.

" * * * None else compels,
None other holds you that ye live and die."

It is therefore necessary in order to understand the nature of Karma and its relation to the individual to consider action in all its aspects. Every act proceeds from the mind. Beyond the mind there is no action and therefore no Karma. The basis of every act is desire. The plane of desire or egotism is itself action and the matrix of every act. This plane may be considered as non-manifest, yet having a dual manifestation in what we call cause and effect, that is the act and its consequences. In reality, both the act and its consequences are the effect, the cause being on the plane of desire. Desire is therefore the basis of action in its first manifestation on the physical plane, and desire determines the continuation of the act in its Karmic relation to the individual. For a man to be free from the effects of the Karma of any act he must have passed to a state no longer yielding a basis in which that act can inhere. The ripples in the water caused by the action of the stone will extend to the furthest limit of its expanse, but no further; they are bounded by the shore. Their course is ended when there is no longer a basis or suitable medium in which they can inhere;

they expend their force and are not. Karma is, therefore, as dependent upon the present personality for its fulfillment, as it was upon the former for the first initial act. An illustration may be given which will help to explain this.

A seed, say for instance mustard, will produce a mustard tree and nothing else; but in order that it should be produced, it is necessary that the co-operation of soil and culture should be equally present. Without the seed, however much the ground may be tilled and watered, it will not bring forth the plant, but the seed is equally in-operative without the joint action of the soil and culture.

The first great result of Karmic action is the incarnation in physical life. The birth-seeking entity consisting of desires and tendencies, presses forward toward incarnation. It is governed in the selection of its scene of manifestation by the law of economy. Whatever is the ruling tendency, that is to say, whatever group of affinities is strongest, those affinities will lead it to the point of manifestation at which there is the least opposition. It incarnates in those surroundings most in harmony with its Karmic tendencies, and all the effects of actions contained in the Karma so manifesting will be experienced by the individual. This governs the station of life, the sex, the conditions of the irresponsible years of childhood, the constitution with the various diseases inherent in it, and in fact all those determining forces of physical existence which are ordinarily classed under the terms, "heredity," and "national characteristics."

It is really the law of economy which is the truth underlying these terms and which explains them. Take for instance a nation with certain special characteristics. These are the plane of expansion for any entity whose greatest number of affinities are in harmony with those characteristics. The incoming entity following the law of least resistance becomes incarnated in that nation, and all Karmic effects following such characteristics will accrue to the individual. This will explain what is the meaning of such expressions as the "Karma of nations," and what is true of the nation will also apply to family and caste.

It must, however, be remembered that there are many tendencies which are not exhausted in the act of incarnation. It may happen that the Karma which caused an entity to incarnate in any particular surrounding, was only strong enough to carry it into physical existence. Being exhausted in that direction, freedom is obtained for the manifestation of other tendencies and their Karmic effects. For instance, Karmic force may cause an entity to incarnate in a humble sphere of life. He may be born as the child of poor parents. The Karma follows the entity, endures for a longer or shorter time, and becomes exhausted. From that point, the child takes a line of life totally different from his surroundings. Other affinities engendered by former action express themselves in their Karmic results. The lingering effect of the past Karma may still manifest itself in the way of obstacles and obstructions which

are surmounted with varying degrees of success according to their intensity.

From the standpoint of a special creation for each entity entering the world, there is vast and unaccountable injustice. From the standpoint of Karma, the strange vicissitudes and apparent chances of life can be considered in different light as the unerring manifestation of cause and sequence. In a family under the same conditions of poverty and ignorance, one child will be separated from the others and thrown into surroundings very dissimilar. He may be adopted by a rich man, or through some freak of fortune receive an education giving him at once a different position. The Karma of incarnation being exhausted, other Karma asserts itself.

A very important question is here presented: Can an individual affect his own Karma, and if so to what degree and in what manner?

It has been said that Karma is the continuance of the act, and for any particular line of Karma to exert itself it is necessary that there should be the basis of the act engendering that Karma in which it can inhere and operate. But action has many planes in which it can inhere. There is the physical plane, the body with its senses and organs; then there is the intellectual plane, memory, which binds the impressions of the senses into a consecutive whole and reason puts in orderly arrangement its storehouse of facts. Beyond the plane of intellect there is the plane of emotion, the plane of preference for one object rather than another:—the fourth principle of the man. These three, physical, intellectual, and emotional, deal entirely with objects of sense perception and may be called the great battlefield of Karma.* There is also the plane of ethics, the plane of discrimination of the "I ought to do this, I ought not to do that." This plane harmonizes the intellect and the emotions. All these are the planes of Karma or action what to do, and what not to do. It is the mind as the basis of desire that initiates action on the various planes, and it is only through the mind that the effects of rest and action can be received.

An entity enters incarnation with Karmic energy from past existences, that is to say the action of past lives is awaiting its development as effect. This Karmic energy passes into manifestation in harmony with the basic nature of the act. Physical Karma will manifest in the physical tendencies bringing enjoyment and suffering. The intellectual and the ethical planes are also in the same manner the result of the past Karmic tendencies and the man as he is, with his moral and intellectual faculties, is in unbroken continuity with the past.

The entity at birth has therefore a definite amount of Karmic energy. After incarnation this awaits the period in life at which fresh Karma begins. Up to the time of responsibility it is as we

* See *Bhagavad-Gita* where the whole poem turns upon the conflict in this battlefield, which is called the "sacred plain of *Kuruksheetra*," meaning, the "body which is acquired by Karma."

have seen the initial Karma only that manifests. From that time the fresh personality becomes the ruler of his own destiny. It is a great mistake to suppose that an individual is the mere puppet of the past, the helpless victim of fate. The law of Karma is not fatalism, and a little consideration will show that it is possible for an individual to affect his own Karma. If a greater amount of energy be taken up on one plane than on another this will cause the past Karma to unfold itself on that plane. For instance, one who lives entirely on the plane of sense gratification will from the plane beyond draw the energy required for the fulfillment of his desires. Let us illustrate by dividing man into upper and lower nature. By directing the mind and aspirations to the lower plane, a "fire" or centre of attraction, is set up there, and in order to feed and fatten it, the energies of the whole upper plane are drawn down and exhausted in supplying the need of energy which exists below due to the indulgence in sense gratification. On the other hand, the centre of attraction may be fixed in the upper portion, and then all the needed energy goes there to result in increase of spirituality. It must be remembered that Nature is all bountiful and withholds not her hand. The demand is made, and the supply will come. But at what cost? That energy which should have strengthened the moral nature and fulfilled the aspirations after good, is drawn to the lower desires. By degrees the higher planes are exhausted of vitality and the good and bad Karma of an entity will be absorbed on the physical plane. If on the other hand the interest is detached from the plane of sense gratification, if there is a constant effort to fix the mind on the attainment of the highest ideal, the result will be that the past Karma will find no basis in which to inhere on the physical plane. Karma will therefore be manifested only in harmony with the plane of desire. The sense energy of the physical plane will exhaust itself on a higher plane and thus become transmuted in its effects.

What are the means through which the effects of Karma can be thus changed is also clear. A person can have no attachment for a thing he does not think about, therefore the first step must be to fix the thought on the highest ideal. In this connection one remark may be made on the subject of repentance. Repentance is a form of thought in which the mind is constantly recurring to a sin. It has therefore to be avoided if one would set the mind free from sin and its Karmic results. All sin has its origin in the mind. The more the mind dwells on any course of conduct, whether with pleasure or pain, the less chance is there for it to become detached from such action. The *manas* (mind) is the knot of the heart; when that is untied from any object, in other words when the mind loses its interest in any object, there will no longer be a link between the Karma connected with that object and the individual.

It is the attitude of the mind which draws the Karmic cords tightly round the soul. It imprisons the aspirations and binds them with chains of difficulty and obstruction. It is desire that causes

the past Karma to take form and shape and build the house of clay. It must be through non-attachment that the soul will burst through the walls of pain, it will be only through a change of mind that the Karmic burden will be lifted.

It will appear, therefore, that although absolutely true that action brings its own result, "there is no destruction here of actions good or not good. Coming to one body after another they become ripened in their respective ways." Yet this ripening is the act of the individual. Free will of man asserts itself and he becomes his own saviour. To the worldly man Karma is a stern Nemesis, to the spiritual man Karma unfolds itself in harmony with his highest aspirations. He will look with tranquillity alike on past and future, neither dwelling with remorse on past sin nor living in expectation of reward for present action.

(The foregoing article was first printed by Mr. Judge in the *Path* for September, 1886.)

APHORISMS ON KARMA

The following, among others not yet used, were given to me by teachers, among them being H. P. Blavatsky. Some were written, others communicated in other ways. To me they were declared to be from manuscripts not now accessible to the general public. Each one was submitted for my judgment and reason; and just as they, aside from any authority, approved themselves to my reason after serious consideration of them, so I hope they will gain the approval of those my fellow workers to whom I now publish them.

WILLIAM Q. JUDGE.

APHORISMS

(1) There is no Karma unless there is a being to make it or feel its effects.

(2) 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.

(3) Karma is an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly.

(4) The apparent stoppage of this restoration to equilibrium is due to the necessary adjustment of disturbance at some other spot, place, or focus which is visible only to the Yogi, to the Sage, or the perfect Seer: there is therefore no stoppage, but only a hid-

(5) Karma operates on all things and beings from the minutest conceivable atom up to Brahma. Proceeding in the three worlds ing from view.

of men, gods, and the elemental beings, no spot in the manifested universe is exempt from its sway.

(6) Karma is not subject to time, and therefore he who knows what is the ultimate division of time in this Universe knows Karma.

(7) For all other men Karma is in its essential nature unknown and unknowable.

(8) But its action may be known by calculation from cause to effect; and this calculation is possible because the effect is wrapped up in and is not succedent to the cause.

(9) The Karma of this earth is the combination of the acts and thoughts of all beings of every grade which were concerned in the preceding Manvantara or evolutionary stream from which ours flows.

(10) And as those beings include Lords of Power and Holy Men, as well as weak and wicked ones, the period of the earth's duration is greater than that of any entity or race upon it.

(11) Because the Karma of this earth and its races began in a past too far back for human minds to reach, an inquiry into its beginning is useless and profitless.

(12) Karmic causes already set in motion must be allowed to sweep on until exhausted, but this permits no man to refuse to help his fellows and every sentient being.

(13) The effects may be counteracted or mitigated by the thoughts and acts of oneself or of another, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects.

(14) In the life of worlds, races, nations, and individuals, Karma cannot act unless there is an appropriate instrument provided for its action.

(15) And until such appropriate instrument is found, that Karma related to it remains unexpended.

(16) While a man is experiencing Karma in the instrument provided, his other unexpended Karma is not exhausted through other beings or means, but is held reserved for future operation; and lapse of time during which no operation of that Karma is felt causes no deterioration in its force or change in its nature.

(17) 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.

(18) Every instrument used by any Ego in any life is appropriate to the Karma operating through it.

(19) Changes may occur in the instrument during one life so as to make it appropriate for a new class of Karma, and this may take place in two ways: (*a*) through intensity of thought and the power of a vow, and (*b*) through natural alterations due to complete exhaustion of old causes.

(20) As body and mind and soul have each a power of independent action, any one of these may exhaust, independently of the others, some Karmic causes more remote from or nearer to the time of their inception than those operating through other channels.

(21) Karma is both merciful and just. Mercy and Justice are only opposite poles of a single whole; and Mercy without Justice is not possible in the operations of Karma. That which man calls Mercy and Justice is defective, errant, and impure.

(22) Karma may be of three sorts: (a) presently operative in this life through the appropriate instruments; (b) that which is being made or stored up to be exhausted in the future; (c) Karma held over from past life or lives and not operating yet because inhibited by inappropriateness of the instrument in use by the Ego, or by the force of Karma now operating.

(23) 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.

(24) Held-over Karma or present Karma may each, or both at once, operate in all of the three fields of Karmic operation at once, or in each of those fields a different class of Karma from that using the others may operate at the same time.

(25) Birth into any sort of body and to obtain the fruits of any sort of Karma is due to the preponderance of the line of Karmic tendency.

(26) The sway of Karmic tendency will influence the incarnation of an Ego, or a family of Egos, for three lives at least, when measures of repression, elimination, or counteraction are not adopted.

(27) 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.

(28) No man but a sage or true seer can judge another's Karma. Hence while each receives his deserts, appearances may deceive, and birth into poverty or heavy trial may not be punishment for bad Karma, for Egos continually incarnate into poor surroundings where they experience difficulties and trials which are for the discipline of the Ego and result in strength, fortitude, and sympathy.

(29) Race-Karma influences each unit in the race through the law of Distribution. National Karma operates on the members of the nation by the same law more concentrated. Family Karma governs only with a nation where families have been kept pure and distinct; for in any nation where there is a mixture of family—as obtains in each Kaliyuga period—family Karma is in general distributed over a nation. But even at such periods some families remain coherent for long periods, and then the members feel the

sway of family Karma. The word "family" may include several smaller families.

(30) Karma operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought.

(31) Egos who have no Karmic connection with a portion of the globe where a cataclysm is coming on are kept without the latter's operation in two ways: (a) by repulsion acting on their inner nature, and (b) by being called and warned by those who watch the progress of the world.

(These Aphorisms were first printed by Mr. Judge in the *Path* for March, 1893.)

MISCONCEPTIONS OF THEOSOPHY

THEOSOPHY is a name used at the present time to designate a body of knowledge of which humanity stands in sore need. Were the fact of its existence grasped by the powerful minds of the race, their enormous energy, instead of being expended in so many divergent and futile directions, would be applied to lines of true progress, bringing order out of chaos and making human existence a purposeful and happy one compared with what it is now.

That Theosophy has not had a larger acceptance among the leading thinkers of the period may be due to many causes; there is no doubt, however, that students of Theosophy have by all sorts of speculations tended to turn aside serious thinking people from the subject, and that much of the ridicule that has been cast is due to unintelligent, unpractical presentations.

Every student of Theosophy believes in the law of Karma; that the present condition of each is due to past thoughts and deeds; that the relations in which each finds himself are the concrete results of the past. That right conditions and relations can only be brought about by a strict fulfilment of every duty, an adjustment of the balance due to others. He must know that a mere desire to have things different does not provide the necessary conditions; that changes will come about in due course under the law and in accordance with the nature of the causes set in motion by himself. The right position has been declared to be "To suffer or enjoy whatsoever the Higher Self has in store for us by way of discipline or experience;" this is rightful and wise submission to the Law of all beings; no other position will avail us, for it is the very first

step towards sowing good seeds for future harvest. We cannot rebel against the decrees of law and expect to benefit by its operation; we must fulfill it; at the same time we may by right thought and deed create a fairer future and acquire the wisdom to make the most of our then opportunity.

Some theosophists have evidently thought otherwise. Having heard of the "astral plane," they have imagined that they could work better there, unhampered by the obstacles and difficulties of the physical plane. They ignored the fact that the errors of thought and life are in and upon the physical plane, and that the first adjustment has to be made in daily life among our fellow men. Waking consciousness has its place, use and purpose; these have to be known and the knowledge put into operation; if we have learned anything of our nature during waking life, we can best serve our fellows by spreading the knowledge in practical life, that we found good. There is no doubt that every one of us goes into the astral plane and beyond, every night of our lives, but how much of these operations of our consciousness can we bring back into the chaos of selfish desires and separative thoughts that constitute the personality?

Let each one answer for himself. Yet the great work is so to think and act daily as to make the personality a fitting instrument for our higher consciousness and powers. Our work, then, is *not* on the astral plane; being in the physical world under the law, with a consciousness pertaining to that world, let us learn its highest and best use as visible helpers of mankind; it is certain that if we cannot do this visibly, we cannot do it invisibly; we have to deal with minds; minds made up of erroneous ideas in regard to existence; these can only be reached on the plane where the error lies—in waking conscious life.

Some Theosophists are looking and longing for a "coming Christ," though how they can do so in the face of the teachings of Theosophy is a mystery. Just what they expect such a being to accomplish is not clear. The records best known to us of such a being show a message delivered and an example set; how humanity has accepted and made use of the message and profited by the example is a matter of history. Would any number of Christs be able to do any more? It is presumed that the expected "Christ" will be in human form; how are we to know him? Will he say so himself? If so, would one be wise or foolish to accept such a claim? Should some other vouch for him and his claim, are we any better off? To accede to any such claim presents no other appearance than the height of superstition, the abnegation of our highest birthright, discrimination. Should such an one come to the world would he make claims? Has any such ever done so? Surely such a being would be wise enough to know that anyone can make claims, as in the past and doubtless in the future. By his works men would come to recognize his knowledge and power; such has been the way in the past, and what else have we to judge by? Hence if claims are made of such a nature, it should be enough for any

human being of sound judgment, let alone those who are supposed to know something of the fundamental principles of Theosophy.

There has been one vital point that has been missed in all these speculations and expectations. *There has been One here with a world message*, the greatness and importance of which has not begun to be perceived by the majority of Theosophical students. Had there been the first basic perception of what that great fact meant, no such misconceptions and follies as those noted could ever have arisen. As before in the world of men, the message has been given, the example set, and as before, history repeats itself.

The writer of the above in thus presenting his convictions based upon many years' study and application of Theosophy and work in the Theosophical ranks, does not do so with any feeling of arrogance or conceit. Being his sincere convictions, he stands ready to support them by further reasons if called for, or to abandon them should they be shown to be erroneous. They are submitted to the judgment of the reader.

The bane of man for ages has been a reliance upon "authority." It is true that sometimes the impression has been conveyed by individuals that the final arbiters in matters of belief are the Masters, but at no time has any Master given out such an idea. We are engaged in trying to develop a truer appreciation of the Light of Life which is hidden in every man, and hold the final "authority" to be the man himself.

THE COMING CRISIS

In *Blackwood's Edinburgh Magazine* of January, 1880, appeared an article containing, along with some prefatory remarks, a letter signed by a "Turkish Effendi."

H. P. Blavatsky for reasons of her own, republished this article in *The Theosophist* of March, 1880. In January, 1887—seven years later—William Q. Judge, in an article in *The Path*, referred to and quoted from this letter. Mr. Judge's article is entitled "Thoughts in Solitude," and there are here given two paragraphs of the article, after which the "Letter" is reprinted entire.

FOLLOWING the spiritual law, whose complement on the physical plane may be recognized in the axiom that action and reaction are equal, the moral height to which Christ's teachings soared is the measure which decides the depth to which such teaching, when perverted, must inevitably fall, and Christendom may veritably be said to have become Anti-Christian. (It is an old declaration of the esoteric doctrine that "the counterfeit religion will last as long as the true one.")

When we ask to what goal or catastrophe this Western Civilization is hurrying, it is necessary to have the eyes of those who are able to read the signs of the times. The following is a letter

which was signed "A Turkish Effendi" (in the absence of any right to suggest the real and more authoritative name):

MY DEAR FRIEND:

I proceed, in compliance with your request, to put in writing a *resume* in a condensed form of the views which I have expressed in our various conversations together on the Eastern Question, premising only that I have yielded to it under strong pressure, because I fear they may wound the sensibilities or shock the prejudices of your countrymen. As, however, you assure me that they are sufficiently tolerant to have the question, in which they are so much interested, presented to them from an Oriental point of view, I shall write with perfect frankness, and in the conviction that opinions, however unpalatable they may be, which are only offered to the public in the earnest desire to advance the cause of truth, will meet with some response in the breasts of those who are animated with an equally earnest desire to find it. In order to explain how I have come to form these opinions, I must, at the cost of seeming egotistic, make a few prefatory remarks about myself. My father was an official of high rank and old Turkish family, resident for some time in Constantinople, and afterwards in an important seaport in the Levant. An unusually enlightened and well-educated man, he associated much with Europeans; and from early life I have been familiar with the Greek, French and Italian languages. He died when I was about twenty years of age; and I determined to make use of the affluence to which I fell heir by traveling in foreign countries. I had already read largely the literature of both France and Italy, and had to a certain extent become emancipated from the modes of thought, and I may even say from the religious ideas, prevalent among my countrymen. I went in the first instance to Rome, and after a year's sojourn there, proceeded to England, where I assumed an Italian name, and devoted myself to the study of the language, institutions, literature and religion of the country. I was at all times extremely fond of philosophical speculation, and this led me to a study of German. My pursuits were so engrossing that I saw little of society, and the few friends I made were among a comparatively humble class. I remained in England ten years, traveling occasionally on the Continent, and visiting Turkey twice during that time. I then proceeded to America, where I passed a year, and thence went to India by way of Japan and China. In India I remained two years, resuming during this period an Oriental garb, and living principally among my co-religionists. I was chiefly occupied, however, in studying the religious movement among the Hindoos, known as the Brahmo-Samaj. From India I went to Ceylon, where I lived in great retirement, and became deeply immersed in the more occult knowledge of Buddhism. Indeed, these mystical studies so intensely interested me, that it was with difficulty, after a stay of three years, that I succeeded in tearing myself away from them. I then passed, by way of the Persian Gulf, into Persia, remained a

year in Teheran, whence I went to Damascus, where I lived for five years, during which time I performed the Hadj, more out of curiosity than as an act of devotion. Five years ago I arrived here on my way to Constantinople, and was so attracted by the beauty of the spot and the repose which it seemed to offer me, that I determined to pitch my tent here for the remainder of my days, and to spend them in doing what I could to improve the lot of those amidst whom Providence had thrown me.

I am aware that this record of my travels will be received with considerable surprise by those acquainted with the habits of life of Turks generally. I have given it, however, to account for the train of thought into which I have been led, and the conclusions at which I have arrived, and to explain the exceptional and isolated position in which I find myself among my own countrymen, who, as a rule, have no sympathy with the motives which have actuated me through life, or with their results. I have hitherto observed, therefore, a complete reticence in regard to both. Should, however, these pages fall under the eye of any member of the Theosophical Society, either in America, Europe or Asia, they will at once recognize the writer as one of their number, and will, I feel sure, respect that reserve as to my personality which I wish to maintain.

I have already said that in early life I became thoroughly dissatisfied with the religion in which I was born and brought up; and, determined to discard all early prejudices, I resolved to travel over the world, visiting the various centers of religious thought, with the view of making a comparative study of the value of its religions, and of arriving at some conclusion as to the one I ought myself to adopt. As, however, they each claimed to be derived from an inspired source, I very soon became overwhelmed with the presumption of the task which I had undertaken; for I was not conscious of the possession of any verifying faculty which would warrant my deciding between the claims of different revelations, or of judging of the merits of rival forms of inspiration. Nor did it seem possible to me that any evidence in favour of a revelation, which was in all instances offered by human beings like myself, could be of such a nature that another human being should dare to assert that it could have none other than a divine origin; the more especially as the author of it was in all instances in external appearance also a human being. At the same time, I am far from being so daring as to maintain that no divine revelation, claiming to be such, is pervaded with a divine afflatus. On the contrary, it would seem that to a greater or less extent they must all be so. Their relative values must depend, so far as our own earth is concerned, upon the amount of moral truth of a curative kind, in regard to this world's moral disease, which they contain, and upon their practical influence upon the lives and conduct of men. I was therefore led to institute a comparison between the objects which were proposed by various religions; and I found that just in the degree in which they had been diverted from their original design of world-regeneration, were the results unsatisfactory, so far as human

righteousness was concerned; and that the concentration of the mind of the devotee upon a future state of life, and the salvation of his soul after he left this world, tended to produce an enlightened selfishness in his daily life, which has culminated in its extreme form under the influence of one religion, and finally resulted in what is commonly known as Western Civilization. For it is only logical, if a man be taught to consider his highest religious duty to be the salvation of his own soul, while the salvation of his neighbor's occupies a secondary place, that he should instinctively feel his highest earthly duty is the welfare of his own human personality and those belonging to it in this world. It matters not whether this future salvation is to be attained by an act of faith, or by merit through good works—the effort is none the less a selfish one. The religion to which I am now referring will be at once recognized as the popular form of Christianity. After a careful study of the teaching of the founder of this religion, I am amazed at the distorted character it has assumed under the influence of the three great sects into which it has become divided—to-wit, the Greek, Catholic and Protestant Christians. There is no teaching so thoroughly altruistic in its character, and which, if it could be literally applied, would, I believe, exercise so direct and beneficial an influence on the human race, as the teaching of Christ; but there is none, it seems to me as an impartial student, the spirit of whose revelation has been more perverted and degraded by His followers of all denominations. The Buddhist, the Hindoo and the Mohammedan, though they have all more or less lost the influence of the afflatus which pervades their sacred writings, have not actually constructed a theology based upon the inversion of the original principles of their religion. Their light has died away till but a faint flicker remains; but Christians have developed their social and political morality out of the very blackness of the shadow thrown by "the light of the World." Hence it is that wherever modern Christendom—which I will, for the sake of distinguishing it from the Christendom proposed by Christ, style Anti-Christendom—comes into contact with the races who live under the dim religious light of their respective revelations, the feeble rays of the latter become extinguished by the gross darkness of this Anti-Christendom, and they lie crushed and mangled under the iron heel of its organized and sanctified selfishness. The real God of Anti-Christendom is Mammom; in Catholic Anti-Christendom, tempered by a lust of spiritual and temporal power; in Greek Anti-Christendom, tempered by a lust of race aggrandizement; but in Protestant Anti-Christendom, reigning supreme. The cultivation of the selfish instinct has unnaturally developed the purely intellectual faculties at the expense of the moral; has stimulated competition; and has produced a combination of mechanical inventions, political institutions, and an individual force of character, against which so-called "heathen" nations, whose cupidities and covetous propensities lie comparatively dormant, are utterly unable to prevail.

This overpowering love of "the root of all evil"—with the

mechanical inventions in the shape of railroads, telegraphs, iron-clads, and other appliances which it has discovered for the accumulation of wealth and the destruction of those who impede its accumulation—constitutes what is called “Western Civilization.”

Countries in which there are no gigantic swindling corporations, no financial crises by which millions are ruined, or Gatling guns by which they may be slain, are said to be in a state of barbarism. When the civilization of Anti-Christendom comes into contact with barbarism of this sort, instead of lifting it out of its moral error, which would be the case if it were true Christendom, it almost invariably shivers it to pieces. The consequence of the arrival of the so-called Christian in a heathen country is, not to bring immortal life, but physical and moral death. Either the native races die out before him—as in the case of the red Indian of America and the Australian and New Zealander—or they save themselves from physical decay by worshipping, with all the ardor of perverts to a new religion, at the shrine of Mammon—as in the case of Japan—and fortify themselves against dissolution by such a rapid development of the mental faculties and the avaricious instincts, as may enable them to cope successfully with the formidable invading influence of Anti-Christendom. The disastrous moral tendencies and disintegrating effects of inverted Christianity upon a race professing a religion which was far inferior in its origin and conception, but which has been practiced by its professors with more fidelity and devotion, has been strikingly illustrated in the history of my own country. One of the most corrupt forms which Christianity has ever assumed, was to be found organized in the Byzantine empire at the time of its conquest by the Turks. Had the so-called Christian races, which fell under their sway in Europe during their victorious progress westward, been compelled, without exception, to adopt the faith of Islam, it is certain, to my mind, that their moral condition would have been immensely improved. Indeed, you who have traveled among the Moslem Slavs of Bosnia and Herzegovina, who are the descendants of converts to Islam at that epoch, will bear testimony to the fact that they contrast most favorably in true Christian virtues with the descendants of their countrymen who remained Christians; and I fearlessly appeal to the Austrian authorities, now governing those provinces, to bear me out in this assertion. Unfortunately a sufficiently large nominally Christian population was allowed by the Turks to remain in their newly acquired possessions, to taint the conquering race itself. The vices of Byzantinism speedily made themselves felt in the body politic of Turkey. The subservient races—intensely superstitious in the form of their religious belief, which had been degraded into a passport system, by which the believer in the efficacy of certain dogmas and ceremonials might attain heaven, irrespective of his moral character on earth—were unrestrained by religious principles from giving free rein to their natural propensities, which were dishonest and covetous in the extreme. They thus revenged themselves on their conquerors, by undermining them financially, politically and morally; they insidiously

plundered those who were too indifferent to wealth to learn how to preserve it, and infected others with the contagion of their own cupidity, until these became as vicious and corrupt in their means of acquiring riches as they were themselves. This process has been going on for the last five hundred years, until the very fanaticism of the race, which was its best protection against inverted Christianity, has begun to die out, and the governing class of Turks has with rare exceptions become as dishonest and degraded as the Ghiaours they despise. Still they would have been able, for many years yet to come, to hold their own in Europe, but for the enormously increased facilities for the accumulation of wealth, and therefore for the gratification of covetous propensities, created within the last half century by the discoveries of steam and electricity. Not only was Turkey protected formerly from the sordid and contaminating influence of Anti-Christendom by the difficulties of communication, but the mania of developing the resources of foreign countries, for the purpose of appropriating the wealth which they might contain, became proportionately augmented with increased facilities of transport—so that now the very habits of thought in regard to countries styled barbarous have become changed. As an example of this, I would again refer to my own country. I can remember the day when British tourists visited it with a view to the gratification of their aesthetic tastes. They delighted to contrast what they were then pleased to term "Oriental civilization" with their own. Our very backwardness in the mechanical arts was an attraction to them. They went home delighted with the picturesqueness and the indolence of the East. Its bazaars, its costumes, its primitive old-world *cachet*, invested it in their eyes with an indescribable charm; and books were written which fascinated the Western reader with pictures of our manners and customs, because they were so different from those with which he was familiar. Now all this is changed; the modern traveler is in nine cases out of ten a railroad speculator, or a mining engineer, or a financial promoter, or a concession hunter, or perchance a would-be member of Parliament like yourself, coming to see how pecuniary or political capital can be made out of us, and how he can best *exploiter* the resources of the country to his own profit. This he calls "reforming" it. His idea is, not how to make the people morally better, but how best to develop their predatory instincts, and teach them to prey upon each other's pockets. For he knows that by encouraging a rivalry in the pursuits of wealth amongst a people comparatively unskilled in the art of money-grubbing, his superior talent and experience in that occupation will enable him to turn their efforts to his own advantage. He disguises from himself the immorality of the proceeding by the reflection that the introduction of foreign capital will add to the wealth of the country, and increase the material well-being and happiness of the people. But apart from the fallacy that wealth and happiness are synonymous terms, reform of this kind rests on the assumption that natural temperament and religious tendencies of the race will lend themselves to a keen commercial rivalry of

this description; and if it does not, they, like the Australian and the red Indian, must disappear before it. Already the process has begun in Europe. The Moslem is rapidly being reformed out of existence altogether. Between the upper and the nether millstone of Russian greed for territory and of British greed for money, and behind the mask of a prostituted Christianity, the Moslem in Europe has been ground to powder; hundreds of thousands of innocent men, women and children have either perished by violence or starvation, or, driven from their homes, are now struggling to keep body and soul together as best they can in misery and desolation, crushed beneath the wheels of the Juggernaut of "Progress"—their only crime, like that of the poor crossing-sweeper, I think, in one of your own novels, that they did not "move on." This is called in modern parlance "the civilizing influence of Christianity." At this moment the Russians are pushing roads through their newly-acquired territory towards Kars. I am informed by an intelligent Moslem gentleman, who has just arrived from that district, that the effect of their "civilizing" influence upon the inhabitants of the villages, through which these roads pass, is to convert the women into prostitutes and the men into drunkards. No wonder the Mohammedan population is flocking in thousands across the frontier into Turkish territory, abandoning their homes and landed possessions in order to escape the contamination of Anti-Christendom.

In these days of steam and electricity, not only has the traveler no eye for the moral virtues of a people, but his aesthetic faculties have become blunted; he regards them only as money-making machines, and he esteems them just in the degree in which they excel in the art of wealth-accumulation. Blinded by a selfish utilitarianism, he can now see only barbarism in a country where the landscape is not obscured by the black smoke of factory-chimneys, and the ear deafened by the scream of the locomotive. For him a people who cling to the manners and customs of a by-gone epoch, with which their own most glorious traditions are associated, have no charm. He sees in a race, which still endeavors to follow the faith of their forefathers with simplicity and devotion, nothing but ignorant fanaticism, for he has long since substituted hypocrisy for sincerity in his own belief. He despises a peasantry whose instincts of submission and obedience induce them to suffer rather than rise in revolt against a government which oppresses them, because the head of it is invested in their eyes with a sacred character. He can no longer find anything to admire or to interest in the contrast between the East and West, but everything to condemn; and his only sympathy is with that section of the population in Turkey, who, called Christians like himself, like him, devote themselves to the study of how much can be made, by fair means or foul, out of their Moslem neighbors.

While I observe that this change has come over the Western traveler of late years—a change which I attribute to the mechanical appliances of the age—a corresponding effect, owing to the same cause, has, I regret to say, been produced upon my own country-

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

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

In illustration of this, see how the principles of morality and justice are at this moment being hypocritically outraged in Albania, where, on the moral ground that a nationality has an inherent right to the property of its neighbor, if it can make a claim of similarity of race, a southern district of the country is to be forcibly given to Greece; while, in violation of the same moral principle, a northern district is to be taken from the Albanian nationality, to which by right of race it belongs, and violently and against the will

of the people, who are in no way consulted as to their fate, is to be handed over for annexation to the Montenegrins—a race whom the population to be annexed traditionally hate and detest.

When Anti-Christian nations, sitting in solemn congress, can be guilty of such prostitution of the most sacred principles in the name of morality, and construct an international code of ethics to be applicable to Turkey alone, and which they would one and all refuse to admit or be controlled by, themselves—when we know that the internal corruption, the administrative abuses, and the oppressive misgovernment of the power which has just made war against us in the name of humanity, have driven the population to despair, and the authorities to the most cruel excesses in order to repress them—and when, in the face of all this most transparent humbug, these anti-Christian nations arrogate to themselves, on the ground of their superior civilization and morality, the right to impose reform upon Turkey—we neither admit their pretensions, covet their civilization, believe in their good faith, nor respect their morality.

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

tific discoveries and inventions, devised for the purpose of ministering to its own extravagant necessities, it has forged the weapons by which it will itself be destroyed. No better evidence of the truth of this can be found than in the fact that Anti-Christendom alone is menaced with the danger of a great class revolution; already in every so-called Christian country we hear the mutterings of the coming storm when labor and capital will find themselves arrayed against each other—when rich and poor will meet in deadly antagonism, and the spoilers and the spoiled solve, by means of the most recently invented artillery, the economic problems of modern “progress.” It is surely a remarkable fact, that this struggle between rich and poor is especially reserved for those whose religion inculcates upon them, as the highest law—the love of their neighbor—and most strongly denounces the love of money. No country, which does not bear the name of Christian, is thus threatened. Even in Turkey, in spite of its bad government and the many Christians who live in it, socialism, communism, nihilism, internationalism, and all kindred forms of class revolution, are unknown, for the simple reason that Turkey has so far, at least, successfully resisted the influence of “Anti-Christian civilization.”

In the degree in which the State depends for its political, commercial and social well-being and prosperity, not upon a moral, but a mechanical basis, is its foundation perilous. When the life-blood of a nation is its wealth, and the existence of that wealth depends upon the regularity with which railroads and telegraphs perform their functions, it is in the power of a few skilled artisans, by means of a combined operation, to strangle it. Only the other day the engineers and firemen of a few railroads in the United States struck for a week; nearly a thousand men were killed and wounded before the trains could be set running again; millions of dollars worth of property was destroyed. The contagion spread to the mines and factories, and, had the movement been more skilfully organized, the whole country would have been in revolution; and it is impossible to tell what the results might have been. Combinations among the working classes are now rendered practicable by rail and wire, which formerly were impossible; and the facilities, which exist for secret conspiracy, have turned Europe into a slumbering volcano, an eruption of which is rapidly approaching.

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

philosophically to analyze the nature and causes of the collision which has at last culminated between the East and the West, between the so-called Christendom and Islam. And I should only be too thankful if it could be proved to me that I had done the form of religion you profess, or the nation to which you belong, an injustice. I am far from wishing to insinuate that among Christians, even as Christianity is at present professed and practiced, there are not as good men as among nations called heathen and barbarous. I am even prepared to admit there are better—for some struggle to practice the higher virtues of Christianity, not unsuccessfully, considering the manner in which these are conventionally travestied; while others, who reject the popular theology altogether, have risen higher than ordinary modern Christian practice by force of reaction against the hypocrisy and shams by which they are surrounded—but these are in a feeble minority, and unable to affect the popular standard. Such men existed among the Jews at the time of Christ, but they did not prevent Him from denouncing the moral iniquities of His day, or the Church which countenanced them. At the same time I must remind you that I shrank from the task which you imposed upon me, and only consented at last to undertake it on your repeated assurances that by some, at all events, of your countrymen, the spirit by which I have been animated in writing thus frankly will not be misconceived. Believe me, my dear friend,

Yours very sincerely,

A TURKISH EFFENDI.

THE MONAD

THE study of occult cosmogony, however infinite its changes, however varied in parts, can never be undertaken with success unless those variations and parts are viewed as a Universal Unity. A conception of unity must be the basis of all speculation, its starting point as well as its destiny. It was always so in the archaic systems that were founded on occult knowledge. Thus the Greek system agrees with the Phoenician cosmogony, and both agree with the Orphic Triad which shows Eros, Chaos and Chronos as the three co-operating principles emanating from the Concealed and Unknowable Point. There could be no philosophical conception of a logical, universal and Absolute Deity without the mathematical Point within the Circle upon which to base such speculations. The Point is the real Esoteric Logos, or Pythagorean Monad, and from this Point or Monad proceeds the triune co-equal nature of the first differentiated substance or the con-substantiality of the (manifested) Spirit, Matter and the Universe. For the Greek *Monas* signifies Unity in its primary sense.

This basic conception of Unity is further insisted upon in the definition of the Pythagorean triangle:

The Pythagorean Triangle * * * consists of Ten Points inscribed pyramid-like (from one to four) within its three sides, and it symbolizes the Universe in the famous Pythagorean Decad. The upper single point is a Monad, and represents a Unit-Point, which is *the* Unity whence all proceeds. All is of the same essence with it. While the ten points within the equilateral Triangle represent the phenomenal world, the three sides enclosing the pyramid of points are the barriers of *noumenal* matter, or Substance, that separate it from the world of thought. (Secret Doctrine; 1, 675.)

The Pythagorean Monas is said to dwell in solitude and "darkness" like the "Germ," but it is darkness only to our ignorance.

The super-cosmic Monad being the Unit Point whence all proceeds, the study of its "graduated" nature must be undertaken only from the emphasized standpoint of that Unity and of a return to Unity of all its graduations.

The author of the "Secret Doctrine" reverts again and again to the essential unity of all monads, gods and atoms, however convenient may be their separate study for the purposes of occult science:

The Gods and Monads of the ancients—from Pythagoras down to Leibnitz—and the atoms of the present materialistic schools (as borrowed by them from the theories of the old Greek Atomists) are only a compound unit, or a graduated unity like the human frame, which begins with body and ends with spirit. In the occult sciences they can be studied separately, but they can never be mastered unless they are viewed in their mutual correlations during their life cycle, and as a Universal Unity during Pralayas. (Secret Doctrine; 1, 672.)

The difference between the Super-cosmic Monad and the Manifested Monads must be clearly understood. It is the Super-cosmic Monad which emanates the First Triangle and which then disappears in its own "realm of eternal light" after calling into existence its Divine Manifested Ideation which becomes the basis of manifestation:

Those unable to seize the difference between the Monad—the Universal Unit—and the Monads of the Manifested Unity, as also between the ever hidden and the revealed Logos, or the Word, ought never to meddle with philosophy, let alone with the esoteric sciences. (Secret Doctrine; 1, 673.)

Relating this to the explanation given of the Pythagorean triangle, the Monad, which is the Universal Unit, or the ever hidden

Logos, corresponds with the upper single point of the triangle, while the points within the triangle correspond with the "manifested unity" or the revealed Logos.

This difference seems so important from the metaphysical viewpoint that it is necessary to seek for all the light available inasmuch as a confusion might be fatal to comprehension. We may therefore recapitulate by saying that the Super-cosmic Monad or Universal Unit is the *absolutely ideal universe*, which must be distinguished from the invisible but manifested Kosmos. The Universal Unit, the Point, retires into, and merges with, the Circle after having emanated the first three points and connected them with lines, thus forming the first *noumenal* basis of the Second Triangle in the Manifested World. It is the Super-cosmic Monad which disappears in its own realm of Eternal Light, leaving behind itself only its Divine Manifested Ideation and opening the understanding of the Creative Logoi (the Manus) so that they see in the Ideal World the archetypal forms of all and proceed to copy and build, or fashion, upon these models "forms evanescent and transcendent."

Thus the Divine Thought personifies into the Manus, each of the Manus being the special god, the creator and fashioner of all that appears during his own respective cycle of being—or Manvantara. The Manu seems, then, to be the radiating point for the Monads or Progenitors of Solar Systems, Planetary Chains, "Kingdoms" of nature, and Humanity—"the term Monad being one which may apply equally to the vastest Solar System or the tiniest atom." (S. D.; 1, 49.)

As the Logos reflects the Universe of the Divine Mind, and the Manifested Universe reflects itself in each of its Monads, as Leibnitz put it repeating an Eastern teaching, so the Monad has, during the cycle of its incarnations, to reflect itself in every *root-form* of each kingdom. (Secret Doctrine; 2, 196.)

The Manus, thus having their understanding opened by the Super-Cosmic Monad, having received, as it were, the initial impulse, are further described as "The Creators of the Creators of our First Race" (S. D.; 2, 324). The Primeval Manu is the Unseen Logos who evolves all the other Logoi and who gives being to the other Manus who emanate the universes in its collectivity and who represent in their aggregate the Manifested Logos. But the student must be reminded that the name Svâyambhuva is a generic as well as a specific name and is applied to all the lesser Manus who become the creators of their own humanities.

We learn in the commentaries that while no Dhyān Chohan, not even the highest, can realize completely "*The condition of the preceding Cosmic Evolution * * * the Manus retain a knowledge of their experiences in all the Cosmic Evolutions throughout Eternity.*" This is very plain; the first Manu is

called Svâyambhuva, the "Self-manifested," the Son of the *Unmanifested* Father. The Manus are the Creators of the Creators of our First Race—the Spirit of Mankind—which does not prevent the *seven* Manus from having been the first "Pre-Adamic" Men on Earth. **Manu declares himself created by Virâj, or Vaishvânara the Spirit of Humanity, which means that his Monad emanates from the never-resting Principle in the beginning of every new Cosmic Activity—that Logos or Universal Monad (collective Elohim) which radiates from within himself all those Cosmic Monads that become the centres of activity—Progenitors of the numberless Solar Systems as well as of the yet undifferentiated human Monads of Planetary Chains as well as every being thereon. Svâyambhuva, or Self-born, is the name of every Cosmic Monad which becomes a center of force, from within which emerges a planetary chain (of which chains there are seven in our system). And the radiations of this Center become again so many Manus Svâyambhuva (a mysterious generic name, mean far more than appears), each of them becoming, as a Host, the Creator of his own Humanity. (Secret Doctrine; 2, 324-325.)**

Let the student therefore clearly discriminate between the super-cosmic Monad which belongs to Unmanifested Being and "those cosmic monads that become the centers of activity," and that belong to the planes of manifestation. It is with the latter that the general course of evolution has to deal. *At the same time he must preserve the idea of Unity as his mental background.*

(To be continued)

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

—*The Voice of the Silence*—p. 38.

From Gods to men, from Worlds to atoms, from a Star to a rush-light, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, the links of which are all connected. The Law of Analogy is the first key to the world-problem. —*Secret Doctrine*—Vol. I, p. 662.

Equal-mindedness is called Yoga.—*Bhagavad-Gita*—Chap. 2.

SOME WORDS ON DAILY LIFE

(Written by a Master of Wisdom)

"It is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of nature—moral and physical. And this ethical standard must be unflinchingly applied to daily life.

"Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical*; and is has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished. Forget SELF in working for others—and the task will become an easy and a light one for you. * * *

"Do not set your pride in the appreciation and acknowledgement of that work by others. Why should any member of the Theosophical Society, striving to become a Theosophist, put any value upon his neighbors' good or bad opinion of himself and his work, so long as he himself knows it to be useful and beneficent to other people? Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and the condemnation of the indifferent looker-on are sure to follow, and generally to out-weigh, the admiring praise of the friendly. Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism. Remain rather as indifferent to the abuse as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, and ever placing the approval or condemnation of your own *Inner Self* higher than that of the multitudes.

"Those of you who would know yourselves in the spirit of truth, learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with the God within your own soul; heed only the praise or blame of that deity which can never be separated from your *true self*, as it is verily that God itself: called the HIGHER CONSCIOUSNESS. Put without delay your good intentions into practice, never leaving a single one to remain only an intention—expecting, mean-

while, neither reward nor even acknowledgment for the good you may have done. Reward and acknowledgment are in yourself and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value. For each one of you contains within the precincts of his inner tabernacle the Supreme Court—prosecutor, defense, jury and judge—whose sentence is the only one without appeal; since none can know you better than you do yourself, when once you have learned to judge that Self by the never wavering light of the inner divinity—your higher Consciousness. Let, therefore, the masses, which can never know your true selves, condemn your outer selves according to their own false lights. * * *

"The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent deity of any idol save their own personalities—their lower selves; for those who try in their walk in life, to follow their *inner light* will never be found judging, far less condemning, those weaker than themselves. What does it matter then, whether the former condemn or praise, whether they humble you or exalt you on a pinnacle? They will never comprehend you one way or the other. They may make an idol of you, so long as they imagine you a faithful mirror of themselves on the pedestal or altar which they have reared for you, and while you amuse or benefit them. You cannot expect to be anything for them but a temporary *fetish*, succeeding another fetish just over-thrown, and followed in your turn by another idol. Let, therefore, those who have created that idol destroy it whenever they like, casting it down with as little cause as they had for setting it up. Your Western Society can no more live without its Khalif of an hour than it can worship one for any longer period; and whenever it breaks an idol and then besmears it with mud, it is not the model, but the disfigured image created by its own foul fancy and which it has endowed with its own vices, that Society dethrones and breaks.

"Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity, and brotherly love. Its Society, as a body, has a task before it which, unless performed with the utmost discretion, will cause the world of the indifferent and the selfish to rise up in arms against it. Theosophy has to fight intolerance, prejudice, ignorance, and selfishness, hidden under the mantle of hypocrisy. It has to throw all the light it can from the torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouthpiece, the Society, has to tell the TRUTH to the very face of LIE; to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. *As an Association*, it has not only the right, but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications—making its accusations, however, as impersonal

as possible. But its Fellows, or Members, have *individually* no such right. Its followers have, first of all, to set the example of a firmly outlined and as firmly applied morality, before they obtain the right to point out, even in a spirit of kindness, the absence of a like ethic unity and singleness of purpose in other associations or individuals. No Theosophist should blame a brother, whether within or outside of the association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered a Theosophist. For, as such, he has to turn away his gaze from the imperfections of his neighbour, and centre rather his attention upon his own shortcomings, in order to correct them and become wiser. Let him not show the disparity between claim and action in another, but, whether in the case of a brother, a neighbour, or simply a fellow man, let him rather ever help one weaker than himself on the arduous walk of life.

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

"Such is the common work placed before all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion; but it must lead you insensibly to progress, and leave you no room for any selfish aspirations outside the limits traced. Do not indulge personally in unbrotherly comparison between the task accomplished by yourself and the work left undone by your neighbors or brothers. In the fields of Theosophy *none is held out to weed out a larger plot of ground than his strength and capacity will permit him*. Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to Karma, and can be dealt with justly by that all-seeing LAW alone. Even the simple presence amidst you of a well-intentioned and sympathizing individual may help you magnetically. * * * You are the free volunteer workers on the fields of Truth, and as such must leave no obstruction on the paths leading to that field.

* * * * *

"The degree of success or failure are the landmarks the Masters have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated—the shorter the distance between the student and the Master."

(The foregoing was first published by Madame Blavatsky in *Lucifer* for January, 1888.)

PAPYRUS—THE GEM

THE roads were thronged with the people moving toward the great square, for it was the feast of the Goddess. The temples were crowded, while long lines of men and maidens in the robes of "The Sacred" wound in and out toward the river.

Music and song rose and fell upon the evening breeze, like the pulse of a throbbing heart. Here and there could be seen the Scribes, and seated in an open space, the Tale-tellers. One of these, as I rested near him, told the tale of

ONE WHO FOUND THE GEM

"In the land of the Wise-men there dwelt a young man. Many years had he labored in a strange mine; the 'Mine of the Priceless Gems; hopefully, bravely, but fruitlessly. He had long known that he who should find the Master Stone would be free, full of peace, and dig no more, for nothing better could be found. He also knew that he who found the stone should seek to share it with all men.

"Many small stones had he found, but they were laid aside to be used when the great stone was reached.

"Silently and steadily he worked on, until one gloomy day when he had grown so weak that he could make but one more effort, that effort was rewarded, and before him lay the great gem. Weary, weak, but joyful, he gathered it into his bosom, and went forth to share it with others; for he who told not of his gem, or shared it not with all men, must lose the stone.

"Far he wandered, telling his wonderful story, the *finding of the Priceless Stone*—the stone that made men greater, wiser, more loving than all things living; the stone that no man could keep unless he gave it away.

"Far he wandered in his own country, seeking to tell his story and give of the Stone to each one he met. Silently they listened—gravely they meditated and gently they said to him: 'This is Kali-Yuga, the dark age. Come to us a hundred thousand years from now. Until then—the stone is not for us. It is Karma.'

"Far into another land he wandered, ever trying for the same end. Gravely they listened, quietly they spoke: 'Peace be with you. When the Lotus ceases to bloom and our Sacred River runs dry, come to us. Until then we need not the stone.'

"Over the seas unto another land he went, for fully he believed that there they would hear and share with him. The many days of wandering and the long journey across the sea had made him thin and ragged. He had not thought of this, but as he told his story he was reminded of it and many other things, for here the people answered in many ways and not always gently.

"Some listened, for his story was new to them, but the gem was uncut, and they wished it polished.

"Others paused and desired him to tell his story in their tents, for that would make them exalted and famous, but they wanted not the gem. As he did not belong to their tribe, it would bring discredit upon them to receive anything from him.

"One paused to listen and desired some of the stone, but he desired to use it to elevate his own position and assist him in over-reaching his fellows in bartering and bargaining. The Wanderer was unable to give any of the stone to such as this one.

"Another listened, but inasmuch as the Wanderer refused to make the gem float in the air, he would none of it.

"Another heard, but he already knew of a better stone, and was sure he would find it, because he ate nothing but star-light and moon-beams.

"Another could not receive any of the stone or listen to the story, for the Wanderer was poor and ragged. Unless he was dressed in purple and fine linen and told his story in words of oil and honey, he could not be the possessor of the gem.

"Still another heard, but he knew it was not the gem. As the Wanderer had been unsuccessful before, surely he could not have found the stone. Even had he found it, he could not have the proper judgment to divide it. So he wanted none of the stone.

"Near and far went the wanderer. Still ever the same. Some wanted it, but the stone was too hard, or not bright enough. He was not of their own people, or was ignorant. He was too ragged and worn to suit their ideas, so they wanted none of the stone.

"Saddened, aged and heart-sore, he wandered back to the land of the Wise men. To one of these he went, telling of his journeyings and that no man would share with him the magnificent stone, and also of his sorrow that he too must lose it.

"Be not troubled, my son," said the Wise one, "the stone is for you, nor can you lose it. He who makes the effort to help his fellow man is the rightful owner and still possesses the entire stone, although he has shared it with all the world. To each and every one to whom you have spoken, although they knew it not, you have given one of the smaller stones which you first found. It is enough. When the Master Stone is cut and polished, then is the labor of the fortunate possessor ended. The long journeying and weary wandering, the sorrow-laden heart and tear-dimmed eyes, have cut and polished your gem. Behold, it is a white and a fair stone!"

"Drawing it from his bosom, the Wanderer gazed into the wonderful light of the stone while an expression of great peace stole over his face. Holding the gem close to his bosom his eyelids closed, and he fell asleep, a wanderer no more."

(The foregoing allegory was first published by Mr. Judge in the *Path* for March, 1887, over the signature of "Rameses.")

Yoga is skill in the performance of actions.

—*Bhagavad-Gita—Chap. 2.*

TO ALL OPEN-MINDED THEOSOPHISTS

TWO Masters were particularly concerned in the bringing of the message of Theosophy to the Western World.

TWO Messengers were Their mouth-pieces *from the beginning*; by their inspiration and labors the Society was built up and maintained.

When the Messengers departed from this scene, all that was left here was the *Message* (exoteric and esoteric). and its students of more or less proficiency in the assimilation of that Message.

With the altruistic example of the Messengers and the inspiration of the Message, *the Society should have been able to stand alone and united.*

Unfortunately, history tells another story; disintegration began at once, and still goes on, and a grand opportunity to impress the world with the spirit and life of the Message has been lost, through neglect of the essentials and pursuit of non-essentials.

The First Object—the most important of all—the others being subsidiary—has been lost sight of in its direct bearing upon all the changes and differences that have occurred. “To form a nucleus of Universal Brotherhood without any distinctions whatever” *was, and is, the key to the situation.* Let me quote a few sentences from H. P. B.’s *last message* to the American Theosophists in April, 1891:

“The critical nature of the stage on which we have entered is as well known to the forces that fight against us, as to those that fight on our side. No opportunity will be lost of sowing dissension, of taking advantage of mistakes and false moves, of instilling doubt, of augmenting difficulties, of breathing suspicions, so that by any and every means the unity of the Society may be broken and the ranks of our Fellows thinned and thrown into disarray. Never has it been more necessary for the members of the T. S. to lay to heart the old parable of the bundle of sticks than it is at the present time; *divided, they will inevitably be broken, one by one*; united, there is no force on earth able to destroy our Brotherhood. * * *After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart: ‘**BE THEOSOPHISTS, WORK FOR THEOSOPHY.**’”

These were prophetic words—but the warning was not taken.

It now remains for those who are able to take the words that express the never-dormant wish of her heart as the key-note of the present and future: “Be Theosophists, work for Theosophy,” and get together on that kind of a basis; for these are the essentials.

The unassailable basis for union among Theosophists, wherever and however situated, is **SIMILARITY OF AIM, PURPOSE, AND TEACHING.** The acceptance of this principle by all Theosophists would at once remove all barriers. A beginning must be made by those *whose minds have become plastic by the buffetings*

of experience. An agreement between such is necessary; an assembling together in this spirit.

To give this spirit expression requires a declaration, and a name by which those making the declaration may be known.

To call it The Theosophical Society would be to take the name now in use by at least two opposing organizations. To even call it a Society has the color of an "organization"—one of many, and would act as a barrier. The phrase used by one of the Messengers is significant, and avoids all conflict with organizations, being capable of including all without detriment to any. That phrase is:

THE UNITED LODGE OF THEOSOPHISTS.

Members of any organization or unattached, old and new students, could belong to it without disturbing their affiliations, for the sole condition necessary would be the acceptance of the principle of *similarity of aim, purpose, and teaching.* The binding spiritual force of this principle of brotherhood needs no such adventitious aids as Constitution or By-Laws—or Officers to administer them. With *it* as basis for union, no possible cause for differences could arise; no room is found here for leader or authority, for dogma or superstition, and yet—as there are stores of knowledge left for all—the right spirit must bring forth from "those who never fail" all necessary assistance. The door seems open for those who *would*, but cannot see a way. Any considerable number, *living, thinking, acting, upon this basis*, must form a spiritual focus, from which all things are possible.

Local Lodges could be formed using the name and promulgating the basis of union, recognizing Theosophists as such, regardless of organization; open meetings; public work, keeping Theosophy and Brotherhood prominent; intercommunication between Lodges, free and frequent; comparing methods of work of local Lodges; mutual assistance; furtherance of the Great *Movement* in all directions possible; the motto: "Be Theosophists; work for Theosophy."

THE WAY TO UNITE IS TO UNITE—NOTHING PREVENTS IF THAT IS THE DESIRE.

Those who find in these suggestions a way out of existing conditions are invited to communicate with ZADOK, care of John B. Stewart, 604 Kohl Building, San Francisco, Cal.

It should be added that there are seven Lodges in operation on this basis now, each entirely independent, yet all working in utmost harmony, and verifying the best hopes.

QUESTIONS AND ANSWERS

To Zadok:

I was formerly a member of the Theosophical Society but dropped out many years ago, though I believe in Karma and Reincarnation, and have a great respect for Mme. Blavatsky, Mr. Judge, and their efforts. I believe there are Masters, but it seems to me the effort of the present has failed even more lamentably than former efforts of the Great Lodge. Witness the unseemly squabbles and contradictory teachings of the various "theosophical" leaders and societies, and the harm done to so many by the many cults and schools of occultism."

I endeavor quietly, when I have a chance, to instill Theosophical ideas and teachings, but I never use the word "Theosophy" nor refer to Mme. Blavatsky or Mr. Judge on account of the opprobrium with which the former is covered, and the accusations made against the latter, both in the press and by Theosophists. It seems to me that your magazine would achieve wider usefulness if you ran it more along the lines of "New Thought."

WELL WISHER.

THE views expressed by "Well Wisher" are not uncommon among former members of the Theosophical society, and some of them are held by members of Theosophical societies at the present time. There is no question about the sincerity of the enquirer, nor of those others who may hold some or all of the views expressed. Each speaks from his own viewpoint, so that the only debatable ground is as to whether the viewpoints are soundly based or not.

Those who, like "Well Wisher," dropped out, should determine clearly why they did so. Blaming someone else for their action is not a reason. If they really believed in Masters, Karma and Reincarnation, they ought to know that but for Masters and those who represented them in the world there would be no message of Theosophy for them. How then can they take the message and reject those who brought it? To reject the Messengers is to deny the knowledge and wisdom of the Masters in selecting them.

Perhaps it was the opprobrium with which one was covered, and the accusations made against the other? If so, what do they know about the facts and the truth of what was said? Absolutely nothing but hearsay. On the other hand the writings of both Mme. Blavatsky and Mr. Judge, and the record of their efforts for the spread of Theosophy pure and simple are *facts* upon which safe and sane judgment may be based; not until these are studied and applied can any judgment worthy of the name be applied to these personages.

It is a matter of record that the great Teacher of Christianity was reviled, persecuted, and accused of many transgressions. What do these things matter to his followers? They are concerned in his teachings—or ought to be; they know that the work of that Teacher was incompatible with what those deluded contemporaries charged against him. The cases are parallel even if the personages are not so considered.

What have the unseemly squabbles and contradictory teachings of theosophical leaders, societies or schools of occultism to do with Theosophy? These are the children of their generation, with all its faults, follies and lack of true knowledge. Is wisdom to be judged by those of little faith and less understanding? Is it not a fact that no good thing can be done for humanity without opening the door to an equal amount of harm? Every added power for good affords an extended field for the selfish and evilly disposed. Shall those, then, who believe that the Masters of the Great Lodge through Their Messengers gave a body of knowledge to the Western world; who know that those Messengers upheld that body of knowledge under the name of Theosophy, from first to last, from the beginning of Their mission to the day of death; shall they be so faithless, so faint hearted, so cowardly, as to let that standard

fall? Theosophy cannot be hurt; but those who misuse it, or who, benefiting by it, fail to uphold it, will meet with the exact results that such action entails.

What about "New Thought?" The title is a misnomer; there is no new thought. Solomon said, "That which was, *is*, and shall be; there is nothing new under the sun." The ideas held may be new in the light of what was discarded for them, but this means only that they are different. All times and peoples held ideas, and changed them from time to time; each time they were no doubt called "new;" but of all these is there any record of lasting benefit to the people who held them or for posterity? Theosophy points this out, and contains in itself the evidence of Truth; it is a standard by which all religions, all systems of thought, can be tested. Let those who doubt this, study, apply and know for themselves; there is no other way to know.

Dear Well Wisher: Study the writings of H. P. Blavatsky and Wm. Q. Judge if you wish to know Theosophy as delivered to the West; join with those who are of like mind in applying and promulgating what is there learned, and you will soon arrive at a basis and understanding that will put you beyond all doubt and perplexity, and best of all, you will be doing what *you* can to uphold Theosophy against its conscious and unconscious enemies.

It can only be an assumption to say that the present effort has failed. Many who essayed to avail themselves of the opportunity may have done so; but what was given, still is, and the door is always open. It is early yet to judge of the effort; some in this generation and perhaps many in another generation may tell a different story. It is the parable of the sower, with a new application. Let every man prove his own work.

To Zadok:

I quote you two ideas advanced in the last number of your magazine, as follows:

"Through the spread of the idea of Universal Brotherhood, the truth in all things may be discovered."

"The very first step in true mysticism and true occultism is to try to apprehend the meaning of Universal Brotherhood, without which the very highest progress in the practice of magic turns to ashes in the mouth."

I am not a follower of any cult, religious, scientific or otherwise, but I do believe life has some higher purpose than ease, enjoyment, and selfish seeking for one's own special safety here or hereafter. Much in your magazine appeals to me, but I can't see what lies behind the dicta I have quoted, justifying the statements. Will you elucidate?

A MAN IN THE STREET.

The understanding of the quotations undoubtedly lies in the meaning attached to the words Universal Brotherhood. The average mind considers the term as related to human beings only, to physical mankind at that; whereas in the occult philosophy it means all beings of every grade. In this wider meaning, there is presented One Source or Principle common to all and from which all differentiations proceed; upon which all rest. The evolutionary law, inherent in the whole, and expressed in each being, rules and guides the progress of each, in relation to every other.

If we thus look at all beings as the same in kind, and differing only in degree, we have a real and permanent basis of a Brotherhood

which is Universal; a Unity, from and in which all segregations ebb and flow. This Unity is the basis of all law and all being. The observed operations of law in what we call beings, or in any of the kingdoms or elements of nature, are but our conditioned perceptions of the workings of the One Law. In this conception, there is an inter-relation and interaction between all beings, entailing a responsibility, whether realized or not; all separative action is destructive; the higher the consciousness, the more destructive. The woes of the world exist because of "the heresy of separateness," and the selfish use of acquired powers, so that "the very first step * * * is to try to apprehend the meaning of Universal Brotherhood," if *real knowledge* and progress is to be obtained.

Consider such an idea of Universal Brotherhood in relation to races of men, civilizations, religions, sciences, and movements of every kind, and the reason for the fall and failure in the past, and for the evidences of the same in the present can be discerned.

In a complete apprehension of Universal Brotherhood must lie the knowledge of all powers and forces, together with the wisdom that will only use these for the good of all beings.

ON THE LOOKOUT

THE tendency towards mystical thought is showing itself more and more in current literature together with a willingness to emphasize the agreements rather than the differences between the world faiths. Thus we find Mr. S. M. Mitra writing on "Christianity in Buddhism" in the somewhat staid pages of "The Nineteenth Century." Mr. Mitra says that the Hindu sages many centuries before the birth of Christ, laid the foundation of a moral code similar to that of Christianity and moreover they explained their precepts instead of merely enunciating them. The highest moral law of Christ, says Mr. Mitra, was "love thy neighbor as thyself," although we are nowhere told why one should do this.

"But the Hindu Rishis, who, about twenty centuries before the Sermon on the Mount, likewise enunciated that great precept, gave also the reason underlying it. In the words *Tat tvam asi* (that thou art) they told the native of Hindustan that he must love his neighbor because he himself is his neighbor. "Lift up the veil of illusion" (Maya), they said, "and thou shalt see that thou art thy neighbor."

We may wonder how many readers of the "Nineteenth Century" have recognized the sublime philosophy underlying the *Tat tvam asi*, or realized the surge of fraternal impulses to which that philosophy would give rise. For there we have "all the law and the prophets" of Theosophy. And we may wonder likewise if the "Nineteenth Century" would have admitted Mr. Mitra's article if it had contained any direct reference to Theosophy, or if the

learned author had remarked that the Rishis who first gave to the world the sublime "That thou art" were those same Masters of Theosophy who were continuing the great work of twenty centuries ago when they sent H. P. Blavatsky and W. Q. Judge into the western world.

What are we to think of the fact that a scholar and a statesman such as Lord Roseberry should confess in public to the carrying of an amulet—a Swastika, to be precise—and to a belief in its efficacy? What shall we think of the further fact that aristocratic Europe and America seem to be carried away on a flood of similar superstitions, and that the vogue of the fortune-teller, the pseudo occultist, and the necromancer is greater today than it has been for centuries? It is easy to deplore such facts, or to pretend to while hugging our own superstitions to our breasts, but what is the cause of it all?

Let an explanation be diffidently suggested. Current forms of religion, emasculated by "higher criticism" and the like, "rationalized" to be acceptable to materialism, have expunged from their systems all those teachings that once united humanity to the unseen world of spiritual causes. Material science and religion have joined hands, not on the higher plane of religion, but on the lower plane of material science. They are now united in the practical avowal that there is nothing in heaven or earth greater than the intellect of man, no realm of knowledge beyond its reach, no power that it may not grasp. And superstition is the protest against this degradation alike of religion and of science. Superstition is no more than a confession of unreasoned faith in the unseen forces of nature, an invocation of laws that we feel but do not understand. Strip religion of its superhuman aspects—and remember that superhumanism is not supernaturalism—and superstition is certain to assert itself. Men must aspire to something beyond their vision, whether it be a realm of spirituality with its super-intellectual powers and laws, or the other and lower realm of superstition with its credulities and its follies. It is a materialized church that has produced the modern soothsayer, necromancer, and amulet maker.

Mrs. Brown-Potter is doubtless actuated by the best of intentions when she surrenders her dramatic career in order to devote herself to the teaching of "practical occultism." Mrs. Brown-Potter, it seems, has given her spare moments during some months to the self-preparation usually necessary to a teacher, but as the time seems to be inadequate according to Theosophical standards we may be excused for thinking that the chief result of her efforts—certainly it was the most evident result—was the "mystic raiment consisting of an emerald green robe of Eastern design with a flowing over-mantle of brick red which fell from head to foot and was caught in about the waist." The lady students of "practical occultism" who assembled in the Ritz Hotel, London, to hear Mrs. Brown-Potter were unanimous in their ecstatic approval of the costume.

Now, if Mrs. Brown-Potter wishes to teach the socially elect that "all of us have impressions imprinted upon our minds of previous incarnations," or that what we call a gifted person "is anyone who has his psychic forces in better working order than his neighbors and thus is able to recall memories of previous lives," there is no reason under heaven why she should not do so. But why does she offer her bastard version of Theosophy as a special revelation vouchsafed to her by a mysterious Hindu teacher? Surely she must be aware that the teaching of reincarnation was first introduced to Europe and America by H. P. Blavatsky, who encountered the persecution that now makes it possible for Mrs. Brown-Potter herself to talk of such things in public without molestation. If Mrs. Brown-Potter feels it incumbent upon her to present a mangled and mutilated version of Theosophy for the benefit of London society she might at least acknowledge its source, and so give her auditors an opportunity to learn for themselves without money and without price, and even without the expense of "mystic raiment." Now, we have every good wish for Mrs. Brown-Potter. She may not be so absurd as the newspapers seem to show, and therefore we would offer her some gratuitous advice. If she will take the trouble to procure the "Key to Theosophy" by H. P. Blavatsky, or the "Ocean of Theosophy" by W. Q. Judge, she will be able thereby to acquire more real knowledge than from all the mysterious Hindus who ever left their country for their country's good. And she can then wear any kind of costume she pleases. We shall be delighted to send these volumes to Mrs. Brown-Potter free of all cost, not only as a guarantee of good faith, but in the hope that under their inspiration she may presently be willing to lecture on the broad human brotherhood that is based on the law of reincarnation, that she will be willing to do this wherever two or three are gathered together whether in the Ritz Hotel or in the slums, and without even the advertisement of her distinguished name. We may then believe that Mrs. Brown-Potter has taken her first halting infant steps as a neophyte in the study of "practical occultism," that begins with impersonal service and that ends in the same way.

Mrs. Ella Wheeler Wilcox, writing in the New York *American*, publishes a letter that she has received from a colored woman living in Boston. The letter is a good one, simple, unaffected, and sincere. The writer believes that she has lived on earth before, and that she is under certain obligations to use such faculties as she has in the service of those around her. But how can she best do this in the midst of poverty and discouragement?

Mrs. Wilcox makes a useful and helpful reply. She explains the law of Karma to her correspondent, and invites her to understand that her present conditions are the conditions that she has earned and therefore the only ones that can profit her. This is good Theosophy, and if Mrs. Wilcox had confined herself to this, her reply would be irreproachable. But she goes on to say: "In all probability this woman lived long ago in Egypt, and occupied some

position of eminence and power, which she misused. * * * Possibly Cleopatra herself may be living in this lowly form, and by her heart hunger, and disappointments, and hardships, developing those tender and compassionate qualities which the great cruel queen lacked. For that is just the way The Law works."

Does Mrs. Wilcox think that her correspondent is likely to profit by that suggestion, a suggestion that is based upon a reckless guess? There are dozens of foolish persons now living who have publicly declared themselves to be reincarnations of Cleopatra. Why add to their number, and so help to bring a lofty teaching into contempt? A knowledge of past lives, so far as the details of those past lives are concerned, would be almost invariably fatal to character and effort. Fanciful speculations of this kind have always been disastrous to those entertaining them, and for obvious reasons. It is enough to know that there is a law of reincarnation, that it is governed by absolute justice, and that we are the makers and masters of our fate. The knowledge that is tortured and adulterated by fancy becomes pernicious.

Mr. Meredith Nicholson, in a published volume of his essays, asks why Smith doesn't go to church. "Smith," says the author, "doesn't care a farthing about the state of his soul * * * he declares that he believes churches are a good thing, and he will do almost anything for a church but attend its services. What he really means to say is that he thinks the church is a good thing for Jones and me, but that, as for himself, he gets on comfortably about it." And Mr. Nicholson allows us to understand that while he believes church would be a very good thing for Smith, he himself, like Smith, can get along very comfortably without it.

Really it seems very sad that the recalcitrant Smith "doesn't care a farthing about the state of his soul." Perhaps he might be brought into a state of grace if the church would only tell him where his soul is, what it is, and what is the difference between Smith and his soul. For obviously some sort of duality is implied when we talk about Smith's soul, for there is Smith himself, and the soul that is owned by Smith. Now Smith may be pardoned for being interested in Smith whom he knows all about, or thinks he does, and for being indifferent to a hypothetical soul that he never saw, is not conscious of possessing, and about which he can obtain no sort of information from a church that is none the less aggressively anxious to "save" it.

Now the churches have not yet audibly asked for the aid of Theosophy, although they have taken that aid in prodigal quantities and without the formality of acknowledgment. Nevertheless Theosophy itself is interested in Smith, and would therefore make a suggestion as to the reason why Smith is so obdurate. Suppose the church were to stop telling Smith that he *has* a soul and were to begin to tell him that he *is* a soul. Smith has always been noted for an overwhelming interest in himself, and possibly this might gain his attention. Already he has a vague belief in the

immortality of the soul, and if he were led to connect the idea of immortality with himself instead of with some mystic possession of himself that no one can tell him anything about, he might actually begin to "sit up and take notice." Now when Smith begins to realize that he himself will live forever, a certain natural sense of logic—of which the church itself has been deprived by decree of Providence—will inevitably suggest to him that if he *will* live for ever he must *have* lived for ever, since immortality must be backwards as well as forwards. Then Smith will begin to understand that there must be some sort of law of life and of justice, some operation of cause and effect, seeing that a thousand years of theology have not entirely uprooted a conviction of divine justice from the human mind. We might continue our forecaste of Smith's progress almost indefinitely, but enough has been said. We are not wholly without hope for Smith seeing that he refuses to go to church. Something may yet be done with, and for, Smith.

An editorial in the Los Angeles "Graphic" is devoted to the late General Homer Lea, the military strategist whose various writings have attracted so much attention. The editorial in question asks how it is that a man whose body was so stunted and whose health was so infirm should yet display such a capacity for war, and such a genius for tactics? "One is tempted," says the writer, "to believe in the doctrine of reincarnation as the most reasonable way of accounting for his remarkable gift. * * * Whether or not the wandering spirit of an illustrious strategist, released from its former mortality, found lodgment in his distorted body is an interesting speculation not our province to discuss. We believe he rather favored such a theory, but Lea was an idealist, and that type is notoriously given to the harboring of delusions."

The "Graphic" is right. One is "tempted to believe in the doctrine of reincarnation," and it is a temptation to which we readily succumb. In point of fact we cannot see any other way to account for Homer Lea, or indeed to account for human character at all, whether normal or abnormal. One might as well say of a university graduate that one is "tempted to believe" that at some time or other he must have learned the alphabet and the multiplication table.

The "Graphic" has referred approvingly to reincarnation upon previous occasions, and it is a wholesome sign of the times that it should do so. But why this timidity? Why not assume that reincarnation is a fact in nature, as it is. The "Graphic" will not lose any subscribers by saying what it believes. It is more likely to suffer by concealing its beliefs or by merely hinting at them. The majority of thinking people at the present time believe in reincarnation, or at least are willing to entertain it hospitably as a theory. A newspaper that occasionally deviated into frankness upon such topics would be an interesting novelty. It is true that conventional religion might bark a little. It can't bite.

A H M

The great All, which is constantly in motion, and is constantly undergoing change in the visible and invisible universe, is like the tree which perpetuates itself by the seed and is incessantly creating the same identical types.—**Book of Pitris.**

Nothing is commenced or ended. Everything is transformed. Life and death are only modes of transformation which rule the vital molecule from plant up to Brahma himself.—**Atharva Veda.**

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

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THE PURPOSE OF LIFE

WHO is there among men to whom a certain knowledge of the purpose of life would not be welcome? Probably no one. Our scientific men are continually working on the problem of life, thinking to solve it by observing the processes of nature, but they get no nearer a solution than when they began. They thought first that there must be conditions where organic life begins, conceiving that there could be no other life than organic. Some have concluded that it was possible to create life by chemical combinations, and such claims have been made; but still others, just as eminent, deny that life was or can be created, and affirm that life exists in inorganic forms as well as organic ones. To a real student of Theosophy, all this striving looks very much like swimming against the tide, a useless and unnecessary task as far as the end in view is concerned, for he has had the wisdom to admit the possibility of the existence of a knowledge which gives the answer to both science and religion, and by study and application sees and knows for himself. Were the intellectual giants of science and religion willing to learn, instead of posing as leaders of thought, the student of Theosophy could give them the keys to real Science and Religion, whereby they could be of great and permanent benefit to the world, and be enabled to solve the problems that confront humanity, and make possible an orderly and harmonious advance in civilization to a point not even dreamed of by the most extravagant visionaries. These men of science believe in Law and in Evolution; they see that they stand apparently at the top of a great and silent evolution of being, and think to answer the questions

of existence by searching for the beginnings of infinitesimal forms of life; they apply Law and Evolution *downwards*, without for a moment suspecting that Law and Evolution do not cease with human kind, but that all beings above man have evolved through his stage at some time in the incalculable past, and that above us there are Those who have the knowledge for which the men of science seek. It is true that Prof. Huxley made the assertion that there must be beings in the universe whose intelligence is as much beyond ours as ours exceeds that of the black beetle and who take an active part in the government of the natural order of things; but there is no record that he or any of his kind made any search in that direction. One who has looked in that direction and found the key, naturally wonders why such great minds did not do likewise. Is it pride in their own attainments? Or, have they determined to look in only one direction? If either, even a humble student may rightly question their scientific acumen, or their possession of the true scientific spirit.

It may properly be asked, "If this be so, why mention religion and science?" Because the great majority of mankind relies upon one or the other; asking for the bread of life, they have received a stone. Because it is necessary that men should think for themselves and cease relying upon authority.

What do we know in regard to the statements of Science? Only what we read or are told. What do we know in regard to the claims of the various religions? Only what we read or are told. By neither one or the other are we provided with any means of verification; we are expected to "believe." If there is any real knowledge as to the purpose of life its truth must be self-evident. There will be no call for belief, but there will be need for straight thinking. Let us take stock of ourselves; what do we consist of? Some will say "body and mind"—to which others will add "soul" or "spirit." A little thought will show that we are not "body" for that is constantly changing from birth to old age, while we preserve the same identity. Nor are we our minds, because we are constantly changing them, and no matter how much or how often we change our minds, "we" remain the same identity with undiminished power to keep on changing our ideas. This points to a something beyond mind or body, which is unchanging, call it "spirit," "soul," or "consciousness," whichever term best suits comprehension. It is clear that change cannot see change, it requires the "permanent" to note changes. The reality in ourselves is to be found in this permanent consciousness—the power to perceive, ever active in waking or sleeping state.

With our training under materialistic science and an equally materialistic religion, it may be difficult for some to realize that the real man is "consciousness" itself; that that which cannot be seen, measured or weighed is the only permanency; that every experience is garnered by consciousness; yet a little thought will convince us of the fact. Should we call this consciousness, "soul" or even "spirit," would we not come nearer to comprehending the term "immortal soul?"

Theosophy shows that man is a "soul;" that all nature is sen-

tient; that the vast universe is not formed of collections of atoms fortuitously thrown together and thus without law evolving law, but down to the smallest atom all is soul and spirit ever evolving under the rule of Law which is inherent in the whole, and that nature exists for no other purpose than the soul's experience.

The law inherent in the whole is called Karma, meaning action and reaction, cause and effect. It is this law that was referred to by Jesus and St. Paul in the terms that "Whatsoever a man soweth, that shall he also reap." The converse of this saying is true, that whatsoever man reaps he must have sown. This means that Law rules in everything and in every circumstance, and that rigid justice rules the world.

The latter statement would be meaningless if there were but one physical life for man; everything in nature, as well as the founders of all great religions, Jesus included, affirm Reincarnation to be the process through which the Soul passes and by which growth is attained. To mention a few examples in nature of the process universal, we may take morning, noon and night; after night comes morning again. Spring, summer, autumn, winter; after winter comes spring again. Birth, youth, manhood, death; after death comes birth again. Besides these indications in nature of the process, there is actual knowledge attainable by those who will learn the doctrine and live the life.

Theosophy teaches the fundamental identity of *all* souls with the Universal Over-Soul, and the obligatory pilgrimage for every Soul through the Cycle of Incarnation in accordance with Cyclic and Karmic law during the whole term. In other words, no divine soul can have an independent conscious existence, before the spark which issued from the pure Essence of the Over-Soul has passed through every elemental form and acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts, thus ascending through all the degrees of intelligence. The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through effort and merit throughout a long series of metempsychoses and reincarnations.

The purpose of life is to learn; it is all made up of learning. Our place and condition in life is a reaping of what we have sown, and we are receiving our just dues, whether in good or evil case. We all spring from One Great Source and are all traveling towards the same great goal, although the path varies with the pilgrim. Recognizing this, we should strive for knowledge and strength that we may be the better able to help and teach others; not that we may make others serve us as is the way of the world.

"Thou canst create this 'day' thy chances for thy 'morrow.' In the 'Great Journey' causes sown each hour bear each its harvest of effects, for rigid Justice rules the World. With mighty sweep of never-erring action, it brings to mortals lives of weal or woe, the karmic progeny of all our former thoughts and deeds."

"Give light and comfort to the toiling pilgrim, and seek out

him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope, or consolation, and—let him hear the Law."

PRACTICAL OCCULTISM

Important to Students

AS some of the letters in the CORRESPONDENCE of this month show, there are many people who are looking for practical instruction in Occultism. It becomes necessary, therefore, to state once for all:

(a). The essential difference between theoretical and practical Occultism; or what is generally known as Theosophy on the one hand, and Occult science on the other, and:

(b). The nature of the difficulties involved in the study of the latter.

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the meta-physical; of pure, unselfish life, who finds more joy in helping his neighbor than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefit they may confer—is a Theosophist.

But it is quite another matter to put oneself upon the path which leads to the knowledge of what is good to do, as to the right discrimination of good from evil; a path which also leads a man to that power through which he can do the good he desires, often without even apparently lifting a finger.

Moreover, there is one important fact with which the student should be made acquainted. Namely, the enormous, almost limitless, responsibility assumed by the teacher for the sake of the pupil. From the Gurus of the East who teach openly or secretly, down to the few Kabalists in Western lands who undertake to teach the rudiments of the Sacred Science to their disciples—those Western Hierophants being often themselves ignorant of the danger they incur—one and all of these "Teachers" are subject to the same inviolable law. From the moment they begin *really* to teach, from the instant they confer *any* power—whether psychic, mental or physical—on their pupils, they take upon themselves *all* the sins of that pupil, in connection with the Occult Sciences, whether of omission or commission, until the moment when initiation makes the pupil a Master and responsible in his turn. There is a weird and mystic religious law, greatly revered and acted upon in the Greek, half-forgotten in the Roman Catholic, and absolutely extinct

in the Protestant Church. It dates from the earliest days of Christianity and has its basis in the law just stated, of which it was a symbol and an expression. This is the dogma of the absolute sacredness of the relation between the god-parents who stand sponsors for a child.* These tacitly take upon themselves all the sins of the newly baptised child—(anointed, as at the initiation, a mystery truly!)—until the day when the child becomes a responsible unit, knowing good and evil. Thus it is clear why the "Teachers" are so reticent, and why "Chelas" are required to serve a seven years' probation to prove their fitness, and develop the qualities necessary to the security of both Master and pupil.

Occultism is not magic. It is *comparatively* easy to learn the trick of spells and the methods of using the subtler, but still material, forces of physical nature; the powers of the animal soul in man are soon awakened; the forces which his love, his hate, his passion, can call into operation, are readily developed. But this is Black Magic—*Sorcery*. For it is the motive, *and the motive alone*, which makes any exercise of power become black, malignant, or white, beneficent Magic. It is impossible to employ *spiritual* forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can equally be used by the selfish and revengeful, as by the unselfish and the all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart—and this is DIVINE MAGIC.

What are then the conditions required to become a student of the "Divina Sapientia?" For let it be known that no such instruction can possibly be given unless these certain conditions are complied with, and rigorously carried out during the years of study. This is a *sine qua non*. No man can swim unless he enters deep water. No bird can fly unless its wings are grown, and it has space before it and courage to trust itself to the air. A man who will wield a two-edged sword, must be a thorough master of the blunt weapon, if he would not injure himself—or what is worse—others, at the first attempt.

To give an approximate idea of the conditions under which alone the study of Divine Wisdom can be pursued with safety, that is without danger that Divine will give place to Black Magic, a page is given from the "private rules," with which every instructor in the East is furnished. The few passages which follow are chosen from a great number and explained in brackets.

1. The place selected for receiving instruction must be a

*So holy is the connection thus formed deemed in the Greek Church, that a marriage between god-parents of the same child is regarded as the worst kind of incest, is considered illegal and is dissolved by law; and this absolute prohibition extends even to the children of one of the sponsors as regards those of the other.

spot calculated not to distract the mind, and filled with "influence-evolving" (magnetic) objects. The five sacred colors gathered in a circle must be there among other things. The place must be free from any malignant influences hanging about in the air.

(The place must be set apart, and used for no other purpose. The five "sacred colors" are the prismatic hues arranged in a certain way, as these colors are very magnetic. By "malignant influences" are meant any disturbances through strifes, quarrels, bad feelings, etc., as these are said to impress themselves immediately on the astral light, i. e., in the atmosphere of the place, and to hang "about in the air." This first condition seems easy enough to accomplish, yet—on further consideration, it is one of the most difficult ones to obtain.)

2. Before the disciple shall be permitted to study "face to face," he has to acquire preliminary understanding in a select company of other lay *upasaka* (disciples), the number of whom must be odd.

("Face to face," means in this instance a study independent or apart from others, when the disciple gets his instruction **face to face** either with himself (his higher, Divine self) or—his guru. It is then only that each receives **his due** of information, according to the use he has made of his knowledge. This can happen only toward the end of the cycle of instruction.)

3. Before thou (the teacher) shalt impart to thy *Lanoo* (disciple) the good (holy) words of LAMRIN, or shall permit him "to make ready" for *Dubjed*, thou shalt take care that his mind is thoroughly purified and at peace with all, especially *with his other Selves*. Otherwise the words of Wisdom and of the good Law, shall scatter and be picked up by the winds.

("Lamrin" is a work of practical instructions, by Tson-kha-pa, in two portions, one for ecclesiastical and exoteric purposes, the other for esoteric use. "To make ready" for *Dubjed*, is to prepare the vessels used for seership, such as mirrors and crystals. The "other selves," refers to the fellow students. Unless the greatest harmony reigns among the learners, **no** success is possible. It is the teacher who makes the selections according to the magnetic and electric natures of the students, bringing together and adjusting most carefully the positive and the negative elements.)

4. The *upasaka* while studying must take care to be united as the fingers on the one hand. Thou shalt impress upon their minds that whatever hurts one should hurt the others, and if the rejoicing of one finds no echo in the breasts of the others, then the required conditions are absent, and it is useless to proceed.

(This can hardly happen if the preliminary choice made was consistent with the magnetic requirements. It is known that chelas otherwise promising and fit for the reception of truth, had to wait for years on account of their temper and the impossibility they felt to put themselves **in tune** with their companions. For—)

5. The co-disciples must be tuned by the guru as the strings of a lute (*vina*) each different from the others, yet each emitting sounds in harmony with all. Collectively they must form a keyboard answering in all its parts to thy lightest touch (the touch of the Master). Thus their minds shall open for the harmonies of Wisdom, to vibrate as knowledge through each and all, resulting in effects pleasing to the presiding gods (tutelary or patron-angels) and useful to the *Lanoo*. So shall Wisdom be impressed for ever on their hearts and the harmony of the law shall never be broken.

6. Those who desire to acquire the knowledge leading to the *Siddhis* (occult powers) have to renounce all the vanities of life and of the world (here follows enumeration of the *Siddhis*).

7. None can feel the difference between himself and his fellow-students, such as "I am the wisest," "I am more holy and pleasing to the teacher, or in my community, than my brother," etc.,—and remain an upasaka. His thoughts must be predominantly fixed upon his heart, chasing therefrom every hostile thought to any living being. It (the heart) must be full of the feeling of its non-separateness from the rest of beings as from all in Nature; otherwise no success can follow.

8. A *Lanoo* (disciple) has to dread external living influence alone (magnetic emanations from living creatures). For this reason while at one with all, in his *inner nature*, he must take care to separate his outer (external) body from every foreign influence: none must drink out of, or eat in his cup but himself. He must avoid bodily contact (i. e., being touched or touch) with human, as with animal being.

(No pet animals are permitted and it is forbidden even to touch certain trees and plants. A disciple has to live, so to say, in his own atmosphere in order to individualize it for occult purposes.)

9. The mind must remain blunt to all but the universal truths in nature, lest the "Doctrine of the Heart" should become only the "Doctrine of the Eye," (i. e., empty exoteric ritualism).

10. No animal food of whatever kind, nothing that has life in it, should be taken by the disciple. No wine, no spirits, or opium should be used; for these are like the *Lhamayin* (evil spirits), who fasten upon the unwary, they devour the understanding.

(Wine and Spirits are supposed to contain and preserve the bad magnetism of all the men who helped in their fabrication; the meat of each animal, to preserve the psychic characteristics of its kind.)

11. Meditation, abstinence in all, the observation of moral duties, gentle thoughts, good deeds and kind words, as good will to all and entire oblivion of Self, are the most efficacious means of obtaining knowledge and preparing for the reception of higher wisdom.

12. It is only by virtue of a strict observance of the foregoing rules that a *Lanoo* can hope to acquire in good time the Siddhis of the Arhats, the growth which makes him become gradually One with the UNIVERSAL *ALL*.

These twelve extracts are taken from amongst some seventy-three rules, to enumerate which would be useless, as they would be meaningless in Europe. But even these few are enough to show the immensity of the difficulties which beset the path of the would-be "Upasaka,*" who has been born and bred in Western lands.

All Western, and especially English, education is instinct with

*Be it remembered that all "Chelas," even lay disciples, are called Upasaka until after their first initiation, when they become *lanoo*—Upasaka. To that day, even those who belong to Lamaseries and are set apart, are considered as "laymen."

the principle of emulation and strife; each boy is urged to learn more quickly, to outstrip his companions, and to surpass them in every possible way. What is mis-called "friendly rivalry" is assiduously cultivated, and the same spirit is fostered and strengthened in every detail of life.

With such ideas "educated into" him from his childhood, how can a Westerner bring himself to feel towards his co-students "as the fingers on the one hand?" Those co-students, too, are not of his *own selection*, or chosen by himself from personal sympathy and appreciation. They are chosen by his teacher on far other grounds, and he who would be a student must *first* be strong enough to kill out in his heart all feelings of dislike and antipathy to others. How many Westerners are ready even to attempt this in earnest?

And then the details of daily life, the command not to touch even the hand of one's nearest and dearest. How contrary to Western notions of affection and good feeling! How cold and hard it seems. Egotistical too, people would say, to abstain from giving pleasure to others for the sake of one's own development. Well, let those who think so defer, till another life time, the attempts to enter the path in real earnest. But let them not glory in their own fancied unselfishness. For, in reality, it is only the seeming appearances which they allow to deceive them, the conventional notions, based on emotionalism and gush, or so-called courtesy, things of the unreal life, not the dictates of Truth.

But even putting aside these difficulties, which may be considered "external," though their importance is none the less great, how are students in the West to "attune themselves" to harmony as here required of them? So strong has personality grown in Europe and America, that there is no school of artists even whose members do not hate and are not jealous of each other. "Professional" hatred and envy have become proverbial; men seek each to benefit himself at all costs, and even the so-called courtesies of life are but a hollow mask covering these demons of hatred and jealousy.

In the East the spirit of "non-separateness" is inculcated as steadily from childhood up, as in the West the spirit of rivalry. Personal ambition, personal feelings and desires, are not encouraged to grow so rampant there. When the soil is naturally good, it is cultivated in the right way, and the child grows into a man in whom the habit of subordination of one's lower to one's higher Self is strong and powerful. In the West men think that their own likes and dislikes of other men and things are guiding principles for them to act upon, even when they do not make of them the law of their lives and seek to impose them upon others.

Let those who complain that they have learned little in the Theosophical Society lay to heart the words written in an article in the *Path* for last February: "*The key in each degree is the aspirant himself.*" It is not "the fear of God" which is "the beginning of Wisdom," but the knowledge of SELF which is WISDOM ITSELF.

How grand and true appears, thus, to the student of Occultism who has commenced to realize some of the foregoing truths, the answer given by the Delphic Oracle to all who came seeking after Occult Wisdom—words repeated and enforced again and again by the wise Socrates: MAN KNOW THYSELF. * * *

(The foregoing article was first printed by H. P. Blavatsky in *Lucifer* for April, 1888.)

ADDENDUM

IS THERE NO HOPE?

I think, after reading the conditions necessary for Occult study given in the April number of LUCIFER, that it would be as well for the readers of this magazine to give up all hopes of becoming Occultists. In Britain, except inside a monastery, I hardly think it possible that such conditions could ever be realized. In my future capacity of medical doctor (if the gods are so benign) the eighth condition would be quite exclusive; this is most unfortunate, as it seems to me that the study of Occultism is peculiarly essential for a successful practice of the medical profession.*

I have the following question to ask you, and will be glad to be favored with a reply through the medium of LUCIFER. Is it possible to study Occultism in Britain?

Before concluding, I feel compelled to inform you that I admire your magazine as a scientific production, and that I really and truly classify it along with the "Imitation of Christ" among my text books of religion.

Yours

DAVID CRICHTON.

Marischall College, Aberdeen.

*By "successful practice" I mean, successful to everybody concerned.

EDITOR'S REPLY: This is a too pessimistic view to entertain. One may study with profit the Occult Sciences without rushing into the higher Occultism. In the case of our correspondent especially, and in his future capacity of medical doctor, the Occult knowledge of simples and minerals, and the curative powers of certain things in Nature, is far more important and useful than metaphysical and psychological Occultism or *Theophany*. And this he can do better by studying and trying to understand Paracelsus and the two Van Helmonts, than by assimilating Patanjali and the methods of Taraka Raja Yoga.

It is possible to study "Occultism" (the Occult sciences or arts is more correct) in Britain, as on any other point of the globe; though owing to the tremendously adverse conditions created by the intense selfishness that prevails in the country, and a magnetism which is repellant to a free manifestation of Spirituality—solitude is the best condition for study. See editorial in this issue on "Occultism versus the Occult Arts."

(From *Lucifer* for May, 1888.)

In a very interesting article in last month's number entitled "Practical Occultism" it is stated that from the moment a "Master" begins to teach a "chela" he takes on himself all the sins of that chela in connection with the occult sciences until the moment when initiation makes the chela a master and responsible in his turn.

For the Western mind, steeped as it has been for generations in "Indi-

vidualism," it is very difficult to recognize the justice and consequently the truth of this statement, and it is very much to be desired that some further explanation should be given for a fact which some few may feel intuitively but for which they are quite unable to give any logical reason. S. E.

EDITOR'S REPLY: The best logical reason for it is the fact that even in common daily life, parents, nurses, tutors and instructors are generally held responsible for the habits and future ethics of a child. The little unfortunate wretch who is trained by his parents to pick pockets in the streets is not responsible for the sin, but the effects of it fall heavily on those who have impressed on his mind that it was the right thing to do. Let us hope that the Western Mind, although being "steeped in Individualism," has not become so dulled thereby as not to perceive that there would be neither logic nor justice were it otherwise. And if the moulders of the plastic mind of the yet unreasoning child must be held responsible, in this world of effects, for his sins of omission and commission during his childhood and for the effects produced by their early training in after life, how much more the "Spiritual Guru?" The latter taking the student by the hand leads him unto, and introduces him to a world entirely unknown to the pupil. For this world is that of the invisible but ever potent CAUSALITY, the subtle, yet never-breaking thread that is the action, agent and power of Karma, and Karma itself in the field of divine mind. Once acquainted with this no adept can any longer plead ignorance in the event of even an action, good and meritorious in its *motive*, producing evil as its result; since acquaintance with this mysterious realm gives the means to the Occultist of foreseeing the two paths opening before every premeditated as unpremeditated action, and thus puts him in a position to know with certainty what will be the results in one or the other case. So long, then, as the pupil acts upon this principle, but is too ignorant to be sure of his vision and powers of discrimination, is it not natural that it is the *guide* who should be responsible for the sins of him whom he has led into those dangerous regions?

(From *Lucifer* for May, 1888.)

OCCULTISM VS. THE OCCULT ARTS

"I oft have heard, but ne'er believed till now,
There are, who can by potent magic spells
Bend to their crooked purpose Nature's laws."
—MILTON

IN this month's "Correspondence" several letters testify to the strong impression produced on some minds by our last month's article "Practical Occultism." Such letters go far to prove and strengthen two logical conclusions.

(a) There are more well-educated and thoughtful men who believe in the existence of Occultism and Magic (the two differing vastly) than the modern materialist dreams of; and—

(b) That most of the believers (comprising many theosophists) have no definite idea of the nature of Occultism and confuse it with the Occult sciences in general, the "Black Art" included.

Their representations of the powers it confers upon man, and of the means to be used to acquire them are as varied as they are fanciful. Some imagine that a master in the art, to show the way, is all that is needed to become a Zanon. Others, that one has but to cross the Canal of Suez and go to India to bloom forth as a Roger Bacon or even a Count St. Germain. Many take for their ideal Margrave with his ever-renewing youth, and care little for the soul as the price paid for it. Not a few, mistaking "Witch-of-Endorism" pure and simple, for Occultism—"through the yawning Earth from Stygian gloom, call up the meager ghost to walks of light," and want, on the strength of this feat, to be regarded as full blown Adepts. "Ceremonial Magic" according to the rules mockingly laid down by Eliphas Levi, is another imagined *alter-ego* of the philosophy of the Arhats of old. In short, the prisms through which Occultism appears, to those innocent of the philosophy, are as 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. This truth may be said in a few words: There are not in the West half-a-dozen among the fervent hundreds who call themselves "Occultists," who have even an approximately correct idea of the nature of the Science they seek to master. With a few exceptions, they are all on the highway to Sorcery. Let them restore some order in the chaos that reigns in their minds, before they protest against this statement. Let them first learn the true relation in which the Occult Sciences stand to Occultism, and the difference between the two, and then feel wrathful if they still think themselves right. Meanwhile, let them learn that Occultism differs from Magic and other secret sciences as the glorious sun does from a rush-light, as the immutable and immortal Spirit of Man—the reflection of the absolute, causeless and unknowable ALL—differs from the mortal clay—the human body.

In our highly civilized West, where modern languages have been formed, and words coined, in the wake of ideas and thoughts—as happened with every tongue—the more the latter became materialized in the cold atmosphere of Western selfishness and its incessant chase after the goods of this world, the less was there any need felt for the production of new terms to express that which was tacitly regarded as absolute and exploded "superstition." Such words could answer only to ideas which a cultured man was scarcely supposed to harbor in his mind. "Magic," a synonym for jugglery; "Sorcery," an equivalent for crass ignorance; and "Occultism," the sorry relic of crack-brained, mediaeval Fire-philosophers, of the Jacob Boehmes and the St. Martins, are expressions believed more than amply sufficient to cover the whole field of "thimble-rigging." They are terms of contempt, and used generally only in reference

to the dross and residues of the dark ages and its preceding aeons of paganism. Therefore have we no terms in the English tongue to define and shade the difference between such abnormal powers, or the sciences that lead to the acquisition of them, with the nicety possible in the Eastern languages—pre-eminently the Sanskrit. What do the words “miracle” and “enchantment” (words identical in meaning after all, as both express the idea of producing wonderful things by *breaking the laws of nature* (!!)) as explained by the accepted authorities) convey to the minds who hear, or who pronounce them? A Christian-breaking “of the laws of nature,” notwithstanding—while believing firmly in the *miracles*, because said to have been produced by God through Moses, will either scout the enchantments performed by Pharoah’s magicians, or attribute them to the devil. It is the latter whom our pious enemies connect with Occultism, while their impious foes, the infidels, laugh at Moses, Magicians, and Occultists, and would blush to give one serious thought to such “superstitions.” This, because there is no term in existence to show the difference; no words to express the lights and shadows and draw the line of demarcation between the sublime and the truth, the absurd and the ridiculous. The latter are the theological interpretations which teach the “breaking of the laws of Nature” by man, God, or devil; the former—the *scientific* “miracles” and enchantments of Moses and the Magicians *in accordance with natural laws*, both having been learned in all the Wisdom of the Sanctuaries, which were the “Royal Societies” of those days—and in true OCCULTISM. This last word is certainly misleading, translated as it stands from the compound word *Gupta-Vidya*, “Secret Knowledge.” But the knowledge of what? Some of the Sanskrit terms may help us.

There are four (out of the many others) names of the various kinds of Esoteric Knowledge or Sciences given, even in the exoteric Puranas. There is (1) *Yajna-Vidya*,* knowledge of the occult powers awakened in Nature by the performance of certain religious ceremonies and rites. (2) *Mahavidya*, the “great knowledge,” the magic of the Kabalists and of the *Tantrika* worship, often Sorcery of the worst description. (3) *Guhya-Vidya*, knowledge of the mystic powers residing in Sound (Ether), hence in the Mantras (chanted prayers or incantations) and depending on the rythm and melody used; in other words, a magical performance based on Knowledge of the Forces of Nature and their correlation; and (4) *ATMA-*

*“The *Yajna*,” says the Brahmins, “exists from eternity, for it proceeded forth from the Supreme One * * * in whom it lay dormant from ‘no beginning.’ It is the key to the *TRIAVIDYA*, the thrice sacred science contained in the *Rig* verses, which teaches the *Yagus* or sacrificial mysteries. ‘The *Yajna*’ exists as an invisible thing at all times; it is like the latent power of electricity in an electrifying machine, requiring only the operation of a suitable apparatus in order to be elicited. It is supposed to extend from the *Ahavaniya* or sacrificial fire to the heavens, forming a bridge or ladder by means of which the sacrificer can communicate with the world of gods and spirits, and even ascend when alive to their abodes.”—Martin Hauge’s *Aitareya Brahmana*.

“This *Yajna* is again one of the forms of the *Akasa*, and the mystic word calling it into existence and pronounced mentally by the initiated Priest is the *Lost Word* receiving impulse through *WILL-POWER*.”—“*Isis Unveiled*,” Vol. I. Intr. See *Aitareya Brahmana*, Hauge.

VIDYA, a term which is translated simply "Knowledge of the Soul," *true Wisdom* by the Orientalists, but which means far more.

This last is the only kind of Occultism that any theosophist who admires "Light on the Path," and who would be wise and unselfish, ought to strive after. All the rest is some branch of the "Occult Sciences," i. e., arts based on the knowledge of the ultimate essence of all things in the Kingdoms of Nature—such as minerals, plants and animals—hence of things pertaining to the realm of *material* nature, however invisible that essence may be, and howsoever much it has hitherto eluded the grasp of Science. Alchemy, Astrology, Occult Physiology, Chiromancy, exist in Nature and the *exact* Sciences—perhaps so called, because they are found in this age of paradoxical philosophies the reverse—have already discovered not a few of the secrets of the above *arts*. But clairvoyance, symbolised in India as the "Eye of Siva," called in Japan, "Infinite Vision," is *not* Hypnotism, the illegitimate son of Mesmerism, and is not to be acquired by such arts. All the others may be mastered and results obtained, whether good, bad, or indifferent; but *Atma-Vidya* sets small value on them. It includes them all and may even use them occasionally, but it does so after purifying them of their dross, for beneficent purposes, and taking care to deprive them of every element of selfish motive. Let us explain: Any man or woman can set himself or herself to study one or all of the above specified "Occult Arts" without any great previous preparation, and even without adopting any too restraining mode of life. One could even dispense with any lofty standard of morality. In the last case, of course, ten to one the student would blossom into a very decent kind of sorcerer, and tumble down headlong into black magic. But what can this matter? The *Voodoos* and the *Dugpas* eat, drink and are merry over hecatombs of victims of their infernal arts. And so do the amiable gentlemen vivisectionists and the *diploma-ed* "Hypnotizers" of the Faculties of Medicine; the only difference between the two classes being that the Voodoos and Dugpas are *conscious*, and the Charcot-Richet crew *unconscious*, Sorcerers. Thus, since both have to reap the fruits of their labors and achievements in the black art, the Western practitioners should not have the punishment and reputation without the profits and enjoyments they may get therefrom. For we say it again, *hypnotism* and *vivisection* as practiced in such schools, are *Sorcery* pure and simple, *minus* a knowledge that the Voodoos and Dugpas enjoy, and which no Charcot-Richet can procure for himself in fifty years of hard study and experimental observation. Let, then, those who will dabble in magic, whether they understand its nature or not, but who find the rules imposed upon students too hard, and who, therefore, lay *Atma Vidya* or Occultism aside—go without it. Let them become magicians by all means, even though they do become *Voodoos* and *Dugpas* for the next ten incarnations.

But the interest of our readers will probably center on those who are invincibly attracted towards the "Occult," yet who neither

realize the true nature of what they aspire towards, nor have they become passion-proof, far less truly unselfish.

How about these unfortunates, we shall be asked, who are thus rent in twain by conflicting forces? For it has been said too often to need repetition, and the fact itself is patent to any observer, that when once the desire for Occultism has really awakened in a man's heart, there remains for him no hope of peace, no place of rest and comfort in all the world. He is driven out into the wild and desolate spaces of life by an ever-gnawing unrest he cannot quell. His heart is too full of passion and selfish desire to permit him to pass the Golden Gate; he cannot find rest or peace in ordinary life. Must he then inevitably fall into sorcery and black magic, and through many incarnations heap up for himself a terrible Karma? Is there no other road for him?

Indeed there is, we answer. Let him aspire to no higher than he feels able to accomplish. Let him not take a burden upon himself too heavy for him to carry. Without ever becoming a "Mahatma," a Buddha or a Great Saint, let him study the philosophy and the "Science of Soul," and he can become one of the modest benefactors of humanity, without any "superhuman" powers. *Siddhis* (or the Arhat powers) are only for those who are able to "lead the life," to comply with the terrible sacrifices required for such a training, and to comply with them *to the very letter*. Let them know at once and remember always, that *true Occultism or Theosophy* is the "Great Renunciation of SELF," unconditionally and absolutely, in thought as in action. It is ALTRUISM, and it throws him who practices it out of calculation of the ranks of the living altogether. "Not for himself, but for the world, he lives," as soon as he has pledged himself to the work. Much is forgiven during the first years of probation. But, no sooner is he "accepted" than his personality must disappear, and he has to become a *mere beneficent force in Nature*. There are two poles for him after that, two paths, and no midward place of rest. He has either to ascend laboriously, step by step, often through numerous incarnations and *no Devachanic break*, the golden ladder leading to Mahatmaship (the Arhat or Bodhisatva condition), or—he will let himself slide down the ladder at the first false step, and roll down into *Dugpa-ship*. * * *

All this is either unknown or left out of sight altogether. Indeed, one who is able to follow the silent evolution of the preliminary aspirations of the candidates, often finds strange ideas quietly taking possession of their minds. There are those whose reasoning powers have been so distorted by foreign influences that they imagine that animal passions can be so sublimated and elevated that their fury, force, and fire can, so to speak, be turned inwards; that they can be stored and shut up in one's breast, until their energy is, not expanded, but turned toward higher and more holy purposes: namely, *until their collective and unexpanded strength enables their possessor to enter the true sanctuary of the Soul and stand therein in the presence of the Master—the HIGHER SELF!*

For this purpose they will not struggle with their passions nor slay them. They will simply, by a strong effort of will, put down the fierce flames and keep them at bay within their natures, allowing the fire to smoulder under a thin layer of ashes. They submit joyfully to the torture of the Spartan boy who allowed the fox to devour his entrails rather than part with it. Oh, poor blind visionaries!

As well hope that a band of drunken chimney-sweeps, hot and greasy from their work, may be shut up in a Sanctuary hung with pure white linen, and that instead of soiling and turning it by their presence into a heap of dirty shreds, they will become masters in and of the sacred recess, and finally emerge from it as immaculate as that recess. Why not imagine that a dozen of skunks imprisoned in the pure atmosphere of a *Dgon-pa* (a monastery) can issue out of it impregnated with all the perfumes of the incenses used? * * * Strange aberration of the human mind. Can it be so? Let us argue.

The "Master" in the Sanctuary of our souls is "the Higher Self"—the divine spirit whose consciousness is based upon and derived solely (at any rate during the mortal life of the man in whom it is captive) from the Mind, which we have agreed to call the Human Soul (the "Spiritual Soul" being the vehicle of the Spirit). In its turn the former (the *personal* or human soul) is a compound in its highest form, of spiritual aspirations, volitions, and divine love; and in its lower aspect, of animal desires and terrestrial passions imparted to it by its associations with its vehicle, the seat of all these. It thus stands as a link and a medium between the animal nature of man which its higher reason seeks to subdue, and his divine spiritual nature to which it gravitates, whenever it has the upper hand in its struggle with the *inner animal*. The latter is the instinctual "animal Soul" and is the hotbed of those passions, which, as just shown, are lulled instead of being killed, and locked up in their breasts by some imprudent enthusiasts. Do they still hope to turn thereby the muddy stream of the animal sewer into the crystalline waters of life? And where, on what neutral ground can they be imprisoned so as not to affect man? The fierce passions of love and lust are still alive and they are allowed to still remain in the place of their birth—that *same animal soul*; for both the higher and the lower portions of the "Human Soul" or Mind reject such inmates, though they cannot avoid being tainted with them as neighbors. The "Higher Self" or Spirit is as unable to assimilate such feelings as water to get mixed with oil or unclean liquid tallow. It is thus the mind alone, the sole link and medium between the man of earth and the Higher Self—that is the only sufferer, and which is in the incessant danger of being dragged down by those passions that may be re-awakened at any moment, and perish in the abyss of matter. And how can it ever attune itself to the divine harmony of the highest Principle, when that harmony is destroyed by the mere presence, within the Sanctuary in preparation, of such animal passions? How can harmony prevail and conquer, when the soul is stained and distracted with the turmoil of passions

and the terrestrial desires of the bodily senses, or even of the "Astral man?"

For this "Astral"—the shadowy "double" (in the animal as in man) is not the companion of the *divine Ego* but of the *earthly body*. It is the link between the personal SELF, the lower consciousness of *Manas* and the Body, and is the vehicle of *transitory, not of immortal life*. Like the shadow projected by man, it follows his movements and impulses slavishly and mechanically, and leans therefore to matter without ever ascending to Spirit. It is only when the power of the passions is dead altogether, and when they have been crushed and annihilated in the retort of an unflinching will; when not only all the lusts and longings of the flesh are dead, but also the recognition of the personal Self is killed out and the "Astral" has been reduced in consequence to a cipher, that the Union with the "Higher Self" can take place. Then when the "Astral" reflects only the conquered man, the still living but no more the longing, selfish personality, then the brilliant *Angoeides*, the divine SELF, can vibrate in conscious harmony with both the poles of the human Entity—the man of matter purified, and the ever pure Spiritual Soul—and stand in the presence of the MASTER SELF, the Christos of the mystic Gnostic, blended, merged into, and one with IT for ever.*

How then can it be thought possible for a man to enter the "straight gate" of occultism when his daily and hourly thoughts are bound up with worldly things, desires of possession and power, with lust, ambition and duties, which, however honorable, are still of the earth earthy? Even the love for wife and family—the purest as the most unselfish of human affections—is a barrier to *real* occultism. For whether we take as an example the holy love of a mother for her child, or that of a husband for his wife, even in these feelings, when analyzed to the very bottom, and thoroughly sifted, there is still *selfishness* in the first, and an *egoisme a deux* in the second instance. What mother would not sacrifice without a moment's hesitation hundreds and thousands of lives for that of the child of her heart? and what lover or true husband would not break the happiness of every other man and woman around him to satisfy the desire of one whom he loves? This is but natural, we shall be told. Quite so; in the light of the code of human affections; less so, in that of divine universal love. For, while the heart is full of thoughts for a little group of *selves*, near and dear to us, how shall the rest of mankind fare in our souls? What percentage of love and care will there remain to bestow on the "great orphan?" And how shall the "still small voice" make itself heard in a soul entirely occupied with its own privileged tenants? What room is there left for the needs of Humanity *en bloc* to impress themselves upon,

*Those who would feel inclined to see three *Egos* in one man will show themselves unable to perceive the metaphysical meaning. Man is a trinity composed of Body, Soul and Spirit; but man is nevertheless one and is surely not his body. It is the latter which is the property, the transitory clothing of the man. The three "Egos" are MAN in his three aspects on the astral, intellectual or psychic, and the Spiritual planes, or states.

or even receive a speedy response? And yet, he who would profit by the wisdom of the universal mind, has to reach it through *the whole of Humanity* without distinction of race, complexion, religion or social status. It is *altruism*, not *ego-ism* even in its most legal and noble conception, that can lead the unit to merge its little Self in the Universal Selves. It is to *these* needs and to this work that the true discipline of true Occultism has to devote himself, if he would obtain *theo-*sophy, divine Wisdom and Knowledge.

The aspirant has to choose absolutely between the life of the world and the life of Occultism. It is useless and vain to endeavor to unite the two, for no one can serve two masters and satisfy both. No one can serve his body and the higher Soul, and do his family duty and his universal duty, without depriving either one or the other of its rights; for he will either lend his ear to the "still small voice" and fail to hear the cries of his little ones, or, he will listen but to the wants of the latter and remain deaf to the voice of Humanity. It would be a ceaseless, a maddening struggle for almost any married man, who would pursue *true* practical Occultism, instead of its *theoretical* philosophy. For he would find himself ever hesitating between the voice of the impersonal divine love of Humanity, and that of the personal, terrestrial love. And this could only lead him to fail in one or the other, or perhaps in both his duties. Worse than this. For, *whoever indulges after having pledged himself to OCCULTISM in the gratification of a terrestrial love or lust*, must feel an almost immediate result; that of being irresistibly dragged from the impersonal divine state down to the lower plane of matter. Sensual, or even mental self-gratification, involves the immediate loss of the powers of spiritual discernment; the voice of the MASTER can no longer be distinguished from that of one's passions *or even that of a Dugpa*; the right from wrong; sound morality from mere casuistry. The Dead Sea fruit assumes the most glorious mystic appearance, only to turn to ashes on the lips, and to gall in the heart, resulting in:

"Depth ever deepening, darkness darkening still;
Folly for wisdom, guilt for innocence;
Anguish for rapture, and for hope despair."

And once being mistaken and having acted on their mistakes, most men shrink from realizing their error, and thus descend deeper and deeper into the mire. And, although it is the intention that decides primarily whether *white* or *black* magic is exercised, yet the results even of involuntary, unconscious sorcery cannot fail to be productive of bad Karma. Enough has been said to show that *sorcery is any kind of evil influence exercised upon other persons, who suffer, or make other persons suffer, in consequence*. Karma is a heavy stone splashed in the quiet waters of Life; and it must produce ever widening circles of ripples, carried wider and wider, almost *ad infinitum*. Such causes produced have to call forth effects, and these are evidenced in the just laws of Retribution.

Much of this may be avoided if people will only abstain from rushing into practices neither the nature nor importance of which

they understand. No one is expected to carry a burden beyond his strength and powers. There are "natural-born magicians;" Mystics and Occultists by birth, and by right of direct inheritance from a series of incarnations and aeons of suffering and failures. These are passion-proof, so to say. No fires of earthly origin can fan into a flame any of their senses or desires; no human voice can find response in their souls, except the great cry of Humanity. These only may be certain of success. But they can be met only far and wide, and they pass through the narrow gates of Occultism because they carry no personal luggage of human transitory sentiments along with them. They have got rid of the feeling of the lower personality, paralyzed thereby the "astral" animal, and the golden, but narrow gate is thrown open before them. Not so with those who have to carry yet for several incarnations the burden of sins committed in previous lives, and even in their present existence. For such, unless they proceed with great caution, the golden gate of Wisdom may get transformed into the wide gate and the broad way "that leadeth unto destruction," and therefore "many be they that enter in thereby." This is the Gate of the Occult arts, practiced for selfish motives and in the absence of the restraining and beneficent influence of ATMA-VIDYA. We are in the Kali Yuga and its fatal influence is a thousand-fold more powerful in the West than it is in the East; hence the easy preys made by the Powers of the Age of Darkness in this cyclic struggle, and the many delusions under which the world is now laboring. One of these is the relative facility with which men fancy they can get at the "Gate" and cross the threshold of Occultism without any great sacrifice. It is the dream of most Theosophists, one inspired by desire for Power and personal selfishness, and it is not such feelings that can ever lead them to the coveted goal. For, as well said by one believed to have sacrificed himself for Humanity—"narrow is the gate and straightened the way that leadeth unto life" eternal, and therefore "few be they that find it." So straight indeed, that at the bare mention of some of the preliminary difficulties the affrighted Western candidates turn back and retreat with a shudder. * * *

Let them stop here and attempt no more in their great weakness. For if, while turning their backs on the narrow gate, they are dragged by their desire for the Occult one step in the direction of the broad and more inviting Gates of that golden mystery which glitters in the light of illusion, woe to them! It can lead only to Dugpa-ship, and they will be sure to find themselves very soon landed on that *Via Fatale* of the *Inferno*, over whose portal Dante read the words:

*"Per me si va nella citta dolente
Per me si va nell'eterno dolore
Per me si va tra la perduta gente * * *"*

(The foregoing article was first printed by H. P. Blavatsky in *Lucifer* for May, 1888.)

REINCARNATION AND MEMORY

THE question is often asked: If the theory of reincarnation be true, why have we no recollection of any previous life?

It may easily be conceived as possible that we have lived before on this earth, and that memory of the events of that existence has been blotted out. This lapse of memory is a frequent experience of every-day life; in fact, of all our varied experiences from youth to old age we really remember only a few of the most vivid, and can never recall all the details of even these. Indeed, we forget far more than we remember of the details of this present life, and the wonder is not so much how we can remember the few things that are partially retained, but how we can forget so much of experience that passes beyond all possible recovery. There is, no doubt, an absolute registration of every incident and experience in life, but to recall into the sphere of consciousness past conditions and events, no thing known to us as memory can possibly constitute that registry. The essence of what we designate as memory consists in our ability and this ability is seldom in any instance more than partial, and is always fleeting and uncertain. There are, indeed, flashes of memory where an event long forgotten is revived with unusual vividness, and we get the impression that nothing is really lost but that a latent or a passive memory contains them all, waiting only the touch of circumstance to recall them into being. So far as any legitimate function of memory is concerned, this is a fallacy. The absolute registration of events already referred to involves far more than can be assigned to the function of memory. This must be borne in mind, and we must accurately apprehend just what the word memory means, before we can intelligently discuss the real question under consideration. In other words, when we have carefully considered the fact, the function, and the phenomena of memory, we can easily understand why that which but partially records passing events, and never is able to recall them entirely, should be unable to bridge the chasm of perhaps a thousand years and recover the incidents of a previous incarnation. It may, moreover, appear presently that all that escapes memory, all that memory appears temporarily to retain but in time loses, is nevertheless retained elsewhere and carried on from incarnation to incarnation. Let us bear constantly in mind that nothing exists without a cause, and that nothing is ever really lost. If this principle, recognized as everywhere true in physics, be true also in metaphysics and in all human experience, then each human being represents in himself and carries with him all previous experience, and is at any moment of his existence an epitome of all his past. It is, however, quite evident that nothing known to us as memory answers to this epitome, even for the present life.

The experiments in hypnotism have shown that consciousness and experience may exist independent of what we know as memory.

An act to be performed at a future time and an exact date is fixed in some way on the sensorium, and the act is performed automatically at the exact time, although memory bears no record of the experience that led to the act. In another case memory may be impressed and confined to definite limits, thus showing that memory is relatively free from experience. Such illustrations might be multiplied indefinitely, to show that memory is not commensurate with all human experience, even in the present life.

As an element in man's being, consciousness is far broader and deeper than memory. Consciousness represents the fact of experience; memory the form and the details. Hence, while the fact remains and an experience once had can never be destroyed, the form and details in which it first appeared may pass away. This fact of experience remains as a precipitated result, and, divested of memory, i. e., of form and details, relations and sensations, constitutes the basic element in Karma. Add to the foregoing considerations the ethical element, or relation to other individuals, giving thus the element of motive, and we have the law of Karma deduced from the elements. In the first instance we have the individual as related to himself; in the second, as related to his fellows.

In a previous paper certain relations of experience to memory were considered, and Karma was shown to be a resultant of action. These are elementary considerations, yet none the less important. They are derived from the commonest every-day experience, and hence everyone can test them for himself. It might be profitable to observe, in passing, that this deduction of knowledge from experience is the only way of learning. We have within ourselves the elements and conditions of superior knowledge and illumination, but so long as these elements are latent and inactive they are of no practical value. They make a grave, often a fatal, mistake who imagine that those possessed of supreme wisdom can bestow it upon the ignorant as a gratuity or a favor. They have not so received it, neither can they so impart it. The law never changes, and is the same for Adept and neophyte. Most truly says Hadji Erinn in the last PATH, "*It may be a child's school, but it takes a man to go through it.*"

This digression seemed necessary in order to show the importance of the simpler primary propositions, and the manner in which they are to be received and tested. We are not dealing with Reincarnation as a dogma, but strictly as a scientific hypothesis. For any intelligent person nowadays to accept the special-creation theory, with birth into the present life as the beginning of man, is to confess the whole problem of life to be incomprehensible and all its mysteries incapable of solution. With shaded eyes and bated breath all such continually ask, "*What does it all mean?*" The most salient point, the most common objection to the theory of reincarnation, is the lapse of memory. If we could remember distinctly any existence previous to this, the problem would at once be solved. It would then be a matter of common experience, and no one would doubt it. Therefore, memory becomes the point of interest in ex-

amining the theory. If we are to estimate with any degree of certainty what memory may or may not do, what it may or may not have done, we must first determine by our own daily experience just what memory is now doing. Every reader, therefore, should pause after every statement, and inquire after every proposition—"Is this true? Is it in accordance with my own experience?" If he does this, and is careful as to the use and exact meaning of words, he will find the latent stores of knowledge beginning to unfold within his own soul, and the meaning of life will begin to appear. This knowledge of the true meaning of life will not depend on his acceptance of the theory of reincarnation as a dogma, though even in that way it is infinitely superior to any other, but the real benefit to the student will come from the fact that he is beginning to *know himself*, and to read correctly the lessons of his own experience. Those who oppose the reincarnation theory almost invariably show utter ignorance of these primary considerations, the very alphabet of the whole subject. The questions involved are so deep, so broad, and in their final application so abstruse, that an error in the beginning leads to endless complications and misconceptions further on. This is because human experience covers such a wide area, and human relations are so complicated; and any theory capable of meeting these experiences at every point must be equally potent and applicable. If, therefore, reincarnation be true, and be thus involved in human experience and capable of explaining the mysteries of life, it must be capable of logical deduction from these same experiences. Its ground of operation is our legitimate ground for investigation. Those who are unable or unwilling to study the subject in this way may accept the theory as a dogma, or deny it altogether, as they please; though at this point a great deal may be said as to motive and result on human action. From the standpoint of dogma the principle of *Justice*, both human and divine, overwhelmingly supports reincarnation; while every other theory known to modern times is horribly *unjust*; thus favoring priest-craft and king-craft, and rendering the essential Brotherhood of man impossible.

*"Man's inhumanity to man
Makes countless millions mourn."*

The essence of humanity is justice; the essence of all inhumanity is injustice. Wherever exact justice reigns, divine Charity glorifies life with the halo of Divinity.

These preliminary considerations may help to set our subject in its true light, and serve in divesting it of all prejudice. Only in this way can we examine any subject dispassionately, with any probability of arriving at the simple truth.

We may now return to our original inquiry: If the theory of reincarnation be true, why have we no recollection of any previous life? Passing by all those cases where such reminiscence is claimed by certain individuals like Apollonius of Tyana, and certain experiences difficult of explanation on any other ground in the life of many persons, passing by such considerations as favor belief in re-

incarnation on the ground of Justice, let us consider memory in relation to experience. From the known character of memory deduced from daily experience, is there any reason to expect it to bridge the chasm between two incarnations, provided more than the present incarnation has existed for the individual? If not, why not? Put in another form, our thesis may be stated in this way: Is the absence of memory of a previous life any bar to the acceptance and rational application of the theory of reincarnation?

The terms cause and effect are related to phenomena. The essence of phenomena is motion, or action. Every so-called cause is involved in its effect, and every so-called effect becomes in its turn a cause of further action to be involved in all succeeding effects. Man has sometimes been called "a creature of circumstance." This is a half-truth. Man is also a creator of circumstance. In other words, man bears the same general relation to cause and effect as does every object in nature. If we observe any object in nature we discover it giving rise to or the theatre of phenomena. If we find it acting, we may trace the so-called causes of its present activities. If we find it apparently quiescent, we may discover what activities it will presently give rise to. There is thus a period of activity followed by a period of repose, and this followed by renewed activity. All nature is thus instinct with life, for life is essential action. Thus "the out-breathing and in-breathing of Brahm" involves every atom and every object, no less than every organism.

Life's pulses quiver everywhere,
A solemn rhythm reigns;
A measured tread is in the air,
The ocean throbs with pain.
The solid earth its pulses keeps
While shadows come and go;
Deep's answer always unto deeps,
Glow answers unto glow.
Back of all action there is rest;
Behind all rest the flame
Of life but smoulders in Brahm's breast,
Ready to glow again.

In the further discussion of this subject we need a few terms with definite meanings, such as every one can understand. We are looking at the doctrine of reincarnation from a single standpoint, and for this one view a comprehensive philosophy and exhaustive classification are not necessary. We need only to appeal to common experience and to logical deductions drawn therefrom. The self-conscious center in man we call *ego*. Experience is the varied relations existing between the ego and all its surroundings or environment resulting in action. Action implies re-action. If the ego in man acts upon his environment, so environment re-acts upon the ego. This action and re-action constitute man's experience. The law of this action, that is, the direct relation between action and re-action, is that of all force, all attraction, all motion everywhere, viz., quan-

tity and quality are both mathematical and rythmical. Circular motion begets circular motion, like attracts like. For every given impulse sent out a like impulse is returned, both as to form and as to intensity or quantity. The self-conscious center in man, the *ego*, the "I," stands in the center of his "sphere of life," is the center of his environment, and it therefore actually stands between two worlds; the seen and the unseen; the world of action and the world of thought; the world of effects and the world of causes. Now the unseen world of causes, whence come our thoughts, our impulses, the "within" to all of man's outer world, or the center of his sphere, is also the *noumenal* or spiritual world, as contrasted with his phenomenal or physical world. Man's experience, therefore, whether he is aware of it or not, is drawn constantly from these two worlds, though seldom in equal degree. We say of one, "He is a man of action;" of another, "He is a man of thought." We say of one, "He is spiritually minded;" of another, "He is carnally minded." We say of one, "He lives on a low plane;" of another, "He is high-minded." It may thus be seen that both our observation and common experience have become stereotyped in forms of common expression. The logical deduction thus drawn from common experience and observation leads to the conception that man is a conscious centre between an upper and a lower world; or, if you please, that the sphere of man's life, of which the ego is the conscious center, is composed of two semi-spheres. A perfect sphere is an ideal in nature. It is the design drawn by the *Architect* upon the phenomenal trestle-board of nature. In outer nature the sphere is always imperfect. Every fruit, like an apple, for example, has an actual center, just as an ideal sphere which it represents has an ideal center. These ideals only are perfect. The core, or seedpit of the apple, is its center of life, but the two halves made by cleavage through the core, are neither equal nor symmetrical, hence they are imperfect. The design of nature is its ideal. Without this ideal there could be no persistence of form, no such thing as species, no correspondences, no harmony.

(To be continued—from the *Path*)

Let us, then, at the very outset wash out of our souls all desire for reward, all hope that we may attain. For so long as we thus hope and desire, we shall be separated from the Self. If in the Self all things *are*, then we cannot wish to be something which we can only compass by excluding something else.

William Q. Judge—In Letters That Have Helped Me—Vol. 1, p. 86.

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

H. P. Blavatsky—Letter to American Convention of 1888.

THE MONAD

(Continued from page 66)

VEGETABLE, MINERAL, AND ANIMAL MONADS.

THE author of the "Secret Doctrine" makes it clear that the use of the plural form of the word Monad in connection with the mineral, vegetable, and animal kingdoms is due to the exigencies of explanation and that the student must not allow the idea of unity to escape him. It is the one universal Monas "manifesting in that form of prakriti called the Mineral Kingdom" and that does not become individualized until the human kingdom is reached, although the process of individualization begins imperceptibly in the vegetable kingdom and almost reaches the point in the higher animals.

The monadic, or rather cosmic essence, if such a term be permitted, in the mineral, vegetable and animal, though the same throughout the series of cycles from the lowest elemental up to the deva kingdom, yet differs in the scale of progression. It would be very misleading to imagine a monad as a separate entity, trailing its slow way in a distinct path through the lower kingdoms, and after an incalculable series of transformations flowering into a human being; in short, that the Monad of a Humboldt dates back to the Monad of an atom of hornblende. Instead of saying a "Mineral Monad" the correct phraseology would, of course, have been to call it "the Monad manifesting in that form of Prakriti called the Mineral Kingdom." The atom, as represented in the ordinary scientific hypothesis, is not a particle of something, animated by a psychic something, destined after aeons to blossom into a man. But it is a concrete manifestation of the Universal Energy, which itself has not yet become individualised; a sequential manifestation of the one Universal Monas. The ocean of matter does not divide into its potential and constituent drops until the sweep of the Life Impulse reaches the evolutionary stage of man birth. The tendency towards segregation into individual Monads is gradual, and in the higher animals comes almost to the point. The peripatetics applied the word Monas to the whole Kosmos, in the pantheistic sense; and the occultists, while accepting this thought for convenience sake, distinguish the progressive stages of the evolution of the concrete from the abstract, by terms of which the "Mineral, Vegetable, Animal Monad;" etc.

are examples. The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit. The "Monad^{ic} Essence" begins to imperceptibly differentiate towards individual consciousness in the vegetable kingdom. As the Monads are un-compounded things, as correctly defined by Leibnitz, it is the spiritual essence which vivifies them in their degrees of differentiation, which properly constitutes the Monad—not the atomic aggregation, which is only the vehicle and the substance through which thrill the lower and the higher degrees of intelligence.—(Secret Doctrine 1.201).

It is to be understood that the Monad in whatever form it finds itself is always potentially a Human Monad and can never be other than divine in its nature. Therefore, it has to pass through its mineral, vegetable and animal forms before the light of the Logos is awakened in the animal man. Until then the latter cannot properly be referred to as "man," but has to be regarded as a Monad imprisoned in ever-changing forms.

The "human" Monad, whether "immetalized" in the stone atom, or "invegetalized" in the plant, or "in-animalized" in the animal, is still ever a divine, hence also a *human* Monad. It ceases to be human only when it becomes *absolutely divine*. The term "mineral," "vegetable," and "animal" Monad are intended to create a superficial distinction; there is no such thing as a Monad (Jiva) other than divine, and consequently having once been, or having to become, in the future, human. The latter term has to remain meaningless unless this difference is well understood. The Monad is a drop out of the Shoreless Ocean beyond, or, to be correct, *within*, the plane of primeval differentiation. It is *divine* in its higher and *human* in its lower condition—the adjectives "higher" and "lower" being used for lack of better words—but a Monad it remains all the time, save in the Nirvanic state, under whatever conditions or whatever external forms.—(Secret Doctrine 2.196).

Elsewhere the author of the "Secret Doctrine" reverts to the difficulty of language that is met with in describing the stages through which the Monad passes. Metaphysically speaking, she says, it is, of course, an absurdity to speak of the "development" of a Monad or to say that it becomes "man." It stands to reason that a Monad cannot either progress or develop, or even be affected by, the changes of state through which it passes. It is not of this world or plane, and can only be compared with an indestructible star of divine light and fire thrown down on to our earth as a plank of salvation for the personalities in which it indwells. Throughout the whole course of its "changes" it is still one and the same Monad,

differing only in its incarnations, throughout its ever-succeeding cycles of partial or total obscuration of spirit, or total or partial obscuration of matter.

Every atom, says H. P. Blavatsky, becomes a visible complex unit (a molecule) and once attracted into the sphere of terrestrial activity the Monadic essence, passing through the mineral, vegetable and animal kingdoms, becomes man.

This relates to cosmic and sub-planetary Monads, not to the super-cosmic monas, the Pythagorean Monad, as it is called, in its synthetic character, by the Pantheistical Peripatetics. The Monads of the present dissertation are treated, from the standpoint of their individuality, as Atomic Souls, before these Atoms descend into pure terrestrial form. For their descent into concrete matter marks the medial point of their own individual pilgrimage. Here, losing in the mineral kingdom their individuality, they begin to ascend through the seven states of terrestrial evolution to that point where a correspondence is firmly established between the human and Deva (divine) consciousness. At present, however, we are not concerned with their terrestrial metamorphoses and tribulations, but with their life and behavior in space on planes wherein the eye of the most intuitional chemist and physicist cannot reach them—unless, indeed, he develops within himself highly clairvoyant faculties.—(Secret Doctrine 1.679).

Let the student note carefully that the descent of the Monads into concrete matter is not the beginning of their own progress, as it might seem, but is the medial point of their own individual pilgrimage. Let him note, too, that at this point they lose their individuality to regain it later on. This is more fully explained in the article entitled "The Mineral Monad" in "Five Years of Theosophy."

There are seven kingdoms. The first group comprises three degrees of elementaries, or nascent centers of, force—from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhana, Primordial Homogeneous Matter) to its third degree, i. e., from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadic Essence," considered as an evolving energy. Three stages (sub physical) on the elemental side; the mineral kingdom; three stages on the objective physical side—these are the (first or preliminary) seven links of the evolutionary chain.

It is necessary to assume at this point that the student is somewhat familiar with the teaching of the septenary chains of globes

first outlined in "Esoteric Buddhism" and elaborated in the first volume of the "Secret Doctrine." It will be remembered that the Monads, in forming the earth chain of seven globes, reach the earth chain—in fact, call it into existence—from the lunar chain of seven globes, and that they proceed from the lunar to the earth chains in successive waves or classes. It will be remembered also that the seven globes of both the lunar and the earth chains are made up of three globes on the descending arc, one globe constituting the turning or medial point, and three globes on the ascending arc. These globes are distinguished by the letters A to G, Globes A, B and C being on the descending arc, Globe D at the turning point, and Globes E, F and G on the ascending arc. The process of the transfer of the successive life waves from the Lunar to the Earth Chains is described as follows:

Now, it must be remembered that the Monads cycling round any septenary chain are divided into seven classes or hierarchies, according to their respective stages of evolution, consciousness and merit. Let us follow, then, the order of their appearance on Globe A, in the first round. The time spaces between the appearances of these hierarchies on any one globe are so adjusted that when Class 7, the last, appears on Globe A, Class 1, the first, has just passed on the Globe B, and so on, step by step, all round the Chain.

Again, in the Seventh Round of the Lunar Chain, when Class 7, the last, quits Globe A, that Globe, instead of falling asleep, as it had done in previous rounds, begins to die (to go into its planetary pralaya) and in dying it transfers successively, as just said, its principles, or life elements and energy, etc., one after the other, to a new laya center, which commences the formation of Globe A of the earth chain. A similar process takes place for each of the Globes of the Lunar Chain, one after the other, each forming a fresh globe of the Earth Chain. Our Moon was the fourth Globe of the series, and was on the same plane of perception as our Earth. But Globe A of the Lunar Chain is not fully dead, till the first Monads of the first Class have passed from Globe G or Z, the last of the Lunar Chain, into the Nirvana, which awaits them between the two Chains; and similarly for all the other Globes as stated, each giving birth to the corresponding Globe of the Earth Chain.

Further, when Globe A of the new chain is ready, the first class or Hierarchy of Monads from the Lunar Chain incarnate upon it in the lowest kingdom, and so on successively. The result of this is that it is only the first class of Monads which attains the human state of development during the first Round, since the sec-

ond class, on each globe, arriving later, has not time to reach that stage. Thus the Monads of Class 2 reach the incipient human stage only in the second Round, and so on up to the middle of the Fourth Round. But at this point—and on this Fourth Round in which the human stage will be fully developed—the door into the human kingdom closes; and henceforth the number of human Monads, i. e., Monads in the human stage of development, is complete. For the Monads which had not reached the human stage by this point, will, owing to the evolution of humanity itself, find themselves so far behind that they will reach the human stage only at the close of the Seventh and last Round. They will, therefore, not be men on this Chain, but will form the humanity of a future Manvantara, and will be rewarded by becoming men on a higher Chain altogether, thus receiving their compensation. To this there is but one solitary exception, and for very good reasons, of which we shall speak farther on. But this accounts for the difference in the races.—(Secret Doctrine 1.195).

The student will find himself involved in endless confusion unless he realizes that the Monads reaching the earth chain from the lunar chain are not all at the same point of their progress, and that the differences in the lives around us are the result of similar differences that existed during the periods of lunar evolution. Thus we find some of the Lunar Monads reaching the human form immediately on their appearance on Globe A of the earth chain, while others will not reach the human stage at all during this Round. This is partially explained in the following passage:

The Monadical Host may be roughly divided into three great classes:

1. The most developed Monads—the Lunar Gods or “Spirits,” called in India, the Pitris—whose function it is to pass in the First Round through the whole triple cycle of the mineral, vegetable and animal kingdoms, in their most ethereal, filmy and rudimentary forms, in order to clothe themselves in, and assimilate, the nature of the newly formed Chain. They are those who first reach the human form if there can be any form in the realm of the almost subjective—on Globe A in the First Round. It is they, therefore, who lead and represent the human element during the Second and Third Rounds, and finally evolve their shadows at the beginning of the Fourth Round for the Second Class, or those who come behind them.

2. Those Monads that are the first to reach the

human stage during the three and a half rounds, and to become men.

3. The laggards, the Monads which are retarded, and which will not reach, by reason of Karmic impediments, the human stage at all during this cycle or round, save one exception which will be spoken of elsewhere, as already promised.

We are forced to use above the misleading word "men," and this is a clear proof how little any European language is adapted to express these subtle distinctions.

That the number of Monads is limited and finite is stated very explicitly by the author of the "Secret Doctrine" (Volume 2, 317). The number of incarnating Monads may be countless, but there must be a limit even though we allow for many births and deaths for every second of time in the aeons already passed. The arrival of fresh Monads ceased as soon as humanity had reached its full physical development and no fresh Monads have incarnated since the middle point of the Atlanteans. We are reminded that save in the case of young children and of individuals whose lives have been violently cut short by some accident, no Spiritual Entity can reincarnate before a period of many centuries has elapsed, and that such gaps alone must show that the number of Monads is finite and limited.

(To be continued)

As mortal conscience is within, so also is the evidence of the spirit's omnipotence. The soul of man is a tangible proof to his *bodily* senses that he is immortal. The existence of soul is not susceptible of proof on any but its own plane.

—*Teachings of the Master—The Path—Vol. 1, p. 254.*

Modern Society is permeated with an increasing cynicism and honey-combed with disgust of life. This is the result of an utter ignorance of the operations of Karma and the nature of Soul-evolution.

—*H. P. Blavatsky—In Lucifer—Vol. 1, p. 119.*

The Secret Doctrine is the common property of the countless millions of men born under various climates, in times with which History refuses to deal, and to which esoteric teachings assign dates incompatible with the theories of Geology and Anthropology.

—*H. P. Blavatsky—In The Secret Doctrine—Vol. 11, p. 838.*

What is Faith? It is the intuitional feeling "*That is true.*" So formulate to yourself certain things as true that you feel to be true, and then increase your faith in them.

William Q. Judge—In Letters That Have Helped Me—Vol. 1, p. 23.

FIRST PRINCIPLES

One has to be thoroughly impressed with an idea, which I have in vain endeavored to impart to Theosophists at large, namely, *the great axiomatic truth that the only eternal and living Reality is * * * the one ever-existing Root-Essence, immutable and unknowable to our physical senses, but manifest and clearly perceptible to our spiritual natures.* Once imbued with that basic idea, and the further conception that if It is omnipresent, universal and eternal, like abstract Space itself, we must have emanated from It and we must, some day, return into It, and all the rest becomes easy * * * Real life is in the spiritual consciousness of that life, *in a conscious existence in Spirit, not Matter*; and real death is the limited perception of life, and the impossibility of sensing consciousness or even individual existence outside of form, or at least, of some form of Matter.

(S. D. III, 512.)

That which lives and thinks in man, and which survives that frame, the masterpiece of evolution, is the "Eternal Pilgrim," the Protean differentiation in Space and Time of the One Absolute "Unknowable."

(S. D. II, 768-769.)

There is only one life, one consciousness. It masquerades under all the different forms of sentient beings, and these varying forms with their intelligence mirror a portion of the ONE LIFE, thus producing in each a false sense of egoism. A continuance of belief in that false ego produces a continuance of ignorance, thus delaying salvation. The beginning of the effort to dissipate this false belief is the beginning of *the Path*; the total dissipation of it is the perfection of Yoga, or union with God. The entry upon that Path *cannot be made until resignation is consummated.*

(William Q. Judge: *The Path*, II, 328.)

There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole Kosmos.

(S. D., I, 298.)

Thus proceed the cycles of the septenary evolution, in Seven-fold Nature; the spiritual or divine; the psychic or semi-divine; the intellectual; the passionate, the instinctual, or *cognitional*; the semi-corpore-

al; and the purely material or physical natures. All these evolve and progress cyclically, passing from one into another, in a double, centrifugal and centripetal, way, *one* in their ultimate essence, *seven* in their aspects. * * * Thus far, for individual, human, sentient, animal and vegetable life, each the microcosm of its higher macrocosm. The same for the Universe, which manifests periodically, for purposes of the collective progress of the countless Lives, the outbreathings of the One Life; in order that, through the Ever-Becoming, every cosmic atom in this infinite Universe * * * may reach, *through individual merits and efforts*, that plane where it re-becomes the One Unconditioned ALL.

(S. D., I, 267.)

The Spiritual Monad is ONE, Universal, Boundless and Impartite, whose Rays, nevertheless, form what we, in our ignorance, call the "Individual Monads" of men.

(S. D., I, 200.)

Each human being is an incarnation of his God. * * * As many men on earth, so many Gods in Heaven; and yet those Gods are in reality ONE, for at the end of every period of activity, they are withdrawn, like the rays of the setting sun, into the Parent Luminary.

(S. D., III, 450.)

Many have written and expressed their desire to unite themselves with their Higher Ego, yet none seem to know the indissoluble link connecting their "Higher Egos" with the One Universal SELF. * * *

Let us study Man, therefore; but if we separate him for one moment from the Universal Whole, or view him in isolation, from a single aspect, apart from * * * the Universe * * * we shall either land in Black Magic or fail most ingloriously in our attempt.

(S. D., III, 436-437.)

The materialistic and scientific investigator, the mere alchemist, the man who dives into the occult moved by the desire for gain to himself, will none of them be able to cross the gulf at all, because they do not admit the indwelling Spirit, the Knower. The superior nature can be known because it is in fact the Knower who resides in every human being who has not degraded himself utterly. But this must be admitted before any approach to the light can be made. And but few are really willing, and many are unable, to admit the universal character of the Self. They some-

times think they do so by admitting the Self as present, as contiguous, as perhaps part-tenant. This is not the admission, it leaves them still separate from the Self.

(William Q. Judge: *The Path*, X, 252.)

Krishna warns Arjuna also against inactivity from a false view of the philosophy. This warning necessary then is so still. On hearing this philosophy for the first time many say that it teaches inaction, sitting still, silence. And in India great numbers taking that view, retired from life and its duties, going into the caves and jungles away from men. Krishna says:

“Firmly persisting in yoga, perform thy duty.”

To endeavor to follow these rules empirically, without understanding the philosophy and without making the fundamental doctrines a part of oneself, will lead to nothing but disgust and failure. Hence the philosophy must be understood. It is the philosophy of Oneness or Unity. The Supreme Self is one and includes all apparent others. We delude ourselves with the idea that we are separate. We must admit that we and every other person are the Self.

(William Q. Judge: *The Path*, X, 181.)

The foregoing extracts, taken from among thousands with which the writings of Madame Blavatsky and Mr. Judge are filled, are presented for the consideration of my fellow students. They indicate not only the core of the philosophy of the WISDOM-RELIGION, but the core of all things, the great and the small; man, as well as the Universe. For unless Man is identical with the Absolute unmanifested, and also with the Deity as we see It manifested in Nature, how can we aspire to “know God?” I know well that this theory is easy for some and difficult for others. The difficulty arises chiefly from the influence of centuries of education in the degrading doctrine that all are *originally sinful*. If We are originally sinful we must be *inherently imperfect*, and that which is inherently imperfect can never, by any possibility, become perfect. Many have not been directly taught this doctrine of original imperfection, but all their thoughts have been insensibly affected by it. God has been continually held up to us as a being outside or different from us, and hence we tacitly hold the doctrine of inherent weakness and imperfection. In essence, in possibility of soul and spirit, we are all perfect. So long as we deny this we prevent progress and keep back the exhibition of the actual spiritual perfection we have at the center.

We all know well that Krishna taught that Man is a “portion of the Supreme Spirit.” We know that the very name of Buddha, no less than that of Krishna and of Christ, bears the signification of one who has reached union with the Divine. This doctrine of perfectibility—that Man in his essence *is* God—is “even the same

exhaustless, secret, eternal doctrine" communicated by the Messengers of Theosophy, as by all other avatars of the Great White Lodge.

What we are to do is to make this doctrine a part of ourselves—to dwell on it constantly, day in and day out, until realization begins to dawn on us. Thought arouses feeling; right thought and feeling awake the spiritual Will; this union of Thought, Will, and Feeling constitutes the Divine Mind. Ordinarily we deny our own nature with every thought and act, for our every thought and act are predicated on "the heresy of separateness."

We must acknowledge the Source. We must *live* what we know; unless we live it we cannot know it. None other can live it for us; none other can know it for us. Whatever is to be known, I must know it, or it does not exist for me. Whatever is, I must be it, or it is not for me. We must think, we must act, we must *live for and as the SELF*. This Unity is the basis of all vital ideas of Universal Brotherhood; this actual *living* of Brotherhood is the basis of all realization of the Supreme, of all knowledge and all power.

My Brothers! "The oneness of the Soul with the SELF is already a fact, and not a thing that requires a further effort to bring about; and therefore the recognition of the truth of the text 'That Thou Art' is sufficient to put an end to the idea of the *personality* of the Soul, in the same way as the recognition of the piece of rope is sufficient to abolish the snake that fictitiously represents itself in place of the piece of rope. No sooner is the idea of the personality of the Soul denied than the whole empirical habitual order of life disappears with it, to make up which the lower and plural manifestation of the Self falsely presents itself."

How are we to achieve this "recognition?" "By doing service, by strong search, by questions, and by humility"—by the performance of "the whole empirical habitual order of life" *from the basis of Unity and for the sake of Brotherhood.* Namastæ!

Merely healing the outside by hanging a murderer or providing asylums and prisons, will never reduce the number of criminals nor the hordes of children born and growing up in hot-beds of vice. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny.

—*William Q. Judge—The Path—Vol. 1, p. 3.*

Regret is productive only of error. I care not what I *was*, or what any man *was*. I only look at what I am each moment.
William Q. Judge—Letters That Have Helped Me—Vol. 1, p. 36.

Learn that no efforts, not the smallest—whether in right or wrong direction—can vanish from the world of causes. E'en wasted smoke remains not traceless.

—*Voice of the Silence—Fragment 11, p. 35.*

QUESTIONS AND ANSWERS

Zadok, care of THEOSOPHY:

Will you give some ideas, as simply and clearly put as possible, on the Antaskarana? I find myself puzzled on the subject, which I should gather to be one of great importance. Perhaps others have had the same difficulty.

STUDENT.

ANSWER: Occultists explain Antaskarana as the *path* or bridge between the Higher and the Lower Manas—that is the Divine Ego, and the *personal* Soul of man. It serves as a medium of communication between the two, and conveys *from the* Lower to the Higher Ego all those personal impressions and thoughts of men which can, by their nature, be assimilated and stored by the undying Entity, and be thus made immortal with it, these being the only elements of the *evanescent Personality* that survive death and time. Antaskarana is formed by Thought. The object of Theosophy is to give us a right basis for thinking; a true conception of what we are. As we think and act in accordance with this true conception, our thoughts form a channel or path between Higher and Lower Manas; the effort from the Lower, sets up a corresponding influence in the Higher towards it, tending to union between.

Karana means Cause. If we take Antaskarana to mean “between causes,” we can consider the Higher Ego as primary cause, and Lower as secondary cause, the latter being a transitory aspect of the former. The Lower can and does set up causes which are wholly related to physical existence, the effects of which have to be experienced on that plane, and of a nature which cannot be assimilated by the Higher; it can by right thought, selflessness and action form “the bridge” which unites it to the Higher.

To Zadok:

I have long been a member of the Theosophical Society, which I esteem to be the **spiritual organ of humanity**, while at the same time retaining an active membership in the Christian Church. Having read the first two numbers of your magazine, I am amazed at the hostility, both open and covert, displayed in many of the articles, in reference to Christianity. How you can reconcile this with the non-sectarian attitude of the Society, and with the good work of the Churches, I cannot understand.

THEOSOPHIST.

ANSWER: “Theosophist” is evidently unaware that there are at least two societies calling themselves “The Theosophical Society,” and that each ignores the other. No doubt each one esteems itself “the spiritual organ of humanity,” but this is the same old sectarianism that arises from exclusiveness, and is a claim, like that of the Catholic church and many others. It is safe to say that claims indicate lack of merit; merit wins recognition without making claims.

Since Theosophy does not agree with any one Sect or Creed, it is considered the enemy of all alike, because it teaches that they are all, more or less, mistaken. If Theosophy is true, and shows itself to be so, there can be no hostility in a comparison of truth with error; comparison is not condemnation.

Becoming a member of any theosophical society does not confer

any knowledge. To be a Theosophist, one must study and apply Theosophy.

If Theosophy embodies truth and non-sectarianism, why does "Theosophist" uphold a sect which is at variance with other sects and with Theosophy? Does he hope to theosophize the church? He can only do so by substituting Theosophy for the present basis held, in which case "church" would disappear. But "no man putteth new wine in old bottles, lest the bottles burst and *the wine be lost.*" No doubt the founder of Christianity was importuned to adapt his teachings to the forms then in vogue, and condemned for not doing so; if he had done so, we would not have had even such forms of christianity as exist.

The function of Theosophists is to open men's hearts and understandings to charity, justice and generosity, attributes which belong specifically to the human kingdom; when people have learned to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice and generosity will be done spontaneously *by all*. Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind; as individuals they may engage in these works, but in their quality of Theosophists they have a larger, more important, and much more difficult work to do; a part of which is to convince those inclined to good works, whether in or out of churches, that misery and suffering result from false ideals of life; that a knowledge of the real nature of man and his purpose in life—true ideals in fact—is necessary to produce ideal conditions. It is a noteworthy fact that good people in all religions and at all times have performed good works in amelioration, without reducing the sum of human misery to any appreciable extent, nor preventing its recurrence. Theosophy clearly shows the cause of all sin, sorrow and suffering, and presents the fundamental bases for right thought and action. It is of vital importance that this knowledge should be spread broadcast by all who are fortunate enough to become possessed of it, and this without failing in any momentary "good work." Sincerity, devotion and charity are noble traits, but without knowledge to guide their expressions they more often do harm than good.

Dear Zadok:

On page 52, December number, of THEOSOPHY, the writer uses the following words:

"Some Theosophists are looking and longing for a 'coming Christ,' though how they can do so in the face of the teachings of Theosophy is a mystery."

I see no "mystery" about it. There **have** been Teachers, national, racial, and world. The world certainly needs all the help it can get. Conditions are ripe for something, since all is in a state of flux; then why not the Event which so many hope and expect, and whence springs this sudden, yet fervent and wide-spread feeling?

STAR OF THE EAST.

ANSWER: The writer of the above quotation evidently was considering the question from the point of view of the teachings of Theosophy. By Theosophy is meant that body of knowledge which was given to the world by H. P. Blavatsky, in regard to

which she wrote that "it is all that can be given out to the world in this century. It will be centuries before much more is given." There is nothing in that body of knowledge that points to any such term as "coming Christ," nor to any possibility of such an advent in the near future. On the contrary she did say and write that Those who sent her would neither come Themselves, nor send any Messenger until the year 1975. No doubt the writer, being a student of Theosophy pure and simple, does not consider the speculations of students and followers as worthy of the name, so it should not be difficult to see his standpoint.

There have always been "teachers," the world is full of them now; they find a fertile field among men who are unable to distinguish between "teachers" and "true teaching."

The world certainly needs help, but was there ever a time when it was willing to take the help that was freely offered? It never was, and is not now. No past, coming or present Christ could or can change this world attitude of mind. Men must desire to know and learn the true purpose of life before conditions will change for the better; conditions are as they are because of the false ideals of life held by the great majority of mankind and their direct production. Right ideals would bring about right conditions; they cannot be produced in any other way.

"Hoping and expecting" any event is evidence of unrest and dissatisfaction, but neither of them provide any basis for realization. Much of this attitude—if not all—springs from the desire to get something for nothing—to reap where we have not sown, whereas we are all familiar with the scripture which says "Whatsoever a man soweth, that shall he also reap."

Is this feeling that such an Event should come about "sudden?" In the Old Testament there is record that prophets and redeemers were hoped for and probably expected; history records similar expectations by different peoples and sects; and in the memory of the writer from boyhood's days there have been such expectations and even elaborate preparations. There is no record anywhere of men in general recognizing a "Christ" *when he came*. Perhaps He has been here and gone, after leaving His teaching for the few to profit by and perpetuate for future generations. Such things have happened, and are therefore most likely; besides which there is much evidence of the fact.

The Secret Doctrine teaches the progressive development of everything, worlds as well as atoms; and this stupendous development has neither conceivable beginning nor imaginable end.

—H. P. Blavatsky—*In The Secret Doctrine—Vol. 1, p. 74.*

The eyes of wisdom are like the ocean depths; there is neither joy nor sorrow in them; therefore the soul of the occultist must become stronger than joy, and greater than sorrow.

—Lucifer—*Vol. 1, p. 14.*

ON THE LOOKOUT

MRS. FLORENCE BARCLAY, author of "The Rosary," now gives us a novel of reincarnation. It is entitled "The Upas Tree;" it is published by Putnams, and it may be said to be typical of everything that a novel of reincarnation ought not to be. It is incorrect in theory, feeble in execution, and silly in tone. Now if the idea of reincarnation is worthy of use by the novelist it is worthy of being used rightly. It is not a mere eccentric fancy to be twisted, tortured, and caricatured at the whim of a storyteller. Reincarnation is today the fundamental religious conception of the vast majority of the human race. It is part of a philosophic system unapproached for its dignity, its grandeur, and the nobility of its ethics. If Mrs. Barclay had wished to do justice to her own literary art and to pay respect to the intelligence of her readers she would have taken the trouble to ascertain what the teaching of reincarnation really is, and then she would have refrained from a travesty that can do no harm to a lofty religious teaching, but that is a reflection upon her own skill as a novelist. In point of fact "The Upas Tree" is silly, pietistic trash.

"Indian Pages and Pictures," by Michael Sayers Shoemaker, (Putnams \$2.50), is notable among books of its kind for the relatively careful attention that is given to Theosophy from the educational point of view. Three new Indian universities are now being contemplated, and while the author does not attempt to discriminate between their respective merits, he quotes with apparent approval the opinion of an Indian journal that the "Indian" university projected by Mrs. Besant is "the noblest of the three" because "it would be equivalent to the teachings of Theosophy itself." Its special feature, says the newspaper in question, would be "a course of instruction based on the common platform of all religions." But, for this very reason, we are told, the task would be a peculiarly difficult one. The two other universities are Hindu and Mohammedan respectively and would therefore appeal to denominational sentiment which always has unlimited money behind it. Mrs. Besant is advised to remember that her followers are not "fired by the zeal of Islam," nor are they celebrated for their wealth.

It is open to question if a university is the best way to spread the teachings of Theosophy. There are some who think that the opportunity to teach Theosophy is always present where "two or three are gathered together," and that the more attenuated the outer organization the better. But if there are any real Theosophists to whom the idea of a university commends itself, it is in their power to create one, or indeed to create anything else, in exact proportion to the reality of their Theosophy. Theosophical work has all evolutionary forces behind it, and a realization of that fact implies the strength to do all things needed.

Mr. Shoemaker has written an interesting and important book.

He knows so much about India that when he says that Buddha died of overeating, we wonder if he can actually be ignorant of the facts or only malicious. Surely he must be aware that the statement refers to the suppression of Indian Buddhism by its enemies.

Another recent volume of some interest to Theosophists is "The Golden Window of the East," by Milton Reed (Sherman French, \$1.20 net). It describes a journey undertaken by the author through Asia, and under the heading of "Hinduism and Theosophy" we find the following:

We hoped to meet her (Mrs. Besant) and to learn something of the relation of Hinduism, with its belief in reincarnation, to modern Theosophy; but failed to do so. One of her assistants explained to us that Theosophists believe that Hinduism has retained more of original truth, revealed by God to primitive man, than any other religion: Theosophy sought to change no man's faith, but to clear all faiths of error and teach the everlasting nature of personality, the cycles of being, and the reincarnation of every life. India is indeed the congenial home of such a faith.

Now it may be true that some Theosophists "believe that Hinduism has retained more of original truth * * * than any other religion," but to attribute such a belief to Theosophists in general is unwarranted. All religions in their original state of purity are aspects of Theosophy, facets of the same diamond, but we are not aware of any authority for discriminating between those facets, nor for placing Theosophy in any special relation to any particular religious system. Certainly no authority can be found in the fact that H. P. Blavatsky found it convenient often to use a Sanskrit terminology in many of her teachings. Nor does Theosophy teach "the everlasting nature of personality." In fact, this is precisely what Theosophy does not teach. The personality relates to the lower or passional human nature, and the individuality to the higher or spiritual nature, which in turn must be merged in a self-conscious unity when the cycles of birth and death are ended. It may be pointed out further that Theosophy has no "home" in the sense of a headquarters either in India or elsewhere, any more than the "circle of infinity" can be said to have a center. Every point is its center and every genuine Theosophist is a Theosophical headquarters.

The prosecution in London of an impudent charlatan calling himself a "Yoga," but who was actually a mere fortune-teller, and an unusually poor one at that, gives occasion to the London "Daily Chronicle" to tell its readers what Yoga actually is. "Yoga," says the "Chronicle"—"a word about which people are now talking, means union, and a yogi is one who practices yoga with the object of uniting or blending his soul with the Divine Spirit or World Soul. The practice of yoga is not confined to the professed yogi. The efficacy of the system, as Professor C. W. Oman explains, 'is an article of faith so universally accepted throughout India that other sectarians, including laymen, even married men and householders, resort to it when so inclined. * * * The yogis naturally claim, and the Hindu world naturally concedes to them, a far-reaching knowledge of the secrets of nature and almost unlimited sway over men and natural phenomena.'"

The definition can hardly be bettered, but what a change from the days when any reference to yoga or to Theosophy itself was received with arrogant contempt.

Dr. Edward Robeson Taylor is known not only as a former mayor of San Francisco, but also as a poet of no small caliber. Dr. Taylor has just published a new volume of poems, and at least a couple of its stanzas are well worth quotation.

What dost thou see when within thee thou lookest, O all-searching man?
Life, ever Life, amid changes by multiplex rhythms controlled,
Rhythms that throb without end in immensity's vastness of space,
Mingling and blending in chorus which sings of the Order Divine.
What dost thou see when without thee thou lookest, O all-searching man?
Thee as a spirit and atom of all the mysterious whole;
Giving as well as receiving, bound to the infinite past,
Made by and making thy future that stretches eternally on.

Dr. Taylor's book is entitled, "Into the Light," and it is marked both by sincerity and by insight.

Those who have given themselves the artistic pleasure of examining the models of the buildings to be erected for the forthcoming Panama Exposition will have been attracted by the beautiful structure to be known as the Court of the Four Seasons. Over the fine central gateway are carved the names of some of the greatest of the world teachers, while the central tablet bears the following inscription:

UNTO NIRVANA HE IS ONE WITH LIFE YET LIVES
NOT HE IS BLESSED CEASING TO BE OM MANI PADME
HUM THE DEWDROP SLIPS INTO THE SHINING SEA.

John Burroughs, who writes on science and religion in the "Atlantic Magazine," would be somewhat more lucid if he would define his terms. Presumably his object is to reconcile science and religion, but since science means knowledge—not speculation nor theory—it is hard to see how it can be opposed by religion or by anything else. If science and religion are in opposite camps it is obvious that the bone of contention must be a theory or speculation, something that is believed but not known, since whatever is known by the intellect is also demonstrable beyond cavil. As a matter of fact there is no quarrel between science and religion, nor has there ever been. But there is a quarrel between some scientific theories and guesses and some religious theories and guesses.

"Science," says Mr. Burroughs, "is the commerce of the intellect with the physical or objective world; the commerce of the soul with the subjective and invisible world is entirely beyond its sphere." Now by what right does Mr. Burroughs monopolize so noble a word as science and make of it the peculiar and exclusive possession of the intellect? Since Soul is superior to Intellect—and Mr. Burroughs admits that it is superior—then the greater must include the lesser, with all the capacities of the lesser. The Soul's power to know, or the Soul's "Science" must therefore be greater than that of the Intellect, and must include that of the Intellect. Intellect is subsidiary to Soul and is indeed a ray from the Soul. It is

therefore the source of all knowledge and therefore the source of all science.

"Science," continues Mr. Burroughs, "is forced to deny the Soul." Wrong again. Science does not deny the Soul and never has. Some scientists—not very many at any time—have done so, and have thereby proved the poverty of their science. Other scientists have been agnostic. That is to say, they have admitted their ignorance on the point, and an admission of ignorance, while it may be eminently wise, cannot be called scientific, since by no conceivable linguistic gymnastics can ignorance be described as knowledge. Scientists are justified in describing their knowledge as science, because it is, but when they label also their ignorance as science it is time to call a halt. To theorize on the hidden side of the moon, for example, does not become science merely because scientists indulge in it. And to deny the existence of the Soul does not cease to be the expression of a personal opinion merely because it happens to emanate from a scientist.

But in some respects Mr. Burroughs speaks wisely. He tells us that if science were logically forced back upon its own canons it would have to deny that a man can raise his arm by an act of volition, since "science denies all influence of subjective phenomena over physical processes." The fact that a man can raise his arm by an act of will, in other words that he can move matter by a state of his own consciousness, is fatal to materialistic theories. And the only theory that explains the connection between mind and body is the Theosophical. Science, in other words, can take us to the end of the nerves, but it knows nothing of the bridge between nerves and mind. And it would confidently deny the existence of that bridge but for the indisputable fact that a man can move his arm when he wishes to do so. So it contents itself with admitting the existence of the bridge and asserting that it has only one end.

There are some eminently worthy Theosophists who believe that this magazine should devote itself to what they call an "approach" between Theosophy and the Churches. Moreover they say so, in season and out of season. Now what more can be done to this end than the presentation of Theosophy itself it is hard to say. What our critics actually mean is, of course, that some sort of compromise should be attempted between Theosophy and orthodoxy, and that by a policy of give and take it might be possible to find a common standing ground. But what part of Theosophical teachings do they propose to surrender to this end? For a compromise implies the surrender of something. A complete outline of Theosophical teachings has been put forward by H. P. Blavatsky and by W. Q. Judge, as well as a complete defense of those teachings. The Theosophical explanation of orthodox dogma has been set forth with such clearness that "the wayfaring man though a fool cannot err therein." Do our critics suggest that we should now disclaim some of those teachings, and, if so, which of them? In colloquial parlance the game is not worth the candle.

A H M

This is the Truth. As from a blazing fire sparks, being like unto fire, fly forth a thousandfold, thus are various beings brought forth from the Imperishable, and return thither also.

That heavenly Person is without body; he is both without and within, not produced, without breath and without mind, pure, higher than the high Imperishable. The sky is his head, his eyes the sun and the moon, the quarters his ears, his speech the Vedas disclosed, the wind his breath, his heart the universe; from his feet came the earth; he is indeed the inner self of all things.—*Mundaka Upanishad*, II Mun., I. Kh.

THEOSOPHY

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"A COMPARATIVE FAILURE"

FROM some of the incidents in the history of the Theosophical Society we can learn almost as much as from the philosophy itself. One such period occurred at a time, now many years ago, when Theosophical teachings seemed to be exercising a peculiar fascination upon the mind of the day, when Theosophy, in fact, was becoming popular. News of the society was eagerly sought by the journals of the day. Presentations of Theosophical teachings were in demand both upon the lecture platform and in the press. Theosophical lodges all over the world were flourishing, and the more short-sighted among their members were satisfied that the fight had been won and that their cause was secure in the growing interest of humanity. And it was just at this time that H. P. B. expressed her sorrow that her work had so far been a failure, and that there must be some radical effort to redeem the Society from a mistake all the more dangerous because it was so deceptive. The nature of that special effort need not be indicated here since very few sincere workers remained outside the field of its benefits.

H. P. B. left us in no doubt of her meaning when she said that her work had been a comparative failure. Indeed, she explained that meaning with her usual vigor. She had created the

Society to do a specific work and that work had not been done. She had labored to fashion the nucleus of a Universal Brotherhood of Humanity, and the only response had been an intellectual movement that had indeed aroused curiosity and inquiry, but that had little practical bearing upon the moral growth of the world. The practical and personal obligations of fraternity were almost wholly unrecognized, even by those who were loudest in their demands for teaching and advancement. And brotherhood was the one thing for which H. P. B. cared. Never had she written a line or spoken a word that were not intended as an argument for human fraternity and an incitement to its practice. No other motive underlay her enormous efforts or inspired her unrelenting devotion to the Society. And those for whom she had done so much seemed not even to be aware of what was expected of them, of what they had pledged themselves to perform. They seemed to be as indifferent to the regulation of their own lives as they were oblivious to the wider work of human amelioration that awaited them in vain. No wonder that H. P. B. should describe the Society as relatively a failure, that she should be indifferent to the intellectual curiosity of selfish people and the ambitions of those who thought that they were her followers, or that she should adopt new measures to remind us that our duty was not to acquire, but to bestow, or rather to acquire by bestowing.

There are points in the progress of every movement such as ours when it is profitable to compare the work that we are actually doing with the pattern that was first given to us. The Society had reached such a point at the period referred to, and we are now confronted with the same difficulties, with the same failures, and with the same need for revision. Just as a minute initial error in the angle measurements of a land surveyor may enlarge itself to vast blunders at the extremities of his lines, so the least departure from the plan set forth by the Founders of our movement may cause us not only wholly to lose sight of the goal, but may even entangle us in the meshes of the most subtle forms of a spiritual selfishness. It is so easy to juggle with our own minds, so easy to persuade ourselves that we are working for humanity when actually we are bending every effort to the acquisition of power for its own sake or to gratify an intellectual acquisitiveness that may be proper enough in its own place, but that is not Theosophy. There is hardly a limit to our capacity for self-deception, to our ability to persuade ourselves that we have motives that actually we have not. We may deceive the mind, but we cannot deceive the soul. There is no pleading before the inexorable judgment seat of Karma, no justification, no defense. And if we have allowed ourselves to postpone a practical participation in the work of Theosophical propaganda until we shall have learned something more, acquired some new vision, stirred some nerve center to activity, gained some power, then,

indeed, we stand already condemned before our Higher Selves. For none of these things was asked of us. None of these things is necessary to the work that we were invited to do. That work is as plain as human words can make it, as distinct as the voice of compassion itself, for it is that voice. It is to make known to the world, to rich and poor, to learned and unlearned, those broad teachings of Theosophy that speak of unity, of the great law of cause and effect that governs alike and to one common end the sands upon the sea shore, and the suns in unimagined depths of space, and the hearts and minds of men. It was to speak to humanity of an eternal justice working ever at the loom of human fate, attentive to all little things of life, compelling all men, even through tears and pain, into the ultimate paths of fraternity. It was by our work among men and by our forgetfulness of our intellectual curiosity and our "occult" ambition that we were to be judged as Theosophists, and not by our capacities of mystic vision or our knowledge of the finer forces of nature, or our obeisances toward our fellow members, or our ecstatic contemplation of the wonders that the future may hold. It was a Master who said: "They who live the life shall know of the doctrine." And the life is one of unobtrusive service, desiring nothing for self, neither knowledge, nor power, nor human praise. If there is a doctrine that comes in any other way than this, it is a false doctrine.

No argument is possible against self-deception. Nor is there a remedy except that of an unflinching self-analysis. But there may be warnings, uttered first of all for self-guidance and then as an appeal to those who have listened to the subtle persuasions of self that are never so fatal as when they come in the assumed garb of altruism. Those who postpone the simple and practical teaching of Theosophy until they shall first have won some imagined great thing for themselves are postponing it until the hand of a retributive sorrow shall arouse them from that dream. For it was born of a lie. The future will never come. The only time for work is the present, for the night cometh when no man can work.

How vast a gain for humanity might already have been won if the thousands of Theosophists throughout the world had bent themselves single-minded to the greatest and yet the simplest task that was ever given into human hands. How many asperities might not have been softened, how many hatreds assuaged, how many luminous points of spirituality created in the vast fields of human life that are now so dark. If we had done our duty, if we had only tried to do our duty, there would not to-day be a single mind in civilization to which at least the opportunity of Theosophic light had not been presented, and there is no human mind that will wholly and utterly reject the basic conceptions of the unity of life, of reincarnation, of the laws of periodicity, of cause and effect in the moral world, of order, de-

sign and intention in human life. And what is it that we have been doing in place of our duty? Let us review for ourselves the whole field of present Theosophical activities and decide for ourselves how much of it is calculated to touch the heart of the world, to make life worth living and death worth dying to those millions who now believe themselves to be the sport of a cruel fate, or leaves driven over the ground by careless winds. And our mission was to those millions, not only to the few whose cultivated minds are eager for new and obscure facts in human psychology or in the secrets of nature. Our mission was to explain the great laws of life to those who most need that knowledge, to those in whom ignorance of law has bred hate and revenge, to those who sit despairing in the dark places of the world, to those who see visions and dream dreams of violence, and of the passions that wreck and kill. Once more let us look over the field of our work and decide for ourselves how far we have fulfilled that mission, how far we have even tried to do it. Let us compare our achievements with the pattern and the model already given to us. There is none among us who has the right to put any other upon the defensive, to demand explanations, or to condemn. But in the silences of meditation we may, indeed we must, do these things for ourselves.

And if, in the silences, we hear the voice of self-condemnation, it is well for us that it should come now and by our own invitation. It is well for us that it should come before that last and great illumination when the Soul gathers to itself its harvest of deeds, when no crooked path can be straightened, no error undone. Otherwise it may be that for untold ages to come we shall be knit up with the bitter fruits of our own neglect, bound helplessly to the burden of responsibility for the evils that might never have been.

LETTER FROM H. P. B. TO THE AMERICAN CONVENTION OF 1890

AT the American Convention of Theosophists held at Chicago, Ill., April 27-28, 1890, the following message was communicated on behalf of Madame H. P. Blavatsky by Bertram Keightley:

I am directed by H. P. Blavatsky to read to you, as well as I can remember it, what she wished me to say to the Convention for her, as she has been too sick to write you her customary salutatory letter.

BROTHER THEOSOPHISTS AND CO-WORKERS:

The new cycle which has opened for Theosophy is already beginning to bear fruit. The progress made by the movement during

the last year is more marked than ever before, but, while encouraging us, it is also a reminder that the time of harvest is rapidly drawing nigh, soon to be followed by the winter with storms and tempests. Thus, though congratulating all of you, my earnest and active co-workers for our noble cause, and especially my dear colleague, Mr. W. ●. Judge, I must urge you to increase rather than relax your efforts.

Looking back over the past year, see how much has been accomplished by the power of union and unselfish devotion to work. During 1888-1889 only six new Branches were formed in America; while in the past year fifteen additional Branches have been organized, while the numbers of the Society have increased even more rapidly in proportion. But even more important is the marked change of spirit among the members with regard to the Society and its work, of which signs are not wanting. The past twelve months have witnessed more activity in true Theosophical work, the endeavor to help others, than any preceding year in the history of the Society in the West. There are signs, visible though only gradually coming into sight, that its members are at last awakening from their apathy and setting to work in earnest to *practice* the first principle of true Theosophy—UNIVERSAL BROTHERHOOD. Gradually they are becoming alive to the duty of helping others, as they have been helped, by bringing a knowledge of the life-giving truths of Theosophy within the reach of all. The Tract Mailing Scheme is receiving increased support, more workers are volunteering assistance, and funds are forthcoming for carrying on the work with increased efficiency and ardor. The Pacific Coast Branches have set the example of undertaking this task as Branch work in a systematic and organized manner, and the elevation, the earnestness of the workers there deserve much praise. All gratitude is also due to the many faithful and earnest members in America who responded so nobly and generously to my appeal for aid to continue the publication of "*Lucifer*." My heartiest thanks are theirs personally, one and all, and the fruit of their efforts will be seen in the future career of the magazine.

In England the past year has witnessed a rapid growth and a great extension of the Society and its work. Our cause has gained two noble and devoted adherents, whose names have been prominent for long years past in connection with every effort to bring real aid to suffering humanity—Annie Besant and Herbert Burrows. In them our movement in the West has gained able exponents both with pen and voice. They fill to some extent the long and sorely-felt need of speakers who could place Theosophy in its true light before large audiences, and I, especially, am deeply indebted to Annie Besant for her invaluable assistance and co-operation in the conduct of "*Lucifer*."

New Branches have been formed here in the past twelve months, large numbers of members have joined our ranks, while the growth of general interest in Theosophy is evidenced by the changed tone

of the Press and the frequent letters and articles on the subject of Theosophy. So great is the increase of interest in London that we find ourselves obliged to build a large meeting hall, at the new Headquarters to which we shall remove in August for the weekly meetings of the Blavatsky Lodge, as our old home is quite too small to accommodate the number of enquirers who attend the meetings.

Colonel Olcott's prolonged stay in England has been of great assistance to our work. His lectures throughout England and Ireland have been the cause of the formation of several new Branches, and his example and influence have done much good on all sides. To myself his presence has been a great pleasure and satisfaction, and the added strength when the "Two Founders" were once more side by side has made itself felt in every department of our work. It was with great regret that I saw him leave for India without paying his promised visit to America; but the Society in the East has most need of his presence, and the death of Mr. Powell rendered his direct return imperative. Though not personally acquainted with Mr. Powell, I cannot forbear paying a heartfelt tribute of gratitude to his memory for the splendid work he did for the Society and for the nobility of his complete self-sacrifice to the service of Humanity. Colonel Olcott was accompanied on his return to India by two of our staff of workers here, Mr. Bowles Daly and Mr. E. D. Fawcett, whose presence at Adyar will, I trust, be of great value to my beloved colleague, our President Founder.

A large part of these results is due to the added strength, and, above all, the increased spirit of solidarity, which the organization of the Esoteric Section has infused into the T. S. To the members of that Section I say: See and realize what great results can be achieved by those who are really in earnest and unite unselfishly to work for humanity. Let this year's outcome show you in unmistakable signs the weighty responsibility that rests upon you, not only towards the Society, but towards the whole of Humanity. Therefore do not for one moment relax in your efforts; press closer, shoulder to shoulder, every day; stand together as one man, come what may, fine weather or storm, and the victory of the cause to which you have pledged yourselves is certain. Striving thus in unison with your Higher Self, your efforts must and will be fruitful of good to the Society, to yourselves, to Humanity. Coming years will show a steady, healthy growth, a strong, united organization, a durable, reliable and efficient instrument ready to the Master's hands. Once united in real solidarity, in the true spirit of Universal Brotherhood, no power can overthrow you, no obstacle bar your progress, no barrier check the advance of Theosophy in the coming century.

But enough of the past. Let the encouragement we draw from a survey of the results accomplished in the year that has fled serve to spur us on to greater efforts and more strenuous exertions. Let us make all feel that there is power behind the Society which will give us the strength we need, which will enable us

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

Let us look forward, not backward. What of the coming year? And first a word of warning. As the preparation for the new cycle proceeds, as the fore-runners of the new sub-race make their appearance on the American Continent, the latent psychic and occult powers in man are beginning to germinate and grow. Hence the rapid growth of such movements as Christian Science, Mind Cure, Metaphysical Healing, Spiritual Healing, and so forth. All these movements represent nothing but different phases of the exercise of these growing powers—as yet not understood and therefore but too often ignorantly misused. Understand once for all that there is nothing “spiritual” or “divine” in *any* of these manifestations. The cures effected by them are due simply to the unconscious exercise of occult power on the *lower* planes of nature—usually of *prana* or life currents. The conflicting theories of all these schools are based on misunderstood and mis-applied metaphysics, often on grotesquely absurd logical fallacies. But the one feature common to most of them, a feature which presents the most danger in the near future, is this. In nearly every case, the tenor of the teachings of these schools is such as to lead people to regard the healing process as being applied to the mind of the patient. Here lies the danger, for any such process—however cunningly disguised in words and hidden by false noses—is simply to psychologise the patient. In other words, whenever the healer interferes—consciously or unconsciously—with the free mental action of the person he treats, it is—Black Magic. Already these so-called sciences of “Healing” are being used to gain a livelihood. Soon some sharp person will find out that by the same process the minds of others can be influenced in many directions, and the selfish motive of personal gain and money getting having been once allowed to creep in, the one time “healer” may be insensibly led on to use his power to acquire wealth or some other object of his desire.

This is one of the dangers of the new cycle, aggravated enormously by the pressure of competition and the struggle for existence. Happily new tendencies are also springing up, working to change the basis of men’s daily lives from selfishness to altruism. The Nationalist Movement is an application of Theosophy. But remem-

ber, all of you, that if Nationalism is an application of Theosophy, it is the latter which must ever stand first in your sight. Theosophy is indeed the life, the indwelling spirit which makes every true reform a vital reality, for Theosophy is Universal Brotherhood, the very foundation as well as the keystone of all movements toward the amelioration of our condition.

What I said last year remains true today, that is, that the Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but *through* it for Humanity.

May Theosophy grow more and more a living power in the lives of each one of our members, and may the coming year be yet more full of good work and healthy progress than the one just closing, is the wish of your humble co-worker and fellow member.

ENVIRONMENT

TO the Western mind the doctrines of Karma and Reincarnation contain difficulties which, while they seem imaginary to the Eastern student, are nevertheless for the Western man as real as any of the other numerous obstructions in the path of salvation. All difficulties are more or less imaginary, for the whole world and all its entanglements are said to be an illusion resulting from the notion of a separate I. But while we exist here in matter, and so long as there is a manifested universe, these illusions are real to that man who has not risen above them to the knowledge that they are but the masks behind which the reality is hidden.

For nearly twenty centuries the Western nations have been building up the notion of a separate I—of *meum* and *tuum*—and it is hard for them to accept any system which goes against those notions.

As they progress in what is called material civilization with all its dazzling allurements and aids to luxury, their delusion is further increased because they appraise the value of their doctrine by the results which seem to flow from it, until at last they push so far what they call the reign of law, that it becomes a reign of terror. All duty to their fellows is excluded from it in practice, although the beautiful doctrines of Jesus are preached to the people daily by preachers who are paid to preach but not to enforce, and who cannot insist upon the practice which should logically follow the theory because the consequences would be a loss of position and livelihood.

So when out of such a nation rises a mind that asks for help

to find again the path that was lost, he is unconsciously much affected by the education not only of himself but also of his nation through all these centuries. He has inherited tendencies that are hard to be overcome. He battles with phantasms, real for him but mere dreams for the student who has been brought up under other influences.

When, therefore, he is told to rise above the body, to conquer it, to subdue his passions, his vanity, anger and ambition, he asks, "what if borne down by this environment, which I was involuntarily born into, I shall fail." Then when told that he must fight or die in the struggle, he may reply that the doctrine of Karma is cold and cruel because it holds him responsible for the consequences which appear to be the result of that unsought environment. It then becomes with him a question whether to fight and die, or to swim on with the current careless as to its conclusion but happy if perhaps it shall carry him into smooth water whose shores are elysian.

Or perhaps he is a student of occultism whose ambition has been fired by the prospect of adeptship, of attaining powers over nature, or what not.

Beginning the struggle he presently finds himself beset with difficulties which, not long after, he is convinced are solely the result of his environment. In his heart he says that Karma has unkindly put him where he must constantly work for a living for himself and a family: or he has a life-long partner whose attitude is such that he is sure were he away from her he could progress: until at last he calls upon heaven to interpose and change the surroundings so opposed to his perfecting himself.

This man has indeed erred worse than the first. He has wrongly supposed that his environment was a thing to be hated and spurned away. Without distinctly so saying to himself, he has nursed within the recesses of his being the idea that he like Buddha could in this one life triumph over all the implacable forces and powers that bar the way to Nirvana. We should remember that the Buddha does not come every day but is the efflorescence of ages, who when the time is ripe surely appears in one place and in one body, not to work *for his own* advancement but for the *salvation of the world*.

What then of environment and what of its power over us?

Is environment Karma or is it Reincarnation? THE LAW is Karma, reincarnation is only an incident. It is one of the means which The Law uses to bring us at last to the true light. The wheel of rebirths is turned over and over again by us in obedience to this law, so that we may at last come to place our entire reliance upon Karma. Nor is our environment Karma itself, for Karma is the subtle power which works in that environment.

There is nothing but the SELF—using the word as Max Müller does to designate the Supreme Soul—and its environment. The Aryans for the latter use the word *Kosams* or sheaths. So that there is only this Self and the various sheaths by which it is clothed, beginning with the most intangible and coming down to

the body, while outside of that and common to all is what is commonly known as environment, whereas the word should be held to include all that is not The Self.

How unphilosophical therefore it is to quarrel with our surroundings, and to desire to escape them! We only escape one kind to immediately fall into another. And even did we come into the society of the wisest devotees we should still carry the environment of the self in our own bodies, which will always be our enemy so long as we do not know what it is in all its smallest details. Coming down then to the particular person, it is plain that that part of the environment which consists in the circumstances of life and personal surroundings is only an incident, and that the real environment to be understood and cared about is that in which Karma itself inheres in us.

Thus we see that it is a mistake to say—as we often hear it said—"If he only had a fair chance; if his surroundings were more favorable he would do better," since he really *could not* be in any other circumstances at that time, for if he were it would not be he but some one else. It must be necessary for him to pass through those identical trials and disadvantages to perfect the Self; and it is only because we see but an infinitesimal part of the long series that any apparent confusion or difficulty arises. So our strife will be, not to escape from anything, but to realize that these *Kosams*, or sheaths, are an integral portion of ourselves, which we must fully understand before we can change the abhorred surroundings. This is done by acknowledging the unity of spirit, by knowing that everything, good and bad alike, is the Supreme. We then come into harmony with the Supreme Soul, with the whole universe, and no environment is detrimental.

The very first step is to rise from considering the mere outside delusive environment, knowing it to be the result of past lives, the fruition of Karma done, and say with Uddalaka in speaking to his son:

"All this Universe has the Deity for its life. That Deity is the Truth. He is the Universal soul. He Thou art, O Svetaketu!" (Chandogya Upanishad, vi.)

(The foregoing article was first published by Mr. Judge in the *Path* for February, 1887, over the signature of "Hadjii Erinn.")

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—*The Path*—Vol. 1, p. 23.

Through joy and sorrow, pain and pleasure, the soul comes to a knowledge of itself; then begins the task of learning the laws of life, that the discords may be resolved, and the harmony be restored.

—Lucifer—Vol. I, p. 14.

“LUCIFER” TO THE ARCHBISHOP OF CANTERBURY, GREETING!

MY LORD PRIMATE OF ALL ENGLAND:—We make use of an open letter to your Grace as a vehicle to convey to you, and through you, to the clergy, to their flocks, and to Christians generally—who regard us as the enemies of Christ—a brief statement of the position which Theosophy occupies in regard to Christianity, as we believe that the time for making that statement has arrived.

Your Grace is no doubt aware that Theosophy is not a religion, but a philosophy at once religious and scientific; and that the chief work, so far, of the Theosophical Society has been to revive in each religion its own animating spirit, by encouraging and helping inquiry into the true significance of its doctrines and observances. Theosophists know that the deeper one penetrates into the meaning of the dogmas and ceremonies of all religions, the greater becomes their apparent underlying similarity, until finally a perception of their fundamental unity is reached. This common ground is no other than Theosophy—the Secret Doctrine of the ages; which, diluted and disguised to suit the capacity of the multitude, and the requirements of the time, has formed the living kernel of all religions. The Theosophical Society has branches respectively composed of Buddhists, Hindoos, Mohammedans, Parsees, Christians, and Free-thinkers, who work together as brethren on the common ground of Theosophy; and it is precisely because Theosophy is not a religion, nor can for the multitude supply the place of a religion, that the success of the Society has been so great, not merely as regards its growing membership and extending influence, but also in respect to the performance of the work it has undertaken—the revival of spirituality in religion, and the cultivation of the sentiment of BROTHERHOOD among men.

We Theosophists believe that a religion is a natural incident in the life of man in his present stage of development; and that although, in rare cases, individuals may be born without the religious sentiment, a community must have a religion, that is to say, *a uniting bond*—under penalty of social decay and material annihilation. We believe that no religious doctrine can be more than an attempt to picture to our present limited understandings, in the terms of our terrestrial experiences, great cosmical and spiritual truths, which in our normal state of consciousness we vaguely *sense*, rather than actually perceive and comprehend; and a revelation, if it is to reveal anything, must necessarily conform to the same earth-bound requirements of the human intellect. In our estimation, therefore, no religion can be absolutely true, and none can be absolutely false.

A religion is true in proportion as it supplies the spiritual, moral and intellectual needs of the time, and helps the development of mankind in these respects. It is false in proportion as it hinders that development, and offends the spiritual, moral and intellectual portion of man's nature. And the transcendently spiritual ideas of the ruling powers of the Universe entertained by an Oriental sage would be as false a religion for the African savage as the groveling fetishism of the latter would be for the sage, although both views must necessarily be true in degree, for both represent the highest ideas attainable by the respective individuals of the same cosmico-spiritual facts, which can never be known in their reality by man while he remains but man.

Theosophists, therefore, are respecters of all the religions, and for the religious ethics of Jesus they have profound admiration. It could not be otherwise, for these teachings which have come down to us are the same as those of Theosophy. So far, therefore, as modern Christianity makes good its claim to be the *practical* religion taught by Jesus, Theosophists are with it heart and hand. So far as it goes contrary to those ethics, pure and simple, Theosophists are its opponents. Any Christian can, if he will, compare the Sermon on the Mount with the dogmas of his church, and the spirit that breathes in it, with the principles that animate this Christian civilization and govern his own life; and then he will be able to judge for himself how far the religion of Jesus enters into his Christianity, and how far, therefore, he and Theosophists are agreed. But professing Christians, especially the clergy, shrink from making this comparison. Like merchants who fear to find themselves bankrupt, they seem to dread the discovery of a discrepancy in their accounts, which could not be made good by placing material assets as a set-off to spiritual liabilities. The comparison between the teachings of Jesus and the doctrines of the churches has, however, frequently been made—and often with great learning and critical acumen—both by those who would abolish Christianity and those who would reform it; and the aggregate result of these comparisons, as your Grace must be well aware, goes to prove that in almost every point the doctrines of the churches and the practices of Christians are *in direct opposition to the teachings of Jesus*.

We are accustomed to say to the Buddhist, the Mahomedan, the Hindoo, or the Parsee: "The road to Theosophy lies, for you, through your own religion." We say this because those creeds possess a deeply philosophical and esoteric meaning, explanatory of the allegories under which they are presented to the people; but we cannot say the same thing to Christians. The successors of the Apostles never recorded the *secret doctrine* of Jesus—the "mysteries of the kingdom of Heaven"—which it was given to them (His apostles) alone to know.* These have been

* S. Mark, iv. 11; Matthew, xiii. 11; Luke, viii. 10.

suppressed, made away with, destroyed. What have come down upon the stream of time are the maxims, the parables, the allegories and the fables which Jesus expressly intended for the spiritually deaf and blind to be revealed later to the world, and which modern Christianity either takes all literally, or interprets according to the fancies of the Fathers of the secular church. In both cases they are like cut flowers: they are severed from the plant on which they grew, and from the root whence that plant drew its life. Were we, therefore, to encourage Christians, as we do the votaries of other creeds, to study their own religion for themselves, the consequence would be, not a knowledge of the meaning of its mysteries, but either the revival of mediæval superstition and intolerance, accompanied by a formidable outbreak of mere lip-prayer and preaching—such as resulted in the formation of the 239 Protestant sects of England alone—or else a great increase of scepticism, for Christianity has no esoteric foundation known to those who profess it. For even you, my Lord Primate of England, must be painfully aware that you know absolutely no more of those “mysteries of the kingdom of Heaven,” which Jesus taught his disciples, than does the humblest and most illiterate member of your church.

It is easily understood, therefore, that Theosophists have nothing to say against the policy of the Roman Catholic Church in forbidding, of the Protestant churches in discouraging, any such private enquiry into the meaning of the “Christian” dogmas as would correspond to the esoteric study of other religions. With their present ideas and knowledge, professing Christians are not prepared to undertake a critical examination of their faith, with a promise of good results. Its inevitable effect would be to paralyze rather than stimulate their dormant religious sentiments; for biblical criticism and comparative mythology have proved conclusively—to those, at least, who have no vested interests, spiritual or temporal, in the maintenance of orthodoxy—that the Christian religion, as it now exists, is composed of the husks of Judaism, the shreds of paganism, and the ill-digested remains of gnosticism and neo-platonism. This curious conglomerate which has gradually formed itself round the recorded sayings (*logia*) of Jesus, has, after the lapse of ages, now begun to disintegrate, and to crumble away from the pure and precious gems of Theosophic truth, which it has so long overlain and hidden, but could neither disfigure nor destroy. Theosophy not only rescues these precious gems from the fate that threatens the rubbish in which they have been so long imbedded, but saves that rubbish itself from utter condemnation, for it shows that the result of biblical criticism is far from being the ultimate analysis of Christianity, as each of the pieces which compose the curious mosaics of the churches once belonged to a religion which had an esoteric meaning. It is only when these pieces are restored to the places they originally occupied that

their hidden significance can be perceived, and the real meaning of the dogmas of Christianity understood. To do all this, however, requires a knowledge of the Secret Doctrine as it exists in the esoteric foundation of other religions; and this knowledge is not in the hands of the Clergy, for the Church has hidden and since lost the keys.

Your Grace will now understand why it is that the Theosophical Society has taken for one of its three "objects" the study of those Eastern religions and philosophies, which shed such a flood of light upon the inner meaning of Christianity; and you will, we hope, also perceive that in so doing, we are acting not as the enemies, but as the friends of the religion taught by Jesus—of true Christianity, in fact. For it is only through the study of those religions and philosophies that Christians can ever arrive at an understanding of their own beliefs, or see the hidden meaning of the parables and allegories which the Nazarene told to the spiritual cripples of Judea, and by taking which, either as matters of fact or as matters of fancy, the Churches have brought the teachings themselves into ridicule and contempt, and Christianity into serious danger of complete collapse, undermined as it is by historical criticism and mythological research, besides being broken by the sledge-hammer of modern science.

Ought Theosophists themselves, then, to be regarded by Christians as their enemies, because they believe that orthodox Christianity is, on the whole, opposed to the religion of Jesus; and because they have the courage to tell the Churches that they are traitors to the MASTER they profess to revere and serve? Far from it, indeed. Theosophists know that the same spirit that animated the words of Jesus lies latent in the hearts of Christians as it does naturally in all men's hearts. Their fundamental tenet is the Brotherhood of Man, the ultimate realization of which is alone made possible by that which was known long before the days of Jesus as "the Christ spirit." This spirit is even now potentially present in all men, and it will be developed into activity when human beings are no longer prevented from understanding, appreciating and sympathizing with one another by the barriers of strife and hatred erected by priests and princes. We know that Christians in their lives frequently rise above the level of their Christianity. All Churches contain many noble, self-sacrificing, and virtuous men and women, eager to do good in their generation according to their lights and opportunities, and full of aspirations to higher things than those of earth—followers of Jesus in spite of their Christianity. For such as these, Theosophists feel the deepest sympathy; for only a Theosophist, or else a person of your Grace's delicate sensibility and great theological learning, can justly appreciate the tremendous difficulties with which the tender plant of natural piety has to contend as it forces its root into the uncongenial soil of our Christian civilization and tries to blossom in the cold and arid

atmosphere of theology. How hard, for instance, must it not be to "love" such a God as that depicted in a well-known passage by Herbert Spencer:

"The cruelty of a Fijian God, who, represented as devouring the souls of the dead, may be supposed to inflict torture during the process, is small compared to the cruelty of a God who condemns men to tortures which are eternal. * * * The visiting on Adam's descendants through hundreds of generations of dreadful penalties for a small transgression which they did not commit, the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of, and the effecting of reconciliation by sacrificing a son who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim, are modes of action, which, ascribed to a human ruler, would call forth expressions of abhorrence."

("Religion; a Retrospect and a Prospect.")

Your Grace will say, no doubt, that Jesus never taught the worship of such a god as that. Even so say we Theosophists. Yet that is the very god whose worship is officially conducted in Canterbury Cathedral, by you, my Lord Primate of England; and your Grace will surely agree with us that there must indeed be a divine spark of religious intuition in the hearts of men that enables them to resist so well as they do the deadly action of such poisonous theology.

If your Grace, from your high pinnacle, will cast your eyes around, you will behold a Christian civilization in which a frantic and merciless battle of man against man is not only the distinguishing feature, but the acknowledged principle. It is an accepted scientific and economic axiom to-day that all progress is achieved through the struggle for existence and the survival of the fittest; and the fittest to survive in this Christian civilization are not those who are possessed of the qualities that are recognized by the morality of every age to be the best—not the generous, the pious, the noble-hearted, the forgiving, the humble, the truthful, the honest, and the kind—but those who are strongest in selfishness, in craft, in hypocrisy, in brute force, in false pretence, in unscrupulousness, in cruelty, and in avarice. The spiritual and the altruistic are "the weak," whom the "laws" that govern the universe give as food to the egoistic and material—"the strong." That "might is right" is the only legitimate conclusion, the last word of the 19th century ethics, for, as the world has become one huge battlefield on which "the fittest" descend like vultures to tear out the eyes and the hearts of those who have fallen in the fight. Does religion put a stop to the battle? Do the churches drive away the vultures, or comfort the wounded and the dying? Religion does not weigh a feather in the *world* at large today, when worldly advantage and selfish pleasures are put in the other scale, and the churches are powerless to revivify the religious sentiment among men, because their ideas, their knowledge, their methods, and their arguments are those of the Dark Ages. My Lord Primate, your Christianity is five hundred years behind the times.

So long as men disputed whether this god or that god was the true one, or whether the soul went to this place or that one

after death, you, the clergy, understood the question, and had arguments at hand to influence opinion—by syllogism or torture, as the case might require; but now it is the existence of any such being as God at all or of any kind of immortal spirit that is questioned or denied. Science invents new theories of the Universe, which contemptuously ignore the existence of any god; moralists establish theories of ethics and social life in which the non-existence of a future life is taken for granted; in physics, in psychology, in law, in medicine, the one thing needful in order to entitle any teacher to a hearing is that no reference whatever should be contained in his ideas either to a Providence, or to a soul. The world is being rapidly brought to the conviction that god is a mythical conception, which has no foundation in fact, or place in Nature; and that the immortal part of man is the silly dream of ignorant savages, perpetuated by the lies and tricks of priests, who reap a harvest by cultivating the fears of men that their mythical God will torture their imaginary souls to all eternity, in a fabulous Hell. In the face of all these things the clergy stand in this age dumb and powerless. The only answer which the Church knew how to make to such "objections" as these were the *rack and the faggot*, and she cannot use that system of logic *now*.

It is plain that if the God and the soul taught by the churches be imaginary entities, then the Christian salvation and damnation are mere delusions of the mind, produced by the hypnotic process of assertion and suggestion on a magnificent scale, acting cumulatively on generations of mild "hysteriacs." What answer have you to such a theory of the Christian religion, except a repetition of assertions and suggestions? What ways have you of bringing men back to their old beliefs but by reviving their old habits? "Build more churches, say more prayers, establish more missions, and your faith in damnation and salvation will be revived, and a renewed belief in God and the soul will be the necessary result." That is the policy of the churches, and their only answer to agnosticism and materialism. But your Grace must know that to meet the attacks of modern science and criticism with such weapons as assertion and habit is like going forth against magazine guns, armed with boomerangs and leather shields. While, however, the progress of ideas and the increase of knowledge are undermining the popular theology, every discovery of science, every new conception of European advanced thought, brings the 19th century mind nearer to the ideas of the Divine and the Spiritual, known to all esoteric religions and to Theosophy.

The Church claims that Christianity is the only true religion, and this claim involves two distinct propositions, namely, that Christianity is true religion, and that there is no true religion except Christianity. It never seems to strike Christians that God and Spirit could possibly exist in any other form than

that under which they are presented in the doctrines of their church. The savage calls the missionary an Atheist, because he does not carry an idol in his trunk, and the missionary, in his turn, calls everyone an Atheist who does not carry about a fetish in his mind, and neither savage nor Christian ever seem to suspect that there may be a higher idea than their own of the great hidden power that governs the Universe, to which the name of "God" is much more applicable. It is doubtful whether the churches take more pains to prove Christianity "true," or to prove that any other kind of religion is necessarily "false;" and the evil consequences of this, their teaching, are terrible. When people discard dogma they fancy that they have discarded the religious sentiment also, and they conclude that religion is a superfluity in human life—a rendering to the clouds of things that belong to earth, a waste of energy which could be more profitably expended in the struggle for existence. The materialism of this age is, therefore, the direct consequence of the Christian doctrine that there is no ruling power in the Universe, and no immortal Spirit in man except those made known in Christian dogmas. The Atheist, my Lord Primate, is the bastard son of the Church.

But this is not all. The churches have never taught men any other or higher reason why they should be just and kind and true than the hope of reward and the fear of punishment, and when they let go their belief in Divine caprice and Divine injustice, the foundations of their morality are sapped. They have not even natural morality to consciously fall back upon, for Christianity has taught them to regard it as worthless on account of the natural depravity of man. Therefore, self-interest becomes the only motive for conduct, and the fear of being found out, the only deterrent from vice. And so, with regard to morality as well as to God and the soul, Christianity pushes men off the path that leads to knowledge, and precipitates them into the abyss of incredulity, pessimism and vice. The last place where men would now look for help from the evils and miseries of life is the Church, because they know that the building of churches and the repeating of litanies influence neither the powers of Nature nor the councils of nations; because they instinctively feel that when the churches accepted the principle of expediency they lost their power to move the hearts of men, and can now only act on the external plane, as the supporters of the policeman and the politician.

The function of religion is to comfort and encourage humanity in its life-long struggle with sin and sorrow. This it can do only by presenting mankind with noble ideals of a happier existence after death, and of a worthier life on earth, to be won in both cases by conscious effort. What the world now wants is a Church that will tell it of Deity or the immortal principle in man, which will be at least on a level with the ideas

and knowledge of the times. Dogmatic Christianity is not suited for a world that reasons and thinks, and only those who can throw themselves into a mediaeval state of mind can appreciate a church whose religious (as distinguished from its social and political) function is to keep God in good humor while the laity are doing what they believe he does not approve; to pray for changes of weather; and occasionally, to thank the Almighty for helping to slaughter the enemy. It is not "medicine men," but spiritual guides that the world looks for today—a "clergy" that will give it ideals as suited to the intellect of this country, as the Christian Heaven and Hell, God and the Devil, were to the ages of dark ignorance and superstition. Do, or can, the Christian clergy fulfil this requirement? The misery, the crime, the vice, the selfishness, the brutality, the lack of self-respect and self-control that mark our modern civilization unite their voices in one tremendous cry, and answer—NO!

What is the meaning of the reaction against materialism, the signs of which fill the air to-day? It means that the world has become mortally sick of the dogmatism, the arrogance, the self-sufficiency, and the spiritual blindness of modern science—of that same Modern Science which men but yesterday hailed as their deliverer from religious bigotry and Christian superstition, but which, like the Devil of the monkish legends, requires as the price of its services the sacrifice of man's immortal soul. And meanwhile, what are the Churches doing? The Churches are sleeping the sweet sleep of endowments, of social and political influence, while the world, the flesh, and the devil, are appropriating their watchwords, their miracles, their arguments, and their blind faith. The Spiritualists—oh! Churches of Christ—have stolen the fire from your altars to illumine their seance rooms; the Salvationists have taken your sacramental wine, and make themselves spiritually drunk in the streets; the Infidel has stolen the weapons with which you vanquished him once, and triumphantly tells you that "What you advance has been frequently said before." Had ever clergy so splendid an opportunity? The grapes in the vineyard are ripe, needing only the right laborers to gather them. Were you to give to the world some proof, on the level of the present intellectual standard of probability, that Deity—the immortal Spirit in man—have a real existence as facts in Nature, would not men hail you as their savior from pessimism and despair, from the maddening and brutalizing thought that there is no other destiny for man but an eternal blank, after a few short years of bitter toil and sorrow?—aye; as their saviors from the panic-stricken fight for material enjoyment and worldly advancement, which is the direct consequence of believing this mortal life to be the be-all and end-all of existence?

But the Churches have neither the knowledge nor the faith needed to save the world, and perhaps your Church, my Lord

Primate, least of all, with the mill-stone of £8,000,000 a year hung round its neck. In vain you try to lighten the ship by casting overboard the ballast of doctrines which your forefathers deemed vital to Christianity. What more can your Church do now than run before the gale with bare poles, while the clergy feebly endeavor to putty up the gaping leaks with the "revised version," and by their social and political dead weight try to prevent the ship from capsizing, and its cargo of dogmas and endowments from going to the bottom?

Who built Canterbury Cathedral, my Lord Primate? Who invented and gave life to the great ecclesiastical organization which makes an Archbishop of Canterbury possible? Who laid the foundation of the vast system of religious taxation which gives you £15,000 a year and a palace? Who instituted the forms and ceremonies, the prayers and litanies, which, slightly altered and stripped of art and ornament, make the liturgy of the Church of England? Who wrested from the people the proud titles of "reverend divine" and "Man of God," which the clergy of your Church so confidently assume? Who, indeed, but the Church of Rome? We speak in no spirit of enmity. Theosophy has seen the rise and fall of many faiths, and will be present at the birth and death of many more. We know that the lives of religions are subject to law. Whether you inherited legitimately from the Church of Rome, or obtained by violence, we leave you to settle with your enemies and with your conscience; for our mental attitude towards your Church is determined by its intrinsic worthiness. We know that if it be unable to fulfil the true spiritual function of a religion it will surely be swept away, even though the fault lie rather in its hereditary tendencies, or in its environments, than in itself.

The Church of England, to use a homely simile, is like a train running by the momentum it acquired before steam was shut off. When it left the main track it got upon a siding that leads nowhere. The train has nearly come to a standstill, and many of the passengers have left it for other conveyances. Those that remain are for the most part aware that they have been depending all along upon what little steam was left in the boiler when the fires of Rome were withdrawn from under it. They suspect that they may be only playing at train now; but the engineer keeps blowing his whistle and the guard goes round to examine the tickets, and the breaksmen rattle their breaks, and it is not such bad fun after all. For the carriages are warm and comfortable and the day is cold, and so long as they are tipped all the company's servants are very obliging. But those who know where they want to go are not so contented.

For several centuries the Church of England has performed the difficult feat of blowing hot and cold in two directions at once—saying to the Roman Catholics "Reason!" and to the Sceptics "Believe!" It was by adjusting the force of its two-

faced blowing that it has managed to keep itself so long from falling off the fence. But now the fence itself is giving away. Disendowment and disestablishment are in the air. And what does your Church urge in its own behalf? Its usefulness. It is *useful* to have a number of educated, moral, unworldly men, scattered all over the country, who prevent the world from utterly forgetting the name of religion, and who act as centers of benevolent work. But the question now is no longer one of repeating prayers, and giving alms to the poor, as it was five hundred years ago. The people have come of age, and have taken their thinking and the direction of their social, private and even spiritual affairs into their own hands, for they have found out that their clergy know no more about "things of Heaven" than they do themselves.

But the Church of England, it is said, has become so liberal that all ought to support it. Truly, one can go to an excellent imitation of the mass, or sit under a virtual Unitarian, and still be within its fold. This beautiful tolerance, however, only means that the Church has found it necessary to make itself an open common, where every one can put up his own booth, and give his special performance if he will only join in the defense of the endowments. Tolerance and liberality are contrary to the laws of the existence of any church that believes in divine damnation, and their appearance in the Church of England is not a sign of renewed life, but of approaching disintegration. No less deceptive is the energy evinced by the church in the building of churches. If this were a measure of religion, what a pious age this would be! Never was dogma so well housed before, though human beings may have to sleep by thousands in the streets, and to literally starve in the shadow of our majestic cathedrals, built in the name of Him who had not where to lay His head. But did Jesus tell you, your Grace, that religion lay not in the hearts of men, but in temples made with hands? You cannot convert your piety into stone and use it in your lives; and history shows that petrification of the religious sentiment is as deadly a disease as ossification of the heart. Were churches, however, multiplied a hundred fold, and were every clergyman to become a center of philanthropy, it would only be substituting the work that the poor require from their fellow men but not from their spiritual teachers, for that which they ask and cannot obtain. It would but bring into greater relief the spiritual barrenness of the doctrines of the Church.

The time is approaching when the clergy will be called upon to render an account of their stewardship. Are you prepared, my Lord Primate, to explain to YOUR MASTER why you have given His children stones, when they cried to you for bread? You smile in your fancied security. The servants have kept high carnival so long in the inner chambers of the Lord's house that they think He will surely never return. But He told you He

would come as a thief in the night; and lo! He is coming already in the hearts of men. He is coming to take possession of His Father's kingdom there, where alone His kingdom is. But you know Him not! Were the Churches themselves not carried away in the flood of negation and materialism which has engulfed Society, they would recognize the quickly growing germ of the Christ-spirit in the hearts of thousands, whom they now brand as infidels and madmen. They would recognize there the same spirit of love, of self-sacrifice, of immense pity for the ignorance, the folly, and the sufferings of the world, which appeared in its purity in the heart of Jesus, as it had appeared in the hearts of other Holy Reformers in other ages; and which is the light of all true religion, and the lamp by which the Theosophists of all times have endeavored to guide their steps along the narrow path that leads to salvation—the path which is trodden by every incarnation of CHRISTOS or the SPIRIT OF TRUTH.

And now, my Lord Primate, we have very respectfully laid before you the principal points of difference and disagreement between Theosophy and the Christian Churches, and told you of the oneness of Theosophy and the teachings of Jesus. You have heard our profession of faith, and learned the grievances and complaints which we lay at the door of dogmatic Christianity. We, a handful of humble individuals, possessed of neither riches nor worldly influence, but strong in our knowledge, have united in the hope of doing the work which you say that your MASTER has allotted to you, but which is so sadly neglected by that wealthy and domineering colossus—the Christian Church. Will you call this presumption, we wonder? Will you, in this land of free opinion, free speech, and free effort, venture to accord us no other recognition than the usual *anathema*, which the Church keeps in store for the reformer? Or may we hope that the bitter lessons of experience, which that policy has afforded the Churches in the past, will have altered the hearts and cleared the understandings of her rulers, and that the coming year, 1888, will witness the stretching out to us of the hand of Christians in fellowship and good-will? This would only be a just recognition that the comparatively small body called the Theosophical Society is no pioneer of the Anti-Christ, no brood of the Evil One, but the practical helper, perchance the savior, of Christianity, and that it is only endeavoring to do the work that Jesus, like Buddha, and the other "sons of God," who preceded him, has commanded all his followers to undertake, but which the Churches, having become dogmatic, are entirely unable to accomplish.

And now, if Your Grace can prove that we do injustice to the Church of which you are the Head, or to popular Theology, we promise to acknowledge our error publicly. But—"SILENCE GIVES CONSENT."

(The foregoing article was first printed by H. P. Blavatsky in *Lucifer* for December, 1887.)

RESURRECTING THE DEAD

THERE is a doctrine which has prevailed in Western lands for many centuries, known as "The Resurrection of the Dead." The most intelligent minds know that this doctrine had and has an esoteric basis and meaning far different from that given it by a grossly materialistic theology, yet they are powerless to remove the mental incubus that centuries of thought and action based upon it have imposed.

Until comparatively recently, this doctrine has meant to Christian peoples the coming to life again of the same old person who had died; and, indeed, still prevails among the adherents of a Personal religion based upon a Personal God, a Personal Savior, and one Personal life.

Since the advent of Theosophy in 1875, with its all-inclusive and soul-satisfying philosophy, a change has gradually but surely come into the minds of the most intelligent of the race, yet even with these there is too often to be seen the working—unconsciously, no doubt—of the tendency to materialize spiritual conceptions. Minds sufficiently awake to perceive the incompleteness and inefficiency of one form of belief and practice desert it, to immediately fall into the belief and practice of another form.

It must be true that Truth exists in all forms, but none nor all of these may contain it; it is self-existent and needs no form. Any attempt to enclose it in any form must result in a materialization of spiritual conceptions and a loss of spiritual life.

So every form of religion that ever has been or now exists, has decayed or is decaying and must die the death of all forms. Those who think otherwise have not understood the drama of the human soul; its eternal progress through form and forms; forms of body, forms of mind, forms of religion.

By the aid of the Eternal Verities which Theosophy presents, the true student sees and knows the true Path, and is never found expending his energies in the graveyard of thought in the hope of resurrecting any of its dead forms. He realizes the truth of that saying of the Nazarene, "No man putteth new wine in old bottles, lest the bottles burst and *the wine be lost*." *Lest the wine be lost* is the main reason for refraining, not regard for the "old bottles."

Yet there are Theosophists who would not only do this very thing, but who proclaim that course as the only true one; and this in the very face of statements by the Teacher of Theosophy to whom they are indebted; and the nature of the Teachings themselves.

H. P. Blavatsky, in *Lucifer*, Vol. 2-422, wrote: "The T. S. was not created to propagate any dogma of any exoteric, ritual-

istic church, whether Buddhist, Brahmanical, or Christian." *
 * * * "The Society was founded to become the Brotherhood of Humanity—a center, philosophical and religious, common to all—not as a propaganda for Buddhism merely," nor, it follows, any other religion.

Again, in the same article there is written: "But he has not learned the lesson of its (the T. S.) history, nor perceived that to graft a young and healthy shoot on to a branch which has lost—less than other, yet much of—its inner vitality, could not but be *fatal to the new growth*. The very essence of the position taken up by the T. S. is that *it asserts and maintains* the truth common to all religions; the truth which is true and undefiled by the concretion of ages of human passions and needs."

In another place H. P. B. wrote: "The attitude of mind in which the teachings given are to be received, is that which shall tend to develop the faculty of intuition. The duty of members in this respect is to refrain from arguing that the statements made are not in accordance with what other people have said or written, or with their own ideas on the subject, or that, again, they are apparently contrary to any accepted system of thought or philosophy. * * * It requires all the mental and psychic power of the student to be used in examining what is given, to the end that the real meaning of the Teacher may be discovered, as far as the student can understand it. He must endeavor to free his mind as much as possible while studying or trying to carry out that which is given him, from all the ideas he may have derived by heredity from education, from surroundings, or from other teachers. His mind should be made perfectly free from all other thoughts, so that the inner meaning of the instructions may be impressed upon him apart from the words with which they are clothed. Otherwise there is constant risk of his ideas becoming as colored with preconceived notions as those of the writers of certain otherwise excellent works upon esoteric subjects, who have made the occult tenets more subservient to modern science than to occult truth."

To repeat: "The very essence of the position taken up by the T. S. is that *it asserts and maintains* the truth common to all religions; *the truth which is true and undefiled by the concretion of ages of human passions and needs*."

The "truth common to all religions" is only that which is true and undefiled by the concretion of ages of human passions and needs; all the rest is false and defiled, distinctive, separate, exclusive. *Theosophy is that Truth*, to be learned, understood, applied and promulgated; not by modifying, diluting or adapting it to any existing form, however popular, but by asserting and maintaining it. The close of the last message of H. P. Blavatsky to Theosophists says: "After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, 'Be Theosophists, work for Theosophy.' Theosophy first and Theosophy last; for its practical realization alone can

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

How have we fulfilled the trust placed in our hands? Let each one answer for himself. Never mind what others have done or may be doing, but arise and look about, each for himself. The Teachings of the Teacher are always available, and the line of action is plainly to be discerned. It is safe to say that when we have done this a new light will dawn; we will no longer look for, take or credit purported "messages," "directions" or "instructions," whether they differ or agree with what has been recorded by the Messenger; if they differ, they are false; if they agree, they are but repetitions by some one desiring that attention may be turned his way. Theosophy presents in itself, the way, the truth, the life; "let the dead bury the dead," said the Christian Master, "follow thou me." So says Theosophy.

If Theosophists can so misinterpret and misapply what is so plainly put as Theosophy—a record of the laws which govern all the constituents of nature and of Man—what blame can be attached to those ignorant of it, who endeavor to resurrect the dead "forms" of past efforts of the Great Lodge, like Rosicrucianism, Vedantism, Sufism, Bahaism and the many others that have been; these represent but the *kama-rupas* of past renaissances, and are no more suited to the present time and people, than would be the bodies of a past incarnation; why try to resurrect a corpse? Why not take the Living Truth, once more brought to us, pure and undefiled, and profit by it, and what is best of all promulgate it as broadly and as quickly as possible that those who know not may know, and cease their useless, harmful endeavor to resurrect the dead?

Spirit (or Consciousness) and Matter are to be regarded, not as independent realities, but as the two symbols or aspects of the Absolute.

—*Proem of Secret Doctrine*—Vol. I, p. 43.

For him who maketh no sacrifices there is no part nor lot in this world; how then shall he share in the other, O best of the Kurus?

—*Bhagavad-Gita*—Chap. 4.

It is not *what* is done, but the spirit in which the least thing is done for Them who are all, that is counted.

—*Letters That Have Helped Me*—Vol. I, p. 73.

UNIVERSAL APPLICATIONS OF DOCTRINE

DURING the last few years in which so much writing has been done in the theosophical field of effort, a failure to make broad or universal applications of the doctrines brought forward can be noticed. With the exception of H. P. Blavatsky, our writers have confined themselves to narrow views, chiefly as to the state of man after death, or how Karma affects him in life. As to the latter law, the greatest consideration has been devoted to deciding how it modifies our pleasure or our pain, and then as to whether in Devathan there will be compensation for failures of Karma; while others write upon reincarnation as if only mankind were subject to that law. And the same limited treatment is adopted in treating of or practicing many other theories and doctrines of the Wisdom Religion. After fourteen years of activity it is now time that the members of our society should make universal the application of each and every admitted doctrine or precept, and not confine them to their own selfish selves.

In order to make my meaning clear I purpose in this paper to attempt an outline of how such universal applications of some of our doctrines should be made.

Before taking up any of these I would draw the attention of those who believe in the Upanishads to the constant insistence throughout those sacred books upon the identity of man with Brahma, or God, or nature, and to the universal application of all doctrines or laws.

In *Brihadaranyaka Upanishad* it is said:

"Tell me the Brahman which is visible, not invisible, the *atman* who is within all?

"This, thy Self who is within all. * * * * He who breathes in the up-breathing, he is thy Self and within all. He who breathes in the down-breathing, he is thy Self and within all. He who breathes in the on-breathing, he is thy Self and within all. This is thy Self who is within all."

The 6th Brahmana is devoted to showing that all the worlds are woven in and within each other; and in the 7th the teacher declares that "the puller" or mover in all things whatsoever is the same Self which is in each man.

The questioners then proceed and draw forth the statement that "what is above the heavens, beneath the earth, embracing heaven and earth, past, present and future, that is woven like warp and woof, in the ether," and that the ether is "woven like warp and woof in the Imperishable." If this be so, then any law

that affects man must govern every portion of the universe in which he lives.

And we find these sturdy men of old applying their doctrines in every direction. They use the laws of analogy and correspondence to solve deep questions. Why need we be behind them? If the entire great Self dwells in man, the body in all its parts must symbolize the greater world about. So we discover that space, having sound as its distinguishing characteristic, is figured in the human frame by the ear, as fire is by the eye, and, again, the eye showing forth the soul, for the soul alone conquers death, and that which in the Upanishads conquers death is fire.

It is possible in this manner to proceed steadily toward the acquirement of a knowledge of the laws of nature, not only those that are recondite, but also the more easily perceived. If we grant that the human body and organs are a figure, in little, of the universe, then let us ask the question, "By what is the astral light symbolized?" By the eye, and specially by the retina and its mode of action. On the astral light are received the pictures of all events and things, and on the retina are received the images of objects passing before the man. We find that these images on the retina remain for a specific period, capable of measurement, going through certain changes before fading completely away. Let us extend the result of this observation to the astral light, and we assume that it also goes through similar changes in respect to the pictures. From this it follows that the mass or totality of pictures made during any cycle must, in this great retina, have a period at the end of which they will have faded away. Such we find is the law as stated by those who know the Secret Doctrine. In order to arrive at the figures with which to represent this period, we have to calculate the proportion thus: as the time of fading from the human retina is to the healthy man's actual due of life, so is the time of fading from the astral light. The missing term may be discovered by working upon the doctrine of the four yugas or ages, and the length of one life of Brahma.

Now these theosophical doctrines which we have been at such pains to elaborate during all the years of our history are either capable of universal application or they are not. If they are not, then they are hardly worth the trouble we have bestowed upon them; and it would then have been much better for us had we devoted ourselves to some special departments of science.

But the great allurements that theosophy holds for those who follow it is that its doctrines are universal, solving all questions and applying to every department of nature so far as we know it. And advanced students declare that the same universal application prevails in regions far beyond the grasp of present science or the average man's mind. So that, if a supposed law or application is formulated to us, either by ourselves or by some other person, we are at once able to prove it; for unless it can be applied in every direction—by correspondence, or is found to be one of the phases of some previously admitted doctrine—we know

that it is false doctrine or inaccurately stated. Thus all our doctrines can be proved and checked at every step. It is not necessary for us to have constant communications with the Adepts in order to make sure of our ground; all that we have to do is to see if any position we assume agrees with well-known principles already formulated and understood.

Bearing this in mind, we can confidently proceed to examine the great ideas in which so many of us believe, with a view of seeing how they may be applied in every direction. For if, instead of selfishly considering these laws in their effect upon our miserable selves we ask how they apply everywhere, a means is furnished for the broadening of our horizon and the elimination of selfishness. And when, also, we apply the doctrines to all our acts and to all parts of the human being, we may begin to wake ourselves up to the real task set before us.

Let us look at Karma. It must be applied not only to the man, but also to the Cosmos, to the globe upon which he lives. You know that, for the want of an English word, the period of one great day of evolution is called a Manwantara, or the reign of one Manu. These eternally succeed each other. In other words, each one of us is a unit or a cell, if you please, in the great body or being of Manu, and just as we see ourselves making Karma and reincarnating for the purpose of carrying off Karma, so the great being Manu dies at the end of a Manwantara, and after a period of rest reincarnates once more, the sum total of all that we have made him—or it. And when I say “we,” I mean all the beings on whatever plane or planet who are included in that Manwantara. Therefore, this Manwantara is just exactly what the last Manwantara made it, and so the next Manwantara after this—millions of years off—will be the sum or result of this one, plus all that have preceded it.

How much have you thought upon the effect of Karma upon the animals, the plants, the minerals, the elemental beings? Have you been so selfish as to suppose that they are not affected by you? Is it true that man himself has no responsibility upon him for the vast numbers of ferocious and noxious animals, for the deadly serpents and scorpions, the devastating lions and tigers, that make a howling wilderness of some corners of the earth and terrorize the people of India and elsewhere? It cannot be true. But as the Apostle of the Christians said, it is true that the whole of creation waits upon man and groans that he keeps back the enlightenment of all. What happens when, with intention, you crush out the life of a common croton bug? Well, it is destroyed and you forget it. But you brought it to an untimely end, short though its life would have been. Imagine this being done at hundreds of thousands of places in the State. Each of these little creatures had life and energy; each some degree of intelligence. The sum total of the effects of all these deaths of small things must be appreciable. If not, then our

doctrines are wrong and there is no wrong in putting out the life of a human being.

Let us go a little higher to the bird kingdom and that of four-footed beasts. Every day in the shooting season in England vast quantities of birds are killed for sport, and in other places such intelligent and inoffensive animals as deer. These have a higher intelligence than insects, a wider scope of feeling. Is there no effect under Karma for all these deaths? And what is the difference between wantonly killing a deer and murdering an idiot? Very little to my mind. Why is it, then, that even delicate ladies will enjoy the recital of a bird or deer hunt? It is their Karma that they are the descendants of long generations of Europeans who, some centuries ago, with the aid of the church, decided that animals had no souls and therefore could be wantonly slaughtered. The same Karma permits the grandson of the Queen of England who calls herself the defender of the faith—of Jesus—to have great preparations made for his forth-coming visit to India to the end that he shall enjoy several weeks of tiger-hunting, pig-sticking and the destruction of any and every bird that may fly in his way.

We therefore find ourselves ground down by the Karma of our national stem, so that we are really almost unable to tell what thoughts are the counterfeit presentments of the thoughts of our forefathers, and what self-born in our own minds.

Let us now look at Reincarnation, Devachan, and Karma.

It has been the custom of theosophists to think upon these subjects in respect only to the whole man—that is to say, respecting the ego.

But what of its hourly and daily application? If we believe in the doctrine of the One Life, then every cell in these material bodies must be governed by the same laws. Each cell must be a *life* and have its karma, devachan, and reincarnation. Every one of these cells upon incarnating among the others in our frame must be affected by the character of those it meets; and we make that character. Every thought upon reaching its period dies. It is soon reborn, and coming back from its devachan it finds either bad or good companions provided for it. Therefore every hour of life is fraught with danger or with help. How can it be possible that a few hours a week devoted to theosophic thought and action can counteract—even in the gross material cells—the effect of nearly a whole week spent in indifference, frivolity or selfishness? This mass of poor or bad thought will form a resistless tide that shall sweep away all your good resolves at the first opportunity.

This will explain why devoted students often fail. They have waited for a particular hour or day to try their strength, and when the hour came they had none. If it was anger they had resolved to conquer, instead of trying to conquer it at an offered opportunity they ran away from the chance so as to escape the

trial; or they did not meet the hourly small trials that would, if successfully passed, have given them a great reserve of strength, so that no time of greater trial would have been able to overcome them.

Now as to the theory of the evolution of the macrocosm in its application to the microcosm, man.

The hermetic philosophy held that man is a copy of the greater universe; that he is a little universe in himself, governed by the same laws as the great one, and in the small proportions of a human being showing all those greater laws in operation, only reduced in time or sweep. This is the rule to which H. P. Blavatsky adheres, and which is found running through all the ancient mysteries and initiations.

It is said that our universe is a collection of atoms or molecules—called also "*lives*," living together and through each the spirit struggles to reach consciousness, and that this struggle is governed by a law compelling it to go on in or between periods. In any period of such struggle some of these atoms or collections of molecules are left over, as it were, to renew the battle in the next period, and hence the state of the universe at any time of manifestation—or the state of each newly manifested universe—must be the result of what was done in the preceding period.

Coming down to the man, we find that he is a collection of molecules or *lives* or cells, each striving with the other, and all affected for either good or bad results by the spiritual aspirations or want of them in the man who is the guide, or god, so to say, of his little universe. When he is born, the molecules or cells or lives that are to compose his physical and astral forms are from that moment under his reign, and during the period of his smaller life they pass through a small manvantara just as the lives in the universe do, and when he dies he leaves them all impressed with the force and color of his thoughts and aspirations, ready to be used in composing the houses of other egos.

Now here is a great responsibility revealed to us of a double character.

The first is for effects produced on and left in what we call matter in the molecules, when they come to be used by other egos, for they must act upon the latter for benefit or the reverse.

The second is for the effect on the molecules themselves in this, that there are lives or entities in all—or rather they are all lives—who are either aided or retarded in their evolution by reason of the proper or improper use man made of this matter that was placed in his charge.

Without stopping to argue about what matter is, it will be sufficient to state that it is held to be co-eternal with what is called "spirit." That is, as it is put in the *Bhagavad-Gita*: "He who is spirit is also matter." Or, in other words, spirit is the opposite pole to matter of the Absolute. But, of course, this mat-

ter we speak of is not what we see about us, for the latter is only in fact phenomena of matter: even science holds that we do not really see matter.

Now, during a manvantara or period of manifestation, the egos incarnating must use over and over again in any world upon which they are incarnating the matter that belongs to it.

So, therefore, we are now using in our incarnations matter that has been used by ourselves and other egos over and over again, and are affected by the various tendencies impressed in it. And, similarly, we are leaving behind us for future races that which will help or embarrass them in their future lives.

This is a highly important matter, whether reincarnation be a true doctrine or not. For if each new nation is only a mass of new egos or souls, it must be much affected by the matter—environment left behind by nations and races that have disappeared forever.

But for us who believe in reincarnation, it has additional force, showing us one strong reason why universal brotherhood should be believed in and practiced.

The other branch of the responsibility is just as serious. The doctrine that removes death from the universe and declares that all is composed of innumerable lives, constantly changing places with each other, contains in it of necessity the theory that man himself is full of these lives and that all are traveling up the long road of evolution.

The secret doctrine holds that we are full of kingdoms of entities who depend upon us, so to say, for salvation.

How enormous, then, is this responsibility, that we not only are to be judged for what we do with ourselves as a whole, but also for what we do for those unseen being who are dependent upon us for light.

W. Q. J.

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RE-INCARNATION AND MEMORY

(CONTINUED FROM PAGE 103.)

Now to return to the life of man, let us observe that, relatively independent of nature's ideals, he has also his own ideals, and that these ideals or aims more or less shape his life. Man's ideals are a compound derived from his appetites, passions, or desires, on the one hand, and his aspirations, hopes, and disappointments, on the other. All these make up the round of his experience, and consti-

tute his sphere of life. As to symmetry man's sphere is thus distorted. With the ego as the center, if man's sphere of life is to be rounded to perfection, his experience should be so adjusted that it shall pertain equally to the two worlds of which his consciousness takes equal cognizance. His thought shall inspire his action, and his action shall again give rise to thought. He will thus act consciously, and designedly, rather than impulsively or passionately. Man would thus have a rounded experience and a range of consciousness that would be both extended and clear, and by so adjusting his experience of the two worlds in which his ego abides, by checking one set of experiences with the other, he would have real knowledge of both.

As a matter of fact, there are individuals who in one short life have well-nigh exhausted physical sensuous experience. The aged Faust was exactly in this condition. But in such cases, the development being altogether one-sided and the experience pertaining so largely to the gross and material, the range of consciousness is really very narrow indeed. The vehicle of this experience, the physical body, is cast off at death, and the ego thus released and rounding up its experience on the higher or spiritual plane would find itself confined to very narrow dimensions. With little conscious experience in the higher realm which now constitutes the theater of its being, and its familiar channels destroyed, with no organ of physical memory like the physical brain, there could remain but a confused precipitate in consciousness by which even the recent experiences of earth-life could be retained, and this must soon fade away. The ego now enters on a new phase of existence, in the world of causes, but where it has to work out, or "experience," the effects of its recent life on earth. When these have run their course and become exhausted, let us say that it returns to life on earth. Nothing remains of its former life save only precipitated results. The former body is destroyed, and the senses of its former life changed beyond recognition. In other words, nothing remains of the former personality. The precipitated results as impulses to new activities belong to the individual life, or to the real ego. Thus the personal and the individual memory differ as do the elements of a compound from the precipitated result in life's alembic.

Memory as a faculty of man is one of the normal functions of the human brain. It is the record of the process of events, external objects, in relation to sensations and feelings occurring in consciousness, instigated by will or desire, or passively experienced or submitted to. The brain is the organ of memory, the physical basis within or upon which is recorded this moving panorama of events. The pictures of memory are associated incidents, brought to consciousness through the channels of perception, feeling or emotion. In the exercise of the faculty of memory, "recollection," we recollect these experiences by suggestion; the order of association of events enables us to gather again the links of the chain. Memory is the faculty, re-collection its function, and the brain is the center to which aggregate and from which radiate this group of experiences.

These brain pictures are moving panoramas and concern events, and they can no more be repeated than any two other objects in nature can be duplicated. They may, however, be approximately recovered. Such recovery is at best but a faint, disjointed and imperfect echo of their originals. The external objects have changed or disappeared; the feelings and emotions have changed or cannot be again experienced. An idea wakens the echo of past experience, and the result is *remembrance*. If by an effort of the will we recover the chain of experiences or emotions, it is *re-collection*. Memory, remembrance, and recollection are all phenomenal in character, that is, they are moving events occurring in time. The brain and its function belong to the same category. Therefore, repetition is impossible, and recovery is never more than partial or approximate. All these belong to the physical side of memory. But memory has another side, viz., the *noumenal*. To illustrate: Let us suppose certain events occurring in time and brought to the individual consciousness, and let us number these 1, 2, 3, 4, 5. Sensation experiences these events, and memory records within the brain both the facts and their *order of occurrence*. An idea by association spontaneously wakens the echo of the former events, and we approximately *remember*. We search for these events consciously by an effort of the will and we approximately *re-collect*, always, however, with missing links, either as to order or strength of details. Now let us group our numbers 1, 2, 3, 4, 5=15. We have now the *sum* of the previous experience, the details of which have disappeared. The will can no longer recover the details 1, 2, 3, 4, 5, and the sum of these, 15, bears a different relation to consciousness. We have "*forgotten*" the details past all recovery, but an experience once had can never be *as though it had not been*. It has wrought its effect, and if it is ever in any way recovered or recalled it is a *reminiscence*. Physical memory is to reminiscence what the elements of a mixture are to a compound. In one we have separate details, and an orderly sequence of relations. These belong to *time*. In the other we have the precipitate occurring in life's alembic, and this belongs to "*eternity*." The first is phenomenal; the second noumenal, upon which time has ceased to act, for it has become part of our very selves. Memory belongs to the personality of time and sense. Reminiscence belongs to the permanent individual. Memory is the field-notes in the realm of thought. Reminiscence is the permanent record in the realm of intuition, the title-deed of the permanent possessions of the soul (*ego*). (See *The Key to Theosophy*, pages 124 and 125.)

Our illustration from the well-known facts of chemistry carries us still further. Reminiscence as compared with physical memory is in no sense a loss, but a far higher result. No knowledge that could possibly be derived from the study of the uncombined elements oxygen and hydrogen could ever pre-suppose water, and nothing short of analysis would show that water is a union of these two substances. Oxygen and hydrogen seem to have disappeared altogether, and something entirely different to have taken their place.

Definite association seems to have brought to light latent properties hitherto unsuspected. They have passed from the plane of elements to that of compounds. Even so are memory and reminiscence related. The details of experience as the result of sensation and consciousness, when precipitated as resultants, become motives, causes, instead of results, and so color all future experiences. These having become part of the ego, are carried along with it; not as accretions, but as essences. Here is the logical basis of intuition, as rational as anything we know of physical memory. In the long journey of the soul, even during one incarnation, it is not lumbered up and loaded down with the accretions of memory. In place of the car-loads of ore we have the portable ingots of bright metal. We learn by experience; not by the mere record of its facts, but by the potency of its results. If the record were all, it would soon become, indeed, a lost record of a dead language, a shadow upon a wall, leaving its own trace, but presently so overlaid by other shadows, so confused and blended, as to be past all recovery. Reminiscence is to memory what the spirit is to the physical body,—that which alone gives it life and renders it immortal. Are not these facts and relations common experiences in our present life? Let us see.

"Time is but the space between our memories; as soon as we cease to perceive this space, time has disappeared. The whole life of an old man may appear to him no longer than an hour, or less still; and as soon as time is but a moment to us, we have entered upon eternity. * * * Time is, then, the successive dispersion of being."—(Auriet's Journal, page 2.)

From birth to prime the faculties of man unfold; from prime to old age the faculties wane. In the natural order this unfolding and waning are really a transmutation. In early life the sensuous sphere predominates, and both the intellectual and spiritual are in abeyance. In adult and more advanced life the sensuous sphere wanes and the higher faculties take control. This is the natural order, and it is seldom seen, for there are few natural lives. The follies of youth are more often the harvest of age, dead-sea apples in place of the ripe fruit of the tree of life, while repentance and remorse embalm the living corpse of a wasted life and slighted opportunities. These are unnatural lives, and the real faculties of man are never thus realized. Mediocrity—the slumber of the soul—is, at best, the result of unnatural lives, and old age even, when reached, is miserable beyond description. What is called talent is usually a partial and unsymmetrical awakening of the soul from the dominion of the senses. Talent does with ease that which mediocrity accomplishes with great difficulty, if at all. In the ordinary life of the world nothing short of real genius carries man out of himself and suggests the real nature of his being. Genius does with ease that of which mediocrity never even dreams, and of which no mere talent is capable. Genius dreams of the true, and gets glimpses of the essential being. Mediocrity follows; talent commands; genius knows and seldom stops to reason; it is beyond reason. "Time is the supreme illusion." "To escape by the ecstasy of inward vision from the whirl-

wind of time, to see one's self *sub specie eterni*, is the word of command of all the great religions of the higher races."

Mediocrity has little of either reminiscence or intuition, but may develop physical memory very largely. Talent has flashes of intuition, but is rather bias than illumination, a withdrawal of perceptions and faculties from other realms, to concentrate them on one sphere. Genius is another name for reminiscence, an ecstasy of inward vision, the essence of many memories, the synthesis of former experiences.

Physical memory is the record of passing events, but it is not the preserver of experience. Physical memory is but the outer husk of experience. Experience relates to feeling an consciousness; memory to time and sense. Memory relates solely to the past, to that which is illusion. Past, present, and future,—what illusions! The past is dead, the future is not, and these constitute the present as a fleeting unreality. Never until consciousness is severed from time and liberated from sense, does man realize that he *is*. In the outer sphere of man's life his faculties are related to the panorama of events, and these he perceives only in detail and in succession. In the inner sphere of man's being he knows *all at once*. This is true even in dreams, where the events of years pass in review in a moment of time. Memory grasps at the days and attempts to hold the slow-plodding years. Reminiscence has dissolved all these in the waters of oblivion, only to preserve their essence as motors, intuitions for future guidance. These are but logical deductions from our present experience, without assuming any future life. If, however, in the present life man is able to free his consciousness from the illusions of sense and time, he comes to know of essential being, and only then does he begin to correctly interpret the things of time.

All that we know of the brain shows it to be the organ of physical memory, and shows, moreover, that any change of its structure or perversion of its function impairs or obliterates memory. Cases of disease have been known from which individuals have recovered with complete oblivion of nearly all the past. Adults previously well-educated have forgotten even how to read, and have had to begin all over again like children. In some cases there has been a slow and gradual recovery of the past. In others there has been little recovered of the past. The normal function of the brain has been arrested in the middle of a sentence, memory has been thus entirely suspended, and insanity or imbecility has supervened; after the lapse of months memory and consciousness have returned, perhaps from a surgical operation, and the broken sentence has been completed. Similar cases often occur in the annals of surgery.

The forgetfulness of old age is proverbial. The tablets of memory first refuse to record new impressions. The things of yesterday are forgotten, and the memories of youth return, mere glimpses of a summer day or a night of sorrow. These also in turn disappear, and insensibility and imbecility often supervene.

The man again becomes a helpless child leaning toward the great mother's breast, longing for rest and sleep.

If this is so often the record of the life of man whom "three score years and ten" reduce to imbecility, and with memory already departed, how can it be possible that, when the brain is decomposed and resolved back to its original dust, it should still perform a function which it so often loses before death? If memory fades as the brain decays, and consciousness displays itself on an entirely different plane after death, and for a thousand years, as we count time, lives a subjective life, the former records of memory are not only barred by "death," but even the bias given to consciousness must fade also. If, therefore, reincarnation should occur, there would not be the least reason to suppose that the memory that derived its form and experience from the contour and development of the brain and the circumstances of its environment, and that has been decomposed a thousand years previously, should adhere to the ego now embodied in another race and time with a new brain and a renewed consciousness. So far as memory is concerned, this is a new creation; and so far as individual consciousness is concerned, the former personality has been annihilated.

What we call memory, therefore, as a function of the organized brain perishes with the body.

If memory is the temporary record of passing events, and both the events and the record belong to time, is there not something in man that records memory itself, thus bridging the chasm of "death" and anchoring every experience of the soul to the real *ego*? This is precisely the nature of experience of which memory is the matter side, related to sense and time, and of which reminiscence is the spirit side related to essential being. And here again it is unnecessary to assume a life beyond the present, for our present experiences prove this to be so. It is but the subjective side of our present every-day experiences, and belongs to our *mode of consciousness*. In order to realize this in any large degree it is only necessary to withdraw our consciousness gradually and persistently from the illusion of the senses to the ecstasy of inward vision, that is to gradually elevate the plane of consciousness. Man may thus come to *know* the super-sensitive world precisely as he knows the things of sense and time, viz. by experience. He may furthermore realize that the latter are pure illusions, while the former are the only realities. The evidence of things unseen will end thus in fruition; the unseen and the unknown become the things seen and known. Human experience on this superior plane is also fortified by analogy and by the orderly processes of nature. If we assume the continued existence of the soul (*ego*), we have also to assume the continuance of its *method of knowing*, else we annul consciousness itself. The consciousness of the ego and its real method of knowing, viz. by experience, are all that enable us to predicate continued existence. If consciousness is now displayed on both the objective plane, through the medium of the senses, and on the subjective

plane through intuition, reminiscence and the like, then the ego having already experience on both planes in unequal degree, often almost exclusively here on the lower plane, may display itself almost exclusively on the subjective plane, and this often occurs in trance and related conditions. This is the key to the higher consciousness and diviner life.

One-third of our present life is practically divested of memory. When the plane of consciousness is shifted in sleep, memory reveals its true character as belonging to matter and time, and as in no sense essential to existence, experience, or consciousness.

Man's immortality is therefore within his grasp, his destiny is within his own hands, and he may recover the substance of all his past while he realizes his birth-right even now.

"He who has not even a knowledge of common things is a brute among men: He who has an accurate knowledge of human concerns alone is a man among brutes: But he who knows all that can be known by intelligent energy is a god among men."

(The foregoing article was first published by Mr. Judge over the signature of "Harij" in the *Path*, Volume IV, 1889-1890.)

A CURIOUS TALE

Some years ago I ran down to the Lakes of Killarney, but not for the purpose merely of seeing them as any other traveler. During my boyhood the idea of going there had always been before me, and, in dreams I would often find myself on the water or wandering near by. After this had occurred many times, I procured photographs of the scenery and was quite surprised to find that the dreams were accurate enough to seem like recollections. But various vicissitudes took me to other parts of the world, so that I had passed my majority without having visited the place, and, indeed, the decision to go there at last was not made until one day, while looking into a shop window in Dublin, my eye fell upon a picture of Killarney, and in an instant I was filled with a strong desire to see them. So I went on the first train and was very soon there, quartered with an old man who from the first seemed like an old friend.

The next day or two were devoted to wandering about with no purpose nor with very great satisfaction, for the place as a bit of country did not interest me after all my wanderings in many different climes. But on the third day I went off into a field not far from the shores of one of the sheets of water, and sat down near an old well. It was still early in the afternoon, and unusually pleasant. My mind had no particular object before it, and I noticed

an inability, quite unusual, to follow long a definite train of thought. As I sat thus drowsiness came over my senses, the field and the well grew grey but still remained in sight, yet I seemed to be changing into another man, and, as the minutes flew by, I saw the shadowy form or picture of a tall, round tower rising, some fifty feet high, just beyond the well. Shaking myself, this disappeared and I thought I had fought off the sleepy feeling, but only for a moment. It returned with new intensity.

The well had disappeared and a building occupied its place, while the tall tower had grown solid; and then all desire to remain myself disappeared. I rose with a mechanical feeling that my duty, somehow or other, called me to the tower, and walked over into the building through which I knew it was necessary to go in order to reach the tower. As I passed inside the wall, there was the old well I had seen upon first coming into the field, but the strange incident did not attract my attention, for I knew the well as an old landmark. Reaching the tower, the steps wound up before me to the top, and as I mounted them a voice quite familiar called my name—a name not the same that I owned to upon sitting down near the well, but that did not attract my attention any more than the old well inside the wall. At last I emerged upon the top of the tower, and there was an old man keeping up a fire. It was the eternal fire never yet known to have gone out, and I out of all the other young disciples alone was permitted to help the old man.

As my head rose above the level of the low rim of the tower, I saw a calm and beautiful mountain not far away, and other towers nearer to it than mine.

"You are late," said the old man. I made no reply, as there was none to make; but I approached and showed by my attitude that I was ready to go on watching in his place. As I did this it flashed across me that the sun was nearing the horizon, and for an instant the memory of the old man with whom I had lodged came before me, as well as the express train to be reached by cart, but that faded out as the old watcher looked into my brain with his piercing eyes.

"I fear to leave you in charge," was his first remark. "There is a shadow, dark and silent, near you."

"Do not fear, father," said I; "I will not leave the fire nor permit it to go out."

"If you do, then our doom is sealed and the destiny of Innis-fallen delayed."

With those words he turned and left me, and soon I heard his foot-fall no more on the winding stairs that led below.

The fire seemed bewitched. It would hardly burn, and once or twice it almost paralyzed me with fear, so nearly did it expire. When the old man left me, it was burning brightly. At last it seemed that my efforts and prayers were successful; the blaze sprang up and all looked well. Just then a noise on the stairs caused me to turn round, and to my surprise a complete

stranger came upon the platform where none but the guardians were allowed.

"Look," said he; "those fires beyond are dying out."

I looked and was filled with fear to see that the smoke from the towers near the mountain had died out, and in my sudden amazement rushed to the parapet to get a nearer view. Satisfied that what the stranger said was true, I turned to resume my watch, and there, O horror! my own fire was just expiring. No lights or tinder were permitted there; the watcher had to renew the fire by means of the fire. In a frenzy of fear I leaped to new fuel and put it on the fire, fanned it, laid my face to it and strove with maddened gasps to blow the flame up, but all my efforts were vain—it was dead.

A sickening dread seized me, succeeded by a paralysis of every nerve except those that aid the hearing. I heard the stranger move toward me, and then I recognized his voice as he spoke. No other noises were about, all was dead and cold, and I seemed to know that the ancient guardian of the fire would return no more, that no one would return, that some calamity had fallen.

"It is the past," the stranger began, "you have just reached a point where you failed to feed the fire ages ago. It is done. Do you want to hear of these things? The old man has gone long ago, and can trouble you no more. Very soon you will be again in the whirl of the nineteenth century."

Speech then returned to me and I said, "Yes, tell me what this is, or has been."

"This is an old tower used by the immediate descendants of the white Magicians who settled on Ireland when England's Isle had not yet arisen from the sea. When the great Masters had to go away, strict injunctions were left that no fires on these towers were to go out, and the warning was also given that, if the duties of life were neglected, if charity, duty, and virtue were forgotten, the power to keep these fires alive would gradually disappear. The decadence of the virtues would coincide with the failure of the fires, and this, the last tower, guarded by an old and a young man, would be the last to fail, and that even it could save the rest if its watchers were faithful.

"Many years elapsed, and the brilliant gem placed upon the mount of Innisfallen blazed both by day and night until at last it seemed to fade a little. The curious sounding-stones, now found in Ireland, were not so easily blown; only when a pure and faithful servant came down from the White Tower did the long, strange and moving sounds float over the mountains from the stone placed near the mount on which was the gem. Those stones had been used by the great magicians, and when the largest of them all, lying near the great White Tower, was sounded, the fairies of the lakes appeared; when the stone of the mount was blown together with that at the White Tower, the spirits of the air and the water ranged themselves obediently around.

"But all this altered, and unbelief crept in while the fires were kept up as a form.

"You were relied on with the old man. But vain dreams detained you *one* hour beyond your appointed time on this fatal day, now in the past but shown you by my special favor. You came, but late. The old man was compelled to wait, but still feared to leave you, for he saw with prescient eye the dark finger of fate. He descended the stairs, and at its foot fell down and died. Your curiosity then drew you at the exact fatal moment to look at yonder tower, although you knew the prophecy and believed it. That moment decided all—and, poor boy, you could not hold back the iron hand of destiny.

"The fire has gone out. You returned to the floors below; at the foot of the stairs you saw them carrying off the old man and—— * * * "

At this point I saw the shadowy waving shape of the tower; the building had disappeared, the well was beside me, and I was in the field again. Oh!

(The foregoing article was first printed by Mr. Judge in the *Path* magazine for December, 1888, over the signature "Bryan Kinnavan.")

THE MONAD

(CONTINUED FROM PAGE 109)

THE EVOLUTION OF HUMAN FORM

It is necessary now to consider the process by which the Lunar Monads became human beings in the full sense of that term upon the earth chain. To that end the author of the "Secret Doctrine" reminds us that the Lunar Monads reach the Earth Chain in successive waves and that these successive waves are therefore at different stages of their development. The first monads to arrive on the Earth Chain are naturally the first to arrive at the human stage, while the later arrivals, the "laggards," will not arrive at the human stage at all during this cycle.

It must be borne in mind that the Monads which enter upon the evolutionary cycle upon Globe A, in the First Round, are in very different stages of development. Hence the matter becomes somewhat complicated. Let us recapitulate.

The most developed, the Lunar Monads, 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 the Globe through the "obscuration" period, as the seed for fu-

ture mankind in the Fourth Round, and thus become the pioneers for Humanity at the beginning of this, the present 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 (Shishta), viz., the men who will be at the head of all at the end of these Rounds.

(Secret Doctrine 1, 204.)

But at this stage the process becomes more complicated since man is the meeting point of three different schemes of evolution, interwoven and interblended at every point. These are the Monadic or Spiritual, the Intellectual, and the Physical Evolution, but the student must remember that these are not to be looked upon as essentially separate or independent, but rather as aspects of the One Reality, the reflections of Atma on the field of Cosmic Illusion. These three schemes of evolution are enumerated as follows:

The Monadic, as the name implies, is concerned with the growth and development into still higher phases of activity of the Monads, in conjunction with:

2. The Intellectual, represented by the Manasa-Dhyanis (the Solar Devas) or the Agnishwatta Pitris) the “givers of intelligence and consciousness” to man, and

3. The Physical, represented by the Chhayas of the Lunar Pitris, round which nature has concreted the present physical body. This body serves as the vehicle for the “growth,” to use a misleading word, and the transformations—through Manas and owing to the accumulation of experience—of the Finite into the Infinite, of the Transient into the Eternal and Absolute.

Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyanis or Logoi. Each is represented in the constitution of man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him, which makes him the complex being he now is.

(Secret Doctrine 1. 203.)

Let it be remembered that these schemes of evolution are differing states of consciousness of the One Reality. Confusion must inevitably follow if the all-pervading principle of Unity is overlooked.

Let us now see what the teaching has to say as to the evolution of the physical body which is to be the human home of the ascending Monad which has reached the Earth Chain from the Lunar Chain. In the "Secret Doctrine" (1. 197) we find an enumeration of the three divisions of the Monadic Host, the first of these divisions being the most developed Monads—the Lunar Gods or "Spirits," called in India the Pitris—whose function it is to pass in the First Round through the whole triple cycle of the mineral, vegetable and animal kingdoms, in their most ethereal, filmy and rudimentary forms, in order to clothe themselves in, and assimilate, the nature of the newly formed chain. It is they who lead and represent the human element during the Second and Third Rounds, and finally evolve their shadows at the beginning of the Fourth Round for the Second Class, or those who come behind them.

This is still more succinctly shown in the following quotation from which we see the most developed Lunar Monads or Pitris passing the First Round through the lower kingdoms and finally evolving their shadows at the beginning of the Fourth Round, as already said, for the Second Class or those who come behind them. It is these shadows that become the human form, and it is worth noting here that the whole scheme of evolution is based upon the service rendered by the more advanced to the less advanced, the self-sacrifice of the pioneers to those that follow.

It is then the Moon that plays the largest and the most important part, as well in the formation of the earth itself, as in the peopling thereof with human beings. The Lunar Monads, or Pitris, the ancestors of man, become in reality man himself. They are the Monads who enter on the cycle of evolution on Globe A, and who, passing round the Chain of Globes, evolve the human form, as has just been shown. At the beginning of the human stage of the Fourth Round on this Globe, they "ooze out" their astral doubles, from the "ape like" forms which they had evolved in the Third Round. And it is this subtle, finer form, which serves as the model round which Nature builds physical man. These Monads, or Divine Sparks, are thus the Lunar Ancestors, the Pitris themselves; for these Lunar Spirits have to become "men," in order that their monads may reach a higher plane of activity and self-consciousness, i. e., the plane of the Manasa Putras, those who endow the "senseless" shells, created and informed by the Pitris, with "mind," in the latter part of third root race.

In the same way, the Monads, or Egos, of the men of the seventh round of our earth, after our own globes A. B. C. D., etc., parting with their life energy, will have informed, and thereby called to life, other laya

centres, destined to live and act on a still higher plane of being—in the same way will the Terrene Ancestors create those who will become their superiors.

(Secret Doctrine 1. 203.)

We find this same scheme of physical evolution referred to again and again throughout the "Secret Doctrine." Thus in Volume 2, page 697, there is a brief recapitulation of the process in the following terms:

Archaic Science allows the human physical frame to have passed through every form, from the lowest to the very highest, its present one, or from the simple to the complex—to use the accepted terms. But it claims that in this Cycle, the Fourth, the frame having already existed among the types and models of Nature from the preceding Rounds—it was quite ready for man from the beginning of this Round. The Monad had but to step into the Astral Body of the Progenitors, in order that the work of physical consolidation should begin around the shadowy prototype.

(Secret Doctrine 2. 697.)

Again in Volume 2, page 92, we are reminded that "The Progenitors of Man, called in India Fathers, Pitaras, or Pitris, are the 'Creators' of our bodies and lower principles. They are ourselves, as the first personalities and we are they. Primeval man would be 'bone of their bone and the flesh of their flesh' if they had bones and flesh. As stated, they are 'Lunar Beings.'"

The Lunar Pitris who thus evolved their shadows around which physical man was to be built are sometimes referred to as the Lower Angels who gave to man what they could, but who were unable to give him the spark of spiritual mind inasmuch as they had not developed it for themselves. The endowment of man with a spiritual mind by another order of beings will be referred to subsequently. In the meantime the following illuminating reference may be quoted:

Thus the Monads destined to animate future Races
 * * * had passed their phases of "immetalization,"
 of plant and animal life, from the lowest to the highest, and were waiting for their human, more intelligent form. Yet what could the Plastic Modellers do but follow the laws of evolutionary Nature? Could they, as claimed by the biblical dead-letter, form, "Lord-God" like, or as Pygmalion in the Greek allegory, Adam-Galatea out of volcanic dust, and breathe a "Living Soul" into man? No, because the Soul was already there, latent in its Monad, and needed but a "coating." Esoteric philosophy * * * shows the

ethereal form out of themselves, and leaving the physical form to evolve gradually from its ethereal, or what would now be called, protoplasmic model.

(Secret Doctrine 2. 159.)

The difference between those already touched by the divine intellectual fire and those who "were not ready" for it is made additionally plain in the following extract:

Even in the coming Seventh Race, at the close of this Fourth Round, while our four lower principles will be fully developed, that of Manas will be only proportionately so. This limitation, however, refers solely to the spiritual development. The intellectual, on the physical plane, was reached during the Fourth Root Race. Thus, those who were "half ready," who received "but a spark," constitute the average humanity which have to acquire their intellectuality during the present Manvantaric evolution, after which they will be ready in the next for the full reception of the "Sons of Wisdom." While those which "were not ready" at all, the latest Monads, which had hardly evolved from their last transitional and lower animal forms at the close of the Third Round remained the "narrow-brained" of the stanza. This explains the otherwise unaccountable degrees of intellectuality among the various races of men—the savage Bushman and the European—even now. Those tribes of savages, whose reasoning powers are very little above the level of the animals, are not the unjustly disinherited, or the "unfavored," 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 also 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 favored 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 *civilized countries*.

(Secret Doctrine 2, 177.)

Thus we have an explanation of the existence of savage races and of those whose reasoning powers "are very little above the level of the animals."

(TO BE CONTINUED)

QUESTIONS AND ANSWERS

General Registrar, Etc.:

I like the copy of Theosophy which you sent me, and am in sympathy with its professed objects. But I am still somewhat interested in personalities, and should like to know who you are, and just what you do represent. The fact that you hold the illustration of the propylus with the all-seeing sun in the perspective, I realize does not necessarily imply that you are a branch of the _____ Lodge trying a new "tack," as I know that Mr. Judge used that same emblem in his magazine. But I am so sick of the personalities of the _____ and other **personal** societies that I should like to be certain that it is not so.

I am a member of the _____ society, but local conditions here and elsewhere have seemed to me very unsatisfactory, indeed; and I feel intensely the impersonality of truth. Therefore, I see a big reason for the objects you suggest. Will you not take me into your confidence? I assure you I may be trusted.

Yours fraternally,

DEAR FELLOW THEOSOPHIST:

Your letter of December 18th came while the person known as "General Registrar" was in New York, so there was of necessity some delay in reply. It is good to know that the little magazine "Theosophy" meets your approval, for it imports a recognition on your part of something needed in the field of Theosophical effort, and a concordance with that effort.

Your enquiry as to the personalities involved is natural in view of the many peculiar aspects that have arisen in regard to Theosophy and the Movement; yet the very fact that all personality is excluded in the Declaration of the United Lodge of Theosophists, and in the magazine should be evidence that there is no attempt to foist any one or number of personalities upon the public or upon Theosophical students. What is endeavored to be accomplished is, to present Theosophy as presented by the original exponents free from all present personalities, or claims of succession or pre-eminence. That endeavor can only be judged by its own merits—not by any name whatever which may be attached to the effort.

The writer, who is not the General Registrar, may say that this effort of the U. L. T. and the magazine has been undertaken by some old students of Theosophy as a following of the lines laid down by the Teachers, it being realized that every single organization calling itself "Theosophical" had departed from those lines and drifted on to some "sand-bank of thought," following form and personality rather than Theosophy itself.

As the "Declaration" shows, the U. L. T. is independent of any form, yet containing within its scope all forms, so there should be no question, in regard to connections with any such. It is to set Theosophy free from all these that the U. L. T. exists.

If names are of any use to you, some can be given as a matter of assurance of good faith. You may know one or more of them; they are all real live Theosophists.

Among those associated in this work are the following * * * and about one hundred others, the motto of all these is that of H. P. B.: "Theosophy first, Theosophy last," one aim, one purpose, one teaching.

Trusting that this little introduction will be enough of an assurance to you that there is nothing but Theosophy itself in this gallery, the writer signs himself as one of the above with the conviction that anything said by him will be fully endorsed by any of the others.

Yours very truly,

UNITED LODGE OF THEOSOPHISTS.

ON THE LOOKOUT

Among the notable books of the day—alike from the religious literary, and political points of view—is a volume by Mr. W. P. Ryan, entitled "The Pope's Green Island." (Small, Maynard & Company, \$1.50) If the title is infelicitous the contents in their scope and breadth of treatment are everything that can be desired. Mr. Ryan presents us with the Ireland of today, and perhaps no higher praise can be given than to say that the personal equation is invisible.

But it is with religious and philosophical Ireland that we are most concerned, and in this connection the author has something to say in evidence that Theosophic work has not been in vain, and that it has left a visible mark upon the thought of a nation. The religious thought of Ireland, he says, has been revolutionized during the present century. Men have awakened to find themselves remade, and in becoming less theological they have become more religious.

The factors that conduced to these things were subtle and various. Some of those who have experienced the greatest changes declare that the start and the stages are not clearly realizable, at least intellectually, even by themselves. The laws of the subjective and subconscious life elude sounding and summarizing. The effects are more evident than the causes. It can be said that in some cases something in the developments suggest Gnosticism, neo-Platonism, Buddhism, Hinduism, Theosophy, esoteric Christianity, the esoteric Celticism of certain stories and poems, Hermetic philosophy—of course, there is a sense in which they are all kindred. But that is no real, at any rate, no full, explanation. Many would have changed and developed much as they did had these things never been expressed and preserved. The impulse and the light were in themselves. They had questioned, brooded, and thought in their own way, and then some, but not all of them, by different roads and at different times, came to the realization of the fact that much of the East and not a little of the West had carried the questioning and the intuition to immeasurably further stages, ages and cycles before them. After all, it really meant that all of them, ancients and moderns, had been trying to see, or had seen, from the soul's point of view.

The author goes on to speak of some of the prominent Theosophists who have worked in Ireland and who "have greatly changed the trend and color of lives in Dublin and elsewhere."

Ireland gave several Theosophists, such as William Quan Judge,

to the general movement and mission. Of Judge and his individuality, men in Dublin, not lightly given to eulogy, speak with enthusiasm and affection. In his later years, like other Irish Theosophists, he was specially identified with the movement in America.

Contact with Theosophic thought, says the author, left a sense of spiritual romance. One's mind seemed to grow, to become creative; and a more subtle and secret self could watch the process and the unfolding with a sense at once of detachment and wonder. It is interesting, continues Mr. Ryan, to watch the effect of these ideas upon those who come within their sway, and here we may allow ourselves a concluding quotation descriptive of the effect of the teaching of reincarnation.

But no single doctrine has caused more discussion, or fared farther, than that of reincarnation or re-embodiment. It is, of course, bound up with several others, but it seems to prove more of an inspiration—or a storm center—than any of them. Where it is accepted, in its philosophical and spiritual essence, revolution follows. Many confound it at first with transmigration of souls, and necessarily those who consider their habitual selves as their real selves—who cannot imagine themselves as souls acting through a temporary personality—fail to grasp its bearing. This, in my experience, is more common amongst Irish women than Irish men, though to other Irish women it is a very definite article of belief or faith. Some objectors have been much embarrassed by the information that it was held by the early Christians—they grow restive nowadays at the name of Origen. Others are horrified at the notion of further trial-lives on earth, but would gladly reconcile themselves to the thought of re-embodiment and progression in other spheres or states. The doctrine, of course, was accepted in early Ireland, though Dr. Hyde and Professor MacNeill, on curiously inconclusive evidence, incline to the view that it was not general. For various people who have come under the spell of the Gaelic idea, it has a great attraction. The thought that their real selves worked through bygone personalities and bodies in a far off Gaelic civilization, and that their present enthusiasm means the stir and response of something stored from the past in higher and permanent reaches of their being, proves attractive.

There is much more that might be quoted did space permit. But enough has been given to show that we have here an unusual book and one written with unusual candor.

Alfred Russel Wallace, the contemporary of Darwin, in whose honors he shared, and celebrated for the energy of his psychic researches, has just celebrated his ninetieth birthday and he finds no reason to be satisfied with the progress of the world. Mankind, he says, has not advanced in morals or intellect during 7000 years. He has seen immense industrial and scientific development but no real improvement. Everything is as bad as it can possibly be. Every industry must be inspected, or the producer will cheat the customer, or poison his employes, or work them to death in unwholesome factories. "From top to bottom our whole social environment is rotten, full of vice and everything that is bad." Adulteration of goods and cruelty to the poor, and everywhere lies and sham, he takes to be the marks of the age. Dr. Wallace's survey will hardly find favor with a current optimism which shuts its eyes resolutely to facts and loudly proclaims the things which are not so. The distinguished evolutionist seems to see the prediction of the Vishnu Purana being carried out before his eyes, as indeed do all

that have eyes to see. This particular forecast of Kali Yuga will be found in the Secret Doctrine (1.404) and we may as well refresh our minds with its terms.

There will be contemporary monarchs, reigning over the earth, kings of churlish spirit, violent temper, and ever addicted to falsehood and wickedness * * * they will be of limited power * * * their lives will be short, their desires insatiable * * * Wealth and piety will decrease day by day, until the world will be wholly deprived * * * Property alone will confer rank; wealth will be the only source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sensual gratification * * * **External types will be the only distinction of the several orders of life; dishonesty (anyaya) will be the universal means of subsistence; weakness the cause of dependence; menace and presumption will be substituted for learning; liberality will be devotion; a man, if rich, will be reputed pure; mutual assent will be marriage; fine clothes will be dignity * * *** Thus in the Kali age will decay constantly proceed, until the human race approaches its annihilation (pralaya).

It is a sombre prediction and Dr. Wallace seems to have epitomised it as the result of his own observations.

There was a time when Theosophy received many hard knocks for its assertion of a common basis for all the great world faiths. That Theosophy proved its assertion naturally made its sin all the greater in the eyes of dogmatic exclusiveness. But the same thing may be said to-day and without arousing a ripple of protest. Thus we find an article in the *Universalist Leader* of which at least one paragraph is worthy of quotation. It is as follows:

A writer on China has examined with great care the writings of Confucius. He was drawn to this subject by the wonderful hold Confucius has upon hundreds of millions of Chinese people. After extensive investigations this student became convinced that so far as the broad facts of human conduct are concerned, Confucius taught the same fundamental ideas that we of the Christian world are familiar with. The same conviction grows in the mind of nearly every sympathetic student of the Buddha. We do not refer to any debasement of these teachings through popular usage. The Christian world is not guiltless here. All systems long in practice among men become contaminated by corrupt practices and special pleadings. But what is more and more evident to the discerning observation of patient investigators is that human experience, whatever its surface varieties has under it, as has the earth beneath all soils, great, common rocks which make the frame-work of the world. Dig down through the surface accumulations of Chinese, Hindu, Persian, Egyptian, Greek, Roman or Hebrew life and everywhere you will come upon a universal, primeval formation on which all varieties of moral and ethical teachings rest.

If the writer of the foregoing would now ask himself where these basic ideas came from and the reasons for their identity he might find himself on the path of discovery, and it would end in Theosophy.

The Bishop of London in the course of a recent sermon in Westminster Abbey drew the attention of his congregation to some of the "dark problems" of the world, problems, he said, that seemed to be insoluble, and that we must be content to leave

to the wisdom of a beneficent Providence. Three such problems had been brought to his attention that very day.

Why was a man suddenly struck blind?

Why should a clergyman's wife, who longed to work by her husband's side, be stricken with illness for twenty years?

Why should a poor girl who came to London to earn an honest living find it scarcely possible to pay her way?

Now we should like to be of service to the Bishop of London and to save him from the fate predicted for the blind who attempt to lead the blind. The Bishop is a scholar, and therefore he is presumably acquainted with the history of his own church. Consequently he is aware that for some hundreds of years after the death of Christ a belief in reincarnation was common—so Rufinus tells us—among the primitive Christians, and that Origen, the first Christian bishop, taught it in the most unequivocal terms, explaining again and again that the conditions of each life are due to the deeds of other and preceding lives, and that human fate is therefore governed by absolute justice. The Bishop is also aware that this doctrine disappeared by command of a church council which feared that it might militate against an arrogated priestly power. Now has it never occurred to the Bishop that this doctrine of reincarnation may be true, and that, if true, it would solve all those problems that now he finds so insoluble? A belief held so firmly by such a man as Origen is not beneath the attention even of a modern Bishop who has had all the advantages of an age so rich in scientific materialism, and especially in view of the fact that this first of all Christian bishops held the doctrine of reincarnation to be an integral and indispensable part of true Christianity, as of course it is. It is true that reincarnation is not to be found in the Thirty-Nine Articles of the Church of England "as by law established" and that he might be disciplined for its adoption. But that of course would not weigh against an avowal of recognized truth, and so if the Bishop of London is really anxious to solve the distressing problems that he enumerated, and innumerable other problems of a like nature, he would do well to enquire of his own religion before its defacement and mutilation by those who thought more of their own ambitions than of the purity of their doctrines or the well-being of the world.

"Time" is only an illusion produced by the succession of our states of consciousness as we travel through Eternal Duration.

—H. P. Blavatsky—*In The Secret Doctrine—Vol. I, p. 68.*

This is to be understood by the heart; there is no separateness at all. He goes from death to death who beholds separateness.

—*Brihad Aranyaka Upanishad—IV., 3-4.*

A H M

In the beginning this was Self alone—undeveloped. It became developed by form and name. The Self entered thither to the very tips of the finger nails, as the fire in the fireplace. He cannot be seen: for, in part only, when breathing, he is breath by name; when seeing, eye by name; when hearing, ear; when thinking, mind, by name. All these are but the names of his acts. And he who regards him as the one or the other, does not know him, for he is apart from them. Let men worship him as the Self, for in the Self, all these are one. This Self is the footstep of everything, for through it one knows everything, and as one can find again by footsteps what was lost, thus he who knows this may find the Self.—Brihadaranyaka—Upanishad, 1 Adh., 4 Brah., 7 v.

THEOSOPHY

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

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

TO THE MAN IN THE STREET

UNLESS Theosophy has something definite to offer to the man in the street it may as well disappear from the field of human interest. If its mission is only to coteries of learning or curiosity it is unworthy the devotion of those who promulgate and defend it. If it is inadequate to any need of humanity, if it retires baffled before any problem of fate and fortune, if it fails to make life better worth living and death better worth dying, its advocates may admit that they have misdirected their energies and dedicated their lives amiss. But it is to the man in the street that Theosophy makes its chief appeal. It is to the masses of humanity—not to the few nor the elect—that its chief gifts are offered. It invites to its study all who would see an orderly law of life in the place of chaotic chance, all who would recognize the operations of an absolute justice dominant over human affairs, all who would enter consciously into an individual existence whose immensities are not limited by death or change.

In protesting against the binding power of creeds we must not overlook the effect of belief upon action and upon character. Every deed of our lives is governed by our conceptions of self-interest, although those conceptions may be as lofty as they are often debased. The toiler among the poor is actuated by an exalted sense of self-

interest that demands service and compassion. The burglar believes that he will benefit by his theft. Cruelty, greed, and passion all are honest in so far as they are interpretations, or rather misinterpretations, of self-interest. According to our readings of life, of time, and of divine law, so will be our actions. Belief governs conduct. It is the yardstick by which we measure the import of events and their value to ourselves. An hour of sunshine is the life of a gnat, a cloud is its tragedy, a drop of rain its extinction. A span of minutes is its standard of values.

It would seem then that religion, which is only another name for philosophy, is actually a standard of values. A religious belief is a yardstick by which we measure the import of events. If we conceive of human life as bounded by birth and by death, with nothingness before and annihilation after, it is obvious that all the events of that life will seem large in inverse proportion to the brevity of the period. A child cries for a broken toy because its conception of life is so narrow as to make the tiny mishap seem a tragedy. Its standard of values is inadequate. Enlarge our time conceptions of life and we dwarf the relative magnitudes of its events and completely change our angle of vision. In the same way a religious or philosophic conception may change our entire estimate of self-interest. If we accept the idea of a perpetual and conscious individual life we must at once rearrange our computations of value. If we believe that the perpetual and conscious individual life is governed by a precise law of cause and effect we shall be tranquil under the disabilities that we shall know to be self-created, and we shall be hopeful of a future in which there will be fewer seeds of ill to fructify. If we recognise the unity of the life that sweeps through the universe we shall be careful to injure none of its manifestations, and we shall recognise that fraternity is not merely a sentiment but a compelling law that cannot be thwarted. And if we perceive the dominance of an unchanging and resistless law that moves inexorably towards its goal we shall have learned to cast out fear from our hearts. All these things are practical achievements. There is no one whom they do not concern. They come within the scope of the average human intellect. And they give to life a confidence, a strength, and a tranquility that can come from no other source.

Therefore it is evident that every man has some kind of a philosophy of life, even though it be unformulated, even though he be unaware of its existence. Every man without exception is trying to be happy, and his life is governed by some policy that he believes will conduce to his happiness. Every man has some time standard, usually the duration of his own life, or even the duration of his youth, by which he measures the importance of the things that happen to him. Theosophy thus makes a double appeal to the average man. It tries to show him how he may acquire a true and a permanent happiness. And it tries to furnish him with a new time standard so that he may revise the relative values of his daily experiences.

But Theosophy seeks to achieve its end, not by the imposition of dogmas nor by the weight of spiritual authority. It asks only for a courageous facing of known facts and for the inferences logically to be drawn from those facts. In other words, it appeals only to universal knowledge and to the reasoning faculty.

Let us then take the two groups of facts most apparent to us, that is to say the facts of consciousness and the facts of experience. It is obvious that consciousness and character are being continually changed by events of experience. Every event that befalls us adds somewhat to the knowledge that governs our future actions. In other words it changes our character, however slightly. And every such change increases our happiness, or detracts from it. So true is this that every man has made for himself a certain classification of the things that he must not do because they bring unhappiness, and of the things that he ought to do because they bring happiness. He may be wholly wrong in his judgment, he may have based it upon ignorance, but at least he has attempted to reach a judgment, and to discriminate between the things that are good for him and the things that are bad for him.

And every experience whether good or evil has changed his character. It is then evident that nature is trying to teach him something, that inasmuch as his character is being constantly changed by experience there must be somewhere in the great mind of nature a destination, a plan, an intention. If we see the foundations and the framework of an unfinished house we know them for exactly what they are, and we may even foresee the ultimate form and appearance of the house when the builder shall have finished his work. We know that somewhere there is an architect's plan, a blue print, that there is purpose and design behind every hammer stroke, that there is no detail too insignificant to find its place. The acorn bursting in the ground is the prediction of the oak tree. Wherever there is motion or change there also there must be intention, a destination, and an architect's plan. Theosophy asks the average man to look at the changes in his own character, at the praise and blame of conscience which bring happiness and unhappiness, and so to ask himself what is the intention of evolutionary nature toward him, what is it that nature would have him be. In other words, what is the architect's plan of this unfinished human house. Surely there can be no other question so practical as this.

And as soon as we recognise that there is a plan, that we ourselves are uncompleted structures, we see at once that the limits of one earth life are pitifully inadequate for its completion. And it is a plan that can be completed nowhere else but on earth, since it concerns itself mainly with our bearing toward our fellow men. We have been born with certain characters, that is to say with certain tendencies in our bearing toward others. As we live through our lives these characters have been gradually changing by experience. Since experience is thus obviously the only factor in a change of character it is evident that the character with which

we are born must have been fashioned at some time by experiences of the same nature as those that are now changing it. And since it is equally evident that our characters are still unfinished structures, far short of nature's design, the process of experiencing must be continued, and continued under like conditions to the present, that is to say, by human contact under earth conditions. And so we reach what may be called the central Theosophic tenet, that all evolution has a destination, and that it proceeds toward that destination through a process of reembodiment or reincarnation in which the law of ethical cause and effect holds sway: "Whatsoever a man soweth that shall he also reap." And in this there is no dogma, no authority, no supernatural revelation. It is simply an irresistible deduction from obvious facts.

Now it would be possible to argue at great length in support of the contentions (1) that there is one Universal Life sweeping through all the kingdoms of nature and that we ourselves are expressions of that One Life and separated from one another only by the illusions of the selfish personality. (2) That the method of evolution is through constant reembodiments or reincarnations which are knit together by the law of cause and effect, such law assuming an ethical aspect in human evolution and producing such circumstances in each earth life as have been earned by the thoughts and acts of the lives that preceded it. (3) That all evolutionary movements are regulated by a precise and cyclic law, and that nowhere in the universe or in human life can there be such a thing as chance or a permanent injustice. It would be easy to show that these great postulates have been the basis of every religion that the world has ever known and that they are commended alike by reason and by experience. But the present object is not to argue about these things but merely to state them, to leave them for consideration, and to suggest the effect that they must have upon the lives of those who accept them as truths.

The effect must be an immense and a radical one. In the first place they will change all our conceptions of time and therefore of the relative values of the events that move in time. We shall have given ourselves a newer and a juster estimate of importances, and therefore a vantage point from which we can view with unconcern the melancholy freight of anxieties that now plague our days. Instead of imagining ourselves as coming at birth from an impenetrable darkness, with darkness for our destination, we shall now see ourselves as beings that have lived for ever, and who will live for ever, and in whom consciousness can never be extinguished even for a moment. The memory of the brain may fail to bridge the abysses of time, but somewhere within the depths of our being, or rather upon its heights, we shall recognise the existence of a soul in which all memories of the past are stored, all knowledge and all power, and that nothing hides us from that radiance except the self-imposed limitations of personality and the love of self. In the presence of such a realisation what room can there be for

the paltry ambitions, greeds, fears, and griefs that now fill our tortured lives? Against that stupendous background of time all these things sink into insignificance and to their true values. They seemed large only when we viewed them against a background of a few score years, only when we measured them by the false standards of a few score years. Look at them now against the background of a conscious eternity and forever they lose their power to wound. At last we learn the true value of events, and we are lifted by that new wisdom beyond the reach of personal sorrow. We are no longer as children who cry over broken toys.

But the Theosophic philosophy will do more than this. The light of law will lift us forever beyond the reach of fear, because we shall know that a cruel or indifferent chance has no part nor lot in our fortunes, that we are masters of our fate and the captain of our soul.

And how pitifully, how abjectly, we now cringe before our fears. We are afraid of poverty, afraid of death, afraid of disease. We imagine ourselves as fortified citadels besieged by a pitiless and hostile nature. Terrors lie in wait for us in the dark places of life, and every corner has a foe. A perpetual paralysis of fear destroys our strength and hides the sunlight by its baleful shadows.

And how needless it all is! With what new confidence we move forward in the light of a law that is merciful because it is just, that declares its presence in the least of the events of our lives, that holds the universe in its grasp for the sake of the human soul, that inflicts pleasure and pain for no other purpose than to point out the only road that leads to happiness.

This is no philosophy for the elect. It demands no large learning for its comprehension. It owes nothing to authority or to revelation. Its appeal is to every human being whose eyes are open to the facts of his own life, who can take but one step from the seen to the unseen.

Are we apprehensive that the adoption of a spiritual philosophy will militate against what we call our "success in life?" It would indeed be strange if ignorance were more profitable than knowledge, if weakness were a larger advantage than strength. The greatest of all success in life is reserved for those who know what life is, its origin, purpose, laws and destiny. Strength in our life work comes to those who ally themselves with nature, not to those who resist her; to those who keep her laws, not to those who violate them.

There is no existence for that which does not exist, nor is there any non-existence for what exists. By those who see the truth and look into the principles of things, the ultimate characteristic of these both is seen. —*Bhagavad-Gita—Chap. 2.*

There must be truth and fact in that which every people of antiquity accepted and made the foundation of its religion and its faith. *H. P. Blavatsky—In The Secret Doctrine—Vol. II, p. 838.*

LETTER OF H. P. BLAVATSKY TO THE CONVENTION OF 1891

FOR the third time since my return to Europe in 1885, I am able to send to my brethren in Theosophy and fellow citizens of the United States a delegate from England to attend the annual Theosophical Convention and speak by word of mouth my greeting and warm congratulations. Suffering in body as I am continually, the only consolation that remains to me is to hear of the progress of the Holy Cause to which my health and strength have been given; but to which, now that these are going, I can offer only my passionate devotion and never-weakening good wishes for its success and welfare. The news, therefore, that comes from America, mail after mail, telling of new Branches and of well-considered and patiently worked-out plans for the advancement of Theosophy, cheers and gladdens me with its evidence of growth, more than words can tell. Fellow-Theosophists, I am proud of your noble work in the New World; Sisters and Brothers of America, I thank and I bless you for your unremitting labours for the common cause so dear to us all.

Let me remind you all once more that such work is now more than ever needed. The period which we have now reached in the cycle that will close between 1897-8 is, and will continue to be, one of great conflict and continued strain. If the T. S. can hold through it, good; if not, while Theosophy will remain unscathed, the Society will perish—perchance most ingloriously—and the World will suffer. I fervently hope that I may not see such a disaster in my present body. The critical nature of the stage on which we have entered is as well known to the forces that fight against us as to those that fight on our side. No opportunity will be lost of sowing dissension, of taking advantage of mistaken and false moves, of instilling doubt, of augmenting difficulties, of breathing suspicions, so that by any and every means the unity of the Society may be broken and the ranks of our Fellows thinned and thrown into disarray. Never has it been more necessary for the members of the T. S. to lay to heart the old parable of the bundle of sticks than it is at the present time; divided, they will inevitably be broken, one by one; united, there is no force on earth able to destroy our Brotherhood. Now, I have marked with pain a tendency among you, as among the Theosophists in Europe and India, to quarrel over trifles, and to allow your very devotion to the cause of Theosophy to lead you into disunion. Believe me, that apart from such

natural tendency, owing to the inherent imperfections of Human Nature, advantage is often taken by our ever-watchful enemies of your noblest qualities to betray and to mislead you. Sceptics will laugh at this statement, and even some of you may put small faith in the actual existence of the terrible forces of these mental, hence subjective and invisible, yet withal living and potent, influences around all of us. But there they are, and I know of more than one among you who have felt them, and have actually been forced to acknowledge these extraneous mental pressures. On those of you who are unselfishly and sincerely devoted to the Cause, they will produce little, if any, impression. On some others, those who place their personal pride higher than their duty to the T. S., higher even than their pledge to their divine SELF, the effect is generally disastrous. Self-watchfulness is never more necessary than when a personal wish to lead, and wounded vanity, dress themselves in the peacock's feathers of devotion and altruistic work; but at the present crisis of the Society a lack of self-control and watchfulness may become fatal in every case. But these diabolical attempts of our powerful enemies—the irreconcilable foes of the truths now being given out and practically asserted—may be frustrated. If every Fellow in the Society were content to be an impersonal force for good, careless of praise or blame so long as he subserved the purposes of the Brotherhood, the progress made would astonish the World and place the Ark of the T. S. out of danger. Take for your motto in conduct during the coming year, "Peace with all who love Truth in sincerity," and the Convention of 1892 will bear eloquent witness to the strength that is born of unity.

Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic out-runs the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the student into the most dangerous delusions and the certainty of moral destruction. Watch therefore, carefully this development, inevitable in your race and evolution-period, so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose good-will will never fail you, if you do not fail yourselves.

Here in England I am glad to be able to report to you that steady and rapid progress is being made. Annie Besant will give you details of our work, and will tell you of the growing strength and influence of our Society; the reports which she bears from the European and British Sections speak for themselves in their record of activities. The English character, dif-

ficult to reach, but solid and tenacious when once aroused, adds to our Society a valuable factor, and there are being laid in England strong and firm foundations for the T. S. of the twentieth century. Here, as with you, attempts are being successfully made to bring to bear the influence of Hindu on English thought, and many of our Hindu brethren are now writing for *Lucifer* short and clear papers on Indian philosophies. As it is one of the tasks of the T. S. to draw together the East and the West, so that each may supply the qualities lacking in the other and develop more fraternal feelings among nations so various, this literary intercourse will, I hope, prove of the utmost service in Aryanising Western thought.

The mention of *Lucifer* reminds me that the now assured position of that magazine is very largely due to the help rendered at a critical moment by the American Fellows. As my one absolutely unfettered medium of communication with Theosophists all over the World, its continuance was of grave importance to the whole Society. In its pages, month by month, I give such public teaching as is possible on Theosophical doctrines, and so carry on the most important of our Theosophical work. The magazine now just covers its expenses, and if Lodges and individual Fellows would help in increasing its circulation, it would become more widely useful than it is at the present time. Therefore, while thanking from the bottom of my heart all those who so generously helped to place the magazine on a solid foundation, I should be glad to see a larger increase in the number of regular subscribers, for I regard these as my pupils, among whom I shall find some who will show the capacity for receiving further instruction.

And now I have said all. I am not sufficiently strong to write a more lengthy message, and there is the less need for me to do so as my friend and trusted messenger, Annie Besant, she who is my right arm here, will be able to explain to you my wishes more fully and better than I can write them. After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, "Be Theosophists, work for Theosophy!" Theosophy first, and Theosophy last; for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere-luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility. My own span of life may not be long, and if any of you have learned aught from my teachings, or have gained by my help a glimpse of the True Light, I ask you, in return, to strengthen the Cause by the

triumph of which that True Light, made still brighter and more glorious through your individual and collective efforts, will lighten the World, and thus to let me see, before I part with this worn-out body, the stability of the Society secured.

May the blessings of the past and present great Teachers rest upon you. From myself accept collectively the assurance of my true, never-wavering fraternal feelings, and the sincere, heartfelt thanks for the work done by all the workers.

From their servant to the last,

H. P. BLAVATSKY. . .

Mrs. Besant then read the following additional message from Mme. Blavatsky:

REGENT'S PARK, LONDON, 15: 4: 1891.

TO THE FIFTH CONVENTION OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY.

Brother Theosophists:

I have purposely omitted any mention of my oldest friend and fellow-worker, W. Q. Judge, in my general address to you, because I think that his unflagging and self-sacrificing efforts for the building up of Theosophy in America deserves special mention.

Had it not been for W. Q. Judge, Theosophy would not be where it is to-day in the United States. It is he who has mainly built up the movement among you, and he who has proved in a thousand ways his entire loyalty to the best interests of Theosophy and the Society.

Mutual admiration should play no part in a Theosophical Convention, but honour should be given where honour is due, and I gladly take this opportunity of stating in public, by the mouth of my friend and colleague, Annie Besant, my deep appreciation of the work of your General Secretary, and of publicly tendering him my most sincere thanks and deeply-felt gratitude, in the name of Theosophy, for the noble work he is doing and has done.

Yours fraternally,

H. P. BLAVATSKY.

Of teachers there are many; the Master-Soul is one, Alaya, the Universal Soul. Live in that MASTER as ITS ray in thee. Live in thy fellows as they live in IT.

—*The Voice of the Silence*—p. 52.

Ignorance is the notion that the non-eternal, the impure, the evil, and that which is not soul are, severally, eternal, pure, good

—*Patanjali, B. 2,—Aph., 5.*

Egotism is the identifying of the power that sees with the

—*Patanjali, B. 2,—Aph., 6.*

WILLIAM Q. JUDGE

WILLIAM Q. JUDGE departed from his body on the 21st of March, 1896; so it is eminently fitting that this number of the magazine should contain some mention of the one who stood side by side with H. P. Blavatsky from the very first, and who continued to the end of his life in unwavering devotion to her as Teacher and friend, and to the great Cause for which both worked, lived and died.

While H. P. Blavatsky lived there was but one Theosophical Society—in name at least. After her departure from her body, many prominent students were quick to show personal desire for pre-eminence, each according to the opportunity afforded. This gave rise to jealousies, doubts, suspicions, and finally to personal attacks which brought about the first great schism in 1895.

It is not necessary nor desirable at the present time to enter into the history of that period, nor to consider the personalities around whom and by whom the battle was fought; those who know the facts and have the records need no reminder; but for those who may not know, have never heard, or perchance have been misinformed, it is only just and right to say that at the proper time the full facts and records will be placed within the reach of all who care for truth and justice, and this solely that students of Theosophy of the present and future may be placed in a position to judge for themselves.

It must be apparent to the readers of this magazine that William Q. Judge is pointedly referred to continually as belonging to the same class of being as H. P. Blavatsky. The evidence which justifies this attitude will become more and more apparent during the progress of this publication; the end in view being a true basis and a resumption of the work on the original lines laid down.

The mere facts of the birth and death of a human being are of interest only as marking a period of existence; that which is of real interest and importance can only be determined by the nature and quality of influence exerted for and upon the race, and the character which these evidence. So only such events as have a direct connection and bearing will be noted here.

William Q. Judge was born at Dublin, Ireland, on April 13th, 1851. In his seventh year he had an illness supposed to be mortal; in fact, the boy was pronounced dead by the attending physician. To the surprise of all, symptoms of returning life began to appear and a gradual recovery was attained. One of his biographers writes: "During convalescence the boy showed aptitudes and knowledge never before displayed, exciting wonderment and questioning among his elders as to when and how he

had learned all these new things. He seemed the same, yet not the same; had to be studied anew by his family, and while no one knew that he had ever learned to read, from his recovery in his eighth year we find him devouring the contents of all the books he could obtain, relating to Mesmerism, Phrenology, Character-Reading, Religion, Magic, Rosicrucianism, and deeply absorbed in the Book of Revelation, trying to discover its real meaning."

The remarkable change above noted has its explanation in "Letters That Have Helped Me," Vol. II—page 99, under the caption "In a Borrowed Body," written by Mr. Judge. Those who understand the teachings of Theosophy in regard to planes of being and action other than the physical, will have no difficulty in seeing the bearing and relation between the article mentioned and the event recorded. It means that a being of power and knowledge consciously took possession of a body which was being deserted by its former tenant, and with a definite end in view. While students of occultism know that such occurrences are possible, they also know that they are extremely rare, and that they portend the entrance into the world of man, of a being who comes to offer aid and guidance to those in sore need of it.

Letting the above stand for what it is worth, it may be asked what other evidence is there which places William Q. Judge in the position indicated?

To whom are we indebted for Theosophy? Unquestionably to H. P. Blavatsky. It was She who brought to the Western world the knowledge of the existence of the Masters of Wisdom. Those who accept the fact of Their existence, cannot doubt Their Wisdom in declaring that H. P. Blavatsky was Their direct agent, nor the fact that it was through Her that all knowledge of Theosophy came. To doubt Her, is to doubt the Masters, for both stand or fall together. All that She has written in regard to Masters, to Their philosophy, or in regard to particular persons in their relation to the Movement, is of equal value, must be given equal consideration. As one has written, "The way for all Western Theosophists is through H. P. Blavatsky. She must be understood as being what she is, or the law of Karma is not understood, or the first laws of occultism. They who undervalue her gift and her creation, have not imbibed the teaching and cannot assimilate its benefits. We cannot ignore the messenger, take the message, and laugh at or give scorn to the one who brought it to us. Woe is set apart—not by Masters' but by Nature's laws—for those who, having started in the path with her aid, shall in any way try to belittle her and her work—still as yet not understood and by many misunderstood. This does not mean that a mere person is to be slavishly followed; but to belittle her—to imagine vain explanations with which to do away with what is not liked in that which is said, is to violate the ideal—is 'to spit back in the face of the teacher' through whom

the knowledge and the opportunity came—to be foul the river which brought you sweet waters.” Hence, when She writes and places William Q. Judge in a position above and beyond all others, there should be no question in the minds of any.

A few words—of many—written by H. P. B. in regard to William Q. Judge:

“He has been a part of myself for aeons past.”

“I ask no one to help or defend me. But Judge’s case is different, and more difficult of proof or disproof.”

“W. Q. J. is the Antaskarana (the bridge) between the two Manas (es)—the American thought, and the Indian—or rather, the trans-Himalayan Esoteric knowledge.”

“He is the Resuscitator of Theosophy in the United States, and is working to the best of his means and ability, and *at a great sacrifice*, for the spread of the Movement.”

“My dearest brother and co-founder of the Theosophical Society: * * * We were several to call it to life in 1875. Since then *you have remained alone* to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888 I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.”

William Q. Judge, writing in regard to H. P. B., and his first meeting her in New York, said: “She looked at me in recognition at that first hour, and never since has that look changed. Not as a questioner of philosophies did I come before her, not as one groping in the dark for lights that schools and fanciful theories had obscured, but as one who, wandering many periods through the corridors of life, was seeking the friends who could show where the designs for the work had been hidden. And true to the call she responded, revealing the plans once again, and speaking no words to explain, simply pointed them out and went on with the task. It was as if but the evening before we had parted, leaving yet to be done some detail of a task taken up with one common end.”

Similar quotations could be multiplied beyond all reasonable space, but enough has been given to show the trend of all.

What more can be said? Much more—but not here, nor now. There will be printed in the pages of this magazine from month to month, many articles from the pen of William Q. Judge, which will tell their own story.

By the schism of 1895, W. Q. J.'s place in the work and the knowledge of his contributions to it, have been obscured, to the irreparable loss of all concerned; the time has come for a fresh start on a true basis, and with all that the Teachers bequeathed to those who would follow Their Path. For this the United Lodge of Theosophists exists, for this is this magazine issued.

THE FIRST OBJECT OF THE T. S.

WHEN the Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, associated with William Q. Judge, H. S. Olcott and others, it had three defined objects which covered the field of its endeavor.

The First Object was then and is now—To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

The desirability of such a Brotherhood is not likely to be disputed by any; but that an attempt should be made in our day to form even a *nucleus* of Universal Brotherhood is generally regarded as so Utopian as to be dismissed from the mind as altogether visionary. Even the sincere and earnest Theosophists who compose the various organizations have failed to grasp the vital importance of this First object, as their course has shown. Yet every Theosophist knows that the Real Founders of the T. S. were Masters of the Great Lodge, and should have realized that the objects of a society formed under Their inspiration—if not directly by Them—must of necessity have a deep and far-reaching meaning.

There is probably not one among the thousands of Theosophists throughout the world who does not regret the lack of unity that exists, but how many have sought for the primal cause of it? Most have been content to assign minor causes, which in themselves were violations of the spirit and genius of the First Object. This is not a latter-day development; it existed from the very first, and its disintegrating effects are cumulative and continuous. In the fourteenth year of the T. S., H. P. B. wrote: "If it (the T. S.) had accomplished great, one may almost say stupendous, results on the exoteric and utilitarian plane, it had proved a dead failure on all those points which rank foremost among the objects of its original

establishment. Thus, as a Universal Brotherhood, or even a fraternity, one among many, it had descended to the level of all those societies whose pretensions are great, but whose names are simply masks—nay, even SHAMS * * * There never was that solidarity in the ranks of our society which would enable it to resist all external attacks, but also make it possible for greater, wider, and more tangible help to be given to all its members by Those who are always ready to give help when we are fit to receive it * * * Masters can give but little assistance to a body not thoroughly united in purpose and feeling, and which breaks its first fundamental rule—universal brotherly love, without distinction of race, creed, color or caste.”

No true Theosophist can read these words of the great Teacher without feeling some measure of guilt for his or her part in it. The past wrong attitude has made the present conditions, and if still held, perpetuates them; yet the present holds the promise for the future, and is our time for right thought and action; much harm has been done in the past, is still being done; but it is not too late to mend our ways. Have we thought that the First Object was just an assemblage of words? An impossible ideal? If so, read these other words of H. P. B.: “You were not directed to found and realize a Universal Brotherhood, *but to form the nucleus* for one; for it is *only when the nucleus is formed* that the accumulations can begin that will end in future years, however far, *in the formation of that body which we have in view.*” Has that nucleus been formed? Let no one answer from within the pale of any separative and separate organization, for that nucleus must be formed on quite a different basis—the First Object in fact in its widest meaning, its fullest application; in other words “similarity of aim, purpose and teaching.” “The aim” is one, to form the nucleus, setting aside everything that stands in the way of it, for they are in reality non-essentials. “The purpose” is one, to study, apply and promulgate the one “teaching” of the Teachers on the lines laid down so clearly, leaving foolish speculations to those who would pass over what is at hand, and grasp at what they can neither hold, understand or use.

“UNITY, STUDY and WORK,” wrote William Q. Judge. By the first is meant that true Brotherhood which feels all the members as one’s own self, to be neither criticized nor condemned nor weighed in the balance of the mind, but to be helped to work, each in his own way. A higher Force is drawn upon; it seeks expression through channels opened to it; the inner, devotional, and fraternal attitude is the opener of the sphere. STUDY what has been given by the Teachers, those who began the T. S. together, and worked together until the day of death with “one aim, one purpose, one teaching.” WORK, not only in study, but as They worked, in every possible way to present Theosophy to a world sadly in need of it. “When a student is only able to do a little, he is too prone to think that little does not count. Or, because some are not

able to do much, while others have not the will and energy to combat difficulties of circumstance or environment, they refrain from doing anything at all. The first class should remember that we are only expected to do what we can. The Chohan in his place, and the atom in its place, do what they can—no more. *The Law judges us by our opportunities only.* The second class should remember that axiom of the *Voice of the Silence*: Inaction in a deed of mercy becomes an action in a deadly sin. The student who *will not* do both kinds of work cannot advance; more, he retrogrades, for there is no standing still, and he is also a drag upon all the rest, just as an inactive organ is detrimental to the corporeal body. This does not apply to those whose limitations are real. But such should guard, in their turn, against the common error that right action is confined to the physical plane. They can greatly assist, on the inner planes of being, by right thought, meditation, and the mental practice of true fraternity. Brotherhood is not sentiment. It is not emotion. Nor yet is it so-called love. It is putting one's self mentally in the very place of another and realizing his difficulties, while showing him that true compassion for which we would hope in like place. Mental exercise in this direction helps to develop that power of the Manas by means of which the Adept projects his consciousness into that of the stone or any other object in Nature."

Analogy and correspondence are the surest guides to an understanding of Theosophy and the Movement itself. Is there any between the Three Objects and the Three Fundamental Propositions? The First Proposition relates to the Source of All—Compassion absolute. The Masters are "the Bridge;" does not the First Object give us the cue and guide to Them, as well as the practice which brings us closer? In the words of H. P. B.: "Let us Think, and in Thinking Try; the goal is worth every effort."

We *have* an unassailable basis for Unity; it will be our fault and responsibility if we do not avail ourselves of it.

MESMERISM

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

Anton Mesmer, who gave greater publicity in the Western

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

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

After the French Academy committee, including Benjamin Franklin, passed sentence on the subject, condemning it in substance, mesmerism fell into disrepute but was revived in America by many persons who adopted different names for their work and wrote books on it. One of them named Dodds obtained a good deal of celebrity, and was invited during the life of Daniel Webster to lecture on it before a number of the United States senators. He called his system "psychology," but it was mesmerism exactly, even to details regarding nerves and the like. And in England also a good deal of attention was given to it by numbers of people who were not of scientific repute. They gave it no better reputation than it had before, and the press and public generally looked on them as charlatans and upon mesmerism as a delusion. Such was the state of things until the researches into what is now known as hypnotism brought that phase of the subject once more forward, and subsequently to 1875 the popular mind gave more and more attention to the possibilities in the fields of clairvoyance, clairaudience, trance, apparitions, and the like. Even physicians and others, who previously scouted all such investigations, began to take them up for consideration, and are still engaged thereon. And it seems quite certain that, by whatever name designated, mesmerism is sure to have more and more attention paid to it. For it is impossible to proceed very far with hypnotic experiments without meeting

mesmeric phenomena, and being compelled, as it were, to proceed with an inquiry into those as well.

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

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

The great question mooted is whether there is or is not any actual fluid thrown off by the mesmerizer. Many deny it, and nearly all hypnotizers refuse to admit it. H. P. Blavatsky declares there is such a fluid, and those who can see into the plane to which it belongs asserts its existence as a subtle form of matter. This is, I think, true, and is not at all inconsistent with the experiments in hypnotism, for the fluid can have its own existence at the same time that people may be self-hypnotized by merely inverting their eyes while looking at some bright object. This fluid is composed in part of the astral substance around every one, and in part of the physical atoms in a finely divided state. By some, this astral substance is called the *aura*. But that word is indefinite, as there are many sorts of aura and many degrees of its expression. These will not be known, even to Theosophists of the most willing mind, until the race as a whole has developed up to that point. So the word will remain in use for the present.

This aura, then, is thrown off by the mesmerizer upon his subject, and is received by the latter in a department of his inner constitution, never described by any Western experimenters, because they know nothing of it. It wakes up certain inner and non-physical divisions of the person operated on, causing a change of relation between the various and numerous sheaths surrounding the inner man, and making possible different degrees of intelligence and of clairvoyance and the like. It has no influence whatsoever on the Higher Self, which it is impossible to reach by such means. Many persons are deluded into supposing that the Higher Self is the responder, or that some spirit or what not is present, but it is only one of the many inner persons, so to say, who is talking or

rather causing the organs of speech to do their office. And it is just here that the Theosophist and the non-Theosophist are at fault, since the words spoken are sometimes far above the ordinary intelligence or power of the subject in waking state. I therefore propose to give in the rough the theory of what actually does take place, as has been known for ages to those who see with the inner eye, and as will one day be discovered and admitted by science.

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

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

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

They are divided into many classes and grades, and each one of them has a whole series of ideas and facts peculiar to itself, as well as centres in the ethereal body to which they relate. Instead now of the brain's dealing with the sensations of the body, it deals with something quite different, and reports what these inner organs see in any part of space to which they are directed. And in place of your having waked up the Higher Self, you have merely uncovered one of the many sets of impressions and experiences of which the inner man is composed, and who is himself a long distance from the Higher Self. These varied pictures, thus seized from every quarter, are nor-

mally overborne by the great roar of the physical life, which is the sum total of possible expression of a normal being on the physical plane whereon we move. They show themselves usually only by glimpses when we have sudden ideas or recollections, or in dreams when our sleeping may be crowded with fancies for which we cannot find a basis in daily life. Yet the basis exists, and is always some one or other of the million small impressions of the day, past unnoticed by the physical brain, but caught unerringly by means of other sensoriums belonging to our astral double. For this astral body, or double, permeates the physical one as colour does the bowl of water. And although to the materialistic conceptions of the present day such a misty shadow is not admitted to have parts, powers, and organs, it nevertheless has all of these with a surprising power and grasp. Although perhaps a mist, it can exert under proper conditions a force equal to the viewless wind when it levels to earth the proud constructions of puny man.

In the astral body, then, is the place to look for the explanation of mesmerism and hypnotism. The Higher Self will explain the flights we seldom make into the realm of spirit, and is the God—the Father—within who guides His children up the long steep road to perfection. Let not the idea of it be degraded by chaining it to the low floor of mesmeric phenomena, which any healthy man or woman can bring about if they will only try. The grosser the operator the better, for thus there is more of the mesmeric force, and if it be the Higher Self that is affected, then the meaning of it would be that gross matter can with ease affect and deflect the high spirit—and this is against the testimony of the ages

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

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

all, together with the co-ordinator the brain, make up the man as he is on the visible plane.

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

The very best of subjects are mixed in their reports, because the things they do see are varied and distorted by the several experiences of the parts of their nature I have mentioned, all of which are constantly clamouring for a hearing. And every operator is sure to be misled by them unless he is himself a trained seer.

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

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

These inner senses can perceive under certain conditions to any distance regardless of position or obstacle. But they can not see everything, nor are they always able to properly understand the nature of everything they do see. For sometimes that appears to them with which they are not familiar. And, further, they will often report having seen what they are desired by the operator to see, when in fact they are giving unreliable information. For, as the astral senses of any person are the direct inheritance of his own prior incarnations, and are not the product of family heredity, they cannot transcend their own experience, and hence their cognitions are limited by it, no matter how wonderful their action appears

to him who is using only the physical sense-organs. In the ordinary healthy person these astral senses are inextricably linked with the body and limited by the apparatus which it furnishes during the waking state. And only when one falls asleep, or into a mesmerized state, or trance, or under the most severe training, can they act in a somewhat independent manner. This they do in sleep, when they live another life than that compelled by the force and the necessities of the waking organism. And when there is a paralyzation of the body by the mesmeric fluid they can act, because the impressions from the physical cells are inhibited.

The mesmeric fluid brings this paralyzing about by flowing from the operator and creeping steadily over the whole body of the subject, *changing the polarity of the cells in every part* and thus disconnecting the outer from the inner man. As the whole system of physical nerves is sympathetic in all its ramifications, when major sets of nerves are affected others by sympathy follow into the same condition. So it often happens with mesmerized subjects that the arms or legs are suddenly paralyzed without being directly operated on, or, as frequently, the sensation due to the fluid is felt first in the forearm, although the head was the only place touched.

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

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

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

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

After the maturity of the child before birth this form is fixed, coherent, and lasting, undergoing but small alteration from that day until death. And so also as to its brain; that remains unchanged until the body is given up, and does not, like the outer brain, give up cells to be replaced by others from hour to hour. These inner parts are thus more permanent than the outer correspondents to them. Our material organs, bones, and tissues are undergoing change each instant. They are suffering always what the ancients called "the constant momentary dissolution of minor units of mat-

ter," and hence within each month there is a perceptible change by way of diminution or accretion. This is not the case with the inner form. It alters only from life to life, being constructed at the time of reincarnation to last for a whole period of existence. For it is the model fixed by the present evolutionary proportions for the outer body. It is the collector, as it were, of the visible atoms which make us as we outwardly appear. So at birth it is potentially of a certain size, and when that limit is reached it stops the further extension of the body, making possible what are known today as average weights and average sizes. At the same time the outer body is kept in shape by the inner one until the period of decay. And this decay, followed by death, is not due to bodily disintegration *per se*, but to the fact that the term of the astral body is reached, when it is no longer able to hold the outer frame intact. Its power to resist the impact and war of the material molecules being exhausted, the sleep of death supervenes.

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

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

Disjoin this being from the outer body with which he is linked, and the divorce deprives him of freedom temporarily, making him the slave of the operator. But mesmerizers know very well that the subject can and does often escape from control, puzzling them

often, and often giving them fright. This is testified to by all the best writers in the Western schools.

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

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

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

WILLIAM Q. JUDGE, F. T. S.

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Every action without exception is comprehended in spiritual knowledge, O son of Pritha. Seek this wisdom by doing service, by strong search, by questions, and by humility; the wise who see the truth will communicate it unto thee, and knowing which thou shalt never again fall into error. —*Bhagavad-Gita—Chap. 4.*

THE SERPENT'S BLOOD

IT was an old and magic island. Many centuries before, the great good Adepts had landed on its shores from the West and established for a while the Truth. But even they could not stay the relentless tread of fate, and knew that this was only a halting place, a spot where should be concentrated spiritual power sufficiently strong to remain as a leaven for several cycles, and that should be a base upon which in long ages after ages might be erected again the spiritual temple of truth. These blessed beings remained there for centuries uncounted, and saw arise out of the adjoining seas other lands, first of soft mud that afterwards hardened into rocks and earth. They taught the people and found them apt students, and from their number drew many disciples who were full of zeal as well as patience and faith. Among the least of those I was, and toiled long and earnestly through successive lives upon the Island. And the Island came to be known as the Isle of Destiny, from mysterious future events foretold for it by the greatest of the Adepts and their seers.

Yet I succeeded not in reaching the point where I could hope to pass on from the Island with the teachers, who said that at a certain day they must travel away to other lands, leaving behind them their blessing to those who willingly remained of the disciples; those who rebelled had still to remain, but without the aid and comfort of the benediction of the blessed ones.

At last the day of separation came and the kingly guides departed, leaving well established the true religion and practice. Yet we all knew that even that must have its decay, in which perhaps even some of us might have a hand, but the center of power was not to depart from the Island until its destiny should be accomplished; the power might be hidden, but it would remain latent until the time arrived.

Many years came and went; still I found myself upon the Island again and again reincarnated. With sorrow I saw the ancient practices overlooked and different views prevailing. It was the power of the serpent.

On one well-known mountain the Masters had placed a gem, and at the mountain's base a tower. These I have spoken of incidentally in a former tale. I knew that mountain well, and saw it every day from the tower at some distance away where my own duties lay. I was present when the wonderful gem was placed upon the mountain, and of all those who saw the grand event, I alone remembered. Since that day many centuries had rolled away, and the other disciples, reincarnated there also, had forgotten the event but knew of the gem. Some of them who in other lives had been my servants in the tower were now my earthly superiors

because they had devoted their minds to formal outward power, which is only the weak symbol of the reality that should exist within. And so the tradition alone remained, but the diamond now blazed less brilliantly than in the days when I first knew it. By night its rays shot up into the heavens, and the priests month after month tried ceremonies and prayers in vain, in order to cause it to burst forth in all the glory of its pristine days. They knew that such a blaze was a possibility—indeed an old prophecy—but that was all they could tell, and were ignorant of the remainder of it, which, if they had known, perhaps none of their ceremonies would have been performed. It was that the great and glorious blaze of light from the mountain diamond would only take place after the last drop of the serpent's blood was spilled upon the Island, and that then the diamond itself would never be found upon the rock where it had rested for so many ages. And I alone of them all knew this; but I knew not where the serpent was to be found. His influence was felt and seen, for in the early days he alone was the sole reptile that eluded pursuit, as his birth was due to the evil thoughts of a wandering black magician who had landed for a week upon the Island so long before that the priests had no record of it. This serpent had to be killed and his blood spilled upon the ground to remove forever the last trace of the evil done by the magician, and for that event only was the diamond kept upon the mountain through the power of the good Adepts who had put it there. It preserved the germ of truth from the serpent's breath, and would not be needed when he was destroyed. Had the priests known this, no ceremonies for increasing its brilliancy would have been tried, as they would rather suffer the serpent's influence than lose the gem. Indeed, they believed that their tenure of power was in some way connected with the diamond mountain. They were right. I knew the fatal result for them when I succeeded in discovering the place of the serpent.

Day after day and long into the darkness of the night, I meditated and peered into every corner of the Island. At the full moon when the diamond grew a little clearer, I saw the slimy traces of the serpent upon the Island but could never find his lair. At last one night a fellow-student who had passed on before me with those by whom the diamond had been set, and who now and again returned through the aid to help his old friend, came to see me, and, as he was going away, said, "Look at the foot of the mountain."

So near the sacred diamond I had never thought it possible the foul reptile could be found; and yet it was there, through the evil nature of the high-priest, he had taken up his secure retreat. I looked and saw him at the foot, breathing venom and black clouds of the soul's despair.

The great day of ceremonies for the diamond was again at hand, and I determined that then should witness the death of the serpent and the last bright shining of the diamond.

The morning broke clear and warm. Great throngs of people

crowded about the mountain-temple, expectant of some great result from the ceremonies. It seemed as if these natural psychics felt within them that the diamond would burst forth with its ancient light, and yet every now and then a fear was expressed that in its greatest beauty it would be lost to them forever.

It was my turn to officiate at the ceremony after the high priest, and I alone was aware that the serpent had crawled even into the temple and was coiled up behind the shrine. I determined to seize him and, calling upon our ancient master, strangle him there and spill his blood upon the ground.

Even as I thought this, I saw my friend from other land enter the temple disguised as a wandering monk, and knew that my half-uttered aspiration even then was answered. Yet death stared me in the face. There, near the altar, was the sacred axe always ready to fell the man who in any way erred at the ceremony. This was one of the vile degenerations of the ancient law, and while it had been used before upon those who had only erred in the forms, I knew that the Priest himself would kill me as soon as the diamond's great flame had died away. The evening darkness would be upon us by the time that the moment in the performance permitted me to destroy the enemy of our race. So I cared not for death, for had I not faced it a thousand times as a blessed release and another chance.

At last the instant came. I stooped down, broke through the rule, and placing my hand behind the shrine caught the reptile by the neck. The High Priest saw me stoop and rushed to the axe. Another moment's delay and all hope was gone. With superhuman power, I grasped and squeezed. Through my skull shot a line of fire, and I could see my wandering monk wave his hand, and instantly the Priest stumbled and fell on his way to the axe. Another pressure, and the serpent was dead. My knife! It was in my girdle, and with it I slit his neck. His red and lively blood poured out upon the ground and—the axe fell upon my head, and the junior priest of the temple fell dead to the floor.

But only my body died. I rose upon the air and saw myself lying there. The people neither stirred nor spoke. The Priest bent over me. I saw my wandering monk smile. The serpent's blood spread slowly out beside my body, and then collected into little globes, each red and lively. The diamond on the mountain behind the temple slowly grew bright, then flashed and blazed. Its radiance penetrated the temple, while priests and people, except my wandering monk, prostrated themselves. Then sweet sounds and soft rustling filled the air, and voices in strange language spoke stranger words from the mountain. Yet still the people did not move. The light of the diamond seemed to gather around the serpent's blood. Slowly each globe of blood was eaten up by the light, except one more malevolent than the others, and then that fateful sphere of life rose up into the air, suddenly transformed itself into a small and spiteful snake that with undulating motion

flew across the air and off into the night to the distant Isles. Priest and people arose in fear, the voices from the mountain ceased, the sounds died out, the light retreated, and darkness covered all. A wild cry of despair rose up into the night, and the priest rushed outside to look up at the mountain.

The serpent's blood still stained the ground, and the diamond had disappeared.

(The foregoing allegory was first published by Mr. Judge in the *Path* for January, 1889, over the signature of "Bryan Kinnavan.")

THE T. S., ITS MISSION AND FUTURE

(As explained by M. Emile Burnouf, the French Orientalist.)

"It is another's fault if he be ungrateful;
but it is mine if I do not give. To find one
thankful man I will oblige many who are not."

—SENECA.

".....The veil is rent
Which blinded me! I am as all these men
Who cry upon their gods and are not heard,
Or are not heeded—yet there must be aid!
For them and me and all there must be help!
Perchance the gods have need of help themselves,
Being so feeble that when sad lips cry
They cannot save! I would not let one cry
Whom I could save!....."

THE LIGHT OF ASIA.

IT has seldom been the good fortune of the Theosophical Society to meet with such courteous and even sympathetic treatment as it has received at the hands of M. Emile Burnouf, the well-known Sanskritist, in an article in the *Revue des Deux Mondes* (July 15, 1888)—"*Le Bouddhisme en Occident*."

Such an article proves that the Society has at last taken its rightful place in the thought-life of the XIXth century. It marks the dawn of a new era in its history, and, as such, deserves the most careful consideration of all those who are devoting their energies to its work. M. Burnouf's position in the world of Eastern scholarship entitles his opinions to respect; while his name, that of one of the first and most justly honoured of Sanskrit scholars (the late M. Eugene Burnouf), renders it more than probable that a man bearing such a name will make no hasty statements and draw no premature conclusions, but that his deductions will be founded on careful and accurate study.

His article is devoted to a triple subject: the origins of three religions or associations, whose fundamental doctrines M. Burnouf regards as identical, whose aim is the same, and which are derived from a common source. These are Buddhism, Christianity, and—the Theosophical Society.

As he writes page 341:—

"This source, which is oriental, was hitherto contested; today it has been fully brought to light by scientific research, notably by the English scientists and the publication of original texts. Amongst these sagacious scrutinizers it is sufficient to name Sayce, Pool, Beal, Rhys-David, Spencer-Hardy, Bunsen It is a long time, indeed, since they were struck with resemblances, let us say, rather, identical elements, offered by the Christian religions and that of Buddha..... During the last century these analogies were explained by a pretended Nestorian influence; but since then the Oriental chronology has been established, and it was shown that Buddha was anterior by several centuries to Nestorius, and even to Jesus Christ..... The problem remained an open one down to the recent day when the paths followed by Buddhism were recognized, and the stages traced on its way to finally reach Jerusalem..... And now we see born under our eyes a new association, created for the propagation in the world of the Buddhistic dogmas. It is of this triple subject that we shall treat."

It is on this, to a degree erroneous, conception of the aims and object of the Theosophical Society that M. Burnouf's article, and the remarks and opinions that ensue therefrom, are based. He strikes a false note from the beginning, and proceeds on this line. The T. S. was not created to propagate any dogma of any exoteric, ritualistic church, whether Buddhist, Brahmanical, or Christian. This idea is a wide-spread and general mistake; and that of the eminent Sanskritist is due to a self-evident source which misled him. M. Burnouf has read in the *Lotus*, the journal of the Theosophical Society of Paris, a polemical correspondence between one of the Editors of LUCIFER and the Abbe Roca. The latter persisting—very unwisely—in connecting theosophy with Papism and the Roman Catholic Church—which, of all the dogmatic world religions, is the one his correspondent loathes the most—the philosophy and ethics of Gautama Buddha, not his later church, whether northern or southern, were therein prominently brought forward. The said Editor is undeniably a Buddhist—*i. e.*, a follower of the esoteric school of the great "Light of Asia," and so is the President of the Theosophical Society, Colonel H. S. Olcott. But this does not pin the theosophical body as a whole to ecclesiastical Buddhism. The Society was founded to become the Brotherhood of Humanity—a centre, philosophical and religious, common to all—not as a propaganda for Buddhism merely. Its first steps were directed toward the same great aim that M. Burnouf ascribes to Buddha Sakyamuni, who "opened his church to all men, without distinction of origin, caste, nation, colour, or sex," (*Vide* Art. 1. in the *Rules* of the T. S.), adding, "My law is a law of Grace for all." In the same way the Theosophical Society is open to all, without distinction of "origin, caste, nation, colour, or sex," and what is more—of creed * * *

The introductory paragraphs of this article show how truly the author has grasped, with this exception, within the compass of a few lines, the idea that all religions have a common basis and spring from a single root. After devoting a few pages to Buddhism, the religion and the association of men founded by the Prince of Kapilavastu; to Manicheism, miscalled a "heresy," in its relation to both Buddhism and Christianity, he winds up his article with—the Theosophical Society. He leads up to the latter by tracing (*a*) the life of Buddha, too well known to an English speaking public through Sir Edwin Arnold's magnificent poem to need recapitula-

tion; (b) by showing in a few brief words that Nirvana is *not annihilation*;* and (c) that the Greeks, Romans and even the Brahmans regarded the *priest* as the intermediary between men and God, an idea which involves the conception of a *personal God*, distributing his favours according to his own good pleasure—a sovereign of the universe, in short.

The few lines about Nirvana must find place here before the last proposition is discussed. Says the author:

"It is not my task here to discuss the nature of Nirvana. I will only say that the idea of annihilation is absolutely foreign to India, that the Buddha's object was to deliver humanity from the miseries of earth life and its successive reincarnations; that, finally, he passed his long existence in battling against Mara and his angels, whom he himself called Death and the army of death. The word Nirvana means, it is true, extinction, for instance, that of a lamp blown out; but it means also the absence of wind. I think, therefore, that Nirvana is nothing else but that *requies aeterna*, that *lux perpetua* which Christians also desire for their dead."

With regard to the conception of the priestly office the author shows it entirely absent from Buddhism. Buddha is no God, but a *man* who has reached the supreme degree of wisdom and virtue. "Therefore Buddhist metaphysics conceives the absolute Principle of all things which other religions call God, in a totally different manner and does not make of it a being separate from the universe."

The writer then points out that the equality of all men among themselves is one of the fundamental conceptions of Buddhism.

He adds moreover and demonstrates that it was from Buddhism that the Jews derived their doctrine of a *Messiah*.

The Essenes, the Therapeuts and the Gnostics are identified as a result of this fusion of Indian and Semitic thought, and it is shown that, on comparing the lives of Jesus and Buddha, both biographies fall into two parts: the ideal legend and the real facts. Of these the legendary part is identical in both; as indeed must be the case from the theosophical standpoint, since both are based on the Initiatory cycle. Finally this "legendary" part is contrasted with the corresponding features in other religions, notably with the Vedic story of Visvakarman.** According to his view, it was only at the council of Nicea that Christianity broke officially with the ecclesiastical Buddhism, though he regards the Nicene Creed as simply the development of the formula: "the Buddha, the Law, the Church" (Buddha, Dharma, Sangha).

The Manicheans were originally Samans or Sramanas, Buddhist ascetics whose presence at Rome in the third century is recorded by St. Hippolytus. M. Burnouf explains their dualism as

*The fact that Nirvana does **not** mean **annihilation** was repeatedly asserted in *Isis Unveiled*, where its author discussed its etymological meaning as given by Max Muller and others and showed that the "blowing out of a lamp" does not even imply the idea that Nirvana is the "extinction of consciousness." (See Vol. 1, p. 290, and Vol. 11, pp. 117, 286, 320, 566, etc.)

**This identity between the *Logoi* of various religions and in particular the identity between the legends of Buddha and Jesus Christ, was again proven years ago in "Isis Unveiled," and the legend of Visvakarman more recently in the *Lotus* and other Theosophical publications. The whole story is analyzed at length in the "Secret Doctrine," in some chapters which were written more than two years ago.

referring to the double nature of man—good and evil—the evil principle being the Mara of Buddhist legend. He shows that the Manicheans derived their doctrines more immediately from Buddhism than did Christianity and consequently a life and death struggle arose between the two, when the Christian Church became a body which claimed to be the sole and exclusive possessor of Truth. This idea is in direct contradiction to the most fundamental conceptions of Buddhism and therefore its professors could not but be bitterly opposed to the Manicheans. It was thus the Jewish spirit of exclusiveness which armed against the Manicheans the secular arm of the Christian states.

Having thus traced the evolution of Buddhist thought from India to Palestine and Europe, M. Burnouf points out that the Albigenses on the one hand, and the Pauline school (whose influence is traceable in Protestantism) on the other, are the two latest survivals of this influence. He then continues:—

"Analysis shows us in contemporary society two essential elements: the idea of a **personal God** among believers and, among the philosophers, the almost complete disappearance of charity. The Jewish element has regained the upper hand, and the Buddhistic element in Christianity has been obscured."

"Thus one of the most interesting, if not the most unexpected, phenomena of our day is the attempt which is now being made to revive and create in the world a new society, resting on the same foundations as Buddhism. Although only in its beginnings, its growth is so rapid that our readers will be glad to have their attention called to this subject. This society is still in some measure in the condition of a mission, and its spread is accomplished noiselessly and without violence. It has not even a definite name; its members grouping themselves under eastern names, placed as titles to their publications: **Isis, Lotus, Sphinx, LUCIFER**. The name common to all which predominates among them for the moment is that of **Theosophical Society**."

After giving a very accurate account of the formation and history of the Society—even to the number of its working branches in India, namely, 135—he then continues:—

"The society is very young, nevertheless it has already its history..... It has neither money nor patrons; it acts solely with its own eventual resources. It contains no worldly element. It flatters no private or public interest. It has set itself a moral ideal of great elevation, it combats vice and egoism. It tends towards the unification of religions, which it considers as identical in their philosophical origin; but it recognizes the supremacy of truth only....."

"With these principles, and in the time in which we live, the society could hardly impose on itself more trying conditions of existence. Still it has grown with astonishing rapidity....."

Having summarised the history of the development of the T. S. and the growth of its organization, the writer asks: "What is the spirit which animates it?" To this he replies by quoting the three objects of the Society, remarking in reference to the second and third of these (the study of literatures, religions and sciences of the Aryan nations and the investigation of latent psychic faculties, etc.), that, although these might seem to give the Society a sort of academic colouring, remote from the affairs of actual life, yet in reality this is not the case; and he quotes the following passage from the close of the Editorial in LUCIFER for November, 1887:—

"He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or a poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who

turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own—is no Theosophist.” (LUCIFER No. 3.)

“This declaration,” continues M. Burnouf, “is not Christian because it takes no account of belief, because it does not proselytise for any communion, and because, in fact, the Christians have usually made use of calumny against their adversaries, for example the Manicheans, Protestants and Jews.* It is even less Mussulman or Brahminical. It is purely Buddhist: the practical publications of the Society are either translations of Buddhist books, or original works inspired by the teaching of Buddha. Therefore the Society has a Buddhist character.”

“Against this it protests a little, fearing to take on an exclusive and sectarian character. It is mistaken: the true and original Buddhism is not a sect, it is hardly a religion. It is rather a moral and intellectual reform, which excludes no belief, but adopts none. This is what is done by the Theosophical Society.”

We have given our reasons for protesting. We are pinned to no faith. In stating that the T. S. is “Buddhist,” M. Burnouf is quite right, however, from one point of view. It has a Buddhist colouring simply because that religion or rather philosophy, approaches more nearly to the TRUTH (the secret wisdom) than does any other exoteric form of belief. Hence the close connexion between the two. But on the other hand the T. S. is perfectly right in protesting against being mistaken for a merely Buddhist propaganda, for the reasons given by us at the beginning of the present article, and by our critic himself. For although in complete agreement with him as to the *true* nature and character of primitive Buddhism, yet the Buddhism of today is none the less a rather dogmatic religion, split into many and heterogenous sects. We follow the Buddha alone. Therefore, once it becomes necessary to go behind the actually existing form, and who will deny this necessity in respect to Buddhism?—once this is done, is it not infinitely better to go back to the pure and unadulterated source of Buddhism itself, rather than halt at an intermediate stage? Such a half and half reform was tried when Protestantism broke away from the elder Church, and are the results satisfactory?

Such then is the simple and very natural reason why the T. S. does not raise the standard of exoteric Buddhism and proclaim itself a follower of the Church of the Lord Buddha. It desires too sincerely to remain within that *unadulterated* “light” to allow itself to be absorbed by its distorted shadow. This is well understood by M. Burnouf, since he expresses as much in the following passage:—

“From the doctrinal point of creed, Buddhism has no mysteries; Buddha preached in parables; but a parable is a developed simile, and has nothing symbolical in it. The Theosophists have seen very clearly that, in religions, there have always been two teachings; the one very simple in appearance and full of images or fables which are put forward as realities; this is the public teaching, called exoteric. The other esoteric or inner, reserved for the more educated and discreet adepts, the initiates of the second degree. There is, finally, a sort of science, which may formerly have been cultivated in the secrecy of the sanctuaries, a science called **hermetism**, which gives the final explanation of the

*And—the author forgets to add—“the Theosophists.” No Society has ever been more ferociously calumniated and persecuted by the **odium theologicum** since the Christian Churches are reduced to use their tongues as their sole weapon—than the Theosophical Association and its Founders.—(Ed.)

symbols. When this science is applied to various religions, we see that their symbolisms, though in appearance different, yet rest upon the same stock of ideas, and are traceable to one single manner of interpreting nature.

"The characteristic feature of Buddhism is precisely the absence of this hermetism, the exiguity of its symbolism, and the fact that it presents to men, in their ordinary language, the truth without a veil. This it is which the Theosophical Society is repeating....."

And no better model could the Society follow: but this is not all. It is true that no *mysteries* or esotericism exists in the two chief Buddhist Churches, the Southern and the Northern. Buddhists may well be content with the dead letter of Siddhartha Buddha's teachings, as fortunately no higher or nobler ones in their effects upon the ethics of the masses exist, to this day. But herein lies the great mistake of all the Orientalists. There is an esoteric doctrine, a soul-ennobling philosophy, behind the outward body of ecclesiastical Buddhism. The latter, pure, chaste and immaculate as the virgin snow on the ice-capped crests of the Himalayan ranges, is, however, as cold and desolate as they with regard to the *post-mortem* condition of man. This secret system was taught to the *Arhats* alone, generally in the Saptaparna (Mahavansa's *Sattapani*) cave, known to Ta-hian as the *Chetu* cave near the Mount Baibhar (in Pali Webhara), in Rajagriha, the ancient capital of Maghada, by the Lord Buddha himself, between the hours of *Dhyana* (or mystic contemplation). It is from this cave—called in the days of Sakyamuni, Saraswati or "Bamboo-cave"—that the Arhats initiated into the Secret Wisdom carried away their learning and knowledge beyond the Himalayan range, wherein the Secret Doctrine is taught to this day. Had not the South Indian invaders of Ceylon "heaped into piles as high as the top of the cocoanut trees" the *ollas* of the Buddhists, and burnt them, as the Christian conquerors burnt all the secret records of the Gnostics and the initiates, Orientalists would have the proof of it, and there would have been no need of asserting now this well-known fact.

Having fallen into the common error, M. Burnouf continues:

"Many will say: It is a chimerical enterprise; it has no more a futurè before it than has the New Jerusalem of the Rue Thouin, and no more *raison d'être* than the Salvation Army. This may be so; it is to be observed, however, that these two groups of people are *Biblical Societies*, retaining all the paraphernalia of the expiring religions. The Theosophical Society is the direct opposite; it does away with figures, it neglects or relegates them to the background, putting in the foreground Science, as we understand it today, and the moral reformation, of which our old world stands in such need. What, then, are today the social elements which may be for or against it? I shall state them in all frankness."

In brief, M. Burnouf sees in the public *indifference* the first obstacle in the Society's way. "Indifference born from weariness; weariness of the inability of religions to improve social life, and of the ceaseless spectacle of rites and ceremonies which the priest never explains." Men demand today "scientific formulæ stating laws of nature, whether physical or moral * * *" And this indifference the Society must encounter; "its name, also, adding to its difficulties: for the word *Theosophy* has no meaning for the people, and, at best, a very vague one for the learned." "It seems to imply a personal god," M. Burnouf thinks, adding: "Whoever

says personal god, says creation and miracle," and he concludes that "the Society would do better to become frankly Buddhist or to cease to exist."

With this advice of our friendly critic it is rather difficult to agree. He has evidently grasped the lofty ideal of primitive Buddhism, and rightly sees that this ideal is identical with that of the T. S. But he has not learned the lesson of its history, nor perceived that to graft a young and healthy shoot on to a branch which has lost—less than any other, yet much of—its inner vitality, could not but be fatal to the new growth. The very essence of the position taken up by the T. S. is that it asserts and maintains the truth common to all religions; the truth which is true and undefiled by the concretions of ages of human passions and needs. But although Theosophy means Divine Wisdom, it implies nothing resembling belief in a personal god. It has *not* "the wisdom of God," but *divine* wisdom. The Theosophists of the Alexandrian neo-Platonic school believed in "gods" and "demons" and in one *impersonal* ABSOLUTE DEITY. To continue:—

"Our contemporary habits of life," says M. Burnouf, "are not severe; they tend year by year to grow more gentle, but also more boneless. The moral stamina of the men of today is very feeble; the ideas of good and evil are not, perhaps, obscured, but the *will* to act rightly lacks energy. What men seek above all is pleasure and that somnolent state of existence called comfort. Try to preach the sacrifice of one's possessions and of oneself to men who have entered on this path of selfishness! You will not convert many. Do we not see the doctrine of the 'struggle for life' applied to every function of human life? This formula has become for our contemporaries a sort of revelation, whose pontiffs they blindly follow and glorify. One may say to them, but in vain, that one must share one's last morsel of bread with the hungry: they will smile and reply by the formula: 'the struggle for life.' They will go further; they will say that in advancing a contrary theory, you are yourself struggling for your existence and are not disinterested. How can one escape from this sophism, of which all men are full today?....."

"This doctrine is certainly the worst adversary of Theosophy, for it is the most perfect formula of egoism. It seems to be based on scientific observation, and it sums up the moral tendencies of our day..... Those who accept it and invoke justice are in contradiction with themselves; those who practise it and who put God on their side are blasphemers. But those who disregard it and preach charity are considered wanting in intelligence, their kindness of heart leading them into folly. If the T. S. succeeds in refuting this pretended law of the struggle for life and in extirpating it from men's minds, it will have done in our day a miracle greater than those of Sakyamouni and of Jesus."

And this miracle the Theosophical Society *will* perform. It will do this, not by disproving the relative existence of the law in question, but by assigning to it its due place in the harmonious order of the universe; by unveiling its true meaning and nature and by showing that this *pseudo* law is a "pretended" law indeed, as far as the human family is concerned, and a fiction of the most dangerous kind. "Self-preservation," on these lines, is indeed and in truth a sure, if a slow, suicide, for it is a policy of mutual homicide, because men by descending to its practical application among themselves, merge more and more by a retrograde reinvolution into the animal kingdom. This is what the "struggle for life" is in reality, even on the purely materialistic lines of political economy. Once that this axiomatic truth is proved to all men; the same instinct of self-preservation only directed into its true channel will make them turn to *altruism*—as their surest policy of salvation.

It is just because the real founders of the Society have ever

recognized the wisdom of truth embodied in one of the concluding paragraphs of Mr. Burnouf's excellent article, that they have provided against that terrible emergency in their fundamental teachings. The "struggle for existence" applies only to the physical, never to the moral plane of being. Therefore when the author warns us in these awfully truthful words:

"Universal charity will appear out of date; the rich will keep their wealth and will go on accumulating more; the poor will become impoverished in proportion, until the day when, propelled by hunger, they will demand bread, not of theosophy but of revolution. Theosophy shall be swept away by the hurricane."

The Theosophical Society replies: "*It surely will, were we to follow out his well-meaning advice, yet one which is concerned but with the lower plane.*" It is not the policy of self-preservation, not the welfare of one or another personality in its finite and physical form that will or can ever secure the desired object and screen the Society from the effects of the social "hurricane" to come; but only the weakening of the feeling of separateness in the units which compose its chief element. And such a weakening can only be achieved by a process of *inner enlightenment*. It is not violence that can ever insure bread and comfort for all; nor is the kingdom of peace and love, of mutual help and charity and "food for all," to be conquered by a cold, reasoning, diplomatic policy. It is only by the close brotherly union of men's inner SELVES, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of Justice and equality for all can ever be inaugurated. This is the first of the three fundamental objects for which the Theosophical Society was established, and called the "Universal Brotherhood of Man," without distinction of *race, colour or creed*.

When men will begin to realize that it is precisely that ferocious personal selfishness, the chief motor in the "struggle for life," that lies at the very bottom and is the one sole cause of human starvation; that it is that other—national egoism and vanity which stirs up the States and rich individuals to bury enormous capitals in the unproductive erection of gorgeous churches and temples and the support of a swarm of social drones called Cardinals and Bishops, the true parasites on the bodies of their subordinates and their flocks—that they will try to remedy this universal evil by a healthy change of policy. And this salutary revolution can be *peacefully* accomplished only by the Theosophical Society and its teachings.

This is little understood by M. Burnouf, it seems, since while striking the true key-note of the situation elsewhere he ends by saying:

"The Society will find allies, if it knows how to take its place in the civilized world today. Since it will have against it all the positive cults, with the exception perhaps of a few dissenters and bold priests, the only other course open to it is to place itself in accord with the men of science. If its dogma of charity is a complementary doctrine which it furnishes to science, the society will be obliged to establish it on scientific data, under pain of remaining in the regions of sentimentality. The oft-repeated formula of the struggle for life is true, but not universal; it is true for the plants; it is less true for the animals in

proportion as we climb the steps of the ladder, for the law of sacrifice is seen to appear and to grow in importance; in man, these two laws counter-balance one another, and the law of sacrifice, which is that of charity, tends to assume the upper hand, through the empire of the reason. It is reason which, in our societies, is the source of right, of justice, and of charity; through it we escape the inevitableness of the struggle for life, moral slavery, egoism and barbarism, in one word, that we escape from what Sakyamouni poetically called the power and the army of Mara."

And yet our critic does not seem satisfied with this state of things but advises us by adding as follows:—

"If the Theosophical Society," he says, "enters into this order of ideas and knows how to make them its fulcrum, it will quit the limbus of inchoate thought and will find its place in the modern world; remaining none the less faithful to its Indian origin and to its principles. It may find allies; for if men are weary of the symbolical cults, unintelligible to their own teachers, yet men of heart (and they are many) are weary also and terrified at the egoism and the corruption, which tend to engulf our civilisation and to replace it by a learned barbarism. Pure Buddhism possesses all the breadth than can be claimed from a doctrine at once religious and scientific. Its tolerance is the cause why it can excite the jealousy of none. At bottom, it is but the proclamation of the supremacy of reason and of its empire over the animal instincts, of which it is the regulator and the restrainer. Finally it has itself summed up its character in two words which admirably formulate the law of humanity, science and virtue."

And this formula the society has expanded by adopting that still more admirable axiom: "*There is no religion higher than truth.*"

At this juncture we shall take leave of our learned, and perhaps, too kind critic, to address a few words to Theosophists in general.

Has our Society, as a whole, deserved the flattering words and notice bestowed upon it by M. Burnouf? How many of its individual members, how many of its branches, have carried out the precepts contained in the noble words of a Master of Wisdom, as quoted by our author from No. 3 of LUCIFER? "He who does not practice" this and the other "*is no Theosophist*," says the quotation. Nevertheless, those who have never shared even their superfluous—let alone their last morsel—with the poor; those who continue to make a difference in their hearts between a coloured and a white brother; as all those to whom malicious remarks against their neighbours, uncharitable gossip and even slander under the slightest provocation, are like heavenly dew on their parched lips—call and regard themselves as *Theosophists*!

It is certainly not the fault of the minority of *true* Theosophists, who do try to follow *the path* and who make desperate efforts to reach it, if the majority of their fellow members do not. It is not to them therefore that this is addressed, but to those who, in their fierce love of Self and their vanity, instead of trying to carry out the original programme to the best of their ability, sow broadcast among the members the seeds of dissension; to those whose personal vanity, discontentment and love of power, often ending in ostentation, give the lie to the original programme and to the Society's motto.

Indeed, these original aims of the FIRST SECTION of the Theosophical Society under whose advice and guidance the second and third merged into one were first founded, can never be too

often recalled to the minds of our members.* The Spirit of these aims is clearly embodied in a letter from one of the Masters quoted in the "Occult World," on pages 71 and 73. Those Theosophists then,—who in the course of time and events would, or have, departed from those original aims, and instead of complying with them have suggested new policies of administration from the depths of their inner consciousness, *are not true to their pledges.*

"But we have always worked on the lines originally traced to us"—some of them proudly assert.

"You have not" comes the reply from those who know more of the true Founders of the T. S. *behind the scenes* than they do—or ever will if they go on working in this mood of Self-illusion and self-sufficiency.

"What are the lines traced by the Masters?" Listen to the authentic words written by one of them in 1880 to the author of the "Occult world." * * * "To our minds these motives sincere and worthy of every serious consideration *from the worldly standpoint*, appear *selfish* * * * They are selfish, because you must be aware that the chief object of the Theosophical Society is *not so much to gratify individual aspirations as to serve our fellow men* * * * and in our view the highest aspirations for the welfare of humanity become tainted with selfishness, if, in the mind of the philanthropist, there lurks the shadow of a desire for *self-benefit, or a tendency to do injustice even there where these exist unconsciously to himself*. Yet, you have ever discussed, but to put down, the idea of a universal Brotherhood, questioned its usefulness, and advised to remodel the Theosophical Society on the principle of a college for the special study of occultism * * *."—"Occult World," p. 72.)

But another letter was written, also in 1880, which is not only a direct reproof to the Theosophists who neglect the main idea of Brotherhood, but also an anticipated answer to M. Emile Burnouf's chief argument. Here are a few extracts from it. It was addressed again to those who sought to make away with the "sentimental title," and make of the Société but an arena for "cup-growing and astral bell-ringing":—

"* * * In view of the ever-increasing triumph and, at the same time, misuse of freethought and liberty, how is the combative natural instinct of man to be restrained from inflicting hitherto unheard-of cruelties, enormities, tyranny, injustice, if not through the soothing influence of a Brotherhood and of the practical application of Buddha's esoteric doctrines? * * * Buddhism is the surest path to lead men towards the one esoteric truth. As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded and honour and mercy both flung to the winds. In a word, how, since that the main objects of the Theosophical Society are misinterpreted by those who are most willing to serve us personally, are we to deal with the rest of mankind, with that

*Vide Rules in the 1st volume of the "Theosophist," pp. 179 and 180.

curse known as 'the struggle for life,' which is the real and most prolific parent of most woes and sorrows, and all crimes? Why has that struggle become the almost universal scheme of the universe? We answer: because no religion, with the exception of Buddhism, has hitherto taught a practical contempt for this earthly life, while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that 'struggle for life' raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in the pagan lands, and is nearly unknown among Buddhist populations. * * * Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion, that it is but our own Karma, the cause producing the effect, that is our own judge, our saviour in future lives—and the great struggle for life will soon lose its intensity * * * The world in general and Christendom especially left for two thousand years to the regime of a personal God, as well as its political and social systems based on that idea, has now proved a failure. If Theosophists say: 'We have nothing to do with all this, the lower classes and the inferior races (those of India for instance, in the conception of the British) cannot concern us and must manage as they can,' what becomes of our fine professions of benevolence, reform, etc.? Are these professions a mockery? and, if a mockery, can ours be the true path? * * * Should we devote ourselves to teaching a few Europeans, fed on the fat of the land, many of them loaded with the gifts of blind fortune, the rationale of bell-ringing, cup-growing, spiritual telephone, etc., etc., and leave the teeming millions of the ignorant, of the poor and the despised, the lowly and the oppressed, to take care of themselves, and of their hereafter, the best they know how? Never! Perish rather the Theosophical Society * * * than that we should permit it to become no better than an academy of magic and a hall of Occultism. That we, the devoted followers of the spirit incarnate of absolute self-sacrifice, of philanthropy and divine kindness as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the Theosophical Society to represent the embodiment of selfishness, to become the refuge of the few with no thought in them for the many, is a strange idea. * * * And it is we, the humble disciples of the perfect Lamas, who are expected to permit the Theosophical Society to drop its noblest title, that of the Brotherhood of Humanity, to become a simple school of Psychology. No! No! our brothers, you have been labouring under the mistake too long already. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him * * *

"To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies

—those of the civilized races less than any other—have ever possessed the TRUTH. The right and logical explanations on the subject of the problems of the great dual principles, right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism, are as impossible to them now as they were 1880 years ago. They are as far from the solution as they ever were, but * * *.

“To these there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first one to confess, that ours must be the true philosophy, the true religion, the true light, which gives truth and nothing but the TRUTH * * *.”

And this TRUTH is not Buddhism, but esoteric BUDHISM, “He that hath ears to hear, let him hear * * *.”

(The foregoing article was first published by Madame Blavatsky in *Lucifer* for August, 1888.)

EACH MEMBER A CENTER

SOME years ago one of those Masters in whom so many of our members believe directed H. P. B. to write a letter for him to a certain body of Theosophists. In this he said that each member could become, in his own town or city, if earnest, sincere and unselfish, an active centre from which would radiate unseen powerful forces able to influence men and women in the vicinity for good; and that soon enquirers would appear, a Branch in time be organized, and thus the whole neighborhood would receive benefit. This seems just and reasonable in addition to its being stated by such high authority. Members ought to consider and think over it so that action may follow.

Too many who think themselves theosophically alone in their own town, have folded their hands and shut up their minds, saying to themselves that they could do nothing, that no one was near who could possibly care for Theosophy, and that that particular town was the “most difficult for the work.”

The great mistake in these cases is forgetting the law indicated in what H. P. B. wrote. It is one that every member ought to know—that the mind of man is capable of bringing about results through means of other minds about him. If we sit and think that nothing can be done, then our subtle mind meets other minds within the radius of our sphere—not small—and shouts into them: “Nothing can be done.” Of course then nothing is done. But if unselfishly and earnestly we think *Theosophy*, and desire that others should, like us, be benefited by it, then to the minds we meet in stray moments of the day and in many hours of the night we cry “Theosophy,” and “Help and hope for thee.” The result must be

an awakening of interest upon the slightest provocative occasion.

Such an inner attitude, added to every sort of attempt at promulgation, will disclose many unsuspected persons who are thinking along this very line. Thus will the opportunity of the hour be taken advantage of.

Our last Convention marked an era; the dying away of strife and opening of greater chances, the enlargement and extension of inquiry and interest on the part of the great public. This is a very great opportunity. Branches and members alike ought to rise to meet and use all that this will afford. Remember that we are not fighting for any form of organization, nor for badges, nor for petty personal ends, but for Theosophy; for the benefit, the advantage and the good of our fellow-men. As was said not long ago, those of us who follow after and worship a mere organization are making fetishes and worshipping a shell. Unselfishness is the real keynote.

Those of us who still, after years and after much instruction, are seeking and wishing for personal progress or preferment in the occult side of life, are destroying that quality first referred to—of being a living, breathing center of light and hope for others. And the self-seekers thus also lessen their possible chances in the next life here.

Close up the ranks! Each member a centre; each branch a center; the whole a vast, whirling center of light and force and energy for the benefit of the nation and of the race.

WILLIAM Q. JUDGE.

(The foregoing article was first published by Mr. Judge in the *Path* for October, 1895.)

LODGES OF MAGIC

"When fiction rises pleasing to the eye,
Men will believe, because they love the lie;
But Truth herself, if clouded with a frown,
Must have some solemn proofs to pass her down."
—Churchill.

ONE of the most esteemed of our friends in occult research, propounds the question of the formation of "working Lodges" of the Theosophical Society, for the development of adeptship. If the practical impossibility of forcing this process has been shown once, in the course of the theosophical movement, it has scores of times. It is hard to check one's natural impatience to tear aside the veil of the Temple. To gain the divine knowledge, like the prize in a classical tripos, by a system of coaching and cramming, is the ideal of the average beginner in occult study. The refusal of the originators of the Theosophical Society to encourage such false hopes, has led to the formation of bogus Brotherhoods of *Luxor* (and Armley Jail?) as speculations on human credulity. How enticing

the bait for gudgeons in the following specimen prospectus, which a few years ago caught some of our most earnest friends and Theosophists.

"Students of the Occult Science, searchers after truth, and Theosophists who may have been disappointed in their expectations of Sublime Wisdom being freely dispensed by HINDU MAHATMAS, are cordially invited to send in their names to, when, if found suitable, they can be admitted, after a short preliminary term, as Members of an Occult Brotherhood, who do not boast of their knowledge or attainments, but teach freely" (at £1 to £5 *per* letter?), "and without reserve" (the nastiest portions of P. B. Randolph's "Eulis"), "all they find worthy to receive" (read: teachings on a commercial basis; the cash going to the teachers, and the extracts from Randolph and other "love-philter" sellers to the pupils.)*

If rumour be true, some of the English rural districts, especially Yorkshire, are overrun with fraudulent astrologers and fortune-tellers, who pretend to be Theosophists, the better to swindle a higher class of credulous patrons than their legitimate prey, the servant-maid and callow youth. If the "lodges of magic," suggested in the following letter to the Editors of this Magazine, were founded, without having taken the greatest precautions to admit only the best candidates to membership, we should see these vile exploitations of sacred names and things increase an hundredfold. And in this connection, and before giving place to our friend's letter, the senior Editor of LUCIFER begs to inform her friends that she has never had the remotest connection with the so-called "H(ermetic) B(rotherhood) of L(uxor)," and that all representations to the contrary are false and dishonest. There is a secret body—whose diploma, or Certificate of Membership, is held by Colonel Olcott alone among modern men of white blood—to which that name was given by the author of "Isis Unveiled" for convenience of designation,** but which is known among Initiates by quite another one, just as the personage known to the public under the pseudonym of "Koot Hoomi," is called by a totally different name among his acquaintance. What the real name of that society is, it would puzzle the "Eulian" phallicists of the "H. B. of L." to tell. The real names of Master Adepts and Occult Schools are never,

*Documents on view at LUCIFER Office, viz., Secret MSS. written in the handwriting of——(name suppressed for past considerations), "Provincial Grand Master of the Northern Section." One of these documents bears the heading, "A Brief Key to the Eulian Mysteries," i. e., Tantric black magic on a phallic basis. No; the members of this Occult Brotherhood "do not boast of their knowledge." Very sensible on their part: least said, soonest mended.

**In "Isis Unveiled," vol. II, p. 308. It may be added that the "Brotherhood of Luxor," mentioned by Kenneth Mackenzie (vide his *Royal Masonic Cyclopaedia*) as having its seat in America, had, after all, nothing to do with the Brotherhood mentioned by, and known to us, as was ascertained after the publication of "Isis" from a letter written by this late Masonic author to a friend in New York. The Brotherhood Mackenzie knew of was simply a Masonic Society on a rather more secret basis, and, as he stated in the letter, he had heard of, but knew nothing of our Brotherhood, which, having had a branch at Luxor (Egypt), was thus purposely referred to by us under this name alone. This led some schemers to infer that there was a regular Lodge of Adepts of that name, and to assure some credulous friends and Theosophists that the "H. B. of L." was either identical or a branch of the same, supposed to be near Lahore!!—which was the most flagrant untruth.

under any circumstances revealed to the profane, and the names of the personages who have been talked about in connection with modern Theosophy, are in the possession only of the two chief founders of the Theosophical Society. And now, having said so much by way of preface, let us pass on to our correspondent's letter. He writes:

"A friend of mine, a natural mystic, had intended to form, with others, a Branch T. S. in his town. Surprised at his delay, I wrote to ask the reason. His reply was that he had heard that the T. S. only met and talked, and did nothing practical. I always did think the T. S. ought to have Lodges in which something practical should be done. Cagliostro understood well this craving of humans for something before their eyes, when he instituted the Egyptian Rite, and put it in practice in various Freemason lodges. There are many readers of LUCIFER in _____shire. Perhaps in it there might be a suggestion for students to form such lodges for themselves, and to try, by their united wills, to develop certain powers in one of the number, and then through the whole of them in succession. I feel sure members would enter such lodges, and create a great interest for Theosophy."

"A."

In the above note of our venerable and learned friend is the echo of the voices of ninety-nine hundredths of the members of the Theosophical Society: one-hundredth only have the correct idea of the function and scope of our Branches. The glaring mistake generally made is in the conception of adeptship and the path thereunto. Of all thinkable undertakings that of trying for adeptship is the most difficult. Instead of being obtainable within a few years or one lifetime, it exacts the unremittent struggles of a series of lives, save in cases so rare as to be hardly worth regarding as exceptions to the general rule. The records certainly show that a number of the most revered Indian adepts became so despite their births in the lowest, and seemingly most unlikely, castes. Yet it is well understood that they had been progressing in the upward direction throughout many previous incarnations, and, when they took birth for the last time, there was left but the merest trifle of spiritual evolution to be accomplished, before they became great living adepts. Of course, no one can say that one or all of the possible members of our friend A.'s ideal Cagliostrian lodge might not also be ready for adeptship, but the chance is not good enough to speculate upon: Western civilization seems to develop fighters rather than philosophers, military butchers rather than Buddhas. The plan "A." proposes would be far more likely to end in mediumship than adeptship. Two to one there would not be a member of the lodge who was chaste from boyhood and altogether untainted by the use of intoxicants. This is to say nothing of the candidates freedom from the polluting effects of the evil influences of the average social environment. Among the indispensable pre-requisites for psychic development, noted in the mystical Manuals of all Eastern religious systems, are a pure place, pure diet, pure companionship, and pure mind. Could "A." guarantee these? It is certainly desirable that there should be some school of instruction for members of our Society; and had the purely exoteric work and duties of the Founders been less absorbing, probably one such would have been established long ago. Yet not for practical instruction, on the plan of Cagliostro, which, by-the-way, brought direful suffering upon his

head, and has left no marked traces behind to encourage a repetition in our days. "When the pupil is ready, the teacher will be found waiting," says an Eastern maxim. The Masters do not have to hunt up recruits in special——shire lodges, nor drill them through mystical non-commissioned officers: time and space are no barriers between them and the aspirant; where thought can pass they can come. Why did an old and learned Kabalist like "A." forget this fact? And let him also remember that the potential adept may exist in the White-chapels and Five Points of Europe and America, as well as in the cleaner and more "cultured" quarters; that some poor ragged wretch, begging a crust, may be "whiter-souled" and more attractive to the adept than the average bishop in his robe, or a cultured citizen in his costly dress. For the extension of the theosophical movement, a useful channel for the irrigation of the dry fields of contemporary thought with the water of life, Branches are needed everywhere; not mere groups of passive sympathisers, such as the slumbering army of church-goers, whose eyes are shut while the "devil" sweeps the field; no, not such. Active, wide-awake, earnest, unselfish Branches are needed, whose members shall not be constantly unmasking their selfishness by asking "What will it profit us to join the Theosophical Society, and how much will it harm us?" but be putting to themselves the question "Can we not do substantial good to mankind by working in this good cause with all our hearts, our minds, and our strength?" If "A" would only bring his——shire friends, who pretend to occult leanings, to view the question from this side, he would be doing them a real kindness. The Society can get on without them, but they cannot afford to let it do so.

Is it profitable, moreover, to discuss the question of a Lodge receiving even theoretical instruction, until we can be sure that all the members will accept the teachings as coming from the alleged source? Occult truth cannot be absorbed by a mind that is filled with preconception, prejudice, or suspicion. It is something to be perceived by the intuition rather than by the reason; being by nature spiritual, not material. Some are so constituted as to be incapable of acquiring knowledge by the exercise of the spiritual faculty; *e. g.* the great majority of physicists. Such are slow, if not wholly incapable of grasping the ultimate truths behind the phenomena of existence. There are many such in society; and the body of the body of discontented are recruited from their ranks. Such persons readily persuade themselves that later teachings, received from exactly the same source as earlier ones, are either false or have been tampered with by chelas, or even third parties. Suspicion and inharmony are the natural result, the psychic atmosphere, so to say, is thrown into confusion, and the reaction, even upon the stauncher students, is very harmful. Sometimes vanity blinds what was at first strong intuition, the mind is effectually closed against the admission of new truth, and the aspiring student is thrown back to the point where he began. Having jumped at

some particular conclusion of his own without full study of the subject, and before the teaching had been fully expounded, his tendency, when proved wrong, is to listen only to the voice of his self-adulation, and cling to his views, whether right or wrong. The Lord Buddha particularly warned his hearers against forming beliefs upon tradition or authority, and before having thoroughly inquired into the subject.

An instance. We have been asked by a correspondent why he should not "be free to suspect some of the so-called 'precipitated' letters as being forgeries," giving as his reason for it that while some of them bear the stamp of (to him) undeniable genuineness, others seem from their contents and style, to be imitations. This is equivalent to saying that he has such an unerring spiritual insight as to be able to detect the false from the true, though he has never met a Master, nor been given any key by which to test his alleged communications. The inevitable consequence of applying his untrained judgment in such cases, would be to make him as likely as not to declare false what was genuine, and genuine what was false. Thus what *criterion* has any one to decide between one "precipitated" letter, or another such letter? Who except their authors, or those whom they employ as their *amanuenses* (the *chelas* and disciples), can tell? For it is hardly one out of a hundred "occult" letters that is ever written by the hand of the Master, in whose name and on whose behalf they are sent, as the Masters have neither need nor leisure to write them; and that when a Master says, "I wrote that letter," it means only that every word in it was dictated by him and impressed under his direct supervision. Generally they make their chela, whether near or far away, write (or precipitate) them, by impressing upon his mind the ideas they wish expressed, and if necessary aiding him in the picture-printing process of precipitation. It depends entirely upon the *chela's* state of development, how accurately the ideas may be transmitted and the writing-model imitated. Thus the *non-adept* recipient is left in the dilemma of uncertainty, whether, if one letter is false, all may not be; for, as far as intrinsic evidence goes, all come from the same source, and all are brought by the same mysterious means. But there is another, and a far worse condition implied. For all that the recipient of "occult" letters can possibly know, and on the simple grounds of probability and common honesty, the unseen correspondent who would tolerate one *single fraudulent line in his name*, would wink at an unlimited repetition of the deception. And this leads directly to the following. All the so-called *occult* letters being supported by identical proofs, *they have all to stand or fall together*. If one is to be doubted, then all have, and the series of letters in the "Occult World," "Esoteric Buddhism," etc., etc., may be, and there is no reason why they should not be in such a case—*frauds*, "clever impostures," and "forgeries," such as the ingenuous though stupid agent of the "S. P. R." has made them out to be, in order to raise in the public estimation the "scientific" acumen and standard of his "Principals."

Hence, not a step in advance would be made by a group of students given over to such an unimpressible state of mind, and without any guide *from the occult side* to open their eyes to the esoteric pitfalls. And where are such guides, so far, in our Society? "They be blind leaders of the blind," both falling into the ditch of vanity and self-sufficiency. The whole difficulty springs from the common tendency to draw conclusions from insufficient premises, and play the oracle before ridding oneself of that most stupefying of all psychic anaesthetics—IGNORANCE.

(The foregoing article was first published by Madame Blavatsky in *Lucifer* for October, 1888.)

QUESTIONS AND ANSWERS

To Zadok:

I venture to submit the following questions which may be of interest to others as well as myself, and would be glad to learn your views:

(a) Why do you lay such stress upon H. P. B. and W. Q. J. in your publication, as if they were differently to be regarded from any other students or exponents of Theosophy?

(b) How can a man seriously study Occultism or Theosophy and continue to mix with the world in daily life—serve two masters, in short?

(c) I would like to work for Theosophy, but have to support myself and family, which leaves me little time and no money. I have a good education and could write, or give lectures. What would you suggest?—Student.

ANSWER: (a) If the magazine "Theosophy," of which you speak had been read with any attention at all, there would have been no need on your part for this question. Would therefore recommend that you buy or borrow the various numbers; there are only four of them so far. As the question appears, however, a brief reply is made:

Theosophy is not a development of modern thought; it was given to the world by some person or persons; these persons knew Theosophy, or they could not communicate it; as knowers of the philosophy, they must be of necessity the teachers of it; as persons they had names; those names are H. P. Blavatsky and Wm. Q. Judge. All others are students, for from one or the other, or both of these teachers, was had all that should go by the name of Theosophy in these days. The words "should go" are used advisedly, for the name "Theosophy" is given to much that is pure speculation and useless, nay harmful. Hence a very cogent and urgent reason why students should be directed to the *true source*.

(b) It is only when a man knows why he is in the world that he is able to really study Theosophy or Occultism. His place and condition in the world are the results achieved by himself under law—a reaping of what he has sown. He must reap what he has sown, but there is no restriction in the way of his sowing better seeds for future harvests. The fact that he has to mix with the world shows that his duty lies there; let him do that fully and faithfully, accepting as just and right whatever comes. When he has paid his debt, other conditions may confront him; let him meet them in the same way. As it is law that rules, the time must come when the question he asks will answer itself, for the world is the field of harvests, and he is the husbandman and Master. "He serves himself best, who serves all."

(c) You have little time and no money, but would like to work for Theosophy. Writing and lecturing for Theosophy would be working for it; but before teaching, it is necessary to learn. If you can write a suitable paper, you might send it to this magazine. If you can lecture acceptably there are many lodges who would welcome your assistance. If you can do neither of these, you can attach yourself to some lodge of Associates; there will always be found something to do, if one is really anxious to help.

ON THE LOOKOUT

Reports of Sir William Ramsey's success in the transmutation of metals are still too incomplete to justify any very extended notice. But it is clear enough that the feat has been performed, and that what we are so fond of calling the "dreams of the alchemists"—since anyone professing to know more than we do must necessarily be dreaming—has come true at last, even though it never did before. It is admitted that Professor Ramsey has produced sodium and lithium from copper, and that he has changed the thorium group of elements to carbon. If the electron arrangements of the family of metals can be so broken down as to permit of actual transmutation there is no reason why the nickel, cobalt and chromium groups should not be transmuted into gold, although it is satisfactory to learn that the process will be too expensive to stimulate a cupidity already over-developed. Thus we have one more step taken toward a unity on the material plane and toward an abolition of those supposedly radical differences in matter exemplified by the "elements." The actual unity of these elements, a unity derided again and again by science, is repeatedly asserted by H. P. Blavatsky in all of her writings. Thus in Volume 1, page 110, of the *Secret Doctrine* the author states:

Primordial Matter, then, before it emerges from the plane of the never-manifesting, and awakens to the thrill of action under the impulse of Fohat, is but "a cool radiance, colorless, formless, tasteless, and devoid of every quality and aspect." Even such are her First-born, the "Four Sons," who "are One, and become Seven,"—the Entities, by whose qualifications and names the ancient Eastern Occultists called the four of the seven primal "Centres of Force," or Atoms, that develop later into the great Cosmic "Elements," now divided into the seventy or so sub-elements, known to science.

On page 638 of the same volume the author quotes approvingly from Professor Crookes, himself a learned and energetic student of the occult:

The first riddle which we encounter in chemistry is "What are the elements?" Of the attempts hitherto made to define or explain an element, none satisfy the demands of the human intellect. The text books tell us that an element is "a body which has not been decomposed," that it is "a something to which we can add, but from which we can take nothing," or "a body which increases in weight with every chemical change." Such definitions are doubly unsatisfactory: they are provisional, and may cease tomorrow to be applicable in any given case. They take their stand, not on any attribute of the things to be defined, but on the limitations of human power; they are confessions of intellectual impotence.

And again on page 682 of the second volume of the *Secret Doctrine* its author gives us another quotation from Professor Crookes and describes it as "almost a corroboration of the teachings of esoteric philosophy concerning the mode of primeval evolution." Here is the passage that meets with H. P. Blavatsky's commendation:

If I venture to say that our commonly received elements are not simple and primordial, that they have not arisen by chance and have not been created in a desultory and mechanical manner, but have been evolved from simpler forms—or perhaps, indeed, from one sole kind of matter—I do but give formal utterance to an idea which has been, so to speak, for some time "in the air" of science. Chemists, physicians, philosophers of the highest merit, declare explicitly their belief that the seventy (or thereabouts) elements of our text books are not the pillars of Hercules which we must never hope to pass. . . . Philosophers in the present as in the past—men who certainly have not worked in the laboratory—have reached the same view from the other side. Thus Mr. Herbert Spencer records his conviction that "the chemical atoms are produced from the true or physical atoms by processes of evolution under conditions which chemistry has not yet been able to produce." . . . And the poet has forestalled the philosopher. Milton (*Paradise Lost*, Book V.) makes the Archangel Raphael say to Adam, instinct with the evolutionary idea, that the Almighty had created

"One first matter, all
indued with various forms, various degrees
Of substance."

Nevertheless, says the author of the *Secret Doctrine*, the idea would have remained crystallized "in the air of science" and would not have descended into the thick atmosphere of Materialism and profane mortals for years to come, perhaps, had not Mr. Crookes bravely and fearlessly reduced it to its simple constituents, and thus publicly have forced it on scientific notice. So once more the frontiers of science have been pushed, or rather dragged, into the domain of the Occult. Once more Theosophy may say "I told you so," although we may wait for some time yet for a scientific acknowledgment of this particular debt, and of a hundred others, to the Sacred Wisdom.

Public tolerance—or is it public indifference?—permits us now to believe anything we will. It will even listen with a sort of drowsy interest if only our beliefs are of the sort to gratify a jaded curiosity. But a tolerance of belief is not yet extended to a tolerance of nomenclature. It is well to avoid the obtrusive label if we would avoid also the shrug of contempt. We may avow the Theosophic philosophy as loudly as we please, and be applauded for it, but the applause is apt to cease as soon as we call it Theosophy. The popular newspaper will gladly print what we may have to say of the Archaic Wisdom, but always with the condition first that we say it well, and secondly that we put it forward as our own original speculation. To repeat is the unpardonable sin unless expiated by concealment, and to transmit is an offense against the sacrosanct spirit of modernity.

Therefore it may not be the fault of Mr. Benjamin De Casseres that his three-column statement of Theosophy—errors and omissions excepted, as they say in commercial documents—that appears in the St. Louis *Mirror* for January 31 is headed "The Intangible Life," and is innocent of the word Theosophy from start to finish. In this respect an indiscretion on the part of the author might have resulted in the return of his manuscript with one of those delicate effusions expressing the desolation of the editor at its unavailability. Perhaps we may even voice our sympathy with Mr. De Casseres at a hard fate that forces upon his shrinking head the laurels that should have gone elsewhere, and that inflicts upon his diffidence an applause that belongs usually to the author rather than to the translator or the publisher. None the less we may be thankful for what we have, and for Mr. De Casseres unuttered assurances that he has studied H. P. Blavatsky to some purpose. A few extracts will help to make this clear.

Memory cannot take us beyond ourselves, cannot carry us further than the experiences of our special form of existence; it moves in limits always. But in the mystic imagination will be found the fragmentary records of pasts long swallowed up, the shining dust of worlds crumbled beyond possibility of reintegration, the whirling, blazing meteoric stones flung from the wrecks of incalculably remote selves.

Some golden minute overlooked in Time's monstrous sheaf of days, a miraculous survival in the impersonal memory of a wonder-time, ungarnered of Oblivion; such magical visitors come to the bedside of the ever-dying body! For the Eternal Dreamer, which is the soul of man, never dies, though dreams themselves are made of perishables.

We dreamed as impulse and desire in our parents and are lured into our bodies by vague imaginings, urged from husk to husk by the impetus of Karma, the spirits of accumulated past acts.

Elsewhere we have a finely imaginative piece of writing on the life underlying matter (but why does Mr. De Casseres cling to such terms as inorganic and inanimate? They are unscientific even by the revised standards of today.)

Matter! There are those who have done away with that clog. If one stay long enough with inorganic, inanimate things, concentrate his thought on their inertness, their deadly calm, one becomes curiously aware of something bordering on semi-intelligible expectancy in their attitudes. The table, bed, chair in a room, under this mental surveillance, will become half-create. These dumb things, somehow, assume an air of questioning watchfulness—as of embryos about to receive the spark that will stir their limbs and engender movement. Motion and rest seem one thing, and the Reality underlying each comes out stark.

And finally we have a notable appreciation of the Soul, not, it is true, without its defects, but none the less worth reading and remembering.

The human soul, the eternal substance, is the immortal Spectator and

placid Observer of the endless recurrence of its own shadows. Thought is the endless recurrence of its dreams; movement the endless recurrence of its method. At the end of unimaginably vast cycles of time the Soul swallows its own consciousness and draws back into itself its shadows, which we call matter; its dreams, which we call thought; its method, which we call motion. And all that was lies dormant in the Nought, a possibility of Nothing. It is the Sabbath of works and days. The Eternal Substance lives as a desire, and shadows and dreams and motion are born again, and the endless bitter burdens are taken up once more.

The native interior sense, the quick apprehension of the soul of things, some sudden rebirth in the brain of knowledge that had long lain dormant, this is the most marvelous of human possessions. He who has it in large measure may skip all learning, for he has wisdom; and wisdom is the instinct for values—a lightning in the soul that strikes the husk of illusion from the kernel of eternality and lays bare the essential. The deepest wisdom has nothing to do with facts, with accuracy, with proof, corroboration. Wisdom is the Fact. It is the gift of the Intangible Life.

Mr. De Casseres should continue to write even though an acknowledgment of sources would bring upon him the editorial frown. Upon the next occasion he might even draw some ethical inferences from a philosophy that was intended to have a wholly ethical import.

But we have not yet done with the *St. Louis Mirror*. Turning at random the pages of the same issue that contains the article by Mr. De Casseres we find a three column letter signed "Quintus Curius" and headed "Metempsychosis." The writer asks for the editorial guidance in the matter of reincarnation. He finds to his amazement that several people believe in it, and he is inclined to do the same. A physician of his acquaintance tells him that he has seen too much of death to fear it. Then he continues:

"But beyond lies the insuperable obstacle—reincarnation. What is the use of my going to all the trouble and effort of suicide merely to step, as it were, out of one door and in to another? I know that I have lived before and I do not remember that life was better then than now. My whole mind is now concentrated on how to avoid, if indeed, it be possible—reincarnation. I will not come back to this hog-wallow, this struggle for survival. What is it to me that I have possessed the qualities that make for success as it is called? I hate the struggle even when I win. I will not come back, I will not come back."

Needless to say, I was much surprised. I had never seen in our period of acquaintanceship any evidence that the doctor was a mystic. And here, under strain of great excitement, he had blurted out the secret of his soul while waiting in a friend's parlor. When his excitement fell, he said, smilingly: "Of course, no one will believe me, and I'd be glad to have you keep my confidence secret. I know a lot of men who think as I do, but they're afraid of its effect on their business standing, their domestic relations, their public reputation, to have it known."

Of course, I promised to respect his confidence, and I have done so. . . . On leaving the house my mind reverted to the doctor's confession and I fell into a mood of wondering how many of my superficially conventional associates might be nourishing similar fantasies. Suddenly there floated across my mental horizon the figure of a man whom I had known some years earlier. He was a lawyer who had specialized in a lucrative branch of his profession. His earnings, joined to some inherited property, left him independent, if not rich.

He betrayed no marked interest in public affairs or current questions—was reactionary rather than radical. With social unrest and discontent he had no sympathy because he lacked that form of imagination. He had seen, during a voyage to the Far East, poverty carried to the nth power and he was not interested in the bogus imitations of it that he saw in the United States. I suppose that it was his interest in Theosophy that gave him so keen an interest in everything Hindu—industrial, political and religious. He was reported to have studied for a long time in Colombo and to be something of an adept. Suddenly, one day, "he heard the East a-calling" and he dropped all his work and went.

Now it would be possible to say a good deal about this interesting communication but most of it must be left unsaid. And yet it may be well to point out that an interest in Theosophy should call no man away from the duties awaiting him in his own country nor lead anyone to suppose that Wisdom makes its home peculiarly in the East or in the West. A more enlightened conception of Theosophy would have led to the recognition that the highest of all Wisdom is to be found in an acceptance of Karma and in the performance of the practical obligations that lie crowded at our feet. Of all the current misconcep-

tions of Theosophy there is none more damaging than the belief that it is in some way associated more with the East than with the West. Theosophy is the common heritage of the whole of humanity, the undying basis of every faith that humanity has ever known or will ever know.

A poem entitled "Kisa-Gotami" by Arthur Davison Ficke is included in "The Lyric Year," a collection of one hundred of the best current poems by American writers, edited by Ferdinand Earle, and published by Mitchell Kennerley. The story has already been told by Sir Edwin Arnold in "The Light of Asia," and now we have this new and exquisite version by Mr. Ficke. It will be remembered that Kisa Gotami brings her dead child to Buddha and is told that all shall be well if she can find a grain of mustard seed, but it must be from some happy home "wherein nor child, nor spouse, nor sire has died."

"O Lord, my search is ended, and I know.
 Unto each home I went, and begged of each
 A little boon—a grain of mustard seed.
 And all with uttermost kindness would have given,
 Save that I asked if child, or spouse, or sire
 Out of their midst had died; and every house
 Replied—'Nay, we have lost a well-loved one.'
 From door to door I passed, but still the same.
 Until at length a grave and aged man
 Answered me—'Child, the living are but few,
 The dead are many.' And the sudden thought
 Filled me of all the other mourning hearts;
 And in the great grief I became but one—
 A tiny mote amid immensities
 Of the world's sorrow; and their kinship spread
 Like a warm cloak around me: I beheld
 All other burdened souls stretch out to me
 Infinite sisterhood. That which was I
 Ceased then to be; I knew myself a part
 Lost in the greater life. And lo! my soul
 Seemed purged and lightened and no more afraid
 Even of the pain that filled it. Now I come,
 To bear my dead unto my home again,
 And give him sepulture, and strew young flowers,
 And reassume what life may hold."

The unity of life means also a unity of joy and of sorrow. The veils of self that no human joy can pierce may fall at the community of human grief.

"The Doctrine of the Person of Jesus Christ" by H. R. Mackintosh D. Phil., DD., issued in the International Library (Charles Scribner's Sons) is interesting for its study of pre-existence. Evidently the author felt himself to be on the horns of a dilemma, an uncomfortable position common enough among those with whom dogma is so sacred a thing as to preclude a freedom of observation and inference. That the early Church fathers, and notably Origen, taught the pre-existence of Jesus is a fact too obvious to be overlooked, and moreover it is a fact perhaps not unwelcome to modern theology. But if the opinion of Origen is a weighty one upon this particular theory it is no less weighty when expressed on the pre-existence and reincarnation of the whole human race. And reincarnation is extraordinarily prominent in the teachings of Origen.

The author avoids the difficulty skilfully but transparently. He supports the theory of the pre-existence of Jesus by copious quotations from the first Christian bishop as well as from the New Testament, but he makes no reference to Origen's application of the doctrine to the whole human race. And yet if Origen's view of the pre-existence of Jesus is a weighty and a valuable one his certainty of the pre-existence and reincarnation of mankind in general would seem to be no less weighty and valuable. But it appears impossible to follow the subtleties of the theological mind which never abandons a dogma except at the point of the bayonet, and which so carefully turns its back upon an obvious truth that would enable it to give bread instead of a stone to masses of people who are now turning away from the churches chilled and discouraged.

A H M

The Supreme Universal Spirit is One, simple and indivisible; being all, pervading all, sustaining all, the good, the bad and the ignorant alike.

I am the origin of all. From me all proceeds. For those who are constantly devoted, dead in me, do I, on account of my compassion, destroy the darkness which springs from ignorance, by the brilliant lamp of spiritual knowledge.—*Bagavad-Gita.*

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

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

SOME UNAVOIDABLE DEDUCTIONS

TWENTY-ONE years ago, the last message from Madame Blavatsky was written to the American Theosophists.

At that time there was but one Theosophical Society; one head, one heart, one privilege, recognized and esteemed the world over, and which alone made united effort possible among diverse peoples. There was no "lo here" or "lo there" then: no question as to the fountain through which knowledge flowed to the world.

It was H. P. Blavatsky who called attention to the *fact* of the existence of Masters of Wisdom; who supplied the necessary evidence of that existence, and who was declared by Them in unmistakable terms to be Their "direct agent."

Theosophy—as she gave it—is the rational explanation of things; its self-evident truth establishes her unique position.

With this in mind, there can be no question in regard to the importance of all She has written in relation to Theosophy, the Theosophical Society, or to Theosophists in general. As the direct agent of the Masters, it must be granted that She was in a position to know not only the then present, but the future of the Movement and of the Theosophical Society.

Her messages to the American Theosophists, if read in this

light, will show a remarkable knowledge of what was and was to be, as judged by the past record and the present status.

Attention is called to the Messenger, H. P. Blavatsky, not as a person, but *as a fact in nature*. This disclaimer and statement has to be made, because there are many minds unable to distinguish between the two distinct positions—The Messenger of the Lodge, and the personality in use by Him in the world; the Being, using a mortal garment in order to contact and help humanity.

The messages referred to have been printed in the pages of this magazine. It may be, because of the many years that have elapsed since they were written, that the average reader may have given them but a passing consideration. There was a purpose, however, in their reproduction, and the present is written to point to and bring forward certain facts which have been lost sight of by theosophical students in general, as their course has shown.

Those who are familiar with the history of the Theosophical Society are aware that there has been a determined and sustained effort by not a few prominent writers on theosophical subjects, to minimize the unique position which H. P. Blavatsky held; to decry Her knowledge; to assume to possess greater knowledge than She; or—as with some—to assert, or allow it to be understood, that they are now obtaining from Her, directions which controvert the lines laid down and methods followed in her lifetime. Can any of these be right? All of these admit and rely upon the existence of Masters. None of them knew of such Beings until informed by H. P. B., and there being indubitable evidence that She was the direct agent of the Masters, it follows that all She has written in regard to Them, to laws, cycles and philosophy are Their statements in fact, must be accepted as such, or the whole system falls to the ground. It is philosophically unthinkable that the Masters of Wisdom, with Their knowledge, and desire to serve humanity, would use a personality so faulty as to vitiate what it was Their desire and purpose to do; yet there are some, who keeping themselves very much in the public eye, have interposed their personalities between the Messenger and the Message of those very Masters, and the innocent but unwary ones who are attracted by as much of that Message as has been allowed to reach them.

It being impossible to disguise the fact that H. P. B. brought Theosophy and a knowledge of Masters to the Western world, it was necessary for these inter-poseurs to belittle H. P. B. in order to assert their own pre-eminence, hence the well known cry “H. P. B. made mistakes.” Did she? If She made one essential error in presenting the Secret Doctrine with all that it entails, all her claims, statements, the Secret Doctrine and Theosophy itself may be set aside by anyone at his pleasure. Those who say that H. P. B. made mistakes are undermining the very foundation upon which they try to build; if She made mistakes, what is to be said, or may be said, of those who assume to follow in the path She pointed out? As Wm. Q. Judge wrote “The way for all Western

Theosophists is through H. P. Blavatsky. She must be understood as being what she is, or the law of Karma is not understood, or the first laws of occultism. They who undervalue her gift and her creation, have not imbibed the teaching and cannot assimilate its benefits. We cannot ignore the messenger, take the message, and laugh at or give scorn to the one who brought it to us. Woe is set apart—not by Masters' but by Nature's laws—for those who, having started in the path with her aid, shall *in any way** try to belittle her and her work—still as yet not understood, and by many misunderstood."

Let us regard *facts*, not claims; the Messenger and Her Message, not successors or alleged subsequent messages, if we would not sell our birthright "to know," for a mess of pottage of "belief."

The message of H. P. B. in the November number of this magazine was the first to the American Theosophists. It is addressed to Wm. Q. Judge as "My Dearest Brother and Co-Founder of the Theosophical Society," and says, "it is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888." Such expressions from H. P. B. to Wm. Q. Judge abound in places and serve to show something of his place in and relation to the Movement.

She speaks of the fact that Theosophy had lately taken a *new start* in America, which marked the commencement of a new cycle in the affairs of the Society in the West. This refers to the cycle of W. Q. J.'s public work in America and elsewhere, beginning with his publication of the "Path" magazine in April, 1886. Of this magazine H. P. B. speaks in her message, saying, "It is a teacher and a power," a fact which many have since realized.

One sentence stands out very forcibly—"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."

How sadly this has been disregarded by persons "*belonging to the Theosophical Society*," and were "at best" pupil-teachers, is known to all who are acquainted with the history of that Society. That the course has been "suicidal" the present condition and conduct clearly shows.

"Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and

*Italics in quotations are ours.—EDITORS.

stereotyped creed would take the place of the living and breathing spirit of Truth and an ever-growing knowledge."

Is it not true that there has arisen and exists in more than one quarter, the idea of "Orthodoxy" as applied to the different organizations? The assumption of pre-eminence by each is their distinctive mark; an attitude wholly subversive of, and foreign to, the spirit and genius of Theosophy, and productive of sects "in which a narrow and stereotyped creed" prevails.

"Those who gave us commission to found the Society, foresaw this now rapidly growing wave of transcendental influence following the other wave of mere phenomenalism. * * * The Theosophical Society led the van of this movement; but although Theosophical ideas have entered into every development or form which awakening spirituality has assumed, yet *Theosophy pure and simple has still a severe battle to fight for recognition.* * * * The fainthearted have asked in all ages for signs and wonders, and when these failed to be granted, they refused to believe. Such are not those who will ever comprehend Theosophy pure and simple. But there are others among us who realize intuitively that *the recognition of pure Theosophy—the philosophy of the rational explanation of things and not the tenets—is of the most vital importance* in the Society, inasmuch as *it alone can furnish the beacon-light needed to guide humanity on its true path. This should never be forgotten.*"

How many Theosophical organizations are to be found who are presenting and drawing attention to "Theosophy pure and simple"—the "philosophy of the rational explanation of things?" How many who excite and pander to psychic cravings in utter disregard of the warnings of the Teacher?

"It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists—as a factory for the manufactory of Adepts."

That this was not remembered, and is absolutely ignored by many notable writers on theosophical subjects, and by pupil-teachers, is evident on every hand. Claims of communication with, and direction by, Masters; of being reincarnations of past historical characters; of personal knowledge of Devachanic and other states; all these attract the attention of the ignorant and the unwary, and only serve to mislead and unbalance minds not too steady at the best. Besides, it may be asked, "Why are such claims made?" There is but one sufficient answer: *It is to draw attention to the claimants*, who evidently expect acceptance of their unsupported statements. No discriminating mind could for a moment accord belief on such grounds. And if believed, what possible benefit could result? What knowledge would thereby be ours which could be applied in that position where our karma has placed us—or furnish the beacon-light needed to guide humanity on its true path? Absolutely none.

Magazine space does not permit of further comment at this

time. It is hoped, however, that sufficient has been said to point to some facts and to their bearing. The main facts to be realized and never forgotten are that we are indebted to H. P. Blavatsky for Theosophy; that She was the Teacher; that She took good care that Her Teaching should be a matter of record and accessible to every aspiring and earnest student; that She knew what the then Theosophical Society was, and was to be; that her writings one and all should be studied in the light of the above.

If the course heretofore taken has been one of error owing to misapprehension, it is not too late to undo the errors of the past. It requires but the realization on the part of individuals the world over, and a joining of hands in the effort.

THE SHEATHS OF THE SOUL

IN my last article, "Mesmerism,"* I arrived at the point where we discover that the inner mortal man has several sheaths through which he obtains touch with Nature, feeling her motions and exhibiting in return his own powers and functions. It is a doctrine as old as any Esoteric School now alive, and far more ancient than the modern scientific academies; an understanding of it is absolutely needful if we are to gain an adequate comprehension of real Mesmerism.

Instead of looking at the human being as that which we see, it is to be regarded as a being altogether different, functioning and perceiving in a way quite peculiar to itself, and being compelled to translate every outward impression, as well as those coming from within, from one language into another, that is to say from pictures into words, signs and acts, or *vice versa*. This statement is vague, I admit, yet nevertheless true. The vagueness arises from the difficulties of a language that has as yet dealt but slightly with these subjects, and the development of which has gone on in a civilization wholly materialistic. Man is a Soul, and as such stands among material things. This Soul is not only on its way upward for itself, but is compelled at the same time to draw up, refine, purge and perfect the gross matter—so-called—in which it is compelled to live. For though we call the less fine stages of substance by the name "matter," it is, however, made up of lives which have in them the potentiality of becoming Souls in the enormously distant future; and the Soul being itself a life made up of smaller ones, it is under the brotherly necessity of waiting in the bonds of matter long enough to give the latter the right impetus along the path of perfection.

So, during the long ages that have passed since the present evolution began in this solar system, the Soul has constructed for

*See "Theosophy" for March, 1913.

its own use various sheaths, ranging from very fine ones, near to its own essential being, to those that are more remote, ending with the outer physical one, and that one the most illusionary of them all, although appearing from the outside to be the truly real. These sheaths are necessary if the Soul is to know or to act. For it cannot by itself understand Nature at all, but transforms instantly all sensations and ideas by means of the different sheaths, until in the process it has directed the body below, or obtained itself experience above. By this I mean that whatever Soul initiates, it has to pass along through the several sheaths, each reporting, as it were, to the one next below it; and in like manner they report from below upward in the case of sensations from natural phenomena and impressions on the outside. In the beginnings of evolution, during all its stages, this took appreciable amounts of solar time, but at this point of the system's march along the line of growth it takes such an infinitesimally short space that we are justified in calling it instantaneous in all cases of normal and well-balanced persons. There are, of course, instances where longer time is used in consequence of the slower action of some one of the sheaths.

The number of sharply defined sheaths of the Soul is seven, but the sub-differentiations of each raises the apparent number very much higher. Roughly speaking, each one divides itself into seven, and every one in each collection of seven partakes of the nature of its own class. There may, therefore, be said to exist forty-nine sheaths possible of classification.

Physical body may be recognized as one sheath, and the sub-divisions in it are such as skin, blood, nerves, bones, flesh, mucous membrane and * * *

Astral body is another, but not so easily recognized by the men of today. It has also its own sub-divisions answering in part to those of the physical body. But being one stage higher than the latter it includes in one of its own sub-divisions several of those in the body. For instance, the surface sensations of blood, skin, flesh and mucous membrane will be included in a single one of the astral sub-divisions.

And exactly at this point the Esoteric Schools diverge from and appear to contradict modern pathology and physiology. For the modern school admits only the action of nerves along skin and mucous membrane and in flesh, as the receivers and transmitters of sensation. It would appear to be so, but the facts *on the inside* are different, or rather more numerous, leading to additional conclusions. Likewise too we clash with the nineteenth century in the matter of the blood. We say that the blood cells and the fluid they float in receive and transmit sensation.

Each sub-division among the physical sheaths performs not only the duty of receiving and transmitting sensations, but also has the power of retaining a memory of them which is registered in the appropriate ganglion of the body, and continually, from there, im-

planted in the corresponding centre of sensation and action in the astral body. At the same time the physical brain has always the power, as is of course a common fact, of collecting all the physical sensations and impressions.

Having laid all this down—without stopping for argument, which would end in nothing without physical demonstrations being added—the next step is this. The lower man who collects, so to say, for the Soul's use, all the experiences below it, can either at will when trained, or involuntarily when forced by processes or accident or abnormal birth, live in the sensations and impressions of one or many of the various sheaths of the physical or astral body.

If trained, then there will be no delusions, or any temporary delusion will be easily dispersed. If untrained, delusion walks arm in arm with the sensations. If diseased or forced, the outer acts may be correctly performed but the free intelligence is absent, and all the delusions and illusions of hypnotic and mesmeric states show themselves.

If the inner lower man be functioning among the sensations—or planes, if you like—of some astral sense or centre, then clairvoyance or clairsaudience comes on, because he is conveying to the brain those impressions derived from the similar planes of nature in any direction.

And when to this is added a partial touch of some minor physical sub-divisions of the sheaths, then delusion is made more complete, because the experience of a single set of cells is taken for the whole and reported by means of the brain, in the language used by a normal being. Indeed so vast are the possible combinations in this department that I have only mentioned a few by way of illustration.

It is this possibility of the inner lower man being connected with one or more of the sheaths, and disconnected from all the rest, which has led one of the French schools of hypnotizers to conclude to the effect that every man is a collection of personalities, each complete in itself.

The positions laid down above are not destroyed by the fact, as observed at Paris and Nancy, that the subject in hypnotic state No. 2 knows nothing about state No. 1, for each normal person, when acting normally, compounds all the various sets of sensations, experiences, and recollections into one whole, the sum total of all, and which is not recognizable as any one of them distinct from the rest.

It must also be remembered that each person has pursued in prior lives this or that course of action, which has trained and developed this or that Soul-sheath. And although at death many of them are dissolved as integral collections, the effect of such development formerly pursued is not lost to the reincarnating being. It is preserved through the mysterious laws that guide the atoms when they assemble for the birth of a new personal house to be occupied by the returning Soul. It is known that the atoms—physical and astral—have gone through every sort of training. When the Soul

is reincarnating it attracts to itself those physical and astral atoms which are like unto its old experience as far as possible. It often gets back again some of the identical matter it used in the last life. And if the astral senses have received in the prior existence on earth great attention and development, then there will be born a medium or a real seer or sage. Which it will be depends upon the great balancing of forces from the prior life. For instance, one who in another incarnation attended wholly to psychic development without philosophy, or made other errors, will be born, may be, as an irresponsible medium; another, again, of the same class, emerges as a wholly untrustworthy partial clairvoyant, and so on *ad infinitum*.

A birth in a family of wise devotees and real sages is declared from old time to be very difficult of attainment. This difficulty may be gradually overcome by philosophical study and unselfish effort for others, together with devotion to the Higher Self pursued through many lives. Any other sort of practice leads only to additional bewilderment.

The Soul is bound to the body by a conversion to the corporeal passions; and is again liberated by becoming impassive to the body.

That which Nature binds, Nature also dissolves; and that which the Soul binds, the Soul likewise dissolves. Nature, indeed, bound the body to the Soul; but the Soul binds herself to the body. Nature, therefore, liberates the body from the Soul; but the Soul liberates herself from the body.

Hence there is a two-fold death; the one, indeed, universally known, in which the body is liberated from the Soul; but the other peculiar to philosophers, in which the Soul is liberated from the body. Nor does the one entirely follow the other.

WILLIAM Q. JUDGE, F. T. S.

(The foregoing article was first published by Mr. Judge in *Lucifer* for June, 1892.)

It is even a portion of myself which, having assumed life in this world of conditioned existence, draweth together the five senses and the mind in order that it may obtain a body and may leave it again. And those are carried by the Sovereign Lord to and from whatever body he enters or quits, even as the breeze bears the fragrance from the flower. —*Bhagavad-Gita—Chap. 15*.

There is that which upon the dissolution of all things else is not destroyed; it is indivisible, indestructible, and of another nature from the visible. That called the unmanifested and exhaustless is called the supreme goal, which having once attained they never more return—it is my supreme abode.

—*Bhagavad-Gita—Chap. 8*.

LOVE WITH AN OBJECT

SOME distinguished contributors to theosophical literature have of late been describing what qualities are necessary to constitute a perfect man, *i. e.*, an Adept. They said that among other things it was absolutely and indispensably necessary, that such a being should possess Love—and not merely Love in the abstract—but love regarding some object or objects. What can they possibly mean by speaking of “love with an object,” and could there possibly be love without any object at all? Can that feeling be called love, which is directed solely to the Eternal and Infinite, and takes no cognizance of earthly illusions? Can that be love which has no object or—in other words—is the love of forms or objects the true love at all? If a man loved all things in the universe alike, without giving any preference to any of them, would not such a love be practically without any object; would it not be equal to loving nothing at all; because in such a case the individuality of any single object would be lost to sight?

A love which is directed towards all things alike, an universal love, is beyond the conception of the mortal mind, and yet this kind of love, which bestows no favours upon any one thing, seems to be that eternal love, which is recommended by all the sacred books of the East and the West; because as soon as we begin to love one thing or one being more than another, we not only detract from the rest an amount of love which the rest may rightfully claim; but we also become attached to the object of our love, a fate against which we are seriously warned in various pages of these books.

The *Bhagavad Gita* teaches that we should not love or hate any object of sense whatsoever, nor be attached to any object or thing, but renounce all projects and fix our thoughts solely on It, the Eternal, which is no thing and no object of cognition for us, but whose presence can be only subjectively experienced by, and within ourselves. It says: “He is esteemed, who is equal-minded to companions, friends, enemies, strangers, neutrals, to aliens and kindred, yea to good and evil men” (Cap. vi, 14); and further on it says: “He whose soul is united by devotion, seeing the same in all around, sees the soul in every thing and everything in the soul. He who sees Me (Brahma) everywhere and everything in Me, him I forsake not and he forsakes not me * * * He who sees the same in everything—Arjuna!—whether it be pleasant or grievous, from the self-resemblance, is deemed to be a most excellent Yogin” (Cap. vi, 29, 32).

On almost every page of the *Bhagavad Gita* we are instructed only to direct our love to that which is eternal in every form, and let the form itself be a matter of secondary consideration. “He must be regarded as a steadfast renouncer, who neither hates nor desires.”

* * * “In a learned and modest Brahman, in a cow, in an

elephant, in a dog, and a Swapaka; they who have knowledge see the same thing." * * * "Let no man rejoice in attaining what is pleasant, nor grieve in attaining what is unpleasant; being fixed in mind, untroubled, knowing Brahma and abiding in Brahma." . . . "He who is happy in himself, pleased with himself, who finds also light in himself, this Yogin, one with Brahma, finds *Nirvana* in Him."

The great *Hermes Trismegistus* teaches the same identical doctrine; for he says: "Rise and embrace me with thy whole being, and I will teach thee whatsoever thou desirest to know." The *Bible* also tells us that "God is Love" (I. John iv, 8), and that we should love Him with all our heart, with all our soul, and with all our mind (Math. xxii, 37), and while it teaches that we should love nothing else but God (Math. xx, 37), who is All in All (Ephes. 1, 23), yet it affirms, that this God is omnipresent, eternal and incomprehensible to the finite understanding of mortals (I. Timoth. vi, 16). It teaches this love to be the most important of all possessions, without which all other possessions are useless (I. Corinth. xiii, 2), and yet this God, whom we are to love, is not an "object" (John 1, 5), but everywhere. He is in us and we in Him (Rom. xii, 5). We are to leave all objects of sense and follow Him alone (Luc. v, 2), although we have no means of intellectually knowing or perceiving Him, the great Unknown, for whose sake we are to give up house and brethren, sisters, father, mother, wife, children and lands (Mark x, 29).

What can all this mean, but that love itself is the legitimate object of love? It is a divine, eternal, and infinite power, a light, which reflects itself in every object while it seeks not the object, but merely its own reflection therein. It is an indestructible fire and the brighter it burns, the stronger will be the light and the clearer will its own image appear. Love falls in love with nothing but its own self, it is free from all other attractions. A love which becomes attached to objects of sense, ceases to be free, ceases to be love, and becomes mere desire. Pure and eternal love asks for nothing, but gives freely to all who are willing to take. Earthly love is attracted to persons and things, but Divine spiritual love seeks only that which is divine in everything, and this can be nothing else but love, for love is the supreme power of all. It holds together the worlds in space, it clothes the earth in bright and beautiful colours, it guides the instincts of animals and links together the hearts of human beings. Acting upon the lower planes of existence it causes terrestrial things to cling to each other with fond embrace; but love on the spiritual plane is free. Spiritual love is a goddess, who continually sacrifices herself for herself and who accepts no other sacrifice but her own self, giving for whatever she may receive, herself, in return. Therefore the *Bhagavad Gita* says: "Nourish ye the gods by this and let the gods nourish you. Thus nourishing each other ye shall obtain the highest good" (Cap. iii, 2); and the *Bible* says: "To him who has still more shall be given, and from him who has not, even what he has shall be taken away" (Luke xix, 26).

Love is an universal power and therefore immortal, it can never die. We cannot believe that even the smallest particle of love ever died, only the instruments through which it becomes manifest change their form; nor will it ever be born, for it exists from eternity, only the bodies into which it shines are born and die and are born again. A Love which is not manifest is non-existent for us, to come into existence means to become manifest. How then could we possibly imagine a human being possessed of a love which never becomes manifest; how can we possibly conceive of a light which never shines and of a fire which does not give any heat?

But "as the sun shines upon the lands of the just and the unjust, and as the rain descends upon the acres of the evil-minded as well as upon those of the good;" likewise divine love manifesting itself in a perfect man is distributed alike to every one without favour or partiality. Wherever a good and perfect human being exists, there is divine love manifest; and the degree of man's perfection will depend on the degree of his capacity to serve as an instrument for the manifestation of divine love. The more perfect he is, the more will his love descend upon and penetrate all who come within his divine influence. To ask favours of God is to conceive of Him as an imperfect being, whose love is not free, but subject to the guidance of, and preference to, mortals. To expect favours of a Mahatma is to conceive him as an *imperfect* man.

True, "prayer," *i. e.* the elevation and aspiration of the soul "in spirit and in truth" (John xiv, 14), is useful, not because it will persuade the light to come nearer to us, but because it will assist us to open our eyes for the purpose of seeing the light that was already there. Let those who desire to come into contact with the Adepts enter their sphere by following their doctrines; seeking for love, but not for an object of love, and when they have found the former, they will find a superabundance of the latter throughout the whole extent of the unlimited universe; they will find it in everything that exists, for love is the foundation of all existence and without love nothing can possibly continue to exist.

Love—divine love—is the source of life, of light, and happiness. It is the creative principle in the Macrocosm and in the Microcosm of man. It is *Venus*, the mother of all the gods, because from her alone originates Will and Imagination and all the other powers by which the universe was evolved. It is the germ of divinity which exists in the heart of man, and which may develop into a life-giving sun, illuminating the mind and sending its rays to the centre of the universe: for it originates from that centre and to that centre it will ultimately return. It is a divine messenger, who carries Light from Heaven down to the Earth and returns again to Heaven loaded with sacrificial gifts.

It is worshipped by all, some adore it in one form and some in another, but many perceive only the form and do not perceive the divine spirit. Nevertheless the spirit alone is real, the form is an illusion. Love can exist without form, but no form can exist without

love. It is pure Spirit, but if its light is reflected in matter, it creates desire and desire is the producer of forms. Thus the visible world of perishable things is created. "But above this visible nature there exists another, unseen and eternal, which, when all created things perish, does not perish" (Bh. G. viii, 20), and "from which they who attain to it never return." This is the supreme abode of Love without any object, unmanifested and imperishable, for there no object exists. There love is united to love, enjoying supreme and eternal happiness within her own self and that peace, of which the mortal mind, captivated by the illusion of form, cannot conceive. Non-existent for us, and yet existing in that Supreme *Be-ness*, in which all things dwell, by which the universe has been spread out, and which may be attained to by an exclusive devotion.

(The foregoing article was first printed by Madame Blavatsky in *Lucifer* for January, 1888, over the signature of "Emanuel.")

LEARNED BARBARISM

THE March issue of "THEOSOPHY" contained the reprint of an article by H. P. Blavatsky which was based on a contribution of M. Emile Burnouf to the *Revue des Deux Mondes*. In that contribution the learned orientalist reviewed the purpose and progress of the Theosophical Society and advanced various recommendations as to its policy. The Theosophical Society, he said, was one of the "most interesting, if not the most unexpected, phenomena of our day." Its place in the modern world was assured if it could succeed in persuading men of thought that the law of sacrifice must take the place of the struggle for life, that the empire of reason must assume the upper hand in human affairs. Already there were men of heart who were weary and terrified at the egoism and corruption "which tend to engulf our civilization and to replace it by a learned barbarism."

M. Burnouf's words were well chosen, and they received from H. P. Blavatsky the applause that they deserved. It is precisely a state of "learned barbarism" toward which our civilization is hastening, and from which nothing can save it but the resolution of the few who are prepared to sacrifice themselves as pioneers on the ascending arc of the spiritual cycle.

It is no mere figure of speech to say that the present moment is one of momentous choice for nations and for individuals. Although humanity has reached that point in the great cycle when spirit should begin to ascend from the depths of matter, there is none the less a continuing downward impetus that must be counteracted by conscious effort toward altruism if the individual and collective ascent is ever to be accomplished at all. And in the absence of that conscious effort there can be nothing in front of

civilization but the "learned barbarism" that is a prelude to revolution and destruction.

Now let it be said that Theosophy makes no appeal to the placid self-satisfaction of the age, not because it would withhold its message from any member of the human race but rather because there are no words that can pierce the hide of modern complacency. Theosophy makes no appeal to those who resolutely place their faith in an aggressive human intellect unguided and unrestrained by morality, nor to those fatuous ones who join in the delirious cry of human progress at every fresh mechanical invention, at every new triumph over material nature.

If there are actually those who believe that humanity is upon the right track, that materialistic science is pushing open the gates of the earthly paradise, and that we need do no more than continue our inventions, continue our legislation, and continue our discoveries, then such must be left, like all other fools, to their folly. Even the gods fight in vain against stupidity, and when stupidity is allied to self-conceit it is the part of wisdom to stand upon one side and to await the educational forces of disaster. And yet the portents of today might well still the paeans of praise for what, with an almost inconceivable blindness, we still hail as human progress. At the present moment there is not a country in Europe that is not on the giddy brink of war or revolution. A military struggle is being waged in the old world almost without a parallel in the annals of ferocity and massacre. Civilization everywhere is holding its breath, not knowing what a day may bring forth. Europe is one vast armed camp ready at any moment to explode volcanically in a lava-flood of destruction and death. And in domestic affairs our situation is no less perilous. We are the witness of disclosures as to the commercial life of our great cities that would have been received with horrified incredulity in those middle ages that it flatters our vanity to describe as dark. Everywhere there is the seething of a discontent that it would be madness to ignore or to minimize. The rich *are* becoming richer and the poor *are* becoming poorer. Reform is only another name for hypocritical greed, and there is no recognition for any moral law unless sustained by the power of the policeman. And yet in the presence of portents almost without their like in history we can indulge in ecstatic enthusiasms at the identification of a new disease germ. Threatened by the very extinction of altruism we can exult as though this "learned barbarism" were the goal and the destination, heaven appointed, of the marching ages.

Therefore Theosophy has nothing to say to those who are satisfied, to those who believe that "all's right with the world," to those who wish for nothing better than a continuation of civilization upon its present path, however unilluminated that path may be by any other light than that of an intellectual selfishness. And such complacency as this is always noisy. It is the empty human head, like the empty brass vessel that resounds most loudly to every external impact. And so everywhere we hear the chorus of con-

gratulation at each fresh proof of our reliance upon intellect alone, of our scorn for spirituality, of our ignorance of the "law that makes for righteousness," and that is indifferent to a vaunted material progress that only multiplies human sorrows.

But M. Burnouf is eminently right when he says that men of heart everywhere—and they are many—are weary of a "progress" that is downward instead of upward, a "progress" that enslaves instead of liberates, and of the egoism and the corruption that threaten to engulf civilization under a cataclysmic torrent of learned barbarism. And it is to these men of heart that Theosophy appeals. It is to them that the moment of choice is presented with insistent force. Before them are the two paths. The one follows the line of material impetus which will carry them past the point where spiritual ascension is possible, and so onward and downward to utter negation and futility. It is the path of least resistance. It is the path of the unthinking majority. It is the path of comfortable acquiescence in the gods of materiality, and of things as they are. And the other path is the path of conscious spiritual effort. It demands the strength to resist the downward impetus, to remodel the life, to choose new ideals, to set the face resolutely toward a light that may be now unseen but that becomes the whole world's light.

It was said by a Master of Wisdom that they who lead the life shall know of the doctrine. Evidently the doctrine was not one of intellect alone. Evidently it was a process not so much of acquiring something as of *becoming* something. It is that same doctrine that Theosophy offers to the men of Heart of whom M. Burnouf speaks. It cannot be learned by the mind, but the mind can help us to apprehend some of its benefactions. Even though accepted only in theory it can suggest something of the "peace that passes all understanding" that must follow its full realization. The life that must be lived is one based upon a recognition of the Unity, the universality and the perpetuity of existence. It brings with it the conviction of a human individual consciousness that is not spanned by any measure of years but that goes backward, and forward, into the infinities. It is a consciousness that knows no break, no death, and that never for the space of an instant can become unconsciousness. It is a consciousness that passes on from form to form under an eternal law of rebirth, and that stores within its mighty memory the experiences of immeasurable time until the mind shall be caught up into the radiance of its wisdom. It is a consciousness that becomes ours by service, and to which we attain only by that altruism which rends the veil of the temple and uncovers holy things.

And so Theosophy invites the "men of heart" everywhere to try this Philosopher's Stone upon the base metals of human life, to put this doctrine to the test if only for a single day. For one day only let every event and every thought be gauged by this new standard of "life for evermore," a life governed by that law of inexorable justice that in its own time shall build the temple of indi-

vidual character four-square and reaching from earth to heaven. How many ambitions, how many greeds, how many fears, could stand that test? Where is the unworthiness that must not soon wither into nothingness before the vastness of that life, and before the knowledge of the law that governs it? Not until then shall we know that our progress, our evolution, our discoveries, and our inventions, are but as a tale that is told unless the human soul sits supreme above them all, and that without that human soul they are no more than "learned barbarism."

H. P. BLAVATSKY AND THEOSOPHISTS

IN a late number of the *Revue Theosophique*, H. P. Blavatsky says: "‘Love one another’ said Jesus to those who studied the mysteries of the kingdom of heaven.

“‘Profess altruism, preserve the union, accord, and harmony of your groups, all you who place yourselves in the ranks of neophytes and seekers of the *one Truth*,’ say other Masters to us. ‘Without union and intellectual and psychic sympathy you will attain nothing. He who sows discord reaps the whirlwind.’

“Learned Kabalists are not wanting among us in Europe and America. What good does that do us, and what have they done for the society? Instead of getting together to help each other, they look at each other askance, ready to criticise.

“Those who wish to succeed in theosophy, abstract or practical, should remember that want of union is the first condition of failure. But let ten determined theosophists unite themselves; let them work together, each according to his own way, in one or another branch of universal science, but let each one be in sympathy with his brother; let this be done, and we can answer for it that each member would make greater progress in the sacred science in one year than could be made in ten years by himself. In theosophy what is needed is emulation and not rivalry.

“In real theosophy it is always the least who becomes the greatest.

“However, the society has more victorious disciples than is commonly supposed. But these stand aside and work instead of declaiming. Such are our most zealous as well as our most devoted disciples. When they write they hide their names; when they read garbled translations of sacred ancient books, they see the real meaning under the veil of obscurity that western philologists have thrown upon them, for they know the mystery language. These few men and women are the pillars of our temple. They alone paralyze the incessant work of our theosophic moles.”

The foregoing article was first printed by Mr. Judge in the *Path* for October, 1889.)

TEACHINGS OF THE MASTER

RECORDED BY ONE OF THE AUTHORS OF "MAN: FRAGMENTS OF FORGOTTEN HISTORY."

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THE JOURNEY

THE Master stood on a great ledge of rock extending far out over a precipice that seemed miles below. With his face lighted by the first rays of the coming day that shot across the peaks above him and with his hands clasped behind him he waited in silence for the coming of the pupil to whom he had signalled. A Brother lying on the grass not far removed from the natural platform upon which he stood, questioned kindly the possibility of so long a journey by so feeble a student—but the Master waited looking piercingly across the distance. His eyes gazed intently before him turning neither to the right nor to the left, and when in the far azure of the clouds he saw approaching the soul that had projected itself at his bidding, he impelled his thought to his Brother who instantly recognized the approaching visitant. The Soul gaining in velocity every moment was in the presence of the Master before the twinkling of an eye could be noted—and prostrate before him could only articulate: "Master! Master!"

A touch of the purified hand pacified the terrible emotions of the new comer, who in suppliant attitude awaited the command of the Beloved Guru. "Rise my child," came from the lips of the Teacher; who, when he was obeyed continued:

"Your progress is clogged by your indifference to duty. There can be no relations between us unless you disembody your desires and spiritualize every thought. Imprison the latter when they wander, and live to teach the lessons so often inculcated in your higher mind. Help your fellow-beings to better comprehend the capabilities of the inner, living Self.

By the known laws of attraction and repulsion illustrate to them the impossibility of a higher life on earth for any but clean souls. There can be no mutuality of thought between clean and unclean natures—and the only hope of advancement is by casting off the latter and enveloping the real self in the shelter of noble thoughts. Teach that it is matter that is illusionary—life that is a transitory vision—earthly vanities that blind the eyes of the world.

Try to speak of these secret things to the lowly and the burdened who are often endowed with a wisdom not to be found among the other and opposite classes. Tell them that the Spirit does have a real existence here in matter—does exercise absolute philanthropy, divine goodness—supreme self sacrifice; does know the power it possesses. Return to your duty refreshed. Let the sunlight now breaking over the hills and the mountains of Himavat radiate through your transparent spirit. Drink of the dew of the morning and feed upon the honey of wisdom that flows in upon your hungry

Soul. Thus will you be strengthened to meet the conflict in the plain of action wherein you are constrained by your weakness to work. Thus will you escape from it and find in the mountain the repose and intuition for which you are yearning."

The Brother whose form had lain in repose on the grass now approached and looking intently at the disciple entranced with delight and gratitude—said in stronger tones than the Beloved Master:

"In the land where your body lies secure from an intrusion that would result in your absolute separation from it—the great conflict is about to be fought. All the preliminary preparations have been made. A people freed from many chains—fast sinking into a materialism only recognized absolutely when some momentary impulse to generosity moves them—is to rise or fall with this closing cycle. To such a Babe as you is revealed a fact not perceived by the best minds among them. Go back there to work! Obey the impulse to throw aside every barrier—to do away with subterfuges deemed best for the personality, and go the rugged way lone and alone. In the time of greatest need we will comfort you and send the comforter to those whose Karma leads them to do battle in the same field. To you the sustaining force of our Fraternity will be contributed so long as the battle is waged for the race: the conquered rescued from their low estate and the Light of the Logos offered to every one who walks in the night of earth—life without guide and compass."—Then there was silence.

The Beloved Master touching the speaker's uplifted head said in softest accents: "Go now. If ye love me keep these commands."

THE LESSONS

The path of Wisdom is the path of duty. They are not separate roads as many erroneously conclude. Men fail to associate wisdom with duty—they consider them as apart. The disciple performs the action (duty), and in so doing finds wisdom.

There is, in each incarnation, but one birth, one life, one death. It is folly to duplicate these by persistent regrets for the past—by present cowardice or fear of the future. There is no time—it is eternity's Now that man mistakes for past, present and future.

The forging of earthly chains is the occupation of the indifferent, the awful duty of unloosing them through the sorrows of the heart is also their occupation. Both are foolish sacrifices.

As mortal conscience is within, so also is the evidence of the spirit's omnipotence. The soul of man is a tangible proof to his *bodily* senses that he is immortal. The existence of soul is not susceptible of proof on any but its own plane.

Compromise in the service of the weak. The starving must have food suited to the limitations of the irritated system—but be thou firm in thine own place of duty.

Liberate thyself from evil actions by good actions. The man accustomed to actions cannot at once become a Muni; he must work

out his action-impelling qualities, and thus he transforms them into higher energies.

Meditation is but a name to the bewildered; the word is not understood until it is translated by the hungry spirit.

Fight the unknown force within you—it is evil. The good that is in you is written without, and is apparent.

Inquire of the stranger the earthly road you seek, but ask your higher self for the torch that will light you on your way. In the silence of one's own being, is lighted the candle of will and aspiration. No wind can put it out, no heat can melt it. The flame is of the spirit's quality—pure and of even temperature.

There is no vacillation in the mind of the initiated. Half-knowledge is the pitfall of the student.

Do not run aimlessly about saying lo, here is the light—lo, there is the truth. The light that illuminates the Atma is kindled in the mountain heights. It is the symbol of divine truth.

Wait in the morning for inspiration, at noon for guidance, and in the evening for a full understanding of the road thou hast travelled.

Man's higher nature is invisible or rather the Divine Principle is. The individual human soul is universal: a right comprehension of where there is difference and where identity between the *6th and 7th* Principles in man will free the subject of much confusion and misapprehension.

There is real affiliation as well as an occult connection existing between the seven principles in man and the seven classes of minerals under the earth. There are truths connected with the properties of the latter which man may find out by learning the constitution of his own seven-fold nature.

The law of embodied principles is to follow magnets. Is this not also true of the higher nature? We draw to us the attention of the Mahatma by a purified heart and a right development of will. From his heights he sees the valleys below and reaches out to give to him who is straining every faculty to receive.

Agitation that comes from mortal qualities affects the physical body alone: this deep unrest is not felt by the Atma, for the Atma is spirit or pure bliss. But the ocean of matter, which includes the Soul, feels these waves of trouble and thus is the soul bewildered, ignorantly imagining that the spirit is affected. Learn to know the distinction and to realize that the spirit is eternally unaffected.

Life is a compromise—hasten to acquit yourself of the debt contracted in a former life, and remove its oppressing influence in this sphere.

When you re-enter the world of mortals again, let it be without the three disqualifications for enlightenment, fear, passion and selfishness: the sea of rebirths is half crossed already by the man who has overcome these three drawbacks.

Meat for the thoughtless, wine for the weak, but devotion for him who has overcome the appetites.

To be lord of self is to be selfless, a condition of perfect tranquility.

Forget not this lesson—that every one is so placed in this world as to exhibit his worst qualities. The purpose of this life is to strengthen the weak places of the spiritual man. His external life is for this only, therefore, all are seen at a disadvantage.

A lesson in meekness may be learned of the little child. It has come so recently from its previous field of life that it walks with the air of a stranger in a strange country and as one who must be led.

The divine quality is charity. Whenever it has been attained, the remainder of the spirit's work with the lower nature, is to acquire a contrite heart.

(To be continued)

(The foregoing article was first printed by Mr. Judge in the *Path* for November, 1886.)

THE MAGIC SCREEN OF TIME

AN old Hindu saying thus runs:
“He who knows that into which Time is resolved knows all.”

Time, in the Sanscrit, is called Kala. He is a destroyer and also a renovator. Yama, the lord of death, although powerful, is not so much so as Kala, for “until the time has come Yama can do nothing.” The moments as they fly past before us carrying all things with them in long procession, are the atoms of Time, the sons of Kala. Years roll into centuries, centuries into cycles, and cycles become ages; but Time reigns over them all, for they are only his divisions.

Ah, for how many centuries have I seen Time, himself invisible, drawing pictures on his magic screen! When I saw the slimy trail of the serpent in the sacred Island of Destiny I knew not Time, for I thought the coming moment was different from the one I lived in, and both from that gone by. Nor then, either, did I know that the serpent instead of drawing his breath from the eternal ether, lived on the grossest form of matter; I saw not then how the flashing of the diamond set in the mountain was the eternal radiance of truth itself, but childish fancy had a beginning.

The tragedy in the temple, in which I was the victim—struck down by the high priest's axe—, was followed by another, as I found out soon when, freed from my body, I conversed in spirit with my friend the strange monk. He told me that the next day the high priest, upon recovering from the terrible event, went into the temple where my blood still stained the ground. The object of his visit

was to gain time to meditate upon new plans for regaining his hold upon the people, which had been weakened by the blackening and disappearance of the mountain diamond. His thoughts dwelt upon the idea of manufacturing a substitute for the beautiful gem, but after remaining for a while plunged in such reveries his eye was attracted by a curious scene. Upon the stand from which he had snatched the axe that let out my life-blood he saw a cloud which seemed to be the end of a stream of vapor, rising up from the floor. Approaching, he perceived that my blood had in some curious way mixed with that which remained of the stains left by the reptile whose death I had accomplished, and from this the vapor arose, depositing itself, or collecting, upon the stand. And there to his amazement, in the center of the cloud, he saw, slowly forming, a brilliant gem whose radiance filled the place.

"Ah, here," he cried, "is the diamond again. I will wait and see it fully restored, and then my triumph is complete. What seemed a murder will become a miracle."

As he finished the sentence the cloud disappeared, my blood was all taken up, and the flashing of the jewel filled him with joy.

Reaching forth his hand he took it from the stand, and then black horror overspread his face. In vain he strove to move or to drop the gem; it seemed fastened to his hand; it grew smaller, and fiery pains shot through his frame. The other priests coming in just then to clear the place, stood fixed upon their steps at the door. The High Priest's face was toward them, and from his body came a flow of red and glittering light that shed fear over their hearts; nor could they move or speak. This lasted not long—only until the diamond had wholly disappeared from his hand—and then his frame split into a thousand pieces, while his accursed soul sped wailing through space accompanied by demoniacal shapes. The diamond was an illusion; it was my blood "crying from the ground," which took its shape from his thoughts and ambitions.

"Come then," said my monk, "come with me to the mountain."

We ascended the mountain in silence, and once at the top, he turned about fixing upon me a piercing gaze, under which I soon felt a sensation as if I was looking at a screen that hid something from my sight. The mountain and the monk disappeared and in their place I saw a city below me, for I was now upon the inner high tower of a very high building. It was an ancient temple dominating a city of magicians. Not far off was a tall and beautiful man: I knew it was my monk, but oh how changed; and near him stood a younger man from whom there seemed to reach out to me a stream of light, soft yet clear, thin yet plainly defined. I knew it was myself. Addressing my monk I said:

"What is this and why?"

"This is the past and the present," he replied; "and thou art the future."

"And he?" pointing to the young man.

"That is thyself."

"How is it that I see this, and what holds it there?"

"'Tis the Magic Screen of Time, that holds it for thee and hides it ever. Look around and above thy head."

Obedying his command, I cast my eyes around the city spread below, and then looking upward I saw at first naught but the sky and the stars. But soon a surface appeared as if in the ether, through it shining still the stars, and then as my gaze grew steadfast the surface grew palpable and the stars went out; yet I knew instinctively that if my thoughts wandered for a moment the sky would once more fill the view. So I remained steady. Then slowly pictures formed upon the surface in the air. The city, its people, with all the color of life; and a subdued hum appeared to float down from above as if the people were living up there. The scene wavered and floated away, and was succeeded by the thoughts and desires of those who lived below. No acts were there, but only lovely pictures formed by thoughts; living rainbows; flashing gems; pellucid crystals—until soon a dark and sinuous line crept through the dazzling view, with here and there black spots and lines. Then I heard the pleasing, penetrating voice of my monk:

"Time's screen rolls on; ambition, desire, jealousy, vanity, are defacing it. It will all soon fade. Watch."

And as I watched, centuries rolled past above me on the screen. Its beauty disappeared. Only a dark background with unpleasing and darker outlines of circumstances that surround contention and greed were offered to my eye. Here and there faint spots and lines of light were visible—the good deeds and thoughts of those still of spiritual mind. Then a question fell into my mind: "What is this screen?"

"It will be called the astral light when next you are born on earth," said the voice of my monk.

Just then a mighty sound of marching filled the space. The airy screen seemed to palpitate, its substance, if any it had, was pressed together, as if some oncoming force impinged upon it; its motion grew tumultuous; and then the stars once more shone down from the sky, and I hovered in spirit on the dark mountain where the gem had been. No beings were near, but from the distant spaces came a voice that said,

"Listen to the march of the Future."

(The foregoing allegory was first printed by Mr. Judge in the *Path* for April, 1889, over the signature of "Bryan Kinnavan.")

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

—*Bhagavad—Gita, ch. iv.*

Ishwara is a spirit, untouched by troubles, works, fruits of works or desires.

—*Patanjali—Aph., 24, B. I.*

IS THEOSOPHY A RELIGION?

"Religion is the best armour that man can have, but it is the worst cloak."—Bunyan.

IT is no exaggeration to say that there was—during the present century, at any rate—a movement, social or religious, so terribly, nay, so absurdly misunderstood, or more blundered about than THEOSOPHY—whether regarded theoretically as a code of ethics, or practically, in its objective expression, *i. e.*, the Society known by that name.

Year after year, and day after day had our officers and members to interrupt people speaking of the theosophical movement by putting in more or less emphatic protests against theosophy being referred to as a "religion," and the Theosophical Society as a kind of church or religious body. Still worse, it is as often spoken of as a "new sect!" Is it a stubborn prejudice, an error, or both? The latter, most likely. The most narrow-minded and even notoriously unfair people are still in need of a plausible pretext, of a peg on which to hang their little uncharitable remarks and innocently-uttered slanders. And what peg is more solid for that purpose, more convenient than an "ism" or a "sect." The great majority would be very sorry to be disabused and finally forced to accept the fact that theosophy is neither. The name suits them, and they pretend to be unaware of its falseness. But there are others, also, many more or less friendly people, who labour sincerely under the same delusion. To these, we say: Surely the world has been hitherto sufficiently cursed with the intellectual extinguishers known as dogmatic creeds, without having inflicted upon it a new form of faith! Too many already wear their faith, truly, as Shakespeare puts it, "but as the fashion of his hat," ever changing "with the next block." Moreover, the very *raison d'être* of the Theosophical Society was, from its beginning, to utter a loud protest and lead an open warfare against dogma or any belief based upon blind faith.

It may sound odd and paradoxical, but it is true to say that, hitherto, the most apt workers in practical theosophy, its most devoted members were those recruited from the ranks of agnostics and even of materialists. No genuine, no sincere searcher after truth can ever be found among the *blind* believers in the "Divine Word," let the latter be claimed to come from Allah, Brahma or Jehovah, or their respective Kuran, Purana and Bible. For:

"Faith is not *reason's* labour, but repose."

He who believes his own religion on faith, will regard that of every other man as a lie, and hate it on that same faith. Moreover, unless it fetters reason and entirely blinds our perceptions of anything outside our own particular faith, the latter is no faith at all, but a temporary belief, the delusion we labour under, at some

particular time of life. Moreover, "faith without principles is but a flattering phrase for wilful positiveness or fanatical bodily sensations," in Coleridge's clever definition.

What, then, is Theosophy, and how may it be defined in its latest presentation in this closing portion of the XIXth century?

Theosophy, we say, is not a Religion.

Yet there are, as every one knows, certain beliefs, philosophical, religious, and scientific, which have become so closely associated in recent years with the word "Theosophy" that they have come to be taken by the general public for theosophy itself. Moreover, we shall be told these beliefs have been put forward, explained and defended by those very Founders who have declared that Theosophy is *not* a Religion. What is then the explanation of this *apparent* contradiction? How can a certain body of beliefs and teachings, an elaborate doctrine, in fact, be labelled "Theosophy" and be tacitly accepted as "Theosophical" by nine tenths of the members of the T. S., if Theosophy is not a Religion?—we are asked.

To explain this is the purpose of the present protest.

It is perhaps necessary, first of all, to say, that the assertion that "Theosophy is not a Religion," by no means excludes the fact that "Theosophy *is* Religion" itself. A religion in the true and only correct sense, is a bond uniting men together—not a **particular set** of dogmas and beliefs. Now Religion, *per se*, in its widest meaning is that which binds not only *all* MEN, but also *all* BEINGS and all *things* in the entire Universe into one grand whole. This is our theosophical definition of religion; but the same definition changes again with every creed and country, and no two Christians even regard it alike. We find this in more than one eminent author. Thus Carlyle defined the Protestant Religion in his day, with a remarkable prophetic eye to this ever-growing feeling in our present day, as:

"For the most part a wise, prudential feeling, grounded on mere calculation; a matter, as all others now are, of expediency and utility; whereby some smaller **quantum** of earthly enjoyment may be exchanged for a far larger **quantum** of celestial enjoyment. Thus religion, too, is profit, a working for wages; not reverence, but vulgar hope or fear."

In her turn Mrs. Stowe, whether consciously or otherwise, seemed to have Roman Catholicism rather than Protestantism in her mind, when saying of her heroine that:

"Religion she looked upon in the light of a ticket (with the correct number of indulgences bought and paid for), which, being once purchased and snugly laid away in a pocket-book, is to be produced at the celestial gate, and thus secure admission to heaven"

But to Theosophists (the genuine Theosophists are here meant) who accept no mediation by proxy, no salvation through innocent bloodshed, nor would they think of "working for wages" in the *One Universal* religion, the only definition they could subscribe to and accept in full is one given by Miller. How truly and theosophically he describes it, by showing that

".....true Religion

Is always mild, propitious and humble;
 Plays not *the tyrant*, plants *no faith in blood*,
 Nor bears destruction on her chariot wheels;
 But stoops to polish, succor and redress,
 And *builds her grandeur on the public good.*"

The above is a correct definition of what true theosophy *is*, or ought to be. (Among the creeds Buddhism alone is such a true heart-binding and men-binding philosophy, because it is not a dogmatic religion.) In this respect, as it is the duty and task of every genuine theosophist to accept and carry out these principles, Theosophy *is* RELIGION, and the Society its one Universal Church; the temple of Solomon's wisdom,* in building which "there was neither hammer, nor axe, nor any tool of iron heard in the house while it was building" (1. Kings, vi.); for this "temple" is made by no human hand, nor built in any locality on earth—but, verily, is raised only in the inner sanctuary of man's heart wherein alone reigns the awakened soul.

Thus Theosophy is not *a* Religion, we say, but RELIGION itself, the one bond of unity, which is so universal and all embracing that no man, as no speck—from gods and mortals down to animals, the blade of grass and atom—can be outside of its light. Therefore, any organization or body of that name must necessarily be a UNIVERSAL BROTHERHOOD.

Were it otherwise, Theosophy would be but a word added to hundreds other such words as high sounding as they are pretentious and empty. Viewed as a philosophy, Theosophy in its practical work is the alembic of the Mediaeval alchemist. It transmutes the apparently base metal of every ritualistic and dogmatic creed (Christianity included) into the gold of fact and truth, and thus truly produces a universal panacea for the ills of mankind. This is why, when applying for admission into the Theosophical Society, no one is asked what religion he belongs to, nor what his deistic views may be. These views are his own personal property and have nought to do with the Society. Because Theosophy can be practised by Christian or Heathen, Jew or Gentile, by Agnostic or Materialist, or even an Atheist, provided that none of these is a bigoted fanatic, who refuses to recognize as his brother any man or woman outside his own special creed or belief. Count Leo N. Tolstoy does not believe in the Bible, the Church, or the divinity of Christ; and yet no Christian surpasses him in the practical bearing out of the principles alleged to have been preached on the Mount. And these principles are those of Theosophy; not because they were

*Whose 700 wives and 300 concubines, by the bye, are merely the personations of man's attributes, feelings, passions and his various occult powers; the Kabalistic numbers 7 and 3 showing it plainly. Solomon himself, moreover, being, simply, the emblem of SOL—the "Solar Initiate" or the Christ-Sun—is a variant of the Indian "Vikartana" (the Sun) shorn of his beams by Viswakarma, his Hierophant-Initiator, who thus shears the *Chrestos*—candidate for initiation of his golden radiance and crowns him with a dark, blackened aureole—the "crown of thorns." (See the "Secret Doctrine" for full explanation.) Solomon was never a living man. As described in *Kings*, his life and works are an allegory on the trials and glory of Initiation.

uttered by the Christian Christ, but because they are universal ethics, and were preached by Buddha and Confucius, Krishna, and all the great Sages, thousands of years before the Sermon on the Mount was written. Hence, once that we live up to such theosophy, it becomes a universal *panacea* indeed, for it heals the wounds inflicted by the gross asperities of the Church "isms" on the sensitive soul of every naturally religious man. How many of these, forcibly thrust out by the reactive impulse of disappointment from the narrow area of blind belief into the ranks of arid disbelief, have been brought back to hopeful aspiration by simply joining our Brotherhood—yea, imperfect as 'it is.

If, as an offset to this, we are reminded that several prominent members have left the Society disappointed in theosophy as they had been in other associations, this cannot dismay us in the least. For with a very, *very few* exceptions, in the early stage of the T. S.'s activities when some left because they did not find mysticism practised in the General Body as *they* understood it, or because "the leaders lacked Spirituality," were "untheosophical, hence, untrue to the rules," you see, the majority left because most of them were either half-hearted or too self-opinionated—a church and infallible dogma in themselves. Some broke away again, under very shallow pretexts indeed, such, for instance, as "because Christianity (to say Churchianity, or *sham* Christianity, would be more just) was too roughly handled in our magazines"—just as if other fanatical religions were ever treated any better or upheld! Thus, all those who left have done well to leave, and have never been regretted.

Furthermore, there is this also to be added: The number of those who left can hardly be compared with the number of those who found everything they had hoped for in Theosophy. Its doctrines, if seriously studied, call forth, by stimulating one's reasoning powers and awakening the *inner* in the animal man, every hitherto dormant power for good in us, and also the perception of the true and the real, as opposed to the false and the unreal. Tearing off with no uncertain hand the thick veil of dead-letter with which every old religious scriptures were cloaked, scientific Theosophy, learned in the cunning symbolism of the ages, reveals to the scoffer at old wisdom the origin of the world's faiths and sciences. It opens new vistas beyond the old horizons of crystallized, motionless and despotic faiths; and turning blind belief into a reasoned knowledge founded on mathematical laws—the only *exact* science—it demonstrates to him under profounder and more philosophical aspects the existence of that which, repelled by the grossness of its dead-letter form, he had long since abandoned as a nursery tale. It gives a clear and well-defined object, an ideal to live for, to every sincere man or woman belonging to whatever station in Society and of whatever culture and degree of intellect. Practical Theosophy is not *one* Science, but embraces every science in life, moral and physical. It may, in short, be justly regarded as the universal "coach," a tutor of world-wide knowledge and experience, and of an

erudition which not only assists and guides his pupils toward a successful examination for every scientific or moral service in earthly life, but fits them for *the lives* to come, if those pupils will only study the universe and its mysteries *within themselves*, instead of studying them through the spectacles of orthodox science and religions.

And let no reader misunderstand these statements. It is Theosophy *per se*, not any individual member of the Society or even Theosophist, on whose behalf such a universal omniscience is claimed. The two—Theosophy and the Theosophical Society—as a vessel and the *olla podrida* it contains, must not be confounded. One is, as an ideal, *divine* Wisdom, perfection itself; the other a poor, imperfect thing, trying to run *under*, if not *within*, its shadow on Earth. No man is perfect; why, then, should any member of the T. S. be expected to be a paragon of every human virtue? And why should the whole organization be criticized and blamed for the faults, whether real or imaginary, of some of its “Fellows,” or even its Leaders? Never was the Society, as a concrete body, free from blame or sin—*errare humanum est*—nor were any of its members. Hence, it is rather those members—most of whom will not be led by theosophy, that ought to be blamed. Theosophy is the soul of its Society; the latter the gross and imperfect body of the former. Hence, those modern Solomons who *will* sit in the Judgement Seat and talk of that they know nothing about, are invited before they slander theosophy or any theosophists to first get acquainted with both, instead of ignorantly calling one a “farrago of insane beliefs” and the other a “sect of imposters and lunatics.”

Regardless of this, Theosophy is spoken of by friends and foes as a religion when not a *sect*. Let us see how the special beliefs which have become associated with the word have come to stand in that position, and how it is that they have so good a right to it that none of the leaders of the Society have ever thought of disavowing their doctrines.

We have said that we believed in the absolute unity of nature. Unity implies the possibility for a unit on one plane, to come into contact with another unit on or from another plane. We believe in it.

The just published “Secret Doctrine” will show what were the ideas of all antiquity with regard to the *primeval instructors* of primitive man and his three earlier races. The genesis of that WISDOM-RELIGION, in which all theosophists believe, dates from that period. So-called “Occultism,” or rather Esoteric Science, has to be traced in its origin to those Beings who, led by Karma, have incarnated in our humanity, and thus struck the key-note of that secret Science which countless generations of subsequent adepts have expanded since then in every age, while they checked its doctrines by personal observation and experience. The bulk of this knowledge—which no man is able to possess in its fulness—constitutes that which we now call Theosophy or “divine knowledge.”

Beings from other and higher worlds may have it entire; we can have it only approximately.

Thus, unity of everything in the universe implies and justifies our belief in the existence of a knowledge at once scientific, philosophical and religious, showing the necessity and actuality of the connection of man and all things in the universe with each other; which knowledge, therefore, becomes essentially RELIGION, and must be called in its integrity and universality by the distinctive name of WISDOM-RELIGION.

It is from this WISDOM-RELIGION that all the various individual "Religions" (erroneously so called) have sprung, forming in their turn offshoots and branches, and also all the minor creeds, based upon and always originated through some personal experience in psychology. Every such religion, or religions offshoot, be it considered orthodox or heretical, wise or foolish, started originally as a clear and unadulterated stream from the Mother-Source. The fact that each became in time polluted with purely human speculations and even inventions, due to interested motives, does not prevent any from having been pure in its early beginnings. There are those creeds—we shall not call them religions—which have now been overlaid with the human element out of all recognition; others just showing signs of early decay; not one that escaped the hand of time. But each and all are divine, because of natural and true origin; aye—Mazdeism, Brahmanism, Buddhism as much as Christianity. It is the dogmas and human element in the latter which led directly to modern Spiritualism.

Of course there will be an outcry from both sides, if we say that modern Spiritualism *per se*, cleansed of the unhealthy speculations which were based on the dicta of two little girls and their very unreliable "Spirits"—is, nevertheless, far more true and philosophical than any church dogma. *Carnalised* Spiritualism is now reaping its Karma. Its primitive *innovators*, the said "two little girls" from Rochester, the Mecca of modern Spiritualism, have grown up and turned into old women since the first raps produced by them have opened wide ajar the gates between this and the other world. It is on their "innocent" testimony that the elaborate scheme of a sidereal Summer-land, with its active astral population of "Spirits," ever on the wing between their "Silent Land" and our very loud-mouthed, gossiping earth—has been started and worked out. And now the two female Mahommeds of Modern Spiritualism have turned self-apostates and play false to the "philosophy" they have created, and have gone over to the enemy. They expose and denounce *practical* Spiritualism as the humbug of the ages. Spiritualists—(save a handful of fair exceptions)—have rejoiced and sided with *our* enemies and slanderers, when these, *who had never been Theosophists*, played us false and showed the cloven foot denouncing the Founders of the Theosophical Society as frauds and imposters. Shall the Theosophists laugh in their turn now that the original "revealers" of Spiritualism have become its "revilers?" Never!

for the phenomena of Spiritualism are facts, and the treachery of the "Fox girls" only makes us feel new pity for all mediums, and confirms, before the whole world, our constant declaration that no medium can be relied upon. No true theosophist will ever laugh, or far less rejoice, at the discomfiture even of an opponent. The reason for it is simple:—

Because we know that beings from other, higher worlds do confabulate with some elect mortals now as ever; though now far more rarely than in the days of old, as mankind becomes with every civilized generation worse in every respect.

Theosophy—owing, in truth, to the *levee in arms* of all the Spiritualists of Europe and America at the first words uttered against the idea that every communicating *intelligence* is necessarily the Spirit of some ex-mortal from this earth—has not said its last word about Spiritualism and Spirits." It may one day. Meanwhile an humble servant of theosophy, the Editor, declares once more her belief in Beings, grander, wiser, nobler than any *personal* God, who are beyond any "Spirits of the dead," Saints, or winged Angels, who, nevertheless, *do* condescend in all and every age to occasionally overshadow rare sensitives—often entirely unconnected with Church, Spiritualism or even Theosophy. And believing in high and holy Spiritual Beings, she must also believe in the existence of their opposites—lower "spirits," good, bad and indifferent. Therefore does she believe in spiritualism and its phenomena, some of which are so repugnant to her.

This, as a casual remark and a digression, just to show that Theosophy includes Spiritualism—as it should be, not as it is—among its sciences, based on knowledge and the experience of countless ages. There is not a religion worthy of the name which has been started otherwise than in consequence of such *visits* from Beings on the higher planes.

Thus were born all prehistoric, as well as all the historic religions, Madeism and Brahmanism, Buddhism and Christianity. Judaism, Gnosticism and Mahomedanism; in short every more or less successful "ism." All are true at the bottom, and all are false on their surface. The Revealer, the artist who impressed a portion of the Truth on the brain of the Seer, was in every instance a true artist, who gave out genuine truths; but the instrument proved also, in every instance, to be *only a man*. Invite Rubenstein and ask him to play a sonata of Beethoven on a piano left to *self-tuning*, one half of the keys of which are in chronic paralysis, while the wires hang loose; then see whether, the genius of the artist notwithstanding, you will be able to recognize the sonata. The moral of the *fabula* is that a man—let him be the greatest of mediums or natural Seers—is but a man; and man left to his own devices and speculations *must* be out of tune with absolute truth, while even picking up some of its crumbs. For Man is but a *fallen* Angel, a god within, but having an animal brain in his head, more subject to cold and wine fumes while in

company with other men on Earth, than to the faultless reception of divine revelations.

Hence the multi-colored dogmas of the churches. Hence also the thousand and one "philosophies," so-called (some contradictory theosophical theories included); and the variegated "Sciences" and schemes, Spiritual, Mental, Christian and Secular; Sectarianism and bigotry, and especially the personal vanity and self-opinionatedness of almost every "Innovator" since the mediæval ages. These have all darkened and hidden the very existence of TRUTH—the common root of all. Will our critics imagine that we exclude theosophical teachings from this nomenclature? Not at all. And though the esoteric doctrines which our Society has been and is expounding, are not *mental* or *spiritual* impressions from some "unknown, *from above*," but the fruit of teachings given to us by living men, still, except that which was dictated and written out by those Masters of Wisdom themselves, these doctrines may be in many cases as incomplete and faulty as any of our foes would desire it. The "Secret Doctrine"—a work which gives out all that can be given out during this century, is an attempt to lay bare *in part* the common foundation and inheritance of all—great and small religious and philosophical schemes. It was found indispensable to tear away all this mass of concreted misconceptions and prejudice which now hides the parent trunk of (a) all the great world-religions; (b) of the smaller sects; and (c) of Theosophy as it stands now—however veiled the great Truth, by ourselves and our limited knowledge. The crust of error is thick, laid on by whatever hand; and because we *personally* have tried to remove some of it, the effort became the standing reproach against all theosophical writers and even the Society. Few among our friends and readers have failed to characterize our attempt to expose error in the *Theosophist* and *Lucifer* as "very uncharitable attacks on Christianity," "untheosophical assaults," &c., &c. Yet these are necessary, nay, indispensable, if we wish to plough up at least *approximate* truths. We have to lay things bare, and are ready to suffer for it—as usual. It is vain to promise to *give* truth, and then leave it mingled with error out of mere faint-heartedness. That the result of such policy could only muddy the stream of facts is shown plainly. After twelve years of incessant labour and struggle with enemies from the four quarters of the globe, notwithstanding our four theosophical monthly journals—the *Theosophist*, *Path*, *Lucifer*, and the French *Lotus*—our wish-washy, tame protests in them, our timid declarations, our "masterly policy of inactivity," and playing at hide-and-seek in the shadow of dreary metaphysics, have only led to Theosophy being seriously regarded as a religious SECT. For the hundredth time we are told—"What good is Theosophy doing?" and "See what good the Churches are doing!"

Nevertheless, it is an averred fact that mankind is not a whit better in morality, and in some respects ten times worse now, than it ever was in the days of Paganism. Moreover, for the last half

century, from that period when Freethought and Science got the best of the Churches—Christianity is yearly losing far more adherents among the cultured classes than it gains proselytes in the lower *strata* the scum of Heathendom. On the other hand, Theosophy has brought back from Materialism and blank despair to belief (based on logic and evidence) in man's *divine* Self, and the immortality of the latter, more than one of those whom the Church has lost through dogma, exaction of faith and tyranny. And, if it is proven that Theosophy saves one man only in a thousand of those the Church has lost, is not the former a far higher factor for good than all the missionaries put together?

Theosophy, as repeatedly declared in print and *viva voce* by its members and officers, proceeds on diametrically opposite lines to those which are trodden by the Church; and Theosophy rejects the methods of Science, since her inductive methods can only lead to crass materialism. Yet, *de facto*, Theosophy claims to be both "RELIGION" and "SCIENCE," for theosophy is the essence of both. It is for the sake and love of the two divine abstractions—*i. e.*, theosophical religion and science, that its Society has become the volunteer *scavenger* of both orthodox religion and modern science; as also the relentless Nemesis of those who have degraded the two noble truths to their own ends and purposes, and then divorced each violently from the other, though the two are and *must be one*. To prove this is also one of our objects in the present paper.

The modern Materialist insists on an impassable chasm between the two, pointing out that the "Conflict between Religion and Science" has ended in the triumph of the latter and the defeat of the first. The modern Theosophist refuses to see, on the contrary, any such chasm at all. If it is claimed by both Church and Science that each of them pursues the truth and *nothing but the truth*, then either one of them is mistaken, and accepts falsehood for truth, or both. Any other impediment to their reconciliation must be set down as purely *fictitious*. Truth is one, even if sought for or pursued at two different ends. Therefore, Theosophy claims to reconcile the two foes. It premises by saying that the *true* spiritual and primitive Christian religion is, as much as the other great and still older philosophies that preceded it—the *light of Truth*—"the life and the light of men."

But so is the *true* light of Science. Therefore, darkened as the former is now by dogmas examined through glasses smoked with the superstitions artificially produced by the Churches, this light can hardly penetrate and meet its sister ray in a science, equally as cobwebbed by paradoxes and the materialistic sophistries of the age. The teachings of the two are incompatible, and cannot agree so long as both Religious philosophy and the Science of physical and external (in philosophy, *false*) nature, insist upon the infallibility of their respective "will-o'-the-wisps." The two lights, having their beams of equal length in the matter of false deductions,

can but extinguish each other and produce still worse darkness. Yet, they can be reconciled on the condition that both shall clean their houses, one from the human dross of the ages, the other from the hideous excrescence of modern materialism and atheism. And as both decline, the most meritorious and best thing to do is precisely what Theosophy alone can and *will* do: *i. e.*, point out to the innocents caught by the glue of the two waylayers—verily two dragons of old, one devouring the intellects, the other the souls of men—that their supposed chasm is but an optical delusion; that, far from being one, it is but an immense garbage mound respectively erected by the two foes, as a fortification against mutual attacks.

Thus, if theosophy does no more than point out and seriously draw the attention of the world to the fact that the *supposed* disagreement between religion and science is conditioned, on the one hand by the intelligent materialists rightly kicking against absurd human dogmas, and on the other by blind fanatics and interested churchmen who, instead of defending the souls of mankind, fight simply tooth and nail for their personal bread and butter and authority—why, even then, theosophy will prove itself the saviour of mankind.

And now we have shown, it is hoped, what real Theosophy is, and what are its adherents. One is divine Science and a code of Ethics so sublime that no theosophist is capable of doing it justice; the others weak but sincere men. Why, then, should Theosophy ever be judged by the personal shortcomings of any leader or member of our 150 branches? One may work for it to the best of his ability, yet never raise himself to the height of his call and aspiration. This is his or her misfortune, never the fault of Theosophy, or even of the body at large. Its Founders claim no other merit than that of having set the first theosophical wheel rolling. If judged at all they must be judged by the work they have done, not by what friends may think or enemies say of them. There is no room for *personalities* in a work like ours; and all must be ready, as the Founders are, if needs be, for the car of Jaggennâth to crush them *individually* for *the good of all*. It is only in the days of the dim Future, when death will have laid his cold hand on the luckless Founders and stopped thereby their activity, that their respective merits and demerits, their good and bad acts and deeds and their theosophical work will have to be weighed on the Balance of Posterity. Then only, after the two scales with their contrasted loads have been brought to equipoise, and the character of the net result left over has become evident to all in its full and intrinsic value, then only shall the nature of the verdict passed be determined with anything like justice. At present, except in India, those results are too scattered over the face of the earth, too much limited to a handful of individuals to be easily judged. Now, these results can hardly be perceived, much less heard of amid the din and clamour made by our teeming enemies, and their ready imitators—the indifferent. Yet however small, if once proved good, even now every man who has at heart the moral progress of humanity, owes

his thankfulness to Theosophy for those results. And as Theosophy was revived and brought before the world *via* its unworthy servants, the "Founders," if their work was useful, it alone must be their vindicator, regardless of the present state of their balance in the petty cash accounts of Karma, wherein social "respectabilities" are entered up.

(The foregoing article was first printed by Madame Blavatsky in *Lucifer* for November, 1888.)

THE SECOND OBJECT

"THE study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study."

On the inside front cover page of this magazine will be found each month the statement of the Foundation and Three Objects of the Theosophical Society. The contents of the magazine proper, or of any article in it, are worthless as regards the real end in view unless these Three Objects are held constantly in mind as the basis from which the articles are written, and from which consideration is to be given by the reader.

But the Society and its Three Objects are themselves worthless as regards the real end in view unless they are considered in relation to and in the light of the Three Fundamental Propositions of Theosophy.

"There is no action without an instrument." We have the oft-repeated statements of H. P. Blavatsky and William Q. Judge that the Society was intended to be a vehicle for the conveyance of certain Teachings to, and for the benefit of, the *whole of humanity*; its *real* Founders being the Masters of Wisdom, the Elder Brothers of Humanity. These Masters are interested in the welfare of humanity as a *whole*: They recognize no "privilege" or "special gifts" in any man save those won by his own Ego through personal effort and merit. One of Them wrote to Colonel Olcott, "We have no favourites, nor affections for persons, but only for their *good acts* and Humanity as a whole." The same Master wrote to Mr. A. P. Sinnett these words: ". . . You must be aware that the chief object of the Theosophical Society is not so much to gratify individual aspirations as to serve our fellow-men . . . Yet you have ever discussed, but to put down, the idea of a Universal Brotherhood, questioned its usefulness, and advised to remodel the Theosophical Society on the principle of a college for the special study of occultism."

Again and again it was stated that the Society *must prosper by moral worth and philosophy, and not by phenomena*. What is that *moral worth* but persistent, steadfast, devoted efforts in the

self-sacrificing pursuit of the best means to lead our neighbor on the right path? What is that *philosophy* but those Teachings of the Great Lodge imparted to the world by H. P. B. and W. Q. J. under the name of Theosophy, and which *alone* make *true* moral worth possible?

Any sincere and earnest member in any of the now numerous "theosophical" societies can ask, and should ask, himself how far his own motives and aspirations are in line with the ideals set by the Masters, and how and to what extent the society with which he affiliates is true to the causative purpose and real object of the Society formed under Their auspices.

Any thoughtful student can and should ask himself to what extent he has assimilated the Fundamental Propositions of Theosophy, and applied them in his studies of the Teachings of H. P. B. and W. Q. J.; in his efforts at *living the life*; in promulgating Theosophy; in short, in his attempt to "teach, preach, and above all *practice* Theosophy." These things are *vital*, for otherwise how is the devoted student to know whether the literature recommended and read in his society is or is *not* THEOSOPHY? How is he to know whether his society is or is not true to the original purpose?

Unless the student devotes himself to the study of THEOSOPHY he has no means of telling the counterfeit from the real teachings. Unless he assimilates the *purpose* of the real Founders in inaugurating the Theosophical Society, he will be continually deceived by names, forms and claims, the ever-lasting tools of the sham and the counterfeit.

The failure, wherever it exist, whether in student or society, is not in THEOSOPHY, not in the Masters, not in Their purpose. It lies ever and always in the failure to study and assimilate the Teachings given; in the failure to adhere to the program of the Masters. If success is to be achieved by any individual or by any society, it must come, not through the adulteration of the Teachings but through their *assimilation*; not through the Masters doing our work for us, but *in our doing Theirs*.

No individual need fail. No society need fail. All *can* fail, and all *will* fail, just in that degree that they fail to study THEOSOPHY, to adhere to the program of the Masters, to "follow the lines laid down." All—whether individuals or societies—that have so far failed can retrace their steps, can retrieve their position, by a return to the Source and a resumption of work along the original lines of Unity of Aim, Purpose and Teaching. These must be constantly borne in mind. But before they can be borne in mind, they must be *born*—in mind and heart and brain. The Masters have said that They have "no secrets to impart to a select few."

So, then, the Second Object in the Foundation must have its meaning, its purpose and its lessons, but these cannot be found out or achieved if the mind has not assented to the First Object and been grounded and fortified in that arduous and uphill task through study of THEOSOPHY and work for Humanity.

The Aim of the Second Object would then appear in part to

be the leveling of the age-long barriers of race, creed, sex, caste and color. For study of ancient and modern religions, philosophies and sciences in the light of the Fundamental Propositions of THEOSOPHY, and the Fundamental Object of the SOCIETY, would inevitably show ONE SOURCE from whence have come the many religions and systems of thought, however these may later have become polluted, adulterated, and overgrown with the rubbish of human invention and fancy: a Brotherhood among all religions and philosophies and *behind* all differences: the Brotherhood due to the *identity* of Source; the differences due to the weaknesses, frailties and follies of the earthly vehicles. All this would flow as naturally as the realization of the First Object would flow from a study and clear comprehension of the Three Fundamentals, which show ONE SOURCE and Law for all beings of every grade, a Universal Brotherhood of being due to *identity* of Source, and all differences in being due to personal merit or demerit throughout the so-far developed Cycle of Incarnation or Necessity.

The pursuit of the Second Object would have been a hopeless task for the majority of Western students if the Founders of the Society had not provided ways and means for their benefit, and through them for the world at large.

In "Isis Unveiled," published by H. P. Blavatsky in 1877, attention was drawn to the philosophy, religion, arts and sciences bequeathed to posterity by *ancient* India. In her "Secret Doctrine" these were more specifically dealt with, as in many other articles from her pen, well-known to Theosophists and needing no special mention at this time.

In America, the first Eastern work of importance to be placed in the hands of students was the Bhagavad-Gita, a portion of the great epic poem of India known as the Mahabharata. An early English translation of this work was made in 1785 by Mr. Charles Wilkins of the East India Company and published by him. This translation was revised and reprinted by Tookeram Tatya of Bombay, India, in 1887, and remained for some time in general use among Theosophists although it was poorly printed and had many blind renderings. In 1890, in order to meet the growing demand for a rendition which would be free from the defects of the Bombay edition, Mr. Wm. Q. Judge, one of the original Founders of the Theosophical Society, undertook the task, making a careful comparison of all existing editions, and a complete re-translation from the original wherever any obscurity or omission was evident in the various renderings consulted. This edition remains to this day the clearest and most readily comprehensible of any.

In 1889 Mr. Judge published an interpretation of "The Yoga Aphorisms of Patanjali," a book of the highest value to advanced students. In February, 1891, he established The Oriental Department of the Theosophical Society (American Section) in furtherance of the Second Object; pamphlets were issued monthly containing valuable translations; many of these from the Upanishads, a very ancient embodiment of writings dealing with the origin of

the Universe; with all being; the true relation of spirit and matter; the universality of mind and the nature of the human soul and Ego.

All through the "*Path*" magazine, edited by Mr. Judge, are to be found translations and references to the wisdom of *ancient* India. His work and that of H. P. Blavatsky were contemporaneous and complementary. They gave the direction to proper study, and clearly indicated the purest and best Eastern works extant.

Although Their efforts have been followed by an inroad of Hindoo and other religious teachers, it never was intended by Them that the minds of the West should be turned to *modern* India or the East with its exoteric, sectarian teachers; its peculiar and different religions; its hide-bound castes, rites, ceremonies and superstitions, but to that *Archaic Wisdom*, the fountain from which all the great world religions sprung in their original purity, but which have become corrupted and encrusted with error through centuries of human selfishness and ignorance.

No new knowledge can be imparted to humanity without affording a wider range of activity for those who are evilly disposed; and as selfishness, bigotry, spiritual blindness and superstition still prevail among men, it is not to be wondered at that the false is taken for the true and the true for the false. Had the warnings and advice of the original Teachers of Theosophy been heeded, much of this might have been avoided, for there then would have existed a strong corrective in the form of a United body of Theosophists, whose unbroken front and unassailable motto "There is No Religion Higher Than Truth," would have caught the attention of many thousands now entangled in the hopeless maze of Eastern errors, the karmic inheritance of those who asked, received, and failed to give.

Have perseverance as one who doth forevermore endure. Thy shadows live and vanish; that which in thee *knows*, for it is knowledge, is not of fleeting life; it is the Man that was, that is, and will be, for whom the hour shall never strike.

—*The Voice of the Silence*—p. 32.

Assimilation with the Supreme Spirit is on both sides of death for those who are free from desire and anger, temperate, of thoughts restrained; and who are acquainted with the true Self.

—*Bhagavad-Gita*—Chap. 5.

Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that, possessing it, Alaya should so little avail them!

—*The Voice of the Silence*—p. 24.

It is impossible for mortals to utterly abandon actions; but he who gives up the results of actions is the true renouncer.

—*Bhagavad-Gita*—Chap. 18.

STUDIES IN THE UPANISHADS

(By a Student)

MANY American theosophists are asking, "What are the Upanishads?" They are a portion of the ancient Aryan literature which this journal has set itself to help lay before theosophists of America, to the end that whatever in them is good and true may be brought out. As Max Muller says, hitherto the Upanishads have not received at the hands of Sanskrit and oriental scholars, that treatment which in the eyes of philosophers and theologians they seem so fully to deserve. He also calls them "ancient theosophic treatises" and declares that his real love for Sanskrit literature was first kindled by them. (1) They have received no treatment at all in the United States, because they are almost absolutely unknown in the original tongue in this country, and in translations, have been but little studied here. Europe and America differ in this, that while in England and Germany nearly all such study is confined to the book-worm or the theologian, here there is such a general diffusion of pretty fair education in the people, that the study of these books, as translated, may be made popular, a thing which in Europe is perhaps impossible.

Muller returned to the study of the Upanishads after a period of thirty years, during which he had devoted himself to the hymns and Bramanas of the Vedas, and found his interest in them undiminished. As for the period of these treatises, he says that has been fixed *provisionally*, at about 800 B. C.

The word means "secret charm," "philosophical doctrine;" and more strictly, "to sit down near." Hindu theologians say the Upanishads belong to revealed religion in opposition to that which is traditional. In the opinion of our friend Muller, to whom all Western students must ever remain grateful no matter how much they may disagree with his views as to the Vedas being the lisplings of baby man, "the earliest of these philosophical treatises will always maintain a place in the literature of the world, among the most astounding productions of the human mind in any age and in any country." (2)

Professor Weber placed the number of Upanishads at 235; (3) in 1865 Muller put them at 149, and others add to that number, so that even today the actual figures are not known. Indeed it is held by several Orientalists, that before they assumed their present form, a large mass of traditional Upanishads must have existed.

The meaning of the word which ought to be borne most in mind is, "secret knowledge, or true knowledge" although there may be a Upanishad or secret knowledge, which is false.

In the Chandogya Upanishad (I, I) after describing the deeper

(1) Sacred Books of the East, Vol. 1, 65.

(2) Sacred Books of the East, Vol. 1, 67.

(3) Hist. of Sans. Lit., p. 155, note.

meaning of OM, it is said that the sacrifice which a man performs with knowledge, with faith, and with the Upanishad, *i. e.* with an understanding of the secret charm, of underlying principles and effects, is more powerful than when with faith, the only knowledge possessed is of the rites themselves, their origin and regularity. The sacrifice referred to is, not alone the one offered on the altar in the temple, but that daily sacrifice which every breath and every thought, brings about in ourselves.

THE MUNDAKA UPANISHAD.

This is in the **Atharva Veda**. Although it has the form of a mantra, it is not to be used in the sacrifices, as its sole object is to teach the highest knowledge, the knowledge of Brahman, which cannot be obtained by either worship or sacrifices. Offerings to the Gods, in no matter what mood or church, restraining of the breath, penances, or cultivation of the psychic senses, will not lead to the true knowledge. Yet some works have to be performed, and many persons require works, sacrifices and penances as stepping stones to a higher life. In the progress of these works and sacrificial performances, errors are gradually discovered by the individual himself. He can then remove them. So the Hindu commentators have explained the title of this Upanishad as the "shaving" one. That is, it cuts off the errors of the mind like a razor. It is said by European scholars that the title has not yet been explained. This may be quite correct for them, but it is very certain the Hindu explanation appears to the Hindu mind to be a very good one. Let us proceed.

FIRST MUNDAKA

This means, first shaving, or beginning of the process for removing error. It may be considered as a division equivalent to "first title," after which follow the lesser divisions, as: **First Khanda**.

"1. Brahman was the first of the Devas, the maker of the universe, the preserver of the world. He told the knowledge of Brahman, the foundation of all knowledge, to his eldest son Atharva."

Here at once should be noted, that although in Hindu theology we find Brahman, Vishnu and Siva, as the creator, preserver and destroyer, forming the Trinity, the Upanishad now before us—for cutting away error—has not such a division. It says Brahman is first, also the maker and the preserver. Even knowledge that is true for certain stages of development becomes error when we rise up into the higher planes and desire to know the true. Similarly we find Buddha in his congregation teaching his disciples by means of the "three vehicles," but when he had raised them to the higher plane, he informed them that these vehicles might be discarded and **sat** or truth be approached through one vehicle.

The knowledge here spoken of is Brahman knowledge which is the supreme vehicle.

"2. Whatever Brahman told Atharvan that knowledge Atharvan told to Angir, he told it to Satyavaha Bharadvaga, and he in succession told it to Angiras.

"3. Saunaka, the great householder, approached Angiras respectfully and asked 'Sir, what is that through which if it is known, everything else becomes known?'

"4. He said to him: 'Two kinds of knowledge must be known, this is what all who know Brahman tell us, the higher and the lower knowledge.

"5. 'The lower knowledge is the Rig-Veda, Yajur-Veda, Sama-Veda, Atharva-Veda Phonetics, Ceremonial, Grammar, Etymology, Metre and Astronomy; but the higher knowledge is that by which the Indestructible (Brahman) apprehended.

"6. 'That which cannot be seen nor seized, which has no origin and is without qualities, no eyes nor ears, no hands nor feet, the eternal, the all pervading, infinitesimal, that which is imperishable, that is what is regarded by the wise as the source of all beings.

"7. 'As the spider sends forth and draws in its thread, as plants grow on the earth, as from every man hairs spring forth on the head and the body, thus does everything arise here from the Indestructible.

"8. 'The Brahman swells by means of meditation; hence is produced matter; from matter mind, breath and intellect, the seven worlds, and from the works performed by men in the worlds, the eternal effects, rewards and punishment of works.

"9. 'From Him who perceives all and who knows all, whose meditation consists of knowledge, from that highest Brahman is born that other Hiranyagarbha—name, form, and matter."

This Khanda unfolds broadly the whole philosophy. The fol-

lowing ones go into particulars. It is very easy here to see that the imperishable doctrine could not be communicated directly by the great Brahma to man, but it has to be filtered down through various channels. The communicator of it to mortals, however, would be regarded by his finite auditors as a god. The same method is observable in the *Bagavad-Gita* (ch. 4) where Krishna says to Arjuna that "this never failing doctrine I formerly taught unto Vivaswat and he to Manu, who told it to Ikswaku, succeeding whom came the Rajarshis who studied it." Manu is regarded as of a wholly Divine nature although not the Great Brahm.

Now, when Angiras, as detailed in the Upanishad, had received this higher knowledge, he was approached by a great householder, by name Saunaka. This has reference to an ancient mode of life in India when Saunaka would be called a grihastha, or one who was performing all his duties to his family, his tribe, and his nation while still in the world.

All the while, however, he studied the knowledge of Brahman, so that when the proper time came for him to give up those duties of life, he could either die or retire to solitude. It was not considered then to be a virtue for one to violently sever all ties and assume the garb and life of a mendicant devoted to religious contemplation, but the better way was thought to be that one which resulted in our, so to speak, consuming all the Karma of our family in ourselves. Otherwise it would inevitably result that if he retired with many duties unfulfilled, they waited, figuratively speaking, for him, sure to attach to him in a succeeding incarnation and to work him either injury or obstruction. So it was thought better to work out all such results in the present life as far as possible.

We find here also a foreshadowing of some ideas held by the Greek philosophers. In the third verse, the question is asked: "What is that through which when it is known, the knower thereof knows everything else." Some of the Greeks said that we must first ascend to the general, from which descent to the particular is easy. Such, however, is directly opposite to the modern method, which delights in going from particulars to generals, from effects to causes. The true knowledge proceeds as shown in the Upanishad. By endeavoring to attain to the Universal Soul of all, the knowledge of the particular parts may be gained. This is not easy, but it is easy to try. At the same time do not forsake modern methods altogether, which correspond to the lower knowledge spoken of in Verse 5. Therefore Angiras says: Two kinds of knowledge, the lower and the higher, must be known.

Here and there are persons who seem not to need the lower knowledge, who pay no attention to it, and who apprehend the higher flights impossible for others. This is what is known as the result of past births. In previous incarnations these persons studied upon all the lower planes so that their spiritual perceptions do not now need that help and training which the lower knowledge gives to others. They are approaching that state which is beautifully described by Longfellow in his "Rain in Summer," in these words:

"Thus the seer,
With vision clear,
Sees forms appear and disappear,
In the perpetual round of strange,
Mysterious change
From birth to death, from death to birth;
From earth to heaven, from heaven to earth;
'Till glimpses more sublime,
Of things unseen before,
Unto his wondering eyes reveal
The Universe, as an immeasurable wheel
Turning forevermore
In the rapid and rushing river of Time."

Longfellow, in the lines last quoted, symbolized the Universe by an immeasurable wheel forever turning in the stream of time. Allowing for the western habit of studying effects and not causes, this is a fair simile. Yet it is faulty in that it presupposes two co-existing eternities; the wheel of the Universe, and the stream in which it turns. There can be but one eternity.

Saunaka asks in this Upanishad a natural question, propounded by nearly every thinking man, especially by students of occultism who are continually seeking a royal road to the accomplishment of their objects. He wishes to be told what may be the great solvent of all knowledge. The reply of Angiras points out two great roads, which include all the others. The lower road is the one of hard work for countless births, during which we acquire knowledge slowly in all directions, and, of course, when that is possessed, one rises to the higher road.

This is the true initiation, nature, so to speak, acting as the initiator. In replying to Saunaka, Angiras did not mean to be understood, that a man could in one birth pass over the lower road, but that the progress of a human monad toward perfection proceeded in a certain fixed manner which included all experiences. Of course if we say that we appear on the earth once only, and then disappear from it, to the place called by the spiritualists of America, "the summer land," and by the christian, "heaven," there is no need for one to acquire the lower knowledge, for that might be obtained in the life after death. But we regard it as true that the spirit, in order to acquire complete knowledge, must inhabit a human form, and one term of tenancy in such a form will not be enough for the testing of the countless varieties of life, of temptation, of triumph, failure and success.

The sage Angiras in this Upanishad looks at man from the standpoint of one who can see the great stream of life which flows through the eternal plain, and therefore he could not have meant to apply his words to one incarnation, but to the whole series through which man has to pass until he reaches "immortal, blest nirvana."

In the journey along this road we will encounter great differences in the powers of our fellow travellers. Some go haltingly and others quickly; some with eyes bent on the ground, a few with gaze fixed on the great goal. Those who halt or look down will not reach the end, because they refuse to take the assistance to be found in the constant aspiration to the light. But we are not to blame them: they have not yet been often enough initiated to un-

derstand their error. Nature is kind and will wait for them much longer than their human fellows would if they were permitted to be their judges. This ought to give us a lesson in charity, in universal brotherhood. Very often we meet those who show an utter inability to appreciate some spiritual ideas which we quite understand. It is because they have not, so far, been able to transmute into a part of themselves, that which we have been so fortunate as to become possessed of, and so they seem devoted to things that to us appear to be of small value.

The Bagavad-Gita says that there is no detriment or loss to one's efforts in any direction, be it good or bad; that is, in going through these countless incarnations, all inquiry, every sort of investigation, no matter even if it seems at the close of any one life that the life was wasted, is so much energy and experience stored up. For although, in the course of one existence, physical energy is expended, there is, all the while, a storing up of spiritual energy which is again a power in the next succeeding life.

In consequence of the modern, western system of education, we are apt constantly to forget the existence of the great force and value belonging to our super-sensuous consciousness. That consciousness is the great register where we record the real results of our various earthly experiences; in it we store up the spiritual energy, and once stored there, it becomes immortal, our own eternal possession. The question then will be asked: "How is one to store up such spiritual energy: do we do it unconsciously, and how are we to know that any has been stored up?" It is to be done by trying to know and to act truth; by "living in the eternal," as *Light on the Path* directs. To live thus in the eternal, does not mean that we shall abandon the cares and struggles of life, for so surely as we do we must suffer, but that we should try to make the real self direct its aspirations ever to the eternal truth.

This series of births is absolutely necessary, so that the "lower knowledge" can be acquired; and just so long as we do not acquire that, we must be reborn. Here and there will occur exceptions to this rule, in those great souls who, with "an astonishing violence," leap beyond and over all barriers, and by getting the higher knowledge, become at the same time, possessors of the lower knowledge also.

In the Chaldean Oracles such souls are thus described: "More robust souls perceive truth through themselves, and are of a more inventive nature," and by Proklus in I Alkibiad: "such a soul being saved, according to the oracle, through its own strength." But even this rapid progress must be regarded as comparative, for even these "robust souls," had to go through certain incarnations in which they were accumulating to themselves that very strength and ability to outstrip their fellows which, later on, placed them in the front rank.

In consequence of our ignorance of what we really are, not knowing at the time we begin the struggle in this present life

whether the real man inside has passed through incarnations full of this necessary experience or not, we must not, because of the fancied importance we give ourself, neglect the *lower knowledge*. There are many pitfalls besetting the road. Perchance we feel a certain degree of illumination, or we are able to see or hear in the astral world, and at once the temptation presents itself to claim to ourselves a spiritual greatness not our own. The possession of such astral acuteness is not high spirituality *per se*, for one might be able, as Buddha declares in the Saddharma-Pundarika, to smell the extraordinary odors arising in ten points of space which are not perceived by ordinary people, or to hear the innumerable and strange voices, sounds, bells, discords and harmonies produced by the whole host of unknown and unseen spirits of the earth, air, water and fire, and still be altogether devoid of spirituality. If we let ourselves then, be carried away by this, it is only a form of pride that precedes a severe fall. Being carried away with it, is at once a proof that we are not master, but are mastered by what is merely a novel experience.

But if we wisely and carefully test all experience, being willing to descend low enough to learn and study so that the instrument may be tuned and perfected, we may avoid the pitfalls, or be able to cross them should they be inevitable, whereas if we are deluded by supposed self-illumination, and run after that to the exclusion of all study, we will perhaps, enjoy a period of excitement and of self-satisfaction, but it will end, and the end will be bitter. As Buddha says: "He who ignores the rotation of mundane existences, has no perception of blessed rest."

The very fact that a man is in the world and has a continual fight with his passions and inclinations, proves that he is not yet in any condition to leave it. And of even the very far advanced, it was said by those who were near the time of the Upanishads:

"The disciple who by his discrimination has escaped from the triple world, thinks he has reached pure, blessed nirvana; but it is only by knowing all the laws of the lower world, and the universal laws as well, that the immortal, pure, blest nirvana is reached. There is no real nirvana without all-knowingness; try to reach this."

(The foregoing article was first printed by Mr. Judge in the *Path* for May and July, 1886.)

MEDIUMSHIP

THERE is no more misunderstood or misapplied word than "Medium." Having been appropriated by the Spiritist, it is as a natural result, today supposed to mean just what he makes it mean.

Men take a word, saddle it with a meaning, ride it rough shod

on a full gallop over and into everything until other men shrink in terror from it; or else he stands and curses it for a vile and useless thing. Those who have given the word its present meaning, ascribing all things to the work of disembodied spirits, have made the Medium what he is, and taking to their bosoms the Frankenstein whom they have raised—hug him close, whether he be angel or devil. So long as the Medium gives forth the utterances of "*Spirits*" it matters not at all whether they be words of divine truth, pure lies, or the thoughts of the Medium; without the slightest true effort to discover the source, all is accepted and claimed for Spirits. This and some other modes of proceeding have discouraged many intelligent students from researches touching Mediumship, and caused all men, outside of a limited number, to distrust or fear the name.

Nevertheless Mediumship does exist, no matter how much it may be reviled or we be prejudiced against it. But Mediumship does not consist wholly in reality of so-called communications from dead men, or the alleged materialization of Spirit forms through whose veins the red blood of Nature courses, and whose breaths frequently bears a suspicious odor of onions. While there is not one of the phases of Spiritism which is not founded upon a truth, yet these demonstrations almost generally are the results of unscrupulous persons seeking gain or self. A Medium gaining a little knowledge of some unfamiliar occult law, takes it for granted that all is learned, calls it a spirit, and immediately applies it to his own purposes. Finding he can go only a certain length with it, instead of seeking further knowledge, he strains and improvises upon it, to gain his ends or the gold he covets. We do not say they are not Mediums for they are. All the charlatans and pretenders who cling to the skirts of Spiritism also. They are Mediums for the lower passions and elementals. The error of Spiritists lies in the fact that they ascribe *all* things to Spirits. Clairaudience, Clairvoyance, Psychometry, Hypnotism, etc., are all claimed as the work of a Spirit or Control.

All men are Mediums or Sensitives, and to what extent they little know. We do not claim that all men are Mediums for Spirits of dead men, or that they are all instruments for the most exalted Intelligences, but they are Mediums for Elementals—the embodied, the disembodied, for those who never have and may never be embodied—for all that the Astral holds, and sometimes for that which is beyond the Astral. They are Mediums for their own Inner and Higher selves or those of other men, and frequently failing to recognize them, they call them "*Spirits*." The psychometrist is a Medium or Sensitive, but he is such for the manifestation of the souls of things. The Hypnotic also, but he is for the manifestation of his own and the latent powers of other mortals. The Clairvoyant sees that which is recorded on the Astral.

The Clairaudient may hear the voices of Spirits, he may quite as easily hear the thought, but unspoken words of other living men, the voices of forces or that of his own unrecognized Inner or Higher Self.

Upon the Astral Light all things are recorded; the knowledge of ages, the acts of all time, the forms of all who have died and all who live, the thoughts of all who have ever existed or do exist are photographed upon it. It has been and is being daily admitted more freely by wise men, that there are other forces and powers in Nature of which we, largely, have little knowledge. The souls of animate and inanimate things, the lights, colors and auras of non-luminous bodies, the powers of and forces exerted by immovable or quiescent things, and the effects of all these upon the human organism, are realized only to a slight extent by the enlightened and unprejudiced scientist, and fully known only to the *true* occult student.

Thought passes to and fro from man to man. At a higher level it does the same from higher intelligences to man, and all in a sphere beyond the material. Men, from different causes, rising to different levels above their ordinary outer selves, come into the Astral where all is spread out before them. They see and read only that for which they are fitted, and comprehend only that for which they are prepared. Through conscious or unconscious exaltation they rise into or come in contact with some current of thought or unspoken word which enters their brains by divers roads. Comprehended partly perhaps, but being entirely foreign to their normal personal manner of thinking—knowing they have heard a voice—it is ascribed to a Spirit, although in fact it may be the thought of a living man they hear, feel, see or are repeating. All men who by effort, training, or supersensitive personality, lift themselves consciously or are lifted unconsciously above the material, and secure the wisdom, knowledge and inspiration of other planes, are mediumistic.

Every student who has sought the Occult and attained his object has been a Medium, from Buddha, Pythagoras, Zoroaster, Apollonius, Plato, Jesus, Boehme, down to those of later times or of today.

The Adept as well as the Chela, the Initiate as well as the Neophyte, the Master as well as the Student. The Chela is but the Medium for his own latent possibilities—his Master and Nature's laws. The Neophyte likewise, for all by a striving for a high ideal, seek to place themselves upon a plane where Occult laws may make themselves visible or intelligible through their agency, and the silent voices of the Great Unseen become audible; be they individualized or diffused through all space as forces are. All things speak and convey a meaning, nothing is silent—all things speak from the monad, through all nature, forces, spheres, and space to the Omniscient silence—the ever living Word, the voice of the All Wise, and all men hear or feel some of these in some way and are Mediums for them.

Forces there are which wait but the will or desire of souls to spring into a certain degree of human intelligence, and make themselves heard to or through the one who has brought them into Material life.

Man's body is but a Medium. If it be not for his own Inner

and Higher Self; then it is for those of other men; for we express the thoughts and acts of others quite as often as our own.

There has never been a wise or good word spoken, a note of true music sounded, a line of true poetry penned, a harmonious blending of color painted that was not the result of Mediumship. There never was an occult law explained, a divine mystery revealed through man, Chela, Student, Adept or Master, that was not the result of Mediumship.

The Master is higher than the chela who is his Medium. There is something higher than the Master and he is Its Medium; looked at in its true light Mediumship is one of the wonders of the Creator. He who possesses most of this gift, realizing what it is, and knowing how to wisely use it may feel himself supremely blest. The Mystic and true Theosophist realizing what a Medium really is, may well hesitate before he joins with those who cast aside divine wisdom because it has come through an instrument declared in horror by some to be Mediumistic.

(The foregoing article was first printed by Mr. Judge in the *Path* for November, 1887, over the signature of "Albertus.")

QUESTIONS AND ANSWERS

To Zadok:

Referring to the article entitled "Lodges of Magic" in the March number, the phrase is used: "They all stand or fall together," in reference to the Messages from the Masters, who are generally accredited among Theosophical students as being the real Founders of the Theosophical Society.

No doubt you are aware that since the departure of Madame Blavatsky and of W. Q. Judge, numerous persons have claimed to be in communication with the Masters and to have received messages and instructions, both for themselves and for others. The messages in question and the statements in regard to them emanate from persons in the positions of leaders in the various Theosophical Societies: persons who occupy the same relative positions today that H. P. B. and W. Q. J. held in their time. Some of these "messages" seem to me trite, trivial, and wanting in that dignity and impersonality that one would associate with the idea of Masters. But all are attested and evidenced and undoubtedly accepted as genuine by many sincere students. How are we to tell, or is there no guide? Must we blindly accept all or reject all idea of Masters because some messages seem—latter-day ones particularly—wholly out of line with the earlier messages?

ANSWER: The phrase in regard to Messages from Masters that "They all stand or fall together," means that all messages coming through the *same personage* are true messages, or else that none are. Once that the *existence* of Masters of Wisdom is granted and full evidence is given that a certain personage is Their direct agent, it is not conceivable that either the Masters or Their agent would err in such matters. The ordinary idea of the fallibility of any human agent does not enter in this question at all as regards Mme. Blavatsky. It was She who brought to the world the knowledge of the existence of Masters, who presented to the world Their philosophy; who showed herself to be in the possession of phenomenal powers, and who was consistent throughout in all that concerned her mission. The fact that She was Their agent bespeaks for her a nature, development and intelligence far beyond the ordinary human being, however much concealed within and behind the ordinary routine of physical existence. In fact, it is not difficult to conceive that brain and body as but a mortal instrument directed and used by one or more of the Masters. Wm. Q. Judge, who knew Her best, wrote "In respect to the Teaching, She and the Masters are one and the same;" in another place he wrote, "One may place Her as high as he likes; in any event we must

admit that She stands far beyond our power of comprehension." He understood Her; upheld Her; pointed to Her as Masters' direct agent. She in Her turn directed attention to the Masters behind Her. Neither of them desired nor would permit a personal following.

Consider these things in relation to claims made by self-styled successors. Are these not all students of the knowledge She imparted? Have any of these added anything of value to what She gave? A diligent search reveals nothing but re-arrangements interspersed with wild and useless speculations; and worse than all else a deliberate attempt to belittle the Teacher from whom they learned, and to divert attention to themselves. Would Masters be so unwise, so ungrateful to Their direct agent as to communicate with or uphold those who hold Her in contempt? Common sense says No; the occult laws made known to us deny the possibility.

Then there are the claimed messages themselves. What knowledge do they confer? To what purpose are they applied? Your question says they or some of them are "trite, trivial and wanting in dignity and impersonality;" what more is necessary? Masters do not write such messages. It would be well to apply the same standard to these claimed messages and their source, as was applied to those through H. P. B. Accept them all, or reject them all; there should be no hesitation in coming to a conclusion.

"Editors THEOSOPHY."

London, March 2, 1913.

With the exception of reprints in your valuable publication, I find no indices of authorship. Why is this? Nor do I find any mention whatever of the several great living exponents of Theosophy, nor any reference to their work or writing. I have learned that behind all action there is an impelling reason, good or bad. To me there seems to be no good reason for suppressing the names of the writers of the various very interesting, original articles you print, and there seems to me something invidious in an apparently intentional ignoring of the leaders in the Theosophical world of today.

ANSWER: There are no indices of authorship in the various original articles printed in this magazine, because the writers of those articles desire that these shall be judged on their own merits, and not because of any name that may be attached to them, and because the magazine is devoted to the exposition of Theosophy and not to any personality whatever.

As to living exponents of Theosophy: most of these have publications of their own, whose tone and trend is to direct attention rather to these exponents and their views than to Theosophical Teachings pure and simple. This, to our mind, is subversive of the end in view, because *all* living exponents of Theosophy are at best but pupil-teachers, each representing what he or she may understand of that philosophy; whereas we hold that the real duty and true appreciation of Theosophy on the part of any pupil-teacher should lead him to direct enquirers to that body of Knowledge known as Theosophy, not to the interpretations, speculations and opinions of students.

H. P. Blavatsky and William Q. Judge were *Teachers, not students*. They it was who made known the philosophy; from them all students have acquired whatever of knowledge they may possess. Naturally it might be supposed that *all* pupil-teachers, "great living exponents" or otherwise, would carefully and consistently direct all enquirers to the Source of their own illumination, great or small, but—there is no certainty about it, and there *is* the sure way—which this magazine prefers to follow.

Is it, then, "invidious" to hold THEOSOPHY above and beyond all personalities, and aspire to be a simple channel through which the waters of the WISDOM-RELIGION, pure and undefiled, may flow to all? ZADOK.

That which lives and thinks in man and survives that frame, the masterpiece of evolution—is the "Eternal Pilgrim," the Protean differentiation in Space and Time of the One Absolute "Unknownable."
—*Secret Doctrine, Vol. II, p. 768.*

Self-Knowledge is of loving deeds the child.

—*Voice of the Silence—p. 31.*

ON THE LOOKOUT

The London newspapers inform us that Mr. Alexander Scriabine's "Prometheus, the Poem of Fire," was performed twice at the same concert in Queen's Hall and that quite a number of people remained for the second performance in order to hiss it. We are further informed from the same source that Mr. Scriabine is a Theosophist, and for this knowledge we may be duly grateful. We might have supposed him to be a lunatic.

Well may Theosophy pray to be delivered from its friends. It can bear the assaults of its enemies with equanimity but it shudders at the approach of its advocates—when they are of the Scriabine variety. It seems that this gentleman's conception of Theosophy—a conception that he parades before the public—is to express "his own particular ideology" in combinations of music and color. He supplies the ideas, the orchestra supplies the music, and a lime-light apparatus supplies the color. The proceedings opened with an atmosphere described as nebulous and mystical, rendered in sound by the orchestra, and by the stereopticon with a "bluish lilac haze of light." Then Mr. Scriabine produced another weird combination intended to express the "crepuscular invertebrate state of Karma-less humanity," and this was followed by a further alliance of orchestra and limelight in order "to personify the Microcosm man in contrast with the Macrocosm of the Cosmic idea." No wonder the musicians grinned, as we are told they did. Evidently the musicians are still human, since angels would have wept.

And this cargo of rubbish is put forward as Theosophy! The public is invited—of course for a fee—to witness these simian gibberings, and from them to form their estimate of the philosophy of altruism put forward by H. P. Blavatsky, a philosophy that, in the words of the late W. T. Stead, not himself a Theosophist, had made the spiritual life thinkable to thousands to whom it had not been thinkable. And real Theosophists have no remedy except the remedy of quiet and unceasing work, which may yet replace the blatancy of Scriabine orchestra and the glare of Mr. Scriabine's limelight.

And so with a sense of relief we turn to an article entitled "The Gift of Asia" which appears in the *Forum*, the most thoughtful and the most liberal of American monthly magazines. The article is in the form of a dialogue between an Actor and a Poet, the Poet full of enthusiasm for Theosophy—although not, of course, under that name—the Actor mildly, but increasingly interested. All religions, says the Poet, are identical esoterically, but the esotericism has been overlaid and hidden by the materialism of the day. "I speak," he says, "for those to whom the ancient wisdom of the East became the particular sun of their salvation, and its dawning occurred—so strange seem the ways of the Masters of Wisdom—when their faithful disciple, Helena Petrovna Blavatsky, that stormy petrel in a woman's body, brought the gift of Asia to this land, destined to bring forth in travail the sons and daughters of a great new race."

The Poet puts the case for Theosophy in general, and for reincarnation in particular, with admirable clearness. The Actor asks, "does the individual incarnate again and again, just as I return to the theatre night after night, assuming different parts on different nights?" That, replies the Poet, is exactly what happens. "To have recourse again to our analogy, you yourself once told me that every good actor *psychologizes* the part he happens to be playing; that is, he so identifies his consciousness with a character as to experience the thoughts and emotions proper to it, and the vicissitudes of the role become his own. That he may truly realize and render a fiction, he permits it for the time being to hold sway over his soul. Only at the fall of the final curtain does the memory of all that he has shut out flow back into his mind. Even so the soul is overcome by the illusions of the world."

And so we have an exposition of the whole Theosophic philosophy, drawn mainly from the Upanishads. The Poet continues: "This, then, in brief, is the eastern teaching: the infinite exists potentially in each being. The Great Self

without Selfishness is the only Reality. The Elemental Self is a falsity, a lie, a mirage. By the total decomposition of this false self, by a tearing away of veil after veil, the Infinite Vision comes. This reversal of the poles of consciousness whereby release is obtained is that far off, divine event toward which the whole creation moves, the crowning achievement of a long series of effortful lives."

There is very little in all of this that calls for comment, except the comment of congratulation, and here the approval may be of instinted warmth. One among a hundred, the author gives credit to H. P. Blavatsky for the introduction of Theosophy to the world in the west. One among a hundred he refrains from the delicate insinuation that he himself evolved Theosophy from his own inner consciousness, or that he holds patent rights over its teachings. Perhaps he might have done better to lay a lesser emphasis upon the note of authority, even though the authority be that of the Upanishads, and a stronger note upon the inherent reasonableness of the Theosophic philosophy and its power to explain the everyday problems of human life, and generally to make of life a thing of purpose and full of all the greatneses of unending time. Theosophy does not, of course, rest upon the Upanishads, and it was not imported from them. It rests upon the knowledge of the Soul, a knowledge that the Soul is ready to impart to all who have the courage to take the kingdom of heaven by violence. Nor is it essentially the gift of Asia, except in so far as all religious knowledge had travelled westward with the sun. But the dialogue is a notable one, a distinction to the author and to the *Forum* that had the courage to print it, and to give honor where honor is due, although unasked.

Dr. Garrett P. Serviss, astronomer and orator, contributes a weighty article to the Hearst newspapers on the subject of dreams, and incidentally lays himself directly athwart the current scientific theories. And it may be said that the average materialistic scientist has a charmingly simple way to explain the problems for which his science is inadequate. It consists in denying all the facts that happen to be inconsistent with his theories. Every favorable phenomenon is accepted, and every unfavorable phenomenon is rejected as unproven or superstitious. It is surprising how much may be demonstrated by an expedient so simple. Thus Dr. Freude tells us that dreams are the imaginary fulfillment of desires and wishes that lurk deep in the soul. Now there are a great many dreams that seem consonant with this theory, and all such dreams are duly accepted as authentic. But there are a great many dreams for which this theory is wholly insufficient, but these, because they are not consonant with the theory, are rejected. The ordinary scientific test for a fact is its agreement with some theory. If it agrees, well and good; but if it does not agree, then it is not a fact.

But Dr. Serviss is not of this kind. He recognises that dreams may sometimes represent states of consciousness that are super-normal. Dreams, he tells us, may be prophetic, and he quotes many examples of which the following may suffice. Take the case, he says, of Dr. Harvey, the celebrated discoverer of the circulation of the blood. When he was a young man he set out for London to go to Padua in Italy, the seat of the famous university where he wished to study. When he got to Dover the Governor refused to let him enter his packet to cross the Channel, but declined to give any reason. The next day news arrived at Dover that the packet had been lost with every soul on board. Then the Governor explained his strange conduct. He said that he had had a dream, of overwhelming force, in which he was forbidden to allow a young man, whose face appeared to him, to enter the boat. When Harvey presented himself the Governor recognized the face seen in his dream.

Dr. Serviss does not advance any theory of his own, and it would be interesting to know if he has any. A single authenticated case—and Dr. Serviss says there are hundreds of them—of a dream consciousness that transcends the normal should be enough to set him on the trail of discovery. If we have supersensuous powers during sleep, then we must have them potentially while awake. Heaven forbid that we should disturb the equanimity of materialistic science, or lay rude hands upon the ark of the materialistic

covenant. Still less would we be guilty of the barbarity of obtruding facts into scientific domains where facts are unwelcome, domains which are already mapped and plotted into patterns inconsistent with those facts. But if the aforementioned story of Dr. Harvey and the other dream stories told by Dr. Serviss—and Dr. Serviss is no inconsiderable scientist—are true, then there seems to be room here for enquiry by that department of orthodox research humorously known as psychology, and apparently so named because it concerns itself exclusively with the body.

Camille Flammarion, the celebrated French astronomer and psychic researcher, comments on the statement that the Scott expedition found evidences that the South Pole had twice been a temperate zone. He says: "The evidence evidently relates to the discovery of fossils of fauna and flora that have already been found in the Arctic regions. These are taken by one school of theorists as proving that the Poles once occupied the position of the Equator and enjoyed a warm climate, while the two opposite points, now on the equator, were frozen Poles. The theory is that the obliquity of the earth, which, as everyone knows, travels around the sun at an angle of 23 degrees, is liable to great variation. Thus from time to time, during the millions of years the earth has existed, the Poles have changed from place to place on the earth's surface. But this is only a theory, and one which the exact science of astronomy does not so far support." Now we need not enter upon the question whether astronomy is, or is not, an exact science, although it would seem that the astronomer may enjoy his little guesses as much as anyone, and may even put them forward as incontrovertible fact, as witness the theory that the moon originated from the earth. But if M. Flammarion will read the writings of H. P. Blavatsky—and he has certainly already done this—he will find the precise occult records of the shifting of the Poles and the consequent cataclysms that changed the face of the world.

Dr. Martin Kellogg Schermerhorn of the department of philosophy of Harvard is evidently on the high road to discovery. Speaking before the Metaphysical Club of Boston he said, "Life is not confined to the animal and plant worlds. The whole universe is alive. All that lives is conscious. Plants are conscious. Ruskin and Goethe agree that they are capable of exercising strategy and forethought. Hence it is obvious that the evolution from so-called matter to human life is possible."

We may well wonder at the extraordinary publicity that is given to every arrogant outpouring of a blatant materialism such as that of Dr. Schaefer of London, while such real philosophy as that of Dr. Schermerhorn is tucked away in a ten line paragraph. And yet the explanation is simple: Large sections of humanity still grasp at every theory that points to an ethical irresponsibility, just as orthodox Christianity grasps at the vicarious atonement. The universality of life implies a law of evolution and of cause and effect that include the moral as well as the physical worlds. And an age that worships self does not look favorably upon a law that suggests individual accountability if not actually retribution.

ERRORS AND OMISSIONS

At the bottom of page 177, in the March number of "THEOSOPHY," two aphorisms from Book 2 of Patanjali were curtailed by the omission of the concluding line of each. The aphorisms should read as follows:

5. Ignorance is the notion that the non-eternal, the impure, the evil, and that which is not soul are, severally, eternal, pure, good and soul.

6. Egotism is the identifying of the power that sees with the power of seeing.

A H M

Those who are wise in spiritual things grieve neither for the dead nor for the living. I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. As the lord of this mortal frame experienceth therein infancy, youth, and old age, so in future incarnations will it meet the same.—Bhagavad-Gita, Chap. 2.

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

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

H. P. B. :. A LION-HEARTED COLLEAGUE PASSES

“On the shore stood Hiawatha,
Turned and waved his hand at parting;
On the clear and luminous water
Launched his birth canoe for sailing,
From the pebbles of the margin
Shoved it forth into the water;
Whispered to it, ‘Westward! Westward!’
And with speed it darted forward.
And the evening sun descending
Set the clouds on fire with redness,
Burned the broad sky, like a prairie,
Left upon the level water
One long track and trail of splendor,
Down whose stream, as down a river,
Westward, Westward Hiawatha
Sailed into the fiery sunset,
Sailed into the purple vapors,
Sailed into the dusk of evening.

* * *

Thus departed Hiawatha,
Hiawatha the beloved, * * *
To the Islands of the Blessed.”

THAT which men call death is but a change of location for the Ego, a mere transformation, a forsaking for a time of the mortal frame, a short period of rest before one reassumes another human frame in the world of mortals. The Lord of this body is nameless; dwelling in numerous tenements of clay, it appears to come and go; but neither death nor time can claim it, for it is deathless, unchangeable, and pure, beyond Time itself, and not to be measured. So our old friend and fellow-worker has merely passed for a short time out of sight, but has not given up the work begun so many ages ago—the uplifting of humanity, the destruction of the shackles that enslave the human mind.

I met H. P. B. in 1875 in the city of New York where she was living in Irving Place. There she suggested the formation of the Theosophical Society, lending to its beginning the power of her individuality and giving to its President and those who have stood by it ever since the knowledge of the existence of the Blessed Masters. In 1877 she wrote *Isis Unveiled* in my presence, and helped in the proof reading by the President of the Society. This book she declared to me then was intended to aid the cause for the advancement of which the Theosophical Society was founded. Of this I speak with knowledge, for I was present and at her request drew up the contract for its publication between her and her New York publisher. When that document was signed she said to me in the street, "Now I must go to India."

In November, 1878, she went to India and continued the work of helping her colleagues to spread the Society's influence there, working in that mysterious land until she returned to London in 1887. There was then in London but one Branch of the Society—the London Lodge—the leaders of which thought it should work only with the upper and cultured classes. The effect of H. P. B.'s coming there was that Branches began to spring up, so that now there are in many English towns, in Scotland, and in Ireland. There she founded her magazine *Lucifer*, there worked night and day for the Society loved by the core of her heart, there wrote the *Secret Doctrine*, the *Key to Theosophy*, and the *Voice of the Silence*, and there passed away from a body that had been worn out by unselfish work for the good of the few of our century but of the many in the centuries to come.

It has been said by detractors that she went to India because she merely left a barren field here, by sudden impulse and without a purpose. But the contrary is the fact. In the very beginning of the Society I drew up with my own hand at her request the diplomas of some members here and there in India who were in correspondence and were of different faiths. Some of them were Parsees. She always said she would have to go to India as soon as the Society was under way here and *Isis* should be finished. And when she had been in India some time, her many letters to me expressed her intention to return to England so as to open the movement actively and outwardly there in order that the three great points on the world's surface—India, England and America—should have active centres of Theosophical work. This determina-

tion was expressed to me before the attempt made by the Psychical Research Society on her reputation,—of which also I know a good deal to be used at a future time, as I was present in India before and after the alleged *expose*—and she returned to England to carry out her purpose even in the face of charges that she could not stay in India. But to disprove these she went back to Madras, and then again rejourneyed to London.

That she always knew what would be done by the world in the way of slander and abuse I also know, for in 1875 she told me that she was then embarking on a work that would draw upon her unmerited slander, implacable malice, uninterrupted misunderstanding, constant work, and no worldly reward. Yet in the face of this her lion heart carried her on. Nor was she unaware of the future of the Society. In 1876 she told me in detail the course of the Society's growth for future years, of its infancy, of its struggles, of its rise into the "luminous zone" of the public mind; and these prophecies are being fulfilled.

Much has been said about her "phenomena," some denying them, others alleging trick and device. Knowing her for so many years so well, and having seen at her hands in private the production of more and more varied phenomena than it has been the good fortune of all others of her friends put together to see, I know for myself that she had control of hidden powerful laws of nature not known to our science, and I also know that she never boasted of her powers, never advertised their possession, never publicly advised anyone to attempt their acquirement, but always turned the eyes of those who could understand her to a life of altruism based on a knowledge of true philosophy. If the world thinks that her days were spent in deluding her followers by pretended phenomena, it is solely because her injudicious friends, against her expressed wish, gave out wonderful stories of "miracles" which cannot be proved to a sceptical public and which are not the aim of the Society nor were ever more than mere incidents in the life of H. P. Blavatsky.

Her aim was to elevate the race. Her method was to deal with the mind of the century as she found it, by trying to lead it on step by step; to seek out and educate a few who, appreciating the majesty of the Secret Science and devoted to "the great orphan Humanity," could carry on her work with zeal and wisdom; to found a Society whose efforts—however small itself might be—would inject into the thought of the day, the ideas, the doctrines, the nomenclature of the Wisdom Religion, so that when the next century shall have seen its 75th year the new messenger coming again into the world would find the Society still at work, the ideas sown broadcast, the nomenclature ready to give expression and body to the immutable truth, and thus to make easy the task which for her since 1875 was so difficult and so encompassed with obstacles in the very paucity of the language,—obstacles harder than all else to work against.

WILLIAM Q. JUDGE.

(The foregoing article was first published by Mr. Judge in the *Path* for June, 1891.)

SOME UNAVOIDABLE DEDUCTIONS

IN the November number of this magazine there appeared a reprint of Mme. H. P. Blavatsky's first letter to the American Theosophists, and in the April issue, some comments on the same. The second letter appeared in the December issue, upon which the following is offered.

The date of the letter is April 7th, 1889, and speaks that it is "fitting and right that we should all review the position which we have assumed." If fourteen years called for a review at a period when there was but *one* Society, surely a greater need exists *now* when there are many and divergent ones.

A wide acquaintance with members of the various theosophical organizations discloses the fact that most of them know very little, and care less, about the records of the Theosophical Movement. They are satisfied with what has been given them under the name of Theosophy, and it has probably never occurred to them that a noble philosophy and body of knowledge given to the world by the Founders of the Movement, may have been distorted, misunderstood and misapplied. Yet it is plain that something has gone wrong. A number of theosophical sects has arisen, each of which is esteemed by its adherents as THE Society, without arousing any perception of the incongruity of the situation. All assert that "There is No Religion Higher than Truth," *but who among them seeks to know the truth in regard to the Movement they profess to be interested in?* Perhaps it is not the fault of the many that "the designs on the trestle board" have been lost or hidden, but seeing and hearing the confusion they should be on the alert to discover the cause.

The first and most important fact to all students is that of the existence of the Masters of Wisdom. Without Them there could not be a Theosophical Movement, Theosophy, or a Theosophical Society.

The fact admitted, the next consideration is in regard to the ways and means by which They present the necessary knowledge to mankind. There is only one avenue of knowledge in this direction open to us; the ways and means were those by which we were made aware of Their existence and knowledge—admittedly through H. P. Blavatsky. This means, if it means anything, that in respect to the teaching, H. P. B. and Masters were the same; no other position is tenable.

The Theosophical Society was founded in 1875 by H. P. Blavatsky and others. The philosophy subsequently known as Theosophy had not then been given out; the time had not arrived, nor were the conditions present which would permit of its promulgation. Hence, it was necessary to formulate lines of study, which, while generally acceptable to the more advanced thought of the day, would be in exact accord with all that was to follow under

the name of Theosophy. The Three Objects of the Society give every evidence of having been so defined, for when compared with the Three Fundamental Propositions of the Secret Doctrine, published eleven years later, the analogy is clearly seen.

THE FIRST OBJECT.

To establish a nucleus of Universal Brotherhood without any distinctions.

THE SECOND OBJECT.

To promote the study of Ancient Literatures, Religions and Sciences.

THE THIRD OBJECT.

The occult forces in Nature and the psychical powers latent in Man.

FIRST FUNDAMENTAL.

One Absolute Principle underlying all that was, is, or will be. (A common Source.)

SECOND FUNDAMENTAL.

The Law of Periodicity, the process of growth. (The Second Object refers to past achievements under this Law.)

THIRD FUNDAMENTAL.

The evolution of Being from within, outward. All beings having so evolved, hence Man's and Nature's inner powers and forces.

A closer study of the relation between the Three Objects and the Three Fundamentals may disclose much more than the above, but sufficient is shown to indicate that Those who undertook the mission of presenting Theosophy to the world, knew well what They were doing, and were by nature and development *well* fitted for the task. It is well for the student to get this fact fixed in his mind, for it is upon this "rock" that the Theosophical aggregation split into fragments; the failure to see it is the prime cause of all the differences that have arisen.

The fact is that the great majority of theosophical students have failed to recognize the Teacher, and so have lost the guidance that otherwise would be theirs. That guidance is not withdrawn, but it cannot be availed of unless unequivocally recognized and followed. Mr. Judge once said, "Some people cannot see a hole in a wall; but there are others who can, especially if there is someone on the other side making a noise on purpose." Both He and H. P. B. were continually doing this very thing in the hope of arousing an intuitive perception that could see beyond appearances.

The H. P. B. letter before referred to is dated April 7th, 1889, the fourteenth year of the T. S. She had previously written that while the Society had accomplished great results on the purely exoteric and utilitarian plane, yet as a Brotherhood it had been an utter failure; and in this, as well as in all others from Her, constantly refers to the necessity for solidarity, "the acquisition of such a feeling of identity with each and all of our Brothers, that an attack upon one is an attack upon all."

Warning after warning was given, and in them all is a foreshadowing of that which afterward came to pass. "Think you it is a light thing to hinder the force of the Theosophical Society as represented in the person of any of its leaders, from doing its appointed work? So surely as there is a Karmic power behind the Society will that power exact the account for its hindrance." Who were its

leaders? None other than H. P. Blavatsky and Wm. Q. Judge; whoever opposed Them, hindered the force of the Theosophical Society and prevented the carrying out of its appointed work.

"But to work properly in our Great Cause it is necessary to forget all personal difference as to how the work is to be carried on." If this is not done—"There can be no other end to it than the growth of the Society will soon be split up into various sects, as many as there are leaders, and as hopelessly fatuous as the 350 odd Christian sects which exist in England alone at the present time. Is this prospect one to look forward to for the Theosophical Society? Is this Separateness consonant with the united Altruism of Universal Brotherhood? Is this the teaching of our Noble MASTERS?"

We have seen all that was warned against come to pass. The sectarian spirit prevails in all theosophical organizations. Claims of organizational pre-eminence, or for personal leaders, have taken the place of regard that Theosophy itself should occupy. A veritable theosophical tower of Babel exists, and the question, "What is Theosophy?" brings many strange answers. The differences that exist point to a fatal error somewhere. To find that error we must go back to the Source of our knowledge, The Masters, the Teacher, and the Teaching; these are one and inseparable; wise is he who sees this and acts accordingly.

"Theosophy is essentially unsectarian, and work for it forms the entrance to the Inner life. But none can enter there save the man himself in the highest and truest spirit of Brotherhood, and any other attempt at entrance will either be futile or he will lie blasted at the threshold."

"But there are dozens of small occult societies which talk very glibly of Magic, Occultism, Rosicrucians, Adepts, etc. These profess much, even to giving the key to the Universe, but end by leading men to a blank wall instead of the 'Door of the Mysteries.' These are some of our most insidious foes. Under cover of the philosophy of the Wisdom-Religion they manage to get up a mystical jargon which for the time is effective, and enables them, by the aid of a very small amount of clairvoyance, to fleece the mystically inclined but ignorant aspirants to the occult, and lead them like sheep in almost any direction."

The dozens of such societies have increased to hundreds in these days, because "the mystically inclined but ignorant aspirants to the occult" are much more numerous than then. Had the members of the Theosophical Society heeded the warnings repeatedly given, there would have been a united body of students throughout the world with one aim, one purpose, one teaching, which by its unity, harmony, strength and knowledge would have commanded the respectful consideration of thoughtful minds in every direction, and prevented incalculable harm. "To whom much is given, of him much will be required."

"As many of you are aware, we have formed the 'Esoteric Section.' Its members are pledged, among other things, to work for Theosophy under my direction. By it, for one thing, we have en-

deavored to secure some solidarity in our common work; to form a strong body of resistance against attempts to injure us on the part of the outside world, against prejudice, against the Theosophical Society and against me personally. By its means much may be done to nullify the damage to the work of the Society and to vastly further its work in the future."

It should be remembered that the Theosophical Society spoken of by H. P. B. does not refer to any *now-existing* organization, for all of these are composed of new aggregations of persons around a nucleus of fragments of the original Society; the truth being that the Theosophical Society is composed of every true Theosophist of every country and every race; it is these who will finally be aroused to united action.

"LET EVERY MAN PROVE HIS OWN WORK"

SUCH is the title of a letter received by the Editors of LUCIFER. It is of so serious a nature that it seems well to make it the subject of this month's editorial. Considering the truths uttered in its few lines, its importance and the bearing it has upon the much obscured subject of Theosophy, and its visible agent or vehicle—the Society of that name—the letter is certainly worthy of the most considerate answer.

"Fiat justitia, ruat cœlum!"

Justice will be done to both sides in the dispute; namely, Theosophists and the members of the Theosophical Society * on the one hand, and the followers of the *Divine Word* (or Christos), and the so-called Christians, on the other.

We reproduce the letter:

"To the Editors of LUCIFER.

"What a grand chance is now open in this country, to the exponents of a noble and advanced religion (if such this Theosophy be **) for proving its strength, righteousness and verity to the Western world, by throwing a penetrating and illuminating ray of its declared light upon the terribly harrowing and perplexing practical problems of our age.

"Surely one of the purest and least self-incrusted duties of man, is to alleviate the sufferings of his fellow man?

"From what I read, and from what I daily come into immediate contact with, I can hardly think it would be possible to over-rate in contemplation, the intense privation and agonizing suffering that is—aye, say it—at this moment being endured by a vast proportion of our brothers and sisters, arising

* Not all the members of the Theosophical Society are Theosophists; nor are the members of the so-called Christian Churches all Christians, by any means. True Theosophists, as true Christians, are very, very few; and there are practical Theosophists in the fold of Christianity, as there are practical Christians in the Theosophical Society, outside all ritualistic Christianity. "Not every one that saith unto me 'Lord, Lord,' shall enter the Kingdom of Heaven, but he that doeth the will of my Father." (Matthew, vii, 21.) "Believe not in ME, but in the truths I utter." (Buddha's Aphorisms.)

** "This" Theosophy is not a religion, but rather the RELIGION—if one. So far, we prefer to call it a philosophy; one, moreover, which contains every religion, as it is the essence and the foundation of all. Rule III. of the Theos. Body says: "The Society represents no particular religious creed, is entirely unsectarian, and includes professors of all faiths."

in a large measure from their not absolutely having the means for procuring the bare necessities of existence."

"Surely a high and Heaven-born religion—a religion professing to receive its advanced knowledge and Light from 'those more learned in the Science of Life,' should be able to tell us something of how to deal with such life, in its primitive condition of helpless submission to the surrounding circumstances of—civilization!

"If one of our main duties is that of exercising disinterested love towards the Brotherhood, surely 'those more learned' ones, whether in the flesh, or out of it, can and will, if appealed to by their votaries, aid them in discovering ways and means for such an end, and in organizing some great fraternal scheme for dealing **rightly** with questions which are so appalling in their complexity, and which must and do press with such irresistible force upon all those who are earnest in their endeavours to carry out the will of Christ in a Christian Land?"

"L. F. F.

"October 25, 1887."

This honest-spoken and sincere letter contains two statements; an implied accusation against "Theosophy" (*i. e.* the Society of that name), and a virtual admission that Christianity—or, again, rather its ritualistic and dogmatic religions—deserve the same and even a sterner rebuke. For if "Theosophy," represented by its professors, merits on external appearance the reproach that so far it has failed to transfer divine wisdom from the region of the metaphysical into that of practical work. "Christianity," that is, merely professing Christians, churchmen and laymen, lie under a like accusation, evidently. "Theosophy" has, certainly, failed to discover *infallible* ways and means of bringing all its votaries to exercise "disinterested love" in their brotherhood; it has not yet been able to relieve suffering in mankind at large; but neither has Christianity. And not even the writer of the above letter, nor any one else, can show sufficient excuse for the Christians in this respect. Thus the admission that "those who are in earnest in their endeavor to carry out the will of Christ in a Christian land" *need the help of* "those more learned," whether (pagan adepts) in flesh, or (spirits?) out of it" is very suggestive, for it contains the defense and the *raison d'être* of the Theosophical Society. Tacit though it is, once that it comes from the pen of a sincere Christian, one who longs to learn some practical means to relieve the sufferings of the starving multitudes—this admission becomes the greatest and most complete justification for the existence of the Theosophical Brotherhood; a full confession of the absolute necessity for such a body independent of, and untrammelled by, any enchainng dogmas, and it points out at the same time the signal failure of Christianity to accomplish the desired results.

Truly said Coleridge that "good works may exist *without* saving (?) principles, therefore cannot contain in themselves the principles of salvation; but saving principles never did, never can exist without good works." Theosophists admit the definition, and disagree with the Christians only as to the nature of these "saving principles." The Church (or churches) maintain that the only saving principle is belief in Jesus, or the carnalized Christ of the soul-killing dogma; theosophy, undogmatic and unsectarian, answers, it is not so. The only *saving* principle dwells in man himself, and has never dwelt outside of his immortal divine self; *i. e.* it is the true Christos, as it is the true Buddha, the divine inward light which

proceeds from the eternal unmanifesting unknown ALL. And this light *can only be made known by its works*—faith in it having to remain ever blind in all, save in the man himself who feels that light within his soul.

Therefore, the tacit admission of the author of the above letter covers another point of great importance. The writer seems to have felt that which many, among those who strive to help the suffering, have felt and expressed. The creeds of the churches fail to supply the *intellectual* light, and the true wisdom which are needed to make the practical philanthropy carried out, by the true and earnest followers of Christ, a *reality*. The “practical” people either go on “doing good” unintelligently, and thus often do harm instead; or, appalled by the awful problem before them, and failing to find in their “churches” any clue, or a hope of solution, they retire from the battlefield and let themselves be drifted blindly by the current in which they happen to be born.

Of late it has become the fashion for friends, as well as for foes, to reproach the Theosophical Society with doing no practical work, but losing itself in the clouds of metaphysics. Metaphysicians, we are told, by those who like to repeat stale arguments, have been learning their lesson for the last thousand years; and it is now high time that they should begin to do some practical work. Agreed; but considering that the Christian churches count nearly nineteen centuries of existence and that the Theosophical Society and Brotherhood is a body hardly twelve years old; considering again that the Christian churches roll in fabulous wealth, and number their adherents by hundreds of millions, whereas the Theosophical Brotherhood is but a few thousand strong, and that it has no fund, or funds, at its disposal, but that 98 per cent of its members are as poor and as uninfluential as the aristocracy of the Christian church is rich and powerful; taking all this into consideration, there would be much to say if the theosophists would only choose to press the matter upon the public notice. Meanwhile, as the bitterest critics of the “leaders” of the Theosophical Society are by no means only outsiders, but as there are members of that society who always find a pretext to be dissatisfied, we ask: Can works of charity that will be known among men be accomplished without money? Certainly not. And yet, notwithstanding all this, none of its (European) members, except a few devoted officers in charge of societies, will do *practical* work; but some of them, those especially who have never lifted a finger to relieve suffering, and help their outside, poorer brothers, are those who talk the most loudly, and are bitterest in their denunciation of the *unspirituality* and the unfitness of the “leaders of theosophy.” By this they remove themselves into the outer ring of critics, like those spectators at the play who laugh at an actor passably representing Hamlet, while they themselves could not walk on to the stage with a letter on a salver. While in India, comparatively poor theosophists have opened gratuitous dispensaries for the sick, hospitals, schools, and everything they could think of, asking no returns from the poor, as the missionaries

do, no abandonment of one's forefather's religion, as a heavy price for favors received, have the English theosophists, as a rule, done a single thing for those suffering multitudes, whose painful cry rings throughout the whole Heavens as a protest against the actual state of things in Christendom?

We take this opportunity of saying, in reply to others as much as to our correspondent, that, up till now, the energies of the Society have been chiefly occupied in organizing, extending, and solidifying the Society itself, which work has taxed its time, energies, and resources to such an extent as to leave it far less powerful for practical charity than we would have wished. But, even so, compared with the influence and the funds at the disposal of the Society, its work in practical charity, if less widely known, will certainly bear favorable comparison with that of professing Christians, with their enormous resources in money, workers, and opportunities of all kinds. It must not be forgotten that practical charity is not one of the *declared* objects of the Society. It goes without saying, and needs no "declaration," that every member of the Society must be practically philanthropic if he be a theosophist at all; and our declared work is, in reality, more important and more efficacious than work in the every-day plane which bears more evident and immediate fruit, for the direct effect of an appreciation of theosophy is to make those charitable who were not so before. Theosophy creates the charity which afterwards, and of its own accord, makes itself manifest in works.

Theosophy is correctly—though in this particular case, it is rather ironically—termed "a High, Heaven-born Religion." It is argued that since it professes to receive its advanced knowledge and light from "those more learned in the Science of Life," the latter ought and *must*, if appealed to by their votaries (the theosophists), aid them in discovering ways and means, in organizing some great fraternal scheme," etc.

The scheme was planned, and the rules and laws to guide such a practical brotherhood, have been given by those "more learned in the Science of (practical, daily, *altruistic*) life;" ay, verily "more learned" in it than any other men since the days of Gautama Buddha and the Gnostic Essenes. The "scheme" dates back to the year when the Theosophical Society was founded. Let any one read its wise and noble laws embodied to this day in the Statutes of the Fraternity, and judge for himself whether, if carried out rigorously and applied to practical life, the "scheme" would not have proved the most beneficent to mankind in general, and especially to our poorer brethren, of "the starving multitudes." Theosophy teaches the spirit of "non-separateness," the evanescence and illusion of human creeds and dogma, hence, *inculcates universal love and charity for all mankind "without distinction of race, colour, caste or creed;"* is it not therefore the fittest to alleviate the sufferings of mankind? No true theosophist would refuse admission into a hospital, or any charitable establishment, to any man, woman or child, under the pretext that he is *not* a theosophist, as a Roman Catholic would when dealing

with a Protestant, and *vice versa*. No true theosophist of the original rules would fail to put into practice the parable of the "Good Samaritan," or proffer help only to entice the unwary who, he hopes, will become a pervert from his god and the gods of his forefathers. None would slander his brother, none let a needy man go unhelpt, none offer fine talk instead of practical love and charity.

Is it then the fault of Theosophy, any more than it is the fault of the Christ-teachings, if the majority of the members of the Theosophical Society, often changing their philosophical and religious views upon entering our Body, have yet remained practically the same as they were when professing *lip* Christianity? Our laws and rules are the same as given to us from the beginning; it is the general members of the Society who have allowed them to become virtually obsolete. Those few who are ever ready to sacrifice their time and labour to work for the poor, and who do, unrecognized and unthanked for it, good work wherever they can, are often too poor themselves to put their larger schemes of charity into objective practical form, however willing they may be.

"The fault I find with the Theosophical Society," said one of the most eminent surgeons in London to one of the editors, quite recently, "is that I cannot discover that any of its members really lead the Christ-life." This seemed a very serious accusation from a man who is not only in the front rank of his profession, and valued for his kindly nature, by his patients, and by society, and well-known as a quiet doer of many good deeds. The only possible answer to be made was that the Christ-life is undeniably the ideal of every one worthy in any sense of the name of a Theosophist, and that if it is not lived it is because there are none strong enough to carry it out. Only a few days later the same complaint was put in a more graphic form by a celebrated lady-artist.

"You Theosophists don't do enough good for me," she said pithily. And in her case also there is the right to speak, given by the fact that she leads two lives—one, a butterfly existence in society, and the other a serious one, which makes little noise, but has much purpose. Those who regard life as a great vocation, like the two critics of the Theosophical movement whom we have just quoted, have a right to demand of such a movement more than mere words. They themselves endeavor very quietly to lead the "Christ-life," and they cannot understand a number of people uniting in the effort towards this life without practical results being apparent. Another critic of the same character who has the best possible right to criticise, being a thoroughly practical philanthropist and charitable to the last degree, has said of the Theosophists that their much talking and writing seems to resolve itself into mere intellectual luxury, productive of no direct good to the world.

The point of difference between the Theosophists (when we use this term we mean, not members of the Society, but people who are really using the organization as a method of learning more of the true wisdom-religion which exists as a vital and eternal fact behind all such efforts) and the practical philanthropists, religious or secular,

is a very serious one, and the answer, that probably none of them are strong enough yet to lead the "Christ-life," is only a portion of the truth. The situation can be put very plainly, in so many words. The religious philanthropist holds a position of his own, which cannot in any way concern or affect the Theosophist. He does not do good merely for the sake of doing good, but also as a means towards his own salvation. This is the outcome of the selfish and personal side of man's nature, which has so colored and affected a grand religion that its devotees are little better than the idol-worshippers who ask their deity of clay to bring them luck in business, and the payment of debts. The religious philanthropist who hopes to gain salvation by good works has simply, to quote a well-worn yet ever fresh witticism, exchanged worldliness for other-worldliness.

The secular philanthropist is really at heart a socialist, and nothing else; he hopes to make men happy and good by bettering their physical position. No serious student of human nature can believe in this theory for a moment. There is no doubt that it is a very agreeable one, because if it is accepted there is immediate, straightforward work to undertake. "The poor ye have always with you." The causation which produced human nature itself produced poverty, misery, pain, degradation, at the same time that it produced wealth, and comfort, and joy and glory. Life-long philanthropists, who have started on their work with a joyous youthful conviction that it is possible to "do good," have, though never relaxing the habit of charity, confessed to the present writer that, as a matter of fact, misery cannot be relieved. It is a vital element in human nature, and is as necessary to some lives as pleasure is to others.

It is a strange thing to observe how practical philanthropists will eventually, after long and bitter experience, arrive at a conclusion which, to an occultist, is from the first a working hypothesis. That is, that misery is not only endurable, but agreeable to many who endure it. A noble woman, whose life has been given to the rescue of the lowest class of wretched girls, those who seem to be driven to vice by want, said, only a few days since, that with many of these outcasts it is not possible to raise them to any apparently happier lot. And this she distinctly stated (and she can speak with authority, having spent her life literally among them, and studied them thoroughly), is not so much from any love of vice, but from love of that very state which the wealthy classes call misery. They prefer the savage life of a bare-foot, half-clad creature, with no roof at night and no food by day, to any comforts which can be offered them. By comforts, we do not mean the workhouse or the reformatory, but the comforts of a quiet home; and we can give chapter and verse, so to speak, to show that this is the case, not merely with the children of outcasts, who might be supposed to have a savage heredity, but with the children of gentle, cultivated, and Christian people.

Our great towns hide in their slums thousands of beings whose history would form an inexplicable enigma, a perfectly baffling moral picture, could they be written out clearly, so as to be

intelligible. But they are only known to the devoted workers among the outcast classes, to whom they become a sad and terrible puzzle, not to be solved, and therefore, better not discussed. Those who have no clue to the science of life are compelled to dismiss such difficulties in this manner, otherwise they would fall, crushed beneath the thought of them. The social question as it is called, the great deep waters of misery, the deadly apathy of those who have power and possessions—these things are hardly to be faced by a generous soul who has not reached to the great idea of evolution, and who has not guessed at the marvellous mystery of human development.

The Theosophist is placed in a different position from any of these persons, because he has heard of the vast scope of life with which all mystic and occult writers and teachers deal, and he has been brought very near to the great mystery. Indeed, none though they may have enrolled themselves as Fellows of the Society, can be called in any serious sense Theosophists, until they have begun to consciously taste in their own persons, this same mystery; which is, indeed, a law inexorable, by which man lifts himself by degrees from the state of a beast to the glory of a God. The rapidity with which this is done is different with every living soul; and the wretches who hug the primitive task-master, *misery*, choose to go slowly through a treadmill course which may give them innumerable lives of physical sensation—whether pleasant or painful, well-beloved because tangible to the very lowest senses. The Theosophist who desires to enter upon occultism takes some of Nature's privileges into his own hands by that very wish, and soon discovers that experiences come to him with double-quick rapidity. His business is then to recognise that he is under a—to him—new and swifter law of development, and to snatch at the lessons that come to him.

But, in recognising this, he also makes another discovery. He sees that it takes a very wise man to do good works without danger of doing incalculable harm. A highly developed adept in life may grasp the nettle, and by his great intuitive powers, know whom to relieve from pain and whom to leave in the mire that is their best teacher. The poor and wretched themselves will tell anyone who is able to win their confidence what disastrous mistakes are made by those who come from a different class and endeavor to help them. Kindness and gentle treatment will sometimes bring out the worst qualities of a man or woman who has led a fairly presentable life when kept down by pain and despair. May the Master of Mercy forgive us for saying such words of any human creatures, all of whom are a part of ourselves, according to the law of human brotherhood which no disowning of it can destroy. But the words are true. None of us know the darkness which lurks in the depths of our own natures until some strange and unfamiliar experience rouses the whole being into action. So with these others who seem more miserable than ourselves.

As soon as he begins to understand what a friend and teacher pain can be, the Theosophist stands appalled before the mysterious problem of human life, and though he may long to do good works,

equally dreads to do them wrongly until he has himself acquired greater power and knowledge. The ignorant doing of good works may be vitally injurious, as all but those who are blind in their love of benevolence are compelled to acknowledge. In this sense the answer made as to lack of Christ-like lives among Theosophists, that there are probably none strong enough to live such, is perfectly correct and covers the whole question. For it is not the spirit of self-sacrifice, or of devotion, or of desire to help that is lacking, but the strength to acquire knowledge and power and intuition, so that the deeds done shall really be worthy of the "Buddha-Christ" spirit. Therefore it is that Theosophists cannot pose as a body of philanthropists, though secretly they may venture on the path of good works. They profess to be a body of learners merely, pledged to help each other and all the rest of humanity, so far as in them lies, to a better understanding of the mystery of life, and to a better knowledge of the peace which lies beyond it.

But as it is an inexorable law, that the ground must be tilled if the harvest is to be reaped, so Theosophists are obliged to work in the world unceasingly, and very often in doing this to make serious mistakes, as do all workers who are not embodied Redeemers. Their efforts may not come under the title of good works, and they may be condemned as a school of idle talkers, yet they are an outcome and fruition of this particular moment of time, when the ideas which they hold are greeted by the crowd with interest; and therefore their work is good, as the lotus-flower is good when it opens in the mid-day sun.

None know more keenly and definitely than they that good works are necessary; only these cannot be rightly accomplished without knowledge. Schemes for universal Brotherhood, and the redemption of mankind, might be given out plentifully by the great adepts of life, and would be mere dead-letter utterances while individuals remain ignorant, and unable to grasp the great meaning of their teachers. To Theosophists we say, let us carry out the rules given us for our society before we ask for any further schemes or laws. To the public and our critics we say, try to understand the value of good works before you demand them of others, or enter upon them rashly yourselves. Yet it is an absolute fact that without good works the spirit of brotherhood would die in the world; and this can never be. Therefore is the double activity of learning and doing most necessary; we have to do good, and we have to do it *rightly*, with knowledge.

* * * * *

It is well-known that the first rule of the society is to carry out the object of forming the nucleus of a universal brotherhood. The practical working of this rule was explained by those who laid it down, to the following effect:

"HE WHO DOES NOT PRACTICE ALTRUISM; HE WHO IS NOT PREPARED TO SHARE HIS LAST MORSEL WITH A WEAKER OR POORER THAN HIMSELF; HE

WHO NEGLECTS TO HELP HIS BROTHER MAN, OF WHATEVER RACE, NATION, OR CREED, WHENEVER AND WHEREVER HE MEETS SUFFERING, AND WHO TURNS A DEAF EAR TO THE CRY OF HUMAN MISERY; HE WHO HEARS AN INNOCENT PERSON SLANDERED, WHETHER A BROTHER THEOSOPHIST OR NOT, AND DOES NOT UNDERTAKE HIS DEFENCE AS HE WOULD UNDERTAKE HIS OWN—IS NO THEOSOPHIST.”

(The foregoing article was first published by Madame Blavatsky in *Lucifer* for November, 1887.)

ETHICAL IRRESPONSIBILITY

THE crude and dogmatic materialism that distinguished the science of the last century has nearly disappeared from the text books and the schools. To-day no living physicist of the front rank would venture to repeat the once famous formula that “the brain secretes thought as the liver secretes bile.” In current speculations on the mind, its nature, and its functions, we see everywhere a certain caution and reserve where formerly there was a hardihood of materialistic assertion amounting almost to effrontery. It is no part of the present purpose to explain the causes of such a change. It is sufficient to welcome and applaud it. But we are entitled to believe that it began with the introduction of the Theosophical philosophy and the enormous impetus that was then given to psychical research. From that research proceeded a wealth of new fact that could neither be denied nor evaded, and that has compelled a revision of basic scientific theories and the choice of new methods of investigation.

But materialism lingers in the popular mind long after it has been discarded by the schools. If the scientist once favored a materialistic philosophy because it appeared to him to be consonant with the facts of life, that same philosophy, cheapened and vulgarised, is now favored by the laity because it is consonant with their propensities and with the prevailing laxity in ethical thought and conduct. Never before has there been so keen an interest in, so ready an acceptance of any and everything that suggests our moral irresponsibility. Never before has there been so eager an acquiescence in any theory that represents us as acting in obedience to forces beyond our control, or as the victims of influences not of our creation and against which it would be hopeless to struggle. It would seem as though we were anxious to regard ourselves as automata in matters of tendency and character, and to abrogate our freewill in favor of irresistible propulsions from environment, from heredity, or from physical defect.

There is no need to review the pseudo-scientific literature now

appearing in such quantities and that has sedulously fostered a public belief that can hardly fail of its injurious effects upon public morals. Everywhere the doctrine of irresponsibility is being preached to ears that are ready enough to receive it as a welcome narcotic to conscience. Hereditists and eugenists vie with each other in noisy assertions that we are the slaves of our ancestors, mere sums of forces, and that for every virtue and for every vice we must seek a cause in our physical, mental, and moral heritage. No one is responsible for anything. Saints and sinners alike are the inevitable results of a predestination in which they had neither part nor lot. The burglar is criminal not because in the exercise of his freewill he chose the bad instead of the good, but because he received from his grandparents certain tendencies that have enslaved him. Virtue is no longer admirable as the mark of victories on well-fought fields, since it is no more than the necessary result of inherited causes. And by the same process of reasoning we are invited to the future production of a sin-free humanity, not by the cultivation of unselfishness, nor by aspiration, nor by charity, but rather by a frank imitation of the methods of the stock yard. One of the latest and most authoritative works upon heredity has the unparalleled audacity to tell its readers that the evolution of the race must henceforth cease unless we are prepared to breed humanity by the same processes of physical selection that are employed upon the cattle ranch. This is not an inference from the work in question, nor a brutalized digest of its advice. The author says this very thing, and in the clearest language at his command. Most of the modern writers upon heredity draw their arguments from the cattle pen. They are not ashamed to say that the same processes by which we may guarantee the production of a valuable bullock will be effective in the production of a valuable man and that the valuable man can be produced in no other way. The Sermon on the Mount, obsolete and outworn, is replaced by a "science" which hands us in its place the latest manual on stock breeding. It is easy, we are told, to provide a social mechanism—officered by political officials, we may assume—that shall prevent the criminal from being born and that shall ensure a race of saints and sages by the simple processes of pedigree. It is simply a matter of schedules, classification, and Bertillon measurements. That this same mechanism would have condemned half of the geniuses that the world has ever known matters not at all. The obvious fact that character is not transmitted is not allowed to interfere with a delightful gospel of irresponsibility. If the facts do not sustain with the theory—so much the worse for the facts. The eugenicist soars loftily into an atmosphere unruffled by disturbing and evident truths. They are not for him. Moreover he is writing for those who, by a mysterious decree of Providence, have been deprived of the power of thought. And so this endless stream of hysterical and fanciful "science" is poured out into the world, and its poison filters down through the Sunday supplements into the alleged minds of those who are eager enough to grasp at the straw of irresponsibility that will save them from the tide of retribution. An ethical irresponsibility

has become the popular god of the moment and right and wrong have been dethroned in favor of a scientific Calvinism. Part of this pernicious teaching is certainly due to an honest misconception but one that descends with fatal ease to the selection, the distortion and the suppression of facts, and to the devious ways of the special pleader who can admit no evidence and no fact against his cause. But a far larger part is the result of a scientific quackery, naked and unashamed, that finds a market for its wares in public ignorance, in public credulity, and in a public favor for any teaching that will narcotise conscience and offer a relief from the oppressive burden of individual accountability. Even the stage is not exempt from the new gospel of irresponsibility. How much is the popularity of Ibsen, for example, due to his unquestioned powers as poet and dramatist and how much to his insistence upon heredity as the cause of human tendencies, of human virtues and vices? How much do Strindberg and half a dozen others owe to the same cause? Lesser men than they would receive similar measure of applause in return for the comfortable assurance that God *is* mocked, in spite of high authority to the contrary, and that for every idle word we shall *not* answer in the day of judgment.

The spasm will of course pass. We may even derive some satisfaction from the fact that conscience is uneasy enough to suggest the advantage of drugging it with the patent medicines of a scientific charlatanism. We may further remember that an advancing spirituality invariably calls forth a resistance that is more audible and more visible than its cause. And even the power of self-deception has its limits. No man remains wholly and forever unabashed when he lies to his own soul. Faith was once wittily defined as an ability to believe what we know to be untrue, but actually there is no such faith. There is nowhere an individual who can permanently persuade himself that he is without free-will or that he is irresponsible for his thoughts and his deeds. These are among the concepts of an instinctive and unshakeable conviction.

Theosophy is the only remedy for this ethical irresponsibility. Small wonder that the "Man in the street" should fall victim to the plausibilities of a pseudo science that offers him through heredity an immunity from wrong doing just as theology once offered him the same immunity through a vicarious atonement. It is the same doctrine in other guise. He prides himself on his escape from religious dogmas even while he is already in the grip of other dogmas that are not the less dogmas nor the less hateful because they bear the label of an "uplift" science. But the "man in the street" is not beyond the reach of something better. There are few who will remain permanently indifferent to a philosophy that accepts every fact of physical heredity, that squares it with perfect justice, and that tempers the stern truth of human accountability with the dignity of a "life for ever more," proceeding through countless incarnations to perfection. However dense the veils of ignorance and prejudice yet they are but veils. They may hide

but they can never extinguish the spiritual light that will not for ever be dimmed nor thwarted. Not unknowingly did H. P. Blavatsky recommend the teaching of reincarnation, and therefore of ethical responsibility, as one of the master keys that should open the doors to human liberation. If that key is neglected by those to whom it was given there must lie upon their shoulders a Karmic load that even ages of suffering may not lift.

THE WANDERING EYE

THIS is not a tale in which I fable a mythical and impossible monster such as the Head of Rahu, which the common people of India believe swallows the moon at every eclipse. Rahu is but a tale that for the vulgar embodies the fact that the shadow of the earth eats up the white disk, but I tell you of a veritable human eye; a wanderer, a seeker, a pleader; an eye that searched you out and held you, like the fascinated bird by the serpent, while it sought within your nature for what it never found. Such an eye as this is sometimes spoken of now by various people, but they see it on the psychic plane, in the astral light, and it is not to be seen or felt in the light of day moving about like other objects.

This wandering eye I write of was always on the strange and sacred Island where so many things took place long ages ago. Ah! yes, it is still the sacred Island, now obscured and its power overthrown—some think forever. But its real power will be spiritual, and as the minds of men today know not the spirit, caring only for temporal glory, the old virtue of the Island will once again return. What weird and ghostly shapes still flit about her shores; what strange, low, level whisperings sweep across her mountains; how at the evening's edge just parted from the day, her fairies suddenly remembering their human rulers—now sunk to men who partly fear them—gather for a moment about the spots where mystery is buried, and then sighing speed away. It was here the wandering eye was first seen. By day it had simply a grey color, piercing, steady, and always bent on finding out some certain thing from which it could not be diverted; at night it glowed with a light of its own, and could be seen moving over the Island, now quickly, now slowly as it settled to look for that which it did not find.

The people had a fear of this eye, although they were then accustomed to all sorts of magical occurrences now unknown to most western men. At first those who felt themselves annoyed by it tried to destroy or catch it, but never succeeded, because the moment they made the attempt the eye would disappear. It never manifested resentment, but seemed filled with a definite purpose and bent toward a well settled end. Even those who had essayed to do away with it were surprised to find no threatening in its depth

when, in the darkness of the night, it floated up by their bedsides and looked them over again.

If any one else save myself knew of the occasion when this marvelous wanderer first started, to whom it had belonged, I never heard. I was bound to secrecy and could not reveal it.

In the same old temple and tower to which I have previously referred, there was an old man who had always been on terms of great intimacy with me. He was a disputer and a doubter, yet terribly in earnest and anxious to know the truths of nature, but continually raised the question: "If I could only know the truth; that is all I wish to know."

Then, whenever I suggested solutions received from my teachers, he would wander away to the eternal doubts. The story was whispered about the temple that he had entered life in that state of mind, and was known to the superior as one who, in a preceding life, had raised doubts and impossibilities merely for the sake of hearing solutions without desire to prove anything, and had vowed, after many years of such profitless discussion, to seek for truth alone. But the Karma accumulated by the life-long habit had not been exhausted, and in the incarnation when I met him, although sincere and earnest, he was hampered by the pernicious habit of the previous life. Hence the solutions he sought were always near but ever missed.

But toward the close of the life of which I am speaking he obtained a certainty that by peculiar practices he could concentrate in his eye not only the sight but also all the other forces, and wilfully set about the task against my strong protest. Gradually his eyes assumed a most extraordinary and piercing expression which was heightened whenever he indulged in discussion. He was hugging the one certainty to his breast and still suffering from the old Karma of doubt. So he fell sick, and being old came near to death. One night I visited him at his request, and on reaching his side I found him approaching dissolution. We were alone. He spoke freely but very sadly, for, as death drew near, he saw more clearly, and as the hours fled by his eyes grew more extraordinarily piercing than ever, with a pleading, questioning expression.

"Ah," he said, "I have erred again; but it is just Karma. I have succeeded in but one thing, and that ever will delay me."

"What is that?" I asked.

The expression of his eyes seemed to embrace futurity as he told me that his peculiar practice would compel him for a long period to remain chained to his strongest eye—the right one—until the force of the energy expended in learning that one feat was fully exhausted. I saw death slowly creeping over his features, and when I had thought him dead he suddenly gained strength to make me promise not to reveal the secret—and expired.

As he passed away, it was growing dark. After his body had become cold, there in the darkness I saw a human eye glowing and gazing at me. It was his for I recognized the expression. All his peculiarities and modes of thought seemed fastened into it, sweep-

ing out over you from it. Then it turned from me, soon disappearing. His body was buried; none save myself and our superiors knew of these things. But for many years afterwards the wandering eye was seen in every part of the Island, ever seeking, ever asking and never waiting for the answer. BRYAN KINNAVAN.

(The foregoing article was first printed by Mr. Judge in the *Path* for May, 1889.)

THOUGHT EFFECTS

SOME thirty years ago, I began a five years' residence in a foreign land. Whilst there, I was conscious of a stern conflict going on within me to keep myself from falling into some of the ways and beliefs of the people of that land. So strong was the assault in one direction upon the Idol of Right which had been set up within me by a New England training, that for fear it should topple and fall, I was constrained to withdraw myself little by little from social relations, until finally I came to be pretty much alone, living on the pampas with flocks, herds, nature generally, and a few books for company. Even after this change the fight went on, though in a less active form and on a more desultory scale.

After I went from there, reflection upon the subject brought me to this conclusion among others, viz: that one of the most powerful forces emanating from distinct societies of mankind works by mental action upon man from the unseen atmosphere surrounding him.

It is said advisingly, "When in Rome do as the Romans do." It may be said, warningly: "When one enters upon living in Rome, he can scarce help *but* do as the Romans do."

In these later days, investigation of Theosophy has shown me of what nature was the obstacle against which I had been contending so stoutly.

It was of the Karma of that nation. It has shown me also the method of that unseen, unheard influence which "is in the air," ever about us, ever ready to move us, to govern us. And this method of influence, unseen and unheard, is the action upon us of forces existing on the Astral Plane. Among these forces are the thoughts of men living upon the objective plane of Earth.

After so much of preface, I come to a more particular consideration of some of the effects of those thoughts of man, which are unexpressed by speech or action, upon others and upon himself:

1st. How may we effectually resist the force of bad influence of locality operating on *us* from the Astral Plane?

2nd. How may we do something, otherwise than by precept and example, towards overcoming the evil Karma of Locality which may be affecting *others*?

3rd. How may we in individual cases help some unfortunates with whose needs we are acquainted?

An answer is—by Thoughts.

In man's advancement from darkness into light, in the "Human Soul's" departure from lower materiality to entrance into right Spiritual living, among other means to be used to attain that end are right thought, right action, right speech and right meditation. Of these, *right thought* is of primary importance, for it is the foundation from which only the others can spring into life. Actions in objectivity are illusions; they are shadows of our personality created by thoughts. Thoughts are nearer, more akin to our personality than actions are, for they are primary expressions from personality, always preceding conscious speech and action. Of all the indices to our personality of which we have knowledge thoughts are the clearest; we are as our thoughts are. In compliance with that grand mandate, "Know Thyself," why scan life's *page* of speech and actions—shadows—when a vast *volume* of thoughts—realities—expressions of our personality, lies open to us for finding knowledge of self?

Though independent of speech and action, thoughts are realities. They are real, living, active forces, until their force is expended—but the effects of right thoughts last forever. Space does not necessarily limit their reach. They are in the air, so to speak, everywhere, and can move with a rapidity that is instantaneous. They may not only be sent, but are received. It takes but the veriest morsel of time to send a thought to the Sun; at the Sun it takes as little time to receive a thought from the Earth.

To the first question—"how may we effectually resist the force of bad influence of Locality operating on *us* from the Astral Plane?"—one way is to search for Spiritual Truth. That truth is "in the air." It is conveyed to us by Thoughts. But a thought "from the air" is as a seed. A mustard seed planted in ice will not fructify; a spiritual thought-seed falling upon a "Human Soul" which is bound and tied to Earth by its "Animal Soul" will not fructify. The mustard seed must fall into ground properly prepared for its reception, ere by culture it can sprout, grow, and bear fruit. And so, too, must the soil of the "Human Soul" be made ready in order that it shall afford an appropriate bed upon which the ever-present Spiritual thought-seed shall alight. On such a prepared soil it will *surely* fall; as surely as the magnetic needle points to its pole, and once there, by our own culture it may grow into "an everlasting tree of holiness."

How is that bed prepared? How is it that we become ready to receive Spiritual Truth? By right thought, right action, right speech and right meditation. It lies within our *inner selves* whether we shall advance in Spiritual knowledge and life, and nowhere else; it must be our purpose, our business. No dictum of the Schools can bring it about. No printed book on esoteric wisdom or on ethics, or on the multitudinous religions of man can give it to us;—belonging to the Theosophical Society does not necessarily lead us into Spiritual life.

These, to the hungry "Human Soul," may be of immense importance, but if the "Human Soul"—principle 5, be not first prepared, if we do not look upward and build upward, all these means,—Spiritual thoughts that are "in the air," wise books, this society of yours—they are all to such a spiritually-desert soul, but as of old—"pearls before swine"—hidden light—a force shut out by ourselves from acting within us.

When we are engaged in right searching for Spiritual Truth, bad forces from the Astral Plane are inoperative upon us: Thus may we effectually resist the force of bad influence of Locality operating on ourselves from the Astral Plane.

The second question we are considering is, "How may we do something, otherwise than by precept and example, towards overcoming the evil Karma which may be affecting *others*?"

Surely, again, it is by right thought, and right action, speech and meditation. For, not only do they prepare the way for the reception of Spiritual Truths, but the ego, so thinking, acting, speaking and meditating, is, while so employed, disseminating Spiritual light on all sides through the Astral Plane. He is throwing out Spiritual truth-seed which is reaching far and near. Wherever a "Human Soul" is in need of it, and hungering for it, it *will surely fall*; for there the soil is ready for its reception. These right thoughts have gone into "the air," and are certain to strike in somewhere for good.

Thus by *right thought* we may do something otherwise than by precept and example, towards obliterating the evil Karma of locality which is affecting *others*.

Regarding the third question; it seems to me that we all know some particular individuals to whose high needs we can minister by direct intention through the power of thought.

Who, that observes and reflects, cannot gather from his own experience the fact that thought can fly to a person at a distance? How common to say "I was thinking of one and he appeared." It is not an uncommon experience for one to unexpectedly entertain serious, at any rate marked thoughts about another, and subsequently to find that the other was similarly occupied in mind with him at the same time. It is odd if there be not some among you who know that thought messages have been sent, received and acted on by the object-person when the receiver was in an abnormal condition to the sender. By these and other illustrations which doubtless will occur to you, we *know* that it is within the province of cause and effect that thought has power to operate on others at a distance by direct intention of the sender, by mental action alone.

Believing in the reality of thought—*knowing* the reality of thought—in its power to shield us from evil; in its power to affect others unknown to us; in our power to project it to special individuals, what opportunities it affords us for conferring high good.

But in order to do positive good to another by this direct thought unexpressed by speech or action, some certain conditions are necessary, which we may consider as milestones that shall indicate the progress of our own ascending path from materiality to spirituality.

To be a power by thought influence,—(I do not refer now to thought sent by will power to a particular “sensitive” who is in subjective state to the sender—which condition is on a lower plane than that which we are now considering,) pre-supposes intensity of love born of and nurtured by Spirituality for those whose high good we thus seek to establish. There must first be born in us an enthusiasm for giving high and positive good to another unconsciously to him. According to our unselfish love in this matter will be our enthusiasm, as is our enthusiasm, shall be the energy of our missive—thought; and according to the energy of that thought will be its effect upon the object to which it is sent,—the more powerfully intense the thought the deeper it will penetrate;—the longer its effects will endure.

Right meditation will be required of us to determine what we really desire to effect. If we arrive at the position within ourselves necessary for obtaining power for affecting another for good by thought message, there will be engendered within us a portion of that grand principle on which this Society is founded, viz.: Universal Brotherhood—unselfish love for others.

In making thought message to others, on the basis of lifting them to a higher plane of action, a part of our daily life, by its reaction upon ourselves we shall surely be “laying up treasures in Heaven”—and full will be our material for Devachanic life.

As in Devachan one shall live in the good he has done while in objective earth life—shall live in the true beauty he has learned to perceive—shall live in the effects of his good-life, his thoughts while here on earth can be made for the Devachanic period of his existence a vast store-house of “good-life” of purest water. But it must be of thoughts untinted by selfish considerations. It must be of thoughts evolved through love of others for *their* good.

Right thought being the grand power it is:

1st. To resist within *ourselves* the bad Karma of Locality.

2nd. By which to weaken and destroy the bad Karma of Locality, which is disastrously affecting *others*.

3rd. By which from a basis of spiritual love we may send light to a groping soul,—what heavy responsibility is ever over us that it shall be our purpose, our study to “think aright.”—To live much in thus right thinking—we shall ever be lifting some of the heavy Karma from off the world. It is thus, that we can “live in the Eternal.” for right thought is of the Universal Mind, and Universal Mind is of the Eternal.

Reflect that persistent right thinking affects humanity constantly in the right direction, ever from the gross and material to the refined and Spiritual. It will ever be a constant force so long as evil exists. Let this idea sink into our consciousness. Let right thought be to us as the strong arm with which to do good to others. One need not long for wealth, for position or power that he may do good to others; the poorest in material wealth, the humblest in station, the most insignificant among men has within himself this ever open store-house of power for conferring good on which he can draw without limit; a wealth he can scatter broadcast,

or can give by direct selection of object with the surety that he is bestowing benefits broadly—knowing that he is successfully contending against Spiritual poverty—which is the sum of evil.

He who uses this wealth, can do so—*must* do so only by sacrifice of thought of self. He must be interested only in combating evil by helping humanity at large; of offering special help to those whom he knows are desirous of help. As his life-love for the objects in view is the only foundation upon which he can do these works—love of self can not be a power within him.

To put it the other way. Begin the work of thought for the good of others by first forgetting self; as fast as possible get away from the dominion of materiality. Live in the love of doing *enduring* good to others—these conditions *are* the true and upward advancement of ourselves. The doing of these things is the *reward*;—it is the advancing into *God-life*. It is part of our real Eternal selves. It is living in the Eternal—the everlasting good; for the God-life—the good-life is the only eternally active one. By living thus, the gross and material now enchaining our entities will be broken down and will die and leave us—and die they must sooner or later or the “I am I” shall perish. H. N. H., F. T. S.

Brooklyn, October 15, 1886.

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H. P. B. WAS NOT DESERTED BY MASTERS

THERE are certain things connected with the personality of the great leader which have to be referred to and explained every now and again even in a Society whose effort is as much as possible to avoid the discussion of personalities. Sometimes they are disagreeable, especially when, as in the present instance, some other persons have to be brought in. And when the great leader is H. P. Blavatsky, a whole host of principles and postulates as to certain laws of nature cluster round her name. For not only was she one who brought to us from the wiser brothers of the human family a consistent philosophy of the solar system, but in herself she illustrated practically the existence of the supersensuous world and of the powers of the inner and astral man. Hence any theory or assertion touching on her relation with the unseen and with the Masters she spoke for inevitably opens up the discussion of some law or principle. This of course would not be the case if we were dealing with a mere ordinary person.

Many things were said about H. P. B. in her lifetime by those who tried to understand her, some of them being silly and some positively pernicious. The most pernicious was that made by Mr.

A. P. Sinnett in London in the lifetime of H. P. B., and before the writing of the *Secret Doctrine*, that she was deserted by the Masters and was the prey of elementals and elemental forces. He was courageous about it, for he said it to her face, just as he had often told her he thought she was a fraud in other directions.

This theory was far-reaching, as can be seen at a glance. For if true, then anything she might say as from the Masters which did not agree with the opinion of the one addressed could be disposed of as being only the vamping of some elementals. And that very use was made of it. It was not discussed only in the charmed seclusion of the London Lodge, but was talked of by nearly all of the many disciples and would-be disciples crowding around H. P. B. It has left its mark even unto this day. And when the total disagreement arose between H. P. B. and Mr. Sinnett as to the relation of Mars and Mercury to this earth, and as to the metaphysical character of the universe—H. P. B. having produced an explanation from the Master—then the pernicious theory and others like it were brought forward to show she was wrong, did not have word from the Master, and that Mr. Sinnett's narrow and materialistic views of the Master's statement—which had been made before the alleged desertion and elemental possession—were the correct ones. The dispute is imbedded in the *Secret Doctrine*. The whole philosophy hangs upon it. The disagreement came about because Mr. Sinnett held that his view of one of the letters from the Master received in India—through the hands of H. P. B.—was the correct view, whereas she said it was not. He kept rigidly to his position, and she asked the Master for further explanation. When this was received by her and shown to Mr. Sinnett he denied its authenticity, and then the desertion theory would explain the rest. He seemed to forget that she was the channel and he was not.

Although wide publicity was not given to the charge then, it was fully discussed by the many visitors to both camps, and its effect remains to this day among those who of late have turned in private against H. P. B. Among themselves they explain her away very easily, and in public they oppose those who adhere firmly to her memory, her honor, and the truth of her statements about the Masters and their communications to her. They think that by dragging her down to the mediocre level on which they stand they may pretend to understand her, and look wise as they tell when she was and when she was not obsessed. This effort, will, of course, be unsuccessful; and some will think the matter need not be brought forward. There are many reasons why it should be discussed and left no longer as a secret poison: because it leads to a negation of brotherhood; to an upholding of ingratitude, one of the blackest crimes; and, if believed, will inevitably lead to the destruction of the great philosophy broadly outlined by the Masters through H. P. B.

If, as claimed by Mr. Sinnett, H. P. B. was deserted by the Masters after they had used her for many years as their agent and channel of communication, such desertion would be evidence of

unimaginable disloyalty on their part, utterly opposed to their principles as stated by themselves. For when the advisability of similar desertion was in Mr. Sinnett's mind many years before, when he did not approve of H. P. B.'s methods of conducting the movement in India, Master K. H. emphatically wrote him that "ingratitude is not among our vices," asking him if he would consider it just, "supposing you were thus to come," as H. P. B. did, and were to "abandon all for the truth; to toil wearily for years up the hard, steep road, not daunted by obstacles, firm under every temptation; were to faithfully keep within your heart the secrets entrusted to you as a trial; had worked with all your energies and unselfishly to spread the truth and provoke men to correct thinking and a correct life—would you consider it just, if, after all your efforts," you were to be treated as you propose Mme. Blavatsky should be treated? But this warning evidently produced only a transient effect, for in a few years' time, as stated, Mr. Sinnett came to the conclusion that his suggestion had been acted upon to an even greater extent than he had originally intended. At first he had only wished that H. P. B. should be put on one side as channel between himself and the Master, leaving a newly organized T. S. to his own management under those conditions; but he afterwards thought that H. P. B. had been put on one side as a channel of any sort so far as the Masters were concerned. This wholesale later desertion would mean that in the meantime Master K. H. had entirely changed in character and had become capable of gross ingratitude, which is absurd. Masters are above all things loyal to those who serve them and who sacrifice health, position and their entire lives to the work which is the Master's; and H. P. B. did all this and more, as the Master wrote. To take the other view and imagine that after years of such service as is described in the above quotation, H. P. B. was left to be figuratively devoured by elementals, would prove Masters to be merely monsters of selfishness, using a tool not made of iron but of a wonderful human heart and soul, and throwing this tool away without protection the moment they had done with it.

And how about the members and more faithful disciples who were left in ignorance of this alleged desertion? Would it have been loyal to them? They had been taught for years to look with respect upon H. P. B. and the teachings she gave out, and to regard her as the Masters' channel. They received no warning that the plan Mr. Sinnett had for so long carried in his mind could possibly be carried out, but on the contrary often received personally from the Masters endorsements of H. P. B.'s actions and teachings. Those who harbored constant doubts of her veracity were re-proved; and yet it would seem for no other apparent reason than a necessary correction by her of Mr. Sinnett's wrong interpretation of earlier teachings she was abandoned by her old teachers and friends who had spent years in training her for just this work!

So the whole of this far-fetched supposition is alike contrary to brotherhood and to occultism. It violates every law of true ethics

and of the Lodge, and to crown its absurdity would make the *Secret Doctrine* in large measure the work of elementals. Deserted before the explanation of Mr. Sinnett's mistakes appeared in that book, H. P. B. was obsessed to some advantage, it may be thought. But in fact a great depth of ignorance is shown by those who assert that she was deserted and who add that elementals controlled her, doing the work for her. They do not know the limitations of the elemental: an elemental can only copy what already exists, cannot originate or invent, can only carry out the exact impulse or order given, which if incomplete will cause the result to be similarly incomplete, and will not start work unless pushed on by a human mind and will. In no case is this elemental supposition tenable.

The ignorance shown on this point is an example of the mental standing of most of H. P. B.'s critics. Materialists in their bias, they were unable to understand her teachings, methods or character, and after badly assimilating and materializing the ideas they got originally from her, they proceeded to apply the result to an explanation of everything about her that they could not understand, as if they were fitting together the wooden blocks of several different puzzles. But if in spite of all reason this view of desertion were to be accepted, it would certainly lead in the end, as I have said, to the destruction of the Theosophical philosophy. Its indirect effect would be as detrimental as the direct effect of degrading the ideal of Masters. This is clearly shown in the *Secret Doctrine*.

After pointing out in her "Introductory" to the *Secret Doctrine* (p. xxiii) the preliminary mistake made by the author of *Esoteric Buddhism* in claiming that "two years ago (*i. e.*, 1883) neither I nor any other European living knew the alphabet of the Science, here for the first time put into scientific shape," when as a matter of fact not only H. P. B. had known all that and much more years before, but two other Europeans and an American as well—she proceeds to give the Master's own explanation of his earlier letters in regard to the Earth Chain of Globes and the relation of Mars and Mercury thereto, (vol. 1, pp. 160-170, *o. e.*) Mr. Sinnett himself confesses that he had "an untrained mind" in Occultism when he received the letters through H. P. B. on which *Esoteric Buddhism* was based. He had a better knowledge of modern astronomical speculations than of the occult doctrines, and so it was not to be wondered at, as H. P. B. remarks, that he formed a materialistic view of a metaphysical subject. But these are the Master's own words in reply to an application from H. P. B. for an explanation of what she well knew was a mistake on Mr. Sinnett's part—the inclusion of Mars and Mercury as globes of the Earth Chain:

"Both (Mars and Mercury) are septenary chains, as independent of the earth's sidereal lords and superiors as you are independent of the principles of Daumling." "Unless less trouble is taken to reconcile the irreconcilable—that is to say, the metaphysical and spiritual sciences with physical or natural philosophy, 'natural' being

a synonym to them (men of science) of that matter which falls under the perception of their corporeal senses—no progress can be really achieved. Our Globe, as taught from the first is at the bottom of the arc of descent, where the matter of our perceptions exhibits itself in its grossest form. * * * Hence it only stands to reason that the globes which overshadow our Earth must be on different and superior planes. In short, as globes, they are in *coadunition but not in consubstantiality with our Earth*, and thus pertain to quite another state of consciousness."

Unless this be accepted as the correct explanation, the entire philosophy becomes materialistic and contradictory, analogy ceases to be of any value, and both the base and superstructure of Theosophy must be swept away as useless rubbish. But there is no fear of this, for the Master's explanation will continue to be accepted by the large majority of Theosophists.

And as to H. P. B. personally, these words might possibly be remembered with advantage: "Masters say that Nature's laws have set apart woe for those who spit back in the face of their teacher, for those who try to belittle her work and make her out to be part good and part fraud; those who have started on the path through her must not try to belittle her work and aim. They do not ask for slavish idolatry of a person, but loyalty is required. They say that the Ego of that body she uses was and is a great and brave servant of the Lodge, sent to the West for a mission with full knowledge of the insult and obloquy to be surely heaped upon that devoted head; and they add: "Those who cannot understand her had best not try to explain her; those who do not find themselves strong enough for the task she outlined from the very first had best not attempt it." WILLIAM Q. JUDGE.

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THE PATH OF ACTION

THE Mohammedan teacher directs his disciples to tread carefully the razor's edge between the good and the bad; only a hair line divides the false from the true. In this the Asiatic took an excellent illustration, for the "hair line" is the small stroke *alif*, which, placed in a word, may alter the sense from the true to the false.

In chapter four of the Bhagavad-Gita, entitled, "Jnana-Yog," or the book of the Religion of Knowledge, the blessed Krishna instructs Arjuna upon the nature of action, saying: "Renunciation of and devotion through works, are both means of final emancipation; but of these two, devotion through works is more highly esteemed (by Him) than the renunciation of them;" and, "the nature of

action, of forbidden action, and of inaction, must be well learned. The Path of Action is obscure and difficult to discern."

In ordinary humdrum life these words of Krishna are true enough, but their force is strangely felt in the mind of the devoted student of Theosophy, and especially if he happens to be a member of the Theosophical Society.

That body of investigators has now passed its probationary period, so that, as a whole, it is an accepted chela of the Blessed Masters who gave the impulse that brought it into being. Every member of it, therefore, stands to the whole Society as every fibre in the body of any single chela does to the whole man. Thus now, more than ever before, does each member of the Society feel disturbing influences; and the Path of Action becomes more and more likely to be obscured.

Always existing or coming into existence in our ranks, have been centres of emotional disturbance. Those who expect that these perturbations ought now to cease and grow less likely to recur, will find themselves mistaken. The increase of interest that is being taken in the Society's work, and the larger number of earnest students who are with us than at any previous period, constitute elements of agitation. Each new member is another nature added, and every one acts after his own nature. Thus the chances for being discomposed are sure to increase; and it is better thus, for peace with stagnation partakes of the nature of what is called in the Bhagavad-Gita, *Tamagunam*, or, of the quality of darkness. This quality of darkness, than which there is nothing worse, is the chief component of indifference, and indifference leads only to extinction.

Still another element in this equation that every earnest Theosophist has to solve, and which in itself contains the potency of manifold commotions, is a law, hard to define, yet inexorable in its action. For its clearer comprehension we may say that it is shown in nature by the rising of the sun. In the night when the moon's rays flooded the scene, every object was covered with a romantic light, and when that luminary went down, it left everything in a partial obscurity wherein many doubtful characters could conceal their identity or even masquerade for that which they were not. But on the sun's arising all objects stand out in their true colors: the rugged bark of the oak has lost the softening cover of partial day; the rank weeds can no longer be imagined as the malwa flowers. The powerful hand of the God of day has unveiled the character of all.

It must not be supposed that a record has been kept by any officials, from which are to be taken and published the characters of our members. There is no need of that; circumstances taking place in natural order, or apparently from eccentric motion, will cause us all, whether we will or not, to stand forth for what we are.

Every one of us will have to stop and learn in the cave outside of the Hall of Learning before we can enter there. Very true that cave, with all its dark shadows and agitating influences, is an illusion,

but it is one that very few will fail to create, for hard indeed to be overcome are the illusions of matter. In that shall we discover the nature of action and inaction; there we will come to admit that although the quality of action partakes of the nature of badness, yet it is nearer to the quality of truth than is that which we have called darkness, quietude, indifference. Out of the turmoil and the strife of an apparently untamed life may arise one who is a warrior for Truth. A thousand errors of judgment made by an earnest student, who, with a pure and high motive, strives to push on the Cause, are better than the outward goodness of those who are judges of their fellows. All these errors made in a good cause, while sowing good seed, will be atoned by the motive.

We must not then be judges of any man. We cannot assume to say who shall or shall not be allowed to enter and to work in the Theosophical Society. The Masters who founded it wish us to offer its influence and its light to all, regardless of what we may ourselves think; we are to sow the seed, and when it falls on stony ground no blame attaches to the sower.

Nor is our Society for good and respectable people only. Now, as much as when Jesus of Nazareth spoke, is it true that there is more joy in heaven over one sinner who repenteth, than over ninety-nine just men who need no repentance.

Remembering then that the Path of Action is obscure and difficult to be discerned, let us beware of the illusions of matter.

HADJII ERINN.

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TEACHINGS OF THE MASTER

(CONCLUDED)

THE Master walked beside the river at evening-time. In the instant that his signal was recognized he walked no longer alone. By his side appeared one—as a little child clinging close to his garments. The Master said—“When you have obtained mastery over the senses then you will not longer totter in your step or falter in your flight. Realize the divine atma within you. Realize it!” he repeated, and then raising his hand slowly upward the stature of the child lengthened until a man’s proportions were outlined. Only this form could hold the expanded soul. Disenthralled the soul perceived a world with every pulsation and in every faculty there was absolute harmony. This was divine. This is man’s rightful condition into which only the Mahatmas have fully come; but to which every one is heir. The Mahatma teaches with the thought unexpressed, but formulated in his own mind and sent with sudden power, into yours. It strikes with resounding force against the spirit’s prison house. In great agony the pupil cried out: “Master!

Master! redeem me from this state with your great power." The Master, answering, said: "Burst by concentration of spiritual energy the bonds that bind you." No pen can describe the force of the Master's thought. For the instant it seemed possible; a moment's hesitation to make the effort through mortal fear, and the supreme moment was passed. The Master looked sadly upon his suffering disciple and then was alone again.

The latter had gone back to try again through duty—if need be, through death.

THE LESSON

The pupil goes to the Master without conditions. He goes, but not to return. The illusions of matter are dispelled for him and thenceforth he is a stranger in the world of actions, even though he should be in it again.

Fiery is the furnace of probation, and great is the danger when the neophyte has reached the "states of exaltation." About each advance step wait the enemies of the spirit—to overthrow its sovereignty and hurl it back to the plane of matter. These enemies live in matter and are persuaded that their existence is confined to it—hence their determination to keep matter from a knowledge of spirit. In darkness and sin is their safety, for they are children of these conditions and will cease to exist when the lamp that is lighted from within is turned upon the world.

Temptations are in the way of those who would *demand* much without *deserving* even a little. So soon as the student comes in contact with the occult he encounters on the threshold the demons who loiter by—the demons of worldliness, inconstancy, suspicion and faint-heartedness.

The student should find in his own intuitions all the proof needed of the existence on this earth of the Wisdom teachers. Behind the screen of the senses reposes the soul of man—an unfathomable factor in the Universe—as unknown to its possessor as to its observers. Intuition is its only avenue of communication, and the language it speaks is known only to him who understands arcane knowledge or occultism.

When the Master has initiated his pupil he puts the seal of the mysteries upon his lips and locks them even against the chance of weakness or indiscretion.

It is the sense of personal isolation that brings on death; genuine philanthropy puts the individual *en rapport* with the *Divine Spirit* and thus gives him the eternal life. The Divine Spirit being all-pervading, those who put themselves *en rapport* with it, necessarily put themselves *en rapport* with all other entities in the same *rapport*. Hence, the Mahatmas are necessarily in constant magnetic relation with those who succeed in extricating themselves from the lower animal nature. It is by this means that the Mahatmas must first be known.

Until the Master chooses you to come to Him be with humanity, and unselfishly work for its progress and advancement. This alone can bring true satisfaction.

What is a Mahatma? Is it His physical body? No; for that must perish sooner or later—though it can be preserved through what is to us an endless age. A Mahatma is one who lives in His higher individuality, and to know Him truly, He must be known through the individuality in which He is centered.

Knowledge increases in proportion to its use—that is, the more we teach, the more we learn. Therefore, seeker after Truth, with the faith of a little child and the *will* of an Initiate give of your store to him who hath not wherewithal to comfort him on his journey. A whisper of the divine mystery into the ear of a weary wayfarer frees you from the stain of many evil deeds done in your migrations through matter. Philosophy can never be learned through phenomena. Try to break through the desire for it. Occult students the world over have been warned by their teachers that it is a habit which grows with gratification. It is better to abandon the study than to risk the dangers of black magic.

What is Self? Only a passing guest, whose concerns are all like a mirage of the great desert. Man is the victim of his surroundings while he lives in the atmosphere of society. The Mahatma may be willing to befriend such as he has an interest in, and yet be helpless to do so. The *will of the neophyte*, also, must be the magnet which alone can compel a Mahatma's notice. He follows his attractions as the needle does the poles. Will and Purity—these are the qualities which open the arcane to the presence of an adept—mere enthusiastic regard has no effect.

Feeble souls content themselves with wishes; great ones have *wills*.

In every man lie concealed the germs of faculties that are never unfolded on earth, and which have no reference to this state of knowledge.

No man can judge another, save by the measure of his own understanding: do not injure your own chance for growth by condemning in others the possession of faculties not known to yourself.

Thought runs swifter than the electric fluid; every bright aspiration sparkles and attracts the attention of the distant, but ever-watchful Master.

“Lay your burden upon the Lord”—that is, put your reliance in the Higher Self. Use the body as a means of strengthening the connection with the spirit and opening the road for its descents.

Slay Ambition: it is a deadly and cowardly foe, whose power over you is augmented by the approbation of others.

It is Karma that sends you into this world—to which you come alone—that leaves you alone in it and which takes you out of it alone. The law of Karma is the law of the conservation of energy on the moral and spiritual planes of nature.

The body is the mind's portrait. The artist seeing its inharmonies regrets his failure, but knows not how to improve upon it. This is the spirit's work, which, accomplished, leaves the outward a reflection of the indwelling Soul.

The manna that feeds the spirit is hidden from sight. The universal spirit supplies it.

Duty is the River that flows through life. Its tide is silvery to those who are on it, but threatening to those who approach it seldom.

Seek to recover your soul. It is the hidden treasure lost in the caverns of sense. Its recovery is redemption from many rebirths.

The vain and the arrogant demand our pity—the weak and erring our forbearance—the indifferent our sympathy—and the wise, alone, our admiration.

You have learned of Krishna that death is better than the performance of another's duty. In persevering in the erroneous idea that we were put here to do the duties of others, woes have resulted that follow one through many lives.

Your perception of the inner self is clearer than the vision of the natural eye.

Earnestly regard the plane upon which you seek truth, do not expect to secure soul knowledge through the avenues of the senses.

Karma is like the vine that gathers strength through uninterrupted years, and which fastens its tendrils so closely that it is as strong as the structure to which it adheres. There is no way to destroy its power except by the separation of the parts, these parts renew themselves in other forms of life, but the structure is freed when its root is destroyed.

Evil thoughts corrode the character. Only the spirit has power over the character to purify it.

We carry the accumulated results of many lives from one to another. This is the clue to the perfect fairness of nature. The apparent injustice of all differences of well-being are explained by the fact that we have known former states of existence. Every spiritual effort now made will tell not only now, but in the next incarnation as well.

The clue to many of the great mysteries of life is to be found in reincarnation; it is the only possible solution of the enigmas of existence.

The rule of the Mahatma is to approach every one where there exists even only the slightest glimmer of the true light within him. None are left to perish who desire to be succored.

We write in every aspiration for truth, in thought and deed by day, and in soul-struggles by night, the story of our desire for spiritual development. Upon the pages of the Book of Karma are written the minutest particulars of individual efforts; when the feeble will is strong enough to prevent further births in this world, which is the spirit's dream life, we shall find in real existence all the chapters that we have written in all our transitions. Only then will we be able to read the whole book through and know the nature of the long journey out of spirit through matter and back again to the All.

The conflict of intuition against intellect has covered mankind in the crumbling ruin of despair. Man will never surrender him-

self to be the permanent vehicle of any set of ideas unless it completely satisfies the whole of his nature; the union of intellect and intuition only will end the conflict.

Take what you can of the teachings, and in developing devotion keep before you your example—THE TEACHER.

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AM I MY BROTHER'S KEEPER?

Genesis iv, 9.

MANY students, in their search for light, find divers problems presented to them for solution; questions so puzzling from the contradictory aspects which they present, that the true course is difficult of attainment for those who seek Right Living.

One of these questions, is it our duty to interfere if we see a wrong being done? arises.

The question of duty is one that can be decided fully only by each individual himself. No code of laws or table of rules unchanging and inflexible will be given, under which all must act, or find duty.

We are so ignorant or so newly acquainted with a portion of the Divine Will that generally we are poorly fitted to declare decisively what is wrong or evil.

Each man is the law unto himself—the law as to right and wrong, good and evil. No other individual may violate the law of that man, any more than any other law, without producing the inevitable result, the penalty of an infracted law.

I dare not declare that any one thing or course is evil in *another*. For me it may be evil. I am not wise enough to know what it is for another. Only the Supreme knows, for He only can read the heart, the mind, the soul of each. "Thou shalt not judge," saith the sacred writing.

My duty is clear in many places, but in the performing of it I may neither act as a judge or hold animosity, anger, or disgust. Were a man to abuse an animal, surely I must interfere to prevent suffering to the helpless, dumb and weak, for so we are enjoined. This done, my duty lies in helping my brother, for he knew not what he did.

My aim is to find Wisdom, and my duty, to do away with ignorance wherever it is encountered. His act was caused by ignorance. Were a man to abuse wife or child through unwise use of wine or drug truly it is my duty to prevent suffering or sorrow for either wife or child, and also to prevent greater misery—perhaps murder. They are human beings, my fellows. This done, my duty lies toward the man, not in condemnation, but seeking the cause that makes him unwise, strive to alleviate—if not free him from it. He also is my brother.

If men steal, lie, cheat, betray the innocent or are betrayed by the knowing, my duty lies in preventing for others, if I may, sorrow and anguish, pain and want, misery, suicide or bloodshed, which may be, for *others*, the result of these acts.

My duty lies in preventing effects such as these from love for and a desire to help all men, not because men's actions seem to me wrong or their courses evil. I know not the causes of their actions, nor all the reasons why they are permitted. How then may I say this or that man is evil, this or that thing is wrong? The *effects* may to *me* seem evil, inasmuch as such appears to be the result for others. Here my duty is to prevent evil to other mortals in the way that seems most wise.

"Finally this is better that one do
His own task as he may even though he fail,
Than take tasks not his own, though they seem good."
—Song Celestial (Bhagavat-Gita).

He who seeks "the small old path" has many duties to perform. His duty to mankind, his family—nature—himself and his creator, but duty here means something very different from that which is conveyed by the time and lip-worn word, *Duty*. Our comprehension of the term is generally based upon society's or man's selfish interpretation. It is quite generally thought that duty means the performance of a series of acts which *others* think I ought to perform, whereas, it more truly means the performance of actions by me which I *know* are good for *others*, or the wisest at the moment.

It would be quite dangerous for me to take upon myself the duty of another either because he told me it was good, or that it was duty. It would be dangerous for him and me if I assumed that which he felt that it was good to do, for that is his duty, and cannot be mine. That which is given him to do I cannot do for him. That which is given me to do no living thing can do for me. If I attempt to do another's duty then I assume that which belongs not to me, was not given me. I am a thief, taking that which does not belong to me. My brother consenting thereto becomes an idler, fails to comprehend the lesson, shifts the responsibility, and between us we accomplish nothing.

We are instructed to do good. That is duty. In doing good all that we do is covered, that for which we are here is being accomplished and that is—duty. We are enjoined to do good *where it is safe*. Not safe for ourselves, but safe for the objects towards which our duty points. Often we behold beings suffering great wrong. Our emotions prompt us to rush forward and in some way prevent the continuance of it. Still the wise man knows it is not safe. Were he to do so his efforts would only arouse the antagonism and passions of superior numbers, whose unrestrained and ungoverned wills would culminate in the perpetration of greater wrongs upon the one who already suffers. It is safe to do good, or my duty, after I find how to do it in the way that will not create evil, harm others or beget greater evils.

For him who seeks the upward way there is no duty—for

nothing is a duty. He has learned that the word conveys an erroneous meaning when applied to the doings of the seeker. It implies the performance of that which savors of a task, or a certain required or demanded act necessary before progress is made or other deeds be performed. Of duty there is none such as this.

He learns to do good and that which appears the wisest at the time, forgetting self so fully that he only knows his doing good to others—forgetting self so far that he forgets to think whether he is doing his duty or not—entering Nirvana to this extent that he does not remember that he is doing his duty. That *for him* is duty.

"Resist not evil," saith one of the Wise. He who said this knew full well his duty, and desired to convey to us knowledge. That he did not mean men to sit idly by while ignorance let slip the dogs of pain, anguish, suffering, want and murder, is surely true. That he did not mean men to kneel in puerile simulation of holiness by the roadside, while their fellow men suffer torture, wrong or abuse, is still more true. That he did not intend a man to sit silently a looker-on while that which is called evil worked its will upon others when by the lifting of a finger, perhaps, its intentions might be thwarted and annulled—is truth itself. These all would be neglect of a portion of the whole duty of man. He who taught that men should "resist not evil" desired them only to forget themselves. Men think that all things which are disagreeable to them, are evil. By resistance he meant complaint, anger and objection to or against the inevitable, disagreeable or sorrowful things of life, that come to self, and he *did not* mean man to go forth in the guise of a martyr, hugging these same penalties to his bosom while he proclaims himself thereby the possessor of the magic *pass word*; (which he will never own and which is never uttered in that way) *I have suffered*.

If men revile, persecute or wrong one, why resist? Perhaps it is evil, but so long as it affects one's-self only, it is no great matter. If want, sorrow or pain come to one why resist or cry out? In the resistance or war against them we create greater evils. Coming to one's-self, they should have little weight, while at the same time they carry invaluable lessons in their hands. Rightly studied they cause one to forget himself in the desire to assist others when similarly placed, and the Lotus of duty—or love for man—to bloom out of the Nile mire of life. Resist not evil, for it is inseparable from life. It is our duty to live, and accept uncomplainingly, all of life. Resist not evil, but rather learn of it all the good which in reality it only veils.

Seek in it, as well as in the gleaming good, for *the Mystery*, and there will come forth from both the self-same form upon whose forehead is written "Duty," which being interpreted, meaneth efforts for the good of all *other* men, and over whose heart is written: "I am my brother's keeper." AMERICAN MYSTIC.

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LIVING THE HIGHER LIFE

"I have no desire for any other line of life; but by the time I had awakened to a knowledge of this life, I found myself involved by circumstances against which I do not rebel, but out of and through which, I am determined to work, neglecting no known duty to others."—**Letter from a Friend.**

THE "Dweller of the Threshold" which stares even advanced occultists in the face and often threatens to overwhelm them, and the ordeals of Chelaship or of probation for Chelaship, differ from each other only in degree. It may not be unprofitable to analyze this Dweller and those ordeals. For our present purpose, it is enough to state, that they are of a triune nature and depend upon these three relations: (1) To our nationality; (2) to our family; and (3) to ourselves. And every one of these three relations is due to the assertion of a portion of our own past Karma, that is to say, to its effects.

Why should we be born in a particular nation and in a particular family? Because of the effect of a particular set of our Karmic attractions, which assert themselves in that manner. I mean that one set of our past Karmas exhaust themselves in throwing us in our present incarnation amidst a particular nation, another set introducing us into a particular family; and a third set serving to differentiate or individualize us from all the other members of the nation or of the family. One of our Eastern proverbs says: "the five children of a family differ like the five fingers of a hand." Unless we look at this difference from this standpoint, it must always appear to us a riddle, a problem too difficult to solve, a mystery, in short, why children born of one family, while they have some traits common to all, should still appear to differ vastly from one another. What applies to the family applies also to the nation, of which families are but units; and also to mankind as a whole, of whom nations are but families or units. The only way to decide the great question of the age, whether the laws of nature are blind and material, or spiritual, intelligent and divine, is, it seems to me, to point out in connection with every subject, the absolutely intelligent and divine manner in which these laws act, and how they force us to realize the economy of nature. This is the only way by which we could become spiritual; and I would, once for all, call upon my co-workers for the cause, to realize at every step of their study, as far as possible, the Divine Intelligence thus manifesting itself. Otherwise, how much soever you might believe or take it for granted, that the forces that govern the universe are spiritual, the belief, however deep rooted it might appear, would be of little use to you when you have to pass through the ordeals of Chelaship; and then you are sure to succumb and exclaim that the "Law is blind, unjust and cruel," especially when your selfishness and personality overwhelm you. When once a practical occultist and a learned philosopher met with, what seemed to him a "serious calamity and trial," in

spite of himself he exclaimed to me frankly: "The law of Karma is surely blind, there is no God; what better proofs are needed?" So deep-rooted in human nature is infidelity and selfishness; no one need therefore to be sure of his own spiritual nature. No amount of lip learning will avail us in the hour of need. We have to study the law in all its aspects and assimilate to our highest consciousness,—that which is called by Du Prel super sensuous consciousness—all the data which go to prove and convince us that the Power is spiritual. Look around and see whether any two persons are absolutely identical, even for a time. How intelligent must be the power that ever strives to keep each and every one of us totally different *on the whole*, while, if analyzed, we possess some traits in common, even with the Negro, with whom we are remotely allied.

In this connection I shall refer you to a passage in the article on "Chelas and Lay Chelas" (vide column 1, page 11 of "Supplement to the *Theosophist*" for July, 1883):—"The Chela is not only called to face all latent evil propensities of his nature, but in addition, the whole volume of maleficent power accumulated by the community and nation to which he belongs * * * until the result is known." I shall only ask you to apply the same principle to your family relations affecting your present incarnation. Thus seven things are found to secure us a victory, or a sad, inglorious defeat in the mighty struggle known as the Dweller of the threshold and the ordeals of Chelaship:—(1) The evil propensities common to ourselves and to our family; (2) those common to ourself and our nation; (3) those common to ourself and to mankind in general, or better known as the weakness of human nature, the fruits of Adam's first transgression; (4 to 6) the noble qualities common to us and to these three; (7) the peculiar way in which the 6 sets of our past Karmas choose or are allowed to influence us now, or their effects in producing in us the present tendency. The adept alone can take the seventh or last mentioned item completely into his own hands; and every mortal who would, as I have since recently begun to reiterate, direct all his energies to the highest plane possible for him ("Desire always to attain the unattainable"—says the author of "Light on the Path"),—such a mortal too could more or less do the same thing as the adept, in so far as he acts up to the rule. Every Chela, and also those who have a desire to be Chelas even, as they suppose secretly, have to do with the first six propensities or influences.

The world is inclined—at least in this Kali Yuga (the Dark Age)—always to begin at the wrong end of anything and direct all its faculties to the perception of effects and not of their causes. So the ideas of "renunciation," "asceticism" and of the "true feeling of universal Brotherhood" (or "mercy," as I call it, in accordance with South Indian Ethics,) all of which are compatible with Gnanis, or the most exalted of Mahatmas, all these have come to be recognized by all our Theosophists, in general, as *the means* of progress for a beginner; while the real means of progress for us mortals—duties to our own families and to our own nation, or

"kindness" and "patriotism" in the highest and ethical sense of the terms—are discarded. True, from the standpoint of a Jivan-mukta, a true friend of humanity, these two Sadhanas are really "selfishness;" still, until we attain that exalted state, these two feelings should be made the ladders for raising ourselves, the means of not only getting ourselves rid of our family defects and natural idiosyncrasies, but also of strengthening in ourselves the noble qualities of our families and of our nation. Until we reach that ideal state where the blessed soul has to make neither good nor bad Karma, we must strive to be constantly doing "good" Karma, in order that we might become Karma-less (nish Karmis).

Let it not be understood at all, that I mean by "family duties" and "national duties," false attachments to the family or to the nation. Family duty consists not in sensuality or pleasure-hunting, but in cultivating and in elevating the emotional nature (the fourth principle), of ourselves and of our family; in being equally "kind," not only to the members of the family, but also to all creatures, and in enjoying all such pleasures of the family life as are consistent with the acquirement of "wealth" (all the means necessary for the performance of Dharma or whole duty) according to the teachings of Valluvar, and in utilizing such pleasures and means for the performance of our duty to our nation. Patriotism consists similarly in theosophising our own nation, in not only getting ourselves rid of our national defects, as well as other members of the nation rid of the same, but also in strengthening in ourselves and in our nation as a whole, all the noble qualities which belong to our nation; in the enjoyment of the privileges* of the nation and using them as a means for the performance of *Dharma*. If family duties are taken due care of, our duties to the nation and to humanity would, to a great extent, take care of themselves unimpeded. Our national duties, if strictly performed, serve to purify our fifth lower principle of its dross and to establish and develop the better part of it, while the performance of our duty to Humanity or the *realization of universal tolerance and mercy*, purifies the lower (human) stuff in the fifth higher principle and makes it divine, thus enabling us to free ourselves gradually from the bonds of ignorance common to all human beings.

The above assertions, might, at first sight, seem rather bold and untheosophical. But I should venture to state my conviction that the whole edifice of Aryan religion and Aryan philosophy is based upon these principles, and that, on a careful consideration of the subject, the great importance attached to household life (Grihasta ashrama) in that philosophy, would be fully borne out. To my mind no ascetics, no teachers of mankind, however eminent and full of the highest knowledge, are really such good and practical benefactors of humanity as Valluvar, of ancient times, who incarnated on earth for the express purpose, among others, of setting an example of an ideal household life to mortals who

*I use this word "privilege" in its ethical sense; privileges are to the patriot what the "pleasures" are to the family life.

were prematurely and madly rushing against the rocks of renunciation, and of proving the possibility of leading such a life in any age however degenerated; or as Rama, who, even after having become an *avatar-purusha*, came down amidst mortals and led a household life.

It has often been contended that the world has not progressed on *the path*, because *gnanis* or Mahatmas, have dwindled in their number and greatness, and because it is Kali-Yuga, or the dark age, now. Such arguments are due to our mistaking the effects for their causes. The only way to prepare the way for the advent of a favorable Yuga and for the increase of the number and greatness of Mahatmas, is to establish gradually the conditions for the leading of a true household life. I should unhesitatingly state, that that is the duty of earnest Theosophists and real philanthropists.

Is it not conceded by all philanthropists that unselfish labors for humanity can alone relieve us from the ocean of Samsara (Re-birth), develop our highest potentialities and help us to alchemise our human weakness? Applying the same principle to unselfish discharge of our family and national duties, my position becomes tenable. A Mahatma has, it appears, declared that He has still "patriotism." But He has not said nor would say, that He has still family "attachments." This proves that He has got out of the defects of the family to which He belongs, while He is only striving to get out of national defects, some of which at any rate cling to Him. A Buddha would say, that He has "mercy," but no "patriotism."

The only effectual way to get out of family defects is to discharge all our duty to our family before leaving it, as ascetics, or before we die. Blessed is he* who, in each of his incarnations, *then and there*, gets rid of the defects of the family into which he is ushered, thereby converts those defects in his parents, brothers and sisters, into noble qualities, thus strengthening and developing the good qualities both of himself and of his family, then strives to be born in the same family again and again, until he himself becomes a Buddha and assists his family to become a family fit for a Buddha to be born into, while he becomes the cream of all the noble qualities of the family without being tainted with its idiosyncrasies. A Dugpa (Black Magician) is frequently born in the same family and becomes the cream of all its evil propensities. Here again is the operation of the sublime and divinely intelligent law of universal and natural economy asserting itself. This is beautifully allegorized in the story of a Jivanmukta churning out of the ocean, the elixir of life and leaving the *visha* (the poison, all the evil propensities) for the Dugpas. This is one of the meanings of the allegory. Avoiding all personalities and questionable facts, I shall rely solely upon our Puranas and scriptures to prove that in every family where Adepts and Gnanis are (or choose to

* This is the man to be in the family and not of the family like the water on the lotus leaf, making only the good traits of the family the seat of his higher self.

be) frequently born, often Dugpas are also born, as a matter of course. Krishna was the greatest of Gnanis and his uncle Kansa (for our present purpose) was a terrible Dugpa. The five Pandavas had a hundred wicked cousins, the Kauravas. Deva and the whole brood of wicked Asuras were born of the same parent. *Vibhishana* had for his brother, *Ravana* the prince of Dugpas; so had the good Sugriva a brother like Vali. Prahlada had a monster for his father.

Take the case of one who has not done all his duty to his family, before he dies, or before he takes the vows of renunciation and becomes an ascetic. Such ascetics find themselves attracted by the family defects and selfishness of themselves (which hitherto perhaps lay more or less dormant and now become kindled and awakened by the selfishness of the relatives) and are disturbed in the performance of the duties of their new order or *Ashrama*, however unselfish their relatives might have been "unconsciously" or unintentionally. In spite of themselves these relatives arrest the progress of the ascetics in whom the family defects become thus strengthened and developed. Such is the mysterious law of attraction. This man must be born again (1) either in the same family, with the family defects strengthened, both in himself and in his family; (2) or in another family. In the first case, the noble qualities of the family are not strengthened and therefore gradually disappear both from him and from the family. In the second case, he becomes an undutiful son, brother or husband, in his new family; firstly, because of the natural law of repetition, which, with the terrible Karmic interest, strengthens the tendency in him to disregard duty; secondly, because of the "counter family attractions" (or repulsions). Let not this unfortunate wanderer from the post of his family duty console himself with the foolish idea that this tendency would confine its havoc to family traits (good and evil) and to family duties alone. It would extend itself in all directions, whenever it can; it would make him disregard his duties to his nation and to himself (or in other words, to humanity). He would suddenly be surprised to find himself apathetic to his nation and to his highest nature, or to mankind. Such are the mazes and unknown ramifications of our evil or good propensities. Any evil or noble element of human nature converts itself, under "favorable" conditions, into any other element however apparently remote. The conditions are there ready wherever the element is strong; where there is a will there is a way. Performance of family duties, therefore, develops patriotism and mercy.

I do not at all mean to say that the effects of Karma *always* assert themselves in the same shape or form, but they often might and do. Nor do I mean that the affinities above stated, blossom and ripen in the incarnation immediately succeeding; they might develop ten or even one hundred incarnations after; but in such a case, the Karma only accumulates enormous interest. The affinities might not develop *at the same time* in both him and her, who

was once his wife; if they did at the same time, the account could be easily settled,—otherwise, woe to him and to her! Supposing that the attractions for him are developed in her, while the attachments for her are not developed in him at the same time; the result might be that she pines and languishes for him, sends her poisonous darts consciously or “unconsciously” against him; if these arrows do not kindle the corresponding nature in him, for the time being they frustrate his achievements in other directions. Supposing by the time the affinities in him are developed, he becomes an initiate and she becomes, (let us suppose), his pupil (male or female). If at the time the pupil’s affinities have become converted into devotion for the initiate, the latter becomes blinded in his philanthropic work and noble duties of a sage, and commits, through the infatuation of a love for the pupil, serious blunders, which result in a catastrophe to both of them and to humanity: and both the pupil and initiate fall down and have to mount their rugged pathway again with increased difficulties in their way.

Once, in an age and in a country, when and where household life continues to be ideal, one single wretch commits the first act of transgression by impetuously rushing into the circle of ascetics, or by dying before wholly discharging his duty to his family, the natural result is that both himself, his family, and his nation, become thereby seriously affected. The Akasa* becomes affected by the impulse to transgress in this direction; this impulse forces itself gradually (with accumulated interest, redoubled force) upon others; the ignoble example becomes a precedent; other cases of a like nature follow in quick succession. In the course of time, (just when a sad descending cycle begins, such is the divine intelligence of the law that economizes energies and makes things fit it), the leading of the ideal family life becomes almost impossible and very rare; the whole community is thus ruined. Learned and great adepts retire to other spheres (where there then is an ascending cycle) and leave the nation to be swallowed by a cataclysm after ages of degradation and vice.

Let us now reverse this case, and suppose that in the most degenerate nation, in the darkest of cycles, one philanthropist becomes unselfish and intelligent enough to set a noble and intelligent example by fulfilling all family duties; then, as naturally as in the preceding case, the precedent gradually gains acceptance; the way is paved for the advent of an ascending cycle; Gnanis bless the noble man and come down from other unfavorable spheres, where descending cycles begin to dawn.

Now it may be easy to understand why Chelas and lay Chelas (who have not yet thrown off their family defects and thus become the cream of their family’s good qualities) are told to be careful lest they become Dugpas (Black Magicians).

I will ask you to apply the same kinds of arguments to the

* The Ether, the Astral Light.—(Ed.)

necessity for performing (and the failure to perform) our duties to our nation and to mankind. You can see that the phenomena of heresy, downfall of religion, rise of new religions, the birth in Europe of a Max Muller, who expatiates upon the greatness of the Vedic philosophy, and of Bradlaughs and other infidel sons of Christian parents—all these are due to the fact (and also to other causes), that the individuals concerned had not in some one or other of their past incarnations, done their duty to the nations (or religions), to which they respectively belonged. A study of the times when and in the manner in which the traits of these men are brought into play should be profitable in several ways. Extending the analogy, it may be said that heartlessness, murder, cannibalism, etc., are due to failure to discharge, in past incarnations, one's duty to humanity (that is, to one's self).

In conclusion it might be added that the most important element in the "Dweller of the Threshold," and in the ordeals of Chelaship, is family defects, which ought to be *first* "conquered;" then in order come national defects and the "diseases of the flesh" in general. Though all these three have to be got rid of simultaneously as far as possible, and all the three kinds of duties performed, still beginners should pay more attention to the first than to the second, and more to the second than to the third, and none of these neglected.

In those happy Aryan ages, when Dharma was known and performed fully, those men and women who did not marry, remained in the family for performing their family duties and led a strictly ascetical and Vedantic life as Brahmacharis and Kan-nikas (or virgins). Those alone married, who were in every way qualified for leading a grihastha (household) life. Marriage was in those days a sacred and religious contract, and not at all a means of gratifying selfish desires and animal passions. These marriages were of two kinds: (1) Those who married for the express purpose of assisting each other (husband and wife) in their determination to lead a higher life, in fulfilling their family duties, in enjoying all pleasures enjoined for such a life and thereby acquiring the means for attaining the qualifications for higher ashrama, of renunciation (Sannyasa), and, above all, for giving the world the benefit of children, who would become gnanis and work for humanity. Such a husband and wife might be regarded as not having in their previous incarnations been able enough to become ripe for Chelaship. (2) Those who had, in their past incarnations already fitted themselves completely for entering the sanctuary of Occultism and gnana marga (path of wisdom). One of them, the Pati (the master or "husband") was the Guru who had advanced far higher than his Patni (co-worker or pupil or "wife"). As soon as the alliance between them was made, these retired into the forest to lead the life of celibacy and practical Occultism. But, before so retiring, they had invariably promised to their parents and other members of their family to assist and elevate them even from a

distance and offered to periodically adjust* the inner life of all the relatives. I quote the language generally used in making such promises: "Whenever mother, father, sister and brothers, any of you think of me in your hour of need, wherever or whatever I may be, I solemnly promise to lend you a helping hand."

Needless to say, that such vows were conscientiously kept, and that those who were not really able to do so never made such promises nor retired from the side of their family, but chose to belong to the first class of married people. This second class of persons who thus retired into the forest and became hermits, were called Vanaprasthas. They always obtained the full consent** of their near relatives and renounced "pleasure and material prosperity" (money making, etc.).

The fourth highest order of life was complete renunciation (Sannyasis). These were the blessed few who had, then and there, in each incarnation, got out of family defects. Only those *were* admitted into this order whom the defects of no family could affect. Long before their admission into this order, they had, by fulfilling family duties, successively, incarnation after incarnation gone far beyond the reach of family defects. Brahmacharis and Kannikas could, after they had discharged family duties, become Sannyasis. All except those belonging to the second order of life were called upon and did take a vow to give up one or more of their dearest and strongest defects.

Such, my friends, were the Laws of Manu. If any of you could establish a community on a better foundation, I should be happy to give up my allegiance to the great Sage, Saviour, and Legislator. As every Manu establishes the same Manava Dharma again and again, and as the Manus are higher than Buddha and other founders of religions, I should call upon you to pay all possible attention to this subject. Manu is higher, because he overshadows a Buddha.

I must request the readers to study every word and the whole of this paper (if it deserves to be so called) and not tear it piecemeal or interpret passages and phrases in it, as they please. I must add that by "family duties" I do not at all mean sacrificing your duty or conviction and Truth, to gratify the whims or selfish nature or sectarian views of any of your "relatives." But I use the expression "family duties" in a peculiar sense, namely, "that course and *only that course* of action, speech and thoughts by which you can not only get rid of your family defects in this very incarnation, but also strengthen in yourself all the noble qualities of your family, and which will at the same time enable your relatives (parents, brothers, sisters, wife, children, etc.) also to get rid of *the same* defects and strengthen in themselves *the*

* I use the word in the peculiar sense which I have already attached to it.

** "Full consent" including the consent of all their various consciousnesses. If the Patin or Pati saw, and they ought to be able to see, that even in one of the consciousnesses of any of their near relatives there lurked a latent spark of hesitation to consent or of unwillingness, then the pair unselfishly gave up their determination to become Vanaprasthas and remained with the family until the proper time came.

same good qualities—so that you might be born again and again in the same family.”

“Patriotism” is used in a similar manner; and the article “Elixir of Life” (see *Theosophist*) should be read in the light of this paper.

The question is asked, “Has the dweller of the threshold an objective form; upon what does its objective form depend; does it always appear to every one in the same form as it did to Glyndon in Bulwer’s story?”

It is objective to those who have gone very far.

It depends upon (1) a certain thing I shall not here name; (2) the stage of development to which the chela or occultist has attained or is near attaining; (3) the mode of regarding elementals and the Dweller, peculiar to the chela or occultist, to his family and to his nation, or rather to the national and family legends or religion; (4) which form, more or less monstrous or incongruous, would be most frightful and overpowering to him at the critical period. Subject to the above four conditions, the Dweller assumes a form according to the manner in which the chela or occultist *has or has not fulfilled his threefold duties*, and according to the manner in which the sevenfold elements of the Dweller assert themselves upon him. The better he has fulfilled the threefold duties, the less does the Dweller affect him. Of course the form is not necessarily the same for every one.

Why did the Dweller appear to Glyndon’s sister, who was not undergoing probation, and why in the same form?

Because she was sympathetic and sensitive enough. The principle involved in this case is the same as in obsession.

The Dweller might either be but one elemental, or a group or several groups of elementals assuming one collective form. It is one elemental, when the crisis comes at the very commencement of the chela’s or occultist’s attempt to elevate his lower nature. This is the case when he has the least (Karmic) stamina for the “uphill path.” The later on his path is waylaid the more numerous are the elementals of which the Dweller is composed.

It need not be imagined that this appearance or influence confronts the chela only once until he reaches the first initiation, and an initiate only once during the interval between two initiations. It appears as often as the stock of his Karmic stamina falls below the minimum limit.

By Karmic stamina is meant the *phala* (effect or fruit) of past unselfish, good Karma that has become ripened. Though the occultist might have an immense quantity of past unselfish good Karma stored up, still, if during his crisis there be not a sufficient number of present unselfish good thoughts to ripen a sufficient portion of that quantity, he finds himself destitute of the necessary stock of stamina. Few are they who have already laid up a good quantity of unselfish good Karma; and fewer still are they who have the requisite degree of unselfish and spiritual nature during the period of trial; and there are still fewer who

would not rush for further Yoga development, without having all the requisite means.

When not qualified fully for it, we ought to and could go on developing ourselves in the ordinary way, and try to secure the necessary means by leading an unselfish life and setting an example to others, and this is the stage of nearly all ordinary Theosophists. They, in common with all their fellows, are influenced by a "Dweller," which is the effect upon them of their own, their family, and national defects; and although they may never, in this life, see objectively any such form, the influence is still there, and is commonly recognized as "bad inclinations and discouraging thoughts."

Seek then, to live the Higher life by beginning now to purify your thoughts by good deeds, and by right speech.

MURDHNA JOTI.

(The foregoing article was first printed by Mr. Judge in the *Path* for July and August, 1886).

ON THE LOOKOUT

Mr. Maurice Maeterlinck is a writer and a thinker of such eminence that we turn with no ordinary feelings of curiosity to terse portions of his new book, "La Mort," that concerns ourselves with Theosophy and with Reincarnation. It may be said at once that the result is disappointing. Mr. Maeterlinck seems to have an adequate conception neither of the mission of Theosophy nor of the nature of its appeal. That he has been misled by some modern exponents of the Divine Wisdom more intent upon their own intellectual dignities than upon the duties of simple transmission is evident enough. But it is not an excuse. It might be an excuse with lesser men, but Mr. Maeterlinck's renown should have been a guarantee of something better. The works of H. P. Blavatsky were open to him, or at least some of them, in their French form. That he seems to have preferred some trumpery handwork, or digest, or synopsis is a misfortune, not only to his public, but to his reputation.

Mr. Maeterlinck devotes a page to Theosophy and twenty pages to Reincarnation. He seems to suppose that the chief mission of Theosophy was to explain certain psychic phenomena and to persuade us to believe in sundry laws of physical vibrations. Of the Theosophical teachings of Brotherhood and of their scientific demonstration, he seems never to have heard. He quotes some of the speculations of Sir William Cookes as an authoritative statement of Theosophy, evidently under the impression that the eminent English chemist is a Theosophist, whereas he is not a Theosophist and never was. All this sort of thing, he says, is interesting enough as a statement of ancient beliefs, but when it is offered to us as a definite doctrine it becomes "insupportable." Certainly it would be insupportable if it were Theosophy, which it is not. But it is less insupportable than Mr. Maeterlinck's crude and ignorant treatment of a system of philosophy that he is apparently too indolent to study.

Where, asks Mr. Maeterlinck, are the proofs of all this? Why are there no demonstrations not only of occult phenomena but of "the immortal triad," of the "three worlds," of "the astral body," of the "permanent atom," and of "Kama-Loka?" At first we are inclined to ask what sort of proof Mr. Maeterlinck wants and what he would consider to be proof. But fortunately he leaves us in no doubt upon this point and once more to the detriment of his own sagacity. He believes that he has found at least the beginning of proof of reincarnation, and his "proof" consists of the maunderings of a mesmerized girl of 18 years of age, who was experimented upon by Colonel de Rochas. It

seems that this girl related in the mesmeric state certain supposed experiences that evidently could not have belonged to her present life and that must therefore be referred to a previous existence. So now we know what Mr. Maeterlinck means by proof. He has nothing but contempt for a system that explains every phenomenon of life, that presents a flawless chain of cause and effect, from the atom to the Christ, but he is on his bended knees before an hysterical girl mentally vivisected by the psychic researcher. Understanding at last what Mr. Maeterlinck means by proof, we may at once concede that we have none to offer. We are not in the mesmeric business.

But for Reincarnation as a theory Mr. Maeterlinck has an immense liking. A few more mesmerized girls and he would probably give to Reincarnation his full adherence. "One cannot deny," he says, "that of all religious hypotheses that of Reincarnation is the most plausible and the one that least shocks our reason. It has the support of the most ancient and the most universal religions, those which have incontestably furnished to humanity the greatest sum of wisdom and of which we have not yet exhausted the truths and the mysteries. As a matter of fact, the whole of Asia whence comes nearly all that we know, has always believed and still believes in the transmigration of souls." Elsewhere he expresses his regret that the teachings of Theosophy on the subject of Reincarnation have not been more "peremptory," and we may suppose that by peremptory he means something of the mesmeric kind that he finds so convincing, "for there has never been a belief more beautiful, more just, more pure, more moral, more fruitful, more consoling and, up to a certain point, more probable than this. With this doctrine alone of expiations and of successive purifications we have a complete explanation of physical and mental inequalities, of all social iniquities, of all the abominable injustices of fate."

For all this we may be duly thankful. And indeed it is no small thing that Mr. Maeterlinck with his incalculable audience throughout the whole of civilisation should thus testify to the value of Reincarnation and the unique place that it holds among religious theories. But he might have done so much more. He might either have written adequately of Theosophy or have refrained from writing at all. It is no small offence that a philosopher of such eminence should speak of what he obviously knows nothing and that he should present a distortion and a caricature of a system that he has not even taken the trouble to become acquainted with.

The Springfield Republican, unique among American newspapers for its dignity and breadth of view, recently printed one of those far too numerous communications that assume an identity between Theosophy and the teaching of a coming Christ. Most of these communications necessarily pass uncontradicted, but in this case we have a lengthy rejoinder which is signed "Some Massachusetts Theosophists." The letter is too long to quote in full, but some passages may well be reproduced. The writers say in part as follows:

As Theosophists we demur and object. Either Theosophy should not have been mentioned at all, or the expression should have been "The view of a Theosophist," or "Some Theosophists." Mrs. Besant is a very prominent one, but even she is careful to say this prophecy is given by her personally, and not as president. A. P. Sinnett, vice-president of the society of which Mrs. Besant is president, and the secretary of the Indian section. Babu Bhagavan Das do not agree with her in this prophecy. Also she has taken pains not to organize the order of the Star in the East as one of the subsidiary activities of the society or as one of the leagues under its shelter. It is an independent order, with an Indian boy in his teens as its head; of whom Mrs. Besant is guardian, while she is the protector of the order of the Star in the East. * * *

Mrs. Besant's is not the only Theosophical Society, though, perhaps, the most conspicuous one; of late sometimes unfortunately so. * * * There is also a large number of independent Theosophists. The declared objects of all these are similar, being variations on the originals as founded in 1875 by Mme. Blavatsky: (1) To form a nucleus of universal brotherhood, without distinction of creed, race or sex; (2) to pursue and encourage the study of comparative religion, philosophy and science; (3) to investigate unexplained laws of nature and the latent powers of man. * * * None of these other societies has proclaimed a second advent, and several reject the idea.

There are many Theosophical magazines in many languages. In English are the *Quest*, the *Path*, the *Quarterly*, *Universal Brotherhood*, the *Word* and *Theosophy*. None of these upholds second adventism. There are only Mrs. Besant's own organ in India—the *Theosophist*; in England, the *Vahan*, a small

magazine of her society, and a sensational monthly with variegated covers published in this country, and called the American Theosophist, that exploit it. Therefore, again this declaration of a Christ soon to come is not Theosophical, even if true.

It is the duty of Theosophists in general to repudiate any additions to the philosophy put forward by H. P. Blavatsky. Theosophists all over the world are entitled to believe in any theories that they wish, or to cherish any expectations that seem good to them, but they are not entitled to label those theories or those explanations with the name of Theosophy.

Eastern Wisdom teaches that spirit has to pass through the ordeal of incarnation and life and be baptised with matter before it can reach experience and knowledge. After which, only, it received the baptism of soul or self-consciousness, and may return to its original condition of a god, plus experience, ending in omniscience.

—H. P. Blavatsky—*In Lucifer, Vol. I, p. 114.*

A CREED

I hold that when a person dies
His soul returns again to earth;
Arrayed in some new flesh-disguise
Another mother gives him birth.
With sturdier limbs and brighter brain
The old soul takes the roads again.

Such is my own belief and trust;
This hand, this hand that holds the pen,
Has many a hundred times been dust
And turned, as dust, to dust again;
These eyes of mine have blinked and shone
In Thebes, in Troy, in Babylon.

All that I rightly think and do,
Or make, or spoil, or bless, or blast,
Is curse or blessing justly due
For sloth or effort in the past.
My life's a statement of the sum
Of vice indulged, or overcome.

I know that in my lives to be
My sorry heart will ache and burn,
And worship unavailing,
The woman whom I used to spurn,
And shake to see another have
The love I spurned, the love she gave.

And I shall know, in angry words,
In gibes, and mocks, and many a tear,
A carrion flock of homing-birds,
The gibes and scorns I uttered here.
The brave word that I failed to speak
Will brand me dastard on the cheek.

And as I wander on the roads
I shall be helped and healed and blessed;
Dear words shall cheer and be as goads
To urge to heights before unguessed.
My road shall be the road I made;
All that I gave shall be repaid.

So shall I fight, so shall I tread,
In this long war beneath the stars;
So shall a glory wreath my head,
So shall I faint and show the scars,
Until this case, this clogging mould,
Be smithied all to kingly gold.

(From "The Story of a Round House." By John Masefield. New York. The Macmillan Company.)

A H M

Every period of soul is measured by time. The period of other souls indeed is measured by a certain time; but that of the first soul, since it is measured by time, is measured by the whole of time.—*Proklos' Elements of Theology.*

Time, like a seven-wheeled, seven-naved car, moves on; His rolling wheels are all the worlds, His axle is immortality.—*Atharva Veda.*

The moving finger writes, and having writ,
Moves on, nor all your piety and wit
Shall lure it back to cancel half a line,
Nor all your tears wash out a word of it.—*The Rubayat.*

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

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SOME UNAVOIDABLE DEDUCTIONS

THE third letter and message of H. P. Blavatsky to the American Theosophists, dated April, 1890, was reprinted in the February number of this magazine, and was written by Her about a year before her departure.

The first paragraph speaks of the marked progress made by the Movement during the preceding year, and that while it was encouraging, it was also a reminder that the time of harvest was rapidly approaching, soon to be followed by the winter with storms and tempests.

She pointed to how much had been accomplished by the power of union and unselfish devotion to work, and it is well for us to consider what the power and force was that kept the Theosophical Society together and made united work possible. It was just one thing—*recognition of, and loyalty to the Teacher.* It should never be forgotten that *She was and is the Teacher.* Had this been remembered, with all that such remembrance implies, the years since Her departure would have a united body of theosophists before the world, and an increase in power and knowledge in that body, individually and collectively, which would have served to direct the thought of Western peoples into right channels, and avoided many disasters.

It is interesting to note that in this letter H. P. B. referred to the coming into the Society in its fifteenth year of Annie Besant and Herbert Burrows; in regard to them She said, "They fill to

some extent the long and sorely-felt need of speakers who could place Theosophy in its true light before large audiences," thus defining their position as learners and workers.

We learn from our mistakes and failures, and it is never too late to mend. Every theosophist as such, or as member of any organization knows and feels the lack of true unity among theosophists the world over. The remedy is in their hands. In recognizing H. P. B. in the fullest sense as the Teacher and Guide, they recognize and put themselves in touch with all that lay and lies behind that great Personage.

The following quotations from the letter speak for themselves:

"A large part of these results is due to the added strength, and, above all, the increased spirit of solidarity, which the organization of the Esoteric Section has infused into the T. S. To the members of that Section I say: See and realize what great results can be achieved by those who are really in earnest and unite unselfishly to work for humanity. Let this year's outcome show you in unmistakable signs the weighty responsibility that rests upon you, not only towards the Society, but towards the whole of Humanity. Therefore do not for one moment relax in your efforts; press closer shoulder to shoulder, every day; stand together as one man, come what may, fine weather or storm, and the victory of the cause to which you have pledged yourselves is certain. Striving thus in unison with your Higher Self, your efforts must and will be fruitful of good to the Society, to yourselves, to Humanity. Coming years will show a steady, healthy growth, a strong, united organization, a durable, reliable and efficient instrument ready to the Master's hands. *Once united in real solidarity, in the true spirit of Universal Brotherhood, no power can overthrow you, no barrier check the advance of Theosophy in the coming century.* * * * Let us make all feel that there is power behind the Society which will give us the strength we need, which will enable us to move the world, if we will but UNITE and WORK as one mind, one heart."

"As the preparation for the new cycle proceeds, as the fore-runners of the new sub-race make their appearance on the American Continent, the latent psychic and occult powers in man are beginning to germinate and grow. Hence the rapid growths of such movements as Christian Science, Mind Cure, Metaphysical Healing, Spiritual Healing, and so forth. All these movements represent nothing but different phases of the exercise of these growing powers—as yet not understood and therefore but too often ignorantly misused. Understand once for all that there is nothing 'spiritual' or 'divine' in any of these manifestations. The cures effected by them are due simply to the unconscious exercise of occult power on the *lower* planes of nature—usually of *prana* or life currents. The conflicting theories of all these schools are based on misunderstood and misapplied metaphysics, often on grotesquely absurd logical fallacies. But the one feature common to most of them,

a feature which presents the most danger in the near future is this. In nearly every case, the tenor of the teachings of these schools is such as to lead people to regard the healing process as being applied to the mind of the patient. Here lies the danger, for any such process—however cunningly disguised in words and hidden by false noses—is simply to psychologise the patient. In other words, whenever the healer interferes—consciously or unconsciously—with the free mental action of the person he treats, it is—Black Magic. Already these so-called sciences of “Healing” are being used to gain a livelihood. Soon some sharp person will find out that by the same process the minds of others can be influenced in many directions, and the selfish motive of personal gain and money-getting having once been allowed to creep in, the one time ‘healer’ may be insensibly lead on to use his power to acquire wealth or some other object of his desire. This is one of the dangers of the new cycle aggravated enormously by the pressure of competition and the struggle for existence. * * * The Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn then well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but *through* it for Humanity.”

“SHE BEING DEAD YET SPEAKETH”

THE VOCATION OF LIFE

IF there is actually a plan, a vocation in human life it is surely worth our while to discover what it is. If nature is working onward toward some definite design in the affairs of men we could hardly employ our time to better purpose than in an effort to understand it. For in a matter of this kind we may as well face with courage whatever facts are visible. And the most visible of all facts is the disquieting certainty that human life, as we usually understand that term, is a matter of a few years at most, and that it may be terminated at any moment by one of those “accidents” that threaten us at every stage of our existence. And we may as well face the other and even more disturbing fact that we are devoting the whole of our energies and all the mental force of which we are capable to ministering to that part of ourselves, our bodies and our appetites, that cannot last for very long and that may flicker into darkness at any moment. The business expert wages incessant war against a misuse, a misdirection, or a waste, of energy,

but to dissipate force in the moral world must be a far more serious matter.

It is of course open to any man to say that human life is no more than it seems to be—a hideous and cruel chaos in which victory is always given to the sharpest teeth and the longest claws. Thoughts are free—if such opinions can indeed be called thoughts at all. But this is a matter so grave that it would be rash to jump to hasty conclusions even in an effort to justify those of our actions that we know in our hearts to be wrong. For if nature is actually proceeding to some sort of a goal, if she is actually moving onward toward some sort of a destination and with a will to reach that goal and destination then we may reasonably suppose that her momentum is considerable and her force an irresistible one. A theory is a poor protection against an avalanche, and if nature's laws actually extend into the moral world we may suppose that they are just as inflexible as in her physical domain. They may work more slowly. It may be more difficult to perceive their operation. But if they do indeed exist it would be well to obey them, for there can be no immunity for their violation. Sooner or later a corresponding penalty must be exacted.

And would it not seem strange if there were no such thing as a natural law in the moral world seeing that there is law everywhere else? Would it not be strange if there were no orderly progression in human consciousness seeing that there is orderly progression everywhere else? However materialistic our science may be it has never yet failed to discover a regularity in evolution. It has never yet announced to us a discovery of chaos. From the grain of sand to the solar system there is nowhere a sign of accident or confusion. The elements of the chemist fall infallibly into their groups according to fixed arithmetical laws. The orbits of the planets around the sun are governed by rules of proportion. Wherever there is movement in nature there we find an unfailling periodicity and advance whose orderliness implies a plan, a model, a destination, and therefore a will. Even in human affairs we see something of the same regularity. History shows us that empire has followed empire and kingdom has succeeded kingdom. One after another they have risen, culminated, fallen. One after another they have been brought face to face with the great problems that confront us once more today. He must indeed be blind who persists in regarding the history of humanity as divided into water-tight compartments, or as unrelated by a common law that destroys in order that it may re-create, that decrees the calamity of national failure only that it may invite new aspirations and renewed efforts. Is it a superstition that would detect in this unfailling orderliness some plan, some intended destination? Is there anything unworthy in the effort to relate that plan to individual human life, and to detect in it a call to conduct that shall be consonant with it? Is it possible to do otherwise, or to believe that in the unfathomable spaces of nature it is only the human mind and heart that are excluded from the reign of law and intention, that a divine will

governs all else save these? And may we not say that such an effort to discover the divine will is the most practical business to which any man can devote himself, that of all life's vocations it is the most useful, the most emergent? Since the whole universe is obviously moving and in an orderly and progressive way we may assume that it is also purposive, just as we should assume the presence of a purposive intelligence on a ship with all sails set that kept a straight and undeviating course. And we can hardly suppose that the universe, from grains of sand to solar systems, is orderly, progressive, and purposive, and that man alone is outside the range of law that is dominant everywhere else even to the outermost boundaries of space.

But let us be sure that we have at least an approximately correct idea of our own nature, in other words that we can discriminate between those parts of ourselves that are transitory and those parts that are permanent. We know that the body is transitory and that it is completely changed many times over before the final dispersion of its atoms at death. And in the fact that the body is changed over and over again we find the best possible proof that man himself is something other than the body, that he is in fact a permanent something that is making use of a transitory something for a definite purpose. For there must be some force in the body that caused its atoms to assemble in a particular shape and not in some other shape, or without a shape, some force that constantly renews those atoms, that compels them to cohere, to cooperate with each other, and that finally relaxes its hold and allows them to disperse. The materialistic theory that man is merely a piece of physical mechanism like a clock, and that, like a clock, it will work until it runs down will hardly pass muster unless we are to suppose some new kind of a clock that will change the atoms of which it is composed and do its own repairs without external aid. Man may therefore be described as a consciousness that inhabits a body, and since there are many analogies between the human body and all other aggregations and groupings of matter in the universe we may assume that there is a consciousness everywhere that causes these aggregations and groupings, that allows all bodies entirely to change their atomic composition over and over again while compelling them to maintain their shapes and their orderly movements. And when this has once been understood it becomes easy to take another step forward and to recognize that the one reality of the universe is consciousness, and that the eternal fluxes and changes of matter are actually caused by some orderly advance in the consciousness underlying matter. And so at last we understand that man himself is a part of the consciousness of the universe, that the matter of his body, however highly organized, is performing the same functions as all other matter in the universe; that all matter everywhere is aggregated, assembled, and dispersed, by consciousness, which thus passes from form to form on its way upward toward self-expression. Let us put the matter still more simply by saying that consciousness and matter are the two poles of manifested existence, that consciousness

eternally reincarnates itself, and that this is the method of its advance toward its goal. And yet there are those who identify what they are fatuously pleased to call the "practical affairs of life" with an unceasing devotion to the momentary needs of a transient body and its usually illegitimate demands while they utterly neglect the demands of a consciousness which has existed from the beginning of time, which has inhabited a thousand bodies, and which can never be touched either by change or by death while time lasts. Children building sand castles on the shore are somewhat more attentive than this to the "practical affairs of life."

The vocation of life becomes then unmistakable. Those who have no recognition of the tremendous significance of living will continue, as before, to concentrate their energies upon the things that do not matter, and upon those violations of the moral law that alone are the cause of all the sorrows and disquietudes of the world. And violations of the moral law do not necessarily mean statutory crimes or even those other offenses of which human law takes no note. They mean every deviation from evolutionary intention, every departure from the natural plan of which a developed conscience gives us the outline and the indication. Just as a straight line is the shortest distance between two points so the human mind is either on the path, or off the path, to its destination. And as the activity of the mind is thought—and there can be no action without a precedent thought—it is by thought that we either conform ourselves with the moral law or defy it. Man is a thinking being. His actions are no more than the concretion of his thought. It is by thought that he becomes either a saint or a sinner, an angel or a demon.

The true vocation of life demands that we think aright, that we regulate our thoughts in accordance with philosophy and not in accordance with whim, or with the deceits suggested by the body and its hungers. Having discovered some kind of a law of life let us compel ourselves to obey it. Having recognized that nature intends to develop in us some kind of consciousness of which we now get only such glimpses as those furnished by genius and by the great teachers and saviors of the race let us regulate our lives to that end and to no other, no matter how loudly our inheritance from the lower kingdoms of nature may clamor for attention. Necessarily it is a hard task to drill our minds into new habits of thinking, seeing that the old habits have polarized them downward instead of upward. Those habits, persisted in during many earth lives, have at last produced an automatic action that must be overcome and a fresh automatism created. However difficult, it must be done. We can do it now of our own freewill, or we can wait until nature scourges us to the attempt, and every sorrow that has ever overtaken us, every grief, and every disappointment, were no more than nature's reminders that we were off the path.

Suppose we were henceforth to regard ourselves as immortal beings, spiritual consciousnesses, of which our human minds are reflections, and which can never die or even for a single instant be-

come unconsciousness. Suppose we were to demand of every thought either that it conform itself to that conception or disappear. That would be one of the vocations of life, that would be the shaping of the course and the setting of the helm toward the destination.

Certainly it would produce something like a revolution in our lives. It would be a new standard of values for all our experiences. It would mean the disappearance of every petty ambition, the destruction of greeds and vanities, the death of fear. If our consciousness is a drop from the ocean of the world consciousness there must come, with such a realisation, an end to the love of self, for there could be no self interest that was not the interest of all. But a mere intellectual acceptance of such a philosophy is not enough. Even the devils in hell believe. It must be the kind of acceptance that translates itself into a habit of thought. Every thought and therefore every action must conform to it.

Suppose further that we were to look upon ourselves as evolving beings, whose progress in the past has been through countless physical forms, all those stages of progress, all those earth lives, being knit together by a chain of law, the law of cause and effect. It may be objected that we have no memory of those past lives, and the question of memory may be left for future consideration, while suggesting in passing that the character with which we were born was actually a sort of spiritual memory of past experiences. Now here we should have another aspect of the great vocation of life, for with such a realization we could never again think or act as we have been thinking and acting in the past. We should be facing a law that would give a new dignity to life, that would fill us with an infinite compassion—and what is the power of compassion but nature's assertion of the unity of all life?—and that would give us the patience and the equanimity that must always follow a recognition of absolute and unswerving justice. Then we should see plainly that we are indeed masters of our fate, that there is no power in nature to make us afraid, that the arbiters of fate and fortune are ourselves.

It was once said by a master of Theosophy that those who live the life shall know of the doctrine. None others. Only the mind attuned to the great law of nature can know its secrets or hear its voice. If our lives are eternal, then let us live as immortal beings, putting away from ourselves all those things that are transient, allowing no thought to enter the mind unless it can give the password of truth and purity. If all human beings are sparks from the same spiritual sun then let us see to it that we do not separate ourselves from others by selfish thoughts and deeds, for that would be to defy the law and to suffer. If there is eternal justice under an eternal rule of order, of regularity, of progress, of purpose, then let us see to it that we do not outrage that law by fear. And as we clarify our minds by thinking eternal thoughts so we shall hear ever more and more clearly the true vocation of life.

PERSONALITIES

STEP aside, O toiling brother, into a convenient by-way, and for a moment let the surging crowd pass by. Do not tremble like a child for fear that you may be hopelessly left behind, for you will be forced back all too soon, though if you really pause, and truly ponder, you will never again be so completely identified with the pursuits of the crowd, though you will still be a part of it. Ask of your soul: "What are these personalities that make up the mighty human tide so widely rushing past—this rushing tide replenished at every instant by birth, depleted at every instant by death, yet flowing on forever?" How read you this journey from the cradle to the grave?

Think of the countless myriads whose weary, toiling, bleeding feet have worn deep the channels of this river of time. Listen to the complaints of the weary, the cries of the wounded, the groans of the despairing. Watch with pity the ashen faces as they hear the sound of the cataract ahead, over which they know they must plunge alone into unknown depths. Many are resigned in the presence of fate, for there is true courage at the heart of humanity, but how few are joyous except through ignorance and forgetfulness, and these are the frightened ones in the presence of the inevitable.

Listen to the loud acclaims, when in the rushing stream one is for a moment borne aloft on the crest of a wave, and watch the envy, and even malice of those who are inevitably drawn into the hollow of the wave, as they also struggle to reach the crest. Alas! the waves of Wealth, and Fame, and Power; Alas! the bubbling foam of Love. The night cometh, and the stream is still; yet even in the arms of the Brother of Death the echoes of these mighty waves chant their requiem.

Listen a little deeper. O brother of my soul, and hear the sound of many voices: "What shall I eat? What shall I drink? and wherewithal shall I be clothed?" and then Alas! "O whither do I tend?"

And still the surging tide rolls on. A friend is passing yonder: hail him, and beckon him to thy side. He answers: "I cannot wait; I have not time," Alas! what hath he else but Time, and the foam of the maddening billows?

Turn now to thy companion, he who bade thee turn aside. Canst thou stop to consider, "Is he short, or tall, or fat, or lean, or black, or white, or man, or woman?" "Are his garments soiled, or clean?" "Comes he from the East, or from the West?" "Hath he letters of introduction?" "On whose authority did he bid thee halt?" "Did he speak in conventional language, and with the proper accent?" "Has his raiment the odor of the sea, or the breath of the mountain, or the fragrance of the flowery vale?"

Be sure it is not thy awakened soul that thus inquires, 'tis only

the voices of the stream yonder, and when thou turnest to look for thy companion, lo! he is gone, and thou art alone, alone with thy soul, and with the echoes of the stream. Fear chills thy blood, and every separate hair stands on end, and as thou rushest back into the surging stream, even thy boon companions are terrified at thy staring eyes, and thy death-like face.

Hast thou seen a ghost? yea verily, the ghost of ghosts, the *Dweller of the Threshold*, and yet thou mightest have found a friend, a teacher, a brother. Rush back into the stream. O! terrified, thou that fleest from thy shadow, and plunge beneath its festering waves, yet even as its murky waters overwhelm thee, thy muscles creep and fear tugs at thy heartstrings.

Drain deep the cup, mount high the wave,
Tramp down the weak, envy the brave!
Bear high the bowl with dance and song,
Laugh at thy fears, shout loud and long.
"O wine of life! O vintage rare!
Pressed by sore feet in deep despair."

Slowly the pendulum of time
Swings to and fro, with measured chime,
The Dweller e'er on Bacchus waits,
And jealous guards the golden gates.
O! wine and wisdom! soul distilled,
Won from the silence, Life fulfilled.

Vain are the things of time and sense,
Who follows these finds recompense,
Yet he who turns from these and waits.
The glimmer of the golden gates
Will bless the hand what e'er it be
That tenders chart, or offers key.

Came not the Christ in humble mien?
Poor and despised the Nazarene,
And humble fishermen chose He
Beside the sea of Gallilee.
Left not Lord Buddha throne and power
To meditate at midnight hour?

What matters it what hand bestows
The balm of healing for our woes?
For God is God, and Truth is Truth,
Ripe age is but immortal youth.
Let personalities alone,
Go through the gates! and reach the throne.

How many are turned aside by personalities? How many look to the garb of the messenger, forgetting the message, and yet is not the message plain? At one time the message comes from a manger, at another it descends from a throne. Yet is the message ever the same. Nature and time regard not personalities, but swallow up all alike, yet do nature and time and destiny teach ever the same great lesson, and he who would learn of these must both forego and forget personalities, his own and those of others. Personalities are but the fleeting waves on the river of time, caused by the friction of the winds of fortune; they are thy weakness and not thy strength. Thy strength is in thy soul, and thy soul's strength is in the calm, and not in storm revealed.

Inquire not who or what the messenger, but study well the message that comes to thy soul, and bears thee ban or blessing

according as thou receivest it, and while thou waitest with lamps untrimmed the Bridegroom passes by.

What matters it to thee what infirmities the messenger may bear, except as thou mayest help him so to bear them that truth may run a freer race? Is it not enough for thee that truth hath given him her signet ring? Judge then of this, and if he falter in his speech or loiter by the way, take up the theme in clearer tones and speak it from thy soul to all thy kind.

Wilt thou withhold thy blessing from the hand that bears the gift, and covet while rejecting the very gift it bears? If thou art so at cross purposes with thyself how canst thou be *at one* with truth?

Truth is many-sided, speaks every language, is clothed in every garb, yet is she ever still the same, *One*, and unchangeable, now and forever. And if she is no respecter of persons, canst thou be more select than she? Alas! thou canst not find her thus, but error rather, and self-deceived rush down the stream of Time, and when thy personalities fall off then shalt thou realize that thou didst refuse the banquet of the gods by scorning thus their messenger. Search out, and know and love and serve the truth, *for truth's own sake*. Follow it through all disguises with scent more sure and keen than hound in search of game. Refuse it not, though it reach thee from a dung-hill, welcome it as though straight from God's own throne, and thus shall it ne'er escape thee, and neither love nor hate nor fear shall mar thy harvests, and truth shall honor thee, as thou hast welcomed her.

Beware of false authority, for neither pope nor priest nor book can of itself contain it all, and yet despise them not, for so thou'lt miss the truth. The sole authority for truth is *truth's own self* and if thy soul is but akin to her, thy quickened soul will recognise her every garb, by ties more strong than blood, by kinship everlasting, and as the waters mingle with the sea, so flows thy soul into the bosom of the deeps whence springs afresh in thee the everlasting Life which is the vital breath of Truth.

Harij.

(The foregoing article was first published by Mr. Judge in "*Path*" November, 1887.)

Between these two conflicting Titans—Science and Theology—is a bewildered public, fast losing all belief in man's personal immortality, in a deity of any kind, and rapidly descending to the level of mere animal existence. Such is the picture of the hour illuminated by the bright noon-day sun of this Christian and scientific era!

—*Isis Unveiled, Vol. 1, p. 10.*

What then is the panacea finally, the royal talisman? It is DUTY, Selflessness. Duty persistently followed is the highest yoga, and is better than mantrams or any posture, or any other thing. If you can do no more than duty it will bring you to the goal.

—*Letters That Have Helped Me, Vol. 2.*

THE SIGNS OF THE TIMES

IT is intensely interesting to follow season after season the rapid evolution and change of public thought in the direction of the mystical. The educated mind is most undeniably attempting to free itself from the heavy fetters of materialism. The ugly caterpillar is writhing in the agonies of death, under the powerful efforts of the psychic butterfly to escape from its science-built prison, and every day brings some new glad tidings of one or more such mental births to light.

As the New York "Path" truly remarks in its September issue, when "Theosophical and kindred topics * * * are made the texts for novels," and, we may add, scientific essays and *brochures*, "the implication is that interest in them has become diffused through all social ranks." That kind of literature is "paradoxically proof that Occultism has passed beyond the region of careless amusement and entered that of serious enquiry." The reader has but to throw a retrospective glance at the publications of the last few years to find that such topics as Mysticism, Magic, Sorcery, Spiritualism, Theosophy, Mesmerism, or, as it is now called, Hypnotism, all the various branches in short of the *Occult* side of nature, are becoming predominant in every kind of literature. They visibly increase in proportion to the efforts made to discredit the movements in the cause of truth, and strangle enquiry—whether on the field of theosophy or spiritualism—by trying to besmear their most prominent heralds, pioneers and defenders, with tar and feathers.

The key-note for mystic and theosophic literature was Marion Crawford's "Mr. Isaacs." It was followed by his "Zoroaster." Then followed "The Romance of Two Worlds," by Marie Corelli; R. Louis Stephenson's "Dr. Jekyll and Mr. Hyde;" "The Fallen Idol," by Anstey; "King Solomon's Mines" and the thrice famous "She," by Rider Haggard; "Affinities" and "The Brother of the Shadow," by Mrs. Campbell Praed; Edmund Downey's "House of Tears," and many others less noticeable. And now there comes a fresh outburst in Florence Marryat's "Daughter of the Tropics," and F. C. Philips' "Strange Adventures of Lucy Smith." It is unnecessary to mention in detail the literature produced by avowed theosophists and occultists, some of whose works are very remarkable, while others are positively scientific, such as S. L. Macgregor Mathers' "Kabbalah Unveiled," and Dr. F. Hartmann's "Paracelsus," "Magic, White and Black," etc. We have also to note the fact that theosophy has now crossed the Channel, and is making its way into French literature. "La France" publishes a strange romance by Ch. Chincholle, pregnant with theosophy, occultism, and mesmerism, and called "*La Grande Pretresse*," while *La Revue politique et litteraire* (19 Feb., 1887, *et seq.*) contained over the signature of Th. Bentzon,

a novel called *Emancipee*, wherein esoteric doctrines and adepts are mentioned in conjunction with the names of well-known theosophists. A sign of the times!

Literature—especially in countries free from government censorship—is the public heart and pulse. Besides the glaring fact that were there no demand there would be no supply, current literature is produced only to please, and is therefore evidently the mirror which faithfully reflects the state of the public mind. True, Conservative editors, and their submissive correspondents and reporters, still go on slashing occasionally in print the fair faces of mystic spiritualism and theosophy, and some of them are still found, from time to time, indulging in a *brutal* personal attack. But they do no harm on the whole, except perhaps to their own editorial reputations, as such editors can never be suspected of an exuberance of culture and good taste after certain ungentlemanly personal attacks. They do good on the contrary. For, while the theosophists and spiritualists so attacked, may view the Billingsgate poured upon them in a true Socratean spirit, and console themselves with the knowledge that none of the epithets used can possibly apply to them, on the other hand, *too much* abuse and vilification generally ends by awakening the public sympathy for the victim, in the right-minded and the impartial, at any rate.

In England people seem to like fair play on the whole. It is not *bashibazook*-like actions, the doughty deeds of those who delight in mutilating the slain and wounded, that can find sympathy for any great length of time with the public. If—as maintained by our lay enemies and repeated by some *naïf* and too sanguine missionary organs—Spiritualism and Theosophy are “dead as a door-nail” (*sic, vide* American Christian periodicals),—aye, “dead and buried,” why, in such case, good Christian fathers, not leave the dead at rest till “Judgment Day?” And if they are not, then editors—the profane as well as the clerical—why should you still fear? Do not show yourselves such cowards if you have the truth on your side. *Magna est veritas et prevalebit*, and “murder will out,” as it always has, sooner or later. Open your columns to *free* and fearless discussion, and do as the theosophical periodicals have ever done, and as LUCIFER is now preparing to do. The “bright Son of the morning” fears no light. He courts it, and is prepared to publish any inimical contributions (couched, of course, in decent language), however much at variance with his theosophical views. He is determined to give a fair hearing in any and every case, to both contending parties and allow things and thoughts to be judged on their respective merits. For why, or what, should one dread when fact and truth are one’s only aim? *Du choc des opinions jaillit la verite* was said by a French philosopher. If Theosophy and Spiritualism are no better than “gigantic frauds and will-o’-the-wisps of the age” why such *expensive* crusades against both? And if they are not, why should Agnostics and searchers after truth in general, help bigoted and narrow-minded materialists, sectarians and dogmatists to hide our light under a bushel by mere

brutal force and usurped authority? It is easy to surprise the good faith of the fair-minded. Still easier to discredit that which by its intrinsic strangeness, is already unpopular and could hardly be credited to its palmiest days. "We welcome no supposition so eagerly as one which accords with and intensifies our own prejudices," says, in "Don Jesualdo," a popular author. Therefore, *facts* become often cunningly concocted "frauds;" and self-evident, glaring lies are accepted as gospel truth at the first breeze of Don Basilio's *Calumnia*, by those to whose hard-crusted pre-conceptions such slander is like heavenly dew.

But, beloved enemies, "the light of Lucifer" may, after all, dispel some of the surrounding darkness. The mighty roaring voice of denunciation, so welcome to those whose little spites and hates and mental stagnation in the grasp of the social respectability it panders to, may yet be silenced by the voice of truth—"the still small voice"—whose destiny it ever was to first preach in the desert. That cold and artificial light which still seems to shine so dazzlingly over the alleged iniquities of professional mediums and the supposed sins of commission and omission of *non-professional* experimentalists, of free and independent theosophists, may yet be extinguished at the height of all its glory. For it is not quite the perpetual lamp of the alchemist philosopher. Still less is it that "light which never shown on sea or land," that ray of divine intuition, the spark which glimmers latent in the spiritual, never-erring perceptions of man and woman, and which is now awakening—for its time is at hand. A few years more, and the Aladdin's lamp, which called forth the ministering genius thereof, who, making three salutes to the public, proceeded forthwith to devour mediums and theosophists, like a juggler who swallows swords at a village fair, will get out of order. Its light, over which the anti-theosophists are crowing victory to this day, shall get dim. And then, perhaps, it will be discovered that what was claimed as a direct ray from the source of eternal truth was no better than a penny rush-light, in whose deceitful smoke and soot people got hypnotized, and saw everything upside down. It will be found that the hideous monsters of fraud and imposture had no existence outside the murky and dizzied brains of the Aladdins on their journey of discovery. And that, finally, the good people who listened to them, had been all the time seeing lights and hearing things under unconscious and mutual *suggestion*.

This is a scientific explanation, and requires no black magicians or *dugpas* at work; for "suggestion" as now practised by the sorcerers of science is—*dugpaship* itself, *pur sang*. No Eastern "adept of the *left hand*" can do more mischief by his infernal art than a grave hypnotiser of the Faculty of Medicine, a disciple of Charcot, or of any other scientific *light* of the first magnitude. In Paris, as in St. Petersburg, crimes have been committed under "suggestion." Divorces have occurred, and husbands have nearly killed their wives and their supposed co-respondents, owing to tricks played on innocent and respectable women, who have thus had their fair name and

all their future life blasted for ever. A son, under such influence, broke open the desk of an avaricious father, who caught him in the act, and nearly shot him in a fit of rage. One of the keys of occultism is in the hands of science—cold, heartless, materialistic, and crassly ignorant of the other truly psychic side of the phenomenon; hence, powerless to draw a line of demarcation between the physiological and the purely spiritual effects of the disease inoculated, and unable to prevent future results and consequences of which it has no knowledge, and over which it has, therefore, no control.

We find in the "Lotus" of September, 1887, the following:

A French paper, the *Paris*, for August 12th, contains a long and excellent article by G. Montorgueil, entitled, *The Accursed Sciences*, from which we extract the following passage, since we are, unfortunately, unable to quote the whole:

"Some months ago, already, in I forget what case, the question of 'suggestion' was raised and taken account of by the judges. We shall certainly see people in the dock accused of occult malpractices. But how will the prosecution go to work? What arguments will it bring to bear? The crime by 'suggestion' is the ideal of a crime without proof. In such a case the gravest charges will never be more than presumptions, and fugitive presumptions. On what fragile scaffolding of suspicions will the charge rest? No examination, but a moral one, will be possible. We shall have to resign ourselves to hearing the Solicitor-general say to the accused: 'Accused, it appears from a perquisition made into your brain, etc.'"

Ah, the poor jurymen! it is they who are to be pitied. Taking their task to heart, they already have the greatest difficulty in separating the true from the false, even in rough and ready cases, the facts of which are obvious, all the details of which are tangible and the responsibilities clear. And we are going to ask them on their soul and conscience to decide questions of black magic! Verily their reason will not hold out through the fortnight; it will give way before that and sink into thaumaturgy. We move fast. The strange trials for sorcery will blossom anew; somnambules who were merely grotesque will appear in a tragic light; the coffee grounds, which so far only risked the police court, will hear their sentence at the assizes. The evil eye will figure among criminal offences. These last years of the 19th century will have seen us step from progress to progress, till we reach at last this judicial enormity: a second Laubardemont prosecuting another Urbain Grandier.

Serious, scientific, and political papers are full of earnest discussions on the subject. A St. Petersburg "Daily" has a long *feuilleton* on the "Bearing of *Hypnotic Suggestions* upon Criminal Law." "Cases of Hypnotism with criminal motives have of late begun to increase in an ever progressing ratio," it tells its readers. And it is not the only newspaper, nor is Russia the only country where the same tale is told. Careful investigations and researches have been made by distinguished lawyers and medical authorities. Data have been assiduously collected and have revealed that the curious phenomenon,—which sceptics have hitherto derided, and

young people have included among their evening *petits jeux innocents*,—is a new and terrible danger to state and society.

Two facts have now become patent to law and science:

(1) *That, in the perceptions of the hypnotised subject, the visionary representations called forth by "suggestion," become real existing actualities, the subject being, for the moment, the automatic executor of the will of the hypnotiser; and*

(2) *That the great majority of persons experimented upon, is subject to hypnotic suggestion.*

Thus Liebeault found only *sixty* subjects intractable out of the *seven hundred* he experimented upon; and Bernheim, out of 1,014 subjects, failed with only *twenty-six*. The field for the natural-born *jadoo-wala* (sorcery-mongers), is vast indeed! Evil has acquired a play-ground on which it may now exercise its sway upon many a generation of unconscious victims. For crimes undreamt of in the waking state, and felonies of the blackest dye, are now invited and encouraged by the new "accursed science." The real perpetrators of these deeds of darkness may now remain forever hidden from the vengeance of human justice. The hand which executes the criminal suggestion is only that of an irresponsible automaton, whose memory preserves no trace of it, and who, moreover, is a witness who can be easily disposed of by compulsory suicide—again under "suggestion." What better means than these could be offered to the fiends of lust and revenge, to those dark Powers—called human passions—ever on the look out to break the universal commandment: "Thou shalt not steal, nor murder, nor lust after thy neighbor's wife?" Liebeault *suggested* to a young girl that she should poison herself with prussic acid, and she swallowed the supposed drug without one moment's hesitation; Dr. Liegois *suggested* to a young woman that she owed him 5,000 francs, and the subject forthwith signed a cheque for the amount. Bernheim *suggested* to another hysterical girl a long and complicated vision with regard to a criminal case. Two days later, although the hypnotiser had not exercised any new pressure upon her in the interim, she repeated distinctly the whole suggested story to a lawyer sent to her for the purpose. Had her evidence been seriously accepted, it would have brought the accused to the guillotine.

These cases present two dark and terrible aspects. From the moral stand point, such processes and *suggestions* leave an indelible stain upon the purity of the subjects nature. Even the innocent mind of a ten year old child can thus be inoculated with vice, the poison-germ of which will develop in his subsequent life.

On the judicial aspect it is needless to enter in great detail. Suffice to say that it is this characteristic feature of the hypnotic state—the absolute surrender of will and self-consciousness to the hypnotiser—which possesses such importance, from its bearing upon crime, in the eyes of legal authorities. For if the hypnotiser has the subject entirely at his beck and call, so that he can cause him to commit any crime, acting, so to say, invisibly within him, then what

are not the terrible "judicial mistakes" to be expected? What wonder then, that the jurisprudence of one country after the other has taken alarm, and is devising, one after the other, measures for repressing the exercise of hypnotism! In Denmark it has just been forbidden. Scientists have experimented upon sensitives with so much success that a hypnotised victim has been jeered and hooted through the streets on his way to commit a crime, which he would have completed unconsciously, had not the victim been warned beforehand by the hypnotiser.

In Brussels a recent and sad case is well-known to all. A young girl of good family was seduced while in a hypnotised state by a man who had first subjected her to his influence at a social gathering. She only realized her condition a few months later, when her relatives, who divined the criminal, forced her seducer to make the only possible reparation—that of marrying his victim.

The French Academy has just been debating the question:—how far a hypnotised subject, from a mere victim, can become a regular tool of crime. Of course, no jurist or legislator can remain indifferent to this question; and it was averred that the crimes committed under *suggestion* are so unprecedented that some of them can hardly be brought within the scope of the law. Hence the prudent legal prohibition, just adopted in France, which enacts that no person, save those legally qualified to exercise the medical profession, shall hypnotise any other person. Even the physician who enjoys such legal right is permitted to hypnotise a person only in the presence of another qualified medical man, and with the written permission of the subject. Public *seances* of hypnotism are forbidden, and they are strictly confined to medical *cliniques* and laboratories. Those who break this law are liable to a heavy fine and imprisonment.

But the keynote has been struck, and many are the ways in which this *black art* may be used—laws notwithstanding. That it will be so used, the vile passions inherent in human nature are sufficient to guarantee.

Many and strange will be the romances yet enacted; for truth is often stranger than fiction, and what is thought fiction is still more often truth.

No wonder then that occult literature is growing with every day. Occultism and sorcery are in the air, with no true philosophical knowledge to guide the experimenters and thus check evil results. "Works of *fiction*," the various novels and romances are called. "Fiction" in the arrangement of their characters and the adventures of their heroes and heroines—admitted. Not so, as to the *facts* presented. These are *no fictions*, but true *presentiments* of what lies in the bosom of the future, and much of which is already born—nay corroborated by *scientific* experiments. Sign of the times! Close of a psychic cycle! The time for phenomena with, or through mediums, whether professional or otherwise, is gone by. It was the early season of the blossoming, of the era mentioned even in

the bible; * the tree of Occultism is now preparing for "fruiting," and the spirit of the Occult is awakening in the blood of the new generations. If the old men only "dream dreams," the young ones see already visions, ** and—record them in novels and works of fiction. Woe to the ignorant and the unprepared, and those who listen to the syrens of materialistic science! For indeed, indeed, many will be the unconscious crimes committed, and many will be the victims who will innocently suffer death by hanging and decapitation at the hands of the righteous judges and the *too innocent* jurymen, both alike ignorant of the fiendish power of "SUGGESTION."

(The foregoing article was first printed by Madame Blavatsky in *Lucifer* for October, 1887).

THE THIRD OBJECT

"The Investigation of the Unexplained Laws of Nature and the Psychical Powers Latent in Man."

THE mistake has been made by many of assuming that "investigation" means "experimentation." Investigation belongs properly to *the study* of known laws and powers; for it is only when the student has thoroughly mastered the theory or science as given, that he can wisely or safely begin to experiment. As H. P. Blavatsky, the one to whom we are indebted for Theosophy, has written; "What we have to do is to seek to obtain *knowledge of all* the laws of nature * * * To encourage the study of those laws least understood by modern people, the so-called Occult Sciences, *based on the true knowledge of nature*, instead of, as at present, *on superstitious beliefs based on blind faith and authority*."

Many have broken away from the theological conceptions that have prevailed for so many centuries, only to drift into an acceptance of the authority of a materialistic science. Others again, while holding to one, are unconsciously colored by the other; so that it may be said that the general basis of thought and action among Western peoples is founded upon a curious admixture of both, with the tendency in the direction of the material.

It must be apparent then, that a true knowledge of nature is

* "It shall come to pass that I will pour out my spirit upon all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams; your young men shall see visions." (Joel 2, 28.)

** It is curious to note that Mr. Louis Stevenson, one of the most powerful of our imaginative writers, stated recently to a reporter that he is in the habit of constructing the plots of his tales in *dreams*, and among others that of Dr. Jekyll. "I dreamed," he continued, "the story of 'Olalla' . . . and I have at the present moment two unwritten stories which I have likewise dreamed. . . . Even when fast asleep I know that it is I who am inventing." . . . But who knows whether the idea of "invention" is not also a dream.

necessary before any right effort can be made in the direction of the Third Object.

Theosophy, which embodies a record of the laws that govern the evolution of Man and Nature, has to be studied, assimilated and applied to daily life, before the student is in a position, or condition, to understand and apply the more recondite laws of the Science. A grasp of the whole theory is wise and necessary, but practise should begin in our every day relations, considered in the light of our real nature, and as this course is followed, the inner nature and perceptions are afforded fuller and freer range of action.

This course has not been thought much of, nor greatly followed, yet all the great Teachers of the past, as well as Theosophy, inculcate it. Its neglect has been the cause of all the failures, both inside of theosophical organizations and outside of them, and the reason for this is very apparent. Action follows Thought, and thought based upon the personal idea, be that high or low, is separative, disintegrating.

With these considerations in mind, what is to be said of those who make claims to the possession of occult powers; who advertise themselves as adepts, initiates and what not; or who circulate prospectuses of Schools of Occultism; or claim to be Magi, Rosicrucians &c.? An examination of the so-called instructions of those at present in existence, shows much copying and re-arrangement of matter accessible to anyone, and claims which have no basis in fact and cannot be substantiated.

That the mystically inclined should increase in numbers as the years went on, was well known to the Founders of the Theosophical Movement. The promulgation of a true all-inclusive philosophy of life under the name of Theosophy was undertaken in order to meet this need, among others. That this has not been more generally availed of, is not the fault of the Founders or Their philosophy, but is chargeable to the general ignorance and credulity of humanity, and to the cupidity or ambition of individuals who saw an opportunity to exploit, or to obtain preferment over their fellow-men.

Fortunately for the world, the Founders of the Theosophical Movement left a record of Theosophy pure and simple, and all necessary directions for its study and application in such form as to be accessible to any who desire it. There are those who follow this implicitly, and whose greatest desire and effort is that others may benefit as they have.

A man who foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me; the fragrance of these good actions always rebounding to me, the harm of the slanderer's words returning to him. For as sound belongs to the drum, and shadow to the substance, so in the end, misery will certainly overtake the evil doer.

—Buddha Sutra of 42 sections.

THE THREE PLANES OF HUMAN LIFE

Jagrata,
Waking

Swapna,
Dreaming

Sushupti,
Dreamless Sleep

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

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

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

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

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

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

the unholy state of his waking thoughts infected his dreams, and laid him open to evil influences. By natural action and reaction he poisoned both Jagrata and Swapna.

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

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

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

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

So it appears, then, that what we should try to accomplish is such a clearing up and vivification of *Swapna* state as shall result in removing the confusion and distortion existing there, in order that upon emerging into waking life he may retain a wider and brighter memory of what occurred in *Sushupti*. This is done by an increase of concentration upon high thoughts, upon noble purposes, upon all that is best and most spiritual in him while awake. The best result cannot be accomplished in a week or a year, perhaps not in a life, but, once begun, it will lead to the perfection of spiritual cultivation in some incarnation hereafter.

By this course a centre of attraction is set up in him while awake,

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

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

EUSEBIO URBAN.

(The foregoing article was first printed by Mr. Judge in *The Path*, for August, 1888.)

Have perseverance as one who doth forevermore endure, Thy shadows live and vanish; that which in thee shall live forever, that which in thee *knows*, for it is knowledge, is not of fleeting life; it is the Man that was, that is, and will be, for whom the hour shall never strike. —*Voice of the Silence—Fragment II, p. 33.*

Canst thou destroy divine COMPASSION? Compassion is no attribute. It is the Law of Laws—eternal Harmony, Alaya's self; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal.

—*Voice of the Silence—Fragment III, p. 73.*

Every attachment is to be given up by the Self; but if thou art not able to give it up, then let thy attachment be with the good, for attachment to the good is healing.

Oriental Department Paper—1897.

DETACHMENT

THE Buddhist doctrine of detachment from all earthly desires as a necessary means to the attainment of the eternal state, is to many otherwise right-thinking minds, a great stumbling block. "What!" they argue with what seems to them incontrovertible force, "must all the kindly feelings and sweet relationship of life be left behind? Is the equanimity of the Yogi an advance on the Christian's devoted attachment to his family and friends—the Yogi, who is described as regarding 'with equal eyes, friends and enemies, kinsmen and aliens, yea good and evil men'? If the higher life you speak of with such awe-struck admiration, is only to be reached by such a path, it does not appeal to our feelings as a higher life at all! And looking at it even from a lower point of view, why were we placed in this world at all, and surrounded by all the good things we possess, if we were not to accept and enjoy them with loving and thankful hearts?"

The last question, it must be admitted, could not be put by anyone who had studied, even in a partial manner, the elementary truths put forward by the Occult Philosophy. It represents a blameless "religious" attitude of mind, but so restricted—if only in failing to recognise that there are millions to whom the postulated "possession of good things" is not applicable—that until the questioner attains a higher horizon, and realizes as a "burning question" the necessity of recognition of the homogeneity of life, and the really deep though doubtless unconscious selfishness of *his* "loving and thankful heart for the good things *he* possesses," no words addressed to him would be likely to "carry home."

But in this paper it is proposed to deal with those higher attractions which are truly recognised as the humanizing influences in life. If it can be shewn that the major premise is false, the disproof of the minor will follow as a logical necessity.

Humanizing influences they certainly are—the love which the child begins by feeling for his kin—the attractions towards responsive souls which come to us through life as the solitary drops of nectar in an alternately tasteless and bitter cup. It is these things which lift us above the mere life of the senses which we share with the animals, and which make us truly human. But if these things were destined for ever to satisfy the heart of man, he might rightly think that he had reached the limit of his tether. Doubtless, there are some to whom the earthly loves offer more or less perfect satisfaction—so far they have reached their goal—for them the trumpet has not sounded the advance—let them enjoy the earthly bliss by all means—they are the dwellers in the plains of content, and they may dwell there for many life-times, but some day they will feel impelled to scale the mountains, meantime there is no need to darken their lives by anticipation of the deep draughts of misery awaiting

them in some future life, when their illusive bliss has worn itself out, and their souls have begun to develope eyes to see.

Nature is an infinitely slow teacher—if denied satisfaction on one side we turn to it on another—the man who has made a total wreck of himself so far as the world is concerned, may still find consolation in the sympathy of a loved one. It is the old story of trying to satisfy the eternal hunger “on the husks that the swine do eat,” and many a time do we return to the well-known food, before we finally recognize its unsatisfying nature. But the deep draughts of misery in the continued failure to achieve satisfaction, even from the sweet human love which is certainly the highest embodiment of earthly things, must eventually bear its fruit, and the soul will develope eyes to see.

So far we have only followed the progress of the advancing soul; we would now show that such progress must necessarily lead to the detachment from all earthly desires. This will best be done by the analysis of the process along the ray of one particular quality or virtue. While Perfection is a unity in which all noble qualities or virtues are merged in one, it must be admitted that the aspirant who attains cannot be deficient in any. Let us then take—say courage.

What man and still less what woman could say with truth that no earthly catastrophe could shake the firm equilibrium of their soul? that neither bodily torture, nor the evocation of the awful beings of the unseen universe, could ever assail their spirit with fear? But courage “in excelsis” will have to be attained by all who tread the upward path—by women who, rightly or wrongly, are generally considered to be of a more timorous nature—as well as by men.

Courage is supposed to find its type among the kingdoms of animal life, in the Lion. And the men, who in these days bear off the palm, as being the brave ones of the race, are very closely allied by nature to this king of the beasts. But surely the more admirable courage is that from which the brutal element, which has a natural love of strife, is more or less eliminated—say the Philosopher of studious habits, to whom all strife is an abhorrence, but who has the will-power so developed that he can nerve himself to do his duty in the face of danger. It only requires a further extension of this thought, and we have the martyr who for an idea will embrace death. In his case, not only is the love of strife and its concomitant hatred of his enemies entirely eliminated, but in their place has arisen a Godlike beneficence towards all mankind—his enemies included—witness the crippled Epictetus speaking well of his master who had tortured and maimed him. Witness the martyred Stephen, who saw not the figures of his stoners but only the heavens opening above him, and whose dying words were “Lord, lay not this sin to their charge.”

But can it be imagined that lives so lit with the flame of divine fire could be dominated by any of the attractions which we know under the name of earthly desires? Could they have reached the

heights they did had not such desires and the satisfactions they lead to been laid aside as valueless?

Epictetus, with godlike fortitude, suffering neither good nor evil fortune to disturb the perfect serenity of his soul, and obtaining touch thereby of the one Eternal life which lies behind the senses and the brain-evolved thoughts of man, and Stephen in glowing language uttering his death-earning speech before the Jewish Synagogue, are alike examples of the power that comes when the things of this world—aye the sweetest loves in it—have failed to satisfy, and the soul has developed eyes to see the hidden glories of the unseen universe.

And it must be remembered that these lights of saintship (with the martyrdom which comes as episode to a few) are but steps in the progress. Steps not so very far removed from us because we can understand and appreciate the thoughts that lead there and the results that are the outcome; but the steps beyond are hidden from our view where the last shreds of the tattered Humanity are cast off, and the glorified soul blossoms with the attributes of Deity.

In following the soul's advance it must always be borne in mind that no single mode of stating the question will formulate the whole truth, for in the inter-action of the qualities of man's nature, causes are effects and effects are causes. It has been shown above that in the development of true courage the earthly desires must have ceased to operate, but it may be stated with still greater force, and with equal truth, that until the man has begun to fix his thought on the Eternal, or in other words to detach himself from earthly desires, no spark of this true courage can shew itself. The brute instincts of man, whose natural field is physical strife, may produce prodigies of valour on the mundane plane which, however, one glimmer of consciousness on the psychic plane might convert into abject fear. But in the sinking of the self, and in the steadfast straining towards the Eternal Thought, we have a true basis for the construction of a true courage which shall go on conquering and to conquer, and which can forge a key to unlock the very gates of Hell.

When stated in this way it would indeed seem that this higher courage is different, not merely in degree but in kind, from the courage which man shares with the beasts, and that these combative instincts of the animal, which are at least noteworthy characteristics of the lower courage, are included in the earthly desires and passions, which must, at all events, be begun to be put aside, before the Path can be entered upon or even recognised.

This view of courage will probably not meet with ready acceptance by numbers who worship the energetic animal courage of man.

It is only a minority who have developed the capacity to think a subject out, and such is the hurry and superficiality of our life that few even of these take the trouble to do so. The majority accept with easy thoughtlessness, and repeat with glad familiarity, the

prejudiced utterances of those around them. But truth lives not by the number of her votaries!

If we now turn to Love—that much abused word on this material earth—it must be acknowledged that our earthly loves only shine with the bright lustre they do, because they obtain some faint reflex of the heavenly glory, for it is in the development of our sympathetic nature that we reach the highest of the purely human characteristics, and are ready to take the next leap upwards towards the divine, and this leap must surely be in the direction of more diffused sympathy, until all are embraced within its fold.

It is a fallacy to suppose that love achieves greater concentration by being confined in its operation to one nation, or one family, or one individual. It is the exclusion of other nations, other families, and other individuals, which gives the apparent intensity, and this is accentuated in proportion as *hate of those excluded* enters the arena. True love is a ray of the Divine which *must* be all embracing in its attributes. Any curtailment of its sphere is not a concentration but a degradation—a ceasing to be what it ought to be in reality, until when the nadir is reached in the sordid likings and lusts of the ordinary man—the animal, human creature—the Divine ray is almost extinguished, and yet, strange to say, the same word love is used to designate these feelings!

The love and sympathy in which all shall be embraced is often represented under the term Universal Brotherhood. It has been the object aimed at by all high religions, but the term is liable to misinterpretations. Equality of physical or mental conditions is an impossibility in a world governed by the law of Karma, with its far reaching ramifications. This Brotherhood *can* only exist on the highest plane—the plane of pure spirit. Put in religious language it is union *in God* that has to be aimed at—the love and pity of the God within us that has to be achieved.

But it is a degradation of thought for one moment to associate the love here spoken of with any of the limited and selfish human loves we know. Family affection, friendship, patriotism, all must have been left below with the human physical heart and brain of the terrestrial man. On these serene heights no ties can be recognised save the tie that binds the one to the All.

Under the symbol of islands separated by the sea, Matthew Arnold pictures the isolation of the embodied soul—the following verses of the poem breathe out the sigh for union.

“But when the moon their hollows lights
And they are swept by balms of spring,
And in their glens, on starry nights,
The nightingales divinely sing;
And lovely notes, from shore to shore,
Across the sounds and channels pour.

“Oh! then a longing like despair,
Is to their farthest caverns sent:
For surely once, they feel, we were
Parts of a simple continent;
Now round us spreads the watery plain,
Oh might our margins meet again!”

The words addressed to the mixed multitude who thronged round

the great moral teacher in Judea nearly nineteen centuries ago, "If thou lovest not thy brother whom thou hast seen, how canst thou love God whom thou hast not seen?" may with advantage still be used as a text in addressing the bigoted sectarians, and the sordid self-seekers of today; but other words are wanted for the hungerers after the spiritual manna, for the seekers of the hidden light. Let us take them from the same inspired lips. "If any man cometh unto me, and hateth not his own father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." With reservations as to the true interpretation of the word "hate" being what modern custom has made it, here is the key note struck again. Sacrifice must culminate in renunciation. Until the whole man, with his affections and desires has been crucified and laid in the tomb, the resurrection of the perfected man—the Christ—cannot take place. Then the island's cry of isolation will be stilled, then the soul's deep longing for union will be satisfied.

In this paper it has been attempted to shew from an ordinary worldly point of view, the reasonableness of the necessity for "detachment," but to many minds, the terse statement of irreconcilable difference between the path of Karma, and the path of Liberation, given in the "Discourse of Buddha," with which I propose to conclude, will appear to deal with the matter in a truer, and therefore a more convincing, way. The discourse is rendered in English verse by Edwin Arnold. It was an answer to a question put by a priest. "Master, which is life's chief good?" It is a long quotation, but no short extract would give the full meaning. The following is the poem almost "in extenso."

"Shadows are good when the high sun is flaming,
From wheresoe'er they fall;
Some take their rest beneath the holy temple,
Some by the prison-wall.

"The King's gilt palace-roof shuts out the sunshine,
So doth the dyer's shed!
'Which is the chiefest shade of all these shadows?'
'They are alike!' one said.

"'So is it,' quoth he, 'with all shows of living;
As shadows fall, they fall!
Rest under, if ye must, but question not
Which is the best of all.'

"Yet, some trees in the forest wave with fragrance
Of fruit and bloom o'erhead;
And some are evil, bearing fruitless branches,
Whence poisonous air is spread.

"Therefore, though all be false, seek, if ye must,
Right shelter from life's heat.
Lo! those do well who toil for wife and child
Threading the burning street!

"Good is it helping kindred! good to dwell
Blameless and just to all;
Good to give alms, with good-will in the heart,
Albeit the store be small!

"Good to speak sweet and gentle words, to be
Merciful, patient, mild;

To hear the Law, and keep it, leading days
Innocent, undefiled.

"These be chief goods—for evil by its like
Ends not, nor hate by hate;
By love hate ceaseth; by well-doing ill;
By knowledge life's sad state.

"But see where soars an eagle! mark those wings
Which cleave the blue, cool skies!
What shadow needeth yon proud Lord of Air
To shield his fearless eyes?

"Rise from this life: lift upon pinions bold
Hearts free and great as his;
The eagle seeks no shadow, nor the wise
Greater or lesser bliss!"

PILGRIM.

(The foregoing article was first printed by Madame Blavatsky in *Lucifer* for May, 1888.)

THE PRIDE OF POSSESSION

WE often see the term "Just Pride" used as though pride in any form were justifiable. Most persons nowadays are ready enough to condemn pride of blood and pride of wealth, though such condemnation is not often unmixed with envy, but the pride of an honorable name or of worthy achievement or of genius few think of condemning, and there is even a pride in poverty itself which is often its greatest burden and which stands squarely against all progress and improvement. Yet are not all these things incidents of life, mere accessories of human nature, only fancied possessions, not real.

Let it be understood that pride *per se* is evil and that only, and that the indulgence of it in any form or for any reason is also evil and folly. Pride is the basis of all caste and caste legislation in State or in society. The meaning of it is that, because of this or that, I am better than my neighbor, and, being better than he, I cannot therefore associate with him on equal terms, and this it is, more than all else save only greed, that prevents the reign of Universal Brotherhood.

"What, then," says one, "do you deny that there are inequalities in life that one is wise and another foolish, one beautiful and another deformed and ugly, one strong and another weak?" Surely not; but he who is strong is weakened by pride; he who is beautiful is deformed by pride; and he who is wise is degraded by pride to the level of folly. Pride of wealth, blood, power, and place is by no means the only offence. Who has not seen the so-called educated dominate and trample upon the ignorant as ruthlessly as the strong can anywhere overcome the weak, or the rich oppress the poor?

Such are never educated in any true sense, though they have that base coinage which passes current in an age of mediocrity

and is often mistaken for true gold, to be found at last but "fool's gold." How many people are brave and noble in adversity; how many good people have been spoiled by prosperity. And what are good and bad, rich and poor, wise and ignorant, but terms of comparison, mere temporary states, inns for the night, stations for a day in the journey of the soul!

The desire to better one's condition in life is natural enough, and is the key to all personal progress. To feel that one is designed for better things than he has yet achieved is an intuition of the soul, its choicest heritage, but all such achievements should be by honest endeavor, not by fraud. He who can simply grumble at Providence for having placed him below his deserts is not likely to better his condition. Thousands of poor persons who hate and envy others because they are rich would, if grown suddenly rich, be more proud and oppressive than any whom they now despise; and very few among these envious poor are willing to practice the economy and self-denial which are the cause of the wealth they envy; and yet they are fond of saying "we are as good as they," and will often repel kindness and offers of assistance with scorn, too proud to be pensioners, yet not too proud to be envious.

Pride doth indeed cover a multitude of sins. Pride is evil in any form, though it may and doubtless does serve to push the soul to better things, just as fear restrains it from worse things. When once it has been clearly perceived that nothing which can by any possibility be the subject of envy or pride is in any sense a true possession, then pride and envy must cease. Wealth, fame, and power,—these are but relative terms for temporary states, and envy is the false light by which they allure their pursuers, while pride is the miasm by which they silence the voice of the soul and lull it to lethargy and decay. He who seeks real possessions, to have and to hold by the soul's franchise, envieth not and is never proud, for he well knows that the things that he prizes are the heritage of humanity. He cannot hold them or compass them, create or destroy them, though he can become a part of them through the serving of all, and thus partake of their nature. These are Truth, justice, Love, and Understanding, not mere "abstract qualities," but the Jewels of the soul no less than the crown and glory of the Deity. These shine by their own light, and are to be loved and sought for themselves alone. We shall not envy, but rather honor, him who possesses them. Possessing them, we shall not be proud, but reverent, grateful, helpful, and so help on the reign of Universal Brotherhood, well knowing that every jewel we help to place in the crown of a brother will add lustre to our own. These are the true possessions, and they are divested of all pride and envy.

THE GREAT ORPHAN*

Woe stalks abroad in all the land,
 Want and despair together stand,
 God's image trampled in the dust!
 How long, O Lord! and Thou art just?
 How long! How long! O just and wise!
 These empty hands, these hungry cries?

God's providence is always seen
 Through man, in garb of Nazarene;
 Man prays to God with up-turned eyes,
 While at his feet his brother lies:
 How long! How long, O Pharisee!
 Ere brazen skies will answer thee.

All store of food, all wealth of gold,
 Are given to man to have and hold;
 To hold at peril, if he dare
 Deprive his brother of his share,
 Enough for all by measure just,
 Who holdeth more but holds *in* trust.

The almoner of God is he
 Whose hands are filled by destiny.
 God's special providence to show
 Through man, to man, to lighten woe.
 Relief of needs through human deeds,
 All Heaven waits; all Nature pleads.

Great suffering soul! Humanity!
 Father divine! Humanity!
 Mother divine! no more concealed,
 Behold the mystery revealed!
 These three in one, and one in three,
 God all in all, Humanity! —Harij.

(The foregoing article was first published by Mr. Judge in
 "*Path*," March, 1888.)

All that we are is the result of what we have thought; it is
 founded on our thoughts; it is made up of our thoughts. If a
 man speaks or acts with a pure thought, happiness follows him
 like a shadow that never leaves him. —*Dhammapada*.

"The Master serves humanity and identifies himself with the
 whole world; he is ready to make vicarious sacrifice for it at any
 moment—*by living not by dying for it*. —*Light on The Path*.

*"Humanity is the Great Orphan."—St. Martin.

BE IT DONE UNTO THEE ACCORDING TO THY DESIRE

THOSE whose attention has been but recently attracted to Theosophical studies often have considerable difficulty in taking their bearings. These are attracted by the mystery that attaches to Theosophy, and have equal difficulty in estimating their own motives and in understanding the new doctrines. There are, indeed, a few who do not come under this head, those who realize that they have at last found that for which they waited and sought; but these need little assistance, for the momentum gained by long and weary waiting will carry them a long way on the path. The great majority of students belong to the former class, and these are now for the first time brought face to face with themselves. If they mean only to have an amusing and interesting flirtation with occultism, get the reputation of being "a little fast" in the new fad, yet preserve through it all their reputation for virtuous intelligence, they ought to be made aware that they are trifling with very serious matters. It would not be difficult to imagine a man who had been out with boon companions engaged in drunken orgies, and who at midnight had come reeling home, leering and besotted, to find that home in flames, and all he had held most dear and that he had imagined safe being devoured by the cruel flames. Such a one would be sobered in a moment, and in that awful awakening self-reproach and horror would take possession of his soul. He would in that awful moment stand face to face with himself. His own conscience would be his Nemesis, though he might have had nothing directly to do with bringing on the calamity that had overtaken him. Suppose he had returned from a mission of mercy to find the same calamity awaiting him, the difference in the two cases can easily be imagined. He would now be face to face with his calamity, and in either case he would doubtless do his best to rescue his treasures. What makes the difference in these cases? Is it not all in the man's own soul? Every student of Theosophy will find the subject full of mystery, but that mystery will be but the reflection of his own nature.

If one were to inquire, What is Theosophy anyhow? and what shall I find in it of interest or value? it might be answered, What are you? and what do you seek in Theosophy? Are you satisfied with your present life and your past achievement? Does it give you zest and satisfaction? If it does, and if you are quite satisfied with things as they are, you had better let Theosophy alone, for it will break your repose and make you the most wretched of mortals; it will place you face to face with yourself, and you will not be pleased with the reflection in the mirror; nor will you ever again find that self-complacent satisfaction you have heretofore

enjoyed when thinking of yourself. If you are involved in a round of pleasure, and are rushing from one sensual delight to another, discontented when left to yourself, yet still imagining you are happy if only you can keep up the dizzy dance of life, you will find nothing in Theosophy to compensate you for the lost pleasure; it will break the charm and destroy the illusion. Let it alone. The baby has first to learn that fire will burn its little fingers, before it will learn to avoid the fire. So also with the votary of pleasure; until he has learned the Cheat, and how utterly inadequate are all sensuous enjoyments to satisfy a living soul, he will seek these enjoyments as a child cries for the light or vainly reaches out its frail arms for the moon. You will find in Theosophy just what you desire and just what you find in yourself. It will not satisfy you if you still long for selfish enjoyment; it will repel you, and send you back from its cold embrace to the dizzy whirl of the maddening dance of life, glad that there is warmth *somewhere*.

If, on the other hand, your soul is already filled with a great *unrest*; if you have already discovered the cheat and lost the old zest of childhood, and yet been unable to find anything to take its place; and if you are almost ready to despair, and count life as a failure and hardly worth the living, then, my friend, my brother, Theosophy has a message for you. It will again show you yourself and more, it will show you the meaning of life, and place you face to face with your priceless opportunities, and just in proportion to your present hopelessness and discouragement will it inspire you with zeal and with courage. It will show you the cause of failure, the cause of disease, and the cause of unhappiness, and it will give you the panacea for all these ills of life. It will banish that bane of life, *ennui*, forever. It will enable you to find within yourself the disease and its remedy, and it will put you in possession of a never-failing source of inspiration and of joy. If you desire all this, be it done unto you according to your desire. But do you really desire it? Remember the issues are with your own soul. You are both priest and penitent, and absolution can come only to a clean conscience. There can be no deception practiced. You will be alone with your own soul, and will realize how utterly hopeless, how absurd, it would be to attempt any deception. *There can be none*. Are you afraid to stand face to face thus with yourself? and do you prefer to wait for the midnight hour and the great awakening! Then wait! no human being can say you Nay. Follow the cheat called pleasure! Raise high the orgies of self! Silence the voice within, and wait till all is ready or till death come and the account is closed.

The true Theosophists are not a legion, the ranks are by no means crowded. These are not measured by their occult lore, or by their mysterious power, nor yet by any worldly standard, but solely by their convictions. They are one and all *dead in earnest*, dead to all things else. They may not outwardly yet renounce, but they have inwardly relinquished, and will rejoice at the coming of the time when incidentals shall vanish and only essentials remain. These

have lived in all ages, giving meaning and dignity to life, invincible and immortal.

Think of Epictetus, when tortured for a trifle, saying to his tormentor, his "master!" "If you twist my limb much farther, you will break it, and so deprive yourself of a servant," and, when the bone broke, replying only, "There, I told you you would break it." A poor crippled slave, yet all the masters among besotted kings could not touch his soul, more than a drop of water could reach the heart of volcanic fires. But this was so long ago, and the world is so much wiser and better now! and Epictetus was not only a slave but a heathen! Well, courts of law, masquerading in the name of Justice, at the command of Mammon can still imprison the greatest discoverer of the age, and when they have persecuted Mr. Keely to death they will doubtless ascertain the commercial value of his "secret." Whether power wears a crown, a mitre, a golden helmet, or a cap and bells, 'tis all the same. Power in the throne, in the holy Inquisition, in the seat of Justice, or in the service of mammon, will never comprehend and never master the silent power and invincible courage of one noble soul that knows and loves the simple truth.

Though we persecute truth daily,
 Though we plant with thorns her brow,
 Scourge her, spit upon, revile her,
 And crown error here and now:
 Through the cycles of the ages
 Truth comes uppermost at last,
 And the heroes of the present
 Were the martyrs of the past. —Harij.

(The foregoing article was first published by Mr. Judge in the *Path of January*, 1889.)

"Having received, freely give; having once devoted your life in thought, to the great stream of energy in which elementals and souls alike are carried—and which causes the pulse-beat of our hearts—you can never claim it back again. Seek, then, that mental devotion which strains to give. For in the law it is written that we must give away all or we lose it; as you need mental help, so do others who are wandering in darkness seeking for light."

—*Letters That Have Helped Me*, Vol. 2.

"The human mind has, under the necessary operation of its own laws, been compelled to entertain the same fundamental ideas, and the human heart to cherish the same feelings in all ages."

—*Isis Unveiled*, Vol. 1, p. 15.

The selfish devotee lives to no purpose. The man who does not go through his appointed work in life—has lived in vain.

—*Voice of the Silence*—Fragment II, p. 36.

SPIRITUAL GIFTS AND THEIR ATTAINMENT

ONE of the questions which a Theosophist is apt to ask, and to ask with some earnestness and intensity, is, How can I make progress in the higher life? How can I attain spiritual gifts? For the phrase "spiritual gifts," which is a rather loose-jointed expression, we are indebted to Paul, the Apostle and Adept, who thus wrote to the Corinthian Church: "Concerning spiritual gifts, brethren, I would not have you ignorant." Among the "gifts" which he goes on to enumerate are these,—wisdom, knowledge, faith, healing, the working of miracles, prophecy, discerning of spirits, the speaking of divers tongues, and the interpretation of tongues. And while the Apostle urges the Corinthians to "covet earnestly the best gifts," he yet proceeds to show them a more excellent way, namely the supreme law of love. "Now abideth," he says, "faith, hope, charity (or love), these three; but the greatest of these is charity." Spiritual gifts, then, however desirable their possession may be, are plainly not, in the opinion of this good Adept, on the highest plane, not the supreme object of human attainment, or the most excellent way of reaching human perfection. They may doubtless properly be regarded as evidences of advancement on the higher planes of thought and spiritual life, and may be coveted and used for the benefit of others; but they are not in themselves the chief object of human desire. For man's supreme aim should be to become God, and "God is love."

But let us look at the matter a little more closely. In the first place, what is a "gift?" What is the common acceptance of the word? Clearly something given to or bestowed upon a recipient, not something which a man already possesses, or which he may obtain by a process of growth or development. The latter, strictly speaking, would be a "fruit," not a gift. A tree which has been producing nothing but leaves and branches for many years finally breaks out into blossom and fruit. No new "gift" has been conferred upon it; it has simply reached a stage of development in its natural growth where certain powers, inherent in the tree from the beginning, have an opportunity to assert themselves. In the same way the transcendental powers possessed by the Adepts are not gifts; but the natural result of growth in certain directions, and the necessary efflorescence, so to speak, of the profound development in their cases of those spiritual potentialities which are the birthright of all men.

Taking this view of the meaning of the word, I think most Theosophists will be ready to admit that the phrase "spiritual gifts" is a misnomer. There are and can be no gifts for man to receive. Whatever the student of the higher life is, he is as the result of his past labors. Whatever he may become in the future will be due to his own efforts. He may develop his latent faculties and in time become an Adept, or he may drift along the currents of life without

aim or effort, till he finally sinks into oblivion. His destiny is in his own hands, and is in no way dependent upon "gifts."

Bearing in mind, however, the manifold nature of man, the subject may be looked at from another point of view. For all practical purposes man may be said to consist of body, soul, and spirit, the soul being the true ego, and the spirit one with the Supreme. And regarding these for the time as separate entities, it is perfectly true, as James, another apostle, puts it, that "every good gift and every perfect gift is from above." Every aspiration of the soul for spiritual things, every resolve of the man to lead a purer life, every helping outstretched hand to a weaker brother, every desire for the truth, all hungering and thirsting after righteousness:—these and like yearnings and strivings of the soul have first of all come from above, from the Divine within. In this sense they may be called "gifts,"—gifts from the higher nature to the lower, from the spiritual to the human. And this action of the above upon the below is seen in those humane attributes, or qualities, or virtues—whatever one may be pleased to call them—which Paul in another place enumerates as the "fruits of the spirit"—love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."

Looked at from either of these points of view, how can we attain spiritual gifts? The answer would seem to depend upon what we are really striving for. If the extraordinary powers of the Adepts have captivated our fancy and fired our ambition, then we must possess our souls in patience. Few, if any, of us are at all fitted for a "forcing" process. We must be content to wait and work; to grow and develope; line upon line, precept upon precept, here a little and there a little, till, ages hence perhaps, we come to the full stature of the perfect man. If, however, wisely recognizing our limitations, we strive instead after what may be termed the ordinary manifestations of the spirit, two obvious lines of conduct suggest themselves.

Every impulse from above, every prompting of the Divine within, should meet at once a hearty welcome and response. If you feel as though something urged you to visit some sick or afflicted neighbor or friend, obey the suggestion without delay. If the wish to turn over a new leaf comes into the lower consciousness, don't wait till next New Year's before actually turning it over; turn it now. If some pathetic story of suffering has moved you, act on the emotion while your cheeks are still wet with tears. In short, put yourself at once in line with the Divine ways, in harmony with the Divine laws. More light, more wisdom, more spirituality must necessarily come to one thus prepared, thus expectant. How can a bar of iron be permeated with the earth's magnetism if it is placed across instead of in line with the magnetic meridian? How can a man expect spiritual gifts or powers if he persists in ignoring spiritual conditions, in violating spiritual laws? To obtain the good, we must think good thoughts; we must be filled with good desires; in short we must *be* good.

And this practical suggestion is to fulfil faithfully and con-

scientiously every known duty. It is in and through the incidents of daily life, in work well done, in duties thoroughly performed, that we today can most readily make progress in the higher life,—slow progress, it may be, but at any rate sure. These are stepping stones to better things. We advance most rapidly when we stop to help other wayfarers. We receive most when we sacrifice most. We attain to the largest measure of Divine love when we most unselfishly love the brethren. We become one with the Supreme most surely when we lose ourselves in work for Humanity.

Dies Non.

(The foregoing article was first printed by Mr. Judge in the *Path*, for February, 1889.)

MAN, KNOW THYSELF

THE above words are familiar to most men, and to most have but little meaning. Centuries of dogmatic theology with the subsequent admixture of an equally dogmatic materialism, have befogged the perceptions of humanity to such an extent that the average intelligence is but little better than a rationalized animalism. Exceptions there have been and are, and these are rapidly increasing, for on all sides there is shown a desire for knowledge other than that which has prevailed, as witness the many speculative systems of thought of the day.

But, when we consider these in all their bearings, are we any the wiser, any nearer a solution of the problem of life? We must sadly confess that we are not, and so confessing endeavor to console ourselves by saying "No one knows," "No one can know."

May it not be that we have not sought far enough, or confined our search within a narrow range? It must be so. For when we consider the conquest that Man is making in the material world, the untamable, untiring search in that direction with full hope and expectation of results, is it wise to assume that any door is so closely sealed that we may not open it? Other ages have not thought so; there are many records of their achievements, which have been preserved for us by those who have sought and found; not only preserved but promulgated far and wide under the name of "Theosophy." It is this body of knowledge, and this alone, which furnishes the solution that mankind needs.

The words "Man, know thyself," immediately give rise to the question "What is man?" Is he his body? No, for that is constantly changing; it is formed from food, sustained by food; he is the same person through all the changes. Is he then his Mind? Again we must say No, for a man can change his Mind; he does change it as he sees necessity for such change, and with every change, no matter how great or how extended, the Man remains with power to further change his instrument the Mind.

By this process of elimination it is seen that Man is not his body; he is not his mind; indeed the possessive pronoun "his" tells the story did we but apply our logical faculty. What then is Man? Have we any word or words in our language that will give us an understanding? We speak of Soul, Spirit, Consciousness. Can we describe them? They are indescribable. Many deny Spirit and Soul, but no one can deny Consciousness, so we may take that word as comprising all that Man is. There is a very old book which says "The Soul (Consciousness) is the Perceiver, is vision itself pure and simple, and it looks directly on ideas." This accurately describes it; Man is the "Perceiver," is Consciousness, Life Spirit, for these three in essence are One. All experiences, down to the slightest sensation "we" must be conscious of or they are not known; so it comes to this, that the Real Man is Spirit, Life, Consciousness and immortal, and that his instruments of Mind—composed of the ideas he holds in regard to life,—and the Body—which expresses those ideas,—are the ever changing and mortal constituents of His being.

The question naturally arises; "If Man is Spirit and Immortal, why are there so many different kinds of men and minds?" All beings have one thing in common, namely *the power to perceive*, call it by what name you will, Spirit, Life or Consciousness; from this all force and forces flow as the lower instrument the Mind directs; the Mind of each being is made up of the ideas held in regard to existence, and bodily action is guided by these ideas. Each being holds a bundle of ideas in regard to life, and this bundle he calls his mind; he acts in accordance with them, and as there are many conflicting ideas or sets of ideas held, so there are what we call differing minds and actions. The difference is not in the Real nature of Man, but in his instruments, the chief of which is his Mind.

An ancient writing says; "For Mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-wisdom to brush away the dust of our illusions." Soul-wisdom is a realization of our Real, permanent, immortal nature; the Mind has to be turned inward, for *realization comes from dwelling on the thing to be realized*. Experience of every kind is a conscious realization; so immortality has to be realized in consciousness. This cannot be done as long as the idea of separateness is held. Theosophy is the philosophy of Unity; this has to be understood as meaning all that the word Unity implies. It is not unity here and diversity there but unity throughout. There is but one Supreme Self; each being should act for and as that Self, for the Self acts only through the beings. We must see the Self in all things and all things in the Self; as we think and act from that basis a greater and greater realization dawns upon us. "The Self of Matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no room for both." This means that the idea of Self as being based on the ever-changing conditions of Matter can never bring true knowledge; we have to realize a conscious existence in Spirit, not in Matter.

To really know ourselves we have to first admit and then to realize that we are in fact Spiritual beings using a mind and body, these latter the products of evolution and amenable to change under law as the Spirit or Soul of Man directs. So as human beings our work is with our Minds; to adjust them in accordance with our real nature and the basic nature of all beings. We have to see that all spring from One great Source and that all are travelling towards One great Goal, and that the Path differs in accordance with the Mind of the pilgrim. Once we see this, we begin to correct our basis and modes of thought to conform to the ideal progression of humanity, and do our part towards a realization of Universal Brotherhood. Theosophy is in the world for no other purpose than to aid.

OF INTEREST TO THEOSOPHISTS

[FROM THE LONDON EXPRESS, MAY 9, 1913]

MRS. BESANT LOSES HER CASE—TWO BOYS TO BE GIVEN UP TO THEIR FATHER

STRANGE ALLEGATIONS

Madras, April 16.

Judgment was delivered in the High Court yesterday against Mrs. Annie Besant, president of the Theosophical Society, in the suit brought against her by Mr. G. Narayan Iyer for the custody of his two sons.

The latter, Krishnamurthi, aged seventeen, and Milayananda, fourteen years of age, are at present studying at Oxford, whither they were taken by Mrs. Besant.

Mr. Iyer explained that his action was based on his dissatisfaction at the moral influence which had been exerted over his sons by Mr. C. W. Leadbeater, to whom at the advice of Mrs. Besant their education had been entrusted.

Mrs. Besant submitted a written reply to the allegations against Mr. Leadbeater, which she alleged had been made from political motives and from personal malice because of her efforts to inspire the students of India with loyalty to the Empire.

Mr. Leadbeater, on being cross-examined, said he had been engaged with Mrs. Besant, who had spoken of him as "a man on the threshold of divinity" in psychical and clairvoyant experiments, and he characterized the allegations made against him as atrocious falsehoods.

He admitted that he had given the boys certain counsel to which objection had been taken by their father. He had, however, merely given them that advice to enable them to escape the effect of certain thought forms and astral influences, but in deference to Mrs. Besant's wishes he had agreed to discontinue it.

Mrs. Besant, who conducted her own case, said she took the boy Krishnamurthi to England to train him for the spiritual leadership of the world. Krishnamurthi, she declared, was a religious enthusiast, and she separated him from his associates and removed him from his environment so that his life might not be endangered by his being suddenly roused from his trance.

Mrs. Besant appealed to the court not to order the restitution of the boys to their father. She pointed out if that were done the inference would be that the father's terrible allegations were true. In that event the boy Krishnamurthi would be irretrievably ruined, and once back in India he would become a social outcast.

Mr. Justice Bakewell, in delivering judgment, held that, while the serious charges against Mr. Leadbeater had not been established, the evidence showed him to be a person who was wholly unfit to be in charge of the boys.

The father, his lordship concluded, had every right to take back his sons, notwithstanding his deed transferring their guardianship to Mrs. Besant.

That the boys were now outside the jurisdiction of the court was of no consequence. They were subjects of the King-Emperor and were temporarily resident in England. The court had every right to pass orders as to their custody.

The English court would no doubt assist the Madras High Court in the execution of any process which it might be found necessary to issue in the enforcement of its orders.

His lordship accordingly directed Mrs. Besant to hand over the boys to the plaintiff before May 26th.

ON THE LOOKOUT

Why is it that so many minds have a direct perception of so much of Theosophic truth and yet seem to lack the power to follow the light wherever it shall lead them? Take, for example, the volume on "Immortality" from the pen of Charles Carroll Everett. Here we have a definition of mysticism that need not give place to anything of its kind either for the clearness of its vision or the lucidity of its expression:

The word "mysticism," whenever properly used, refers to the fact that all lives, however varied may be their conditions and their ends, are at heart one; that they are the manifestations of a common element; that they all open into this common element and thus into one another. Merely philosophical mysticism calls this common element by one name or another according to the nature of the system. Religious mysticism finds this common element in the life of God. Mysticism, then, is the recognition of the universal element in all individual forms; religious mysticism finds everywhere the presence and power of the divine life.

Mysticism, continues the author, "expresses the profoundest fact of our being." All the greatest thinkers and seers of the world have been imbued with it. It accompanies most forms of genius, and the great religious founders have received from it their sublime inspiration. But if there is a "universal element in all individual forms," and if individual forms are subject to change, decay, and disappearance—as obviously they are—then we must suppose that this universal element seeks other forms, in other words reincarnates, and that the ever-varying forms are but progressive vehicles or advancing modes of expression of this same "universal element," which is the one life of the world. Evidently the author has his hand upon the thread that would carry him to the heights if he would but follow it. And if we may somewhat amend his manner of presentation it may be suggested that it is not great powers of thought, or genius, or seership, that produce the mystic temperament, but the mystic temperament and contemplation that are the cause of all these phenomena. A recognition of the one life of the universe is the Jacob's ladder of consciousness. It reaches from earth to heaven.

There are many evidences, says Mr. Everett, of the inner relation between life and life, and of the identity of all life. Of these one of the most ordinary is friendship, while among abnormal evidences we have some of the phenomena of mediumship, where "the life of the medium is invaded by some external personality." Then again there is the power of prevision, which seems an attribute of mysticism, and that often accompanies genius. It supposes the "future as already existing," and embraces past, present and future in an eternal now. Of this we have an example in Abraham Lincoln, who for years—so Lamont tells us—"was haunted by an impression that he was set apart for the execution of some great work, and that he should fall in the accomplishment of it." There are, of course, innumerable stories of a like kind that have been told of other and of lesser men. If our psychic researchers would give to them one tithe of the attention that they devote so enthusiastically to their astral slumming excursions and their miniature Brockens they would at least gain some working hypotheses of the human soul.

A certain Mr. Jacob, hitherto unaccountably unknown to fame, has brought an action against the Nizam of Hyderabad for the restoration of a gigantic diamond, or for its equivalent value in cash. The quarrel is of an ordinary and sordid kind, and without any claim upon attention here, but for Mr. Jacob's extraordinary assertions as to his own importance, a fact that might easily be overlooked but for those assertions. He claims to be the original of the hero of Marion Crawford's "Mr. Isaacs" and of Lurgan Sahib in Kip-

ling's "Kim." He also announces that he "taught the late Madame Blavatsky more about occultism than she had ever dreamed of."

We must be permitted to express our doubts. An indifference to worldly possessions—even to diamonds of fabulous size—may be described as the kindergarten stage of an occult education, and therefore it is to be feared that Mr. Jacob, so far from being a teacher of occultism, is wholly ignorant even of its alphabet. It may be added incidentally that a somewhat full acquaintance with all that is known of Madame Blavatsky's career fails to disclose any trace of Mr. Jacob's benign intervention in that career. Mr. Jacob has leave to amend his plea.

Mr. Arthur Babillote, who writes an introduction to "Zones of the Spirit" by August Strindberg, says that the great Swedish dramatist was once asked for his opinion regarding the Theosophical concept of Karma and he replied that it was impossible for him "to belong to a party which denied a personal God." The objection seems to be inadequate, since even those who believe in a personal God may still accept the idea of Karma, and we may therefore suppose that Strindberg misunderstood the question or that his reply has been incorrectly conveyed.

It is at least certain that his book is full of Theosophical references, and usually they are in terms of approval. Thus under the heading, "The Art of Life," we find the following:

The teacher said: "Life is hard to live, and the destinies of men appear very different. Some have brighter days, others darker ones. It is therefore difficult to know how one should behave in life, what one should believe, what views one should adopt, or to which party one should adhere. This destiny is not the inevitable blind fate of the ancients, but the commission which each one has received, the task he must perform. The Theosophists call it Karma, and believe it is connected with a past which we only dimly remember. He who has early discovered his destiny, and keeps closely to it, without comparing his with others, or envying others their easier lot, has discovered himself, and will find life easier. But at periods when all wish to have a similar lot, one often engages in a fruitless struggle to make one's own harder destiny resemble the lot of those to whom an easier one has been assigned. Thence result disharmony and friction. Even up to old age, many men seek to conquer their destiny, and make it resemble that of others."

The pupil asked: "If it is so, why is not one informed of one's Karma from the beginning?"

The teacher answered: "That is pure pity for us. No man could endure life if he knew what lay before him. Moreover, man must have a certain measure of freedom; without that he would be only a puppet. Also the wise think that the voyage of discovery we make to discover our destiny is instructive for us.

And again when Strindberg is considering the question of human fate he uses the following suggestive illustration with regard to those who are deformed or crippled:

But woe to the man who ridicules anyone marked out by such a fate. If he is persistently pursued by calamity, or struck himself by a greater misfortune, one can hardly ignore it by using the formula "chance." A person who had scoffed at a blind man was struck in the eye by a stone which was thrown into a tram car. At first he was alarmed, and thought of Nemesis. But when he heard that the stone that had been so hurled was the result of some blasting operations, he became cheerful, i. e., more ignorant, and said it was a chance. He saw the phenomenon, but nothing behind it; the effect, but not the cause.

The "Beans" cannot see beyond their noses. Sometimes when they have long noses, they see somewhat further. The supernatural in nature is incomprehensible to their intelligence. Indeed, all which passes their limited understanding is for them supernatural. That is logical, but these rustics regard it as illogical.

Elsewhere Strindberg advances the idea of reincarnation as explaining those undeveloped human beings whose proximity to the animal kingdom is so close that they know nothing of the Soul and deny its immortality. He says:

Thus Darwin made it seem probable that men derived their origin from animals. Then came the Theosophists with the opinion that our souls are in process of transmigration from one human body to another. Thence comes this excessive feeling of discomfort, this longing for deliverance, this sensation of constraint, the pain of existence, the sighing of the creature. Those who do not feel this uneasiness, but flourish here, are probably at home here. Their

inexplicable sympathy for animals and their disbelief in the immortality of the soul points to a connection with the lower forms of existence of which they are conscious, and which we cannot deny.

Strindberg refers also to the post-mortem conditions and admits that he has some personal experience of various planes of consciousness.

The Theosophists speak of the seven planes of the Kama Loka, the condition after death. I will admit that, in certain circumstances, I have lived simultaneously on several planes. This was difficult for me, and still more difficult for my enemies to understand.

The doctrine of reincarnation in particular is constantly referred to in this remarkable "book of random thoughts," and although Strindberg nowhere gives to it his definite adhesion he refers to it always in a way that is at least approving. Thus in speaking of love he says:

According to Plato's doctrine of reminiscence and the reincarnation theory of the Theosophists, one might believe that when two fall in love it is only a meeting again. And all the beauty which they then see around them is the reflection of the memories of some far beautiful land where they have met before, and which they now remember for the first time.

Many Theosophical ideas are to be found admirably expressed in Strindberg's chapter entitled "Painting Things Black." It would be hard to find fault either with the science or the ethics of the following:

Theosophists say that we can create thought forms which assume life and reality. They mean that men can send from a distance evil suggestions which others carry out. Thus criminal romances have never deterred anyone from crime; they have on the contrary given scoundrels bright ideas for new pieces of rascality. I actually know of a society novel which criticised bank and joint-stock company frauds, with the result that such frauds increased. It is as though one let loose demons.

Therefore it is dangerous merely to think evil of men; one may do them evil thereby. But what a supernatural effort is necessary always to see good where so little is to be found. And when we try our best we find that we have played the hypocrite.

On the subject of superstition Strindberg admits that he is unable to give a definition, but he adds:

A sterile intellect calls the highest axioms superstitions, e. g., God, the religious life, conscience. The believing, fertile intelligence on the other hand, calls it superstition when an unbeliever avoids a squirrel, spits when he sees an old woman, or when one wishes him luck, or dares not begin a journey on the thirteenth of the month.

Strindberg begs us not to be too emphatic in our denials of what we do not understand. Act, he says, as though you believed, and then test the belief:

Some time later, in my ordinary life, there happened something inexplicable. Subsequently light was thrown upon this by an experience which Swedenborg refers to his so-called heaven and his so-called angels. Then I began to search and to compare, to make experiments and to find explanations. I came to the conclusion that Swedenborg has had experiences which resemble those of earthly life, but are not the same. This he brings out in his theory of correspondences and agreements. The Theosophists have expressed it thus: parallel with the earth life we live another life on the astral plane, but unconsciously to ourselves.

Elsewhere the author displays an insight into occult law to which many professed students have not attained. He says:

When a young man comes and says he is a free-thinker, say to him: "You lie. You think with your stomach, your throat, your sexuality, with your passions and your interests, your hates and your sympathies. But in your youthful immaturity you do not really think at all, but merely drivel. What is instilled into you, you give out, and dub your wishes by the name of thoughts."

To say that Strindberg was opposed to Theosophy is therefore obviously incorrect. On the contrary, the Theosophical philosophy was constantly in his mind and even though he never avowed himself to be a Theosophist he never hesitated to cite the Theosophical teachings as confirmative of his own ideas and even as authoritative. Possibly if it had been his good fortune to meet with a genuine Theosophy unadulterated with the speculations of a modern egotism falsely calling itself Theosophical, his approval would have been even more emphatic.

A H M

Sri Krishna is the Lord of Lords, the King of Kings; his unthinkable glory irradiates all that is manifest and all that is unmanifest. This infinite universe, its life and its beauty, and its joy, rest but on his foot, from which flows the sacred stream of the Ganges, whose mortal aspect alone is known on this earth. Krishna reveals his infinity of attributes to his beloved worshipper, and yet he is devoid of attributes.

It is the crown of devotion to have these mysteries revealed to the inner gaze. May all his lovers reach that Goal.—**Vaishnava Scriptures.**

Inquire about him by prostration, by question, and by service, and the wise men who know the truth, will give you the knowledge.—**Bhagavad-Gita.**

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SOME UNAVOIDABLE DEDUCTIONS

THE last message of H. P. Blavatsky to the American Theosophists in Convention assembled was written in April 1891. A reprint of this message appeared in the March number of this magazine.

The message begins by saying that it afforded the third occasion for H. P. B. to send a delegate to America, the previous ones being Dr. Archibald Keightley, and Mr. Bertram Keightley. As will appear from the text of the last message, Mrs. Annie Besant was chosen as the delegate in 1891 to represent the English Branches and to deliver the message.

It may be interesting to note that the Theosophical Society had at that time been in existence about sixteen years. Mrs. Besant had joined the Society about three years previously and was a comparatively new member. She naturally took prominence in England because of her public work in other fields and her ability as a speaker and writer, and was gladly accepted and given honor by the older students for the qualities and devotion shown.

When Mrs. Besant left H. P. B.'s presence to go as delegate to America, she never entered it again, for the H. P. B. body was deserted on May 8th while Mrs. Besant was on the ocean, homeward bound.

To those who have grasped some realization of the meaning of the Theosophical Movement the status of H. P. B. as Teacher and

Messenger of the Lodge of Masters appears as an unquestioned fact, and all such will have no hesitation in according to H. P. B. a full knowledge of the end in view, the then present conditions in the Society, and the tendencies, weaknesses and defects in the natures of all her students, and most particularly of those individuals who in the nature of things had assumed positions of prominence among their fellow students. With all this in mind, the message under consideration is of the utmost importance as a final and prophetic warning. Those who are familiar with the course of events as shown in the history of the Movement since 1891 will find no difficulty in applying the message to those events and the individuals most concerned in them.

To quote from the message:

"Fellow-Theosophists, I am proud of your noble work in the New World; Sisters and Brothers of America, I thank and bless you for your unremitting labours for the common cause so dear to us all.

"Let me remind you all once more that such work is now more than ever needed. The period which we have now reached in the cycle that will close between 1897-8 is, and will continue to be, one of great conflict and continued strain. If the T. S. can hold through it, good; if not, *while Theosophy will remain unscathed*, the Society will perish—perchance most ingloriously—and the world will suffer."

Let it be remembered that this message was written not many days before H. P. B. left her body, and that if there ever was a time when a clear view of the future was possible it was at this time. One cannot help but feel the extreme pathos of the situation. Here was One who saw and knew the weaknesses and the danger, and She could do nothing but urge, warn and encourage; it calls to mind the passage in the New Testament, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Denial and betrayal has often been the portion of the Great Ones who point out the true Path.

Mention is made of the period between 1891 and 1898 as one of great conflict and continued strain. History has verified the statement. During those years was consummated the disintegration of the Theosophical Society that was created and sustained by H. P. B. The guiding hand of the Teacher withdrawn, the time came for a test of the knowledge and wisdom possessed by those members upon whom fell the task of directing the Society. The results are before us. It looks very much as though the statement made by H. P. B. in the "Key to Theosophy" was coming true. "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 full history of how the present status of Theosophical organizations came about, is yet to be written, and it will be when the time comes; in the meantime is it not clear that the following quotation from the message under consideration was not heeded, though placed there with full intent and knowledge?

"Self-watchfulness is never more necessary than when a personal wish to lead, and wounded vanity, dress themselves in the peacock's feathers of devotion and altruistic work."

Nor was it true in fact that we had been left without "a witness on the scene;" had those students who were most prominent in the affairs of the Society been more truly observant, less ambitious and personal, all that has occurred would not have been recorded. There was "a witness on the scene," had been all the time; whose record was clear and fully attested from the very inception of the Theosophical Society, and to cap the climax of this record, to afford every opportunity for all to look in the right direction, there was handed to the delegate from H. P. B. a separate and additional message to the Convention which reads as follows:

"To the Fifth Convention of the American Section of the Theosophical Society:

"Brother Theosophists:

"I have purposely omitted any mention of my *oldest friend* and fellow-worker, W. Q. Judge, in my general address to you, because I think that his unflagging and self-sacrificing efforts for the building up of Theosophy in America deserves special mention.

"Had it not been for W. Q. Judge, Theosophy would not be where it is today in the United States. It is he who has mainly built up the movement among you, and he who has proved in a thousand ways his entire loyalty to the best interests of Theosophy and the Society.

"Mutual admiration should play no part in a Theosophical Convention, *but honour should be given where honour is due*, and I gladly take this opportunity of stating in public, by the mouth of my friend and colleague, Annie Besant, my deep appreciation of the work of your General Secretary, and of publicly tendering him my most sincere thanks and deeply-felt gratitude, in the name of Theosophy for the noble work he is doing and has done.

"Yours fraternally,

"H. P. BLAVATSKY."

In view of what took place subsequently, and which culminated

in an attack upon the honor and integrity of Wm. Q. Judge, the above is especially significant.

Admitting all that H. P. B. was, and her powers of prevision, this very last communication of H. P. B. should have been sufficient to have turned the eyes of her students in the right direction. More might not be said, for that which was most desired was the arousing of the intuitive faculties of those concerned, all that could be done to arouse this was done; those who looked for and expected personal guidance because of the positions assumed in the Society, failed to see what was placed so plainly before them, and the results, as might have been expected, were disastrous. Certain facts were well known to the most prominent members of the Society at that time, namely, that Wm. Q. Judge was one of the original Founders of the Society; that he had been left alone to carry on the work in the New World, the place of most importance; that he and H. P. B. had been in full accord first, last and all the time; that She lost no opportunity to place on record Her full confidence in, and abiding love for Him; and that his writings bore the same stamp of authority, of knowledge and wisdom, that are shown in those of H. P. B.

Perhaps it was these very facts that precipitated the attack? Says "Light on the Path," "Ambition is the first curse; the great tempter of the man who is rising above his fellows. It is the simplest form of looking for reward. Men of intelligence and power are led away from their higher possibilities by it continually. . . Its results turn to dust and ashes in the mouth."

Not all were blind however; many were the students whose discrimination led them to see aright, but they were powerless to change the course of events; they could but abide the time and opportunity for a return to the original lines.

From first to last, the vital error has been made of failing to place unbounded confidence in the knowledge, wisdom, and integrity of the Teacher, a virtual denial of the Source itself. Those who were found trying to explain H. P. B., a form of denial, ended by attacking while pretending to uphold. Those who attacked H. P. B. or belittled Her, were found attacking W. Q. J., for these Two stand together, and attack on one is an attack on both.

The time for temporizing has passed, and a somnolent tolerance must give way to an active and accurate consideration of things as they have been, and are. Those who may have erred, may not be condemned, but error must not be permitted to obscure the lamp of knowledge. To this, some have pledged their lives and fortunes, and many others will, as soon as they have been enabled to see a true course. Let one of the concluding sentences of the message sink into our hearts. "After all, every wish and thought I can utter are summed up in this one sentence, the never dormant wish of my heart, 'Be Theosophists, work for Theosophy!' Theosophy first, and Theosophy last; for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now

divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy *alone* can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great also is the responsibility."

"Arise. O Atlanteans, and repair the errors of the past."

"THE THEOSOPHICAL MAHATMAS"

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

To begin with, the tone of the whole article is that of a true *manifesto*. Condensed and weeded of its exuberance of Biblical expressions it comes to this paraphrastical declaration: "We have knocked at their door, and they have not answered us; we have prayed for bread, they have denied us even a stone." The charge is quite serious; nevertheless, that it is neither just nor fair—is what I propose to show.

As I was the first in the United States to bring the existence of our Masters into publicity; and, having exposed the holy names of two members of a Brotherhood hitherto unknown to Europe and America, (save to a few mystics and Initiates of every age), yet sacred and revered throughout the East, and especially India, causing vulgar speculation and curiosity to grow around those blessed names, and finally leading to a public rebuke, I believe it my duty to contradict the fitness of the latter by explaining the

whole situation, as I feel myself the chief culprit. It may do good to some, perchance, and will interest some others.

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

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

Once that a theosophist would become a candidate for either *chelaship* or favours, he must be aware of the mutual pledge, tacitly, if not formally offered and accepted between the two parties, and, *that such a pledge is sacred*. It is a bond of *seven* years of probation. If during that time, notwithstanding the many human shortcomings and mistakes of the candidate (save two which it is needless to specify in print) he remains throughout every temptation *true to the chosen Master*, or Masters, (in the case of *lay* candidates), and as faithful to the Society founded at their wish and under their orders, then the theosophist will be initiated into ————— thenceforward allowed to communicate with his *guru* unreservedly, all his failings, save this one, as specified, may be overlooked: they belong to his future *Karma*, but are left for the present, to the discretion and judgment of the Master. He alone has the power of judging whether even during those long seven years the chela will be favored regardless of his mistakes and sins, with occasional communications with, and from the guru. The latter thoroughly posted as to the causes and motives that led the candidate into sins of omission and commission is the only one to judge of the advisability or inadvisability of bestowing encouragement; as he alone is entitled to it, seeing that he is himself under the inexorable law of Karma, which no one from the Zulu

savage up to the highest archangel can avoid—and that he has to assume the great responsibility of the causes created by himself.

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

The able and respected editor of the “Occult Word” and her Secretary are right, and have chosen the only true path in which with a very small dose of blind faith, they are sure to encounter no deceptions or disappointments. “It is pleasant for some of us,” they say, “to obey the call of the ‘Man of Sorrows’ who will not turn any away, because they are unworthy or have not scored up a certain percentage of personal merit.” How *do* they know? unless they accept the cynically awful and pernicious dogma of the Protestant Church, that teaches the forgiveness of the blackest crime, provided the murderer *believes sincerely* that the blood of his “Redeemer” has saved him at the last hour—what is it but *blind* unphilosophical faith? Emotionalism is *not* philosophy; and Buddha devoted his long self-sacrificing life to tear people away precisely from that *evil breeding* superstition. Why speak of Buddha then, in the same breath? The doctrine of salvation by *personal* merit, and *self* forgetfulness is the corner-stone of the teaching of the Lord Buddha. Both the writers may have and very likely they

did—"hunt after *strange* gods;" but these *were not our* MASTERS. They have "denied Him thrice" and now propose "with bleeding feet and prostrate spirit" to "pray that He (Jesus) may take us (them) once more under his wing," etc. The "Nazarene Master" is sure to oblige them so far. Still they will be "living on *husks*" *plus* "blind faith." But in this they are the best judges, and no one has a right to meddle with their private beliefs in our Society; and heaven grant that they should not in their fresh disappointment turn our bitterest enemies one day.

Yet, to those Theosophists, who are displeased with the Society in general, no one has ever made to you any rash promises; least of all, has either the Society or its founders ever offered their "Masters" as a *chromo-premium* to the best behaved. For years every new member has been told that *he was promised nothing*, but had everything to expect only from his own personal merit. The theosophist is left free and untrammelled in his actions. Whenever displeased—*alia tentanda via est*—no harm in trying elsewhere; unless, indeed, one has offered himself and is decided to win the Masters' favors. To such especially, I now address myself and ask: Have you fulfilled *your* obligations and pledges? Have you, who would fain lay all the blame on the Society and the Masters—the latter the embodiment of charity, tolerance, justice and universal love—have you *led the life* requisite, and the conditions required from one who becomes a candidate? Let him who feels in his heart and conscience that he has,—that he has never once failed seriously, never doubted his Master's wisdom, never sought *other* Master or Masters in his impatience to become an Occultist with powers; and that he has never betrayed his theosophical duty in thought or deed,—let him, I say, rise and *protest*. He can do so fearlessly; there is no penalty attached to it, and he will not even receive a reproach, let alone be excluded from the Society—the broadest and most liberal in its views, the most Catholic of all the Societies known or unknown. I am afraid my invitation will remain unanswered. During the eleven years of the existence of the Theosophical Society I have known, out of the seventy-two regularly accepted chelas on probation and the hundreds of *lay* candidates—only *three* who have not hitherto failed, and *one only* who had a full success. No one forces any one into chelaship; no promises are uttered, none except the mutual pledge between Master and the would-be-chela. Verily, verily, many are the called but few are chosen—or rather few who have the patience of going to the bitter end, if bitter we can call simple perseverance and singleness of purpose. And what about the Society, in general, outside of India? Who among the many thousands of members does *lead the life*? Shall any one say because he is a strict vegetarian—*elephants and cows are that*—or happens to lead a celibate life, after a stormy youth in the opposite direction; or because he studies the *Bhagavat-Gita* or the "Yoga philosophy" *upside down*, that he is a theosophist *according to the Masters' hearts*? As it is not the cowl that makes the monk, so, no long hair with a poetical

vacancy on the brow are sufficient to make of one a faithful follower of *divine* Wisdom. Look around you, and behold our UNIVERSAL Brotherhood so called! The Society founded to remedy the glaring evils of christianity, to shun bigotry and intolerance, *cant* and superstition and to cultivate real universal love extending even to the dumb brute, what has it become in Europe and America in these eleven years of trial? In one thing only we have succeeded to be considered higher than our Christian Brothers, who, according to Lawrence Oliphant's graphic expression "Kill one another for Brotherhood's sake and fight as devils for the love of God"—and this is that we have made away *with every dogma* and are now justly and wisely trying to make away with the last vestige of even nominal authority. But in every other respect we are as bad as they are: backbiting, slander, uncharitableness, criticism, incessant war-cry and ding of mutual rebukes that Christian Hell itself might be proud of! And all this, I suppose is the Masters' fault: THEY will not help those who help others on the way of salvation and liberation from selfishness—with kicks and scandals? Truly *we are* an example to the world, and fit companions for the holy ascetics of the snowy Range!

And now a few words more before I close. I will be asked: "And who are you to find fault with us? Are you, who claim nevertheless, communion with the Masters and receive daily favors from Them; Are you so holy, faultless, and so worthy?" To this I answer: I AM NOT. Imperfect and faulty is my nature; many and glaring are my shortcomings—and for this my Karma is heavier than that of any other Theosophist. *It is*—and must be so—since for so many years I stand set in the pillory, a target for my enemies and some friends also.

Yet I accept the *trial* cheerfully. Why? Because I know that I have, all my faults notwithstanding, Master's protection extended over me. And if I have it, the reason for it is simply this: for thirty-five years and more, ever since 1851 that I saw any Master *bodily* and personally for the first time, *I have never once denied or even doubted Him*, not even in thought. Never a reproach or a murmur against Him has escaped my lips, or entered even my brain for one instant under the heaviest trials. From the first I knew what I had to expect, for I was told that, which I have never ceased repeating to others: as soon as one steps on the Path leading to the Ashrum of the blessed Masters—the last and only custodians of primitive Wisdom and Truth—his Karma, instead of having to be distributed throughout his long life, falls upon him in a block and crushes him with its whole weight. He who believes in what he professes and in his Master, will stand it and come out of the trial victorious; he *who doubts*, the coward who fears to receive his just dues and tries to avoid justice being done—FAILS. He will not escape Karma just the same, but he will only lose that for which he has risked its untimely visits. This is why having been so constantly, so mercilessly slashed by my

Karma using my enemies as unconscious weapons, that I have stood it all. I felt sure that Master would not permit that I should perish; that He would always appear at the *eleventh* hour—and *so he did*. Three times I was saved from death by Him, the last time almost against my will; when I went again into the cold, wicked world out of love for Him, who has taught me what I know and made me what I am. Therefore, I do His work and bidding, and this is what has given me the lion's strength to support shocks—physical and mental, one of which would have killed any theosophist who would go on doubting of the mighty protection. Unswerving devotion to Him who embodies the duty traced for me, and belief in the Wisdom—collectively, of that grand, mysterious, yet actual Brotherhood of holy men—is my only merit, and the cause of my success in Occult philosophy. And now repeating after the Paraguru—my Master's MASTER—the words He had sent as a message to those who wanted to make of the Society a "miracle club" instead of a Brotherhood of Peace, Love and mutual assistance—"Perish rather, the Theosophical Society and its hapless Founders," I say perish their twelve years' labour and their very lives rather than that I should see what I do today: theosophists, outvying political "rings" in their search for personal power and authority; theosophists slandering and criticizing each other as two rival Christian sects might do; finally theosophists refusing to *lead the life* and then criticising and throwing slurs on the grandest and noblest of men, because tied by their wise laws—hoary with age and based on an experience of human nature milleniums old—those Masters refuse to interfere with Karma and to play second fiddle to every theosophist who calls upon Them and whether he deserves it or not.

Unless radical reforms in our American and European Societies are speedily resorted to—I fear that before long there will remain but one centre of Theosophical Societies and Theosophy in the whole world—namely, in India; on that country I call all the blessings of my heart. All my love and aspirations belong to my beloved brothers, the sons of old Aryavarta—the Mother-land of my MASTER.

H. P. BLAVATSKY.

(The foregoing article was first printed by Mr. Judge in *The Path* for December, 1886.)

(The statement in the last paragraph, that unless radical reforms in the American and European Societies were speedily resorted to there would remain but one center of Theosophical Societies and Theosophy in the whole world—namely, in India, *was written in 1886*. Subsequent writings of H. P. B. show that the necessary changes had been made and a different position assumed. It is also evident that the "one center" does not refer to any European organization established in India, but to the Real Center of which She was the accredited and recognized agent.—EDS.)

OCCULTISM FOR BARTER

ESOTERIC COLLEGES AND FALSE PROPHETS

WHEN Jesus of Nazareth went to the Temple in Jerusalem he, it is said, drove money changers out of the courts; and later he said that many false prophets should arise. For the Christian that temple symbolized the Palace of God, and the occultist knows that the story really means the driving out from the heart of all materialistic thought. Jesus, with a prophet's eye, saw what has so often come to pass since then,—false prophets arising on every side, both in and out of the Church that bears his name.

In the present days no country can boast as ours of having so many false prophets, who, taking advantage of the popular leaning to mysticism hang out signs of various kinds, but one and all offering for sale the things of the spirit. It is not to magazines or books dealing with these subjects that we refer, for printing and paper must be paid for when one wants to lay his ideas before the people. But it is quite a different thing when men or women offer to sell to the buyer, for money, the knowledge of self or any mystery in nature pertaining to spiritual things.

In one place we have a man pretending that he is a reincarnation of Jesus Christ, and in another, one deliberately stating that he is Gautama Buddha come again in order to correct errors in his promulgated doctrines. Again, we find astrologers and diviners, mediums and seers, opening shops wherein they dispense oracles to the willing, gullible people. One is quite as pernicious as the other, for the taint of money will corrupt anything. And those who have means are somewhat to blame, in that they imagine that their money can procure them knowledge of the deep, spiritual things of Nature.

The latest thing in this line is that which began in Boston soon after the starting there of a magazine called the Esoteric. With that journal we had no concern, for its founders had a right to use it to promulgate just as much of truth as they had hold of in the same way that the PATH gives out its ideas of nature and of man. But in the beginning, the managers of that magazine let it be understood that they were, or one of them—to wit, Mr. Hiram Butler—was a theosophist, or member of the Theosophical Society. An examination of the records just made shows that he never was a member of that body.

Not very long ago a bulky book was circulated by this prophet, in which mysterious statements were made that one Vidya Nyaka desired to found a College in the U. S. to teach the stockholders' (!)

and students all the mysteries, and among others, the power of acquiring vast wealth, and it was said that after the college was organized unlimited means would be at its disposal, drawn from the funds at command of adepts; but, as a preliminary merely, the faithful must disburse. And disburse they did. We grieve to say that many theosophists sent in money to this scheme which, on its very face, boldly showed that it was founded as a means of giving its stockholders wealth.

The first note was sounded in an alleged "Letter to a Seeker" published by the *Esoteric*. This was a fraud which took in theosophists who do not get acquainted with what is written in out-of-the-way places. It was a hit at the Theosophical Society and at the Adepts, pretending that They were cold and dead and selfish, and that only the Solar Biologists were fitted to help Americans. It exhibited ignorance when it left the domain of plagiarism. What it plagiarized from is a book called "The Wisdom of the Adepts," by Rev. Thomas Lake Harris, in which he attempted to show that Buddhist Adepts are systematically trying to subvert Christianity in America, and this "Letter to a Seeker" took as sub-title, "The Wisdom of the Wise." Fragments are taken, word for word, from pages 8, 9, 319, 249, 371, 248, 249, of Harris's book, and used to construct this letter in the *Esoteric* and signed *Nemo*. If Rev. Harris did not write it, then it was stolen from him; or, if he did, then the *Esoteric* is a secret organ for a Christian sect which is anti-theosophical, while it outwardly professes theosophy. Either of these alternatives is equally damaging.

The second note was a loud one on a brass bugle heralding the founding of the Esoteric College, as the direct outcome of the efforts of the magazine, with Mr. Butler at the head of it, and Vidya Nyaka in the mysterious distance with a medley of nonsensical letters at the end of his name. The real name of Vidya N. is Ohmart, and he is known to many men in Boston who experienced his wiles before Butler joined hands with him. Before that, Ohmart was satisfied to deal with men on pure *business* principles, but when he combined with Butler he played upon the credulity of the mystically inclined people who sincerely desired to know the things of the spirit and foolishly thought that the great pretensions of this pair hid great knowledge and wisdom.

It all speedily ended with a frightful expose in the *N. Y. World*, *Boston Globe* and *Herald*, and *Philadelphia Enquirer*. The worst of it was that the press mixed the Theosophical Society in it, entirely without cause but wholly because of Butler's theosophic claims, and to-day hundreds of people think that exposure was an exposure of humbug on our part. Such are the facts; hear now of the Karma:

Mr. Butler and all his confederates have to some slight extent injured the Theosophical Society, and the nemesis provided by the immutable law of Karma will follow him until the full consequence is felt and compensation made. We do not need sworn zealots

to wreak a vengeance. That will follow, whatever it be, because behind the Theosophical Society is a mighty power that works by law and by will, and not by money. No wealth can buy its favor nor avert its care for its members and for the enemies of the Society. Already material damages and great annoyances have come to these men who dared to sell and buy in the Temple of God. And the same nemesis, but perhaps with lesser fury, will pursue all those members of the Theosophical Society who have in their hearts said, "Lo, here is one who offers at a price that which the Adepts of the Theosophical Society say can only be obtained through toil and unselfish effort; let us go buy of him." We are sorry for both, but surely lessons must be learned, and we had thought that the lesson was taught when the mysterious H. B. of L. invaded our ranks seeking recruits and getting those who would not try the right way. The end is not yet, the hour has not struck, but it will arrive. Let us then rely upon Karma and do our duty.

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STRAY MEMORANDA

"WHY not," I said to a Master's messenger, "give to all these gaping theosophical children throughout the Society, the whole truth at once? Collect all the doctrines and the interlocking prophecies together, whether about the world of men or the world of the Gods; arrange all the facts respecting the evolution of men on the planet, with all the details about dividing of races and the hidden descent of tribes: then give it out for good and all."

Looking at me seriously, he said, "Would they believe it? I think not." But he left behind him some stray jottings * * *

"The science-worshipping theosophist, thinking that the brighter day will only come when men of science are convinced that the Masters know all that is to be known, would have revelations regarding 'missing links' and the dispersion of races. But the dawn of a new age is not heralded by such divulgements; and to tell the facts before the time would only result in strife, bitterness, and laughter.

"Not even the devotees of the Worship of the Dead, who follow after mediums and say that the souls of the deceased return to detestable surroundings in heated cabinets, would admit a single fact that militated against pet theories. Yet we know that the souls of good men who have died do not trouble the world. They leave behind them the 'coat of skin,' full of what wickedness they were unable to disperse in life. This unsavory remainder is wor-

shipped by the medium-hunter, and because out of the astral light it reports facts and words not thought of by the sitters, the real man is accused, and by default convicted, of returning here. Such spiritualists as believe thus are consecrating corpses and making Gods of the demons of the air. Will they believe this?

"The extraordinary psychical manifestations occurring during the last forty years all over the Western world have been dubbed by the 'spiritists' as the awakening of men and the new, best, last philosophy, whereas they merely marked the changes beginning in the great heart and mind of the collective Western man. In relation to what is heralded and will be, they are as is the changing voice of the youthful chorister to its full development into a basso profundo.

"By careful and painstaking attention to this worship of the dead, new forms are created in the astral light, compounded of the reliquae of deceased people and the matter added by elementals; they imitate the dead in word, gesture, recollection, and other indicia of identity, and delude the living, because these elementals like the new surroundings thus found. One small section only of the elemental nature is thus affected, but it likes not to relinquish a grasp once taken upon us mortal-gods.

"Although this Death-Cult calls itself scientific, we have not yet heard of any careful or other collecting of statistics about appearances through mediums of the same deceased person at more than two places at once. But any careful reader can find that such things are reported every day and no deduction drawn from it.

"The real deceased one in his blissful state after death feels a twinge every time his shade is called up in the charnel house of a living medium's body.

"The money paid to mediums for 'spirit communications' is haunted by astral beings of a certain order. They plunge upon the medium, and find their appropriate dwelling in the bad and not in the good part of his nature. The temple of the Holy Ghost is thus turned into a den of thieves.

"The trajectory of a spiritual being through space is visible to the human eye from only one point, and very often it is seen as a curved line when in fact it is otherwise. One sort of elemental being moves in an epicycloidal curve. Looked at by one person's eye it is a straight line, to the other observer it is a curve, while a third sees it as a triangle.

"Every thought has with it in its journey all the physical, mental, and moral attributes of the thinker; but the recipient may be able only to perceive one of those attributes, and then, instead of getting the thinker's thought, he may hear the rate of vibration in the body of the thinker, and all he sees then is a small white star.

"There are beings who have their existence in your body. Some live but a moment, others for longer periods.

"Where cities are 'destined' to be built, whole armies of celes-

tial beings build an imaginary city and try to induce men to erect the objective structures there; and the founding of a city is an occasion of joy or deep sorrow for those who can see the nature of its builders.

"There are certain spots in the land now uninhabited, over which swarm hosts of elementals. They have their own city there, and when men pass that way they whisper to them, show pictures of a city, of its buildings, and its future; and soon or late the human beings come and erect their dwellings there.

"Your American continent is full of these spots, and crowded with memories of past glories that elbow each other for space.

"Although each thought goes on through infinite space, many thoughts sent out from your mind are, so to say, lost on the way; for they meet opposite thoughts or stronger ones which deflect them from the course desired, and they thus fly on to a goal not in the mind of the thinker, or through weakness of impulse they fall easily away from the appointed orbit.

"In one aspect the Astral Light may be compared to a howling mob of rival musicians, each engaged on a different tune. Who enters there has need to know how to distinguish the right tune, or dire confusion will result in his mind." URBAN.

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THE DWELLER OF THE THRESHOLD

HAS such a being any existence? Has any one ever seen it? Are there many or several, and has it any sex?

Such are the questions asked by nearly all students who read theosophical books. Some of those who all their life believed in fairies in secret and in the old tales of giants, have proceeded to test the question by calling upon the horrid shade to appear and freeze their blood with the awful eyes that Bulwer Lytton has made so famous in his "Zanoni." But the Dweller is not to be wooed in such a way, and has not appeared at all, but by absolute silence leads the invoker to at last scout the idea altogether.

But this same inquirer then studies theosophical books with diligence, and enters after a time on the attempt to find out his own inner nature. All this while the Dweller has waited, and, indeed, we may say, in complete ignorance as yet of the neophyte's existence. When the study has proceeded far enough to wake up long dormant senses and tendencies, the Dweller begins to feel that such a person as this student is at work. Certain influences are then felt, but not always with clearness, and at first never ascribed to the agency of what had long ago been relegated to the lumber-room of exploded superstitions. The study goes still farther

and yet farther, until the awful Thing has revealed itself; and when that happens, it is not a superstition nor is it disbelieved. It can then never be gotten rid of, but will stay as a constant menace until it is triumphed over *and left behind*.

When Glyndon was left by Mejnour in the old castle in Italy, he found two vases which he had received directions not to open. But disobeying these he took out the stoppers, and at once the room was filled with intoxication, and soon the awful, loathsome creature appeared whose blazing eyes shone with malignant glare and penetrated to Glyndon's soul with a rush of horror such as he had never known.

In this story Lytton desired to show that the opening of the vases is like the approach of an enquirer to the secret recesses of his own nature. He opens the receptacles, and at first is full of joy and a sort of intoxication due to the new solutions offered for every problem in life and to the dimly seen vistas of power and advancement that open before him. If the vases *are kept open long enough*, the Dweller of the Threshold surely appears, and no man is exempt from the sight. Goodness is not sufficient to prevent its appearance, because even the good man who finds a muddy place in the way to his destination must of necessity pass through it to reach the end.

We must ask next, WHAT is the Dweller? It is the combined evil influence that is the result of the wicked thoughts and acts of the age in which any one may live, and it assumes to each student a definite shape at each appearance, being always either of one sort or changing each time. So that with one it may be as Bulwer Lytton pictured it, or with another only a dread horror, or even of any other sort of shape. It is specialized for each student and given its form by the tendencies and natural physical and psychical combinations that belong to his family and nation.

Where, then, does it dwell? is the very natural inquiry which will follow. It dwells in its own plane, and that may be understood in this manner.

Around each person are planes or zones, beginning with spirit and running down to gross matter. These zones extend, within their lateral boundaries, all around the being. That is to say, if we figure ourselves as being in the centre of a sphere, we will find that there is no way of escaping or skipping any one zone, because it extends in every direction until we pass its lateral boundary.

When the student has at last gotten hold of a real aspiration and some glimmer of the blazing goal of truth where Masters stand, and has also aroused the determination to know and to be, the whole bent of his nature, day and night, is to reach out beyond the limitations that hitherto had fettered his soul. No sooner does he begin thus to step a little forward, than he reaches the zone just beyond mere bodily and mental sensations.

At first the minor dwellers of the threshold are aroused, and they in temptation, in bewilderment, in doubt or confusion, assail

him. He only feels the effect, for they do not reveal themselves as shapes. But persistence in the work takes the inner man farther along, and with that progress comes a realization to the outer mind of the experiences met, until at last he has waked up the whole force of the evil power that naturally is arrayed against the good end he has set before him. Then the Dweller takes what form it may. That it does take some definite shape or impress itself with palpable horror is a fact testified to by many students.

One of those related to me that he saw it as an enormous slug with evil eyes whose malignancy could not be described. As he retreated—that is, grew fearful—it seemed joyful and portentous, and when retreat was complete it was not. Then he fell further back in thought and action, having occasionally moments of determination to retrieve his lost ground. Whenever these came to him, the dreadful slug again appeared, only to leave him when he had given up again his aspirations. And he knew that he was only making the fight, if ever he should take it up again, all the harder.

Another says that he has seen the Dweller concentrated in the apparent form of a dark and sinister-looking man, whose slightest motions, whose merest glance, expressed the intention and ability to destroy the student's reason, and only the strongest effort of will and faith could dispel the evil influence. And the same student at other times has felt it as a vague, yet terrible, horror that seemed to enwrap him in its folds. Before this he has retreated for the time to prepare himself by strong self-study to be pure and brave for the next attack.

These things are not the same as the temptations of Saint Anthony. In his case he seems to have induced an hysterical erotic condition, in which the unvanquished secret thoughts of his own heart found visible appearance.

The Dweller of the Threshold is not the product of the brain, but is an influence found in a plane that is extraneous to the student, but in which his success or failure will be due to his own purity. It is not a thing to be dreaded by mere dilettanti theosophists; and no earnest one who feels himself absolutely called to work persistently to the highest planes of development for the good of humanity, and not for his own, need fear aught that heaven or hell holds.

EUSEBIO URBAN.

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All that we are is the result of what we have thought; it is founded on our thoughts. If a man speaks or acts with an evil thought pain follows him as the wheel follows the foot of him who draws the carriage.

GET YOUR LUGGAGE READY

ONE night I seemed to see a great and populous country. It teemed with life and wealth, yet no sound, no motion arose from it. It was a petrified land. Rich harvests turned the earth to gold, but no reapers came forth. Fruits of the purple, the rose, and every splendid hue, weighted the orchard boughs, but not a hand was raised to pluck them. The flowers shone unseen; the dead air could not woo forth their perfume. The waters had no song; the birds, no flight; the clouds, no rain; the sun, no beams in that leaden atmosphere. The march of the seasons was arrested. Never was land more fertile, more beautiful. It needed but the heart and hand of man to continue its prosperity. High mountains, too, were there, where the gods abode, hovering so near to men that I cried aloud, to see these divine opportunities neglected or forgotten.

Pondering upon a sight so mournful, I saw that the inhabitants of this country had all a strange kind of mental atrophy which annulled all efforts, frustrated every activity. Surrounded by everything which could secure usefulness, happiness, and the fullest development of their natures, they did not know how to set about securing these ends. Their minds were under a spell. In an intellectual darkness, they were dimly conscious of their wretched condition, and called to some one to come and remove the torpor of their minds, to tell them how they might enter into this splendid Life and possess it. At times they did what work they must, then sank into quiescence again, while the glory of life seemed to taunt and mock them. In truth it did not do this. These glorious opportunities were there to urge them on, but could not rouse them.

The anguish of this paralyzed and waiting multitude was so great, that I too began to share their pain and their expectancy as I looked on, and I called aloud anxiously, "Will no one come to help them?"

Some unseen person promptly answered me, "Helpers have already set out for this country, which is called 'The Future.'" "Will they soon arrive?" I asked. My informant replied, "Look, and judge for yourself."

At this I felt impelled to turn around and saw great masses of clouds breaking open before me, making a rift through which I could look. The view was so misty that I understood in some mystic way, that I was about to see into the Past. What I perceived was a long railway train starting on a journey to some very distant point. There was great confusion about it. Some of the travelers were leaning out of the slowly moving train, gesticulating towards huge piles of luggage left behind. Others were endeavoring to turn the air brakes. Some had reached the engineer, and were arguing briskly, urging him to stop the train or to go back. Many others slept, and by their feverish rest I could see that their thoughts

were on the baggage vans. Meanwhile, back in the station, were travelers absorbed in checking and marking their luggage, or wondering about half dazed, trying to find their personal effects, and to keep them distinct from the rest. People were arriving, too, in a constant stream, belated by their overladen coaches, and, in far homes, I saw others bustling hither and thither, packing and repacking. All of these were so absorbed that they did not know the hour was past, or that the train had set out for the land where they were all bound to go.

"Are these the helpers?" I asked. My unseen friend said that they were.

"But why do they not make haste when they are so sorely needed?"

"You see they are willing enough, but their luggage detains them."

"Could they not do with less, and arrange it more rapidly! or even discard much of it, which seems to consist of mere personal luxuries fostered by habit?"

"They could indeed, but this they do not understand."

"And, will no one reach that unfortunate country?" I exclaimed.

"Yes; the train will arrive there, but it will be detained. And many of the people in it are so harassed by their thoughts of their lost or strayed luggage, or so preoccupied in keeping it together, that they will not be able to set to work promptly on their arrival. Thus they will not resist the peculiar lethargy which prevails in that land, and they will swell the numbers of the unfortunates, who, like them, originally started out hoping to reach a happy Future."

"Are there, then, no persons of clear and unencumbered minds," I asked, "who can be of use to the rest?"

"Indeed there are, but they are comparatively few, and are swallowed up in that great crowd. There in the train you may see an occasional traveller who is tranquil, whose thought is fixed upon his errand. There are such also in the city, and they are putting forth all their strength. Who shall say whether they can do much? What is needed is that the great majority of men should try with one accord to think of The Future, to prepare to enlighten and free it. They cannot attain the great prizes here and now, but they can do something; they can prepare for it."

This person spoke so quietly that his even tones annoyed me. "And you," said I, "you appear to take all this suffering and possible disaster very coolly. To think that a land so fertile, one with such glorious, and even divine possibilities through its Humanity, should lie extinguished in darkness because of the delays of these travellers! It is enough to break any heart."

"I am not 'cool,' as you say, but I am calm. I am obliged to be, for I have seen this sight for many an age; I shall see it for many more. In all time the sad lesson repeats itself, and Time is one. What you have seen is what takes place age after age. The waiting

races are always delayed by the impediments of those who start out to reinforce and to help them."

"And what luggage is this that they cherish so much as to let it stand between them and their highest impulses, their noblest endeavor? Why do they not cast it aside?"

"This luggage is needed by every traveller if he would not arrive in that distant country utterly helpless, to be himself a burden to the community. Know the truth, my friend. This luggage which every man and woman carries is *the mind*. They cannot cast it away. What they need to do is to set it in order; to cast all useless thoughts and energies, all personal mental habits aside; to concentrate and strengthen it; above all, to hold it in readiness to start on the journey to the Future, so that when they arrive they may at once begin, without loss of time, to redeem and lift that Age. Then the journey will be more swiftly made; then there will be no such long waits between stations, no obstructing of trains. I and my companions are set apart to endeavor to teach men this; we learned it through our own experience many cycles ago. And in your age as in ours, men are slow to comprehend; slower even, for in yours the darkness has settled down like a pall. Yet Hope is the very nature of Life itself, and hence, we hope."

He said no more to me then, and the vision came to an end. I saw how true was all that I had heard, and each day bears fresh witness to its truth.

The mind of man is a tremendous Force, capable of engendering many energies, of various grades, correlating and interacting. The highest of these act on every plane; the lower upon lower planes only, where they tend to beget obstructive consequences by, so to say, intensifying or thickening—condensing too—the one substance of which all things are made, into gross and material strata, which greatly impede the entrance of higher force to our plane, and isolate it and us by degrees.

What then determines the quality of a mental energy, so that it becomes of a "high" or "low" order? Its relation to the personal self determines it. The free will of man has its point of departure in the mind. He can generate thoughts which, by concentration upon or relation to the self, tend to contract his sphere (in more senses than one), and to preserve his Being intact in the life of separateness. Or he can evolve thoughts which relate to the whole world; which flow out towards the Unity, and, by their action and interaction upon the highest forces, a part of which they are, tend to dissolve his personal life as such, to unite all his principles to their cosmic sources, and reveal the beauty, power, and wisdom of Being to his enraptured soul.

Very many of us can find but little work to do for Humanity, though work is here, pressing enough, tangible enough. But circumstances of iron control many, and these are Karma. What each **one** can do, however, is to purify the mind, and to develop in it affinities, such tendencies and habits, as may be drawn up into the

higher nature. These, then, will guide our soul's course after death, leading the Ego to reincarnate there where it can at once begin the work for Humanity. The predominating love spun by our nature is like the stray end of the spider's web, cast loose upon the air. It reaches across to some branch to which it instantly adheres, and upon it the Ego, the mysterious weaver of life's web, crosses the gulf we call Death, and finds each life in strict continuity with the preceding one.

These few thoughts cannot be better illustrated, or more fitly closed, than by an extract from a private letter written by H. P. Blavatsky:

"What is this about the soldier not being free? Of course no soldier can be free to move about his physical body wherever he likes. But what has the esoteric teaching to do with the *outward man*? A soldier may be stuck to his sentry-box like a barnacle to its ship, and the soldier's Ego be free to go where it likes, and think what it likes best. * * * No man is required to carry a burden heavier than he can bear, nor do more than it is possible for him to do. * * * If one cannot, owing to circumstances or his position in life, become a full adept in this existence, let him prepare his mental luggage for the next, so as to be ready at the first call, when he is once more reborn. What one has to do before he pledges himself irretrievably, is to probe one's nature to the bottom, for self-discipline is based on self knowledge. It is said somewhere that self-discipline often leads one to a state of self-confidence which becomes vanity and pride in the long run. I say, fool is the man who says so. This may happen only when our motives are of a worldly character, or selfish. Otherwise, self-confidence is the first step to that kind of WILL which will make a mountain move.

"To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

"The question is whether Polonius meant this for worldly wisdom, or for occult knowledge; and, by 'own self,' the *false* Ego (the terrestrial personality), or that spark in us which is but the reflection of the One Universal Ego."

It appears, then, that our best course of action is to get our mental luggage ready, and especially to free it from the thought of self, or the "terrestrial personality" living in a dream of separation.

J. CAMPBELL VER PLANCK.

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"O man thou thinkest that thou art alone; and actest as thou likest. Thou dost not perceive the eternal Soul that dwells within thy breast. Whatever is done by thee *It* sees and notes it all. This Soul is its own witness; and is its own refuge. It is the supreme eternal witness of man. Do not offend it." —*Maha-bharata*, I.

CONVERSATIONS ON OCCULTISM

THE KALI YUGA—THE PRESENT AGE

Student.—I am very much puzzled about the present age. Some theosophists seem to abhor it as if wishing to be taken away from it altogether, inveighing against modern inventions such as the telegraph, railways, machinery, and the like, and bewailing the disappearance of former civilizations. Others take a different view, insisting that this is a better time than any other, and hailing modern methods as the best. Tell me, please, which of these is right, or, if both are wrong, what ought we to know about the age we live in?

Sage.—The teachers of Truth know all about this age. But they do not mistake the present century for the whole cycle. The older times of European history, for example, when might was right and when darkness prevailed over Western nations, was as much a part of this age, from the standpoint of the Masters, as is the present hour, for the Yuga—to use a sanskrit word—in which we are now had begun many thousands of years before. And during that period of European darkness, although this Yuga had already begun, there was much light, learning, and civilization in India and China. The meaning of the words “present age” must therefore be extended over a far greater period than is at present assigned. In fact, modern science has reached no definite conclusion yet as to what should properly be called “an age,” and the truth of the Eastern doctrine is denied. Hence we find writers speaking of the “Golden Age,” and so on, whereas they are only parts of the real age that began so far back that modern archaeologists deny it altogether.

Student.—What is the sanskrit name for this age, and what is its meaning?

Sage.—The sanskrit is “Kali,” which added to Yuga gives us “Kali-Yuga.” The meaning of it is “Dark Age.” Its approach was known to the ancients, its characteristics are described in the Indian poem “The Mahabharata.” As I said that it takes in an immense period of the glorious part of Indian history, there is no chance for any one to be jealous and to say that we are comparing the present hour with that wonderful division of Indian development.

Student.—What are the characteristics to which you refer, by which *Kali-Yuga* may be known?

Sage.—As its name implies, darkness is the chief. This of course is not deducible by comparing today with 800 A. D., for this would be no comparison at all. The present century is certainly

ahead of the middle ages, but as compared with the preceding Yuga it is dark. To the Occultist, material advancement is not of the quality of light, and he finds no proof of progress in merely mechanical contrivances that give comfort to a few of the human family while the many are in misery. For the darkness he would have to point but to one nation, even the great American Republic. Here he sees a mere extension of the habits and life of the Europe from which it sprang; here a great experiment with entirely new conditions and material was tried; here for many years very little poverty was known; but here today there is as much grinding poverty as anywhere, and as large a criminal class with corresponding prisons as in Europe, and more than in India. Again, the great thirst for riches and material betterment, while spiritual life is to a great extent ignored, is regarded by us as darkness. The great conflict already begun between the wealthy classes and the poorer is a sign of darkness. Were spiritual light prevalent the rich and the poor would still be with us, for Karma cannot be blotted out, but the poor would know how to accept their lot and the rich how to improve the poor; now, on the contrary, the rich wonder why the poor do not go to the poorhouse, meanwhile seeking in the laws for cures for strikes and socialism, and the poor continually growl at fate and their supposed oppressors. All this is of the quality of spiritual darkness.

Student.—Is it wise to inquire as to the periods when the cycle changes, and to speculate on the great astronomical or other changes that herald a turn?

Sage.—It is not. There is an old saying that the gods are jealous about these things, not wishing mortals to know them. We may analyze the age, but it is better not to attempt to fix the hour of a change of cycle. Besides that, you will be unable to settle it, because a cycle does not begin on a day or year clear of any other cycle; they interblend, so that, although the wheel of one period is still turning, the initial point of another has already arrived.

Student.—Are these some of the reasons why Mr. Sinnett was not given certain definite periods of years about which he asked?

Sage.—Yes.

Student.—Has the age in which one lives any effect on the student; and what is it?

Sage.—It has effect on every one, but the student after passing along in his development feels the effect more than the ordinary man. Were it otherwise, the sincere and aspiring students all over the world would advance at once to those heights towards which they strive. It takes a very strong soul to hold back the age's heavy hand, and it is all the more difficult because that influence, being a part of the student's larger life, is not so well understood by him. It operates in the same way as a structural defect in a vessel. All the inner as well as the outer fibre of the man is the

result of the long centuries of earthly lives lived here by his ancestors. These sow seeds of thought and physical tendencies in a way that you cannot comprehend. All those tendencies affect him. Many powers once possessed are hidden so deep as to be unseen, and he struggles against obstacles constructed ages ago. Further yet are the peculiar alternations brought about in the astral world. It, being at once a photographic plate, so to say, and also a reflector, has become the keeper of the mistakes of ages past which it continually reflects upon us from a plane to which most of us are strangers.

In that sense therefore, free as we suppose ourselves, we are walking about completely hypnotized by the past, acting blindly under the suggestions thus cast upon us.

Student.—Was that why Jesus said, “Father, forgive them, *for they know not what they do?*”

Sage.—That was one meaning. In one aspect they acted blindly, impelled by the age, thinking they were right.

Regarding these astral alterations, you will remember how in the time of Julian the seers reported that they could see the gods, but they were decaying, some headless, others flaccid, others minus limbs, and all appearing weak. The reverence for these ideals was departing, and their astral pictures had already begun to fade.

Student.—What mitigation is there about this age? Is there nothing at all to relieve the picture?

Sage.—There is one thing peculiar to the present *Kali-Yuga* that may be used by the Student. All causes now bring about their effects much more rapidly than in any other or better age. A sincere lover of the race can accomplish more in three incarnations under Kali-Yuga's reign than he could in a much greater number in any other age. Thus by bearing all the manifold troubles of this Age and steadily triumphing, the object of his efforts will be more quickly realized, for, while the obstacles seem great, the powers to be invoked can be reached more quickly.

Student.—Even if this is, spiritually considered, a Dark Age, is it not in part redeemed by the increasing triumphs of mind over matter, and by the effects of science in mitigating human ills, such as the causes of disease, disease itself, cruelty, intolerance, bad laws, etc.?

Sage.—Yes, these are mitigations of the darkness in just the same way that a lamp gives some light at night but does not restore daylight. In this age there are great triumphs of science, but they are nearly all directed to *effects* and do not take away the *causes* of the evils. Great strides have been made in the arts and in cure of diseases, but in the future, as the flower of our civilization unfolds, new diseases will arise and more strange disorders will be known, springing from causes that lie deep in the minds of men and which can only be eradicated by spiritual living.

Student.—Admitting all you say, are not we, as Theosophists, to welcome every discovery of truth in any field, especially such truth as lessens suffering or enlarges the moral sense?

Sage.—That is our duty. All truths discovered must be parts of the one Absolute Truth, and so much added to the sum of our outer knowledge. There will always be a large number of men who seek for these parts of truth, and others who try to alleviate present human misery.

They each do a great and appointed work that no true Theosophist should ignore. And it is also the duty of the latter to make similar efforts when possible, for Theosophy is a dead thing if it is not turned into the life. At the same time, no one of us may be the judge of just how much or how little our brother is doing in that direction. If he does all that he can and knows how to do, he does his whole present duty.

Student.—I fear that a hostile attitude by Occult teachers towards the learning and philanthropy of the time may arouse prejudice against Theosophy and Occultism, and needlessly impede the spread of Truth. May it not be so?

Sage.—The real Occult Teachers have no hostile attitude toward these things. If some persons, who like theosophy and try to spread it, take such a position, they do not thereby alter the one assumed by the real Teachers who work with all classes of men and use every possible instrument for good. But at the same time we have found that an excess of the technical and special knowledge of the day very often acts to prevent men from apprehending the truth.

Student.—Are there any causes, other than the spread of Theosophy, which may operate to reverse the present drift towards materialism?

Sage.—The spread of the knowledge of the laws of Karma and Reincarnation and of a belief in the absolute spiritual unity of all beings will alone prevent this drift. The cycle must, however, run its course, and until that is ended all beneficial causes will of necessity act slowly and not to the extent they would in a brighter age. As each student *lives* a better life and by his example imprints upon the astral light the picture of a higher aspiration acted in the world, he *thus aids souls of advanced development to descend from other spheres* where the cycles are so dark that they can no longer stay there.

Student.—Accept my thanks for your instruction.

Sage.—May you reach the terrace of enlightenment.

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“These sons belong to me; this wealth belongs to me:” with such thoughts is a fool tormented. He himself does not belong to himself, much less sons and wealth. —*Buddhaghosha Parables.*

TO ASPIRANTS FOR CHELASHIP

SINCERE interest in Theosophic truth is often followed by sincere aspiration after Theosophic life, and the question continually recurs, What are the conditions and the steps to chelaship;* to whom should application be made; how is the aspirant to know that it has been granted?

As to the conditions and the discipline of chelaship, not a little has been disclosed in *The Theosophist*, *Man*, *Esoteric Buddhism*, and other works upon Theosophy; and some of the qualifications, difficulties, and dangers have been very explicitly set forth by Madame Blavatsky in her article upon "Theosophical Mahatmas" in the *PATH* of December, 1886. To every one cherishing even a vague desire for closer relations to the system of development through which Masters are produced, the thoughtful study of this article is earnestly commended. It will clear the ground of several misconceptions, deepen the sense of the seriousness of such an effort, and excite a healthy self-distrust which is better before than after the gate has been passed.

It is entirely possible, however, that the searching of desire and strength incited by that article may only convince more strongly of sincerity, and that not a few readers may emerge from it with a richer purpose and a deeper resolve. Even where there is not a distinct intention to reach chelaship, there may be an eager yearning for greater nearness to the Masters, for some definite assurance of guidance and of help. In either of these cases the question at once arises before the aspirant, Who is to receive the application, and how is its acceptance to be signified?

The very natural, indeed the instinctive, step of such an aspirant is to write to an officer of the Theosophical Society. None the less is this a mistake. For the Theosophical Society is an *exoteric* body, the Lodge of Masters wholly *esoteric*. The former is a voluntary group of inquirers and philanthropists, with avowed aims, a printed Constitution, and published officers, and, moreover, expressly disavowing any power, as a Society, to communicate with Masters; the latter is an Occult Lodge, of whose address, members, processes, functions, nothing is known. It follows, therefore, that there is no person, no place, no address, to which an aspirant may appeal.

Let it be supposed, however, that such an inquiry is preferred to a person advanced in Occult study, versed in its methods and tests and qualifications. Assuredly his reply would be directly to this effect:—

"If you were now fitted to be an accepted chela, you would of yourself know how, where, and to whom to apply. For the

* Chelaship means discipleship.

becoming a chela *in reality* consists in the evolution or development of certain spiritual principles latent in every man, and in great measure unknown to your present consciousness. Until these principles are to some degree consciously evolved by you, you are not in practical possession of the means of acquiring the first rudiments of that knowledge which now seems to you so desirable. Whether it is desired by your mind or by your heart is still another important question, not to be solved by anyone who has not yet the clew to Self.

It is true that these qualities can be developed (or forced) by the aid of an Adept. And most applicants for chelaship are actuated by a desire to receive instructions directly from the Masters. They do not ask themselves what they have done to merit a privilege so rare. Nor do they consider that, all Adepts being servants of the Law of Karma, it must follow that, did the applicant now merit their visible aid, he would already possess it and could not be in search of it. The indications of the fulfillment of the Law are, in fact, the partial unfolding of those faculties above referred to.

You must, then, reach a point other than that where you now stand, before you can even ask to be taken as a chela on probation. All candidates enter the unseen Lodge in this manner, and it is governed by Laws containing within themselves their own fulfillment and not requiring any officers whatever. Nor must you imagine that such a probationer is one who works under constant and known direction of either an Adept or another chela. On the contrary, he is tried and tested for at least seven years, and perhaps many more, before the point is reached when he is either accepted (and prepared for the first of a series of initiations often covering several incarnations), or rejected. And this rejection is not by any body of men just as they incline, but is the natural rejection by Nature. The probationer may or may not hear from his Teacher during this preliminary period; more often he does not hear. He may be finally rejected and not know it, just as some men have been on probation and have not known it until they suddenly found themselves accepted. Such men are those self-developed persons who have reached that point in the natural order after many incarnations, where their expanded faculties have entitled them to an entrance into the Hall of Learning or the spiritual Lodge beyond. And all I say of men applies equally to women.

When any one is regularly accepted as a chela on probation, the first and only order he receives (for the present) is to work unselfishly for humanity—sometimes aiding and aided by some older chela—*while striving to get rid of the strength of the personal idea*. The ways of doing this are left to his own intuition entirely, inasmuch as the object is to develop that *intuition* and to bring him to *self-knowledge*. It is his having these powers in some degree that leads to his acceptance as a probationer, so that it is more than probable that you have them not yet save as latent pos-

sibilities. In order to have in his turn any title to help, he must work for others, but that must not be his motive for working. He who does not feel irresistibly impelled to serve the Race, whether he himself fails or not, is bound fast by his own personality and cannot progress until he has learned that *the race is himself* and not that body which he now occupies. The ground of this necessity for a pure motive was recently stated in *Lucifer* to be that 'unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can be equally used by the selfish and revengeful as by the unselfish and all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart.'

It may be stated, however, that even those natural forces cannot be discovered by any man who has not obtained the power of getting rid of his personality in some degree. That an emotional desire to help others does not imply this freedom from personality may be seen by the fact that, if you were now perfected in unselfishness in the *real* sense, you would have a conscious existence separate from that of the body and would be able to quit the body at will: in other words, to be free from all sense of self is to be an Adept, for the limitations of self inhibit progress.

Hear also the words of the Master, taken from Sinnett's *The Occult World*. 'Perhaps you will better appreciate our meaning when told that in our view the highest aspirations for the welfare of humanity become tainted with selfishness if, in the mind of the philanthropist, there lurks the shadow of a desire for self-benefit or a tendency to do injustice, even when these exist unconsciously to himself.'

While setting forth these facts, as well as the dangers and difficulties—both those set ones appointed by the laws of the Lodge and the more innumerable ones adjudged by Karma and hastened by the efforts of the neophyte, it should also be stated that the Masters desire to deter no man from entering the path. They are well aware, however, from the repeated trials and records of centuries, and from their knowledge of our racial difficulties, how few are the persons who have any clue to their own real nature, which is the foe they attempt to conquer the moment they become pupils of the occult. Hence They endeavor, so far as Karma permits, to hold unfit individuals back from rash ventures the results of which would recoil upon their unbalanced lives and drive them to despair. The powers of evil, inadequately defied by the ignorant man, revenge themselves upon him as well as upon his friends, and not upon those who are above their reach. Although these powers are not hideous objective shapes coming in tangible ways, they are none the less real and dangerous. Their descent in such instances cannot be prevented; *it is Karma*.

To lose all sense of self, then, implies the loss of all that ordinary men most value in themselves. It therefore behooves you to seriously consider these points:—

Ist. What is your motive in desiring to be a chela? You think that motive is well known to you, whereas it is hidden deep within you, and by that hidden motive you will be judged. It has flared up from unseen regions upon men sure of themselves, has belched out in some lurid thought or deed of which they esteemed themselves incapable, and has overthrown their life or reason. Therefore test yourself ere Karma tests you.

2d. What the place and duties of a true neophyte are.

When you have seriously considered both for 21 days, you may, if your desire remains firm, take a certain course open to you. It is this.

Although you do not now know where you can offer yourself to Masters themselves as a chela on probation, yet, in forming that desire in your heart and in re-affirming it (if you do) after due consideration of these points, you have then to some extent called upon the Law, and it is within your power to constitute yourself a disciple, so far as in you lies, through the purity of your motive and effort *if both are sufficiently sustained*. No one can fix a period when this effort will bear fruit, and, if your patience and faith are not strong enough to bear you through an *unlimited* (so far as you know) period of unselfish work for humanity, you had better resign your present fancy, for it is then no more than that. But if otherwise, you are to work for the spiritual enlightenment of Humanity in and through the Theosophical Society (which much needs such laborers), and in all other modes and planes as you best can, remembering the word of Masters: 'He who does what he can and all that he can, and all that he knows how to do, does enough for us.' This task includes that of divesting yourself of all personality through interior effort, because that work, if done in the right spirit, is even more important to the race than any outward work we can do. Living as you now are, on the outward plane chiefly, your work is due there and is to be done there until your growth shall fit you to pass away from it altogether.

In following this course you work towards a fixed point under observation,—as is, indeed, the whole Theosophic body, which is now as a *body*, a chela of Masters,—but specialized from other members in the sense that your definite aim and trust are understood and taken into consideration by the unseen Founders and the Law. The Theosophical Society then stands to you, for the time being, as any older chela might who was appointed for you to aid and to work under. *You are not*, understand, a chela on probation, since no one without authority can confer or announce such a privilege. But if you succeed in lifting yourself and others spiritually, it will be known, *no matter what the external silence may seem to be*, and you will receive your full dues from Those who are honest debtors and ministers of the Just and Perfect Law. You must be ready to work, to wait, and to aspire in *silence*, just as all do who have fixed their eyes on this goal. Remember that your truest adviser is to be found, and constantly sought, *within*

yourself. Only by experience can you learn to know its voice from that of natural instinct or mere logic, and strengthen this power, by virtue of which the Masters have become what They are.

Your choice or rejection of this course is the first test of yourself. Others will follow, whether you are aware of them or not, for the first and only right of the neophyte is—to be tried. Hence silence and sorrow follow his acceptance instead of the offer of prompt aid for which he looks. Yet even that shall not be wanting; those trials and reverses will come only from the Law to which you have appealed.”

(The foregoing article was first printed by Mr. Judge in *The Path* for July, 1888.)

MEDITATION AND ACTION

IT is the fashion now-a-days, with those who write about ideas which lie beyond the world of sense, to express opinion in very guarded terms. In contradistinction to the old priestly dogmatism, it has of late years been considered “good form” to handle these subjects in so tentative a manner as almost to imply agnosticism. It is a frame of mind that has eminently suited the time, and was a worthy set-off to the old superstitious intolerance.

But when a new revelation is bursting on the souls of men, when the error and the ignorance, alike begotten of the ancient superstition and the modern incredulity, are so powerful as to defy all but the best aimed shafts of the most cogent Reason, the tentative hesitation of the groping after Truth is no longer an appropriate attitude.

We have no desire to soar into the lofty region of metaphysics, where we are sure to be met with the assertion that truth about these ultimate realities never has been and never can be formulated or uttered by man. Let us content ourselves with the humbler elevation of practical ethics, and acknowledge that Truth is a relative term. To quote from a remarkable letter lately addressed to his Grace the Archbishop of Canterbury, “A religion is true in proportion as it supplies the spiritual, moral, and intellectual needs of the time, and helps the development of mankind in these respects. It is false in proportion as it hinders that development, and offends the spiritual, moral, and intellectual portion of man’s nature. And the transcendently spiritual ideas of the ruling powers of the Universe entertained by an Oriental sage would be as false a religion for the African savage as the groveling fetishism of the latter would be for the sage, although both views must necessarily be true in degree, for both represent the highest ideas attainable

by the respective individuals of the same cosmic-spiritual facts, which can never be known in their reality by man while he remains but man."

With this prelude let us attempt to form some just estimate of a remarkable and interesting book which has recently been published, *Scientific Religion*, by Laurence Oliphant. It is certainly in marked contrast to the style of writing commented on in the opening paragraph,—indeed it is refreshing to listen to such earnest utterances on subjects of the deepest interest. While expressing his sincerest attachment to the true Christian faith, no writer attacking the anti-Christian creeds of the churches could demolish the orthodox conceptions with more powerful or crushing arguments. The 22d chapter, which deals with the interpretation of part of the Book of Revelation, is one which the orthodox would do well to "read, mark, learn, and inwardly digest." His remarks throughout the volume about the orthodox science of the day (for there is now an orthodoxy in this also!) are equally admirable. The following is a specimen. "But a blind belief in the superficial senses is as unsafe a guide to truth as a blind belief in a book. Science is as mole-eyed as theology, and yet to one or the other the whole civilized world trusts for enlightenment. No wonder that these two sets of blind guides, leading their blind followers, should stumble against each other in the dark and fight furiously."

The new vital impulses descending on man are then dealt with. They are supposed to emanate from those inhabiting the Unseen Universe. Whatever opinions may be held on this subject—and opinion is today in a state of flux—the following may certainly be called an ingenious explanation. "Where there is scepticism in the human pneuma or inmost thought of the man, antipathetic atomic combinations are formed in his two external dielectrics, and interpose a hostile atomic element which encompasses the medium, and forms a barrier that the psychic force of the spiritual agent cannot penetrate. It is for this reason that physical manifestations are successful just in proportion as there is a strong faith-sentiment in the spectators, whose external dielectrics are then co-operating with the spiritual agent."

The remarks on the discoveries claimed by Mr. Keely too are so interesting as to deserve reproduction. "Mr. Keely has discovered that such a change can be effected by vibration, in the atoms of which the atmosphere is composed, that what he terms 'atmospheric disintegration' can be produced, which has the effect of liberating a subtle essence, the nature of which has still to be determined, and which he believes to be 'inter-atomic.' The energy it possesses is so great that it exercises a pressure of 25,000 lbs. to the square inch, and, in the engine which he has just constructed for traction purposes, develops a force of 250 horse-power. All this is achieved without the introduction of any extraneous motive power, the whole apparatus being so constructed that the liberation of this tremendous agency from its atmospheric prison-house can be effected by the

vibrations produced by a tuning-fork. Those who are sufficiently unprejudiced to connect the bearings of this discovery, of what must be dynaspheric force, with phenomena which have hitherto been regarded as supernatural by the ignorant, will perceive how rapidly we are bridging over the chasm which has always divided the seen from the unseen, and obliterating the distinction between what has erroneously been called matter, and what has no less erroneously been called spirit." Further on in the book it is significantly pointed out that this dynaspheric force with which Mr. Keely can operate on external substance is synonymous with the inter-atomic energy that produces the phenomena of hypnotism, telepathy, mediumship, and all such abnormal manifestations.

While differing in some points to a marked degree from the recognized theosophic teachings, the author nevertheless demonstrates that the source from which he has drawn his inspiration is conscious of many of the occult facts,—for instance, the androgynous or bisexual nature of primeval man; the highly attenuated character of matter which composed his frame, compared with the fleshly covering we now wear; the esoteric meaning hidden from the vulgar gaze in the Bible as well as in the Scriptures of all religions, and the consequent necessity of initiation in the mysteries; the mistaken notion of the popular mind as to the fundamental difference between spirit and matter; but it is needless to enumerate them further.

We now come to the great subject of which the whole book is a gospel,—the sympneumatic impulse, the descent of the Divine Feminine. Taken in the widest sense, the author's inspiration appeals to our highest reason, and we cannot but give approval to the general proposition that the far-off regeneration of the race will lie (amongst other things) in the reversion to the bisexual type of our prehistoric spiritual ancestors,—in other words, in the absolute quenching of the principle of lust, the double-faced goddess today worshiped, though in varying degrees, by all Humanity—by the votaries alike of marriage and of free-love. This will be an unpalatable way of stating the truth to many, for it is a view from a light which naturally seems to dwarf the difference between the virtuous world and those whom the virtuous world avoids touching with the hem of its garment.

But while assenting to the general proposition, there are details in the working out of the idea which do not appeal to our sense of truth. Writing in chapter 20 of one who is pursuing the upward path, he says, "She will know—not because it is to be found in the Bible—not because her reason suggests its truth, but because her physical organism forces the facts upon her, that she is the feminine half of a two-fold being, and that her completion consists in union with her masculine complement." And again in chapter 21, interpreting extracts from the Kabbalah, he refers to the sympneumatic descent, "for it will result in the union on earth of the halves hitherto divided, whereby man will regain his lost

condition." This is no new idea either. Without going back to Plato (and we should probably err in ascribing to his deeply-veiled utterance the meaning that the words might naturally seem to imply), we find it unmistakably expressed in "Jocelyn," that touching story of Lamartine's, in the stanza which begins—

"Mon coeur me l'avait dit: toute âme est soeur d'une âme;
Dieu les créa par couples et les fit homme ou femme;
Le monde peut en vain un temps les séparer,
Leur destin tôt ou tard est de se rencontrer."

The completion of the at-present incomplete nature of man or woman by an ideal union must to many be a very fascinating thought, but instead of its being as it here purports to be, the explanation of the mystery of the differentiation of sex, is it not rather a perversion of the truth, the truth being that both man and woman have within each one the potency of both sexes, and in this consists their true equality,—in other words, the Soul is bisexual, and is therefore capable of assuming and wearing either the male or the female form, and that its true apotheosis consists in its assertion of and its reversion to its real nature and Divine source.

Much that is written in this section of the book on the subject of woman's mission is admirable. Though the author is severe on the colleges for the higher education of women, which, he says, are "attractive to a certain class of the sex, but which are nurseries of hybrids which turn out an inferior species of man-woman," yet, as he truly points out, the degree in which they (women) compete, with more or less success, with men in the intellectual and executive battles of life is the degree to which they stunt and destroy their own higher faculties.

Of the truth of his inspiration generally, what shall we say? Each man must judge according to his own light which opinion and belief are our guides, and before we have risen to the heights necessary for directly cognising these facts of the Unseen Universe. While leaving those who are able to do so to deal critically with the detailed statements, and to discriminate between the interpretations of symbols and passages, many of which appear to be far-fetched, it seems to us generally that, while the learned and able author has received shreds and fragments of transcendental truth from the Astral World, the knowledge of the primary fact is wanting which would have been capable of discriminating between the teachings and of welding them all into one homogeneous whole,—we mean the doctrine of re-incarnation and the law of Karma, facts which are recognized as the basis of all the great Oriental religions, and which it is the shame and loss alike of Christendom and of Islam to have generally ignored, though traces of the truth are still to be found in the scriptures of the former, and though it is secretly acknowledged by the mystical followers of the latter.

The author also suggests that the attainment of a perfect human

state by man while still he bears the body is a realizable possibility. A whole chapter is devoted to the subject of the formation of households which are gradually to realize this perfect state. But let the author speak for himself, though of course no short extract in this or on any other case can do full justice to the gradually elaborated idea of the author in his own work. "For as he labours thus side by side with his fellowmen, tilling, perhaps, the land and ploughing deep furrows into his own soul, which are destined in good time to bring forth an abundant crop, he perceives that he is indeed laying the foundations of a reconstructed society; and a vista opens out to his charmed gaze of co-operative industries, harmonious communities, and a political system in which liberty, equality, and fraternity shall develop under the aegis of absolute authority, and in association with a hierarchy composed of such different degrees of rank as correspond to their fitness to enjoy it."

It must necessarily be with regret that criticism is allowed finally to replace approval of a book which contains so much that is excellent, and the lessons in which are so badly needed by this self-satisfied and self-vaulting age of ignorance and error. But the unwarranted optimism implied in the above calls for comment; and, besides, there is an apparently wilful misunderstanding throughout the volume of some of the deepest and most occult truths, which recalls a similar though much less flagrant example of misunderstanding, viz; the exaltation of woman as the crown of the universe by the late Mrs. A. Kingsford in her and Mr. Maitland's work, *The Perfect Way, or the Finding of Christ*. If it is fair thus to cite a single blemish of such exalted inspiration and remarkable value as the one just named, it may still stand as an example of the error which all psychics are specially liable to, who trust to "spirit-guides" apart from the true intuition of the well-balanced nature, as well as from the ancient traditions of revealed authority.

It is the Utopia of every dreaming Socialist to found a Kingdom of Heaven upon earth, though his means of attaining it may be somewhat different from the peaceful formation of groups of individuals bent on realizing a higher life; but surely more appreciation of existing facts and possibilities is shown even by the religionists who declare that their kingdom is not of this world!

That our race may and will evolve the perfect state is an occult fact, but that evolution will take countless aeons of time, during which the race will inhabit other and more ethereal planets than the present material world, to correspond with the more ethereal bodies which the race will gradually assume, and it will only be after countless weedings-out, during which the great majority will be left behind to carry on such lives as they are fitted for, that the remnant of elect souls will realize the perfect state of terrestrial being (between which and the perfect state of transcorporeal being there will then be but the thinnest veil), the general conditions of which state render it perfectly impossible for us to make any comparison with the present, for, amongst other changes, the sexual

passion will then be non-existent, for the Humanity of the sixth and great seventh round will have reverted to the androgynous type of their far-off ancestors of the first round, which today is buried in the depths of prehistoric time, while we of the fourth round, who are wallowing in the very nadir of materiality, are naturally removed by the whole diameter of the circle alike from the first and the seventh.

But we now approach the kernel of the whole question. What is bred in the bone comes out in the flesh. Like the sportsman who by the most curious perversion of logic (perhaps not altogether to be wondered at in a bucolic intellect), and glorying in his very shame, defends the brutality of slaughter, or the cruelty of hunting an animal to death, on the ground, forsooth, that the courage of the human animal is thereby fed and increased (as if true courage could not be kept up without brutality!), so the man who has been brought up to Western ways of thinking not only fails to realize the very first axiom of true thought, but, with the perverted idea of his race, glories in *his* very shame, for he exalts action above meditation. This is the idea strongly dwelt on in many passages of the book before us. This is the rift in the lute that spoils all the music.

The Western nations having reached what heights they have through action chiefly, it is no great wonder that their representative sons should bow down before the goddess who has ennobled them, but that one who, like the author of *Scientific Religion*, has received so much true inspiration, should not in this also have been rightly guided, is a problem for psychologists to explain.

The right understanding of meditation and action is the great subject with which the *Bhagavad-Gita*—that holy book—begins and ends. Two quotations on the subject of action will demonstrate its scope and object. The first is from chapter VI.

"By works the votary doth rise to Saint.
And Saintship is the ceasing from all works."

The second is from chapter XVIII.

"Better thine own work is, though done with fault,
Than doing others' work, ev'n excellently.
He shall not fall in sin who fronts the task
Set him by Nature's hand! Let no man leave
His natural duty, Prince! though it bear blame!
For every work hath blame, as every flame
Is wrapped in smoke! Only that man attains
Perfect surcease of work whose work was wrought
With mind unfettered, soul wholly subdued,
Desires forever dead, results renounced."

No ordinary man can escape from action, for, while desire of action remains, action is being done,—if not on the material, still on the mental plane. And again it is written in chapter III, verse 4, "A man does not attain to freedom from action by not engaging in action merely, nor is the perfect state gained by simple abandonment of action."

But it is one thing to perform all actions that duty enjoins,

looking forward to the time when all earthly actions will have been performed, and when duty will no longer call; it is another and very different thing to glory in the action, to blindly imagine that any action we can possibly perform is the "worthy and laudable service" which is required of us.

The sympathetic relief of physical suffering is well; the teaching by which man's mental horizon is widened and man's moral nature is elevated is better. They both form worthy preludes to the higher goal. But best of all is to *become* part of the spiritual pabulum by which Humanity lives, and the very first step on the path that leads to this stupendous result is meditation; in other words, the detachment from all the ephemeral interests of life,—which detachment displays itself by perfect equanimity in good and evil fortune, the centering of all thought on the Supreme, until thought itself drops off and the soul is face to face with Deity.

It will be apparent in the above that the "service of man" is the key note throughout, but the "service of man" and what is more or less accurately described as the "Worship of God" must go hand in hand, until they finally become one and identical. It is this final unity which we desire to bring into prominence. Service on the physical plane is good; service on the mental or psychic plane is better; the altruistic effort involved in both requires the impulse of the higher worship as a goal. But with the culmination of worship comes the culmination of service, for they are merged in one. When the self as we understand it is annihilated, when the soul has been able to endure the transcendent vision of Itself as Deity, when difference no longer exists and the one is merged in the All, the store-house of spiritual energy is thereby replenished, and all Humanity receives an impulse that raises them a step nearer the Divine Union also,—nay further, the Divine impulse after passing through man descends to vivify the lower creation. The whole Universe is thrilled by it!

All are capable of the lower service; many are capable of the higher; few are yet fit for the highest. Each one is bound to serve according to his powers, and, following this law, the service which seems worthiest for the writer, who can certainly lay claim to nothing beyond the singlemindedness of an ardent and aspiring but deeply passion-stained man, is to convince if possible an unbelieving world of the existence of that at once highest service and highest worship, which the religious have materialized and degraded, and which the agnostics ignore.

When it is realized that, for the attainment of true meditation, the whole nature requires to be transformed, the Will begins to make the attempt. Though as Matthew Arnold pithily puts it,

"Tasks in hours of insight will'd
Can be through hours of gloom fulfilled,"

it yet seems too much of a miracle to permanently change the nature,

to introduce altruism in the selfish man, or purity in the lustful, let alone humility in the proud, for this last (pride) being an attribute of spirit is necessarily far deeper seated than the surface blemishes of the physical nature. The Poet truly wrote, "Pride is the last infirmity of noble minds;" and, indeed, it can be, and often is, used as a means of ennobling the nature, and purging it of the grosser taints of the body.

This permanent change of nature will not likely be effected in an ordinary man in one life time,—rather will it require the concentrated energy of many life times on the "Great Quest," but the first step toward it must be the recognition of the truth, the realization of the supreme desirability of the state to which true meditation leads, and the knowledge that action impelled by desire in one life can only eventuate in similar action in the next, and that the only wise action to perform is that which looks for no reward, that which is dissociated from all idea of self,—in fact, such action as is preached from beginning to end of the *Bhagavad-Gita*.

We often hear it stated that a man is better than his creed, and it is a blessed thing for Humanity that the moral nature is sometimes able to withstand the debasing effect of the dire creeds of the churches, but the aimlessness of even the best moral nature which acts without knowledge must be replaced by the distinct realization of the goal to be aimed at. "The first good level is Right Doctrine;" and till the perverted notion of the worthiness in itself of any earthly act disappears from the mind, and some faint conception of the sublime state we aim at takes its place, no further advance seems possible.

He must indeed be a devotee of a very blind optimism who can contemplate the hideous results of action in this vaunted civilization, and can still expect that, without a cataclysm in which the whole vile thing shall be swept away, any gradual evolution can bring a reformed state. For he sees around him a fair country blackened and marred by belching furnace-fires and the never-ending grind of machinery, the still more awful tumult of the fevered rush of the competing multitudes, and, worse than all, the continually increasing degradation of the lives of the toilers, with every sign that all these evils are steadily on the increase.

The story of Martha and Mary is a standing protest against our deification of action. "Martha, Martha, thou art careful and troubled about many things; but one thing is needful!" and many other similar sayings of the great Teacher might be quoted, but the churches called after his name, and whose representatives have become as a rule "mere echoes of the world's self-seeking," have been reduced to accept the world's apologetic theory that the teachings of Christ are incapable of practical application,—indeed, as the author of *Scientific Religion* points out, the present state of things in Europe has absolutely made them so.

But though the literal application of Christ's teaching has become an impossibility in the West, there are still spots on the earth's

surface where the fever of the modern life has not yet reached, where the lust of wealth and luxury—the Gods or Demons whom the West worships—has no power to quicken the pulses in many a quiet household, whose inmates have at least inherited from their nobler ancestors a juster appreciation than is met with in the West, of the ephemeral character of life, and a worshiping reverence for those who are capable of true meditation.

If the so-called Christian Churches, instead of steeping their hands in the blood of tortured victims and rivaling Princes in the lust of conquest, had taught the Brotherhood of man that Christ believed in, it would not today have become in practice an unthinkable proposition, and we should not now be looking forward to the possibility of a social catastrophe which is too awful to contemplate. But surely the outcome of our present civilization, the steadily increasing accentuation of both poverty and wealth—which indeed constitutes the source of danger—, makes it apparent that the cup of iniquity is rapidly filling to the brim!

Nay, rather let us avoid adding more than is absolutely enjoined by duty to this fevered rush of existence. Let us remember always that in our true self we are the spectator only and that all action is but the result of the "Qualities;" so let us gradually transcend the "Qualities." And realizing that the Divine inner Self—the goal of our great endeavor—ever abides in the true heaven, "let us in heart and mind thither ascend, and with him continually dwell."

"Only by Soul itself

"Is soul perceived—when the Soul wills it so!
There shines no light save its own light to show
Itself unto itself!"

"None compasseth

Its joy who is not wholly ceased from sin,
Who dwells not self-controlled, self-centered—calm
Lord of himself! It is not gotten else!
Brahm hath it not to give!"

* * * * *

"Meditate!

There shines no light, save the Soul's light, to show!
Save the Soul's light!"

PILGRIM.

From the Second Valli of the Katha Upanishad, translated by Edwin Arnold under the title of "The Secret of Death."

(The foregoing article was first printed by Mr. Judge in *The Path* for February and March 1889.)

Every desire is to be abandoned by the Self, but if thou art not able to abandon it, then let the desire be towards freedom, for this is the healing of desire. —*Oriental Department Paper*—1987.

THE THEOSOPHICAL SOCIETY AND H. P. B.

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

The Theosophical Movement, being a spiritual one and continuous, has left its landmarks in the great struggle of humanity. These landmarks are to be found in the successes or failures of those who were attracted by the high ideals presented, and particularly among those whose strong personalities have forced them into prominence. The qualities of leadership are possessed by the few, the great majority are followers in varying degrees, the adulation of whom has but too often intensified the personal defects of the one followed.

A glance at the history of the Theosophical Society shows that many started well, and while the Teacher, H. P. Blavatsky lived, these evidenced both in speech and writing a full accord with the lines laid down by that Teacher. Sad to say, many so starting, have little by little drifted into that state of self-assertion which spells "failure," the final expression of which is the belittling of their Teacher, the denial of the one who brought them the sweet waters of Truth. If there is a failure of the Theosophical Society it rests on such as these.

It is said that comparisons are odorous, yet they are necessary in the establishment of facts, and the present purpose of those responsible for this magazine necessitates the presentation of published writings by the same author at different periods, for the information of its readers, and in order to furnish a basis for right judgment. As a beginning there will be presented a number of reprints of articles from the pen of Mrs. Annie Besant, who stands—in the public eye at least—as the most prominent exponent of Theosophy. A careful perusal of these will explain much that has occurred. The first of these reprints now follows, and, as will be seen, it is preceded by an explanatory note from Mrs. Besant—Eds. *Theosophy*.

(The following article expresses the views of many members of the Theosophical Society, who feel strongly that it is time that some protest should be made against the constant petty criticisms levelled at H. P. B. As co-editor, I put in the article, which has not been submitted to H. P. B., nor will she see it until the magazine is issued; so she is in no sense responsible for its appearance.—ANNIE BESANT.)

On the 17th day of last month, the Theosophical Society completed the first fifteen years of its existence, and can look back

over a youth tempestuous indeed, but marked by continuous growth. When first, in New York, the two "Founders" of the infant Society enrolled their earliest members, a profound sadness must have lain at the heart of the one who realised all that was meant by that primary step. "The last quarter of the century!" Not for the first time had that cry been sounded in the Western World, but all the previous attempts had but stirred the waters and had—failed. Was this nineteenth century effort to pass into Hades with its predecessors, bearing only the wreckage of shattered hopes, of broken forces? Was this dawn to darken into night instead of morning, and leave the twentieth century to grope in darkness with none to guide? Or were there, scattered through the West, enough of the students of the past to awake at the summons from the Orient, students in whose hearts the occult fire was smouldering, waiting but the "breath" to make it burst forth in flame? Only when the knell of the century has sounded will the answer to such questionings be fully heard: still is the lot hidden, save from the eyes that pierce beyond the veil. It "lies on the knees of Osiris," and it will fall thence into the lap of failure or of triumph, as *they* keep faith or break it, who form the working brotherhood of the Theosophical Society.

The seed planted in America has grown there into a tree with widely spreading branches.* In India, the Society quickly made its way, and thanks to the energy, the eloquence, and the devotion of Colonel H. S. Olcott, the co-founder and President, branches sprang up in every direction, the ancient literature was enthusiastically studied, schools were founded where knowledge untainted by Christianity could be gathered by the young, and India, waking from the sleep of centuries, felt herself to be once more a nation, a nation with a mighty past, and with the possibility of a glorious future. While all this rush of new life thrilled along the veins of Hindustan, the heart of that life throbbed steadily on, the fount of the circulating energy, though the limbs and the organising brain were more prominent in the eyes of the world. That heart was H. P. B. Indifferent to the exercise of authority, careless of external show—even to the shocking of those tight-fettered by social conventions—willing to efface herself if thereby her mission might the better prosper, there she was, the source of the occult forces which alone could sustain the Theosophical Society. Ready to prove the reality of those as yet little known powers of Nature, the effects of which are as marvellous to the cultured European as are electrical phenomena to the Central African, she performed experiment after experiment for the instruction of those who personally sought her. But she steadily refused to vulgarise her mission by any kind of general "performance of phenomena," which could only gratify curiosity

*An early draft of the constitution of the T. S. lies before me, and shows that, in its inception, membership of the T. S. involved much heavier obligations than are now required from accepted candidates. The fellowship had three sections and each section had three degrees. For the highest, the conditions were severe, and could only be taken by those ready to devote their whole lives to occultism.

and serve no useful purpose. When urged to "show her powers" merely to convince the general crowd, who cared nothing for Theosophical teaching but only desired to gratify their idle love of the marvellous: when told that thus she might win credence and establish her authority, she merely shrugged her shoulders, and, with the indifference of the trained occultist, answered that they might believe or not as they chose; let them say she was "a fraud;" what did it matter? For the real student she had an inexhaustible patience, willingness to prove, readiness to explain: for the idle curiosity-hunter a careless "Oh, it's nothing! psychological tricks, maya, what you please."

With many of the Brahmins she came into direct collision. Sent to teach to the world at large many of the doctrines which had been jealously preserved as the treasure of a privileged minority, she struck them on their tenderest point, their pride in the possession of knowledge hidden from the vulgar crowd, their sensitive jealousy lest their holiest should be profaned. Knowing that she was speaking truth, they often contradicted her in public, while in private they hotly protested against the desecration of their sanctuaries. Physically a subject race, conquered by the material force of the aggressive West, they retired the more into the strongholds of their intellectual pride, looking with unutterable contempt on the foreigner who could subdue their bodies, but who, in his ignorance of the secrets of Nature, was but a barbarian in their haughty eyes. That he should rule in India was well, since India had forsaken her ancestral wisdom and was unworthy to be free: but that he should catch a glimpse of that mental and spiritual realm of which they were citizens—nay, such intrusion should be resisted to the last, and the very existence of such a realm should be kept secret, lest he should find a gate that might let him in. That this Russian teacher had her knowledge from the sages they revered, they were unable to deny: but they resisted her publication of the teachings as their ancestors had resisted the teachings of Gautama, the Buddha. Not for the "common people" were even the crumbs of the "Divine Wisdom."

Nevertheless, despite all, her influence steadily grew, and the Theosophical Society struck its roots far and wide. Then came the bitter and unscrupulous attack of the Christian missionaries in the famous Coulomb forgeries, forgeries some of them so transparent that they could not have deceived an intelligent child, others ingeniously concocted of the half-truths that "are ever the blackest of lies."

And here, I venture to say, a mistake was made, a mistake in tactics as well as a failure in loyalty. An examination held promptly and on the spot proved the falsehood of the calumnious accusations, and exposed the nefarious artifices by which evidences had been fabricated. So far, so good. But then, instead of closing up round the assailed Teacher and defending to the utmost her position

and her honour, the fatal policy was adopted of attempting to minimise her position in the Society, of arguing that the teaching remained impregnable whether the teacher was or was not trustworthy. It was a policy of expediency, not of principle, it being thought wise to ignore attacks rather than to refute them, and to lay stress on the inherent strength of the philosophy rather than to continually vindicate its exponent. Suffering from acute disease, and always too doubtful of her own judgment in mere exoteric matters, in questions of policy and expediency, to trust to it against the advice of men of the world, H. P. B. allowed herself to be put aside, while the Society was exalted at the expense of its Founder, and left it to go its own way in Hindustan. When sufficiently recovered from almost fatal illness, she recommenced her work, but in Europe not in India, confining her activity to the Western World.

The effects of her presence quickly became manifest. Where was the occult heart, there was centred the life of the Society, and in the West, on every side, appeared signs of new vitality. How the Theosophical movement was spread through Western lands it needs not here to relate. The "Theosophical Activities" in every number of *Lucifer* tell the tale so that he who runs may read.

This rapid growth has been due primarily to H. P. B.'s personal presence, secondarily to the formation of the Esoteric Section of the Theosophical Society. Into this, those only are admitted who accept H. P. B. as their teacher in Occultism, recognizing her as the messenger of that Brotherhood who are the real Founders of the Theosophical Society. This Section embraces most of the most active workers in the Society, and as they base their activity on their philosophy little of it is wasted in running after false scents. There is a certain fringe of people who come and go, who enter from curiosity and are disgusted when they find only hard work; who seek for "powers" and are angry when they find only self-denial; who enter thinking Occultism an easy and exciting study, and break under the tension to which they find themselves subjected. But the centre of the Section is steadily solidifying, and it encircles H. P. B. with evergrowing trust—founded on lengthening experience—with ever increasing love, gratitude and loyalty.

Now touching the position of H. P. B. to and in the Theosophical Society, the following is a brief exposition of it, as it appears to many of us:

(1) *Either she is a messenger from the Masters, or else she is a fraud.*

From this dilemma there is no escape. If she does not come from Them, bringing their message, doing their work, executing their commission, her whole life is a lie. From beginning to end, she has claimed nothing as her own, everything as from Them. Those who are in daily contact with her, know how she continually refers to their decision, speaks in their name. No third course

is open to us: there are only these alternatives, the mission is either real or fraudulent.

(2) *In either case the Theosophical Society would have had no existence without her.*

The folly of trying to separate the Theosophical Society and H. P. B. lies in this fact. Without H. P. B. no Theosophical Society. All the Westerns who know anything of Theosophy have learned from her or from her pupils. Col. Olcott, as he always recognises, obtained through her his introduction to the work. Save for her, he would be a well-known American Spiritualist, not the President of the Theosophical Society. So with Mr. Sinnett, so with Mr. Judge, so with each and all. Many have obtained independent evidence afterwards, but for all she has been the portal through which they have passed into the occult world. Nor is the fact that the existence of the Theosophical Society is due to her the only proof of the hopelessness of the attempt to rend the twain apart. For just as it owed to her its inception, so now it owes to her its vitality. Where she is, there, evident to all eyes, is the centre of energy: and where she is not physically, there the progress is in proportion to the loyalty shown towards her. Unfair criticism of her, ungenerous carping at her, slackness in defending her against attack from outside, wherever these are found there also quickly follow stagnation, decay, death.

(3) *If she is a fraud, she is a woman of wonderful ability and learning, giving all the credit of these to some persons who do not exist.*

As to the ability and learning, these are not challenged by her enemies. They sometimes say that her knowledge is ill-digested, that she arranges her materials badly, that she is misty, involved, self-contradictory. But that she possesses an extraordinary fund of varied information, bearing on out-of-the-way topics, and obscure philosophies, is admitted on every hand. If she be a fraud, why is she such a fool as to invent imaginary Teachers, fathering on them her knowledge, and so gaining from every side abuse and slander, while she might have gained credit, to say nothing of money, by the simple and natural course of giving out her own as her own? Can anything more insane be imagined than for a Russian woman of noble family, married to a high official, to go out into the world on a wild-goose chase after imaginary Teachers, and having acquired a mass of recondite knowledge at great cost and suffering, to throw away all the credit of acquiring it, to ascribe it to non-existent persons, to face slander, abuse, calumny, instead of utilizing it in a more common way, to remain an exile from her own country, to be poor and despised where she might be wealthy and honoured? If anyone can produce, outside Bedlam, a lunatic more mad than H. P. B. must be if she be a fraud, I should be grateful for the honour of an introduction.

(4) *If H. P. B. is a true messenger, opposition to her is op-*

position to the Masters, she being their only channel to the Western World.

This proposition scarcely needs argument to sustain it: it is self-evident; she alone is in direct and constant communication with the trans-Himalayan Adepts. They chose her, and presumably they can manage their own business. Once accept the philosophy, you must accept her; accept her and you cannot stop short of the full proposition as stated above. And here let me make a suggestion to those who rashly and superficially judge H. P. B., and complain that she is hasty, that she "shuts up" enquirers, that she repels would-be disciples. H. P. B. varies with the people who come to her. To the person who veils mere curiosity under polite forms and false courtesy, she will be abrupt, sharp, repellent. The hostile feeling masked under smiles, finds itself pierced by a keen sarcasm, or knocking itself against a wall of ice. But to the honest enquirer she is patient and gentle to a rare extent, and only her pupils know of a patience that has no limits, a strength that never falters, an insight that never errs. In fact, H. P. B. herself is the test of the members, and when they begin to grumble at her, they would do wisely to analyse themselves. I sometimes think of a test dropped into a solution, precipitating some substance therein contained. "What a horrid liquid it must be so to dirty that beautifully clear fluid," cry the ignorant. If the substance had not been present, it would not have been precipitated by the test, and if enquirers and members are honest, they will find themselves attracted, not repelled, by H. P. B.

(5) *If there are no Masters, the Theosophical Society is an absurdity, and there is no use in keeping it up. But if there are Masters, and H. P. B. is their messenger, and the Theosophical Society their foundation, the Theosophical Society and H. P. B. cannot be separated before the world.*

This is the conclusion of the whole matter, the decision on which must guide our policy. I see on some sides a disposition to temporise, to whittle away the Esoteric Teachings, to hastily twist them into accord with temporary hypotheses of Science, in order to gain a momentary advantage, perchance a fuller hearing. This is not wise. Already some such hypotheses, opposed to occult teachings, have been thrown aside by more advanced scientific thought, and have been replaced by other hypotheses, more nearly approaching the occult views. There is no need to hurry, nor to try to pour the archaic doctrines into new bottles, ere those bottles have been tested. The Secret Teachings have stood many thousands of years, and have been the source from which the stream of progress has flowed. They can venture to stand on their own basis for a few years more, till Science crosses the dividing line it is tentatively approaching with each new discovery.

To the members of the Theosophical Society, I venture to say a word of pleading. But a few years stretch before us ere the century expires, a century whose close coincides well-nigh with the close of a

cycle. As the sands of those years are running through the hour-glass of Time, our opportunities are running with them; it is "a race against time," in a very real sense. If the members care at all for the future of the Society, if they wish to know that the Twentieth Century will see it standing high above the strife of parties, a beacon-light in the darkness for the guiding of men, if they believe in the Teacher who founded it for human service, let them now arouse themselves from slothful indifference, sternly silence all dissensions over petty follies in their ranks, and march shoulder to shoulder for the achievement of the heavy task laid upon their strength and courage. If Theosophy is worth anything, it is worth living for and worth dying for. If it is worth nothing, let it go at once and for all. It is not a thing to play with, it is not a thing to trifle with. Ere 1891 sees its earliest dawning, ere 1890 falls into the grave now a-digging for it, let each Theosophist, and above all let each Occultist, calmly review his position, carefully make his choice, and if that choice be for Theosophy, let him sternly determine that neither open foes nor treacherous friends shall shake his loyalty for all time to come to his great Cause and Leader, which twain are one.

ANNIE BESANT, F. T. S.

(The foregoing is from Lucifer, Vol. VII, for December, 1890.)

As the natural fire, O Arjuna, reduceth fuel to ashes, so does the fire of knowledge reduce all factions to ashes. There is no purifier in this world to be compared to spiritual knowledge; and he who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time.

Bhagavad-Gita—Chap. 4.

Space is the *one eternal thing* that we can most easily imagine, immovable in its abstraction and uninfluenced by either the presence or absence in it of an objective universe.

H. P. Blavatsky—*In The Secret Doctrine, Vol. 1, p. 67.*

Life we look on as the One Form of Existence, manifesting in what we call Matter; or what, incorrectly separately separately them, we name Spirit, Soul and Matter in man.

H. P. Blavatsky—*In Secret Doctrine, Vol. 1, p. 80.*

"Mind" is a name given to the sum of the States of Consciousness grouped under Thought, Will and Feeling.

H. P. Blavatsky—*In The Secret Doctrine, Vol. 1, p. 69.*

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

Voice of the Silence—Fragment 11, p. 37.

ON THE LOOKOUT

It is pleasant to welcome a magazine so well written and so interesting as "The Path," published at Oakley House, Bloomsbury Street, London, and edited by D. N. Dunlop, whose work for Theosophy has been continuous and effective. "The Path" is about to complete its fourth volume and it would be hard to speak too highly in praise of its pervasive intention and its technical excellencies.

Without doubt the *piece de resistance* of the present May issue is the article "Theosophy in the Dust," by W. W. Leisenring, B. A. And yet there is something amiss about Mr. Leisenring's title, since Theosophy is certainly not in the dust. A good many Theosophical societies—so called—are in the dust, although they seem unaware of the fact. A good many pseudo Theosophists, whose mental densities may palliate their Karmic offenses, have descended into unplumbed depths of silliness. But Theosophy itself is where it always was, waiting to be claimed by the selfless and the brave. And perhaps Mr. Leisenring has assumed too hastily that a few magazines represent the Theosophical thought of the world. Perhaps he has forgotten that folly makes more noise than wisdom, and that loud voices, like loud laughter, sometimes bespeak the vacant mind. If some "Theosophical" publications were actually representative of anything except editorial vagaries then indeed the state of the movement would be even more parlous than he supposes.

But the indictment is well brought. Truly these over-conspicuous Theosophists—and they take good care that we shall know their names—provide a spectacle calculated to make angels weep. "They are wrapped," says Mr. Leisenring, "in an amnion of ignorance and go about repeating the dogmas of their little books, thinking they know all about the wonderful Being Man, because they can 'explain' an anglicized Sanskrit term 'karma,' or 'prove' rebirth by psychic vision, or discourse on 'rounds' and 'races' of beings living on other globes." Yes, we have all heard them do it and grieved exceedingly. We have longed to remind them that H. P. B.'s mission, now bequeathed to us, was to teach brotherhood and to prove it to be a fact in nature. Never did she trouble to write one line except as a demonstration of human fraternity. She was utterly unconcerned with our intellectual conceits or the feeding of them. From her point of view it was a waste of time to learn anything of her lore unless it bore some practical fruit for the alleviation of human suffering. And so we have reached a point where there are all kinds of official organs and the like inflicted upon a contemptuous public, "but real students no longer read them, for what have they to do with the comings and goings of personalities and their platitudes?" What, indeed? Well may the author say that in all this welter of printer's ink and paper "there is not the slightest little sign of the original synthetic philosophy which was presented under the name Theosophy by H. P. Blavatsky in the great and masterly works *The Secret Doctrine*, and *Isis Unveiled*." And yet we have heard of members of some of these surprising Theosophical Societies who are warned by presidents and secretaries not to read the writings of H. P. Blavatsky, but to prefer the adulterations of those writings issued so copiously in primers and handbooks by those who, unblushing, allow themselves to be acclaimed as her successors and actually as her superiors.

It is to be feared that Mr. Leisenring's voice may be as that of one crying in the wilderness. Self-conceit and self-adulation are seldom reached by warnings. But they are reached by the disappointments and the catastrophes by which a mercifully quick Karma rewards our occult follies. Ears that are deaf to the terribly solemn warnings of H. P. B. herself, warnings and entreaties repeated a hundred times, are not likely to be open to less resonant voices. Nevertheless it is well that we should be reminded once

more of her forecasts of the future of the Society. She said: "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 its founders. * * * 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."

Other articles in the May issue of "The Path" are "Superhumanity," by Isabella de Steiger; "Art as a Basis of All Education," by W. Wroblewski; "The False Self and the True," by William L. Hare; "Periodicity," by Wilfrid G. Greaves, B. A.; and "Academic Mysticism," by Daniel Deronda.

Mark Twain relates that a friend of his youth was appointed as Chinese interpreter to the San Francisco law courts, a position that he was eminently qualified to occupy impartially since he knew not a word of Chinese. We may assume that a somewhat similar reason actuated the appointment of Henri Bergson to the presidency of the Society for Psychical Research since that eminent philosopher coyly admitted that he was wholly unacquainted with the investigations that have been carried on. But it does not matter very much. The investigations have produced nothing worth the trouble. The ponderous reports of the society are little more than the picture of a modern Brocken, a veritable orgy of ghost hunting, astral delirium, and Witch of Endorism. It is to be feared that M. Bergson has condescended.

But the learned President said some unusually good things. He was disposed to accept the facts of telepathy and it appeared to him that its phenomena are of general occurrence and within the experience of every individual, although not generally identified as such. In common parlance M. Bergson hit the nail on the head. The phenomena of telepathy are indeed of general occurrence. The human mind, so far from being a holy of holies, now throws open its hospitable doors to every tramp or vagrant thought blown hither and thither like falling leaves in a graveyard. If our little fingers were half so uncontrollable as our minds, if they acted half so erratically and irresponsibly, we should have them amputated as the lesser of two evils. Now here is the opportunity for M. Bergson. If he would make of the Society for Psychical Research something more than an association of ghost hunters let him suggest that they put what little they know of telepathy—and it is pitifully little—to some practical use. If the phenomena of telepathy are of common occurrence let them suggest to their students to do what in them lies to make the occurrence an uncommon one. M. Bergson is an authority on what he calls psychology. He is probably aware that human character is the direct result of thought, that it is indeed nothing but thought that has gradually become polarised. The human mind that is perpetually open to every passing vagrant telepathic impulse is obviously on the road to moral idiocy, with its destructible irresponsibilities. Let him suggest further that the most practical of all experimentation is an effort to control the mind, to compel it to shut its doors to every thought that has not given the password of purity and of deference to the Soul that is above it. The psychic researchers might deprecate the use of the word Soul. Probably they would. It smacks of religion, and therefore of superstition. They would prefer to talk of the subconscious self, or the unconscious self, or the subliminal self, or one of those high-sounding terms designed to impress the world with the conviction that they know something. But names do not matter much. The main thing is that the mind should be controlled, and if the average mind works automatically in obedience to outside impressions it is an undesirable state of things and should be checked. So far the Society for Psychical Research can hardly be said to have done any good to any living being. We may even believe that it has done some harm. Here, at last, is its opportunity to evolve some kind of practical philosophy, and if it should be in

need of authoritative guidance it can find it in the Yoga Aphorisms of Patanjali who knew all about telepathy thousands of years ago, or in the writings of H. P. Blavatsky, who has had a hundred times more influence upon the thought of the world than all the psychic researchers in Christendom.

Dr. James Henry Breasted, professor of Egyptology and Oriental History in the University of Chicago and author of "The Development of Religion and Thought in Ancient Egypt" (Scribner's), is at some pains to explain to us why the Egyptians believed in immortality. That they believed in it because they knew it to be true has not occurred to the learned professor, who would probably think it quite natural to accept a creed because it appeared in some Thirty-nine Articles or Westminster Confession, but is surprised to find it under other auspices. The Egyptians, we are told, believed in a hereafter because such a belief was greatly favored and influenced by the fact that the conditions of soil and climate resulted in such a remarkable preservation of the human body as may be found under natural conditions nowhere else in the world." So now we know how the milk got into the cocoanut, and how the Egyptians happened to hit upon a theological truth which had not then received the sanctions of our little Bethels. And now will the professor kindly explain how this same belief in a hereafter is to be found throughout the whole human race and at every stage of its existence. It can hardly be due to the "conditions of soil and climate," seeing how widely those conditions vary. The University of Chicago seems determined to preserve its reputation for humor.

The New York *Sun* devotes seven columns to an exposition of reincarnation based upon Dr. Charles Arym's supposed recollections of past lives. So far as Dr. Arym himself is concerned he seems to be an unassuming individual. Those who believe that they remember past lives usually identify themselves with Cleopatra, and the extent of the Cleopatra cult is quite surprising. But Dr. Arym makes no claim to have been anyone in particular. He admits without a blush that all his incarnations, so far as he can remember them, were insignificant. On one occasion, it is true, he so far departed from his role of mediocrity as to assassinate King Mithradates of Pontus, but as his majesty was an enemy of Rome, and Dr. Arym happened at the moment to be a Roman soldier, the rash act may be excused on the ground of patriotism, which, as we all know, will excuse anything. But with this one exception Dr. Arym was one of the multitude, and as a matter of fact he seems to have cultivated the habit of dying in infancy, which is somewhat to his credit.

The account is quite an interesting one for those who are interested in that kind of thing. But it is somewhat spoiled by the efforts of a *Sun* reporter or correspondent to explain what reincarnation means, a task for which he is mentally unfitted. Madame Blavatsky, we are told to our surprise, declared that she could recall the lives she lived in the twilight years of the world's history. After a somewhat full study of Madame Blavatsky's writings and teachings we can declare with confidence that Madame Blavatsky never said anything of the sort. Madame Blavatsky never talked about herself or her attainments, nor did she consider that a memory of past lives was a desirable acquisition.

Dr. Arym is doubtless an honest man and believes what he says, but we may doubt if he has properly interpreted his experiences. There is a phase of psychism that may open for us some of the records of the past, and the tendency to identify ourselves with those records is a natural one. But there is only one way in which the memory of past lives can legitimately be obtained. That memory lies hidden in the Soul and it is only by attaining to the soul consciousness that it can be reached. And the soul consciousness comes only with the death of selfishness.

A H M

When there was neither day nor night, neither earth or sky, neither light nor darkness; when there was nothing that could be seen or felt by the physical senses or the faculties of the mind, there existed the One Great Being—God.—*Vishnu Purana*.

Resignation, the action of rendering good for evil; temperance; probity; purity; repression of the senses; knowledge of holy books, and of the Supreme Soul; truthfulness, and abstaining from anger; such are the ten virtues in which consists duty. * * * Those who study these ten precepts of duty, and after having studied them conform their lives thereto, will reach to the Supreme Condition.—*Manu, Book vi, Sloka 92*.

THEOSOPHY

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LO HERE! AND LO THERE!

OCULTISM is becoming quite the fashion, and mysticism is fast replacing materialism. The credulous and the scoffers often meet face to face. The prophets of the new *regime* send forth oracles from every mole-hill, and the imagination of the ignorant converts the mole-hills into the delectable mountains of truth. As a matter of fact, all this has come about since the founding of the Theosophical Society. Previous to that time, phenomenal spiritualism contended single-handed with materialism and the waning power of the old religions. Such philosophy as existed was of a materialistic type, and consisted in the effort to transfer material existence to the spiritual plane. It is true that, with a higher class of minds, the writings of men like Swedenborg and A. J. Davis had considerable influence, and these had already become dissatisfied with phenomenalism, and had begun to see that all true revelations of spiritual things come from within rather than from without. Since the founding of the T. S., and the appearance of *Isis Unveiled*, all these conditions have changed. Among spiritualists there had been some preparation for the new *regime* by works like *Art Magic* and *Ghost Land*, and if any had the patience and the hardihood to wade through the writings of P. B. Randolph, they might have discovered amid the ravings of sexual insanity, lucid passages that were indeed food for serious thought. *Isis Unveiled*, that cyclopoedia of occultism, entered the arena at this point. The work was the wonder of the curious, the scorn of the phenomenalists, and the

ridicule of the materialist. This great work ran rapidly through many editions, and has been read by thousands of curious investigators. It would be a herculean task, indeed, to write a correct history of the past decade, and the changes that have occurred in the spiritual life of the race. A more critical and scientific spirit has entered the camp of the spiritualists, and fraudulent manifestations have frequently been exposed by the spiritualists themselves. These *exposes* have so often occurred that the real value of physical manifestations, even when genuine, has been seriously called in question; and the result has been an increase in the number of students of the higher philosophy of spirit existence and spirit communion among avowed spiritualists.

Every earnest student of theosophy proper, ought by this time to have learned that little is gained to the cause of truth by either argument or invective, and that nothing is gained by denunciation. To explain, to illustrate, and to unfold a principle of philosophy, or a law of nature, is, however, quite another matter. There is no abomination known to man that has not been proclaimed in the name of the Lord, and marshaled in the cause of truth. The unwary have been thus entrapped, and the ignorant imposed upon. Glimpses of deeper truths and broader philosophies have in later times been derived from the materials at hand, and many persons have in consequence, posed as teachers and prophets. Like satellites, these pseudo-prophets have missed entirely the true orbit, and are prone to erratic curves and tangents.

Ambitious of a circle of their own, with satellites to reflect their own borrowed light, these self-intoxicated and self-deluded orbs, have posed as true suns, unmindful of the source of such light as they have derived, and that they must soon become blind leaders of the blind. Making haste to repudiate the source whence their borrowed splendor has been derived, they have thus voluntarily cut themselves off from any renewal or further supply. Mystical mutterings are put forth as true philosophy, under the vain conceit that the less the meaning the more the truth; and that the more occult a thing is, the less the common sense that is to be derived from it, and the less can it be applied to the uses of common every day life. These pseudo-prophets imagine that, when they have caught the sounds of a language, they are already familiar with its real meaning and true genius. It is not our present purpose to name either the true or the false, but rather to point out some signs by which they may each be known, everywhere and at all times.

From pure ignorance of the nature of man and of the spiritual history of the human race, one may imagine that he is the first to discover a principle or law in spiritual science or in ethics. He may be ignorant of the fact that the old dreamers and speculators of the Aryan race have traversed the spiritual nature of man, as conquering armies have tramped over the old world. He may never have heard of the Wisdom Religion, or of the Ancient Mysteries,

the signs and symbols of which are alike found in the Zodiac, in the figure of *homo* in the latest almanac, and engraved on the oldest monuments of man; and while he is himself entirely ignorant of the true meaning of these ancient symbols, he may imagine that this archaic and universal language is equally unknown to everyone else. It would be but natural, under such circumstances, that one should magnify himself and the value and novelty of his own discovery, and in equal proportion belittle all the rest of mankind; nor would it be a profitable undertaking for one familiar with the records of antiquity and with the Wisdom Religion to undertake to enlighten such an individual. Such an one is very likely to pose as a prophet, or a high-priest of a new philosophy or a new religion, and in time may gather around him followers even more ignorant than himself. Now two principles will enter into the new oracle; these are the discovery itself, and the individual proprietorship regarding it. Efforts will be made to promulgate the new doctrine, and coupled with this effort will be the demand that people shall not forget the existence, magnitude, and proprietorship of the prophet. The value of the new oracle turns solely on this personal equation, just as do the discoveries in astronomy. In astronomy the personal equation is accurately calculated and constantly eliminated. In the other case, the personal equation is regarded as the first importance, and is allowed to remain, is sedulously guarded and magnified till, like the dragon that it is, it swallows all the rest. This personal equation they struggle at all hazards to preserve.

Just here, then, is the test of all new doctrines and new oracles. Nothing so blinds one to truth as egotism, and as a rule it is safe to conclude that, where the egotism is apparent and prominent, the truth is infinitesimal. If the reader will try the great religions and the great discoveries by this test, he will very soon be convinced of its efficacy. One who has already made a great discovery feels overwhelmed and belittled in the presence of the revelation, and he is apt to exclaim, "What am I, O thou All Bountiful, in the presence of thy greatness!" This is, indeed, the true sign that one has gazed, even though but for an instant, on the light behind the veil of self. The true initiate ever veils his eyes in the presence of the nameless and the ineffable.

Lord Buddha left his kingdom to seek a remedy for the woes of man. John the Baptist received this answer when he asked, Is it He?, "He heals the sick, raises the dead, and preaches the gospel to the poor." By these signs may we know them.

One says, "This is *my* doctrine. I made this great discovery, and all others are frauds. I have patented this process and am prepared to protect my rights by law." It is enough! such have saved us even the trouble of investigating their claims, for judgment has already been pronounced from their own mouths. Truth belongs to God and nature, and is the birthright of man, and she flees the touch of him who would make merchandise of her and barter her

for gold, or who would retain her in his selfish embrace. *She is not there.*

It is our privilege, and may be our duty to examine many things, and the thing examined may be measured by itself, and judged by its own standards. The real animus will appear through all disguises, and when it has been the most carefully guarded, and most cunningly concealed, it is then most apparent.

Such things need not be condemned, for they condemn themselves; and it is folly to denounce them, for that only keeps them alive. It is a subterfuge of our own egotism to denounce another, under the plea of protecting the ignorant and innocent from imposture. If the ignorant are attracted to such things, experience is the necessary schoolmaster, and these ignorant ones need just the lesson in discrimination and unselfishness that is in store for them. It is enough for us to place truth in its best light by both precept and example, and thus all who are really in search of the truth will recognize it by kinship with the truth in themselves. Error will thus fall away from truth as the veil from the chiseled marble. Who will look at the veil when once the statue is revealed? People are then looking up and not down.

There is nothing more remarkable about the Theosophic movement than its freedom from controversy. Volumes have, indeed, been written to ridicule and denounce it, and not always because it has been misunderstood. It has been the custom under these circumstances to restate the issues, define again the position of theosophy, and then to go ahead with the work in hand. The founders of the society have been abused and vilified beyond measure, and this abuse has been the most personal and villainous known to the modern secular press. For every argument attempted against the issues raised by Mme. Blavatsky, there has been a volume of personal abuse. She has generally demolished the argument, and passed the abuse in silent contempt, or with a word of scorn. In this way the adversary has attempted to withdraw public interest from the real issues. The tactics at this point are like those of the school boy who, when unable to contend with his adversary, contented himself with making faces at his rival's sister! All such efforts have signally failed in dislodging the issues raised. The slogan of the T. S. has gone around the globe, "THERE IS NO RELIGION HIGHER THAN TRUTH." This motto to-day supplements the religions of the world as Zerubabel supplemented the riddle of Darius the King, and the Almighty power of Truth is appreciated to-day as it has not been for centuries. But here comes a strange thing. The heroic soul in a sick body, who has thus stood in the breach of the beleaguered city, and turned the tide of battle, taking the arrows of hate in her own tortured body, sensitive as only woman can be, proclaiming at every utterance, "I am nothing, but the servant of those Great Souls who have sent me as their messenger"—this sister of humanity has had to face ingratitude and suspicion even from those who have professed themselves

Theosophists, and who should have turned with scorn from the vilifications of the common enemy. This has, indeed, been the unkindest cut of all. Some of these seem to have entirely forgotten the source whence they have derived all that they profess to place so high, and have imagined that they could draw off from the main body of workers and still receive the heavenly manna. These have coveted the gift while scorning the hand that bore it. Verily, these are entitled to their mess of pottage, though they are ignorant of the fact that egotism is a plague of darkness, and that the Great Cause of humanity *moves on*. Those who have derived their first and only light from the Theosophical Society, may foolishly imagine that it all originated within themselves. Theo-Sophia is by no means a new thing under the sun. The record made by the society in a single decade will not soon be effaced, and those who have received its blessings and returned them by schismatic efforts which tend to hamper and impede the work must take the consequences of their own acts. The egotism and innate selfishness of such cases are apparent, and cannot long be concealed from any. It is indeed a golden opportunity to help a noble cause in its struggles against overwhelming odds, and every unselfish endeavor in this direction brings sure reward. Individual effort may, indeed, seem insignificant, but if the society works as one man for the elevation of the whole human race, then every worker becomes in truth the whole society, heir to its hard-earned laurels, and to its filial triumphs; for such is the law of harmony under the reign of Universal Brotherhood.

Every inquirer must, indeed, judge for himself, and we have indicated the criterion. We cannot close our eyes to these patent signs, though we may refrain from specific condemnation.

In the absence of any creed, in the absence of all personal claim for infallibility, the leaders of the T. S. have endeavored to set forth the truth for the benefit of man.

The second volume of the *Secret Doctrine* is prefaced by this motto:

"*My doctrine is not mine, but His that sent me;*" and it might be said to all cavillers within, as to all haters without the society: "If this be egotism, make the most of it!" HARIJ.

(The foregoing article was first printed by Mr. Judge in *The Path*, for April, 1889.)

That which is neither Spirit nor Matter, neither Light nor Darkness, but which is verily the Container and the Root of these—that thou art. The Root projects at every Dawn its Shadow on Itself, and this Shadow thou callest Light and Life, O poor dead Form.—*Aryasanga*.

The great renunciation is made up of the little self-denials. At the very moment the soul lets go of self, it finds the All.—*William Q. Judge*.

CONVERSATIONS ON OCCULTISM

ELEMENTALS AND ELEMENTARIES

Student.—If I understand you, an elemental is a centre of force, without intelligence, without moral character or tendencies, but capable of being directed in its movements by human thoughts, which may, consciously or not, give it any form, and to a certain extent intelligence; in its simplest form it is visible as a disturbance in a transparent medium, such as would be produced by “a glass fish, so transparent as to be invisible, swimming through the air of the room,” and leaving behind him a shimmer, such as hot air makes when rising from a stove. Also, elementals, attracted and vitalized by certain thoughts, may effect a lodgment in the human system (of which they then share the government with the ego), and are very hard to get out.

Sage.—Correct, in general, except as to their “effecting a lodgment.” Some classes of elementals, however, have an intelligence of their own and a character, but they are far beyond our comprehension and ought perhaps to have some other name.

That class which has most to do with us answers the above description. They are centres of force or energy which are acted on by us while thinking and in other bodily motions. We also act on them and give them form by a species of thought which we have no register of. As, one person might shape an elemental so as to seem like an insect, and not be able to tell whether he had thought of such a thing or not. For there is a vast unknown country in each human being which he does not himself understand until he has tried, and then only after many initiations.

That “elementals * * * may effect a lodgment in the human system, of which they then share the government, and are very hard to get out” is, as a whole, incorrect. It is only in certain cases that any one or more elementals are attracted to and “find lodgment in the human system.” In such cases special rules apply. We are not considering such cases. The elemental world interpenetrates this, and is therefore eternally present in the human system.

As it (the elemental world) is automatic and like a photographic plate, all atoms continually arriving at and departing from the “human system” are constantly assuming the impression conveyed by the acts and thoughts of that person, and therefore, if he sets up a strong current of thought, he attracts elementals in greater numbers, and they all take on one prevailing tendency or color, so that all new arrivals find a homogeneous color or image which they instantly assume. On the other hand, a man who has many diversities of thought and meditation is not homogeneous, but, so to say,

parti-colored, and so the elementals may lodge in that part which is different from the rest and go away in like condition. In the first case, it is one mass of elementals similarly vibrating or electrified and colored, and in that sense may be called one elemental, in just the same way that we know one man as Jones, although for years he has been giving off and taking on new atoms of gross matter.

Student.—If they are attracted and repelled by thoughts, do they move with the velocity of thought, say from here to the planet Neptune?

Sage.—They move with the velocity of thought. In their world there is no space or time as we understand those terms. If Neptune be within the astral sphere of this world, then they go there with that velocity, otherwise not; but that "if" need not be solved now.

Student.—What determines their movements besides thought, —e. g. when they are floating about the room?

Sage.—Those other classes of thoughts above referred to; certain exhalations of beings; different rates and ratios of vibrations among beings; different changes of magnetism caused by present causes or by the moon and the year; different polarities; changes of sound; changes of influences from other minds at a distance.

Student.—When so floating, can they be seen by any one, or only by those persons who are clairvoyant?

Sage.—Clairvoyance is a poor word. They can be seen by partly clairvoyant people. By all those who can see thus; by more people, perhaps, than are aware of the fact.

Student.—Can they be photographed, as the rising air from the hot stove can?

Sage.—Not to my knowledge yet. It is not impossible, however.

Student.—Are they the lights, seen floating about a dark seance room by clairvoyant people?

Sage.—In the majority of cases those lights are produced by them.

Student.—Exactly what is their relation to light, that makes it necessary to hold seances in the dark?

Sage.—It is not *their* relation to light that makes darkness necessary, but the fact that light causes constant agitation and alteration in the magnetism of the room. All these things can be done just as well in the light of day.

If I should be able to make clear to you "exactly what is their relation to light," then you would know what has long been kept secret, the key to the elemental world. This is kept guarded because it is a dangerous secret. No matter how virtuous you are, you could not—once you knew the secret—prevent the knowledge getting out into the minds of others who would not hesitate to use it for bad purposes.

Student.—I have noticed that attention often interferes with

certain phenomena; thus a pencil will not write when watched, but writes at once when covered; or a mental question cannot be answered till the mind has left it and gone to something else. Why is this?

Sage.—This kind of attention creates confusion. In these things we use desire, will, and knowledge. The desire is present, but knowledge is absent. When the desire is well formed and attention withdrawn, the thing is often done; but when our attention is continued we only interrupt, because we possess only half attention. In order to use attention, it must be of that sort which can hold itself to the point of a needle for an indefinite period of time.

Student.—I have been told that but few people can go to a seance without danger to themselves, either of some spiritual or astral contamination, or of having their vitality depleted for the benefit of the spooks, who suck the vital force out of the circle through the medium, as if the former were a glass of lemonade and the latter a straw. How is this?

Sage.—Quite generally this happens. It is called Bhut worship by the Hindus.

Student.—Why are visitors at a seance often extremely and unaccountably tired next day?

Sage.—Among other reasons, because mediums absorb the vitality for the use of the "spooks," and often vile vampire elementaries are present.

Student.—What are some of the dangers at seances?

Sage.—The scenes visible—in the Astral—at seances are horrible, inasmuch as these "spirits"—bhuts—precipitate themselves upon sitters and mediums alike; and as there is no seance without having present some or many bad elementaries—half dead human beings,—there is much vampirising going on. These things fall upon the people like a cloud or a big octopus, and disappear within them as if sucked in by a sponge. That is one reason why it is not well to attend them in general.

Elementaries are not all bad, but, in a general sense, they are not good. They are shells, no doubt of that. Well, they have much automatic and seemingly intelligent action left if they are those of strongly material people who died attached to the things of life. If of people of an opposite character, they are not so strong. Then there is a class which are really not dead, such as suicides, and sudden deaths, and highly wicked people. They are powerful. Elementals enter into all of them, and thus get a fictitious personality and intelligence wholly the property of the shell. They galvanize the shell into action, and by its means can see and hear as if beings themselves, like us. The shells are, in this case, just like a sleep-walking human body. They will through habit exhibit the advancement they got while in the flesh. Some people, you know, do not impart to their bodily molecules the habit of their minds to as great extent as others. We thus see why the utterances of these so-called "spirits" are never ahead of the highest point of progress attained by living human beings, and why they take up the ideas

elaborated day-by-day by their votaries. This seance worship is what was called in Old India the worship of the Pitris and Bhuts and Pisachas and Gandharvas.

I do not think any elementary capable of motive had ever any other than a bad one; the rest are nothing, they have no motive and are only the shades refused passage by Charon.

Student.—What is the relation between sexual force and phenomena?

Sage.—It is at the bottom. This force is vital, creative, and a sort of reservoir. It may be lost by mental action as well as by physical. In fact its finer part is dissipated by mental imaginings, while physical acts only draw off the gross part, that which is the "carrier" (upadhi) for the finer.

Student.—Why do so many mediums cheat, even when they can produce real phenomena?

Sage.—It is the effect of the use of that which in itself is sublimated cheating, which, acting on an irresponsible mind, causes the lower form of cheat, of which the higher is any illusionary form whatever. Besides, a medium is of necessity unbalanced somewhere.

They deal with these forces for pay, and that is enough to call to them all the wickedness of time. They use the really gross sorts of matter, which causes inflammation in corresponding portions of the moral character, and hence divagations from the path of honesty. It is a great temptation. You do not know, either, what fierceness there is in those who "have paid" for a sitting and wish "for the worth of their money."

Student.—When a clairvoyant, as a man did here a year ago, tells me that "he sees a strong band of spirits about me," and among them an old man who says he is a certain eminent character, what does he really see? Empty and senseless shells? If so, what brought them there? Or elementals which have got their form from my mind or his?

Sage.—Shells, I think, and thoughts, and old astral pictures. If, for instance, you once saw that eminent person and conceived great respect or fear for him, so that his image was graven in your astral sphere in deeper lines than other images, it would be seen for your whole life by seers, who, if untrained,—as they all are here,—could not tell whether it was an image or reality; and then each sight of it is a revivification of the image.

Besides, not all would see the same thing. Fall down, for instance, and hurt your body, and that will bring up all similar events and old forgotten things before any seer's eye.

The whole astral world is a mass of illusion; people see into it, and then, through the novelty of the thing and the exclusiveness of the power, they are bewildered into thinking they actually see true things, whereas they have only removed one thin crust of dirt.

Student.—Accept my thanks for your instruction.

Sage.—May you reach the terrace of enlightenment.

(The foregoing article was first printed by Mr. Judge in *The Path* for May, 1888.)

WHAT ARE YOU DOING FOR THEOSOPHY ?

THE field of Theosophic work is varied and extensive. How many members of the Society have given the subject of practical work in any department of theosophy their close attention? How many are sitting with their hands folded, reading theosophic publications, and wondering what is going to turn up next in the affairs of the Society,—how many are doing just this thing? What percentage of the members of the Society are making Universal Brotherhood a factor in their lives? There may be some who, because of surroundings and force of circumstances, are uncertain at which end of the road to alight from the train of interested passiveness. They keep moving along, and, while admiring the scenery from the car window, do not realize that a fine view may be had from the platform and a still more extensive from the hilltop over yonder.

Theosophists, or rather some members of the Theosophical Society, frequently bewail their lack of advancement in theosophic knowledge and say: "There is little I can do for myself; I make no progress; where is the help I expected? I do not receive that enlightenment in respect of spiritual things I so much desire and look for." The desire for enlightenment and progress is admirable in itself. But have you ever looked at the back of the picture, my fellow member of the Theosophical Society? So? You see nothing? Has it ever occurred to you that it is possible to paint a picture on both sides of the canvas? As fair a picture can be made on the rough back as is outlined on the other side. Do you see the application?

Instead of following in the old rut of passive, inactive membership in the Society, turn from the beaten path into the highway of usefulness. Do something; no matter how small and insignificant the effort may at first appear *to you*, the results will be far-reaching and of benefit to others. Help yourself by helping others, and remember that there are always ways to an end. Make up your mind to follow a certain line of theosophic work, for concentrated endeavor in one direction will sooner bring results than a miscellaneous, wandering, and spasmodic effort. The great majority of the members of the Theosophical Society are, perhaps, poor in purse. That, however, is not an insurmountable obstacle. Those who have not an abundance of money need not consider themselves on that account debarred from laboring for the cause. Much good can be accomplished with the coin of the realm, but its possession does not insure contentment or knowledge. You, members of the Theosophical Society, you with your well-filled purses, can do no better than by giving financial aid and encouragement to the Society

while not neglecting the fundamental and higher laws of Universal Brotherhood. Have you done so? Have you helped your poorer brother and pointed him the way, or have you *talked* theosophy while leaving the practical *work* to be outlined and performed by others?

You, members of the Theosophical Society, who are gifted with a ready tongue and quick, you who are strong in argument and apt at controversy, have you *preached* theosophy at every point and at every opportunity? Or, rather, have you quietly listened to the views of others without advancing idea or argument? Have you defended the Founders of the Society when their motives have been impugned and their characters unjustly attacked in your presence? Have you done these things?

You, members of the Theosophical Society, who have a large acquaintance among the rich or poor, have you done what you could to bring these two widely diverging classes together through an understanding of the truths of Universal Brotherhood, Karma, and Reincarnation? Have you talked to the business man, the clerk, the laborer, everyone, in fact, in behalf of theosophy? Have you done these things?

You, members of the Theosophical Society, who are connected with the press or have access to the columns of the newspapers in your several localities, you, perhaps, can do as much as any, if not more, to arouse an interest in the great work to which you should be devoted. What have you done, what are you doing, in this respect? Have you replied to attacks upon theosophy and the Founders of the Theosophical Society that are now so frequent and virulent in the columns of the people's educators? Have you endeavored to set right false notions of theosophy appearing in the public prints? Have you done these things?

In all, you, members of the Theosophical Society, what have you done and what are you doing to make theosophy a factor in your lives? The cycle is near its close. What is to be done must be done quickly. Do not delay, but keep ahead of time; and your reward will be in proportion to your work.

Do what you can, always remembering to "Let the motive be in the deed, and not in the event. Be not one whose motive for action is the hope of reward. Let not thy life be spent in inaction. Depend upon application, perform thy duty, abandon all thought of the consequence, and make the event equal, whether it terminate in good or evil."*

EXETER.

(The foregoing article was first printed by Mr. Judge in *The Path*, for August, 1889.)

Life itself has speech and is never silent. And its utterance is not, as many that are deaf may suppose, a cry: it is a song. Learn from it that you are a part of the harmony; learn from it to obey the laws of the harmony.—*Light on the Path*, II.

**Bhagavad-Gita*.

THE THEOSOPHICAL SOCIETY AND MADAME BLAVATSKY

THE following letter has been received from a valued contributor, and we deem it of sufficient importance to print it in this place:

DEAR BRO. JUDGE:

With pleasure I acknowledge the receipt of your letter, asking whether I am prepared to support H. P. Blavatsky in whatever course she may pursue.

While I know that the action of an individual matters but little, I know also that it does have its due effect: a loyal heart is one of the occult powers. Hence I am glad to answer that I do and shall at all times, in all places, and to all persons, *unqualifiedly* sustain Madame Blavatsky. I will follow her lead so long as I can understand her, and when I cannot understand I will follow with my intuition; when that fails I will blindly and doggedly follow still.

For this course there are reasons. Intuition and analogy alike furnish them. They lie at the very basis of the unseen or occult world, and that world is the only real one. It is not a world of form like ours. Here all tends to form, to segregation, to crystallization; consequently to limitations and boundaries. This is true alike of forms social and political, religious, civic, domestic; it is also true of the minds of men; they also, against our best interest and endeavor, strive to cast us in a mould, that the free soul may not do its boundless work in us, and in order to blind us yet awhile to Nature and the lower natural order.

In that other world which is the True, this order changes. This world is subversive of forms. Its influence penetrates so far into the material world in this respect, that its subversion becomes the condition of free growth; what does not change, be it an institution, a creature, or the mind of man, solidifies and passes into the change we call death, which is a more violent and sudden wrenching asunder of that which is no longer capable of free growth. The life condition is one of sloughing off as well as receiving, and all nervous action proceeds by ganglionic shocks.

So it must be with the Theosophical Society if it is to live and expand in helpfulness and power. Men must fall away from us e'er then as the forest sheds the autumnal leaf. Shocks must occur, not alone coming from the outside, but internal shocks, the necessary efforts of the theosophical organism to adjust itself to the laws of growth.

Many there be who lament these effects; it is because they know them not as laws. I am as enamored of Peace as any man, but I do not choose it at the expense of spiritual growth. For us

there is no real and lasting Peace outside of the Eternity. This is a dark age; there is a stern work to be done. The lurid action of this cycle is not to be turned by repose, by "sweetness and light." Let all weak and wounded souls fall to the rear—and let us get to that work. There is none too much time to do it in. *The future of the race is now at stake.* It is seed time, and the ground must be harrowed and torn. I know that there is one who has devoted all her being to this work; one who under beneficent and all wise suggestions is hastening it on; concentrating Karma and bringing it to a head in all directions; culminating these internal shocks that the organism may grow faster, that it may be able to stand alone forcefully when it has lost her, and that by its increased action and usefulness it may merit and obtain an increase of spiritual influence, a new outpour of power and aid from that unseen world where Karma is the sole arbiter. And any man or woman may know this as absolutely as you and I and some others do, who will take the trouble to consider the matter from the standpoint of soul and not from that of mind alone.

Then too there is the standpoint of heart, and it is of great value. What says the Ramayana? "Be grateful. Sages prescribe expiations for murderers, robbers, drunkards, and other sinners, *but no expiation can wash away the sin of one whose offense is ingratitude.*" Why is this? All these sayings are based upon universal laws. So I can tell you (and you know it) why this offense is so deep; why this "sin" cannot be pardoned. It is because Karma is inflexibly just, and he who breaks a chain of influence by refusing to recognize the source whence it comes to him, and by turning aside from that source, has by his own action perverted the stream from his door. His punishment is simply this; the stream fails him; he discovers in after times the full and arid misery of his position. In our world here below we think we stand as isolated centres of energy, having no vital connection with one another and the world at large except by our own will. We do, indeed, succeed in locking up an enormous amount of energy by thus impeding its free flow. But as the evolutionary order and the very nature of Deity are against us, sooner or later we are swept aside, but not without repeated opportunities of choice. These occasions are now repeatedly furnished for us, in matters theosophical, by H. P. Blavatsky; in every test surmounted, in every glimpse of intuition or act of faith, we grow. We do not grow, as a body or as individuals, when from lack of these virtues, and being ungrateful, we fail to give in our constant adhesion to her who stands in this dark age as the messenger of the higher Powers. For in that other world, through and with which she works, there are hierarchies held inviolable from cycle to cycle; vast organizations formed by universal law, wherein every member stands in his own order and merit, and can no more be expunged or disregarded by those above or below him than I can blot out a star. All efface themselves for this work, reincarnating again and again for it alone. There is no other divine method of work than this, which directs the ever welling torrents of cosmic

energy down through unbroken chains of great Beings and reverent men. To drop one link is impossible. In the occult world it is not permitted to receive the message and reject the messenger. Nor is it allowable to be ignorant of these universal, self sustaining laws. Was it not an adept who said: "Ignorance of law cannot be pleaded among men, but ignorance of fact may. In occultism, even if you are ignorant of some facts of importance, you are not excused by *The Law*, for it has regard for no man and pursues its adjustments without regard to what we know or are ignorant of."

The sole question is this. Did H. P. Blavatsky bring us theosophical revelations from the East or did she not? No one denies that she did. They split up on conventional and personal questions, but not upon this one. Then none of those who have even remotely felt the influence of those revelations, least of all a Society formed and sustained by her, are really in a position to deny her their full support. She does not pay our dues and rental; but are we "sustained," as a body, by those things, or by the fresh impetus to occultism and the new ideas given out by her and through her agency and request? Even in the material world some show of gratitude is demanded of us, but in the Eternity it is written: Let all things return through that source whence they proceeded forth. This august Law cannot be violated. The Divine, working on our plane, must have human agents or vehicles. In private human relations they are human, subject to error. In all that pertains to their appointed mission they are to be held as infallible; if they err there, the consequence falls upon them alone. He who follows the guide appointed him in the occult order is the gainer by his utter faith and love, even should that guide lead him into error. For his error can soon be set right and is so, while his lack of faith and love cannot be made up for; they are organic defects of the soul.

We are constantly tried upon the question of form versus spirit, as a test of the power of illusion over us. In the T. S., we naturally hold to our rules and laws. These only govern the exoteric body. Thinkers amongst us must long have foreseen the moment when these forms must change; a moment when we should be asked to testify to our belief in the esoteric body; that is to say, in the actuality of our Society as a spiritual factor, with spiritual chiefs. We may welcome any such hour of test as a sign of progression on our part. It would set formal laws aside. Well it is when spirit and letter go together. They are often divorced by the urgencies of this life, and are we not madmen then to choose the letter? New forms grow all too soon, but when the spirit is fled, life is lost to that form. We have an opportunity of making such choice when we are asked whether we are ready to endorse H. P. Blavatsky or prefer to stand upon our own independence. That independence is a fancied thing, as you know. We are not the natural product of this era, but a graft watered with the heart's blood of our Founder, one out of season in the mere natural order, but permitted, rendered possible, by the eternal order, and constantly invigorated through her. There are those who say, "Surely

I can study theosophy on my own account." Not so; no one can get divine wisdom on his own account, or for it. Separation and remoteness are only apparent. We must in thought recognize the sources of our enlightenment and go out in love towards them. Minds and hearts closed to these truths are not open to diviner influences at all. They must recognize that the heralds who speak with trumpet voice to the age alone make spiritual progress possible to the great mass of men, and each of us must admit and stand ready to pay the debt of Humanity.

I do not consider it in the least necessary for me to know what Madame Blavatsky might do, or even why she does it. I accept the test gladly, as a new step onward, full of joy for my comrades who do so, full of sorrow for those who do not. "Every human action is involved in its faults, as the fire in its smoke," says the Gita. Nor does the Lord create those actions or the faculty of acting, we are told, but that "each man's own nature creates them; nature prevail-eth." Every organism thus differentiates the one life according to its progress, more or less, while above all the Lord awaits the final evolution of nature into Himself—Itself. Thus it is that her personality—and all personalities—are beside the question. Here too we are tested upon our power to rise above appearances, to look beyond conventions. These shocks are no doubt needed also. So I look to the spirit and to the fixed attitude behind all those various deeds. It is one of generosity, self abnegation, absolutely fearless devotion to an Ideal,—the highest Ideal known. Each hour of her life is given to the enlightenment of mankind, and such pearls she distributes throughout those weary hours as might singly ransom the eccentricities of an hundred lives. These personalities are naught. Behind hers there is a mystery. She is second to no mere man, and if called to any issue we must choose her from among men and forms; let us hope we shall never be so called, but that all will follow our true Leader.

The Theosophical Society stands to Madame Blavatsky as a child; our life is hers; in and for us she lives. Her great longing is to see us able to stand alone, to have a claim of our own upon the Great Ones; able to draw our own sustenance and strength from the gods before she leaves us. You who know that I have never met her personally may ask how I know this. Shall I study the True faithfully and not know that true heart? It is Karma appoints us our guides through our own attractive influences, and as such H. P. Blavatsky stands to all the theosophists of the century, recorded or unrecorded. We must be prepared to sacrifice some such things as form, rules, tastes, and opinions, for the sake of Truth and occult progress. For such progress an opportunity is now offered us through the acceptance of a simple test of intuition and faith. For this Madame Blavatsky has my profound and renewed gratitude, and I am, as ever, hers and Yours faithfully,

JASPER NIEMAND, F. T. S.

(The foregoing article was first printed by Mr. Judge in *The Path* for August, 1888.)

TRANSMIGRATION OF SOULS

“IS there any foundation for the doctrine of transmigration of souls which was once believed in and is now held by some classes of Hindus?” is a question sent to the PATH.

From a careful examination of the Vedas and Upanishads it will be found that the ancient Hindus did not believe in this doctrine, but held, as so many theosophists do, that “once a man, always a man;” but of course there is the exception of the case where men live bad lives persistently for ages. But it also seems very clear that the later Brahmins, for the purpose of having a priestly hold on the people or for other purposes, taught them the doctrine that they and their parents might go after death into the bodies of animals, but I doubt if the theory is held to such an extent as to make it a national doctrine. Some missionaries and travelers have hastily concluded that it is the belief because they saw the Hindu and the Jain alike acting very carefully as to animals and insects, avoiding them in the path, carefully brushing insects out of the way at a great loss of time, so as to not step on them. This, said the missionary, is because they think that in these forms their dead friends or relatives may be living.

The real reason for such care is that they think they have no right to destroy life which it is not in their power to restore. While I have some views on the subject of transmigration of a certain sort that I am not now disposed to disclose, I may be allowed to give others on the question “How might such an idea arise out of the true doctrine?”

First, what is the fate of the astral body, and in what way and how much does that affect the next incarnation of the man? Second, what influence has man on the atoms, millions in number, which from year to year enter into the composition of his body, and how far is he—the soul—responsible for those effects and answerable for them in a subsequent life of joy or sorrow or opportunity or obscurity? These are important questions.

The student of the theosophic scheme admits that after death the astral soul either dies and dissipates at once, or remains wandering for a space in Kama Loca. If the man was spiritual, or what is sometimes called “very good,” then his astral soul dissipates soon; if he was wicked and material, then the astral part of him, being too gross to easily disintegrate, is condemned, as it were, to flit about in Kama Loca, manifesting itself in spiritualistic *seance* rooms as the spirit of some deceased one, and doing damage to the mental furniture of mortals while it suffers other pains itself. Seers of modern times have declared that such eidolons or spooks assume the appearance of beasts or reptiles according to their dominant characteristic. The ancients sometimes taught that these gross

astral forms, having a natural affinity for the lower types, such as the animal kingdom, gravitated gradually in that direction and were at last absorbed on the astral plane of animals, for which they furnished the sidereal particles needed by them as well as by man. But this in no sense meant that the man himself went into an animal, for before this result had eventuated the ego might have already re-entered life with a new physical and astral body. The common people, however, could not make these distinctions, and so very easily held the doctrine as meaning that the man became an animal. After a time the priests and seers took up this form of the tenet and taught it outright. It can be found in the *Desatir*, where it is said that tigers and other ferocious animals are incarnations of wicked men, and so on. But it must be true that each man is responsible and accountable for the fate of his astral body left behind at death, since that fate results directly from the man's own acts and life.

Considering the question of the atoms in their march along the path of evolution, another cause for a belief wrongly held in transmigration into lower forms can be found. The initiates could teach and thoroughly understand how it is that each ego is responsible for the use he makes of the atoms in space, and how each may and does imprint a definite character and direction upon all the atoms used throughout life, but the uninitiated just as easily would misinterpret this also and think it referred to transmigration. Each man has a duty not only to himself but also to the atoms in use. He is the great, the highest educator of them. Being each instant in possession of some, and likewise ever throwing them off, he should so live that they gain a fresh impulse to the higher life of man as compared with the brute. This impress and impulse given by us either confer an affinity for human bodies and brains, or for that which, corresponding to brutal lives and base passions, belongs to the lower kingdoms. So the teachers inculcated this, and said that if the disciple lived a wicked life his atoms would be precipitated down instead of up in this relative scale. If he was dull and inattentive, the atoms similarly impressed travelled into sticks and stones. In each case they to some extent represented the man, just as our surroundings, furniture, and clothing generally represent us who collect and use them. So from both these true tenets the people might at last come to believe in transmigration as being a convenient and easy way of formulating the problem and of indicating a rule of conduct.

HADJI.

(The foregoing article was first printed by Mr. Judge in *The Path* for March, 1891.)

Theosophy is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child.—*The Ocean of Theosophy*.

WHY YOGA PRACTICE IS DANGEROUS

A GOOD deal has been said in Theosophical literature about the danger of pursuing Yoga practice, such as regulating the breathing, assuming certain postures of the body, etc., and several persons, not satisfied with simple declarations by such writers as H. P. B. that these practices are prejudicial, have frequently asked for reasons. Many of the reasons given in the PATH and elsewhere have been merely further declarations. I have instituted some experiments for the purpose of showing what is the effect, if any, upon the physical system of a certain sort of breathing used in Hatha Yoga practices, and desire to record one for the benefit of inquirers.

The persons present were myself, a well-known physician whose name I can give, and the practitioner. The physician first took the person's pulse for three minutes and found it to be running at 96 beats per minute, and then the experiment began with the practice with the following result:

First minute. Pulse fell to 91 beats.

Second minute. Pulse fell to 81 beats.

Third minute. Pulse remained at 81 beats.

A delay of five minutes then occurred, when the practice was begun again for six minutes, with the following result:

First minute. Pulse running at 91 beats a minute.

Second minute. Pulse fell to 86 beats.

Third minute. Pulse remained at 86.

Fourth minute. Pulse fell to 76.

Fifth minute. Remained at 76.

Sixth minute. Remained at 76.

This shows a reduction in the pulse action of 20 beats in 14 minutes. It also shows that after the first three minutes the intermission of five minutes was not enough to enable the pulse to go back to 96 beats, at which it started. The first three minutes showed a fall of five beats in the first minute and ten in the next minute, making fifteen beats reduction for the three minutes.

It therefore appears that one of the accompaniments of this practice is a distinct effect upon the action of the heart, and as all the Hindu books invariably state that great caution should be used and that there are dangers, we can see here a very great danger found in an effect upon the heart's action, resulting in a reduction of pulse beats of twenty beats in fourteen minutes. The Hindu books to which I have referred, and which are the only works through which inquirers have heard about these practices, also say that a guide who is fully acquainted with the subject is necessary for each student, and that every one of these practices requires an antidote for its effects through other regulations tending to neutralize the

bad physical effects. Students have been too anxious to try these experiments without paying any attention to the cautions given out, and I know of some cases in which, while well remembering that the cautions had been uttered, persons have pursued these practices by themselves without assistance. I hope that the above record will not only justify the cautionary remarks which have been so often made by sincere Theosophical writers, but will also serve to warn off Theosophical students from this dangerous ground.

WILLIAM Q. JUDGE.

(The foregoing article was first printed by Mr. Judge in *The Path* for March, 1891.)

PAPYRUS—THREE WHO SOUGHT OUT THE WAY

The Tale-teller, shading his gentle eyes from the evening sun, paused a moment while he listened to the soft strains of the music as it floated out from the open Temple. The joyous crowd swept by unheeding, except for one or two who dropped out of the current and were left stranded among those who had gathered at his feet. Presently he came back from the realm of harmony whither he had drifted, and as the world-light once more stole over his face he told the tale of:

"THREE WHO SOUGHT OUT THE WAY"

Word had gone forth over all lands "that all who sought earnestly and in the true manner should find the way to the mysterious Temple of the Veiled Goddess."

Three kings of the land, moved by the power of the words, determined that they also would become students and reach the goal.

Intu, the Illustrious, making ready for the search, deemed nothing else could be more potent in his quest than the seal of his kingdom. Thereupon he bound on his forehead the Great Seal, a hawk.

Kour, the Magnificent, making ready for the way thought nothing could be more powerful in his searching than the seal of his kingdom. Making ready he bound upon his breast the Great Seal, a golden heart.

Kadmon, the Sorrowful—a king only by sufferance, for his kingdom consisted only of that which the others did not value—Kadmon deemed it wise also, inasmuch as they would all journey together, to take his seal; which was the two others in union; but furthermore, he blindfolded his eyes.

The three passing onward encountered many strange and unfamiliar things, for the road was new, and no wayfarer could know more than one step onward, which was the one he was then taking. Upon each side, and frequently in front, barring the way, were curious objects, sometimes pleasant and agreeable, but more often quite the reverse. The foliage of the trees was new and strange, while the fruits were perplexing in their incongruity. At times the same fruits grew on different sorts of trees, while at others the same sort of trees bore entirely dissimilar fruits. The path which they were pursuing was quite the opposite of an ordinary one, for before them it was visible but one step, while it stretched far into the distance behind them. Intu, however, had already made all plain to himself by a process of reasoning entirely his own. It was, that these things being the direct opposite of all in his own country which he ruled, therefore they could only be caused by some one different from himself—a superior being; that being must be the Goddess—therefore they were upon the right path, at least he was.

Kour thought these things delightful, they were so strange, so new. In fact, they were phenomenal and he loved phenomena. They gave him such queer sensations, and anything which did that or made him feel other than when in his own land—must be caused by the Goddess—oh, yes, they were on the right path, at least he was. As for Kadmon, he seeing none of these things, could only judge by that which he remembered of his own country. Each of the others told him of their existence in their own way. This was confusing. He determined, therefore, to walk onward as if he were in his own land, but to press steadily on. They were thus, in reality treading three separate paths, and in their several ways they passed many persons who had stopped to rest—to eat or sleep—or because the way was dark and difficult; some because they were too poor, others because they were ill, footsore or blind.

Intu lost some time, for he stopped to argue with many on the peculiarities of the way and the logical reasonableness of it, but he had no time to pause for aught else.

Kour felt for the wayfarers, he was sorry for and loved them. If they would only feel as he did they could go on easily, but he had no time to stop to make them feel that way.

Both Intu and he had all such people in their own lands. There was no time to waste on natural things. It was the supernatural in a metaphysical or soul-stirring way they sought.

And Kadmon, the Sorrowful, paused. In his land these were to be found, also. He, too, realized the reasonableness of the way. He, too, loved it and was exalted by it. He, too, felt for and loved the other wayfarers. He did more—he sorrowed for them. What mattered it if he did not find the temple immediately, he was young, the others growing old and blind, they were sorrowful and weary. So he stopped and gave his thoughts and help to the ill, cheering the weary, helping the poor, and blindfolded as he was, led the blind over the step he had just passed. So interested did he become in these labors he forgot he was himself seeking the Goddess.

It was but a little distance farther on that they caught up with Intu, which was not surprising, as he had reached the end of his path. It had ended at a stone wall. As he could not scale the wall, he sat down to reason "why an ordinary stone wall should obstruct such an extraordinary path?" Being a very perplexing intellectual problem—there he remained. A little farther and Kour was passed. He had encountered a radiant maiden, partially veiled, who told him wondrous tales of strange happenings. Her manner was very mysterious, and he felt she was the Goddess. Taking her hand in his and leaning his head upon her bosom, he was so happy that he knew she was the Goddess and there he remained to dream.

And Kadmon, tarrying with the sorrowful and weary, felt the bandage slip from his eyes, as the light from the rising sun streaming in red and gold over the path fell upon and glorified the ragged wayfarers. In the brilliance over their heads he read the words: "This way lies the path to the Temple," while a soft voice breathed into his soul: "By the way of Intu alone, the path is not found. By that of Kour alone, it is not gained. Both wisely used in union are guides while on the road. By something, which is greater than either, only, is the Temple reached. Work on."

And the Sorrowful, taking in his own, the hands of the weary and weak, passed on.—Rameses.

(The foregoing article was first published by Mr. Judge in the "*Path*," September, 1887.)

IMPERSONALITY

THE desire for union with one's Higher Self is general among Theosophists and even with many who do not call themselves Theosophists but who have nevertheless derived their aspirations, directly or indirectly, from Theosophical sources. But we cannot realise too soon that such a desire is not to be attained by mere vague longings. The intellectual acceptance of a new philosophy of life, however lofty, will not carry us far toward the goal. Even the cultivation of a spirit of practical benevolence, the conscious effort to dominate the lower nature, indispensable as these things are, must be supplemented by definite and practical knowledge if we are to employ our opportunities to the best advantage. The traveller who sets forth on a journey across the desert needs something more than energy and good intentions. He must have not only a positive conception of his destination but a clear knowledge of the road that he must follow. He must travel by the compass and the map, and he must use both strength and intelligence to adhere to the path that the compass and the map indicate. He must have a definite purpose, and a definite method by which that purpose is to be accomplished.

The effort to effect a union with one's Higher Self ought

then to be preceded by some clear recognition of the forces or states of consciousness that are to be united. We ought to know something of their origin as well as something of the causes that have led to their present disunion. But let us be careful at the start. To be practical does not mean to be materialistic. Let us remember that the human consciousness is a divine unity, although the states or conditions of that consciousness may be many. A man may have the best possible physical eyesight and yet he may refuse to look at the sun. His refusal is a state or condition, but it tells us nothing about his eyesight, which is unaffected by his refusal to use it. What we call the Mind and the Soul are not in water-tight compartments. Their union or disunion is a figure of speech necessitated by imperfect language. What we are trying to do is to change the state or condition of our consciousness, to lead it from the Mind state or condition to the Soul state or condition. It is necessary to understand this clearly if we are to avoid anthropomorphism, although the exigencies of language compel the use of terminology better fitted to physics than to metaphysics. Human consciousness is always a unity that passes from one state or condition to another.

How many of us realize that our consciousness is actually something infinitely vaster than that condition of itself that we call the Mind? We may hold this to be true as an intellectual tenet and yet fail wholly to realise it, a failure common enough with orthodox religionists who speak glibly and confidently of the Soul and who are yet entirely ignorant of its identity and even unaware of their own ignorance. And yet even scientists are beginning to recognise a human consciousness that transcends the Mind and they are making experimental efforts to classify some of its lower powers. The late Professor William James said, "There is actually and literally more conscious life in ourselves than we are at any time aware of. The conscious person is continuous with a wider self." Professor Elmer Gates goes even further than this. He says, "At least ninety per cent of our mental life is subconscious," although it might puzzle the worthy professor to explain why this wider life is necessarily *sub* conscious. Dr. Oliver Lodge goes further still and speaks still more positively. He says it is this outlying consciousness, or rather this extra-mental consciousness that explains the phenomena of genius, and thus he admits that it is something greater than the Mind. Sometimes, he suggests, the Mind impinges upon this greater consciousness, and then we have an illumination that we call genius or inspiration. Thus we see science in search of the Soul, and it is a search not wholly without results, since already it seems to promise the dethronement of the Mind in favor of something that is greater than the Mind. The phenomena encountered by scientists do not of course pertain to the Soul since the Soul cannot be reached by the methods of the laboratory. The Soul can be reached only by a compliance with its own divine laws, but it is at least significant that science should proclaim the existence of a vast field of human consciousness of which now we know nothing.

What then is the relation of the Mind to the greater consciousness which is far above the Mind, and that we may conveniently call the Soul? It is very necessary that we should know and realise that relation if we are to make any effort to rectify it, and to bring it into tune with spiritual evolutionary intention. And here the science of the day can help us not at all. Bewildered it looks out over a seeming chaos of abnormal phenomena, and hurriedly invents a new nomenclature as a substitute for explanation and guidance.

But from Theosophy we get both light and leading. From Theosophy we learn that the Soul is actually man himself, and that the normal mental states that constitute ordinary daily life are but the reflections cast by that Soul upon one of its vehicles or media. The Soul is the lamp that burns within the room. The mind is the image of the lamp reflected from the walls of the room. To make the simile more exact—although all such similes are pitifully inadequate—let us suppose that the lamp has consciously projected a ray from itself in order that it may learn, through that ray, of the true nature of its environment.

Why then should there be disunion between the Soul and the Mind, between the lamp and its rays? Moreover, why should the Mind be ordinarily unaware of the existence of the Soul from which it is the direct radiation? A further illustration may be attempted, but with a further warning of its inadequacy.

Let us suppose that a merchant sends a messenger boy to another part of the city in order to obtain, and return with, certain specified information. Let us further suppose that when the boy reaches the street he is so far attracted by the shop windows and by the incidents that surround him as to forget his errand. As he loiters on his way he has an occasional half-memory of his duty, and then for a moment he quickens his pace until once more arrested by a novelty or an excitement. As a result, either he wholly forgets his mission, or returns with only a fraction of the information he was sent to gather. The value of his service is to be measured by the extent of his success. All else in the way of activity is wasted, and worse than wasted, since his negligence involves loss for his employer and censure for himself. Let us suppose that the merchant is the Soul, that the messenger boy is the Mind, and the results of the transaction, whether profit or loss, are Karma. Let us complete the parallel by the further supposition that so far as the boy's activities were in the line of his duty they were impersonal. So far as they were contrary to his duty or outside of his duty, they were personal.

Obviously then it is a serious matter that the mind should forget its source and its duty, that it should become mesmerised by objects of sense, and neglect its mission to acquire experience for the sake of the Soul. For the mind can have no other immortality save as it earns immortality by fidelity to the Soul's behests. The bee that returns without honey to the hive is cast out and

destroyed. The Mind that has gathered no spiritual experiences for the Soul, that has rendered no services to humanity, has severed its connection with its source. Without those spiritual or impersonal experiences there can be nothing in common between it and the Soul, and it must die. Unfaithful to its trust there is no reason why it should live. Dazzled by objects of sense, by the personality, by selfishness, it has lost its way. It is so entangled by illusion that there can be no return. During countless incarnations the human Soul has been storing the meagre harvests of spiritual experiences gathered by the minds, by the rays from itself, that should have been impersonalities, but that forgot their mission and became personalities. It is this vast soul-memory of which we get some faint glimpses in the great geniuses of the world.

Very clear then becomes the line of demarcation between personality and impersonality. A personality is the sum total of the energies of the mind that has forgotten its divine source and the behests of the Soul to experience matter without being beguiled or fascinated by it. Impersonality comprises all those mental energies that are attuned to the energies of the Soul and that are directed solely to the service of the Soul.

It is this obeisance to the Soul, this culture of impersonality, that is recommended by all the sacred books of the world. There can be no other liberation, no other re-admission to the treasure house of spiritual knowledge from which we have excluded ourselves. This is the text of the Bhagavad Gita from the first word to the last. There must necessarily be action upon the material plane, since we cannot avoid it. And all action must be followed by results. But those results pass us by unaffected unless we attach them to ourselves by the likes and the dislikes, the hopes and the dreads, of the personality. To work for results is to be bound to results. To work for the Soul is to be bound to the Soul. Antaskarana, the bridge that unites us to the Soul, is actually the mind in a state of impersonality. If we would put the mind into that state we must live in the world but not of it. Rendering unto Caesar the things that are Caesar's, doing our whole duty upon the material plane, we must perform all actions because it is the will of the Soul that they shall be performed, not because we anticipate results that shall be pleasant. The impersonal mind gravitates upward. The personal mind gravitates downward. It is the impersonal mind that becomes conscious of its divinity. It asserts the unity of the human consciousness, breaking down the partitions created by illusion, by the senses, and by selfishness. The ray returns to its source.

Om mani padme hum. The dewdrop slips
Into the shining sea.

Saith the Great Law: "In order to become the KNOWER of ALL SELF, thou hast first of SELF to be the knower."

—Voice of the Silence—p. 5.

THE WORSHIP OF THE DEAD

SOME OF THE EVIL CONSEQUENCES OF MEDIUMSHIP

(Extracts From a Private Letter)

Ques.—Is there any intermediate condition between the spiritual beatitude of Devachan and the forlorn shade-life of the only-half-conscious reliquæ of human beings who have lost their sixth principle? Because, if so, that might give a *locus standi* in imagination to the “Ernests” and “Joeys” of the spiritual mediums,—the better sort of controlling spirits.

Ans.—Alas! no, my friend; not that I know of. From Sukhava down to the “Territory of Doubt” there is a variety of spiritual states, but I am not aware of any such intermediate condition. The “forlorn shadow” has to do the best it can. As soon as it has stepped outside the Kama-Loka,—crossed the “Golden Bridge” leading to the “Seven Golden Mountains”—the *Ego* can confabulate no more with easy-going mediums. No “Ernest” or “Joey” has ever returned from the Rupa-loka, let alone the Arupa-loka, to hold sweet intercourse with men. ● Of course there is a “better sort of reliquæ;” and the “Shells” or “Earth-walkers,” as they are here called, are not necessarily *all* bad. But even those who are good are made bad by the time being by mediums. The “Shells” may well not care, since they have nothing to lose anyhow. But there is another kind of “Spirits” we have lost sight of; the suicides and those *killed by accident*. Both kinds can communicate, and both have to pay dearly for such visits. And now to explain what I mean. Well, this class is the one which the French Spiritists call “les esprits souffrants.” They are an exception to the rule, as they have to remain within the earth’s attraction and in its atmosphere—the Kama-loka—till the very last moment of what would have been the natural duration of their lives. In other words, that particular wave of life-evolution must run on to its shore. But it is a sin and cruelty to revive their memory and intensify their suffering by giving them a chance of living an artificial life, a chance to overload their Karma, by tempting them into open doors, *viz.*, mediums and sensitives, for they will have to pay roundly for every such pleasure. I will explain. The Suicides, who, foolishly hoping to escape life, find themselves still alive, have suffering enough in store for them from that very life. Their punishment is in the intensity of the latter. Having lost by the rash act their 7th and 6th principles, though not forever, as they can regain both, instead of accepting their punishment and taking their chances of redemption, they are often made to *regret life* and tempted to regain a hold upon it by sinful means. In the *Kama-loka*, the land of intense desires, they can gratify their earthly yearnings only through a *living* proxy; and by so doing, at the expiration of the natural term, they generally lose their monad forever. As to the victims of accident, these fare

still worse. Unless they were so good and pure as to be drawn immediately within the Akasic Samadhi, *i. e.*, to fall into a state of quiet slumber, a sleep full of rosy dreams, during which they have no recollection of the accident, but move and live among their familiar friends and scenes until their natural life-term is finished, when they find themselves born in the Devachan, a gloomy fate is theirs. Unhappy shades, if sinful and sensual they wander about (not shells, for their connection with their two higher principles is not quite broken) until their *death*-hour comes. Cut off in the full flush of earthly passions which bind them to familiar scenes, they are enticed by the opportunities which mediums afford, to gratify them vicariously. They are the Pisachas, the Incubi and Succubi of mediaeval times; the demons of thirst, gluttony, lust, and avarice; Elementaries of intensified craft, wickedness, and cruelty; provoking their victims to horrid crimes, and revelling in their commission! They not only ruin their victims, but these psychic vampires, borne along by the torrent of their hellish impulses, at last—at the fixed close of their natural period of life—they are carried out of the earth's aura into regions where for ages they endure exquisite sufferings and end with entire destruction.

* * * * *

Now the causes producing the "new being" and determining the nature of *Karma* are *Trishna* (or *tanha*)—thirst, desire for sentient existence, and *Upadana*, which is the realisation or consummation of *trishna* or that desire. And both of these the medium helps to develop *ne plus ultra* in an Elementary, be he a suicide or a victim, (alone the Shells and Elementals are left unhurt, tho' the morality of the sensitives can by no means be improved by the intercourse). The rule is that a person who dies a natural death will remain from "a few hours to several short years" within the earth's attraction, *i. e.*, the Kama-loka. But exceptions are the cases of suicides and those who die a violent death in general. Hence one of such Egos who was destined to live—say 80 or 90 years, but who either killed himself or was killed by some accident, let us suppose at the age of 20, would have to pass in the Kama-loka not a few years but, in his case, 60 or 70 years as an Elementary or rather an "earth-walker," since he is not, unfortunately for him, even a "Shell." Happy, thrice happy, in comparison, are those disembodied entities who sleep their long slumber and live in dream in the bosom of Space! And woe to those whose *trishna* may attract them to mediums, and woe to the latter who tempt them with such an easy *upadana*. For in grasping them and satisfying their thirst for life, the medium helps to develop in them—is in fact the cause of—a new set of *Skandhas*, a new body, with far worse tendencies and passions than the one they lost. All the future of this new body will be determined thus, not only by the Karma of demerit of the previous set or group, but also by that of the new set of the future being. Were the mediums and spiritualists but to know, as I said, that with every new "angel guide" they welcome with

rapture, they entice the latter into an upadana which will be productive of untold evils for the Ego that will be reborn under its nefarious shadow; that with every seance, especially for materialisation, they multiply the causes for misery, causes that will make the unfortunate Ego fail in his spiritual birth or be reborn into a far worse existence than ever; they would perhaps be less lavish in their hospitality.

* * * It is through this that the gross and pernicious doctrine of spirit brides and husbands arises. But one day it will return to curse those who now are guilty of thus attracting these wandering shades into the vehicle of a medium's body; it is now cursing many men who find themselves forever in a mental hell, at war with themselves and with their best thoughts, they know not why. And if some poor suicide, drawn thus down into vicarious existence, "misses his spiritual birth" and loses the monad—the God within, shall no Karma strike those who were the remote or proximate agents? It will. * * *

(The foregoing article was first printed by Mr. Judge in *The Path*, for August, 1889.)

KAMA LOKA—SUICIDES—ACCIDENTAL DEATHS

(Extracts From a Private Letter Upon Kama Loka and Suicides.)

SUICIDES, although not wholly dis severed from their 6th and 7th "principles," and quite potent in the spiritual seance room, nevertheless, until the day when they would have died a natural death, are separated from their higher principles by a gulf.

The 6th and 7th "principles" remain passive and negative, whereas, in cases of accidental death, the higher and the lower groups actually attract each other. In cases of good and innocent egos, moreover, the latter gravitate irresistibly toward the 6th and 7th, and thus either slumber surrounded by happy dreams, or sleep a dreamless profound sleep until the hour strikes. With a little reflection and an eye to the eternal justice and fitness of things, you will see why.

The victim of accidental death, whether good or bad, is irresponsible for his death. Even if his death were due to some action of his in a previous life or an antecedent birth, was, in short, the working of the law of retribution, still it was not the *direct* result of an act deliberately committed by the *personal* Ego of that life during which he happened to be killed. Had he been allowed to live longer, he might have atoned for his antecedent still more effectually; and even now, the Ego having been made to pay off the debt of his maker (the personal Ego), is free from the blows of retributive justice. The Dhyān Chohans, who have no hand in the guidance of the living human Ego, protect the hapless victim

when it is violently thrust out of its element into a new one before it is matured and made fit and ready for that new place. *We tell you what we know, for we are made to learn it through personal experience.* Yes, the victims, whether good or bad, sleep to the *hour of the last judgment*, which is that hour of the supreme struggle between the 6th and 7th, and the 5th and 4th "principles" at the threshold of the gestation state. And even after that, when the 6th and 7th principles, carrying with them a portion of the 5th, have gone into their Akasic Samadhi, even then it may happen that the "spiritual spoil" from the 5th "principle" will prove too weak to be reborn in Devachan; in which case it will then reclothe itself in a new body—the subjective "Being" created from the Karma of the victim (or no victim, as the case may be), and enter upon a new earth—existence—whether that be upon this or some other planet.

In no case, then,—with the exception of suicides and shells—is there a possibility for any other to be attracted to a seance room. And it is clear that this is not opposition to our former teaching: "that while shells will be many, spirits very few."

Referring now to men who fall victim to their vices, classed by some among "suicides."

In our humble opinion there is a great difference between suicides and those men who through excess of vicious indulgence fall into an early grave. We, who look at it from a standpoint which would not be acceptable to a Life Insurance Company, say that there are very few, if any, of the men who indulge in these vices, who feel perfectly sure that such a course of action will lead them eventually to premature death. Such is the penalty of illusion. They will not escape from the punishment for their "vices," but it is the causes of the vices, and not the effect, that will receive punishment, especially an unforeseen though probable effect. As well call a man a "suicide" who meets his death in a storm at sea, as one who kills himself with overstudy. Water is liable to drown a man, or too much brain work to produce a softening of that organ which may carry him away. In such a case no one ought to cross the Kalapani, or even to take a bath for fear of getting faint in it and drowning. And there are such cases. If such a view prevailed no man would do his duty, least of all sacrifice himself for even a laudable and highly beneficial cause, as many of us do. Motive is everything, and man is punished in a case of direct responsibility and not otherwise.

In a victim's case the natural hour of death was anticipated *accidentally*, while in that of the "suicide" death is brought on voluntarily and with a full and deliberate knowledge of its immediate consequences. Thus a man who causes his death in a fit of temporary insanity is *not a felo de se* to the great grief and often trouble of Life Insurance Companies. Nor is he left a prey to the temptations which assail us in the state of Kama Loka, but falls asleep like any other victim.

A Guiteau will not remain in the earth's atmosphere with his higher principles over him—inactive and paralyzed—still there. Guiteau is gone into a state during the period of which *he will be ever firing at his president*—thereby tossing into confusion and shuffling the destinies of millions of persons—when he will be *ever tried and ever hung*, ever bathing in the reflection in the astral light of his deeds and thoughts, and especially those in which he indulged in his last hour upon the scaffold. And it is so with every murderer who is hung or otherwise despatched. Those who were vicious and not insane are only partly killed on execution. They live over their crime and their punishment in that plane of the astral light in which they are, and from there they affect all persons in any way sensitive whom they can get at. Especially at spiritualistic seances they surround the medium. And any one who is naturally gifted with the power to see their plane of the astral light, or has the power from training, can see and hear over and over again the scenes of blood and punishment continually repeated in the vicinity of these unfortunates. In cases of collective murder, such as where many men enter or storm a building and cruelly kill the inmates after a prolonged struggle with the latter, the whole scene will often be re-enacted several times a year so strongly that many can see it with all its horrible details, and nearly all can hear the sounds, the groans, cries, falls of bodies, and slashing of human flesh.

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IS KARMA ONLY PUNISHMENT?

THE following query has been received from H. M. H.:

"In August PATH Hadji Erinn, in reply to the above question, stated that 'those who have wealth, and the happy mother seeing all her children respected and virtuous, are favorites of Karma.' I and others believe that these apparent favors are only punishment or obstacles, and others think that the terms *punishment and reward* should not be used."

I cannot agree with this view, nor with the suggestion that punishment and reward should not be used as terms. It is easy to reduce everything to a primordial basis when one may say that all is the absolute. But such is only the method of those who *affirm and deny*. They say there is no evil, there is no death; all is good, all is life. In this way we are reduced to absurdities, inasmuch as we then have no terms to designate very evident things and conditions. As well say there is no *gold* and no *iron*, because both are equally *matter*. While we continue to be human beings we must use terms that shall express our conscious perception of ideas and things.

It is therefore quite proper to say that an unhappy or miser-

ably circumstanced person is undergoing punishment, and that the wealthy or happy person is having reward. Otherwise there is no sense in our doctrine.

The misunderstanding shown in the question is due to inaccurate thinking upon the subject of Karma. One branch of this law deals with the vicissitudes of life, with the differing states of men. One man has opportunity and happiness, another meets only the opposite. Why is this? It is because each state is the exact result bound to come from his having disturbed or preserved the harmony of nature. The person given wealth in this life is he who in the preceding incarnation suffered from its absence, or had been deprived of it unjustly. What are we to call it but reward? If we say *compensation*, we express exactly the same idea. And we cannot get the world to adopt verbosity in speech so as to say, "All this is due to that man's having preserved the cosmic harmony."

The point really in the questioner's mind is, in fact, quite different from the one expressed; he has mistaken one for the other; he is thinking of the fact so frequently obtruded before us that the man who has the opportunity of wealth or power oft misuses it and becomes selfish or tyrannous. But this does not alter the conclusion that he is having his reward. Karma will take care of him; and if he does not use the opportunity for the good of his fellows, or if he does evil to them, he will have punishment upon coming back again to earth. It is true enough, as Jesus said, that "it is difficult for the rich man to enter heaven," but there are other possessions of the man besides wealth that constitute greater obstacles to development, and they are punishments and may coexist in the life of one man with the reward of wealth or the like. I mean the obstruction and hindrance found in stupidity, or natural baseness, or in physical sensual tendencies. These are more likely to keep him from progress and ultimate salvation than all the wealth or good luck that any one person ever enjoyed.

In such cases—and they are not a few—we see Karmic reward upon the outer material plane in the wealth and propitious arrangement of life, and on the inner character the punishment of being unable or unfit through many defects of mind or nature. This picture can be reversed with equal propriety. I doubt if the questioner has devoted his mind to analyzing the subject in this manner.

Every man, however, is endowed with conscience and the power to use his life, whatever its form or circumstance, in the proper way, so as to extract from it all the good for himself and his fellows that his limitations of character will permit. It is his duty so to do, and as he neglects or obeys, so will be his subsequent *punishment* or *reward*.

There may also be another sort of wealth than mere gold, another sort of power than position in politics or society. The powerful, wide, all-embracing, rapidly-acting brain stored with knowledge is a vast possession which one man may enjoy. He can use it properly or improperly. It may lead him to excesses, to vile-

ness, to the very opposite of all that is good. It is his reward for a long past life of stupidity followed by others of noble deeds and thoughts. What will the questioner do with this? The possessor thus given a reward may misuse it so as to turn it, next time he is born, into a source of punishment. We are thus continually fitting our arrows to the bow, drawing them back hard to the ear, and shooting them forth from us. When we enter the field of earth-life again, they will surely strike us or our enemies of human shape or the circumstances which otherwise would hurt us. It is not the arrow or the bow that counts, but the motive and the thought with which the missile is shot.

HADJI ERINN.

(The foregoing article was first printed by Mr. Judge in *The Path*, for February, 1890.)

BROTHERHOOD AND SEX

IT will not be denied by any fairminded and intelligent person that the brotherhood of man includes also the sisterhood of woman. The same altruistic conception is applicable to both sexes. Advancement along this line means undoubtedly the real progress of the whole human race. It is not possible, however, that the two sexes should advance along parallel lines and that those lines, while tending in the same direction, should never touch each other, should never coalesce. It is not generally conceived that this one principle of brotherhood under the inspiration of altruism is also the key to the truest and highest relation of the sexes. The contrast is usually drawn between separation of the sexes, or celibacy, and the present association of the sexes, viz. animality; and all that is known of either of these conditions is far from satisfactory. No one imagines that in either condition the highest development for either individual is attained. The ideal perfection of either man or woman is not looked for either in any known monastic or social aggregation of individuals. Hence the question, Is marriage a failure?, has become a popular one for discussion. Most of the discussions upon the subject begin by ignoring the actual condition of things, show great ignorance of the real principles involved, and either end in confusion or despair of any real improvement. That selfishness is the real root of the trouble here complained of, and that the association of man and woman when really inspired by altruism is a very different thing indeed, lying as it does at the very foundation of every happy home, is not generally admitted because such relations are seldom seen.

Great as is man's selfishness in his lust for power and greed of gain, it never reaches its limits except in his relations to woman. Here the selfishness of man is supreme. Everywhere else the selfishness of man manifests method and shows design. He formu-

lates an object, and works towards its accomplishment. But in his sexual life man is an unreasoning animal dominated by blind passion, and woman or wife is often his victim as is the helpless animal in the claws of a tiger. His reason is sophistry, and his apparent kindness often only a snare.

The problem is by no means solved when, aware of all this, man deliberately turns his back upon woman and seeks in a life of celibacy relief from temptation.

The elements of an ideal life are not to be found except in the natural and existent. In our present condition man has need of woman, and woman has need of man. Each has something to give, to receive, and to learn from the other. The proof of this proposition is the fact that they find themselves thus associated, and that of the entire number of children born nature sees to it that there shall be no great disparity in numbers on either side.

If we are to follow the plain logic of Dame Nature, no man or woman has the right to live alone until the lesson is learned, and then living alone will be very different indeed from living for self.

When the animal instincts are simply suppressed, or stamped out, or, as is generally the case, burned out, man is in a very different condition from that in which these same gross elements are refined, elevated, purified, and preserved.

When the ancient writings declare that, "In heaven the human being is neither married nor given in marriage, but is *as the angels*," and when mystics like Jacob Bohme represent the highest estate as sexless, these writers are seldom understood because the interpretation proceeds from the purely animal plane, while these writers speak from a different plane entirely.

The average condition of the man of the world in any sexual relation is satiety for individual woman, with the animal passion still unsatisfied, though perhaps restrained by law, by fear, or by religion.

In all true marriage, in any relation deserving the name of love, the condition is exactly the reverse; the animal is conquered and the true woman enthroned. This is the explanation of repeated marriages, of polygamy, and of concubinage; and in each of these cases human law generally ignores even nature, except the lowest animal life, to say nothing of the higher law and the divine life.

A great deal has been written and preached about "*Soul Mates*" and spiritual affinities. Most of such discussion is not only vulgar trash, but a great part of it arises from satiety on the animal plane, and is really an attempt to justify a change that shall by novelty renew the waning animal life. Stripped of all disguise, many such pleas are neither more nor less than lust masquerading in the holy name of love. What have pure animals incapable of one altruistic impulse to do with "*soul mates*" and spiritual affinities? One capable of spiritual affinity may find it as Christ did, by lifting the Magdalen out of the slum of sin and despair into the light of a love that is pure

beneficence and crowned with beauty and blessing. Those who prate most of soul-affinities often mean, when stripped of all disguise, to drag down a pure soul to their own animal plane.

The love of a true woman will redeem any man from the domination of lust, who really desires to conquer himself. The love of a true man will elevate and glorify any woman who really feels her womanhood and aspires toward its highest realization. No marriage can be a failure where these opportunities are sought, and few marriages are so bad that they cannot thus be turned to account in the real life of the soul. Equal love, equal intelligence, equal wealth and social position fade into insignificance in the presence of equal opportunity.

If, instead of longing for conditions that do not exist and that are not likely to exist, people would take the conditions in which they find themselves and make the most and the best of these, they would often be surprised to find at last that these very conditions are the best that could have occurred to them. They would find that in working through these conditions every obstacle had been a help, and every inharmony a gymnastic of the soul. These are but the lessons of Karma; and true courage and true progress consist alike in subduing the environment, never in running away from it. The embryo adept who sits idly longing for other worlds wherein to display his power will find himself a fossil to be laughed to scorn and trodden under foot at last by any plebeian who passes that way. The plebeian is an adept who finds in his surroundings opportunities, and who finds in his daily life an inspiration to better living and greater usefulness.

HARIJ.

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The Secret Doctrine is the accumulated Wisdom of the Ages. It is an uninterrupted record, covering thousands of generations of seers, whose respective experiences were made to test and verify the traditions, passed on orally by one early race to another, of the teachings of higher and exalted Beings, who watched over the childhood of Humanity; that is to say men who have developed and perfected their physical, mental, psychic and spiritual organizations to the utmost possible degree.

I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them.—H. P. Blavatsky.

All actions performed other than as sacrifice unto God make the actor bound by action. —*Bhagavad-Gita—Chap. 3.*

Step out of sunlight into shade, to make more room for others.

—*Voice of the Silence—Fragment II, p. 32.*

STUDIES IN THE UPANISHADS

By F. T. S.

THESE notes are not technical studies of form of speech, but simply attempts to discover the true meaning underlying the words of the Upanishads. These ancient works are full of food for reflection; they should be studied with a view of finding the inner meaning, and without being influenced by the fact that they are cast in a form which is strange to us. This caution is especially needful in the case of Hindu books, because the Indian is fond of expressing himself in a form totally different from that of his Western brother.

In 1886 I made a few references in these pages to the *Mundaka Upanishad*, which is often known as the one which shaves off error so that the truth may shine or be apparent, and shall now proceed a little further in the same direction. This Upanishad is divided into chapters or sections which are called "mundakas" and "khandas," the last being the smaller divisions included in the former: a "khanda" would therefore be something like our "section."

Thus we have:

FIRST MUNDAKA, SECOND KHANDA.

1. This is the truth: the sacrificial works which they saw in the hymns of the Veda have been performed in many ways in the Treta age. Practise them diligently, ye lovers of truth; this is your path that leads to the world of good works."

From the first verse to the end of the sixth there are statements and descriptions relating to the flames from the sacrifice and about the effects of good works, ending with these words:

"This is thy holy Brahma world—swarga—gained by thy good works."

All of these mean to inculcate that *swarga* or heaven will be gained by good works, which are here also called sacrifices or the attentive following of the Brahmanical law. Both in the fifth and sixth verses heaven or devachan is referred to, in the one as the place "where the one lord of the devas dwells," and in the other as "swarga." Indra is "the one lord of the devas," and his place, known as "Indra loka," is devachan or the land of the gods.

Indra's heaven is not eternal. The only loka admitted by the Hindu sacred books to be nondestructible is "Goloka" or the place of Krishna. Those who go to devachan have to emerge from that state when the energies that took them there are exhausted. In the Bhagavad Gita this is thus put; "When the reward is exhausted after having dwelt in the heaven of Indra for years of infinite number, they return to the world of mortals." But even if one should become Indra himself, who is the regent of this sphere, the reward would not be eternal, for the reason that Indra as a power comes to an end at the close of the manvantara. The Khanda under consideration touches upon the transitory nature of the reward for good works without knowledge in the seventh and other verses:

7. But frail indeed are these boats, the sacrifices, the eighteen, in which this lower ceremonial has been told. Fools who praise this as the highest good are subject again and again to old age and death.

8. Fools dwell in darkness, wise in their own conceit and puffed up with a vain knowledge, go round and round, staggering to and fro, like blind men led by the blind.

9. Children when they have long lived in ignorance consider themselves happy. Because those who depend on their good works are improvident, owing to their passions, they fall and become miserable when their life in the world which they have gained by their good works is finished.

The fall spoken of in these and also in the tenth is the death in devachan and rebirth into this life. Both life here and life in devachan are illusionary, and hence there is a continual rise and fall, fall and rise, from the one to the other until the time arrives when the man, by adding knowledge to good works, is able to mount above the illusion and prevent himself from being drawn into the gulf of death in either this world or the world of the devas. It must follow from this that such a perfected man may, while living among men, have the experiences of devachan, if that be his wish; in Buddha's life it is said that he entered nirvana and carried on his mission upon earth afterwards.

Verse II, referring to those hermits called Sannyasis who have left all concerns of this world behind, has this significant sentence:

"(those) depart free from passion, through the sun, to where that immortal person dwells whose nature is imperishable."

I am very much inclined to read this as meaning that even in their case what might be called absolute immortality is not gained.

The Hindu philosophy is full of fine distinctions, and, indeed, so is occultism. To say that "they go to that place where the highest person dwells" is not the same as saying they become that person himself. In the Bhagavad-Gita Krishna says that only a certain sort of devotion causes the devotee to become the highest person, or, to put it in other words, to be absorbed in the highest. In the present case the Sannyasi goes to the place but does not become that highest person. And in saying "absolute immortality" I have in view the immense periods of time covered by the cycles of the Hindus, which are so long that they seem the same as eternity to us, and are often construed to have that meaning, giving to the term a shorter or lesser significance than we give it. This can be noticed in the sentence quoted from the Bhagavad Gita in the use of the word "infinite," as there it does not mean never-ending, but only an enormous period of time, so immense that the human mind is not able to conceive it and therefore has to call it eternal. The "departure through the sun" is a reference to that part of the hidden-teachings of the Hindu initiates which deals with the practical part of yoga, the ways and means for developing the higher powers and faculties, all of which are governed and affected by certain forces and centres of force in the system of which this globe is a part. Even this has its counterpart in the Bhagavad Gita in that chapter where it is said that the devotee who dies when the sun is in its northern course goes away never to return, and that the one who dies when the moon is waxing goes but to return again, ending with the statement

that these two ways of white and black are eternally decreed in this world. This has been commented on by Europeans as being nonsense, but when we know that reference is meant to be made to the eternal unity of the great tides in human affairs and the adjustment of all things to universal laws, it does not seem so foolish. Of course if it be taken to apply to all men indiscriminately, then it would be the talk of children; but it is well known to all those who have had a glimmer of the inner meaning of these holy books that the persons who come under the influence of this law in the manner above given are only those devotees who follow the practices enjoined and thus bring into operation upon themselves different forces from those that bear upon the ordinary man.

In the next verse directions are given for finding the truth as:

12. Let a Brahmana * after he has examined all these worlds which are gained by works acquire freedom from all desires. Nothing that is eternal (or not made) can be gained by that which is not eternal (or made). Let him in order to understand this take fuel in his hands and approach a guru who is learned and dwells entirely in Brahman, and that teacher tells the truth to him.

Verse 13 ends this khanda leading to the second Mundaka wherein the truth about these matters is to be found.

(The foregoing article was first printed by Mr. Judge in *The Path* for March, 1891.)

“REWARD FOR UNMERITED SUFFERINGS”

KARMA AS JUDGE, GUIDE, AND REWARDER

IN the *Key to Theosophy*, on page 161, the author uses a phrase which has been objected to on the ground that a strict construction of it overthrows the whole doctrine of Karma. The words referred to and the contiguous sentence are:

“Our philosophy teaches that Karmic punishment reaches the Ego only in its next incarnation. After death it *receives only the reward for the unmerited sufferings endured during its past incarnation.*”

The italicized portion is the part objected to, and the objection raised is that, if all that happens to us so happens because it is our Karma, then it cannot be *unmerited*: hence, either the statement is incorrect or Karma is not the law of justice, but there must be some other one governing man and the vicissitudes of his life.

Let us go further down the same page and see if some sentences in the same paragraph do not bear upon the meaning of the author.

*“A Brahmana” here does not exclude non-brahmins, but means the man who is on Brahma’s path, who is studying the wisdom of or about Brahma or spirit.

She says: "If it may be said that there is not a mental or physical suffering in the life of a mortal which is not the direct fruit and consequence of some sin in a previous existence: on the other hand, since he does not preserve the slightest recollection of it in his actual life and feels himself not deserving of such punishment, and therefore *thinks* he suffers for no guilt of his own, this alone is sufficient to entitle the human soul to the fullest consolation, rest, and bliss in his *post-mortem* existence. Death comes to our spiritual selves ever as a deliverer and friend."

All students of theosophy known to me believe that Karma is the great governing law, that all suffering and reward come from and through Karma; and, as I understand from the published and unpublished views of H. P. Blavatsky, she holds the same opinion. Therefore, such being the case, what we have to enquire into is the meaning intended to be conveyed by the passages cited. There is no doubt whatever that the author of the *Key* agrees, except perhaps about hell, with the Buddhist priest who, writing several years ago in the *Theosophist** upon this subject said:

"In this light Karma may be defined as * * that irresistible force which drags the criminal into the hell fire amidst his loud lamentations, the powerful hand that rescues the wretch from the merciless hands of the infernal angels and takes him to a happier place for the amelioration of his miserable condition, or the heavenly angel **who bears away, as it were, the enraptured soul to the blissful abodes above** and takes it back after a very long course of heavenly enjoyments to this world, or to hell itself, paying little or no attention to the sorrowful tales of the reluctant soul."

Construing together the sentences in the paragraph from the *Key to Theosophy*, we find that she says, in effect, in the latter sentences on the same page, that all suffering is the direct fruit and consequence of some sin committed in a previous existence, but that as the *personality* in the life when the suffering comes has no recollection of the cause which brought it about, the punishment is *felt* by that personality to be undeserved, and another cause is thus set up which has its action in the *post-mortem* condition. The difficulty raised by the objection put is that the whole matter has been made objective, and Karma has been looked upon as a material or objective law, and the *post-mortem* state placed in the same category. The true Ego neither suffers nor enjoys, and is not bound at any time by Karma; but as *Devachan* is a subjective condition in which the Ego therein creates for itself out of its own thoughts the surroundings fit for it, so we may say, without at all interfering with our conceptions of Karma, that after death this Ego receives the rewards for the sufferings which *it thought* were unmerited in the life just quitted. The word "unmerited" as written in *The Key* is not to be construed as being used by any Karmic power, but as the conception formed by the Ego during life of the propriety or impropriety of whatever suffering may have been then endured.

For, as we have seen in other studies, *Devachan*—the *post-mortem* state under consideration—is a condition wherein no objec-

* Vol. I.—*Theosophist*—P. 199.

tive experiences are undergone by the Ego, but in which the thoughts of a certain sort had during life act in producing about it, or rather within its sphere, the blissful subjective experiences necessary for the resting of the soul. Hence if when in the mortal frame it considered itself unjustly treated by fate or nature, it set up then and there the causes for bringing about a so-called reward for the suffering which to it seemed unmerited, just so soon as it would be released from the body and the causes be able to act in the only place or state which will permit their action.

This blissful state, as intimated in the quotation made from the *Theosophist*, is Karmic reward in the plane of Devachan. The "Karmic punishment" referred to in the *Key* is not the opposite of this, but is the opposite of Karmic reward acting on the plane of objective earth life. For the opposite of devachanic reward or bliss must be on a similar plane, such as the "hell" spoken of by the Buddhist priest, or Avitchi. If these distinctions are clearly borne in mind, there cannot be much difficulty with any of these questions.

To me Karma is not only judge, it is also friend and deliverer. It is essentially just. The conditions are laid down. If I comply, the result inevitably follows. It is my friend because it will, just as inevitably as life and death, give me a rest in devachan where the tired soul which needs recuperation as well as the body will find what is best for it. And a mere phrase like "unmerited suffering" invented by me in my ignorance here upon earth will be one of the factors used by this very Karma to bring about my peace and joy, albeit that still again inexorable Karma awaits me at the threshold of Devachan to mete out in my next appearance upon this terrestrial stage my just deserts. And thus on and ever on and upward we shall be led from life to life and stage to stage, until at last the conviction has become an inherent portion of our being that Karma is not only just but merciful.

A STUDENT.

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Among thousands of mortals a single one perhaps strives for perfection, and among those so striving perhaps a single one knows me as I am.—*Bhagavad-Gita, Chap. 7.*

Bear love to men as though they were thy brother pupils, disciples of one Teacher, the sons of one sweet mother.—*The Voice of the Silence, p. 52.*

There is no miracle. Everything that happens is the result of law—eternal, immutable, ever active.—*H. P. Blavatsky, "Isis Unveiled," 2-587.*

The real test of a man is his motive, which we do not see, nor do his acts always represent it.—*Letters That Have Helped Me, Vol. I, p. 46.*

HIDDEN HINTS IN THE SECRET DOCTRINE

(From p. 1 to p. 67, Vol. 1.)

By W. Q. J.

A PROPHECY. In the 20th century—1900—the scholars of our era will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but simply outlined—Vol. I, p. xxxvii Intro. In other places the author hints at surprises in store in the way of manuscripts, etc. It would seem that by 1900 some “discoveries” will be made by scholars that will support our author. “Once the door permitted to be kept a little ajar, it will be opened wider with every new century. The times are ripe for a more serious knowledge than hitherto permitted.” Vol. I, p. xxxviii Intro. note. “We have not long to wait, and many of us will witness the Dawn of the New Cycle at the end of which not a few accounts will be settled and squared between the two races.” Vol. I., Intro. xliv.

AN ARCHAIC MANUSCRIPT. Some of the doctrines given out are found by her in a collection of palm-leaves made impervious to the elements by some unknown process. *Proem V. I, p. I.* It is well known that some of the most ancient eastern manuscripts are on palm-leaves which are cut in oblong, narrow form and tied with a string. How is this seen by her? Either in the astral light or objectively, being brought to her table. By whom or what?

CONTINUITY OF PLAN FROM ONE MANVANTARA TO ANOTHER. In this old M. S. it is said (*Proem*) that during the pralaya the plan for the next manvantara slumbers until the dawn of the next evolution, when its potential power goes forth to action. There is, therefore, a continuity from manvantara through pralaya to succeeding manvantara. Continued on pp. 4 and 5 of V. I.

THE BASIS OF AFFINITY, hence for all correlations of force. It is stated that Leucippus taught an occult law when he declared, 500 B. C., that the *lateral motion of atoms* is the root for affinity and correlation of force. p. 2, V. I.

EACH PERIOD OF EVOLUTION IS *sui generis*. “Yet at each new manvantara its organization—speaking of the cosmos—may be regarded as the first and the last of its kind, as it evolves every time on a higher plane.” Vol. I, p. 3.

A NEW ELEMENT AT THE END OF OUR 4th ROUND. “Occult science recognizes seven cosmic elements, four entirely physical, the fifth—ether—semi-material, as it will become visible in the air toward the end of our 4th round, to reign supreme over the others during the whole of the 5th Round.” Vol. I, p. 14.

AKAS AND MANAS CORRESPOND. See *note p. 13, Vol. I.* "That A'kas-a, the fifth universal cosmic principle—to which corresponds and from which proceeds human *Manas*—is, cosmically, a radiant, cool, diathermal, plastic matter, creative in its physical nature, correlative in its grossest aspects and portions, immutable in its higher principles." It must therefore follow, under the law of correspondences, that *manas* in the seven-fold division is creative, correlative, and immutable in the same way and portions as stated for Akasa.

MANAS IN THE 5th ROUND. By following out the correspondence we find that as Ether, the lower form of Akas, now semi-material, will become visible in the air at the end of this Round—the 4th—so *manas*, now only semi-developed in this race, will be further evolved in the 5th Round at the same time with the parent source, and as the form of Ether spoken of will then be the superior element in nature, so at the same time the superior principle reigning in the septenary constitution of man will be *manas*. The full development of *manas* imposes full responsibility on the race, and thus we see how the turning point is reached and what it may mean, and also what is the meaning of the "moment of choice." With full responsibility the choice must be made by the race which thus has perfect *manas*. It is for and towards that period that the Masters of Wisdom are now working so as to prepare the present Egos for the momentous days when the choice of the good or evil path must be intelligently made.

And as in many places in the *Secret Doctrine* the author says that we are the same egos who were in the Atlantean bodies, and that they had a very weighty Karma, we may perceive why it is that we are those who will be compelled to make the great choice for good or evil destiny in the next Round.

DIFFERENCE BETWEEN EFFECT OF GREAT AND MINOR PRALAYA. The question "What happens to the planets during a minor pralaya or dissolution?" is answered in *footnote p. 18, V. I.* They are dead, as it were, but not dissolved, for, as she says, "they remain intact as a huge animal caught and imbedded in the polar ice remains the same for ages." After the great Pralaya no planets remain in *corporibus*, but all are dissolved, their akasic "photographs" alone remaining. This must be taken metaphorically, or else we will again make objective that which is subjective. But in a minor pralaya the "dead planets" are objective in space, but with all their active life and energy gone.

DHYAN CHOANS NOT THE ONLY TERM FOR THE HIGHEST BEINGS. "Each of the various groups has its own designation in the *Secret Doctrine*." V. I., p. 22, lines 8, 9. Nor are they personifications of power in nature. Vol. I, p. 38, line 18.

EACH ROUND has its special class of Dhyanis to watch over it. The same for races, *p. 42, Vol. I (a)*. The present round is watched especially by the Fourth Class of Dhyanis.

THE ABSOLUTE NOT UNDERSTOOD by the Dhyan Chohans. *P. 51, Vol. I, line 16.* And yet some theosophists ask to have definitions or explanations of the Absolute. We heard of one who claimed to have "communed with the Absolute."

THE BREATH OF BRAHMA. This may be said to be the same as "The Eternal Breath" spoken of in the *Secret Doctrine*. It is motion, and proceeds through space ceaselessly. It does not stop during the pralayas. *P. 55, Vol. I, line 11.*

IDEALS AND TYPES IN THE ASTRAL LIGHT. The prototype is present in an ideal form in the Astral Light from dawn to night during the manvantaric period—everything from man to mite, from giant trees down to the tiniest blade of grass. *p. 63, Vol. I, 1st para.* There is a clear correspondence here with the formation of the astral man, which is the copy, plan, or prototype on which the corporeal man is formed.

THE PRIMORDIAL FORM of every manifested thing is like that of an egg. *P. 65, Vol. I.* A *paramahansa* once wrote for the *Theosophist* an article in which he said that theosophy was that Branch of Masonry which showed the universe in the form of an egg.

THE VERBUM, OR WORD, AND ITS FORCE. All religions speak of "the Word." The Jews, from whom the Christians get their religion, say that the all-powerful name of God if pronounced will shake the Universe; the Freemasons speak of the lost word; the Hindus tell of the great word; it is the Greek *logos*. The question is often raised, "Supposing there be such a word, wherein is its force?" H. P. B. says it is in *motion* and not in number. *Note I, p. 67, vol. I.* The Hebrew Kaballah leans more to *number*, as being the force of power of this word.

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[NOTE.—All the references are to the paging in the original edition of the *Secret Doctrine*.]

That man possesses an immortal soul is the common belief of humanity; to this Theosophy adds that he is a soul; and further that all nature is sentient, that the vast array of objects and men are not mere collections of atoms fortuitously thrown together and thus without law evolving law, but down to the smallest atom all is soul and spirit ever evolving under the rule of law which is inherent in the whole. And just as the ancients taught so does Theosophy; that the course of evolution is the drama of the soul and that nature exists for no other purpose than the soul's experience.—*William Q. Judge, "The Ocean of Theosophy," p. 2.*

The journey of thy mortal frame cannot be accomplished by inaction. All actions performed other than as sacrifice to God make the actor bound by action.—*Bhagavad-Gita, Chap. 3.*

HIDING THEOSOPHY UNDER A BUSHEL

IF there be in the doctrines promulgated through our Society any virtue or uplifting powers, they should be brought to the attention of all thinking men and women. If theosophists have themselves found any solutions of vexing problems, or any help in their pilgrimage through life, they should not pocket this great benefit and thus keep it from those whom they alone can reach; and if in such members there exists the loyalty that all true men should possess, then it is incumbent on them to not only give out to others the new thoughts they have received, but also to direct attention to the Society's work as an organized body. The crouching in idleness behind the idea that these doctrines are as old as mankind is a weak and untheosophical act. Many sincere theosophists have worked hard against great opposition and bitter ridicule for fourteen years to establish our Society on a firm basis and to accumulate a mass of literary matter upon which all can draw. For other members to use all this and then to fear the name of the Society, is cowardice. However, such weak souls will always hide their heads and cannot harm the cause.

But those who know that all over this great land are millions whose minds and hearts need just the theosophical doctrines, will hasten to spread a knowledge in every quarter, not only of theosophy, but also of where and how theosophical books can be obtained and entrance to our ranks effected. Seek no fashionable quarters; they are useless and ever limited by the small and silly considerations that govern "Society," but all over this broad country are those who care more for the light of truth than for anything social life can give.

J.

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The real person or thing does not consist solely of what is seen at any particular moment, but is composed of the sum of all its various and changing conditions from its appearance in material form to its disappearance from earth.—*H. P. Blavatsky, The Secret Doctrine, Vol. I, p. 69.*

There is no existence for that which does not exist, nor is there any non-existence for what exists. By those who see the truth and look into the principles of things, the ultimate characteristic of these both is seen.—*Bhagavad-Gita, Chap. 2.*

Egoism is the identifying of the power that sees with the power of seeing.—*Patanjali, Book II, aph. 6.*

CYCLES

(A Paper Read by William Q. Judge Before
the Aryan T. S., October 22, 1889.)

IN advancing these few observations upon the doctrine of cycles, no claim to an exhaustive study of the matter is made. This paper is merely by way of suggestion.

The subject was brought before my mind by our discussion some evenings ago, when the question of the descent upon earth, or the ascent from it, of celestial beings or progressed souls engaged our attention. It seemed certain that such ascent and descent were governed by cyclic laws, and therefore proceeded in regular periods. Some sentences from the *Wisdom of the Egyptians* by Synesius, in matter furnished me by Bro. Chas. Johnston, now of India, read:

"After Osiris, therefore, was initiated by his father into the royal mysteries, the gods informed him * * that a strong tribe of envious and malignant daemons were present with Typhos as his patrons, to whom he was allied and by whom he was hurled forth into light, in order that they might employ him as an instrument of the evil which they inflict on mankind. For the calamities of nations are the banquets of the evil daemons. * * *

"Yet you must not think that the gods are without employment, or that their descent to this earth is perpetual. For they descend according to orderly periods of time, for the purpose of imparting a beneficent impulse in the republics of mankind. But this happens when they harmonize a kingdom and send to this earth for that purpose souls who are allied to themselves. For this providence is divine and most ample, which frequently through one man pays attention to and affects countless multitudes of men.

"For there is indeed in the terrestrial abode the sacred tribe of heroes who pay attention to mankind, and who are able to give them assistance even in the smallest concerns. * * This heroic tribe is, as it were, a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature. But when matter excites her own proper blossoms to war against the soul, the resistance made by these heroic tribes is small when the gods are absent; for everything is strong only in its appropriate place and time. * * But when the harmony adapted in the beginning by the gods to all terrene things becomes old, they descend again to earth that they may call the harmony forth, energize and resuscitate it when it is as it were expiring. * * When, however, the whole order of mundane things, greatest and least, is corrupted, then it is necessary that the gods should descend for the purpose of imparting another orderly distribution of things."

And in the Bhagavad Gita it is said by Krishna:

"When Righteousness
Declines, O Bharata! when Wickedness
Is strong, I rise, from age to age, and take
Visible shape, and move a man with men,
Succoring the good and thrusting the evil back,
And setting Virtue on her seat again,"
And

"At the approach of Brahma's day, which ends after a thousand ages, all manifested objects come forth from the non-developed principle. At the approach of Brahma's night they are absorbed in the original principle. This collective mass of existing things, thus coming forth out of the absolute again and again, is dissolved at the approach of that night; and at the approach of a new day it emanates again spontaneously."

In the foregoing quotations two great aspects of the cyclic law are stated.

The latter has reference to the great cycle which includes all

cycles of every kind. All the minor cycles run their course within it. When it begins a new creation is ushered in, and when it ends the great day of dissolution has arrived. In Arnold's translation of the Bhagavad Gita the beginning of this great cycle is beautifully called by him "*this vast Dawn*," and of the close he reads:

"When that deep night doth darken, all which is
Fades back again to Him who sent it forth."

The real figures expressing the mortal years included in this period are not given. Each Manwantara, according to the Hindus, is divided into the four Yugas or Ages, with a certain number of years allotted to each. Speaking on this subject in the "Key to Theosophy" (page 83), H. P. Blavatsky gives us a clue thus:

"Take as a first comparison and a help towards a more correct conception, the solar year; and as a second, the two halves of that year, producing each a day and a night of six months duration at the North Pole. Now imagine, if you can, instead of a solar year of 365 days, eternity. Let the sun represent the universe, and the polar days and nights of six months each—days and nights lasting each 182 trillions and quadrillions of years instead of 182 days each. As the sun rises every morning on our objective horizon out of its (to us) subjective and antipodal space, so does the Universe emerge periodically on the plane of objectivity, issuing from that of subjectivity—the antipodes of the former. This is the 'Cycle of Life.' And as the sun disappears from our horizon, so does the Universe disappear at regular periods when the 'Universal Night' sets in. * * *"

This is about the best idea we can get of it. It is impossible for the human mind to conceive these periods. No brain can grasp 182 trillions of years, much less if quadrillions are added. Few if any persons can mentally traverse the full extent of even a *million*. But we can make an approximation to the idea by using her suggestion of dividing the year and calling six months a day and six months a night, and then extending each into what is equivalent to infinity with us, since it is impossible to seize such immense periods of time.

And carrying out the correspondence suggested by her, we have at once a figure of the inclusion of all the minor cycles, by calling each day when we rise and night when we sleep as the beginning and ending of minor cycles. Those days and nights go to make up our years and our life. We know each day and can calculate it, and fairly well throw the mind forward to see a year or perhaps a life.

A quotation from Vol. 1., at 31 of *Isis Unveiled* will give us the Indian figures. She says:

"The Maha Kalpa embraces an untold number of periods far back in the antedeluvian ages. Their system comprises a Kalpa or grand period of 4,320,000,000 years which they divide into four lesser yugas running as follows:

	Years
Satya yug.....	1,728,000
Treta yug.....	1,296,000
Dwapara yug.....	864,000
Kali yug.....	432,000
	<hr/>
	4,320,000

which makes one divine age or Maha yuga; seventy-one Maha Yugas make 306,720,000 years, to which is added a sandhi, or twilight, equal to a Satya yuga or 1,728,000 years, to make a manwantara of 308,448,000 years. Fourteen manwantaras make 4,318,272,000 years, to which must be added a sandhihamsa or dawn, 1,728,000, making the Kalpa or grand period of 4,320,000,000. As we are now (1878) only in the Kali Yuga of the 28th age of the 7th manwantara of 308,448,000 years, we have yet sufficient time before us to wait before we reach over half of the time allotted to the world."

Further H. P. Blavatsky clearly states that the other cycles are carried out within this greater one, as at 34, vol. 1.

"As our planet revolves once every year around the sun and at the same time once in every 24 hours upon its own axis, thus traversing minor cycles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced within the great Saros."

Leaving the region of mathematics, we find this great period represents the extension of pigmy man into the vast proportions of the great man, whose death at the close of the allotted period means the resolving of all things back into the absolute. Each of the years of this Being embraces of our years so many that we cannot comprehend them. Each day of his years brings on a minor cataclysm among men; for at the close of each one of his days, metaphorically he sleeps. And we, as it were, imitating this Being, fall fast asleep at night or after our diurnal period of activity.

We are as minor cells in the great body of this Being, and must act obediently to the impulses and movements of the body in which we are enclosed and take part.

This greater man has a period of childhood, of youth, of manhood, of old age; and as the hour arrives for the close of each period, cataclysms take place over all the earth. And just as our own future is concealed from our view, so the duration of the secret cycle which shows the length of life of this Being is hidden from the sight of mortals.

We must not, however, fall into the error of supposing that there is but one of such Beings. There are many, each being evolved at the beginning of a new creation. But here we touch upon a portion of the ancient philosophy which is fully explained only to those who are able to understand it by virtue of many initiations.

The Sandhya and Sandhyhamsa referred to in the quotation taken from *Isis Unveiled* are respectively the twilight and the dawn, each being said to be of the same length and containing the same number of years as the first or golden age—i.e. 1,728,000. It is in strict correspondence with our own solar day which has its twilight and dawn between day and night.

In going over the figures of the four ages, a peculiarity is noticed to which I refer at present as merely a curiosity. It is this:

The digits of Satya Yug 1. 7. 2. 8. added together make 18; those of Treta Yug 1. 2. 9. 6. make 18; those of Dwapna Yug

8. 6. 4. make 18; while those of Kali Yug 4. 3. 2. sum up only 9: but if those of the grand total of 4,320,000 be added together they make 9, and that with Kali give 18 again. 18 is a number peculiar to Krishna in the Bhagavad Gita, and the poem has 18 chapters in it. If the three 18's and one 9 found as above be added together, the result will be 63, and 3×6 equals 18, and if added make 9, and 18 added gives nine. If we multiply the three 18's and 9 produced from the different ages, we get 5. 8. 3. 2. which, if treated as before, give 18 again. And in the process of thus multiplying we discover a recurrence of the three eighteens and one 9, only inverted, as: The first 18 multiplied by the second one gives 3. 2. 4., which added results in 9; 324 multiplied by third 18 gives 5. 8. 3. 2., which being added gives 18; and the product of the multiplication of 5,832 by 9, which is the result of adding the figures of Kali Yuga, is 5. 8. 4. 1, which on being added gives 18 again. Now, as the last of these apparently fanciful operations, let us add together the results gained by multiplying the figures which were obtained during the various steps we have gone through and then adding the results.

The first figures are $1 \times 8 =$	8.
The second $3 \times 2 \times 4 =$	24.
The third $5 \times 8 \times 3 \times 2 =$	240.
The fourth $5 \times 8 \times 4 \times 1 =$	160.

These added together give.....4.3.2,
which are the digits of Kali Yuga.

Now turning to *Isis Unveiled* at p. 32 of Vol. 1, we find this remarkable paragraph:

"Higgins justly believed that the cycle of the Indian system, of 432,000, is the true key of the secret cycle."

But in the following paragraph she declares it cannot be revealed. However, we may get some clues, for we see in the figures of Kali Yuga, 432,000, and in the great total (leaving out the Sandhis), 4,320,000. What this secret cycle is, I, however, am not competent to say. I only desire to throw out the hints.

Having thus glanced over the doctrine of the great cycle which includes all others, let us now devote a little consideration to the cycle referred to in the passages from the *Egyptian Wisdom* first quoted.

This cycle may be called for the present purpose *The Cycle of Descending Celestial Influences*. By "descending" I mean descending upon us.

(To be concluded next month.)

(The foregoing article was first printed by Mr. Judge in *The Path* for December, 1889.)

ON THE LOOKOUT

A fuller report of Professor Henri Bergson's presidential address before the Society for Psychical Research discloses some curiously pregnant remarks made by the great philosopher and that it would be well for his hearers to mark, learn and inwardly digest as an alternative to the ghost hunting activities which for some inscrutable reason they seem to regard as important. A brief extract from the report is as follows:

Then Professor Bergson went on to explain that the brain plays only a small part in the life of the mind, and said the cerebral life in its relation to the mental life was like the conductor's baton in the rendering of a symphony. **One of the functions of the brain was to limit the vision of the mind.**

Remembering the old days of the materialistic scientist—and today it is the public that is materialistic rather than the scientist—we are inclined to hold our breath at the audacity of this. A few years ago we were told that "the brain secretes thought as the liver secretes bile," and to doubt that preposterous dictum was to invite the scourge of the schools. Now we have the foremost living philosopher, hailed as a sort of scholastic avatar, who tells us that the brain is not the mind, that the brain is the enemy of the mind, and that it "limits the vision of the mind."

Professor Bergson certainly has the rights of it. But will he not presently go a little further? Will he not tell us that every thought according to its nature adds either to the opacity or to the transparency of the brain? Will he not tell us that the whole bodily vehicle, including the brain, is the creation of thought and that according to the nature of that thought the body either hides the mind or unveils it? He might go even further than this. He might tell us that the true spiritual mind is the same in all men, and that the only difference is in the texture of the medium through which it shines, just as lamps of the same power may yet seem different according to the opacity or coloring of their globes. Once recognising the power of the mind to change the texture of its medium or vehicle he might see here a process universal throughout nature, a process that has been continuous since the dawn of evolution, a process entirely subservient to the "purpose of the soul." And so he would find himself an exponent of the three fundamental principles of Theosophy, or the Unity of Life, its progress toward self-consciousness through reincarnation, and the orderly movements of nature through cyclic law—certainly a consummation devoutly to be wished.

A correspondent asks where he can find the epitaph written for himself by Benjamin Franklin, and which seems to indicate a belief in reincarnation. Here it is:

THE BODY OF BENJAMIN FRANKLIN, PRINTER, LIKE THE COVER OF AN OLD BOOK—ITS CONTENTS TORN OUT, AND STRIPPED OF ITS LETTERING AND GILDING—LIES HERE, FOOD FOR WORMS. BUT THE WORK SHALL NOT BE LOST, FOR IT WILL, AS HE BELIEVED, APPEAR ONCE MORE IN A NEW AND ELEGANT EDITION, REVISED AND CORRECTED BY THE AUTHOR.

Every now and then we find something in modern literature that comes to us as a friendly hail from out of the darkness. Here, for example, is Mr. Stephen Graham's new book about Russia. It is entitled "Changing Russia," and it describes the author's solitary tramp through the towns and villages of the empire. He tells us that at Sukhmo he met by chance Vassily Vassilitch, one of the new *Intelligentsia*, a simple and unassuming man who begged the favor of an exchange of views. Vassilitch, it seems, had just

read the *Secret Doctrine*, and understood it, and in his enthusiasm he had sought other theosophical books but with less satisfactory results. But we will let the author speak for himself.

He talked to me of the new-formed order of the "Star in the East," which the Theosophists have inaugurated in anticipation of the coming of a new world-teacher. He regarded this with a hope and a questioning that were pathetic together. The idea of a New-one issuing forth out of all the dead history of religion and thought was much to his heart, and all his soul was hushed to hear the words of such a New-one; but his heart misgave him when he read that the New-one had been discovered in Krishna-murti, a child not yet articulate. He gave me the little blue volume "At the Feet of the Master," with real sadness. "It's all sweet and simple and regular—but without a breath of inspiration," said he. "Our precocious Russian boys of fourteen would compose more promising work, many of them."

We may fear that this sturdy old Russian still believes that the coming of the "New-one" is a part of theosophical teaching, for who is there to tell him the truth, and that there will be no "New-one" until the appointed cycles have run their course? Who is there to tell him that such a teaching is in direct opposition to the warnings of H. P. Blavatsky, whom he so reveres, that it is a vain imagination and a snare?

But what a reproach to the education—not to speak of the spiritual perception—of the West. For here we find hundreds of men and women whose intellects alone should so far suffice them that they could see the lack of inspiration so instantly detected by Vassily Vassilitch. Let us hope that the intuition of the old Russian *intelligentsa* which has already led him so far will save him from the bewilderments of those who would substitute their own astral hysterias for the Divine Wisdom.

Mr. Francis Grierson, well described as the chief of modern English essayists, has produced a little volume entitled "The Invincible Alliance." It consists of discussions of various problems of public interest, political, religious, and social, and with most of these we have no immediate concern. But there is one essay among them that compels attention. It is entitled "Materialism and Crime," and the author briefly indicates the disruptive effect of materialism upon the communities of the past. Materialism, he says, breeds crime, and crime is fatal to religion, to genius, and to philosophy. He then continues:—

We are now at the point when, leaving out many other considerations, we have to ask: Will nations be compelled to suppress materialism as they are suppressing consumption, or will the nations end in an orgy of crime? In former times men feared a God, and when they ceased to fear they still feared death. Shakespeare makes Hamlet soliloquize about the after-life, and he frankly admits that were he assured that death ends all he would put an end to his life with a "bare bodkin."

No one can doubt the affinity existing between murder and suicide, both being in many cases the result of mingled skepticism and materialism.

There was a time when the interior value of a man was judged by his church attendance. Now this no longer matters. What does matter is the attitude of the man towards materialism, because upon this will depend his conduct and his bearing.

The one vital point to be considered is the secret conviction of the individual; what do all the millions think who jostle each other in the street every day, the soldiers, the sailors, the clerks, the stockbrokers, the lawyers, the judges who preside at great trials, the bishops and fashionable clergymen, the professional politicians, the lords and the ladies who set the fashions and who hang on the skirts of the court: what do all these people actually think about death and the after life? Have they or have they not got a conscience? Do they stand in legitimate fear of anybody or anything? If not, all alike are dangerous. An agnostic bishop is as dangerous to a community as a traitor in a high social position, and far worse than a common murderer.

A man who does not believe he has a soul is a man who does not believe I have a soul, and there is nothing to stop him but fear of the law. So long as he escapes the law he cares for no one. Why should he fear conscience if death is the end of consciousness? Christian civilization has been descending lower and lower for a period of four centuries. It used to occupy the roof of a sort of tower of Babel which looked toward the stars. There was air, space, vision. Civilization and barbarism are now separated by a few laws,

a few conventions, one of two ideals, and a single religion. Today nothing but a hatch separates us from primitive barbarism. Underneath is the lair of the wild beast, whose growls are as audible as were those of the old Roman arena when Rome thirsted for human blood.

It must be evident to anyone who gives the subject a moment's serious thought that no sane man who is a believer in the immortality of the soul would commit a murder in cold blood. Nor would anyone who believes in a return of the dead ever think of murdering anyone. Nor is the question confined to murder; all the greater crimes are influenced more or less by a man's secret beliefs. There never was a time when so many officers in Germany and France have tried to sell their country for "a mess of pottage;" it is the spirit of materialism, which urges such people on to reap what pleasures they may before death arrives.

We may be at the beginning of a reign of a state of affairs the like of which the world has never known, a state of things which may cause a pandemonium of unrelenting fury in which all the so-called Christian nations, become materialistic at heart, after playing at hypocrisy so long, will throw off their masks and engage in an Armageddon of slaughter in which the thing called humanity will have no part, in which the total destruction of commercial rivals will be the only incentive and the only aim. And the soldiers most likely to win in the final rounding up are the Russians in Europe, the Turks in the Near East, and the yellow races in the Far East. Because these people still believe they have souls. They are not afraid to die. The materialist hates to die, although he may not fear death. His desire is to live as long as he can and enjoy all he can.

Now this is direct speech and it may be said that the minds of a good many other thinkers are travelling in the same direction. But we search in vain for any indication of a remedy. Mr. Grierson seems to have nothing to suggest. But people will not surrender their materialism merely on the wave of the essayist's wand. They will retrace their steps only on a demonstration that they are upon the wrong road. Has Mr. Grierson some alternative philosophy to offer? It would appear not. He has no *gnosis* nor even theories about one. There is indeed no remedy except Theosophy and the word Theosophy is used not so much as indicating a direct body of teaching as a mode of thought induced by demonstration and experience. Mr. W. T. Stead once said of H. P. Blavatsky that whatever we might think of the system of philosophy advanced by her it none the less remained a fact that she had made the spiritual life *thinkable* to thousands to whom it had been unthinkable. Is there anyone else of modern times of whom this could be said? Is there any other system of philosophy which by any stretch of the imagination can be said to turn the materialist into the spiritualist? And in the absence of Theosophy there is no destination ahead of the Gadarene swine of today except the destination of all Gadarene—the steep place and the sea.

Nothing was more repulsive than the attempt to attach a sacred significance to the Balkan war. This struggle was hailed by some of the most widely read newspapers in the world as the result of a divinely inspired ambition to rid Europe of the Mohammedan power. The frenzied ravings of Peter the Hermit were outdone by a score of writers whose ignorance of Christianity was abysmal, and as well marked as their contempt for humanity and decency.

It seems now that the "Christian" powers of the Balkans were not actuated wholly by the Crusading spirit. Since the submission of Turkey we have seen a veritable carnival of hate and bloodshed among these very powers who are evidently prepared to exterminate each other in their lust for the territory that they have filched from the Sultan. But that is by no means the worst. It is an undisputed fact that the outrages inflicted by the Christians both upon the helpless Turks and upon their own co-religionists are almost without a parallel in the history of war. The nature of these abominations is too horrible for description or even for thought. Now with the political aspect of these quarrels we have naturally no concern. But we may now advise our readers to peruse once more the article that appeared in our December issue entitled "The Coming Crisis" and written in the main by one calling himself "A Turkish Effendi." Therein will be found the explanation of many things that have now happened, and if the reader will use his intuition he may discern a forecast of many other things that have not yet happened.

A H M

But there is another invisible eternal existence, higher, deeper, innermost; not like this life of sense, escaping sight, unchanging. This endures when all created things have passed away. This is the highest walk and very supreme abode.—*Bhagavad-Gita*, ch. 8.

Hear the secret of the wise. Be not anxious for subsistence; it is provided by the maker. When the child is born the mother's breasts flow with milk. He who hath clothed the birds with their bright plumage will also feed thee.—*Hitapodesa*.

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

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

THEOSOPHY AND ORTHODOXY

THE question "What is Theosophy?" demands an answer from those who assume to be its exponents. No doubt it may be said that "Theosophy is untrammelled truth," but that leaves the door open to untrammelled lie, and some better reply than glittering generalities and assumptions is surely needed in a world that sorely needs direction.

There are a number of societies throughout the world who have adopted the name "Theosophical;" if this means anything it points to some common source or basis from which the inspiration for their existence was drawn, and that the name Theosophy stands for that basis.

There is then something in the way of definite promulgation which is recognized by all theosophical societies as Theosophy, and replies to the question should supply that common basis without which there could be no theosophical societies. In justice and fairness to the enquirer no other course should be taken.

Let us enquire first, "Who presented what is known as Theosophy to the Western world?" There is only one possible answer, it was H. P. Blavatsky; she founded the parent society and taught those who were its co-founders, as the records of the Movement show. Her lifetime was devoted to teaching, and writing Theosophy—as she named it. Those who have read and studied Her works cannot have failed to perceive the painstaking marshalling of evidences of the existence of a *body of knowledge*, in regard to which She was definite and explicit, and which She named Theosophy.

It is this information that enquirers need; not speculations, claims or assumptions on the part of alleged followers.

Some animadversion has been cast on those who hold to the above attitude, by terming them "orthodox" theosophists, and presenting in connection with the term the fact that H. P. B. "wrote strongly against the orthodoxies of the world built up around the literal following of somebody's written word." It is not well to be disturbed by what may seem to be a disparaging epithet, so we may enquire into the real meaning of the word "Orthodox." We know that there are orthodox Methodism, Presbyterianism, Catholicism & c., and if we consider what the word really means, we may be able to discover that orthodoxy in regard to any particular thing is simply the right or true understanding of the fundamental basis upon which that thing rests; for the word "Orthodox" is from the Greek "orthos"—upright, right, true; and "doxa"—opinion, understanding; in other words, holding the right or true understanding. In this sense orthodox Theosophists would be those who had a right and true understanding of Theosophy; may their number increase.

BLIND LEADERS OF THE BLIND

The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science. It is offered to such as are willing to accept truth wherever it may be found, and to defend it. * * * It is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. * * * It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis has its criticism been directed in any other spirit. Men and parties, sects and schools are but the mere ephemera of the world's day. TRUTH, high seated upon its rock of adamant, is alone eternal and supreme. * * *

Our work, then, is a plea for the recognition of the * * * anciently universal Wisdom-Religion, as the only possible key to the Absolute in science and theology.

—H. P. Blavatsky: *Preface to "Isis Unveiled"*

THE foregoing words written by Madame Blavatsky in September, 1877, seem eminently appropriate to repeat here, as a text for what follows, for if She was a Messenger of TRUTH, "alone eternal and supreme," Her message is as vital today as it ever was, while on the other hand, if She belonged but to the "ephemera

of the world's day," there should be none so poor as to do Her reverence.

In the July, 1913, number of the *American Theosophist*, the leading article is by the Editor, and is entitled, "Theosophy Versus Theosophical Orthodoxy." As the *American Theosophist* is published by the American Section of "The Theosophical Society" of which Mrs. Annie Besant is president, and as Mr. A. P. Warrington, the editor of the magazine, is the General Secretary of the American Section, an official sanction goes with the article and makes it dangerous for the uninformed.

The society named has the largest and most widely-disseminated membership of any of the now numerous organizations which arrogate to themselves the title of "The Theosophical Society," each with its own claim to pre-eminence, each with its own "leader" and "successor" to Madame Blavatsky, each with its own emission of "messages from the Masters," each with its own "Initiates," its own special band of followers but all alike in this that each ignores all the others, each has substituted in study and in practice its own special "revelations" and "teachers;" each makes of its own organization its fetish, and sees no incongruity between its own attitude and actions and the "First Object" of that *Theosophical Society* which it professes to be.

It cannot be permitted, in duty to our fellow-students of all organizations and of none, and in vindication of a calumniated but glorious reputation, that usurped authority and enthroned error should go unchallenged. Mr. Warrington's article betrays:

(a) Gross ignorance of Theosophical teaching and history;

(b) perversion of fact that can only be deliberate or irresponsible;

(c) absurd logical fallacies.

(a) Has Mr. Warrington ever even *read*, let alone *studied*, *Isis Unveiled*? If not, what has he to say in extenuation of one who assumes to speak ex cathedra as a Theosophist, who says that her—H. P. B.'s—"place was that of the first herald of our great movement," and that "we accepted her message as true?" If, however, Mr. Warrington will say that he *has* even so much as read *Isis*, will he write another leading article for his magazine and give his understanding of the meaning and implication of the *Preface to Isis*; of the First Chapter of Volume I; of the Twelfth Chapter of Volume II; of the numerous and approving references to, comments on and citations from Hindu and Buddhist scriptures, and almost numberless Eastern and Western Sages and philosophers, all of whom were believers in and teachers of reincarnation?

Yet Mr. Warrington's article says, "When *Isis Unveiled* was written, if she knew anything about reincarnation she showed considerable self-control in not mentioning it. Colonel Olcott thought she knew nothing of it."

From the internal evidence of *Isis*, as any student may know

who will study the work for himself at *first-hand*, H. P. B. *did* know about reincarnation and many other matters, some of which she wrote of clearly and plainly, others guardedly, others with fertile hints, and of others she spoke not at all, if we may "accept as true" her own definite statement. (S. D. I, *Introductory*, xvii, o. e.) If the students could not see that which she shewed plainly, it cannot be wondered at, however the judicious may grieve, that these students should be guilty of "wild and fanciful speculations" in which "many Theosophists and students of mysticism have indulged, during the last few years." (*Ibid*, *Preface*, viii.)

But the quotation given from Mr. Warrington's article shows the source of his statement. That source is H. S. Olcott, not any knowledge either on Colonel Olcott's part or Mr. Warrington's, of what H. P. B. knew, or taught, or any but jaundiced knowledge of theosophical history. It is merely their opinion, and their powers of deduction are not such as would encourage any student of H. P. B.'s writings to view them otherwise than with compassionate tolerance.

Col. Olcott's statements in regard to H. P. B.'s knowledge of reincarnation at the time *Isis* was written—1875-1877—may be found in the article, "Old Diary Leaves," in the *Theosophist* of Adyar for August, 1893. There, Colonel Olcott does not merely indicate his precious opinion that H. P. B. knew nothing of reincarnation during that period, but that the Mahatma who visited him at that time knew nothing of it also! In the same article Col. Olcott affirms on one page that reincarnation was not to be found in the first two volumes of the *Theosophist*, but only appears in the third, and on the very next page naively states that "H. P. B.'s first published declaration that Re-incarnation was an element in Theosophical belief occurs in the leading article of the first number ever issued of the *Theosophist* ('What is Theosophy?' Vol. I, p. 3, October, 1879)." Incredible as this may appear, it is the fact, and all students may prove it for themselves. The entire article, the whole series of "Old Diary Leaves," in fact, teems with evidences of a wealth of opportunity to learn, and an almost entire lack of ability to assimilate, on the part of Colonel Olcott. It is the explanation of the absurd incongruities in his statements of fact and in his deductions therefrom, as well as of the pitiable shoals of action and idea on which he so often stranded. His devotion earned him a great reward; his vanity led him and others far afield. H. P. B. warned of this very thing in her Letter to the American Convention of 1891—a letter read to the Convention by *Annie Besant*, by the way—in these words:

*Self-watchfulness is never more necessary than
when a personal wish to lead, and wounded vanity,
dress themselves in the peacock's feathers of devotion
and altruistic work."*

And Colonel Olcott himself received *his* warnings in a Letter to him from the Master K. H., some extracts from which are re-

printed in this number of "THEOSOPHY." This letter was written in the early Fall of 1888. It serves to define the status of H. P. B., as well as a laying down of lines for us all in many ways. Colonel Olcott never published the text of this Letter in his "Old Diary Leaves" and passes it with scant reference, while his life and his writings show how he failed to profit by the admonitions from the Master, and his long association with H. P. B.

Mr. Warrington's article shows the same trend of effort, the same mental and moral ineptitude manifested in the writings of A. P. Sinnett and Mrs. Annie Besant—to speak for the present only of the particular "The Theosophical Society" to which they all belong, and to which their devotion runs, rather than to Theosophy or its Messengers.

The Sinnett type of sophistry was discussed by Mr. Judge in an article entitled, "H. P. B. was not deserted by Masters," which was reprinted in the May number of "THEOSOPHY." Mrs. Besant's tangency can be easily seen on comparing her article, "The Theosophical Society and H. P. B.," written in 1890, and reprinted in the July number of "THEOSOPHY," with her numerous *later* pronouncements. Mr. Warrington's article under comment follows the same path of divagation.

This question of H. P. B.'s knowledge of and position regarding reincarnation was first raised more than 30 years ago, in *Light* of July 8, 1882, based on a quotation from an article in the *Theosophist* for June, 1882, entitled "Seeming Discrepancies." H. P. B. replied to the *Light* article in the *Theosophist* for August, 1882, under the caption, "'Isis Unveiled' and the 'Theosophist' on Reincarnation."

The same question was later raised in America, and in the *Path* for November, 1886, under the heading, "Theories about Reincarnation and Spirits," Madame Blavatsky went over the whole ground in a way that should have settled the question for all time to come for all who might read it and attach any credibility whatever to her truthfulness.

Finally, in May, 1891—the month of her passing—H. P. B., in an article in *Lucifer*, entitled, "My Books," discusses *Isis* amongst others of her writings. We quote one sentence:

"Save the direct quotations and the many * * * misprints, errors and misquotations, and the general make-up of *Isis Unveiled*, for which I am in no way responsible, (a) every word of information found in this work or in my later writings, comes from the teachings of our Eastern Masters; and (b) that many a passage in these works has been written by me *under their dictation*."

In the light of *Isis* itself, as well as of the several articles above cited, Mr. Warrington's belittling statements in regard to

H. P. B. show an ignorance of Theosophical teaching and history so gross as almost to be incredible.

(b) Mr. Warrington's article goes on to say "her place was that of the first herald of our great movement, and we accepted her message as true. Mrs. Besant's is that of the second, having been directly appointed by H. P. B. as her successor, and as long as she holds the position of leader her message is entitled to the same respectful acceptance. A part of H. P. B.'s message was in reality the announcement of the coming of an Avatar and she clearly felt that her work was the beginning of a campaign of education that would constitute a preparation for His advent. Although she may have believed from philosophic reasoning or other cause that He would not appear until the latter part of this century, certainly none but the literalist would see in this anything to make him believe that H. P. B., if she were living, would not now be advocating an earlier date."

H. P. B. made no claims for herself, but she *did* say, "It is above everything important to keep in mind that no Theosophical book acquires the least additional value from pretended authority." (S. D. I. *Introductory*, xix, o. e.)

Does Mr. Warrington accept H. P. B. as "herald" *because of her message*, or does he "accept her message as true" because she was the "herald?" If the latter, does the "place of herald" go by appointment, and if so, who "appointed" H. P. B., and how does he know it? If, however, he accepts H. P. B. as herald *because of her Message*, why does he speak of Mrs. Besant as having been "directly appointed by H. P. B. as her successor?" and why does he say that Mrs. Besant's message is "entitled to the same respectful acceptance"—"as long as she holds the position of leader?"

We have heard the story of this "appointment" before. Its origin is with Annie Besant herself. If she will deny it over her signature we will print her denial *and the evidence to the contrary* to refresh her memory, which sadly needs stimulus. Is Mr. Warrington aware of any evidence from *H. P. B. herself* to support his statement? If so, why not give it? If otherwise, why make the statement? Is Mr. Warrington also ignorant of that certain circular issued from 19, Avenue Road, Regent's Park, London, N. W., England, on May 27, 1891, and bearing the signature of *Annie Besant* herself along with fourteen others, wherein, among other matters, is the statement that "*Bro. (W. Q.) Judge attended as the representative of H. P. B.,*" and Annie Besant is mentioned as having been "appointed" by H. P. B. as "*Chief Secretary * * ** and *Recorder of the Teachings*" on April 1, 1891? As H. P. B. died between the dates of April 1, 1891, when this "appointment" was made, and May 27, 1891, when the meeting mentioned took place, what becomes of this "successor" legend, along with numerous other apocrypha?—of which more anon. If Mr. Warrington is ignorant of the above circular, we can assure him that *Annie Besant* is not.

And where is the evidence, *from H. P. B.*, that "a part of her work was in reality the announcement of the coming of an Avatar," etc? To the contrary, there are numerous consistent references

through H. P. B.'s writings to Cyclic Law and Cyclic Effort in the last quarter of each century. In addition to these, in a certain Preliminary Memorandum issued by H. P. B. she makes the specific statement:

*"No Master of Wisdom from the East will himself
appear or send anyone to Europe or America * * *
until the year 1975."*

When one considers the *facts of record*, and contrasts them with the quoted statements from Mr. Warrington's article, and their implications, the only question that can arise is as to whether these and similar statements and implications of A. P. Sinnett, H. S. Olcott, Annie Besant, and others, are due to deliberate perversion or the mental irresponsibility of the catechumen.

(c) The May number of the *American Theosophist* contains on its front cover page a portrait of Madame Blavatsky, with this inscription beneath:

THE GREAT INITIATE OF THE NINETEENTH CENTURY

Students ought to weigh well the absurd logical fallacies involved in statements of the character of Mr. Warrington's article, as well as in so much of the writings of Mr. Sinnett, Colonel Olcott, Mrs. Besant and others, one time students, who later posed as teachers and authorities. Thus we have H. P. B. presented as "the great Initiate of the nineteenth Century"—and ignorant of Reincarnation! H. P. B., the "first herald of our great movement," making a specific statement as to the time of the coming of the next "messenger"—but "nothing to make one believe" she would not now advocate "an earlier date if she were living!" H. P. B.'s message "accepted as true" and Mrs. Besant's flatly contradictory "message" also "entitled to the same respectful acceptance"—"as long as she holds the position of leader!"

What is the explanation of the mental and moral decadence into which have fallen so many one-time promising students of Theosophy? The answer is clear to any thoughtful and loyal student at all familiar with the record and writings of H. P. Blavatsky and William Q. Judge and with the history of the Theosophical Movement for the last thirty years.

The wanderers have forgotten the Source, have "spit back in the face of the Teacher," have departed from the "lines laid down," and are themselves the chief victims of their own mental and moral melanism. H. P. B. *knew the small old path and the pitfalls of the students*. Let students ponder Her Letters to the Several American Conventions; Her articles entitled "Practical Occultism," "Occultism Versus the Occult Arts," "The Theosophical Mahatmas," "The Future of the Theosophical Society," "Is Theosophy a Religion," and "Some Words on Daily Life." All these, and others, have been reprinted in former numbers of "THEOSOPHY." Students will thereby be able to detect the counterfeits, avoid the dangers and be in a position well and truly to help and teach others.

A MASTER'S LETTER

IN *Lucifer* for October, 1888, was printed some extracts from a Letter written a few weeks previously by the Master, K. H., to H. S. Olcott. The correctness of the extracts was certified to by Colonel Olcott himself. The ostensible occasion for the Letter was an "interference" by H. P. B. with the affairs of a Theosophical Society in Paris, where a bitter quarrel was going on. Col. Olcott resented both the "interference" of H. P. B. and the action taken by her. His attitude supplied the *mise en scene* for the Letter. Students of Theosophy may be able to read much within the words of the Letter if they are informed on theosophical history during the years that have intervened since the Letter was written.

Colonel Olcott's version of the Paris difficulties and his comments on H. P. B. in connection therewith, may be found in his article, "Old Diary Leaves," in the *Theosophist* for February, 1900. In that article he *makes no reference* to the Master's Letter and the tone and matter of his article shows the great gulf between the *Masters' views in regard to H. P. B.* and those of Colonel Olcott and others.

The extracts follow. (EDITORS.)

" * * * Misunderstandings have grown up between Fellows both in London and Paris which imperil the interests of the movement. You will be told that the chief originator of most, if not all of those disturbances is H. P. B. This is not so, though her presence in England has, of course, a share in them. But the largest share rests with others, whose serene unconsciousness of their own defects is very marked and much to be blamed. * * * Observe your own case, for example * * * But your revolt, good friend, against her 'infallibility'—as you once thought it—has gone too far, and you have been unjust to her, for which I am sorry. * * *

"Try to remove such misconceptions as you will find, by kind persuasion and an appeal to the feelings of loyalty to the cause of truth, if not to us. Make all these men feel that we have no favourites, nor affections for persons, but only for their good acts and Humanity as a whole. But we employ agents—the best available. Of these, for the last thirty years, the chief has been the personality known as 'H. P. B.' * * * imperfect and very troublesome, no doubt, she proves to some; nevertheless, *there is no likelihood of our finding a better one for years to come*, and your theosophists should be made to understand it. * * *

"Since 1885 I have not written, nor caused to be written, save through her agency, direct or remote—a *letter or a line to anybody in Europe or America*, nor have I communicated orally with, or through any third party. Theosophists should learn it. You will understand later the significance of this declaration, so keep it in mind. * * * Her fidelity to our work being constant, and her

sufferings having come upon her through it, neither I nor any of my brother associates will desert or supplant her. As I once before remarked, ingratitude is not among our vices * * * to help you in your present perplexity: H. P. B. has next to no concern with administrative details, and should be kept clear of them. * * * But *this you must tell to all; with occult matters she has everything to do* * * *. We have not 'abandoned' her; she is not 'given over to chelas.' *She is our direct agent.* * * * In the adjustment of this European business you will have two things to consider—the external and administrative, and the internal psychical. Keep the former under *your* control, and that of your most prudent associates, jointly; *leave the latter to her.* You are left to devise the practical details. * * * Only be careful, I say, to discriminate when some emergent interference of hers in practical affairs is referred to your appeal between that which is merely exoteric in origin and effects and that which, beginning on the practical, tends to beget consequences on the spiritual plane. As to the former you are the best judge; as to the latter, she * * *."

(This letter) * * * is merely given you as a warning and a guide; * * * you may use it discreetly, if needs be. * * * Prepare, however, to have the authenticity of the present denied in certain quarters. * * * (Signed) K. H.

(Extracts correctly copied.—H. S. OLCOTT.)

FRIENDS OR ENEMIES IN THE FUTURE

THE fundamental doctrines of Theosophy are of no value unless they are applied to daily life. To the extent to which this application goes they become living truths, quite different from intellectual expressions of doctrine. The mere intellectual grasp may result in spiritual pride, while the living doctrine becomes an entity through the mystic power of the human soul. Many great minds have dwelt on this. Saint Paul wrote:

"Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

The Voice of the Silence, expressing the views of the highest schools of occultism, asks us to step out of the sunlight into the shade so as to make more room for others, and declares that those whom we help in this life will help us in our next one.

Buttresses to these are the doctrines of Karma and Reincarnation. The first shows that we must reap what we sow, and the second that we come back in the company of those with whom we lived and acted in other lives. Saint Paul was in complete accord with all other occultists, and his expressions above given must be viewed in the light Theosophy throws on all similar writings. Contrasted with charity, which is love of our fellows, are all the possible virtues and acquirements. These are all nothing if charity be absent. Why? Because they die with the death of the uncharitable person; their value is naught, and that being is reborn without friend and without capacity.

This is of the highest importance to the earnest Theosophist, who may be making the mistake of obtaining intellectual benefits, but remains uncharitable. The fact that we are now working in the Theosophical movement means that we did so in other lives, must do so again, and, still more important, that those who are now with us will be reincarnated in our company on our next rebirth.

Shall those whom we now know or whom we are destined to know before this life ends be our friends or enemies, our aiders or obstructors in that coming life? And what will make them hostile or friendly to us then? Not what we shall say or do to and for them in the future life. For no man becomes your friend in a present life by reason of present acts alone. He was your friend, or you his, before in a previous life. Your present acts but revive the old friendship, renew the ancient obligation.

Was he your enemy before, he will be now even though you do him service now, for these tendencies last always more than three lives. They will be more and still more our aids if we increase the bond of friendship of today by charity. Their tendency to enmity will be one-third lessened in every life if we persist in kindness, in love, in charity now. And that charity is not a gift of money, but charitable thought for every weakness, to every failure.

Our future friends or enemies, then, are those who are with us and to be with us in the present. If they are those who now seem inimical, we make a grave mistake and only put off the day of reconciliation three more lives if we allow ourselves today to be deficient in charity for them. We are annoyed and hindered by those who actively oppose as well as others whose mere looks, temperament, and unconscious action fret and disturb us. Our code of justice to ourselves, often but petty personality, incites us to rebuke them, to criticise, to attack. It is a mistake for us to so act. Could we but glance ahead to next life, we would see these for whom we now have but scant charity crossing the plain of that life with ourselves and ever in our way, always hiding the light from us. But change our present attitude, and that new life to come would show these bores and partial enemies and obstructors helping us, aiding our every effort. For Karma may

give them then greater opportunities than ourselves and better capacity.

Is any Theosophist, who reflects on this, so foolish as to continue now, if he has the power to alter himself, a course that will breed a crop of thorns for his next life's reaping? We should continue our charity and the kindnesses to our friends whom it is easy to wish to help, but for those whom we naturally dislike, who are our bores now, we ought to take especial pains to aid and carefully toward them cultivate a feeling of love and charity. This adds interest to our Karmic investment. The opposite course, as surely as sun rises and water runs down hill, strikes interest from the account and enters a heavy item on the wrong side of life's ledger.

And especially should the whole Theosophical organization act on the lines laid down by Saint Paul and *The Voice of the Silence*. For Karmic tendency is an unswerving law. It compels us to go on in this movement of thought and doctrine; it will bring back to reincarnation all in it now. Sentiment cannot move the law one inch; and though that emotion might seek to rid us of the presence of these men and women we presently do not fancy or approve—and there are many such in our ranks for every one—the law will place us again in company with friendly tendency increased or hostile feeling diminished, just as we now create the one or prevent the other. It was the aim of the founders of the Society to arouse tendency to future friendship; it ought to be the object of all our members.

What will you have? In the future life, enemies or friends?

EUSEBIO URBAN.

(The foregoing article was first printed by Mr. Judge in *The Path* for January, 1893.)

ICONOCLASM TOWARDS ILLUSIONS

A DISPOSITION not to interfere in any way with beliefs which are illusions prevails with many who dislike the pain caused by such tearing away of the veil. And the argument that illusionary beliefs, creeds, and dogmas should not be done away with so long as the believer is happy or good has been used by the Christian Church—and more especially by the Roman Catholic branch of it—as a potent means of keeping the mind of man in an iron chain. They are accustomed to add that unless such creeds and beliefs shall stand, morality will die out altogether. But experience does not prove the position to be correct.

For numerous examples exist in the dissenting or Protestant form of Christianity showing that the important doctrines of the

Church are not necessary for the prevailing of good morals; and, on the other hand, immorality, vice, and crime in places high and low co-exist with a formal declaration of belief in the Church dogmas. In many parts of Italy the grossest superstition and murderous vengefulness and crooked hearts are found side by side with an outwardly pious compliance with the ordinances of the Church and a superstitious belief in its dogmas. The whole Christian assembly of nations officially violates the commands of Jesus every day and hour.

Shall it be worse or better, or kind or harsh, to tear away the veil as quickly as possible? And if the iconoclastic attack should be made, for what reason ought one to hesitate because the operation and the attack may result in mental pain?

The only reason for hesitation lies in this fear to give pain; there can be nothing but good result from the change from an untrue and illogical, and therefore debasing, creed, if a system that is complete and reasonable be furnished in its place.

Were we dealing with children or with a race mind which though dwelling in an adult body is but that of a child, then, indeed, it would be right to lead them on by what may be entirely an illusion. But the day of man's childhood as an immortal being has passed away. He is now grown up, his mind has arrived at the point where it must know, and when, if knowledge be refused, this violation of our being will result in the grossest and vilest superstition or the most appalling materialism. No child is born without the accompanying pains, and now the soul-mind of man is struggling for birth. Shall we aid in preventing it merely for the avoidance of preliminary pain? Shall we help a vast brood of priests to refasten the clamps of steel which for so many centuries they have held tightly on the race-mind? Never, if we see the great truth that we are preparing for a cycle when reason is to take her place beside the soul and guide the pilgrim to the tree of life eternal.

Be not beguiled by the argument that 'tis unwise to tell the truth. It is but the song of the siren, intended to lure the traveler to his doom.

Tell the truth, but do not force it. If even a pious soul should lose the historical Jesus Christ and see instead the glorious image of the Self in every man, that were a gain worth all the pain the first rude shock might give. The danger of lifting the veil of Isis lies not in the doctrines of Unity, Reincarnation, and Karma, but in untaught mysteries which no Theosophist is able to reveal. The change from dogma or creed to a belief in law and justice impartial will bring perhaps some tears to the soul, but the end thereof is peace and freedom.

That "great orphan Humanity," now grown up, no longer needs the toys of a thousand years ago, but requires, and with a voice like the rush of mighty waters demands, that every veil

shall be lifted, every lie unveiled, and every light be lighted that can shed a ray upon the remainder of its toilsome road.

A. T. MANA.

(The foregoing article was first printed by Mr. Judge in *The Path* for December, 1892.)

WHAT OUR SOCIETY NEEDS MOST

THE first object of our Society is the formation of a nucleus of a Universal Brotherhood. This is a practical object and at the same time a fact in nature. It has been long regarded by the greater number of men as an Utopian ideal, one that might be held up, talked about, desired, but impossible of attainment. And it was no wonder that people so regarded it, because the ordinary religious view of God, nature, and man placed everything on a selfish basis, offered personal distinction in heaven to the saints who might die in the odor of sanctity, and thus made impossible the realization of this beautiful dream. But when the Theosophical philosophy shows that there is a unity among beings, not only in their better natures, but also on the physical plane, our first object becomes most practical. For if all men are brothers in fact, that is, joined one to another by tie which no one can break, then the formation of the nucleus for the future brotherhood is something that has to do with all the affairs of man, affects civilizations, and leads to the physical as well as moral betterment of each member of the great family.

This first object means philanthropy. Each Theosophist should therefore not only continue his private or public acts of charity, but also strive to so understand Theosophical philosophy as to be able to expound it in a practical and easily understood manner, so that he may be a wider philanthropist by ministering to the needs of the inner man. This inner man is a thinking being who feeds upon a right or wrong philosophy. If he is given that one which is wrong, then, becoming warped and diseased, he leads his instrument, the outer man, into bewilderment and sorrow.

Now as Theosophical theories were and are still quite strange, fascinating, and peculiar when contrasted with the usual doctrines of men and things, very many members have occupied themselves with much metaphysical speculation or with diving into the occult and the wonderful, forgetting that the higher philanthropy calls for a spreading among men of a right basis for ethics, for thought, for action. So we often find Theosophists among themselves debating complicated doctrines that have no present application to practical life, and at the same time other

members and some enquirers breathing a sigh of relief when anyone directs the enquiries into such a channel as shall cause all the doctrines to be extended to daily life and there applied.

What we most need is such a Theosophical education as will give us the ability to expound Theosophy in a way to be understood by the ordinary person. This practical, clear exposition is entirely possible. That it is of the highest importance there can be no doubt whatever. It relates to and affects ethics, every-day life, every thought, and consequently every act. The most learned, astute, and successful church, the Roman Catholic, proceeds on this basis. Should we refrain from a good practise because a bigot takes the same method? The priests of Rome do not explain, nor attempt to explain or expound, the highly metaphysical and obscure, though important, basis of their various doctrines. They touch the people in their daily life, a knowledge of their own system in all its details enabling them to put deep doctrine into every man's language, although the learning of the preacher may be temporarily concealed. With them the appeal is to fear; with us it is to reason and experience. So we have a natural advantage which ought not to be overlooked.

High scholarship and a knowledge of metaphysics are good things to have, but the mass of the people are neither scholars nor metaphysicians. If our doctrines are of any such use as to command the efforts of sages in helping on to their promulgation, then it must be that those sages—our Masters—desire the doctrines to be placed before as many of the mass as we can reach. This our Theosophical scholars and metaphysicians can do by a little effort. It is indeed a little difficult, because slightly disagreeable, for a member who is naturally metaphysical to come down to the ordinary level of human minds in general, but it can be done. And when one does do this, the reward is great from the evident relief and satisfaction of the enquirer.

It is preeminently our duty to be thus practical in exposition as often as possible. Intellectual study only of our Theosophy will not speedily better the world. It must, of course, have effect through immortal ideas once more set in motion, but while we are waiting for those ideas to bear fruit among men a revolution may break out and sweep us away. We should do as Buddha taught his disciples, preach, practise, promulgate, and illustrate our doctrines. He spoke to the meanest of men with effect, although having a deeper doctrine for greater and more learned minds. Let us, then, acquire the art of practical exposition of ethics based on our theories and enforced by the fact of Universal Brotherhood.

(The foregoing article was first printed by Mr. Judge in *The Path* for September, 1892.)

The great renunciation is made up of the little self-denials. At the very moment the soul lets go of self, it finds the All.

William Q. Judge.

SHE BEING DEAD YET SPEAKETH

IN the will of the late H. P. Blavatsky was made the request that her friends should assemble on the anniversary of her death and read passages from the *Bhagavad-Gita* and the *Light of Asia*. This was accordingly done on May 8th, in Adyar, London, New York, and other places. In New York, among other interesting items reported at the time, Mrs. J. Campbell Keightley read, after a few introductory remarks, extracts from private letters of H. P. B. In response to many requests we print these as follows. The remarks, being extemporaneous, are quoted from memory.

MR. PRESIDENT, FRIENDS:

This being the first occasion upon which I have ever spoken in public, I will ask you to condone my inexperience while I make a few remarks upon the extracts chosen from the letters of Madame Blavatsky to a few friends.

In regard to Mme. Blavatsky, the world, to use a phrase of Charles Lamb, was "the victim of imperfect sympathies." It failed to know her; that failure was its own great loss. Among the many accusations flung at her was one which, at the last ditch, it never failed to make; it said that Mme. Blavatsky had no Moral Ideal. This was false.

She had this ideal; she had also the Eastern reverence for an ideal—a reverence to the Western world unknown. We might hence expect to find her teaching that Ideal to a great extent under the privacy of a pledge, and there are indications of this in all that has been published concerning the Esoteric School. That her ideal was ever present to her mind and heart these extracts from private letters to her friends will show.

Her main teachings can be reduced to the following propositions:

That Morals have a basis in Law and in fact.

That Moral law is Natural Law.

That Evolution makes for Righteousness.

That the "fundamental identity of all souls with the Oversoul" renders moral contagion possible through the subtle psychic medium.

That the Spiritual Identity of all Being renders Universal Brotherhood the only possible path for truth-seeking men.

She distrusted the appeal to sentiment. She saw that existing religions fail in it; that modern civilization frustrates it; that emotionalism is no basis for the Will which annuls all temptations of the flesh, and the Faith which shall make mountains move.

Hence she taught the scientific aspect and bearing of sin. Taught that Universal Law, in every department, rigidly opposes and avenges the commission of sin, showing the free will of man counterbalanced by the declaration "Vengeance is mine, saith the Law; I will repay." She taught that the awful responsibility of the occultist, extending down to the least atom of substance, forever forbade our asking that question of Cain which we do ask daily—"Am I my Brother's keeper?" She taught that the deep reply reverberated down the ages, as we may read it in our bibles:

"What hast thou done? The voice of thy brother's blood crieth to me from the ground."

Justice she taught, and the true discrimination of it; Mercy, too, and Love. She wrote of one: "He has developed an extraordinary hatred to me, but I have loved him too much to hate him." Above all she taught that "the pure in heart see God," taught it as a scientific fact; showed it to be, so to say, materially as well as spiritually possible through the spiritual laws working in the one Substance, and, in the showing, lifted our courage higher than the visible stars.

The first of these extracts from H. P. B.'s letters is dated Nov. 29, 1878, and is interesting from the fact that it speaks of the original institution of three degrees of the T. S., a fact often disputed in these later days.

"You will find the aims and purposes of the Theosophical Society in the two inclosed circulars. It is a brotherhood of humanity, established to make away with all and every dogmatic religion founded on dead-letter interpretation, and to teach people and every member to believe but in one impersonal God: to rely upon his (Man's) own

powers; to consider himself his only saviour; to learn the infinitude of the occult psychological powers hidden within his own physical man; to develop these powers; and to give him the assurance of the immortality of his divine spirit and the survival of his soul; to make him regard every man of whatever race, color, or creed, and to prove to him that the only truths revealed to man by superior men (not a god) are contained in the vedas of the ancient Aryas of India. Finally, to demonstrate to him that there never were, will be, nor are, any miracles; that there can be nothing 'supernatural' in this universe, and that on earth, at least, the only god is man himself.

"It lies within his powers to become and to continue a god after the death of his physical body. Our society receives nothing the possibility of which it cannot demonstrate at will. We believe in the phenomena, but we disbelieve in the constant intervention of 'spirits' to produce such phenomena. We maintain that the embodied spirit has more powers to produce them than a disembodied one. We believe in the existence of spirits, but of many classes, the human spirits being but one class of the many.

"The Society requires of its members but the time they can give it without encroaching upon that due to their private affairs. There are three degrees of membership. It is but in the highest or third that members have to devote themselves quasi entirely to the work of the T. S. * * *

"Every one is eligible, provided he is an honest, pure man or woman, no free lover, and especially no *bigoted* Christian. We go dead against idolatry, and as much against materialism."

"Of the two unpardonable sins, the first is Hypocrisy—Pecksniffianism. Better one hundred mistakes through unwise, injudicious sincerity and indiscretion than Tartuffe-like *saintship* as the whitened sepulchre, and rottenness and decay within. * * * This is not unpardonable, but very dangerous, * * * doubt, eternal wavering—it leads one to wreck * * * One little period passed without doubt, murmuring, and despair; what a gain it would be; a period a mere tithe of what every one of us has had to pass through. But every one forges his own destiny."

"Those who fall off from our *living* human Mahatmas to fall into the *Saptarishi*—the Star Rishis, are no Theosophists."

"Allow me to quote from a very esoterically wise and exoterically foolish book, the work and production of some ancient friends and foes: 'There is more joy in the Kingdom of Heaven for one repentant sinner than for ninety-nine saints.' * * * Let us be just and give to Caesar what *is* Caesar's, however imperfect, even vicious, Caesar may be. 'Blessed be the peacemaker,' said another old adept of 107 years B. C., and the saying is alive and kicks to the present day amongst the MASTERS."

"The Esoteric Section is to be a School for earnest Theosophists who would learn more (than they can from published works) of the true Esoteric tenets * * *. There is no room for despotism or ruling in it; no money to pay or make; no glory

for me, but a series of misconceptions, slanders, suspicions, and ingratitude in almost an immediate future:* but if out of the * * Theosophists who have already pledged themselves I can place on the right and true path half a dozen or so, I will die happy. Many are called, few are chosen. Unless they comply with the lines you speak of, traced originally by the Masters, they cannot succeed.** I can only show the way to those whose eyes are open to the truth, whose souls are full of altruism, charity, and love for the whole creation, and who think of themselves last. The blind * * * will never profit by these teachings. They would make of the 'strait gate' a large public thoroughfare leading not to the Kingdom of Heaven, now and hereafter, to the Buddha-Christos in the Sanctuary of our innermost souls, but to their own idols with feet of clay. * * * The Esoteric Section is not of the earth, earthy; it does not interfere with the exoteric administration of Lodges; takes no stock in *external Theosophy*; has no officers or staff; needs no halls or meeting rooms * * * Finally, it requires neither subscription fees nor money, for 'as I have not so received it, I shall not so impart it,' and that I would rather starve in the gutter than take one penny for my teaching the sacred truths * * * Here I am with perhaps a few years or a few months only (Master knoweth) to remain on earth in this loathsome, old, ruined body; and I am ready to answer the call of any good Theosophist who *works for Theosophy on the lines traced by the Masters*; and as ready as the Rosicrucian pelican to feed with my heart's blood the chosen 'Seven.' He who would have his inheritance before I die * * * let him ask first. What I have, or rather what I am permitted to give, I will give."

"Many are called but few are chosen. Well, no need breaking my heart over spilt milk. Come what may, I shall die at my post, Theosophical banner in hand, and while I live I *do* fervently hope that all the splashes of mud thrown at it will reach me personally. At any rate I mean to continue protecting the glorious truth with my old carcass so long as it lasts. And when I do drop down for good, I hope in such Theosophists as * * * and * * * to carry on the work and protect the banner of Truth in their turn. Oh, I do feel sick at heart in looking round and perceiving nothing save selfishness, personal vanity, and mean little ambitions. What is this about 'the soldier not being free'?*** Of course no soldier can be free to move about his physical body wherever he likes. But what has the esoteric teaching to do with the outward man? A soldier may be stuck to his sentry box like a barnacle to its ship, and the soldier's Ego be free to go where it likes and think what it likes best * * *. No man is required to carry a burden heavier than he can bear; nor do

*Dated December 1, '88. Subsequent events proved the prediction true.

**Her correspondent had quoted the Simla letter of "K. H." in *The Occult World*.

***Referring to the dilemma of an F. T. S. soldier in the army, presented to her.

more than it is possible for him to do. A man of means, independent and free from any duty, will have to move about and go, missionary like, to teach Theosophy to the Sadducees and the Gentiles of Christianity. A man tied by his duty to one place has no right to desert it in order to fulfill another duty, let it be however much greater; for the first *duty* taught in Occultism is to do one's duty unflinchingly by *every duty*. Pardon these seemingly absurd paradoxes and Irish Bulls; but I have to repeat this *ad nauseum usque* for the last month. 'Shall I risk to be ordered to leave my wife, desert my children and home if I pledge myself?' asks one. 'No,' I say, 'because he who plays truant in one thing will be faithless in another. No real, genuine MASTER will accept a chela who sacrifices anyone except himself to go to that Master.' If one cannot, owing to circumstances or his position in life, become a full adept in this existence, let him prepare his mental luggage for the next, so as to be ready at the first call when he is once more reborn. What one has to do before he pledges himself irretrievably is, to probe one's nature to the bottom, for self-discipline is based on self-knowledge. It is said somewhere that self-discipline often leads one to a state of self-confidence which becomes vanity and pride in the long run. I say, foolish is the man who says so. This may happen only when our motives are of a worldly character or selfish; otherwise, self-confidence is the first step to that kind of WILL which will make a mountain move:—

'To thine own self be true, and it must follow, as the night the day, thou can'st not then be false to any man.'

The question is whether Polonius meant this for worldly wisdom or for occult knowledge; and by 'own self' the *false Ego* (or the terrestrial personality) or that spark in us which is but the reflection of the 'One Universal Ego.'

But I am dreaming. I had but four hours' sleep * * * Give my sincere, fraternal respects to * * *, and let him try to feel my old hand giving him the *Master's grip*, the strong grip of the Lion's paw of Punjab (not of the tribe of Judah) across the Atlantic. To you my eternal affection and gratitude.

Your H. P. B."

"To live like cats and dogs in the T. S. is *positively* against all rules—and wishes of 'the Master's', as against our Brotherhood—so called—and all its rules. THEY are disgusted. THEY look on, and in that look (Oh Lord! if you could only see it as I have!) there's an ocean deep of sad disgust, contempt, and sorrow * * * The ideal was besmeared with mud, but as it is no golden idol on feet of clay it stands to this day immovable * * * and what the profane see is only their own mud thrown with their own hands, and which has created a veil, an impassable barrier between them and the ideal * * * without touching the latter * * *. Have a large Society, the more the better; all that is chaff and husk is bound to fall away in time;

all that is grain will remain. But the *seed* is in the bad and evil man as well as in the good ones,—only it is more difficult to call into life and cause it to germinate. The good husbandman does not stop to pick out the seeds from the handful. He gives them all their chance, and even some of the half-rotten seeds come to life when thrown into good soil. Be that soil * * *. Look at me—the universal Theosophical manure—the rope for whose hanging and lashing is made out of the flax I have sown, and each strand it is twisted of represents a ‘mistake’ (so-called) of mine. Hence, if you fail only nine times out of ten in your selections you are successful one time out of ten—and that’s more than many other Theosophists can say * * *. Those few true souls will be the nucleus for future success, and their children will * * *. Let us sow good—and if evil crops up, it will be blown away by the wind like all other things in this life—in its time.”

“I am the Mother and the Creator of the Society; it has my magnetic fluid, and the child has inherited all of its parent’s physical, psychical, and spiritual attributes—faults and virtues if any. Therefore I alone and to a degree * * * can serve as a lightning conductor of Karma for it. I was asked whether I was willing, when on the point of dying—and I said yes—for it was the only means to save it. Therefore I consented to live—which in my case means to suffer physically during twelve hours of the day—mentally twelve hours of night, when I get rid of the physical shell * * *. It is true about the Kali Yuga. Once that I have offered myself as the goat of atonement, the Kali Yuga recognizes its own—whereas any other would shrink from such a thing—as I am doomed and overburdened in this life worse than a poor weak donkey full of sores made to drag up hill a cart load of heavy rocks. You are the *first* one to whom I tell it, because you force me into the confession * * *. You have a wide and noble prospect before you if you do not lose patience * * *. Try * * * to hear the small voice within.”

“Yes, there are ‘two persons’ in me. But what of that? So there are two in you; only mine is conscious and responsible—and yours is not. So you are happier than I am. I *know* you sympathize with me, and you do so because you feel that I have always stood up for you, and will do so to the bitter or the happy end—as the case may be.”

“He may be moved to doubt—and that is the beginning of wisdom.”

“Well, sir, and my *only friend*, the crisis is nearing. I am ending my *Secret Doctrine*, and you *are* going to replace me, or take my place in America. I *know you will have success* if you do not lose heart; but do, do remain true to the Masters and *Their* Theosophy and the *names*. * * * May *They* help you and allow us to send you our best blessings.”

“There are traitors, conscious and *unconscious*. There is falsity and there is injudiciousness. * * * Pray do not imagine

that because *I hold my tongue as bound by my oath and duty* I do not know who is who. * * * I must say nothing, however much I may be disgusted. But as the ranks thin around us, and one after the other our best intellectual forces depart, to turn into bitter enemies, I say—Blessed are the pure-hearted who have only intuition—for intuition is better than intellect.”

“The duty,—let alone happiness—of every Theosophist—and especially Esotericist—is certainly to help others to carry their burden; but no Theosophist or other has the right to sacrifice himself unless *he knows for a certainty* that by so doing he helps some one and does not sacrifice himself in vain for the empty glory of the abstract virtue. * * * Psychic and vital energy are limited in every man. It is like a capital. If you have a dollar a day and spend two, at the end of the month you will have a deficit of \$30.”

“One refuses to pledge himself not to listen without protest to any evil thing said of a brother—as though Buddha our divine Lord—or Jesus—or any great initiate has ever condemned any on hearsay. Ah, poor, poor, blind man, not to know the difference between condemning in words—which is uncharitable—and withdrawing in silent pity from the culprit and thus punishing him, but still giving him a chance to repent of his ways. No man will ever speak ill of his brother without cause and proof of the iniquity of that brother, and he will abstain from all backbiting, slandering, and gossip. No man should ever say behind a Brother’s back what he would not say openly to his face. Insinuations against one’s neighbor are often productive of more evil consequences than gross slander. Every Theosophist has to fight and battle against evil,—but he must have the courage of his words and actions, and what he does must be done openly and honestly before all.”

“Every pledge or promise unless built upon four pillars—absolute sincerity, unflinching determination, unselfishness of purpose, and *moral power*, which makes the fourth support and equipoises the three other pillars—is an insecure building. The pledges of those who are sure of the strength of the fourth alone are recorded.”

“Are you children, that you want marvels? Have you so little faith as to need constant stimulus, as a dying fire needs fuel! * * * Would you let the nucleus of a splendid Society die under your hands like a sick man under the hands of a quack? * * * You should never forget what a solemn thing it is for us to exert our powers and raise the dread sentinels that lie at the threshold. They cannot hurt *us*, but they can avenge themselves by precipitating themselves upon the unprotected neophyte. You are all like so many children playing with fire because it is pretty, when you ought to be men studying philosophy for its own sake.”

“If among you there was one who embodied in himself the idea depicted, it would be my duty to relinquish the teacher’s chair to him. For it would be the extreme of audacity in me to claim the possession of so many virtues. That the MASTERS do

in proportion to their respective temperaments and stages of Bodhisatvic development possess such Paramitas, constitutes their right to our reverence as our Teachers. It should be the aim of each and all of us to strive with all the intensity of our natures to follow and imitate Them. * * * Try to realize that progress is made step by step, and each gained by *heroic* effort. Withdrawal means despair or timidity. * * * Conquered passions, like slain tigers, can no longer turn and rend you. Be hopeful then, not despairing. With *each* morning's awakening try to live through the day in harmony with the Higher Self. 'Try' is the battle-cry taught by the teacher to each pupil. Naught else is *expected* of you. ● *One who does his best does all that can be asked.* There is a moment when even a Buddha ceases to be a sinning mortal and takes his first step towards Buddhahood. The sixteen Paramitas (virtues) are not for priests and yogis alone, as said, but stand for models for us all to strive after—and neither priest nor yogi, Chela nor Mahatma, ever attained all at once. * * * The idea that sinners and not saints are expected to enter the Path is emphatically stated in the *Voice of the Silence*."

"I do not believe in the success of the * * * T. S. unless you assimilate *Master* or myself; unless you work with me and THEM, hand in hand, heart * * * Yes; let him who offers himself to Masters as a chela, unreservedly, * * * let him do what *he can* if he would ever see Them. * * * Then things were done because *I alone was responsible for the issues.* I alone had to bear Karma in case of failure and no reward in case of success. * * * I saw the T. S. would be smashed or that *I had to offer myself as the Scapegoat for atonement.* It is the latter I did. The T. S. lives,—I am *killed*. Killed in my honor, fame, name, in everything H. P. B. held near and dear, for this body is MINE and I feel acutely through it. * * * I may err in my powers as H. P. B. I have not worked and toiled for forty years, playing parts, risking my future reward, and taking karma upon this unfortunate appearance to serve Them without being permitted to have some voice in the matter. H. P. B. is not infallible. H. P. B. is an old, rotten, sick, worn-out body, but it is the best I can have in this cycle. Hence follow the path I show, the Masters that are behind—and do not follow me or my PATH. When I am dead and gone in this body, then will you know the whole truth. Then will you know that I have *never, never* been false to any one, nor have I deceived anyone, but had many times to allow them to deceive themselves, for I had no right to interfere with their Karma. * * * Oh ye foolish blind moles, all of you; who is able to offer himself in sacrifice as I did!"

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Give up thy life, if thou wouldst live.

—*Voice of the Silence*—Fragment I, p. 5.

THE TELL-TALE PICTURE GALLERY

ALTHOUGH the gallery of pictures about which I now write has long ago been abandoned, and never since its keepers left the spot where it was has it been seen there, similar galleries are still to be found in places that one cannot get into until guided to them. They are now secreted in distant and inaccessible spots; in the Himalaya mountains, beyond them, in Thibet, in underground India, and such mysterious localities. The need for reports by spies or for confessions by transgressors is not felt by secret fraternities which possess such strange recorders of the doings, thoughts, and condition of those whom they portray. In the brotherhoods of the Roman Catholic Church or in Free-Masonry, no failure to abide by rules could ever be dealt with unless some one reported the delinquent or he himself made a confession. Every day mason after mason breaks both letter and spirit of the vows he made, but, no one knowing or making charges, he remains a mason in good standing. The soldier in camp or field oversteps the strictest rules of discipline, yet if done out of sight of those who could divulge or punish he remains untouched. And in the various religious bodies, the members continually break, either in act or in thought, all the commandments, unknown to their fellows and the heads of the Church, with no loss of standing. But neither the great Roman Church, the Freemasons, nor any religious sect possesses such a gallery as that of which I will try to tell you, one in which is registered every smallest deed and thought.

I do not mean the great Astral Light that retains faithful pictures of all we do, whether we be Theosophists or Scoffers, Catholics or Freemasons, but a veritable collection of simulacra deliberately constructed so as to specialize one of the many functions of the Astral Light.

It was during one of my talks with the old man who turned into a wandering eye that I first heard of this wonderful gallery, and after his death I was shown the place itself. It was kept on the Sacred Island where of old many weird and magical things existed and events occurred. You may ask why these are not now found there, but you might as well request that I explain why Atlantis sank beneath the wave or why the great Assyrian Empire has disappeared. They have had their day, just as our present boasted civilization will come to its end and be extinguished. Cyclic law cannot be held from its operation, and just as sure as tides change on the globe and blood flows in the body, so sure is it that great doings reach their conclusion and powerful nations disappear.

It was only a few months previous to the old man's death, when approaching dissolution or superior orders, I know not which, caused him to reveal many things and let slip hints as to others. He had

been regretting his numerous errors one day, and turning to me said,

"And have you never seen the gallery where your actual spiritual state records itself?"

Not knowing what he meant I replied, "I did not know they had one here."

"Oh yes; it is in the old temple over by the mountain, and the diamond gives more light there than anywhere else."

Fearing to reveal my dense ignorance, not only of what he meant but also of the nature of this gallery, I continued the conversation in a way to elicit more information, and he, supposing I had known of others, began to describe this one. But in the very important part of the description he turned the subject as quickly as he had introduced it, so that I remained a prey to curiosity. And until the day of his death he did not again refer to it. The extraordinary manner of his disease, followed by the weird wandering eye, drove the thought of the pictures out of my head.

But it would seem that the effect of this floating, lonely, intelligent eye upon my character was a shadow or foretoken of my introduction to the gallery. His casual question, in connection with his own shortcomings and the lesson impressed on me by the intensification and concentration of all his nature into one eye that ever wandered about the Island, made me turn my thoughts inward so as to discover and destroy the seeds of evil in myself. Meanwhile all the duties in the temple where I lived were assiduously performed. One night after attaining to some humility of spirit, I fell quietly asleep with the white moonlight falling over the floor, and dreamed that I met the old man again as when alive, and that he asked me if I had yet seen the picture gallery. "No," said I in the dream, "I had forgotten it," awakening then at the sound of my own voice. Looking up I saw standing in the moonlight a figure of one I had not seen in any of the temples. This being gazed at me with clear, cold eyes, and afar off sounded what I supposed its voice,

"Come with me."

Rising from the bed I went out into the night, following this laconic guide. The moon was full, high in her course, and all the place was full of her radiance. In the distance the walls of the temple nearest the diamond mountain appeared self-luminous. To that the guide walked, and we reached the door now standing wide open. As I came to the threshold, suddenly the lonely, grey, wandering eye of my old dead friend and co-disciple floated past looking deep into my own, and I read its expression as if it would say,

"The picture gallery is here."

We entered, and, although some priests were there, no one seemed to notice me. Through a court, across a hall, down a long corridor we went, and then into a wide and high roofless place with but one door. Only the stars in heaven adorned the space above, while streams of more than moonlight poured into it from the diamond, so that there were no shadows nor any need for lights.

As the noiseless door swung softly to behind us, sad music floated down the place and ceased; just then a sudden shadow seemed to grow in one spot, but was quickly swallowed in the light.

"Examine with care, but touch not and fear nothing," said my taciturn cicerone. With these words he turned and left me alone.

But how could I say I was alone? The place was full of faces. They were ranged up and down the long hall; near the floor, above it, higher, on the walls, in the air, everywhere except in one aisle, but not a single one moved from its place, yet each was seemingly alive. And at intervals strange watchful creatures of the elemental world that moved about from place to place. Were they watching me or the faces? Now I felt they had me in view, for sudden glances out of the corners of their eyes shot my way; but in a moment something happened showing they guarded or watched the faces.

I was standing looking at the face of an old friend about my own age who had been sent to another part of the island, and it filled me with sadness unaccountably. One of the curious elemental creatures moved silently up near it. In amazement I strained my eyes, for the picture of my friend was apparently discoloring. Its expression altered every moment. It turned from white to grey and yellow, and back to grey, and then suddenly it grew all black as if with rapid decomposition. Then again that same sad music I had heard on entering floated past me, while the blackness of the face seem to cast a shadow, but not long. The elemental pounced upon the blackened face now soulless, tore it in pieces, and by some process known to itself dissipated the atoms and restored the brightness of the spot. But alas! my old friend's picture was gone, and I felt within me a heavy, almost unendurable gloom as of despair.

As I grew accustomed to the surroundings, my senses perceived every now and then sweet but low musical sounds that appeared to emanate from or around these faces. So, selecting one, I stood in front of it and watched. It was bright and pure. Its eyes looked into mine with the half-intelligence of a dream. Yes, it grew now and then a little brighter, and as that happened I heard the gentle music. This convinced me that the changes in expression were connected with the music.

But fearing I would be called away, I began to carefully scan the collection, and found that all my co-disciples were represented there, as well as hundreds whom I had never seen, and every priest high or low whom I had observed about the island. Yet the same saddening music every now and then reminded me of the scene of the blackening of my friend's picture. I knew it meant others blackened and being destroyed by the watchful elementals who I could vaguely perceive were pouncing upon something whenever those notes sounded. They were like the wails of angels when they see another mortal going to moral suicide.

Dimly after a while there grew upon me an explanation of this gallery. Here were the living pictures of every student or priest of the order founded by the Adepts of the Diamond Mountain.

These vitalized pictures were connected by invisible cords with the character of those they represented, and like a telegraph instrument they instantly recorded the exact state of the disciple's mind; when he made a complete failure, they grew black and were destroyed; when he progressed in spiritual life, their degrees of brightness or beauty showed his exact standing. As these conclusions were reached, louder and stronger musical tones filled the hall. Directly before me was a beautiful, peaceful face; its brilliance outshone the light around, and I knew that some unseen brother—how far or near was unknown to me—had reached some height of advancement that corresponded to such tones. Just then my guide re-entered; I found I was near the door; it was open, and together we passed out, retracing the same course by which we had entered. Outside again the setting of the moon showed how long I had been in the gallery. The silence of my guide prevented speech, and he returned with me to the room I had left. There he stood looking at me, and once more I heard as it were from afar his voice in inquiry, as if he said but

"Well?"

Into my mind came the question "How are those faces made?" From all about him, but not from his lips, came the answer.

"You cannot understand. They are not the persons, and yet they are made from their minds and bodies."

"Was I right in the idea that they were connected with those they pictured by invisible chords along which the person's condition was carried?"

"Yes, perfectly. And they never err. From day to day they change for better or for worse. Once the disciple has entered this path his picture forms there; and we need no spies, no officious fellow disciples to prefer charges, no reports, no machinery. Everything registers itself. We have but to inspect the images to know just how the disciple gets on or goes back."

"And those curious elementals," thought I, "do they feed on the blackened images?"

"They are our scavengers. They gather up and dissipate the decomposed and deleterious atoms that formed the image before it grew black—no longer fit for such good company."

"And the music,—did it come from the images?"

"Ah, boy, you have much to learn. It came from them, but it belongs also to every other soul. It is the vibration of the disciple's thoughts and spiritual life; it is the music of his good deeds and his brotherly love."

Then there came to me a dreadful thought, "How can one—if at all—restore his image once it has blackened in the gallery?"

But my guide was no longer there. A faint rustling sound was all—and three deep far notes as if upon a large bronze bell!

BRYAN KINNAVAN.

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OCCULTISM: WHAT IS IT?

NOT only in the Theosophical Society, but out of it, are tyros in Occultism. They are dabblers in a fine art, a mighty science, an almost impenetrable mystery. The motives that bring them to the study are as various as the number of individuals engaged in it, and as hidden from even themselves as is the centre of the earth from the eye of science. Yet the *motive* is more important than any other factor.

These dilettanti in this science have always been abroad. No age or country has been without them, and they have left after them many books—of no particular value. Those of to-day are making them now, for the irresistible impulse of vanity drives them to collate the more or less unsound hypothesis of their predecessors, which, seasoned with a proper dash of mystery, are put forth to the crowd of those who would fain acquire Wisdom at the cost-price of a book. Meanwhile the world of real occultists smiles silently, and goes on with the laborious process of sifting out the living germs from the masses of men. For occultists may be found and fostered and prepared for coming ages when power will be needed and pretension will go for nothing.

But the persons now writing about occultism and competent to do any more than repeat unproved formulae and assertions left over from mediæval days, are few in number. It is very easy to construct a book full of so-called occultism taken from French or German books, and then to every now and then stop the reader short by telling him that it is not wise to reveal any more. The writings of Christian in France give much detail about initiations into occultism, but he honestly goes no further than to tell what he has gained from Greek and Latin fragments. Others, however, have followed him, repeated his words without credit, and as usual halted at the explanation.

There are, again, others who, while asserting that there is magic science called occultism, merely advise the student to cultivate purity and spiritual aspirations, leaving it to be assumed that powers and knowledge will follow. Between these two, Theosophists of the self-seeking or the unselfish type are completely puzzled. Those who are selfish may learn by bitter disappointment and sad experience; but the unselfish and the earnest need encouragement on the one hand and warning on the other. As an Adept wrote years ago to London Theosophists: "He who does not feel equal to the work need not undertake a task too heavy for him." This is applicable to all, for every one should be informed of the nature and heaviness of the task. Speaking of this tremendous thing—Occultism—Krishna in the *Bhagavad-Gita* says: "During a considerable period of time this doctrine has been lost in the world

* * * This mystery is very important." We do not think

that the doctrine has yet been restored to the world, albeit that it is in the keeping of living men—the Adepts. And in warning those who strive after occultism with a selfish motive he declares: “Confused by many worldly thoughts, surrounded by the meshes of bewilderment, devoted to the enjoyment of their desires, they descend to foul Naraka * * * and hence they proceed to the lowest plane of being.”

In what, then, does the heaviness of the Occultist’s task consist? In the immensity of its sweep as well as the infinitude of its detail. Mere sweet and delightful longing after God will not of itself accomplish it, nor is progress found in *aspiring* to self-knowledge, even when as a result of that is found partial illumination. These are excellent; but we are talking of a problem whose implacable front yields to nothing but *force*, and that force must be directed by *knowledge*.

The field is not emotional, for the play of the emotions destroys the equilibrium essential to the art. Work done calling for reward avails not unless it has produced knowledge.

A few examples will show that in Occult Science there is a vastness and also a multiplicity of division not suspected by theosophical Occultists in embryo.

The element of which fire is a visible effect is full of centres of force. Each one is ruled by its own law. The aggregate of centres and the laws governing them which produce certain physical results are classed by science as laws in physics, and are absolutely ignored by the book-making Occultist because he has no knowledge of them. No dreamer or even a philanthropist will ever as such know those laws. And so on with all the other elements.

The Masters of Occultism state that a law of “transmutation among forces” prevails forever. It will baffle any one who has not the power to calculate the value of even the smallest tremble of a vibration, not only in itself but instantly upon its collision with another, whether that other be similar to it or different. Modern science admits the existence of this law as the correlation of forces. It is felt in the moral sphere of our being as well as in the physical world, and causes remarkable changes in a man’s character and circumstances quite beyond us at present and altogether unknown to science and metaphysics.

It is said that each person has a distinct mathematical value expressed by one number. This is a compound or resultant of numberless smaller values. When it is known, extraordinary effects may be produced not only in the mind of the person but also in his feelings, and this number may be discovered by certain calculations more recondite than those of our higher mathematics. By its use the person may be made angry without cause, and even insane or full of happiness, just as the operator desires.

There is a world of beings known to the Indians as that of the Devas, whose inhabitants can produce illusions of a character the description of which would throw our wildest romances into the

shade. They may last five minutes and seem as a thousand years, or they may extend over ten thousand actual years.

Into this world the purest theosophist, the most spiritual man or woman, may go without consent, unless the knowledge and power are possessed which prevent it.

On the threshold of all these laws and states of being linger forces and beings of an awful and determined character. No one can avoid them, as they are on the road that leads to knowledge, and they are every now and then awakened or perceived by those who, while completely ignorant on these subjects, still persist in dabbling with charms and necromantic practises.

It is wiser for theosophists to study the doctrine of brotherhood and its application, to purify their motives and actions, so that after patient work for many lives, if necessary, in the great cause of humanity, they may at last reach that point where all knowledge and all power will be theirs by right.

EUSEBIO URBAN.

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CONVERSATIONS ON OCCULTISM

ELEMENTALS—KARMA

Student.—Permit me to ask you again, are elementals beings?

Sage.—It is not easy to convey to you an idea of the constitution of elementals; strictly speaking, they are not, because the word *elementals* has been used in reference to a class of them that have no being such as mortals have. It would be better to adopt the terms used in Indian books, such as Gandharvas, Bhuts, Pisachas, Devas, and so on. Many things well known about them cannot be put into ordinary language.

Student.—Do you refer to their being able to act in the fourth dimension of space?

Sage.—Yes, in a measure. Take the tying in an endless cord of many knots,—a thing often done at spiritist seances. That is possible to him who knows more dimensions of space than three. No three-dimensional being can do this; and as you understand “matter,” it is impossible for you to conceive how such a knot can be tied or how a solid ring can be passed through the matter of another solid one. These things can be done by elementals.

Student.—Are they not all of one class?

Sage.—No. There are different classes for each plane, and divisions of plane, of nature. Many can never be recognized by

men. And those pertaining to one plane do not act in another. You must remember, too, that these "planes" of which we are speaking interpenetrate each other.

Student.—Am I to understand that a clairvoyant or clair-audient has to do with or is affected by a certain special class or classes of elementals?

Sage.—Yes. A clairvoyant can only see the sights properly belonging to the planes his development reaches to or has opened. And the elementals in those planes show to the clairvoyant only such pictures as belong to their plane. Other parts of the idea or thing pictured may be retained in planes not yet open to the seer. For this reason few clairvoyants know the whole truth.

Student.—Is there not some connection between the Karma of man and elementals?

Sage.—A very important one. The elemental world has become a strong factor in the Karma of the human race. Being unconscious, automatic, and photographic, it assumes the complexion of the human family itself. In the earlier ages, when we may postulate that man had not yet begun to make bad Karma, the elemental world was more friendly to man because it had not received unfriendly impressions. But so soon as man began to become ignorant, unfriendly to himself and the rest of creation, the elemental world began to take on exactly the same complexion and return to humanity the exact pay, so to speak, due for the actions of humanity. Or, like a donkey, which, when he is pushed against, will push against you. Or, as a human being, when anger or insult is offered, feels inclined to return the same. So the elemental world, being unconscious force, returns or reacts upon humanity exactly as humanity acted towards it, whether the actions of men were done with the knowledge of these laws or not. So in these times it has come to be that the elemental world has the complexion and action which is the exact result of all the actions and thoughts and desires of men from the earliest times. And, being unconscious and only acting according to the natural laws of its being, the elemental world is a powerful factor in the workings of Karma. And so long as mankind does not cultivate brotherly feeling and charity towards the whole of creation, just so long will the elementals be without the impulse to act for our benefit. But so soon and wherever man or men begin to cultivate brotherly feeling and love for the whole of creation, there and then the elementals begin to take on the new condition.

Student.—How, then, about the doing of phenomena by adepts?

Sage.—The production of phenomena is not possible without either the aid or disturbance of elementals. Each phenomena entails the expenditure of great force, and also brings on a correspondingly great disturbance in the elemental world, which dis-

turbance is beyond the limit natural to ordinary human life. It then follows that, as soon as the phenomenon is completed, the disturbance occasioned begins to be compensated for. The elementals are in greatly excited motion, and precipitate themselves in various directions. They are not able to affect those who are protected. But they are able, or rather it is possible for them, to enter into the sphere of unprotected persons, and especially those persons who are engaged in the study of occultism. And then they become agents in concentrating the karma to those persons, producing troubles and disasters often, or other difficulties which otherwise might have been so spread over a period of time as to be not counted more than the ordinary vicissitudes of life. This will go to explain the meaning of the statement that an Adept will not do a phenomenon unless he sees the desire in the mind of another lower or higher Adept or student; for then there is a sympathetic relation established, and also a tacit acceptance of the consequences which may ensue. It will also help to understand the peculiar reluctance often of some persons, who can perform phenomena, to produce them in cases where we may think their production would be beneficial; and also why they are never done in order to compass worldly ends, as is natural for worldly people to suppose might be done,—such as procuring money, transferring objects, influencing minds, and so on.

Student.—Accept my thanks for your instruction.

Sage.—May you reach the terrace of enlightenment!

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CYCLES

(Concluded)

O SIRIS here signifies most probably the good side of nature, and his brother Typhos the evil. Both must appear together. Typhos is sometimes called in the Egyptian books the opposer, and later with us, is known as the Devil. This appearance of Typhos at the same time with Osiris is paralleled in the history of the Indian Krishna who was a white Adept, for at the same time there also reigned a powerful Black magician named Kansa, who sought to destroy Krishna in the same way as Typhos conspired against the life of Osiris. And Rama also, in Hindu lore the great Adept or ruling god, was opposed by Ravana, the powerful Black magician king.

In instructing Osiris after the initiation, the gods foresaw two questions that might arise within him and which will also come before us. The first is the idea that if the gods are alive and do not

mingle with men to the advantage of the latter and for the purpose of guiding them, then they must necessarily be without employment. Such a charge has been made against the Beings who are said to live in the Himalayas, possessed of infinite knowledge and power. If, say the public, they know so much, why do they not come among us; and as they do not so come, then they must be without employment, perpetually brooding over nothing.

The instructor answered this in advance by showing how these Beings—called gods—governed mankind through efficient causes proceeding downward by various degrees; the gods being perpetually concerned in their proper sphere with those things relating to them, and which in their turn moved other causes that produced appropriate effects upon the earth, and themselves only coming directly into earthly relations when that became necessary at certain “orderly periods of time,” upon the complete disappearance of harmony which would soon be followed by destruction if not restored. Then the gods themselves descend. This is after the revolution of many smaller cycles. The same is said in Bhagavad-Gita.

But frequently during the minor cycles it is necessary, as the *Egyptian Wisdom* says, “to impart a beneficent impulse in the republics of mankind.” This can be done by using less power than would be dissipated were a celestial Being to descend upon earth, and here the doctrine of the influence among us of Nirmanakayas* or Gnanis is supported in the Egyptian scheme in these words:

“For there is indeed in the terrestrial abode the sacred tribe of heroes, who pay attention to mankind, and who are able to give them assistance even in the smallest concerns.

“This heroic tribe is, as it were, a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature.”

These “heroes” are none other than Nirmanakayas—Adepts of this or previous Manwantaras—who remain here in various states or conditions. Some are not using bodies at all, but keep spirituality alive among men in all parts of the world; and others are actually using bodies in the world. Who the latter are it would of course be impossible for me to know, and if I had the information, to give it out would be improper.

And among this “sacred tribe of heroes” must be classed other souls. They are those who, although now inhabiting bodies and moving among men, have passed through many occult initiations in previous lives, but are now condemned, as it were, to the penance of living in circumstances and in bodies that hem them in, as well as for a time make them forget the glorious past. But their influence is always felt, even if they themselves are not aware of it. For their higher nature being in fact more developed than that of other men, it influences other natures at night or in hours of the day when all is favorable. The fact that these *obscured adepts* are not aware now of what they really are, only has to do with their memory of the past; it does not follow, because a man cannot

* For Nirmanakayas see the “Voice of the Silence” and its Glossary.

remember his initiations, that he has had none. But there are some cases in which we can judge with a degree of certainty that such adepts were incarnated and what they were named. Take Thomas Vaughn, Raymond Lully, Sir Thomas More, Jacob Boehme, Paracelsus, and others like them, including also some of the Roman Catholic saints. These souls were as witnesses to the truth, leaving through the centuries, in their own nations, evidences for those who followed, and suggestions for keeping spirituality bright,—seed-thoughts, as it were, ready for the new mental soil. And as well as these historical characters, there are countless numbers of men and women now living who have passed through certain initiations during their past lives upon earth, and who produce effects in many directions quite unknown to themselves now. They are, in fact, old friends of “the sacred tribe of heroes,” and can therefore be more easily used for the spreading of influences and the carrying out of effects necessary for the preservation of spirituality in this age of darkness. We find in our present experience a parallel to this forgetting of previous initiations. There is hardly one of us who has not passed through circumstances in early life, all of which we have forgotten, but which ever since sensibly affect our thoughts and life. Hence the only point about which any question can be raised is that of reincarnation. If we believe in that doctrine, there is no great difficulty in admitting that many of us may have been initiated to some extent and forgotten it for the time. In connection with this we find in the 2d volume of the *Secret Doctrine*, at page 302, some suggestive words. The author says:

“Now that which the students of Occultism ought to know is that the third eye is indissolubly connected with Karma.

“ * * In the case of the Atlanteans, it was precisely the spiritual being which sinned, the spirit element being still the ‘Master’ principle in man in those days.

“Thus it is that in those days the heaviest Karma of the fifth race was generated by our Monads. * * *

“Hence the assertion that many of us are now working off the effects of the evil Karmic causes produced by us in Atlantean bodies.”

In another place she puts the date of the last Atlantean destruction as far back as 11,000 years ago, and describes them as a people of immense knowledge and power. If we allow about 1000 years for our period in Devachan, we will have only passed through some eleven incarnations since then; and supposing that many more have been our lot—as is my opinion, then we have to place ourselves among those wonderful though wicked people at the height of their power. Granting that we were guilty of the sinful practices of the days in which we then lived, and knowing the effect of Karma, it must follow that since then we have passed through many very disagreeable and painful lives, resembling by analogy dreadful situations in the years between youth and maturity. No wonder, then, if for the time we have forgotten outwardly what we then learned.

But all these historical personages to whom I have referred were living in a dark cycle that affected Europe only. These cycles do not cover the whole of the human race, fortunately for it, but

run among the nations influenced for the allotted period, while other peoples remain untouched. Thus while Europe was in darkness, all India was full of men, kings and commoners alike, who possessed the true philosophy; for a different cycle was running there.

And such is the law as formulated by the best authorities. It is held that these cycles do not include the whole of mankind at any one time. In this paper I do not purpose to go into figures, for that requires a very careful examination of the deeds and works of numerous historical personages in universal history, so as to arrive by analysis at correct periods.

It is thought by many that the present is a time when preparation is being made by the most advanced of the "sacred tribe of heroes" for a new cycle in which the assistance of a greater number of progressed souls from other spheres may be gained for mankind. Indeed, in *Isis Unveiled* this is plainly stated.

Writing in 1878, Madame Blavatsky says in vol. I of *Isis*:

Unless we mistake the signs, the day is approaching when the world will receive the proofs, that only ancient religions were in harmony with nature, and ancient science embraces all that can be known. Secrets long-kept may be revealed; books long-forgotten and arts long-time-lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future? **An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has almost run its course; a new one is about to begin, and the future pages of history may contain full proof that—**

"If ancestry can be in aught believed,
Descending spirits have conversed with man,
And told him secrets of the world unknown."

Now the way to get at the coming on of the period or close of a larger cycle without wandering in the mazes of figures, is to regard the history and present state of mankind as known.

Thus in the darker age of Europe we find India almost unknown and America wholly so. That was a period when cycles were operating apart from each other, for men were separated from and ignorant of each other. In these continents there were great and powerful nations ruling in both North and South America, but they were not in communication with Europe or India.

Now, however, China knows of and communicates with England and America, and even dark Africa has constant visitors from all civilized nations, and to some extent is affected by us. Doubtless in the greater number of towns in Africa the white man and his doings are more or less like fables, but we with larger knowledge know that those fables rest upon the *fact* of our explorations there.

Judging, then, from the appearances in the affairs of men, we can conclude that now some great cycle is either ending or beginning, and that a number of minor circles are approaching each other.

At the same time with these social or material cycles, there are corresponding ones on a higher plane. One is quite easy to trace. It is the influence of Eastern metaphysics upon the Western mind. This higher cycle has been revolving for many years among

the Orientals before we came within its power. Our falling under it is due to a physical cycle as a means. That one which is represented in the progress of trade, of science, of means for transportation. In this way the philosophical system of India and Tibet has begun to affect us, and no man can calculate its course.

Taking into account the spiritual cycles all as intimately connected with Karma and reincarnation, one would be compelled to conclude that this cycle will not be slow or weak. For, if we in Europe and America are the reincarnations of the ancients who formulated this philosophy, we must certainly be powerfully affected upon having it presented to our notice in this life. And as the very air is getting filled with theosophical ideas, and children are growing up every day, the conclusion is irresistible that as the new generation grows up it will be more familiar with theosophical terms and propositions than we were in our youths. For in every direction now, children are likely to hear Karma, Reincarnation, Buddhism, Theosophy, and all these ideas mentioned or discussed. In the course of twenty-five years, then, we shall find here in the United States a large and intelligent body of people believing once more in the very doctrines which they, perhaps ages ago, helped to define and promulgate.

Why not, then, call one of our present cycles the cycle of the Theosophical Society? It began in 1875, and, aided by other cycles then beginning to run, it has attained some force. Whether it will revolve for any greater length of time depends upon its earnest members. Members who enter it for the purpose of acquiring ideas merely for their own use will not assist. Mere members do not do the work, but sincere, earnest, active, unselfish members will keep this cycle always revolving. The wisdom of those who set it in motion becomes apparent when we begin to grasp somewhat the meaning of cyclic law. The Society could have remained a mere idea and might have been kept entirely away from outward expression in organization. Then, indeed, ideas similar to those prevalent in our Society might have been heard of. But how? Garbled, and presented only here and there, so that perhaps not for half a century later would they be concretely presented. A wise man, however, knows how to prepare for a tide of spiritual influence. But how could an every-day Russian or American know that 1875 was just the proper year in which to begin so as to be ready for the oncoming rush now fairly set in? To my mind the mere fact that we were organized with a definite platform in that year is strong evidence that the "heroic tribe of heroes" had a hand in our formation. Let us, then, not resist the cycle, nor, complaining of the task, sit down to rest. There is no time for rest. The weak, the despairing, and the doubting may have to wait, but men and women of action cannot stand still in the face of such an opportunity.

Arise, then, O Atlanteans, and repair the mischief done so long ago!

Roll on forevermore!"
"Roll on, O Wheel, roll on and conquer."

THE SIGNS OF THIS CYCLE

MEN of all nations for many years in all parts of the world have been expecting something they know not what, but of a grave nature, to happen in the affairs of the world. The dogmatic and literal Christians, following the vague prophecies of Daniel, look every few years for their millenium. This has not come, though predicted for almost every even year, and especially for such as 1000, 1500, 1600, 1700, 1800 and now for the year 2000. The red Indians also had their ghost dances not long ago in anticipation of their Messiah's coming.

The Theosophists too, arguing with the ancients and relying somewhat on the words of H. P. Blavatsky, have not been backward in respect to the signs of the times.

But the Theosophical notions about the matter are based on something more definite than a vague Jewish priest's vaticinations. We believe in cycles and in their sway over the affairs of men. The cyclic law, we think, has been enquired into and observations recorded by the ancients during many ages; and arguing from daily experience where cycles are seen to recur over and over again, believing also in Reincarnation as the absolute law of life, we feel somewhat sure of our ground.

This cycle is known as the dark one; in Sanscrit, Kali Yuga, or the black age. It is dark because spiritually is almost obscured by materiality and pure intellectualism. Revolving in the depth of material things and governed chiefly by the mind apart from spirit, its characteristic gain is physical and material progress, its distinguishing loss is in spirituality. In this sense it is the Kali Yuga. For the Theosophist in all ages has regarded loss of spirituality as equivalent to the state of death or darkness; and mere material progress in itself is not a sign of real advancement, but may have in it the elements for its own stoppage and destruction. Preeminently this age has all these characteristics in the Western civilizations. We have very great progress to note in conquests of nature, in mechanical arts, in the ability to pander to love of luxury, in immense advancements with wonderful precision and power in the weapons made for destroying life. But side by side with these we have wretchedness, squalor, discontent, and crime; very great wealth in the hands of the few, and very grinding poverty overcoming the many.

As intellectualism is the ruler over this progress in material things, we must next consider the common people, so called, who have escaped from the chains which bound them so long. They are not exempt from the general law, and hence, having been freed they feel more keenly the grinding of the

chains of circumstances, and therefore the next characteristic of the cycle—among human beings—is *unrest*. This was pointed out in the PATH in vol. 1, p. 57, April, 1886, in these words:

The second prophecy is nearer our day and may be interesting; it is based upon cyclic changes. This is a period of such a change, and we refer to the columns of the Sun (of the time when the famous brilliant sunsets were chronicled and discussed not long ago) for the same prognostications. * * * This glorious country, free as it is, will not long be calm; *unrest is the word for this cycle. The people will rise*. For what, who can tell? The statesman who can see for what the uprising will be might take measures to counteract. But all your measures cannot turn back the iron wheel of fate. And even the city of New York will not be able to point its finger at Cincinnati and St. Louis. Let those whose ears can hear the whispers and the noise of gathering clouds of the future take notice; let them read, if they know how, the physiognomy of the United States whereon the mighty hand of nature has traced the furrows to indicate the character of the moral storms that will pursue their course no matter what the legislation may be.

This was not long after the riots in Cincinnati, and New York was warned, as well as other places inferentially, that the disturbances in Ohio were not to be by any means the end. And now in 1892, just six years after our prophecy, three great States of the Union are in uproar, with the poor and the rich arrayed against each other, arms in hand. Pennsylvania at the works of a great factory almost in a civil war; New York calling her militia out to suppress disorder among workmen and to protect the property of corporations who have not taken a course to inspire their workers with love; and Tennessee sending military and volunteers to do battle with some thousands of armed miners who object to convicted lawbreakers being allowed to take the work and the wages away from the citizen. We are not dealing with the rights or the wrongs of either side in these struggles, but only referring to the facts. They are some of the moral signs of our cycle, and they go to prove the prognostications of the Theosophist about the moral, mental, and physical unrest. The earth herself has been showing signs of disturbance, with an island blown up in one place, long inactive volcanoes again erupting, earthquakes in unaccustomed places such as Wales and Cornwall. All these are signs. The cycle is closing, and everywhere unrest will prevail. As lands will disappear or be changed, so in like manner ideas will alter among men. And, as our civilization is based on force and devoid of a true philosophical basis, the newest race—in America—will more quickly than any other show the effect of false teachings and corrupted religion.

But out of anger and disturbance will arise a new and better time: yet not without the pain which accompanies every new birth.

(The foregoing article was first printed by Mr. Judge in *The Path* for October, 1892.)

SPIRITUALISM, OLD AND NEW

I AM a spirit myself, but in some respects different from those spoken of at modern *seances*. I have a body and a brain to work with, while they have not; I can prove and feel my identity as son of my father, while they are not able to do so; and, more important than all, I have my due proportion of experience in the trinity of body, soul, and spirit—or in material, intellectual, and universal nature—while they, being deprived of material nerves, sensory organs, brain, blood, and flesh, are confined to a plane of consciousness where they are devoid of those organs of action and sensation which are necessary if one is to come in contact with matter and nature, with human personal experience, or with the great resounding heart-strings of the man who is made in the image of the gods.

The Chinese books called *King*, the Fireworshippers' *Zend Avesta*, the Egyptian mysterious monuments and papyri, the grandly-moving Aryan books of India, the Greek religions, the Roman records, and the Christian scriptures new and old, speak of spiritualism, write of it, explain it, symbolize it. As we see it in the olden times it is grand and philosophical, scientific and religious; but to-day, in Europe and America, spiritualism is deadly commonplace, bent upon nothing, without a philosophy as confessed by its leaders, piled all round with facts of many years' collection, but wholly undigested, marred with fraud and a daily pouring forth of platitudes for wonder-seekers. It is a revolt from Christianity, and yet with nothing to replace an unjust heaven but an illogical and materialistic summer-land. In the olden times its seers and vestals neither touched money nor engaged in the vulgar strife of competition for private advancement and personal pleasure; in these modern times the mediums, left unprotected by their leaders, offer to sell the spirits and the spirit-land for a dollar or two to any customer. It is a trade for a living, and not the pursuit of the things of the spirit. Such are the differences. Is the case improperly stated?

The sort of spiritualism which now prevails in the West was well known in the older days, but it was called necromancy and existed under prohibition. The history of the Jewish King Saul, and especially the 28th chapter of 1st Samuel, show this to be so. Saul was a medium of the obsessed kind. His particular variety of devil required music to still him, music furnished by David, but even then he broke out sometimes, on one occasion flinging a javelin at the player, who barely missed instant death. And that mediums flourished is proven in the chapter of Samuel I mentioned: "And Saul had put away those who had *familiar spirits*, and the witches, out of the land," but he retained the higher spiritualism of the Urim and Thummim, of the High Priest, and of the inspired utterances of prophets who were men of austerity working without pay. Saul fell upon evil times, and needed ghostly counsel. He consulted Urim

and the prophets in vain. "And when Saul enquired of the Lord, the Lord answered him not, *neither by dreams, nor by Urim, nor by the prophets.*"

So he asked his servants to seek him a woman who had a familiar spirit, and they mentioned one—who was not called a witch—living at Endor. It is to be noted that only a few verses above an account of Samuel's death and burial at Ramah is given; hence Samuel had not been long buried, and, as Thosophists know, his astral remains were probably not disintegrated. Saul, medium as he was, added fasting to his practise that day, and sought out the woman at Endor for the purpose of calling up the shade of Samuel. When the materialized astral form of the recently-deceased prophet arose, the woman was frightened and discovered the identity of Saul. Her clairvoyance was aroused, and, as she said, she "saw gods ascending from the earth." Here were two powerful mediums, one Saul and the other the woman. Hence the materialization of the spook was very strong. Saul had come full of the wish to see Samuel, and the strong combination brought on a necromatic evocation of the Shade, by which—reflecting through the clairvoyance of both mediums and drawing upon Saul's mind and recent history—the king was informed of his easily prognosticated defeat and death. Quite properly Moses had interdicted such *seances*. This one, repeating Saul's fears and indecision, weakened further his judgment, his conscience, and his resolution, precipitated his defeat, finished his reign. That the shade was merely Samuel's astral remains is very plain from its petulant inquiry as to why Saul had disquieted it to bring it up. The whole story is an ancient description of what happens every month in America among our modern necromancers and worshippers of the dead. When Moses wrote his Codes, the "voice of Bath-Col"—modern, *independent voice*, as well as many other mediumistic practises, prevailed, and those who could evoke the shades of the dead or give any advice from *familiars* were so well known to the people that the law-giver framed his oft-followed "thou shalt not suffer a witch to live," which his religious descendants obeyed to the letter in Salem, Mass., in England, in Scotland, many centuries after. In the temple erected in the wilderness, as also in the permanent structure attributed to Solomon at Jerusalem, there was the Holy of Holies where the chief medium—the High Priest ringing the bells around his robe—communed with the controlling spirit who spoke from between the wings of the Cherubim. And in the Talmudic stories the Jews relate how Jesus obtained and kept the incommunicable name, although he was roared at by the animated statues that guarded the portal. All through the Old Testament the various prophets appear as inspirational mediums. One falls down in the night and the Lord, or spirit, speaks to him; another fasts for forty days, and then his controlling angel touches his lips with fire from the altar; Ezekiel himself hears the rushing of waters and roaring of wheels while his inspired ideas are coming into his amazed brain. All these duplicate our modern styles, except

the necromancers—took money for what they saw and did. That constituted the difference between a prophet, or one with a god, and a condemned necromancer. Could it be possible that the ancients made these distinctions, permitting the one and condemning the other, without any knowledge or good reason for such a course?

The great oracles of Greece and other places had their vestals. These were mediums through whom the “controls,” as Spiritualists would say, made answer to the questions put. It is true that money and gifts were poured into the establishments, but the officiating vestals were not in the world; they received no money and could not fix a fee; they accumulated no property; they were unfettered by ambitions and petty daily strifes; but their lives were given up to the highest spiritual thought the times permitted, and they were selected for their purity. And, still more, the Oracle could not be compelled by either money or gifts. If it spoke, well and good; if it remained silent, the questioner went sorrowfully and humbly away. There was no expressed or hidden demand for the worth of the money. In fact, very often, after the Oracle had spoken and a large gift had been made, another utterance directed the entire gift to be given back.

This is another difference between the old and new spiritualism, as shown in the attitude of the attendant upon mediums. Ask any of the latter and you will find how strong is the demand for a compensating return for the money paid beforehand for the privilege of a sitting. It presses on the unfortunate creature who offers to be a channel between this plane and the next one. If no results are obtained, as must often be the case, the seeker is dissatisfied and the medium hastens to offer another sitting, somewhat on the principle of the quacks who promise to return the fee if there is no cure of the disease.

Turning to India, living yet although once, without doubt, contemporary with the Egyptians from whom the Jews obtained their magic, necromancy, and spiritualism, we have the advantage of studying a living record. The Hindus always had spiritualism among them. They have it yet, so that there is both old and new. They made and still make the same distinction between the higher sort and the modern necromantic perversion. Through ages of experience their people have discovered the facts and the dangers, the value of the higher and the injury flowing from the lower. It is very true that we have not much to learn from the simple lower classes who with oriental passivity cling to the customs and the ideas taught by their forefathers. But that very passivity brings up before us as in a gigantic camera the picture of a past that lives and breathes when the philosophy which is the foundation of the present beliefs is studied.

Women there, just as here, often become obsessed. “Controlled” would be the word with our spiritualistic friends. But they do not hail with joy this *post-mortem* appearance of immediate or

remote ancestor. They abhor it. They run to the priest, or pursue a prescription physical or psychical, for exercising the obsessor. They call it a bhuta, which with the vulgar means "devil," but among the educated class means "elemental remains." They neither fail to admit the fact and the connection of the obsession with the deceased, nor fall into the other error or supposing it to be the conscious, intelligent, and immortal centre of the one who had died. Just as the ancient philosophy universally taught, so they assert that this spook is a portion of the psychic clothing the departed soul once wore, and the thing is as much to be respected as any old suit of clothes a man had discarded. But as it belongs to the psychic realm and has a capability of waking up the lower elements in man's being as well as mere mechanical hidden forces of nature, and is devoid of soul and conscience, it is hence called a devil, or rather, the word *elementary* has acquired with them the significance of devil from the harm which follows in the wake of its appearance.

In following papers I will carry the enquiry into present spiritualistic phenomena, their dangers, their use and abuse, as well as reviewing the ancient higher spiritualism and the possibility of its revival.

Some of the commands of Moses—speaking for Jehovah—given to the Jews on the subject of spiritualism are not without interest. As they enter into no description of the various phases included in the regulations, it is certain that the whole subject was then so familiar it could be understood as soon as referred to without any explanation. And if Moses and his people ever were really in Egypt in bondage, or as inhabitants of the land of Goshen, they could not have been there without learning many of the spiritualistic and necromantic practices of the Egyptians. In Exodus, Chap. 22, V. 18, he directs: "Thou shalt not suffer a witch to live." The witch spoken of was a different person from the others who had familiars and the like; they were not destroyed. But a witch must have been a malevolent practitioner of occult arts either for money or for mere malice. In Deuteronomy the law-giver, referring to the land the people were soon to occupy, said: "There shall not be found among you anyone a consulter with familiar spirits, or a wizard, or a necromancer." Hence these varieties of occult practices are mentioned and prohibited. There is not much doubt that the very powerful spirit calling himself "Jehovah," issued these directions not only to protect the people in general, but also to preclude the possibility of any other equally powerful tribal God setting up communication with the Jews and perhaps creating confusion in the plans of Jehovah.

The "consulters with familiar spirits" were those who had in one way or another—either by training or by accident of birth—opened up intercourse with some powerful nature-spirits of either the fire or air element, from which information on various matters was obtainable. These elements are difficult to reach, they are sometimes friendly, at others unfriendly, to man. But they have a knowledge peculiar to themselves, and can use the inner senses

of man for the purpose of getting him answers beyond his power to acquire in the ordinary manner. This is done somewhat in the way the modern hypnotiser awakes the inner person, to some degree disengaged from the outer one, and shows that the hidden memory and perceptive powers have a much wider range than the healthy person usually exhibits. These familiar spirits were well known to the ancients, and Moses speaks of them so simply that it is very evident it was a matter of history at that period and not a new development. The same kind of "familiar" is also mentioned in the Acts of the Apostles.* Paul and his companions came to Macedonia—if the confused statements as to places are to be relied on—and there "It came to pass as we went to prayer a certain damsel *possessed with a spirit of divination* met us, which brought her Masters much gain by soothsaying." Paul drove the possessing spirit out of the woman, thus depriving her masters of gain and probably herself of support. This was not a mere case of ordinary mediumship where the astral garments of some departed soul had possession of the girl, but was a genuine elemental of the *divining* kind which Paul could drive out because of the power of his human will.

The "familiar" is not our higher nature giving us useful information, but is always an entity existing outside of and not belonging to the human plane. They are known of today in the East, and communication with them is regarded there as dangerous. This danger arises from the fact that "familiar spirits" are devoid of conscience, being of a kingdom in nature which is yet below the human stage and therefore not having Manas and the spiritual principle. They act automatically, yet by the uniting to them of the reason and other powers of the person whom they afflict there is a semblance of reason, judgment, and intelligence. But this appearance of those qualities is equally present in the modern phonograph, which is certainly devoid of them in fact. Being of such a nature, it is natural that the influence exerted by them upon the human being is directed only to our lower nature to the exclusion of the higher, and thus in time the moral qualities are paralyzed. Other results ensue in certain cases where what might be styled "astral dynamite" is liberated through the disturbance in the human being's nature as well as in the other plane, and then destruction arrives for others as well as for the person who had engaged in this intercourse. For these reasons the wise all through the past have discouraged dealing with a familiar spirit.

The next class mentioned by Moses is the wizard, who was on a grade higher than the first and corresponding to the witch. The failure to mention wizards in the verse directing the death of a witch may mean that witches were more common than wizards, just as today the "voodoo women" are far more plentiful than "voodoo men."

The last spoken of, and called an abomination, is the necromancer. This one corresponds exactly to any modern spiritualist who calls upon the dead through a medium, thus galvanizing the

*Acts, Chap. 16.

astral corpse which ought to be left in quietness to dissipate altogether. Moses received his education in Egypt and Midian as a priest of the highest order. In those days that meant a great deal. It meant that he was fully acquainted with the true psychology of man and could see where any danger lurked for the dabbler in these matters. It is not of the slightest consequence whether there ever existed such a man as Moses; he may be a mere name, an imaginary person to whom these books are ascribed; but the regulations and prohibitions and occult lore included in what he did and said make up an ancient record of great value. When he prohibited necromancy he only followed the time-honored rules which vast experience of many nations before he was born had proved to be right. An ancient instance of necromancy was given in the first article from the history of King Saul.

I propose therefore to call what is now miscalled spiritualism by another name, and that is *necromancy*. This is the worship of the dead. It has put itself in the position of being so designated, and the title is neither an invention nor a perversion. The journals supported by those who practice it and the books written by some of its best advocates have declared year after year that the dead were present—as spirits—at *seances*; the mediums have said they were under the control of the dead white men and women, long dead red Indians, or babies, as the case might be; and at the time when materializing *seances* were common the ancient dead or the newly dead have been made to appear, as in the case of Samuel to Saul, before the eyes of the sitters, and then, as the latter looked on in astonishment, the apparition has faded from sight. Nor has this been confined to the ordinary unscientific masses. Men of science have practiced it. Prof. Crookes certified that in his presence the “Katie King spook” materialized so strongly as to give as much evidence of density of flesh and weight of body as any living person. It is therefore necromancy pure and simple, and the next question to be determined is whether, as said by Moses, it is an abomination. If it leads to nought but good; if it proves itself to be communication with spirit—the word being used in its highest sense; if it gives no evidence of a debasing effect; if it brings from the world of spirit where the spiritualist declares all knowledge exists, that which is for the enlargement of human knowledge and advancement of civilization; if it has added to our information about the complex nature of man as a psychological being; if it has given either a new code of ethics or a substantial, logical, and scientific basis for the ethics declared by Buddha and Jesus, then it is not an abomination, although still necromancy.

For forty years or more in Europe and America there has been a distinct cultivation of this necromancy, a time long enough to show good intellectual results by any two men in other departments. What does the history of these years give us? It presents only a morbid sort of wonder-seeking and a barren waste of undigested phenomena, the latter as unexplained today by “spirits” or spiritual-

ists as they were when they took place. Such is the general statement of the outcome of those forty years. Before going further into the subject as outlined above, I will close this paper by referring to a first prime defect of the modern necromancy, the defect and taint of money-getting on the part of mediums and those who consult with them.

There was formed not ten years ago in Chicago and New York a syndicate to work some silver mines under the advice of the "spirits." A medium in each city was consulted and paid a pittance for the sittings. The controlling spook directed the investments and many of the operations. Shares were issued, sold, and bought. The familiar result of the enterprise coming to nought but loss for the investors has here no great bearing, though under another head it is important. But before the concluding crash there was a certain amount made by sales and purchases. Very little was paid to the poor medium, and it is to be doubted if any more than the regular price per day would have been paid, even had the golden promises of the "spirits" been fully realized. All this has been repeated dozens of times in other instances.

There have been a few isolated cases of a so-called medium's giving in relation to business a long course of directions which came to a successful conclusion. One of these related to operations in the stock market in New York. But they were all cases of "consulting a familiar," and not at all the same as the work of an ordinary medium. If they were the same as the latter, then we should expect to find such successes common, whereas the opposite is the fact in the history of mediums. The extent to which even at this day mediumship is devoted to giving assumed rise and fall of railroad stocks and the grain market in New York and Chicago at the request of brokers in those cities would surprise those who think they are well acquainted with these gentlemen.

This is the great curse of the American cult called spiritualistic, and until it is wholly removed, no matter at what individual cost, we shall not see the advent of the true spiritualism. St. Paul was right when he dispossessed the girl in Macedonia of her familiar, even if thereby she lost her employment and her masters their gains. If spiritualists will not eliminate the money element from their investigations, it would be well if some Saint Paul should arise and with one wave of his hand deprive all public mediums in the land of the power to see visions, hear from dead or living, or otherwise pursue their practises. The small amount of individual suffering which might ensue would be more than compensated for by the wide immediate as well as future benefit.

AN EMBODIED SPIRIT.

(The foregoing was first printed by Mr. Judge in *The Path* for August and October, 1892.)

Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent, and the perishable. —*The Voice of the Silence.*

MESMERISM AND THE HIGHER SELF

RECENTLY a book on the subject of the "Rationale of Mesmerism," having been published in London, written by Mr. A. P. Sinnett, I read in it some astounding statements about the relation of the higher self to Mesmerism. He says that it is the higher self that acts in the case of those mesmerized subjects who show clairvoyance, clairaudience, and the like, of a high order. That is to say, the views expressed amount to the doctrine that pure spirit, which the Higher Self is, can be acted on and affected by the gross physical power of mesmerism. This idea seems to be quite contrary to all that we have read in Theosophical literature on the philosophy of man and his complex nature. For if there is anything clearly stated in that, it is that the higher self cannot be affected in this manner. It is a part of the supreme spirit, and as such cannot be made to go and come at the beck of a mesmerizer.

It is a well known fact that the more gross and physical the operator, the stronger is his influence, and the easier he finds it to plunge his subject into the trance state. Seldom do we find the very delicate, the nervous, or the highly spiritualized able to overcome the senses of another by these means. For when we have thus spiritualized our bodies, the means by which we can affect others and make them do what we wish are such as pertain to a finer plane of matter than the one with which mesmerism deals, and the particular instruments used are of an order that must not be described in these pages, since they are secret in their nature and must not be given out too soon. They can be discovered by those who look the proper way, and have been given out by way of hint many a time in the past decade, but discretion is to be observed. And even these means, fine and subtle as they are, do not act on the higher self, but upon exactly the same parts of our inner nature as those reached by ordinary mesmerism. Not only does the whole of our philosophy sustain the contention that the higher self is not acted on, but we have also the eminent writer H. P. Blavatsky saying that the human spirit—and that is the higher self—cannot be influenced by any man.

Mesmeric force is purely material, although of a finer sort of materiality than gas. It is secreted by the physical body in conjunction with the astral man within, and has not a particle of spirituality about it further than that spirit is immanent in the whole universe. And when it is brought to bear on the willing or unwilling subject, the portion of the nature of the latter which is waked up, or rather separated from the rest, is the astral man.

Probably the reason why Mr. Sinnett and others make the mistake of confounding this with the higher self is that the utterances of the one entranced seem so far to transcend the limits

of ordinary waking consciousness. But this only makes the possible horizon of consciousness wider; it does not prove we are hearing direct from the spirit. The vast powers of memory are well known, and when we add to the worldly estimate of its powers the knowledge of the ancient esoteric schools, we can see that the uncovering of the subconscious memories will give us much that a spiritualist might attribute to a denizen of the summerland. Thus in the famous case of the ignorant servant of the pastor who was in the habit of walking up and down in her hearing and repeating aloud verses from the Latin and the Greek, we know that when she fell sick with fever her constant repetition of those Latin and Greek verses was an act of the under memory which had caught and retained all, though she was, in her usual health, too ignorant to say one word in either of those languages. These illustrations can be multiplied a thousand fold from the records of clairvoyants of all sorts and conditions. When the barrier to the action of the subconscious memory is removed, whether by sickness, by training, by processes, or by natural change of the body, all the theretofore unperceived impressions come to the surface.

Clairvoyance and similar phenomena are explicable by the knowledge of the inner man, and, that being so, it is straining a point and degrading a great idea to say the higher self is involved. For the inner astral man has the real organs which partially function through the one we know. The real eye and ear are there. So what happens in mesmeric trance is that the outer eye and ear are paralyzed for the time, and the brain is made to report what is seen and heard by the inner senses.

These, it is well known, are not limited by time or space, and so give to the operator very wonderful things when viewed from the ordinary level of observation.

And at the same time it is well known to those who have experimented strictly on the lines laid down by the masters of occultism that the sight and hearing and ideation of the mesmerized subject are all deflected and altered by the opinions and thoughts of the operator. And this is especially the case with very sensitive subjects who have gone into the so-called *lucid* state. They are in a realm of which they know but little, and will give back to him who has put them into that state answers on such subjects as the inner constitution of man and nature which will be enlarged copies of what the operator himself has been thinking on the same subject, if he has thought definitely on them. From the tenor of parts of the book I mentioned, it seems clear that the ideas as to the higher self there expressed emanated from sensitives who have in fact merely enlarged and confirmed the views expressed by the author of that work some years ago in "Transactions of the London Lodge" on the subject of the higher self, as may be seen from reading the latter. A simple subject of the mesmeric influence, no matter how far in advance of other sensitives, is not by any means a *trained seer*, but in the opinion of the

esoteric schools is untrained, for training in this means a complete knowledge on the part of the seer of all the forces at work and of all the planes to which his or her consciousness gains entry. Hence one who merely goes into that condition by the force of the mesmeric fluid is a wanderer wholly unfit to guide any one. It is different in the case of the previously trained seer who uses the mesmeric fluid of another simply as an aid toward passing into that state. And the assertion can be made with confidence that there are no seers so trained in the Western world yet. Hence no operator can have the advantage of the services of such, but all investigators are compelled to trust to the reports from the state of trance made by men or women—chiefly women—who never went through the long preliminary training and discipline, not only physically but also mentally, that are absolute prerequisites to seeing correctly with the inner eyes. Of course I except from this the power to see facts and things that take place near and far. But that is only the use of inner sight and hearing; it is not the use of the inner understanding. But on this subject I should like to say a little more at some future time.

WILLIAM BREHON.

(The foregoing was first printed by Mr. Judge in *The Path* for May, 1892.)

ON THE LOOKOUT

The novelist who writes a theosophical story is not necessarily a Theosophist. To gratify the taste of the moment, to interest the omniverous public, is a trick of his trade. He studies the weather-vane of popular sentiment and trims his sail to the varying breeze with all the assiduity of the mariner at sea. But he is not necessarily a propagandist. It would be unsafe to argue that he has any convictions of his own. Indeed it is sometimes easy to see that he is no more than a caterer, and that he has "crammed" himself on Theosophy just as other writers will "cram" themselves on history or law.

We may suspect that Mr. W. P. Ryan, author of "Daisy Darley" (E. P. Dutton and Company, \$1.35 net), belongs to this category. He has written a story of modern life in London, and his hero, Arthur Clandillon, is a Theosophist. Also a prig. Clandillon has evidently read the text books. He carries the Bhagavad Gita in his pocket. He talks learnedly of Manvantaras and of Pralayas, and he is willing to break his engagement with Miss Alice Considine because that interesting but irascible young lady is somewhat over-vehement in her attacks upon his heretical opinions, she being a Catholic. But it never seems to occur to Clandillon that the Theosophist must not only *know* something but that he must *be* something, an oversight, it may be said, that is not uncommon among some modern exponents of the philosophy. Like Lord Palmerston, who protested against any form of religion that sought to interfere with a man's private life, so Arthur Clandillon speculates to his heart's content upon mystic theories of the universe, but upon no account allows them to interfere with business. He makes a fairly good defense of reincarnation, but is nearly oblivious to its messages of altruism and duty. He can write in a masterly way on comparative religion without any application to himself of its central teaching of compassion. None the less we must be grateful for the small mercies, and as Mr. Ryan is an undeniably good story teller it may be

that his presentation of Theosophy will bear good fruit. And here by the way is an extract from his hero's conversation:

We must not take the doctrine of re-embodiment as a thing apart, but in its natural connection with other doctrines of Eastern and Western, including Early Christian, teachers and seers. Especially must we take it in connection with the teaching on man's three-fold or even seven-fold nature, but essential divinity—"The Kingdom of Heaven is within you"—and that of responsibility and retribution: "As we sow we reap," in this life-state or another. And this latter is simply the law of cause and effect, ethical causation, the old Sanskrit Karma, retold in our time by some who do not fully understand it. In short, each of the temporal earth lives is a re-adjustment, and may be, and ought to be, a progression, till in due course we shall think and act and live wholly, not as corporal or semi-carnal entities, but as divine souls.

Elsewhere Clandillon says:—

If Darwin and his followers—and most of their opponents—had really known and really understood the great ancient ideas of evolution, or emanation—following on involution—the west would have been saved much confusion and trouble; what they gave was fragmentary and partial. I will only say of the doctrine of re-embodiment—always in its due connection with the others—that it helps as none other can help to make myself and life intelligible and gives me infinite hope and zest in the human and cosmic drama.

There is much more of the same kind as well as some veiled and reverential references to H. P. Blavatsky. It might all be much better, and it might all be much worse. At least the story is an evidence that one very clever novelist believes that Theosophy is good "copy."

It would be premature to say that Dr. Thomas E. Reed has made a great discovery in his book "Sex: Its Origin and Determination," just published by the Rebman Company, New York. It contains a good deal that is true but that is not new, seeing that it is to be found in the "Secret Doctrine." It may also contain a good deal that is new but that is not true and for a determination of this point we shall have to wait for an examination of the evidence that is cited by the author in liberal quantities. To enunciate a principle is one thing; to apply it accurately is quite another, and Dr. Reed may be very much in error in the deductions that he makes in reference to sex and disease even when those deductions are based upon natural laws and basic principles first outlined thirty years ago by H. P. Blavatsky.

Dr. Reed seems to suppose that he is the originator of the theory that the lunar cycles have a profound bearing on gestation and disease. We may leave on one side his confident assertion that he has solved the mystery of pre-natal sex determination and of the cyclic course of disease and glance for a moment at the central theory upon which his conclusions are based. Briefly this is to the effect that a rhythm in vital energy was established in animal life when it was still in a water habitat and was subject to the ebb and flow of the tides. That rhythm still exists, and we may recognize a corresponding fluctuation in our vital processes, that is to say a sort of coming in and going out of the tide by which these vital processes are regulated. These periods are known to biological science as anabolic and catabolic, and it is these same periods that determine sex as well as the cyclic phenomena of disease. The physician in other words, must always calculate the state of the tides while making his diagnosis or planning his treatment.

Now it is evident that the lunar forces that regulate the ocean tides are just as active where there is no water as they are where water abounds. Tidal energies must be quite as real in the desert as by the seashore, and so far Dr. Reed is on safe ground. But why does he go back to some speculative period when all animal life had a water habitat in order to account for the continuing influence of the tides upon the human body? For the watery element is to be found all through nature, either as water in its common or gross form, or as vapor, or in that still more subtle state which plays so large a part in the astral nature of man. And wherever the watery element is to be found in any of its many forms or conditions there we must expect also to find a tidal influence that is dependent upon lunar attractions. Every drop of blood must respond to it. The watery element, however subtle its form, must have its ebb and flow

like the tides upon the shore. Why then go back to more or less hypothetical periods when water was the only home of animal life?

Dr. Reed would do well to acquaint himself with what H. P. Blavatsky has to say upon this point. Indeed we may suspect that he has already done so. And H. P. Blavatsky's references to the influence of the moon upon human generation are many, and pointed, and emphatic. In the meantime we may congratulate ourselves that a physician of rank and repute has "discovered" one of those abstruse laws of nature first indicated by H. P. Blavatsky and at the time derided by the unanimous world of science as a revival of the superstition of the dark ages. The world, it seems, does move.

The International Medical Congress now in session in London has not much to offer to that variety of optimism that is said to be the last resort of the hopeless. In many of its departments and especially in that of mental diseases the record may be said to be one of failure and perplexity. Sir James Crichton Browne is reported as making the following statement:—

In this country in 1859 the number of notified insane persons was 36,762, while on the first day of 1913 it was 138,377, an increase of 276.4 per cent, as compared with an increase of the population in the same period of only 87.5 per cent. There was also the disquieting fact that the increase had been going on while many of the best recognized etiological factors of insanity had been curtailed in their operation. There seemed to be no good reason why insanity should increase even in proportion to the increase in population in a vigorous and expanding race. The segregation of so large a number of the insane ought to have diminished the propagation of hereditary predisposition to insanity, while the diminished consumption of alcohol and the increased sobriety of the people ought to have been followed by a reduction in the number of those forms of insanity of which alcohol was a principal cause, just as it had been followed by a reduction of cases of *delirium tremens*.

There is a certain plaintive note discernible in the remarks of the learned physician. Evidently there is something amiss with the "best recognized etiological factors of insanity." Nature has been so inconsiderate as to go busily on with her manufacture of lunatics in spite of scientific efforts that "ought to have diminished" the evil. Is it possible that there can be anything wrong with science? Or shall we adopt the more pleasant hypothesis that nature herself has been strangely derelict in the obeisances that she ought to pay to materialistic research. However that may be it is evident enough that science has done her best with her segregations, isolations and treatments and that she has failed. In the absence of any way to compel nature to alter her methods it would seem that science may have to alter hers.

Now we should like to ask a question of Dr. Crichton Browne, and with all due recognition of his attainments and his ability. Is it or is it not a fact that an almost invariable accompaniment of insanity is a sort of supreme selfishness, and that the first sign of recovery is a dawning interest in others? If that is so—and we may assume that it can hardly be contradicted—may we not assume that there is a connection between selfishness and insanity and that they stand related as cause and effect? If that theory should be considered as too extreme may we not at least say that selfishness is a predisposing cause of insanity and consequently that its prevention or cure may be effected by unselfishness or by attention to the interests of others? The inference seems to be justified by the facts. We may ask further what medical science proposes to do in the matter since its theories of heredity and its policies of segregation seem alike to have fallen to the ground.

"There is the city of Brahman—the body—and in it the palace, the small lotus of the heart, and in it that small ether. Both heaven and earth are contained within it, both fire and air, both sun and moon, both lightning and stars; and whatever there is of the Self here in the world, and whatever has been or will be, all that is contained within it."

—*Chandogya Upanishad.*

A H M

There is not anything among the hosts of heaven which is free from the influence of the three qualities which arise from the first principles of nature.—**Bhagavad-Gita, ch. xviii.**

Know that there is no enlightenment from without; the secret of things is revealed from within. From without cometh no Divine Revelation, but the spirit heareth within. Do not think I tell you that which you know not; for except you know it, it cannot be given you. To him that hath it is given, and he hath the more abundantly.—**Hermetic Philosophy.**

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

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

A YEAR ON THE PATH

THE present issue of this magazine closes the first year of its publication. It was not started because its projectors thought that they alone knew the true Path, but solely out of an intense longing to direct inquiring minds towards a way which had seemed to many persons who had tried it, to hold out the possibility of finding an answer to the burning questions that vex the human heart.

All our devotion to Aryan literature and philosophy arises from a belief that the millions of minds who have trodden weary steps before ours, left a path which might be followed with profit, yet with discrimination. For we implicitly believe that in this curve of the cycle the final authority is *the man himself*.

Our belief may be summed up in the motto of the Theosophical Society, "There is no religion higher than Truth," and our practice consists in a disregard of any authority in matters of religion and philosophy except such propositions as from their innate quality we feel to be true.

It seems plain that in every religion is found the belief that that part of man which is immortal must be a part of the Supreme Being, for there cannot be two immortalities at once, since that would give to each a beginning, and therefore the immortal part of man must be derived from the true and only immortality.

This immortal spark has manifested itself in many different classes of men, giving rise to all the varied religions, many of which have forever disappeared from view. Not any of them could have been the whole Truth, but each must have presented one of the facettes of the great gem, and thus through the whole surely run

ideas shared by all. These common ideas point to truth. They grow out of man's inner nature and are not the result of revealed books.

From our present standpoint it appears to us that the true path lies in the way pointed out by our Aryan forefathers, philosophers and sages, whose light is still shining brightly, albeit that this is now Kali Yuga, or the age of darkness.

At the same time we do not intend to slight the results arrived at by others who lived within our own era. They shall receive attention, for it may be that the mind of the race has changed so as to make it necessary now to present truths in a garb which in former times was of no utility. Whatever the outer veil, the truth remains ever the same.

The study of what is now called "practical occultism" has some interest for us, and will receive the attention it may merit, but is not *the* object of this journal. We regard it as incidental to the journey along the path.

True occultism is clearly set forth in the *Bhagavad-Gita*, and *Light on the Path*, where sufficient stress is laid upon practical occultism, but after all, Krishna says, the kingly science and the kingly mystery is devotion to and study of the light which comes from within. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. This is offered to a reasonable certainty in the writings of H. P. Blavatsky and William Q. Judge. It is not thought that Utopia can be established in a day; but through the spreading of the idea of Universal Brotherhood, the truth in all things may be discovered. A beginning has been made. 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.

Beginning with Volume II, No. 1, this Magazine will be issued from Room 505, Title Insurance Building, Los Angeles, California, and Frank H. Bentley will be Business Agent. All remittances, subscriptions, or other communications intended for "THEOSOPHY" should henceforth be addressed to Mr. Bentley as above.

Theosophy is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child.

—*The Ocean of Theosophy.*

NOTES ON DEVACHAN

By X

DEVACHAN is not, cannot be, monotonous; for this would be contrary to all analogies and antagonistic to the laws of effects, under which results are proportionate to antecedent energies.

There are two fields of causal manifestations: the objective and the subjective. The grosser energies find their outcome in the new personality of each birth in the cycle of evolving individuality. The moral and spiritual activities find their sphere of effects in Devachan.

The dream of Devachan lasts until Karma is satisfied in that direction, until the ripple of force reaches the edge of its cyclic basin and the being moves into the next area of causes.

That particular one *moment* which will be most intense and uppermost in the thoughts of the dying brain at the moment of dissolution, will regulate all subsequent moments. The moment thus selected becomes the key-note of the whole harmony, around which cluster in endless variety all the aspirations and desires which in connection with that moment had ever crossed the dreamer's brain during his lifetime, without being realized on earth,—the theme modelling itself on, and taking shape from, that group of desires which was most intense during life.

In Devachan there is no cognizance of time, of which the Devachanee loses all sense.

(To realize the bliss of Devachan or the woes of Avitchi you have to assimilate them as we do.)

The a priori ideas of space and time do not control his perceptions; for he absolutely creates and annihilates them at the same time. Physical existence has its cumulative intensity from infancy to prime, and its diminishing energy to dotage and death; so the dream-life of Devachan is lived correspondentially. Nature cheats no more the *devanchee* than she does the living physical man. Nature provides for him far more *real* bliss and happiness *there* than she does *here*, where all the conditions of evil and chance are against him.

To call the devachan existence a "dream" in any other sense than that of a conventional term, is to renounce forever the knowledge of the esoteric doctrine, the sole custodian of truth. As in actual earth life, so there is for the Ego in Devachan the first flutter of psychic life, the attainment of prime, the gradual exhaustion of force passing into semi-consciousness and lethargy, total oblivion, and—not death, but birth, birth into another personality, and the resumption of action which daily begets new congeries of causes that must be worked out in another term of Devachan and

still another physical birth as a new personality. What the lives in Devachan and upon earth shall be respectively in each instance is determined by Karma, and this weary round of birth must be ever and ever run through until the being reaches the end of the seventh round, or attains in the interim the wisdom of an Arhat, then that of a Buddha, and thus gets relieved for a round or two, having learned how to burst through the vicious circle and to pass into Para-Nirvana.

A colorless, flavorless personality has a colorless, feeble devachanic state.

There is a change of occupation, a continual change in Devachan, just as much and far more than there is in the life of any man or woman who happens to follow in his or her whole life one sole occupation, whatever it may be, with this difference, that to the Devachanee this spiritual occupation is always pleasant and fills his life with rapture. Life in Devachan is the function of the aspirations of earth life; not the indefinite prolongation of that "single instant," but its infinite developments, the various incidents and events based upon and outflowing from that one "single moment" or moments. The dreams of the objective become the realities of the subjective existence. Two sympathetic souls will each work out their own devachanic sensations, making the other a sharer in its subjective bliss, yet each is dissociated from the other as regards actual mutual intercourse; for what companionship could there be between subjective entities which are not even as material as that Ethereal body—the Mayavi Rupa?

The stay in Devachan is proportionate to the unexhausted psychic impulses originating in earth life. Those whose attractions were preponderatingly material will sooner be drawn back into re-birth by the force of Tanha.

The reward provided by nature for men who are benevolent in a large, systematic way, and who have not focussed their affections on an individual or specialty, is that if pure they pass the quicker for that thro' the Kama and Rupa lokas into the higher sphere of Tribuvana, since it is one where the formulation of abstract ideas and the consideration of general principles fill the thought of its occupant.

The Devachan, or land of "Sukhavati," is allegorically described by our Lord Buddha himself. What he said may be found in the *Shan-aun-yi-tung*. Says Tathagato: " * * * Many thousand myriads of systems beyond this (ours) there is a region of bliss called Sukhavati. This region is encircled within *seven* rows of railings, *seven* rows of vast curtains, *seven* rows of waving trees; this holy abode of *Arahats* is governed by the Tathagatos (Dhyan Chohans) and is possessed by the Bodhisatwas. It hath *seven* precious lakes in the midst from which flow crystal waters, having 'seven and one' properties or distinctive qualities (the seven principles emanating from the One). This, O Saryambra, is the 'Devachan.' Its divine udambara flower casts a root *in* the shadow of

every earth, and blossoms for all those who reach it. Those born in the blessed region are truly felicitous; there are no more griefs or sorrow *in that cycle* for them * * * myriads of Spirits resort there for rest, and then return to their own regions. Again in that land, O Saryambra, many who are born in it are Ardivartyas, etc."

Certainly the new Ego, once that it is reborn (in Devachan), retains for a certain time—proportionate to its earth life,—a complete recollection "of his life on earth;" but it can never visit the earth from Devachan except in reincarnation.

"Who goes to Devachan?" The personal Ego, of course; but beatified, purified, holy. Every Ego—the combination of the sixth and seventh principles—which after the period of unconscious gestation is reborn into the Devachan, is of necessity as innocent and pure as a new born babe. The fact of his being reborn at all shows the preponderance of good over evil in his old personality. And, while the Karma (of Evil) steps aside for the time being to follow him in his future earth re-incarnation, he brings along with him but the Karma of his good deeds, words, and thoughts into this Devachan. "Bad" is a relative term for us—as you were told more than once before—and the Law of Retribution is the only law that never errs. Hence all those who have not slipped down into the mire of unredeemable sin and bestiality go to the Devachan. They will have to pay for their sins, voluntary and involuntary, later on. Meanwhile they are rewarded; receive the *effects* of the causes produced by them.

Of course it is a *state*, so to say, of *intense selfishness*, during which an *Ego* reaps the reward of his unselfishness on earth. He is completely engrossed in the bliss of all his personal earthly affections, preferences, and thoughts, and gathers in the fruit of his meritorious actions. No pain, no grief, nor even the shadow of a sorrow comes to darken the bright horizon of his unalloyed happiness: for it is a *state of perpetual "Maya."* Since the conscious perception of one's *personality* on Earth is but an evanescent dream, that sense will be equally that of a dream in the Devachan—only a hundred-fold intensified. So much so, indeed, that the happy Ego is unable to see through the veil of evils, sorrows, and woes to which those it loved on earth may be subjected. It lives in that sweet dream with its loved—whether gone before or yet remaining on earth; it has them near itself, as happy, as blissful, and as innocent as the disembodied dreamer himself; and yet, apart from rare visions, the denizens of our gross planet feel it not. It is in this—during such a condition of complete *Maya*—that the souls or astral Egos of pure loving sensitives, laboring under the same delusion, think their loved ones come down to them on earth, while it is their own spirits that are raised towards those in the Devachan.

Yes, there are great varieties in the Devachan states, and all find their appropriate place. As many varieties of bliss as on Earth there are of perception and of capability to appreciate such reward.

It is an ideal paradise; in each case of the Ego's own making, and by him filled with the scenery, crowded with the incidents, and thronged with the people he would expect to find in such a sphere of compensative bliss. And it is that variety which guides the temporary personal Ego into the current which will lead him to be reborn in a lower or higher condition in the next world of causes. Everything is so harmoniously arranged in nature—especially in the subjective world—that no mistake can be ever committed by the Tathagatos who guide the impulses.

Devachan is a "spiritual condition" only as contrasted with our own grossly material condition, and, as already stated, it is such degrees of spirituality that constitute and determine the great varieties of conditions within the limits of Devachan. A mother from a savage tribe is not less happy than a mother from a royal palace, with her lost child in her arms; and altho', as actual Egos, children prematurely dying before the perfection of their septenary entity do not find their way to Devachan, yet all the same, the mother's loving fancy finds her children there without one missing that her heart yearns for. Say it is but a dream, but, after all, what is objective life itself but a panorama of vivid unrealities? The pleasure realized by a Red Indian in his "happy hunting grounds" in that land of dreams is not less intense than the ecstasy felt by a connoisseur who passes aeons in the rapt delight of listening to divine symphonies by imaginary angelic choirs and orchestras. As it is no fault of the former if born a "savage" with an instinct to kill—tho' it caused the death of many an innocent animal—why, if with it all he was a loving father, son, husband, why should he not also enjoy *his* share of reward? The case would be quite different if the same cruel acts had been done by an educated and civilized person, from a mere love of sport. The savage in being reborn would simply take a low place in the scale, by reason of his imperfect moral development; while the *Karma* of the other would be tainted with moral delinquency * * *

Remember, that we ourselves create our Devachan, as also our Avitchi, while yet on earth, and mostly during the latter days and even moments of our intellectual sentient lives. That feeling which is strongest in us at that supreme hour, when, as in a dream, the events of a long life to their minutest detail are marshalled in the greatest order in a few seconds in our vision,* that feeling will become the fashioner of our bliss or woe, the life-principle of our future existence. In the latter we have no substantial being, but only a present and momentary existence, whose duration has no bearing upon, no effect nor relation to its being, which, as every other effect of a transitory cause, will be as fleeting, and in its turn will vanish and cease to be. The real, full remembrance of our lives will come but at the end of the minor cycle,—not before * * *

Unless a man *loves* well, or *hates* well, he need not trouble him-

* That vision takes place when a person is already proclaimed dead. The Brain is the last organ that dies.

self about Devachan; he will be neither in *Devachan* nor Avitchi. "Nature spews the lukewarm out of her mouth" means only that she annihilates their *personal* Egos (not the Shells, nor yet the sixth principle) in the Kama-loka and the Devachan. This does not prevent them from being immediately reborn, and if their lives were not very, *very* bad, there is no reason why the eternal Monad should not find the page of that life intact in the Book of Life.

(The foregoing article was first printed by Mr. Judge in *The Path* for May and June, 1890.)

DEVACHAN

A CORRESPONDENT writes to say that there seems to be some confusion or contradiction in theosophical literature and among theosophical writers in respect to the length of time a person stays in Devachan, and cites the statement by Mr. Sinnett that the number of years is 1500, while I am quoted as giving a shorter time. Two things should be always remembered. First, that Mr. Sinnett in writing on Devachan in *Esoteric Buddhism* was repeating his own understanding of what Mme. Blavatsky's teachers had communicated through her to him—a copy of each letter being kept and now accessible, and he might very easily make an error in a subject with which he was not at all familiar; second, that only the Adepts who gave out the information could possibly know the exact number of years for which any course of life would compel one to remain in the Devachanic state; and as those Adepts have spoken in other places on this subject, the views of Mr. Sinnett must be read in connection with those superior utterances.

There is in reality no confusion save in the way different students have taken the theory, and always the mistakes that have arisen flow from hastiness as well as in inaccuracy in dealing with the matter as a theory which involves a knowledge of the laws of mental action.

In *Key to Theosophy*, p. 143, 158, H. P. B. says, "The stay in Devachan depends on the degree of spirituality and the merit or demerit of the last incarnation. The *average* time is from 1000 to 1500 years." * * * "Whether that interval lasts one year or a million."

Here the average time means "the time for the average person who has any devachanic tendencies," for many "average persons" have no such tendencies; and the remark on p. 158 gives a possible difference of 500 years. This is exactly in accord with the theory, because in a matter which depends on the subtle action of mind solely it would be very difficult—and for most of us impossible—to lay down exact figures.

But the Adept K. H., who wrote most of the letters on which Mr. Sinnett's treatment of Devachan was based, wrote other letters, two of which were published in THE PATH, in Vol. 5 in 1890, without signature. The authorship of those *Notes on Devachan* is now divulged. They were attributed to "X." He says:

"The 'dream of Devachan' lasts *until Karma* is satisfied in that direction. In Devachan there is a gradual exhaustion of force.

"The stay in Devachan is *proportionate to the unexhausted psychic* impulses originating in earth life. Those whose attractions were preponderatingly material *will be sooner brought back* into rebirth by the force of Tanha."

Very clearly in this, as was always taught, it is stated that the going into Devachan depends upon psychic (which here means spiritual and of the nature of the soul) thoughts of earth life. So he who has not originated many such impulses will have but little basis or force in him to throw his higher principles into the Devachanic state. And the second paragraph of his letter shows that the materialistic thinker, having laid down no spiritual or psychic basis of thought, is "sooner brought back to rebirth by the force of Tanha," which means the pulling or magnetic force of the thirst for life inherent in all beings and fixed in the depths of their essential nature. In such a case the average rule has no application, since the whole effect either way is due to a balancing of forces and is the outcome of action and reaction. And this sort of materialistic thinker might emerge to rebirth out of the Devachanic state in about a month, because we have to allow for the expending of certain psychic impulses generated in childhood before materialism obtained full sway. But as every one varies in his force and in respect to the impulses he may generate, some of this class might stay in the Devachanic state one, five, ten, twenty years, and so on, in accordance with the power of the forces generated in earth life.

For these reasons, and having had H. P. B.'s views ever since 1875 on the subject, I wrote in PATH, V. 5, 1890, p. 190, "In the first place I have never believed that the period given by Mr. Sinnett in *Esoteric Buddhism* of 1500 years for the stay in that state was a fixed fact in nature. It might be fifteen minutes as well as 1500 years. But it is quite likely that for the majority of those who so constantly wish for a release and for an enjoyment of heaven, the period would be more than 1500 years." This contradicts nothing unless Mr. Sinnett shall be shown as saying positively that every man and woman is bound by an arbitrary inflexible rule to stay 1500 years—no more nor less—in the Devachanic state; and this it is quite unlikely he could say, since it would involve a contradiction of the whole philosophy of man's nature in which he has faith. And what was said in Vol. 5 of PATH accords as well as with the very ancient teachings thereupon in the *Bhagavad-Gita* and elsewhere.

In everyday life many illustrations can be found of the

operation upon living men of the same force which puts disembodied men into Devachan. The artist, poet, musician, and day-dreamer constantly show it. When rapt in melody, composition, color arrangement, and even foolish fancy, they are in a sort of living Devachanic state wherein they often lose consciousness of time and sense impressions. Their stay in that condition depends, as we well know, on the impulses toward it which they have amassed. If they were not subject to the body and its forces they might remain years in their "dream." The same laws, applied to the man divested of a body, will give us exactly the results for Devachan. But no one save a trained mathematical Adept could sum up the forces and give us the total number of years or minutes which might measure Devachan. On the Adepts, therefore, we have to depend for a specific time-statement, and they have declared 1000 to 1500 years to be a good general average.

This will therefore result in giving us what may be known as the general *Cycle of Reincarnation* for the average mass of units in any civilization. By means of this a very good approximation may be made toward forecasting the probable development of national thought, if we work back century by century, or by decades of this century, for fifteen hundred years in history.

WILLIAM Q. JUDGE.

(The foregoing article was first printed in *The Path* for March, 1893.)

The man who chooses the way of effort, and refuses to allow the sleep of indolence to dull his soul, finds in his pleasures a new and finer joy each time he tastes them,—a something subtle and remote which removes them more and more from the state in which mere sensuousness is all; this subtle essence is that elixir of life which makes man immortal. He who tastes it and who will not drink unless it is in the cup finds life enlarge and the world grow great before his eager eyes. —*Through the Gates of Gold.*

Strive with thy thoughts unclean before they over-power thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well these thoughts will over-power and kill thee. Beware, Disciple, suffer not, e'en though it be their shadow, to approach. For it will grow, increase in size and power, and then this thing of darkness will absorb thy being before thou hast well realized the dark foul monster's presence.

—*The Voice of the Silence.*

The power of any and all circumstances is a fixed, unvarying quality, but as we vary in our reception of these, it appears to us that our difficulties vary in intensity. They do not at all. We are the variants.

—*Letters That Have Helped Me.*—Vol. 1, p. 58.

REMEMBERING THE EXPERIENCES OF THE EGO

TO many it seems puzzling that we do not remember the experiences of the Higher Self in sleep. But as long as we ask "Why does not the lower self remember these experiences," we shall never have an answer. There is a contradiction in the question, because the lower self, never having had the experiences it is required to remember, could not at any time recollect them.

When sleep comes on, the engine and instrument of the lower personality is stopped, and can do nothing but what may be called automatic acts. The brain is not in use, and hence no consciousness exists for it until the waking moment returns. The ego, when thus released from the physical chains, free from its hard daily task of living with and working through the bodily organs, proceeds to enjoy the experiences of the plane of existence which is peculiarly its own.

On that plane it uses a method and processes of thought, and perceives the ideas appropriate to it through organs different from those of the body. All that it sees and hears (if we may use those terms) appears reversed from our plane. The language, so to say, is a foreign one even to the inner language used when awake. So, upon reassuming life in the body, all that it has to tell its lower companion must be spoken in a strange tongue, and for the body that is an obstruction to comprehension. We hear the words, but only now and then obtain flashes of their meaning. It is something like the English-speaking person who knows a few foreign words entering a foreign town and there being only able to grasp those few terms as he hears them among the multitude of other words and sentences which he does not understand.

What we have to do, then, is to learn the language of the Ego, so that we shall not fail to make a proper translation to ourselves. For at all times the language of the plane through which the Ego nightly floats is a foreign one to the brain we use, and has to be always translated for use by the brain. If the interpretation is incorrect, the experience of the ego will never be made complete to the lower man.

But it may be asked if there is an actual language for the Ego, having its sound and corresponding signs. Evidently not; for, if there were, there would have been made a record of it during all those countless years that sincere students have been studying themselves. It is not a language in the ordinary sense. It is more nearly described as a communication of ideas and experience by means of pictures. So with it a sound may be pictured as a color or a figure, and an odor as a vibrating line; an historical event may

be not only shown as a picture, but also as a light or a shadow, or as a sickening smell or delightful incense; the vast mineral world may not only exhibit its planes and angles and colors, but also its vibrations and lights. Or, again, the ego may have reduced its perceptions of size and distance for its own purposes, and, having the mental capacity for the time of the ant, it may report to the bodily organs a small hole as an abyss, or the grass of the field as a gigantic forest. These are adduced by way of example, and are not to be taken as hard and fast lines of description.

Upon awakening, a great hinderance is found in our own daily life and terms of speech and thought to the right translation of these experiences, and the only way in which we can use them with full benefit is by making ourselves porous, so to speak, to the influences from the higher self, and by living and thinking in such a manner as will be most likely to bring about the aim of the soul.

This leads us unerringly to virtue and knowledge, for the vices and the passions eternally becloud our perception of the meaning of what the Ego tries to tell us. It is for this reason that the sages inculcate virtue. Is it not plain that, if the vicious could accomplish the translation of the Ego's language, they would have done it long ago, and is it not known to us all that only among the virtuous can the Sages be found?

EUSEBIO URBAN.

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STUMBLING BLOCKS IN WORDS

A FELLOW student came to me the other day and asked, "What is the relation of 'space' to 'sat'? Is there any difference? In the *Secret Doctrine* I find that H. P. B., quoting from the disciples' catechism, says that 'space is that which is and ever was and is not created.'"

There is as much stumbling on mere words by students of Theosophy as on anything else. A simple word will often keep out the truth, and not only cause us to reach wrong conclusions, but frequently to enter upon disputes which sometimes end in quarrels. But in the question asked about "space" and "sat" there is an error in postulating "relation" for things which are without relation. "Sat" means being or *beness*, so it must be indivisible and unrelatable; "space" must be the same as "sat" because it is everywhere, being the one thing or aspect of things from which there is no escape. The moment we speak of "sat" or *beness*, we are forced to say that it exists somewhere, using the word "somewhere" in the abstract sense, and that "somewhere" is space. They cannot be dissociated from each other. So when I met the extract from the disciples' catechism in the *Secret Doctrine*, I at once came to the

conclusion that "sat" is the word to metaphysically express the same idea as we have in mind when we think of space, the one being abstract existence and the other abstract locality in which to place the existence.

At one time some Theosophists were discussing the true sort of life and practise for a Theosophist. And one said that he thought that the body ought to be "cultivated." The rest at once entered into a discussion which lasted some time, during which the various arguments and illustrations of each were brought forward, when at the end it was suddenly discovered that there was not, in fact, any disagreement. The whole misunderstanding grew out of the one word "cultivation," which should have been "purification."

We should all be careful not only to use the right word to express the idea intended to be conveyed, but also to accurately understand what is the idea the other person is trying to express, and to do this regardless of what words may have been used. In doing so it is absolutely necessary to remember what aspect the terms are being used in. Take "Jiva" for instance. It means life, and may be made to mean soul or ego. Mr. Sinnett has adopted Jiva to designate the mere life-principle of the human organism. But all through the metaphysical writings of the Hindoos we can find the word used to describe the immortal self. And there is no more confusion in these writings than there is in those of English speaking nations. Napoleon used to say that he paid attention to find out what idea might be behind anything that was said to him, and did not listen so much to the words as to the ideas which they were used to shadow forth. Words do no more than shadow forth the ideas, and a great deal depends upon the mental touch, taste, and power of smell of the person to whom the words are addressed. Remembering that there are such stumbling blocks as these in the way, the wise Theosophist will not be made fall.

CADI.

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Each man is to himself absolutely the way, the truth, and the life. But he is only so when he grasps his whole individuality firmly, and, by the force of his awakened spiritual will, recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality. When he knows that for this his wonderful complex separated life exists, then, indeed, and then only, he is upon the way.

—*Light On The Path.*

The soul is the Perceiver; is assuredly vision itself pure and simple; unmodified; and looks directly upon ideas.

—*Patanjali's Yoga Aphorisms, Book II.*

DISCERNMENT AND CRITICISM

DISCERNMENT, discrimination, and criticism are not synonymous terms, though they are often used in a confused way that leads to something worse than confusion. True discernment is an office of the human understanding. In and of itself it is a passive, though by no means a negative, quality. When this passive quality of the understanding becomes active, we discriminate. We discern by contrasts; we discriminate by choice or by preference. Discernment belongs to the judgment of man as to qualities and things. Discrimination belongs to the will of man. It is an act of the will that anticipates results. To discern is to know; to discriminate is to do.

Criticism differs from both discernment and discrimination, though it involves both. By discernment we learn to know good from evil; by discrimination we choose either good or evil; by criticism we undertake to approve or to condemn either good or evil in others. Discernment and discrimination are necessary to real knowledge and correct living. We employ them upon ourselves. We employ criticism usually upon others. It is one thing to contrast good with evil, and to choose the good and to reject the evil. Here our teacher is experience and observation, and our motive may be the highest and best. It is, however, a very different thing to contrast another person with ourselves, for here we are almost certain to seek out all possible blemishes in our neighbor and all imaginable perfections in ourselves. Our motive *may* be that of instruction and self-improvement, or it may be to lift ourselves up at the expense of another. It is always so much easier to pluck the mote from the eye of another than to even discover the beam in our own organ of vision.

Rascality may indeed hide its head and work in the dark for fear of criticism. Yet every one knows that the great crimes that come to the surface of society are born of the little vices that lurk unseen and grow in the dark. The public critic is apt to become in private a cynic. One whose attention is always directed toward the imperfections and short-comings of others, if not himself guilty of equal short-comings and greater vices, will find little time or disposition to cultivate the virtues and beauties of existence. The critic, like the practical joker, is apt to be exceedingly averse from taking his own medicine. It is often only by being compelled to do so that he realizes the nature of the office he has voluntarily assumed. It is not infrequently the case that an individual who habitually indulges in carping and severe criticism imagines that he conceals beneath this captious spirit a sincere desire to benefit his fellow man or the cause of truth. In order to remove the mask and destroy the illusion, it is only necessary that the critic's guns

be turned the other way. If he does not run to cover, he will throw off all disguise and throw his gauntlet with scorn and defiance at the whole human race. It is very questionable whether any one has ever been made either wiser or better by being continually reminded of his faults or follies. If he has already become sensible of them, and desires to get rid of them, he may be helped by advice and encouragement. It is human nature, when openly accused, to deny and retort upon the accuser when charged with personal vices and errors. Criticism stirs up anger and revenge a thousand times where it once leads to repentance and reformation; and the motive that incites strong personal criticism is in a hundred cases spite or anger, the desire to seem better than the victim criticised, where it once springs from a sincere desire to benefit society or the person criticised. The private individual is, indeed, amenable to law and order, and the public servant to municipal well-being. When the acts of these come within the scope of law, order, and good government, they are, indeed, legitimate subjects of criticism. It is even here the act rather than the individual that is a legitimate subject of criticism. When this right of the individual is ignored, criticism ceases to be either beneficent or reformatory. It becomes both partisan and personal, and carries little weight, and the critic soon loses all influence, and deserves to lose it. The force of criticism rests in its passionless judgment and its justification. It is the thing that needed to be said; that is said with sorrow rather than with exultation that carries weight and compels repentance and reformation.

With individuals in private life the function of criticism is generally both dangerous and demoralizing. This becomes at once apparent if we select the most critical individual we know, one who is always condemning others and who has seldom a good word to say about any one. Such a person is by no means a general favorite, nor is he sought as a companion, unless it is with a view to secure his favor. It by no means follows that the fawning sycophant and habitual flatterer are more sought after or more to be desired. These are opposite poles, conceit and conscious inferiority, that bring into strong contrast that dignified kindly spirit that begins in self-respect, and goes out in genial good-will to man. Such a one does, indeed, discern and discriminate, while he withholds criticism. It may be said of such a person, "No one ever heard him condemn another." If he sees faults in others, they serve only to make him more careful in searching into his own life; and the reformation that is there found necessary, and the constant watchfulness needed in his own life, teach him still greater charity and consideration for others.

I know of no more practical lesson in theosophy than this, as there is no rock upon which we are more likely to run awreck. It would not be believed to what extent this spirit of criticism is habitually indulged till one's attention has been directed to it, and till one begins to set a watch over his own life. To what extent gossip

and slander form the staples of conversation among both men and women is remarkable, to say the least; and when criticism of others is removed from these, what indeed remains!

To refrain from condemning others is the first lesson we are taught in theosophy. It is the very foundation-stone of the Brotherhood of Man.

What virtue can we imagine there would be in extending the hand of fellowship to one whom we had already figuratively picked in pieces and banned in every joint and sinew? A brotherhood of slanderers might thus arise, worse even than a brotherhood of thieves.

To refrain from condemning others and to get rid of our own vices is but the beginning of the theosophic life. It is but the clearing away the obstructions and getting rid of the rubbish before laying the foundations of the real temple of Truth and holiness.

With the great majority of mankind life consists in "keeping soul and body together." The feeding, clothing, and housing of the physical body absorb all active energy. The difficulty of getting into this earthly existence, the still greater difficulty of maintaining our existence here, and the fear of death, owing to our ignorance of what lies beyond, these make up the sum of that misery called living, with more than three-fourths of the human race. The small minority who are born to wealth and position in life are either slaves to the conventionalities imposed by the station in which they are born, or they are slaves to their own appetites and passions. Greedy for every cup of pleasure, they ring the changes on appetite till satiety and disgust lead to despair and death. There are, indeed, individuals in every walk of life who realize that it is not all of life to live, and who are not devoted solely to either the maintenance or the squandering of life. There is, moreover, a growing middle-class, bound neither by extreme poverty on the one hand nor by conventionality on the other, and these are becoming the ruling class in the world of ideas.

It is to this middle class that theosophy strongly appeals; they possess the necessary intelligence to appreciate the nature and bearings of its problems, and they are less trammelled by the demands of poverty or the commands of wealth and position, so that they have opportunity to follow the bent of their nature and explore new fields.

Occasionally a born aristocrat like Tolstoi will follow his logic and his convictions at any cost, and relinquish the world for an idea. There is everywhere manifest a deep dissatisfaction with conventional forms of thought, and a disposition to look behind all traditions. Very few things are taken for granted, and inquiry is inclined to dig deep for the subtler forces that hold the key to the phenomenal world. There is a restlessness abroad, an eagerness of expectation, a restlessness of anticipation, mingled with wide-

spread dissatisfaction. Nervous diseases multiply in numbers and reveal new forms, and insanity is rapidly increasing.

There has seldom been a time when so great tolerance has been manifested; there never was a time when greater forbearance, greater consideration for others, was demanded. Discernment and discrimination belong indeed to the wise and thoughtful, and these are always the most careful and guarded in their criticisms of others.

In the Theosophical Society the value of one's services and the beneficence of one's influence are always in inverse ratio to his spirit and habit of personal criticism. Principles and measures may and often must be discussed, but individuals never. Nothing can be more harmful, nothing so hinder individual progress, nothing so trammel and subvert the cause of Theosophy, as personal criticisms of individuals. It is true that in discussing measures and principles names have sometimes to be mentioned; but this can always be done in a spirit of kindness and consideration that arouses no ill feeling, that puts no one to open shame. He who is found active in a good cause; who stipulates nothing and demands nothing, but works wherever he can find a foothold; who takes pains to commend and approve, but who never condemns or criticises others; such an one has learned the true spirit of discernment and the wisest discrimination, and is a power such as few persons conceive of.

Many make the mistake of supposing that if they do not make haste to criticise and condemn, and even openly to repudiate the acts or words of others, they will themselves be held responsible for the same opinions. These forget that probably the first effect of their hostile criticism will be to confirm their opponent in his error, admitting it to be an error; whereas, if one is sure of his ground and shows the opposite view without reference to persons, these views, being passionless and exciting no opposition, will hold by their own force and inherent truthfulness. The opponent is disarmed and convinced, not by an opponent, but by truth itself. He who really cares more for the truth than for his own opinion, right or wrong; who cares more for the triumph of truth than for his own triumph over an antagonist, and perhaps a weak one at that, will not hesitate a moment which course to choose.

If one really desires the consciousness of power, let him get squarely on the side of truth; sink himself in its service; be as impersonal as truth itself; condemn no one; encourage every one; help where he can as though he helped not; give public credit to every helper, and seek no credit himself; and he will not only have the consciousness of being helpful, but he will be saved the humiliation of being envied. It requires a strong, self-centered soul to persist in this line of work. We are so hungry for praise, so greedy for reward. We are so envious if another receives praise, or is rewarded more than we think he deserves. This is because we have so little confidence in ourselves; so little unselfish love for truth; so little trust in the Master of the vineyard. He who works for no reward, who would be content without it, finding his reward in

his work, knows nevertheless that he cannot avoid it if he would. He feels it in the air; and when he knows that he has deserved it, lo! it is already with him. He casts his reward at the feet of truth, and again enters her service uplifted, encouraged, inspired.

● toiler in life's vineyard!
 Pause not to count thy gain;
 Thy Master hurries homeward;
 Work on through cold and rain.
 Pause not to prod the laggard,
 But help him all you can;
 His face is worn and haggard,
 He is thy Brother Man.

If thou canst see more clearly,
 If brawny is thine arm,
 The Master holds thee dearly,
 Keep thou his grapes from harm.
 Thy task shall seem the lighter
 For helping on their way,
 Thine evening shall be brighter,
 Though dark may be the day.

Fear not the Master's coming;
 He will not pass thee by;
 His vines shall bless thy pruning,
 Naught can escape his eye.
 And when the cup is brimming,
 Thy joy shall be complete;
 For in the Harvest Hymning,
 Thou shalt the Master greet.

HARIJ.

(The foregoing article was first printed by Mr. Judge in *The Path* for January, 1891.)

The theory of nature and of life which Theosophy offers is not one that was at first speculatively laid down and then proved by adjusting facts or conclusions to fit it; but is an explanation of existence, cosmic and individual, derived from knowledge reached by those who have acquired the power to see behind the curtain that hides the operations of nature from the ordinary mind.

—*Epitome of Theosophy.*

That which is neither Spirit nor Matter, neither Light nor Darkness, but which is verily the Container and the Root of these—that thou art. The Root projects at every Dawn its Shadow on Itself, and this Shadow thou callest Light and Life, O poor dead Form.

—*Aryasanga.*

MUCH READING, LITTLE THOUGHT

THE wise man sagely said that of making books there is no end. If true in his day, it is the same now. Among members of the Theosophical Society the defects are widespread, of reading too many of the ever coming books and too little thought upon the matter read. Anyone who is in a position to see the letters of inquiry received by those in the Society who are prominent, knows that the greater number of the questions asked are due to want of thought, to the failure on the part of the questioners to lay down a sure foundation of general principles.

It is so easy for some to sit down and write a book containing nothing new save its difference of style from others, that the pilgrim theosophist may be quickly bewildered if he pays any attention. This bewilderment is chiefly due to the fact that no writer can express his thoughts in a way that will be exactly and wholly comprehended by every reader, and *authors in theosophic literature are only, in fact, trying to present their own particular understanding of old doctrines which the readers would do much better if they devoted more time to thinking them out for themselves.*

In the field of every day books there is so much light reading that the superficial habit of skimming is plainly everywhere apparent, and it threatens to show itself in theosophical ranks.

So well am I convinced there are too many superfluous books in our particular field, that, if I had a youth to train in that department, I should confine him to the *Bhagavad-Gita*, the *Upanishads*, and the *Secret Doctrine* for a very long time, until he was able to make books for himself out of those, and to apply the principles found in them to every circumstance and to his own life and thought.

Those theosophists who only wish to indulge in a constant variety of new theosophical dishes will go on reading all that appears, but the others who are in earnest, who know that we are here to learn and not solely for our pleasure, are beginning to see that a few books well read, well analysed, and thoroughly digested are better than many books read over once. They have learned how all that part of a book which they clearly understand at first is already their own, and that the rest, which is not so clear or quite obscure, is the portion they are to study, so that it also, if found true, may become an integral part of their constant thought.

WILLIAM BREHON.

(The foregoing article was first printed by Mr. Judge in *The Path* for June, 1890.)

"The first step in true Magic is devotion to the interests of others."
—*Letters That Have Helped Me, Vol. 2.*

CONVERSATIONS ON OCCULTISM

Student.—Is there any reason why you do not give me a more detailed explanation of the constitution of elementals and the modes by which they work?

Sage.—Yes. There are many reasons. Among others is your inability, shared by most of the people of the present day, to comprehend a description of things that pertain to a world with which you are not familiar and for which you do not yet possess terms of expression. Were I to put forth these descriptions, the greater part would seem vague and incomprehensible on one hand, while on the other many of them would mislead you because of the interpretation put on them by yourself. Another reason is that, if the constitution, field of action, and method of action of elementals were given out, there are some minds of a very inquiring and peculiar bent who soon could find out how to come into communication with these extraordinary beings, with results disadvantageous to the community as well as the individuals.

Student.—Why so? Is it not well to increase the sum of human knowledge, even respecting most recondite parts of nature; or can it be that the elementals are bad?

Sage.—It is wise to increase the knowledge of nature's laws, but always with proper limitations. All things will become known some day. Nothing can be kept back when men have reached the point where they can understand. But at this time it would not be wise to give them, for the asking, certain knowledge that would not be good for them. That knowledge relates to elementals, and it can for the present be kept back from the scientists of today. So long as it can be retained from them, it will be, until they and their followers are of a different stamp.

As to the moral character of elementals, they have none; they are colorless in themselves—except some classes—and merely assume the tint, so to speak, of the person using them.

Student.—Will our scientific men one day, then, be able to use these beings, and, if so, what will be the manner of it? Will their use be confined to only the good men of the earth?

Sage.—The hour is approaching when all this will be done. But the scientists of to-day are not the men to get this knowledge. They are only pigmy forerunners who sow seed and delve blindly in no thoroughfares. They are too small to be able to grasp these mighty powers, but they are not wise enough to see that their methods will eventually lead to Black Magic in centuries to come when they shall be forgotten.

When elemental forces are used similarly as we now see elec-

tricity and other natural energies adapted to various purposes, there will be "war in heaven." Good men will not alone possess the ability to use them. Indeed the sort of man you now call "good" will not be the most able. The wicked will, however, pay liberally for the power of those who can wield such forces, and at last the Supreme Masters, who now guard this knowledge from children, will have to come forth. Then will ensue a dreadful war, in which, as has ever happened, the Masters will succeed and the evil doers be destroyed by the very engines, principalities, and powers prostituted to their own purposes during years of intense selfish living. But why dilate on this; in these days it is only a prophecy.

Student.—Could you give me some hints as to how the secrets of the elemental plane are preserved and prevented from being known? Do these guardians of whom you speak occupy themselves in checking elementals, or how? Do they see much danger of divulgement likely in those instances where elemental action is patent to the observer?

Sage.—As to whether they check elementals or not need not be enquired into, because, while that may be probable, it does not appear very necessary where men are unsuspecting of the agency causing the phenomena. It is much easier to throw a cloud over the investigator's mind and lead him off to other results of often material advantage to himself and men, while at the same time acting as a complete preventive or switch which turns his energies and application into different departments.

It might be illustrated thus: Suppose that a number of trained occultists are set apart to watch the various sections of the world where the mental energies are in fervid operation. It is quite easy for them to see in a moment any mind that is about reaching a clue into the elemental world; and, besides, imagine that trained elementals themselves constantly carry information of such events. Then, by superior knowledge and command over this peculiar world, influences presenting various pictures are sent out to that enquiring mind. In one case it may be a new moral reform, in another a great invention is revealed, and such is the effect that the man's whole time and mind are taken up by this new thing which he fondly imagines is his own. Or, again, it would be easy to turn his thoughts into a certain rut leading far from the dangerous clue. In fact, the methods are endless.

Student.—Would it be wise to put into the hands of truly good, conscientious men who now use aright what gifts they have, knowledge of and control over elementals, to be used on the side of right?

Sage.—The Masters are the judges of what good men are to have this power and control. You must not forget that you cannot be sure of the character at bottom of those whom you call "truly good and conscientious men." Place them in the fire of the tremendous temptation which such power and control would furnish, and most of them would fall. But the Masters already know the

characters of all who in any way approach to a knowledge of these forces, and They always judge whether such a man is to be aided or prevented. They are not working to make these laws and forces known, but to establish right doctrine, speech, and action, so that the characters and motives of men shall undergo such radical changes as to fit them for wielding power in the elemental world. And that power is not now lying idle, as you infer, but is being always used by those who will never fail to rightly use it.

Student.—Is there any illustration at hand showing what the people of the present day would do with these extraordinary energies?

Sage.—A cursory glance at men in these western worlds engaged in the mad rush after money, many of them willing to do anything to get it, and at the strain, almost to warfare, existing between laborers and users of labor, must show you that, were either class in possession of power over the elemental world, they would direct it to the furtherance of the aims now before them. Then look at Spiritualism. It is recorded in the Lodge—photographed, you may say, by the doers of the acts themselves—that an enormous number of persons daily seek the aid of mediums and their “spooks” merely on questions of business. Whether to buy stocks, or engage in mining for gold and silver, to deal in lotteries, or to make new mercantile contracts. Here on one side is a picture of a coterie of men who obtained at a low figure some mining property on the advice of elemental spirits with fictitious names masquerading behind mediums; these mines were then to be put upon the public at a high profit, inasmuch as the “spirits” promised metal. Unhappily for the investors, it failed. But such a record is repeated in many cases.

Then here is another where in a great American city—the Karma being favorable—a certain man speculated in stocks upon similar advice, succeeded, and, after giving the medium liberal pay, retired to what is called enjoyment of life. Neither party devoted either himself or the money to the benefiting of humanity.

There is no question of honor involved, nor any as to whether money ought or ought not to be made. It is solely one as to the propriety, expediency, and results of giving suddenly into the hands of a community unprepared and without an altruistic aim, such abnormal power. Take hidden treasure, for instance. There is much of it in hidden places, and many men wish to get it. For what purpose? For the sake of ministering to their luxurious wants and leaving it to their equally unworthy descendants. Could they know the mantram controlling the elementals that guard such treasure, they would use it at once, motive or no motive, the sole object being the money in the case.

Student.—Do some sorts of elementals have guard over hidden treasure?

Sage.—Yes, in every instance, whether never found or soon discovered. The causes for the hiding and the thoughts of the hider

or loser have much to do with the permanent concealment or subsequent finding.

Student.—What happens when a large sum of money, say such as Captain Kidd's mythical treasure, is concealed, or when a quantity of coin is lost?

Sage.—Elementals gather about it. They have many and curious modes of causing further concealment. They even influence animals to that end. This class of elementals seldom, if ever, report at your spiritualistic seances. As time goes on the forces of air and water still further aid them, and sometimes they are able even to prevent the hider from recovering it. Thus in course of years, even when they may have altogether lost their hold on it, the whole thing becomes shrouded in mist, and it is impossible to find anything.

Student.—This in part explains why so many failures are recorded in the search for hidden treasure. But how about the Masters; are they prevented thus by these weird guardians?

Sage.—They are not. The vast quantities of gold hidden in the earth and under the sea are at their disposal always. They can, when necessary for their purposes, obtain such sums of money on whom no living being or the descendants of any have the slightest claim, as would appall the senses of your greatest money getter. They have but to command the very elementals controlling it, and They have it. This is the basis for the story of Aladdin's wonderful lamp, more true than you believe.

Student.—Of what use then is it to try, like the alchemists, to make gold? With the immense amount of buried treasure thus easily found when you control its guardian, it would seem a waste of time and money to learn transmutation of metals.

Sage.—The transmutation spoken of by the real alchemists was the alteration of the base alloy in man's nature. At the same time, actual transmutation of lead into pure gold is possible. And many followers of the alchemists, as well as of the pure-souled Jacob Boehme, eagerly sought to accomplish the material transmuting, being led away by the glitter of wealth. But an Adept has no need for transmutation, as I have shown you. The stories told of various men who are said to have produced gold from base metal for different kings in Europe are wrong explanations. Here and there Adepts have appeared, assuming different names, and in certain emergencies they supplied or used large sums of money. But instead of its being the product of alchemical art, it was simply ancient treasure brought to them by elementals in their service and that of the Lodge. Raymond Lully or Robert Flood might have been of that sort, but I forbear to say, since I cannot claim acquaintance with those men.

Student.—I thank you for your instruction.

Sage.—May you reach the terrace of enlightenment!

(The foregoing article was first printed by Mr. Judge in *The Path* for July, 1888.)

THE ALLEGORICAL UMBRELLA

IN the Buddhist stories there are numerous references to umbrellas. When Buddha is said to have granted to his disciples the power of seeing what they called "Buddha Fields," they saw myriads of Buddhas sitting under trees and jewelled umbrellas. There are not wanting in the Hebrew books and monuments reference to and representations of umbrellas being held over personages. In a very curious and extremely old stone *relievo* at the Seven Pagodas in India, showing the conflict between Durga and the demons, the umbrella is figured over the heads of the Chiefs. It is not our intention to exalt this common and useful article to a high place in occultism, but we wish to present an idea in connection with it that has some value for the true student.

In the Upanishad we read the invocation: "Reveal, O Pushan, that face of the true sun which is now hidden by a golden lid." This has reference to the belief of all genuine occultists, from the earliest times to the present day, that there is a "true sun," and that the sun we see is a secondary one; or to put it in plainer language, that there is an influence or power in the sun which may be used, if obtained by the mystic, for beneficent purposes, and which, if not guarded, hidden or obscured by a cover, would work destruction to those who might succeed in drawing it out. This was well known in ancient Chaldea, and also to the old Chinese astronomers; the latter had certain instruments which they used for the purpose of concentrating particular rays of sunlight as yet unknown to modern science and now forgotten by the flowery land philosophers. So much for that sun we see, whose probable death is calculated by some aspiring scientists who deal in absurdities.

But there is the *true centre* of which the sun in heaven is symbol and partial reflection. This centre let us place for the time with the Dhyan Chohans or planetary spirits. It is all knowing, and so intensely powerful that, were a struggling disciple to be suddenly introduced to its presence unprepared, he would be consumed both body and soul. And this is the goal we are all striving after, and many of us ask to see even at the opening of the race. But for our protection a cover, or umbrella, has been placed beneath IT. The ribs are the Rishees, or Adepts, or Mahatmas; the Elder Brothers of the race. The handle is in every man's hand. And although each man is, or is to be, connected with some particular one of these Adepts, he can also receive the influence from the *true centre* coming down through the handle.

The light, life, knowledge, and power, falling upon this cover permeate in innumerable streams the whole mass of men beneath, whether they be students or not. As the disciple strives upward, he begins to separate himself from the great mass of human beings,

and becomes in a more or less definite manner connected with the ribs. Just as the streams of water flow down from the points of the ribs of our umbrellas, so the spiritual influences pour out from the adepts who form the frame of the protecting cover, without which poor humanity would be destroyed by the blaze from the spiritual world.

WILLIAM BREHON.

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THE SYNTHESIS OF OCCULT SCIENCE

THE impassable gulf between mind and matter discovered by modern science is a logical result of the present methods of so-called scientific investigation. These methods are analytical and hypothetical, and the results arrived at are necessarily tentative and incomplete. Even the so-called "Synthetic Philosophy" of Spencer is, at best, an effort to grasp the entire method and modulus of nature within one of its processes only. The aim is at synthesis, but it can hardly deserve the name of philosophy, for it is purely speculative and hypothetical. It is as though the physiologist undertook to study the function or respiration in man through the single process of expiration, ignoring the fact that every expiratory act must be supplemented by inspiration or respiration cease altogether.

Taking, therefore, the facts of experience derived from the phenomena of nature and viewing both cosmic and organic processes purely from their objective side, the "missing links," "impassable gulfs," and "unthinkable gaps," occur constantly. Not so in Occult Science. So far as the science of occultism is concerned, it is both experimental and analytical, but it acknowledges no "missing links," "impassable gulfs," or "unthinkable gaps," because it finds none. Back of occult science there lies a complete and all-embracing Philosophy. This philosophy is not simply synthetical in its methods, for the simplest as the wildest hypothesis can claim that much; but it is *synthesis itself*. It regards Nature as one complete whole, and so the student of occultism may stand at either point of observation. He may from the stand-point of Nature's wholeness and completeness follow the process of segregation and differentiation to the minutest atom conditioned in space and time; or, from the phenomenal display of the atom, he may reach forward and upward till the atom becomes an integral part of cosmos, involved in the universal harmony of creation. The modern scientist may do this incidentally or empirically, but the occultist does it systematically and habitually, and hence philosophically. The modern scientist is confessedly and boastfully *agnostic*. The occultist is reverently and progressively *gnostic*.

Modern science recognizes matter as "living" and "dead," "organic" and "inorganic," and "Life" as merely a phenomenon of matter. Occult science recognizes, "foremost of all, the postulate that there is no such thing in Nature as *inorganic* substances or bodies. Stones, minerals, rocks, and even chemical '*atoms*' are simply organic units in profound lethargy. Their coma has an end, and their inertia becomes activity." (S. D., Vol. 1, p. 626, o. e.) Occultism recognizes ONE UNIVERSAL, ALL-PERVADING LIFE. Modern science recognizes life as a special phenomenon of matter, a mere transient manifestation due to temporary conditions. Even logic and analogy ought to have taught us better, for the simple reason that so-called "inorganic" or "dead" matter constantly becomes organic and living, while matter from the organic plane is continually being reduced to the inorganic. How rational and justifiable, then, to suppose that the capacity or "potency" of life is latent in all matter!

The "elements," "atoms," and "molecules" of modern science, partly physical and partly metaphysical, although altogether hypothetical, are, nevertheless, seldom philosophical, for the simple reason that they are regarded solely as phenomenal. The Law of Avogadro involved a generalization as to physical structure and number, and the later experiments of Prof. Neumann deduced the same law mathematically from the first principles of the mechanical theory of gases, but it remained for Prof. Crookes to perceive the philosophical necessity of a primordial substratum, *protyle*, and so, as pointed out in the S. D., to lay the foundations of "*Metachemistry*;" in other words, a complete philosophy of physics and chemistry that shall take the place of mere hypothesis and empiricism. If one or two generalizations deduced as logical or mathematical necessities from the phenomena of physics and chemistry have been able to work such revolutions in the old chemistry, what may we not expect from a complete synthesis that shall grasp universals by a law that compasses the whole domain of matters? And yet this complete synthesis has been in the possession of the true occultist for ages. Glimpses of this philosophy have been sufficient to give to minds like Kepler, Descartes, Leibnitz, Kant, Schopenhauer, and, lastly, to Prof. Crookes, ideas that claimed and held the interested attention of the scientific world. While, at certain points, such writers supplement and corroborate each other, neither anywhere nor altogether do they reveal the complete synthesis, for none of them possessed it, and yet it has all along existed.

"Let the reader remember these 'Monads' of Leibnitz, every one of which is a living mirror of the universe, every monad reflecting every other, and compare this view and definition with certain Sanskrit stanzas (*Slokas*) translated by Sir William Jones, in which it is said that the creative source of the Divine Mind * * * 'Hidden in a veil of thick darkness, formed *mirrors of the atoms* of the world, and cast reflection from its own face on every atom.'"
—S. D. Vol. 1, p. 623, o. e.

It may be humiliating to "Modern Exact Science" and repugnant to the whole of Christendom to have to admit that the Pagans whom they have despised, and the "Heathen Scriptures" they long ridiculed or ignored, nevertheless possess a fund of wisdom never dreamed of under Western skies. They have the lesson, however, to learn, that Science by no means originated in, nor is it confined to, the West, nor are superstition and ignorance confined to the East.

It can easily be shown that every real discovery and every important advancement in modern science have already been anticipated centuries ago by ancient science and philosophy. It is true that these ancient doctrines have been embodied in unknown languages and symbols, and recorded in books inaccessible to western minds till a very recent date. Far beyond all this inaccessibility, however, as a cause preventing these old truths from reaching modern times, has been the prejudice, the scorn and contempt of ancient learning manifested by the leaders of modern thought.

Nor is the lesson yet learned that bigotry and scorn are never the mark of wisdom or the harbingers of learning; for still, with comparatively few exceptions, any claim or discussion of these ancient doctrines is met with contempt and scorn. The record has, however, been at least outlined and presented to the world. As the authors of the *Secret Doctrine* have remarked, these doctrines may not be largely accepted by the present generation, but during the twentieth century they will become known and appreciated.

The scope and bearing of philosophy itself are hardly yet appreciated by modern thought, because of its materialistic tendency. A complete science of metaphysics and a complete philosophy of science are not yet even conceived of as possible; hence the ancient wisdom by its very vastness has escaped recognition in modern times. That the authors of ancient wisdom have spoken from at least two whole planes of conscious experience beyond that of our every-day "sense-perception" is to us inconceivable, and yet such is the fact; and why should the modern advocate of evolution be shocked and staggered by such a disclosure? It but justifies his hypothesis and extends its theatre. Is it because the present custodians of this ancient learning do not scramble for recognition on the stock exchange, and enter into competition in the marts of the world? If the practical outcome of such competition needed illustration, Mr. Keely might serve as an example. The discoveries of the age are already whole centuries in advance of its ethical culture, and the knowledge that should place still further power in the hands of a few individuals whose ethical code is below, rather than above, that of the ignorant, toiling, suffering masses, could only minister to anarchy and increase oppression. On these higher planes of consciousness the law of progress is absolute; knowledge and power go hand in hand with beneficence to man, not alone to the individual possessors of wisdom, but to the whole human race. The custodians of the higher knowledge are equally by both motive and development

almoners of the divine. These are the very conditions of the higher consciousness referred to. The synthesis of occult science becomes, therefore, the higher synthesis of the faculties of man. What matter, therefore, if the ignorant shall scout its very existence, or treat it with ridicule and contempt? Those who know of its existence and who have learned something of its scope and nature can, in their turn afford to smile, but with pity and sorrow at the willing bondage to ignorance and misery that scorns enlightenment and closes its eyes to the plainest truths of experience.

Leaving, for the present, the field of physics and cosmo-genesis, it may be profitable to consider some of the applications of these doctrines to the functions and life of man.

"The intellect derived from philosophy is similar to a charioteer; for it is present with our desires, and always conducts them to the beautiful."

"In reality, as Occult philosophy teaches us, everything which changes is organic; it has the life principle in it, and it has all the potentiality of the higher lives. If, as we say, all in nature is an aspect of the one element, and life is universal, how can there be such a thing as an inorganic atom!"* Man is a perfected animal, but before he could have reached perfection even on the animal plane, there must have dawned upon him the light of a higher plane. Only the perfected animal can cross the threshold of the next higher, or the human plane, and as he does so there shines upon him the ray from the supra-human plane. Therefore, as the dawn of humanity illumines the animal plane, and as a guiding star lures the Monad to higher consciousness, so the dawn of divinity illumines the human plane, luring the monad to the supra-human plane of consciousness. This is neither more nor less than the philosophical and metaphysical aspect of the law of evolution. Man has not one principle more than the tiniest insect; he is, however, "the vehicle of a fully developed *Monad*, self-conscious and deliberately following its own line of progress, whereas in the insect, and even the higher animal, the higher triad of principles is absolutely dormant." The original *Monad* has, therefore, locked within it the potentiality of divinity. It is plainly, therefore, a misnomer to call that process of thought a "Synthetic Philosophy" that deals only with phenomena and ends with matter on the physical plane. These two generalizations of Occult philosophy, endowing every atom with the potentiality of life, and regarding every insect or animal as already possessing the potentialities of the higher planes though these powers are yet dormant, add to the ordinary Spencerian theory of evolution precisely that element that it lacks, viz. the metaphysical and philosophical; and, thus endowed, the theory becomes synthetical.

The *Monad*, then, is essentially and potentially the same in the lowest vegetable organism, up through all forms and gradations of animal life to man, and *beyond*. There is a gradual unfolding of its

* Quotations are from the **Secret Doctrine** and other writings of H. P. B.

potentialities from "Monera" to man, and there are two whole planes of consciousness, the sixth and the seventh "senses," not yet unfolded to the average humanity. Every monad that is enclosed in a form, and hence limited to matter, becomes conscious on its own plane and in its own degree. Consciousness, therefore, no less than sensitiveness, belongs to plants as well as to animals. Self-consciousness belongs to man, because while embodied in a *form*, the higher triad of principles, Atma-Buddhi-Manas, is no longer dormant, but active. This activity is, however, far from being fully developed. When this activity has become fully developed, man will already have become conscious on a still higher plane, endowed with the sixth and the opening of the *seventh* sense, and will have become a "god" in the sense given to that term by Plato and his followers.

In thus giving this larger and completer meaning to the law of evolution, the Occult philosophy entirely eliminates the "missing links" of modern science, and, by giving to man a glimpse of his nature and destiny, not only points out the line of the higher evolution, but puts him in possession of the means of achieving it.

The "atoms" and "monads" of the *Secret Doctrine* are very different from the atoms and molecules of modern science. To the latter these are mere particles of matter endowed with blind force: to the former they are the "dark nucleoles," and potentially "gods," conscious and intelligent from their primeval embodiment at the beginning of differentiation in the dawn of the Manvantara. There are no longer any hard and fast lines between the "organic" and the "inorganic;" between the "living" and "dead" matter. Every atom is endowed with and moved by intelligence, and is conscious in its own degree, on its own plane of development. This is a glimpse of the *One Life* that—

"Runs through all time, extends through all extent,
Lives undivided, operates unspent."

It may be conceived that the "Ego" in man is a monad that has gathered to itself innumerable experiences through aeons of time, slowly unfolding its latent potencies through plane after plane of matter. It is hence called the "*eternal pilgrim*."

The *Manasic*, or mind principle, is cosmic and universal. It is the creator of all forms, and the basis of all law in nature. Not so with consciousness. Consciousness is a condition of the monad as a result of embodiment in matter and the dwelling in a physical form. Self-consciousness, which from the animal plane looking upward is the beginning of perfection, from the divine plane looking downward is the perfection of selfishness and the curse of separateness. It is the "world of illusion" that man has created for himself. "Maya is the perceptive faculty of every Ego which considers itself a unit, separate from and independent of the One Infinite Eternal Sat or 'be-ness!'" The "eternal pilgrim" must therefore mount higher, and flee from the plane of self-consciousness it has struggled so hard to reach.

The complex structure that we call "Man" is made up of a congeries of almost innumerable "Lives." Not only every microscopic cell of which the tissues are composed, but the molecules and atoms of which these cells are composed, are permeated with the essence of the "One Life." Every so-called organic cell is known to have its nucleus, a center of finer or more sensitive matter. The nutritive, all the formative and functional processes consist of flux and re-flux, of inspiration and expiration, to and from the nucleus.

The nucleus is therefore in its own degree and after its kind a "monad" imprisoned in a "form." Every microscopic cell, therefore, has a consciousness and an intelligence of its own, and man thus consists of innumerable "lives." This is but physiological synthesis, logically deduced no less from the known facts in physiology and histology than the logical sequence of the philosophy of occultism. Health of the body as a whole depends on the integrity of all its parts, and more especially upon their harmonious association and co-operation. A diseased tissue is one in which a group of individual cells refuse to co-operate, and wherein is set up discordant action, using less or claiming more than their due share of food or energy. Disease of the very tissue of man's body is neither more nor less than the sin of separateness. Moreover, the grouping of cells is upon the principle of hierarchies. Smaller groups are subordinate to larger congeries, and these again are subordinate to larger, or to the whole. Every microscopic cell therefore typifies and epitomizes man, as man is an epitome of the Universe. As already remarked, the "Eternal Pilgrim," the Alter-Ego in man, is a monad progressing through the ages. By right and by endowment the ego is king in the domain of man's bodily life. It descended into matter in the cosmic process till it reached the mineral plane, and then journeyed upward through the "three kingdoms" till it reached the human plane. The elements of its being, like the cells and molecules of man's body, are groupings of structures accessory or subordinate to it. The human monad or Ego is therefore akin to all below it and heir to all above it, linked by indissoluble bonds to spirit and matter, "God" and "Nature." The attributes that it gathers, and the faculties that it unfolds, are but the latent and dormant potentialities awaking to conscious life. The tissue cells constitute man's bodily structure, but the order in which they are arranged, the principle upon which they are grouped, constituting the human *form*, is not simply an evolved shape from the lower animal plane, but an *involved* principle from a higher plane, an older world, viz. the "Lunar Pitris." "Hamman the Monkey" antedates Darwin's "missing link" by thousands of milleniums. So also the *Manasic*, or mind element, with its cosmic and infinite potentialities, is not merely the developed "instinct" of the animal. *Mind* is the latent or active potentiality of *Cosmic Ideation*, the essence of every form, the basis of every law, the potency of every principle in the universe. Human thought is the reflection or reproduction in the realm of man's consciousness of these forms, laws, and principles. Hence

man senses and apprehends nature just as nature unfolds in him. When, therefore, the Monad has passed through the form of the animal ego, involved and unfolded the human form, the higher triad of principles awakens from the sleep of ages and overshadowed by the "Manasa-putra" and *built into* its essence and substance. How could man epitomize cosmos if he did not touch it at every point and involve it in every principle? If man's being is woven in the web of destiny, his potencies and possibilities take hold of divinity as the woof and pattern of his boundless life. Why then should he grow weary or disheartened? Alas! why should he be degraded, this heir of all things!

"The peculiarity of this theology, and in which its transcendency consists, is this, that it does not consider the highest God to be the principle of beings, but the *principle of principles*, i. e. of deiform processions from itself, all which are eternally rooted in the unfathomable depths of the immensely great source of their existence, and of which they may be called supersensuous ramifications and superluminous blossoms."

—THOMAS TAYLOR, *Introduction to Mystical Hymns of Orpheus*.
(TO BE CONCLUDED)

(The foregoing article was first printed by Mr. Judge in *The Path* for November, 1891, and February, 1892, over the signature of "Demophilus.")

HIT THE MARK

"Having taken the bow, the great weapon, let him place on it the arrow, sharpened by devotion. Then, having drawn it with a thought directed to that which is, hit the mark, O friend,—the Indestructible. OM is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then as the arrow becomes one with the target, he will become one with Brahman. Know him alone as the Self, and leave off other words. He is the bridge of the Immortal. Meditate on the Self as OM. Hail to you that you may cross beyond the sea of darkness."

MUNDAKA UPANISHAD.

ARCHERY has always been in vogue, whether in nations civilized or among people of barbarous manners. We find Arjuna, prince of India, the possessor of a wonderful bow called Gandiva, the gift of the gods. None but its owner could string it, and in war it spread terror in the ranks of the enemy. Arjuna was a wonderful archer too. He could use Gandiva as well with his right as with his left hand, and so was once addressed by Krishna in the Bhagavad Gita dialogue as "thou both-handed." The bow figures in the lives of the Greek heroes, and just now the novelist Louis Stevenson is publishing a book in which he sings the praises of a bow, the bow of war possessed by Ulysses; when war was at hand it

sang its own peculiar, shrill, clear song, and the arrows shot from it hit the mark.

Archery is a practise that symbolizes concentration. There is the archer, the arrow, the bow, and the target to be hit. To reach the mark it is necessary to concentrate the mind, the eye, and the body upon many points at once, while at the same time the string must be let go without disturbing the aim. The draw of the string with the arrow must be even and steady on the line of sight, and when grasp, draw, aim, and line are perfected, the arrow must be loosed smoothly at the moment of full draw, so that by the bow's recoil it may be carried straight to the mark. So those who truly seek wisdom are archers trying to hit the mark. This is spiritual archery, and it is to this sort that the verse from the Mundaka Upanishad refers.

In archery among men a firm position must be assumed, and in the pursuit of truth this firm position must be taken up and not relaxed, if the object in view is to be ever attained. The eye must not wander from the target, for, if it does, the arrow will fly wide or fall short of its goal. So if we start out to reach the goal of wisdom, the mind and heart must not be permitted to wander, for the path is narrow and the wanderings of a day may cause us years of effort to find the road again.

The quality of the bow makes a great difference in the results attained by the archer. If it is not a good bow of strong texture and with a good spring to it, the missiles will not fly straight or with sufficient force to do the work required; and so with the man himself who is his own bow, if he has not the sort of nature that enables him to meet all the requirements, his work as a spiritual archer will fall that much short. But even as the bow made of wood or steel is subject to the alterations of state, so we are encouraged by the thought that the laws of karma and reincarnation show us that in other lives and new bodies we may do better work. The archer says too that the bow often seems to alter with the weather or other earthly changes, and will on some days do much better work than on others. The same thing is found by the observing theosophist, who comes to know that he too is subject from time to time to changes in his nature which enable him to accomplish more and to be nearer the spiritual condition. But the string of the bow must always be strung tight; and this, in spiritual archery, is the fixed determination to always strive for the goal.

When the arrow is aimed and loosed it must be slightly raised to allow for the trajectory, for if not it will fall short. This corresponds on its plane with one of the necessities of our human constitution, in that we must have a high mental and spiritual aim if we are to hit high. We cannot go quite as high as the aim, but have to thus allow for the trajectory that comes about from the limitations of our nature; the trajectory of the arrow is due to the force of

gravity acting on it, and our aspirations have the same curve in consequence of the calls of the senses, hereditary defects, and wrong habits that never permit us to do as much as we would wish to do.

Let us hit the mark, O friend! and that mark is the indestructible, the highest spiritual life we are at any time capable of.

WILLIAM BREHON.

(The foregoing article was first printed by Mr. Judge in *The Path* for September, 1890.)

The Self-Being pierced the openings outward; hence one looks outward not within himself. A wise man looked towards the Self with reverted sight, seeking deathlessness.

Children seek after outward desires; they come to the net of widespread death. But the wise, beholding deathlessness, seek not for the enduring among unenduring things.

By that which perceives form, taste, smell, sounds and embraces; by this verily he discerns, for what else is there? This is that.

The wise man, thinking that that by which he perceives both waking and dreaming life, is the great, the lord, the Self, grieves not.

—*From the Upanishads.*

THE MODIFICATIONS OF THE THINKING PRINCIPLE

IF, as Patanjali tells us, this universe exists for the purposes of the soul there must be one general evolutionary law throughout nature. If all evolutionary processes are directed toward the same goal their operations in all departments of nature must be identical. The unity of the impetus behind nature is thus a measurable aid in the comprehension of orderly phenomena that may otherwise seem to be chaotic and purposeless.

Materialistic science has already gone far toward a conformity with the teachings of the secret doctrine. Leaving upon one side all its unwarranted assumptions, all its guesses, and all its illegitimate wanderings from its own domain into the domains of philosophy and religion, we find that it has reached a certain basis of more or less demonstrated fact with which the Theosophist can have no quarrel. The philosopher who argues strictly from that basis will find himself carried irresistibly upon the broad current of occult truth toward a comprehensive system that will explain all the phenomena of nature from the highest to the lowest, from those states of matter that it pleases science to call inorganic up to the loftiest forms of human intelligence. In other words as soon as we know exactly what nature

is doing we seem to know also what she intends to do, and to perceive a unity of purpose behind all her activities.

Confining ourselves for the moment to the materialistic conceptions of matter we find certain general conclusions that are of the deepest significance to the ultimate study of the mind and its modifications. For example we are now told that matter is homogeneous in its ultimate nature, that it is in all cases a massing of atoms, themselves containing electrons, and that inconceivable potencies are stored up in those atoms and in the molecules. Furthermore we are told that matter is in no case inert, but that the atoms of which it is composed are in perpetual motion and at a great velocity. We learn also that all atoms are identical in their potencies, and that the apparent differences between them are due to the display of certain powers while others remain latent or unmanifested. The differences between one object and another, for example an orange and a piece of flint, consists only in the different arrangement of the atoms and the potencies that they variously display or conceal. Moreover it is now known that the atoms forming parts of bodies are continually being thrown off into space and their places taken by others. When we remember further that the atoms thus thrown off and attracted are not new matter but that each is saturated with the essence of its experiences, that each becomes a picture gallery of all the events in which it has taken part, we seem to have the ground work for a philosophy of mind that is so obvious as to be almost aggressive.

At this point we may leave materialistic science as having reached the confines of its proper domain. Physical science concerns itself with the observation of material facts and with their due arrangement. Outside these boundaries it becomes a trespasser. It is for philosophy and for religion to say why the atoms act in the way that they do, and to detect the agency of a universal life or consciousness that energises, directs and controls them. And we find the evidences of that universal life or consciousness in the order that pervades nature and in the unvarying arithmetical and geometrical methods that characterise her activities. The laws of periodicity in the chemical elements as indicated by Mendeleeff, Bode's law of planetary distances, the symmetries of the color and musical scales, are a few among the more obvious proofs of the order, design and intention that permeate nature, and of an all pervasive consciousness that regulates and controls matter "for the purposes of the soul."

Let us then see in what way these activities of matter, well known immemorially to the secret science and now discovered by the physicist, are related to human evolution and the mysteries of fate and fortune. Let us look moreover at their bearing upon the practical study of occultism and the search for the soul. This may best be done by a reminder of the course of the Monad upward through the lower kingdoms of matter until it manifests as human consciousness, as ourselves.

It is thus evident that when we speak of the Monad in the mineral kingdom we mean the divine consciousness *thinking of itself*

as being at that point on its way to an individualised self-consciousness. And because it is thinking of itself as at that stage in its evolution it attracts to itself and energises the atoms that constitute the mineral kingdom as we know it. The mineral kingdom is therefore the divine consciousness expressing itself through the medium of appropriately energised atoms that have a corresponding mass and cohesion. Exactly the same thing is implied by the term, the vegetable kingdom. Consciousness is now *thinking of itself* as at a further point in its evolution, and once more it attracts and energises the appropriate atoms, giving them as before the necessary form and cohesion. But the situation is now somewhat more complex since consciousness is now not only thinking of itself as being at the vegetable stage but it has also brought upward with it the essence of its mineral experiences, and these in their turn continue to attract a certain number of corresponding material atoms for their expression. Therefore by the vegetable kingdom we mean the divine consciousness thinking of itself as at that stage in its evolution, plus its mineral experiences or memories, and therefore both vegetable and mineral atoms must enter into the composition of the plant. The same process is repeated in the animal kingdom, but the material vehicle has now become still more complex, since not only animal atoms but also vegetable and mineral atoms have their parts to play in the animal body, and every one of these atoms preserves the memory of every scene in which it has played a part.

The human kingdom is the—so far, final—stage in the progress of the divine consciousness. We ourselves are that consciousness which is now thinking of itself as at the human stage. That thought process or stage is expressed in matter by the atoms which it has gathered to itself for the formation of the brain and nervous system. But there are also other aggregates of atoms in the human body which express the animal, vegetable and mineral experiences of consciousness, and these also mass themselves into certain organs of the body and preserve the memory of the particular stages of evolution that they represent. Those memories do not intrude upon the normal human consciousness. But they may intrude upon the abnormal consciousness, as in cases of insanity, delirium, or criminal reversion to animal states. The true human consciousness may be imagined as to the apex of a pyramid. Below the apex are strata of the lower states of consciousness through which the human consciousness has passed. Sometimes those lower strata, ordinarily kept under control, may revolt and gain the upper hand, and then we have insanity, mania, delirium or criminality to deal with. We may also have a supposed memory of a past birth.

A simple illustration may be useful. Let us suppose that we have twelve electric lights, each inclosed in its glass bulb. But the first of these twelve bulbs is opaque and allows no light to pass. The second is less opaque, and we are able to see a faint glow. The third is more transparent, and allows an appreciable amount of light to pass. When we reach the twelfth bulb we find it is quite trans-

parent and the light shines through in its full beauty. To make the parallel more exact let us suppose that the light is conscious and that it has the power by the mode of its activity to render its bulb more and more transparent. It does this by discharging from its bulb those atoms that are opaque, and attracting to take their place other atoms that are transparent. Possibly it finds this difficult to do because it realises neither its own power nor the translucent beauties that belong to it. There we have a rough picture of mankind. The spiritual consciousness is the same in all, but in some men it shines through a purified and transparent medium. In other men it shines through a medium that is nearly opaque. That is the difference between the saint and the sinner. But the analogy must not be taken too far.

In order to understand exactly what Patanjali means when he speaks of hindering the modifications of the thinking principle let us suppose that our vision is keen enough actually to see some of the finer forces of nature working through men. We should see first of all that every atom in the physical body as well as in the more rarefied bodies is in a state of intense activity. That is admitted by science. We should see the atoms coming and going as a never resting army. That, too, is admitted by science. Every atom discharged from the body is saturated and energised by the essence of its human experience and now goes forth into space to be attracted into other bodies and combinations with which it has affinity as a result of that saturation. We should see the places of these discharged atoms taken by other atoms similarly saturated with experiences gained elsewhere and attracted to ourselves by that same law of affinity or likeness. But there would be nothing fortuitous about this eternal coming and going. It would be wholly regulated by thought. Every discharged or attracted atom would be so attracted or discharged under the compulsion of some particular kind of thought. And according to the nature of the atoms thus selected by our thoughts and appertaining to their corresponding physical organs so should we be healthy or diseased. But it is infinitely more important to note that according to the nature of those thought-selected atoms so would the various sheaths or bodies become opaque or transparent to the divine light within. Every selfish thought thus draws a blind over the windows of the soul. Every altruistic thought tends to sweep those blinds away. This is no vague morality. It is a definite and positive science, and it is sustained by everything that physics tells us of the laws of matter.

And so we understand why we must "hinder the modifications of the thinking principle," and why this injunction is placed in the forefront of the Yoga aphorisms. We must control the mind because it is the mind that unceasingly calls unnumbered angels or demons to our aid or hindrance. We must control the mind because in obedience to its every energy come the movements to and fro of countless scores of physical atoms each one saturated with the forces that make or mar, each one either veiling or transmitting the spir-

itual light within. We must control the mind because even the smallest of its thoughts means a rearrangement of the soul's habitation and either a clearer vision of its destiny or a thickening of the curtains that hide its light. Every stage of evolution is an expression of the way in which consciousness is thinking of itself. How then are we thinking of ourselves, for we are that consciousness? There is no impotency that is not thought-produced, no limitation that is not self-created, no opacity of environment that is not self-induced by our magical powers over the atoms of matter that make that environment. In very truth then let us "hinder the modifications of the thinking principle."

HOW SHE MUST LAUGH

SINCE the demise of H. P. Blavatsky's body, a little over a year ago, mediums in various parts of the world have reported her "spirit" as giving communications like what follows:

In Paris in May, 1891, that she objected to the cremation of her body and had changed her views. Yes, indeed, how her views must have changed! *Nota bene*; this was from a Catholic medium.

In America, in September, 1891, that she had absolutely changed all her views and was now sincerely sorry that she had promulgated Theosophy at all. Again later, in the United States, that she desired to have materializing and picture-daubing mediums represent her theories and her teachers to the world, and to carry on her work.

About October, 1891, that her old ideas regarding "spooks" had altered, and that now she wished it to be known as her teaching that the cast-off astral remnants of a human being are in fact spirits, and may be taught in the after life! And further, she is at present—presumably in Kamaloka—desirous of seeing all her books burnt so that her old teachings, now pernicious in her sight, may be forgotten as speedily as possible.

Those who communicate these extraordinary reports from H. P. B. are not accused by us of malice or any improper motive. The first "message" came privately from one who had known her in life, but whose views were always quite in line with the message. The others represent the different private opinions of the medium or clairvoyant reporting them. Such is nearly always the case with these "spirit messages." They do, indeed, come from psychic planes, and are not strictly the product of the medium's normal brain. But they are the result of obscure thoughts of the medium which color the astral atmosphere, and thus do no more than copy the living. In one case, and that was the hugest joke

of all, the medium made a claim to at once step into H. P. B.'s shoes and be acknowledged the leader of the Society!

How she must laugh! Unless mere death may change a sage into an idiot, she is enjoying these jokes, for she had a keen sense of humor, and as it is perfectly certain that Theosophists are not at all disturbed by these "communications," her enjoyment of the fun is not embittered by the idea that staunch old-time Theosophists are being troubled. But what a fantastical world it is with its Materialists, Spiritualists, Christians, Jews, and other barbarians, as well as the obscure Theosophists!

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IMAGINATION AND OCCULT PHENOMENA

THE faculty of imagination has been reduced to a very low level by modern western theorists upon mental philosophy. It is "only the making of pictures, day-dreaming, fancy, and the like": thus they have said about one of the noblest faculties in man. In Occultism it is well known to be of the highest importance that one should have the imagination under such control as to be able to make a picture of anything at any time, and if this power has not been so trained the possession of other sorts of knowledge will not enable one to perform certain classes of occult phenomena.

Those who have read Mr. Sinnett's *Occult World* will have noticed two or three classes of phenomena performed by H. P. Blavatsky and her unseen friends, and those who have investigated spiritualism will know that in the latter have been many cases of similar phenomena done by so-called "controls." Others who made no such investigations have, however, on their own account seen many things done by forces not mechanical but of a nature which must be called occult or psychical. In spiritualism, and by the adepts like H. P. Blavatsky and others, one thing has excited great interest, that is the precipitating on to paper or other substances of messages out of the air, as it were, and without any visible contact between the sender of the message and the precipitated letters themselves. This has often occurred in *seances* with certain good mediums, and the late Stainton Moses wrote in a letter which I saw many years ago that there had come under his hand certain messages precipitated out of the air. But in these cases the medium never knows what is to be precipitated, cannot control it at will, is in fact wholly ignorant of the whole matter and the forces operating

and how they operate. The elemental forces make the pictures through which the messages are precipitated, and as the inner nature of the medium is abnormally developed, acting subconsciously to the outer man, the whole process is involved in darkness so far as spiritualism is concerned. But not so with trained minds or wills such as possessed by Madame Blavatsky and all like her in the history of the past, including the still living Adepts.

The Adepts who consciously send messages from a distance or who impress thoughts or sentences on the mind of another at a distance are able to do so because their imagination has been fully trained.

The wonderworker of the East who makes you see a snake where there is none, or who causes you to see a number of things done in your presence which were not done in fact, is able to so impress you with his trained imagination, which, indeed, is also often in his case an inheritance, and when inherited it is all the stronger when trained and the easier to put into training. In the same way but to a much smaller degree the modern western hypnotizer influences his subject by the picture he makes with his imagination in those cases where he causes the patient to see or not to see at will, and if that power were stronger in the west than it is, the experiments of the hypnotizing schools would be more wonderful than they are.

Take the case of precipitation. In the first place, all the minerals, metals, and colored substances any one could wish for use are in the air about us held in suspension. This has long been proved so as to need no argument now. If there be any chemical process known that will act on these substances, they can be taken from the air and thrown down before us into visibility. This visibility only results from the closer packing together of the atoms of matter composing the mass. Modern science had only a few processes for thus precipitating, but while they do not go to the length of precipitating in letters or figures they do show that such precipitation is possible. Occultism has a knowledge of the secret chemistry of nature whereby those carbons and other substances in the air may be drawn out at will either separately or mixed. The next step is to find for these substances so to be packed together a mold or matrix through which they may be poured, as it were, and, being thus closely packed, become visible. Is there such a mold or matrix?

The matrix is made by means of the trained imagination. It must have been trained either now or in some other life before this, or no picture can be precipitated nor message impressed on the brain to which it is directed. The imagination makes a picture of each word of each letter of every line and part of line in every letter and word, and having made that picture it is held there by the will and the imagination acting together for such a length of time as is needed to permit the carbons or

other substances to be strained down through this matrix and appear upon the paper. This is exactly the way in which the Masters of H. P. B. sent those messages which they did not write with their hands, for while they precipitated some they wrote some others and sent them by way of the ordinary mail.

The explanation is the same for the sending of a message by words which the receiver is to hear. The image of the person who is to be the recipient has to be made and held in place; that is, in each of these cases you have to become as it were a magic lantern or a camera obscura, and if the image of the letters or if the image of the person be let go or blurred, all the other forces will shoot wide of the mark and naught be accomplished. If a picture were made of the ineffectual thoughts of the generality of people, it would show little lines of force flying out from their brains and instead of reaching their destination falling to the earth just a few feet away from the person who is thus throwing them out.

But, of course, in the case of sending and precipitating onto paper a message from a distance, a good many other matters have to be well known to the operator. For instance, the inner as well as the outer resistance of all substances have to be known, for if not calculated they will throw the aim out, just as the billiard ball may be deflected if the resistance of the cushion is variable and not known to be so by the player. And again, if a living human being has to be used as the other battery at this end of the line, all the resistance and also all the play of that person's thought have to be known or a complete failure may result. This will show those who inquire about phenomena, or who at a jump wish to be adepts or to do as the adepts do, what a task it is they would undertake. But there is still another consideration, and that is that inasmuch as all these phenomena have to do with the very subtle and powerful planes of matter it must follow that each time a phenomenon is done the forces of those planes are roused to action, and reaction will be equal to action in these things just as on the ordinary plane.

An illustration will go to make clear what has been said of the imagination. One day H. P. Blavatsky said she would show me precipitation in the very act. She looked fixedly at a certain smooth piece of wood and slowly on it came out letters which at last made a long sentence. It formed before my eyes and I could see the matter condense and pack itself on the surface. All the letters were like such as she would make with her hand, just because she was making the image in her brain and of course followed her own peculiarities. But in the middle, one of the letters was blurred and, as it were, all split into a mass of mere color as to part of the letter.

"Now here," she said, "I purposely wandered in the image, so that you could see the effect. As I let my attention go, the

falling substance had no matrix and naturally fell on the wood any way and without shape."

A friend on whom I could rely told me that he once asked a wonderworker in the East what he did when he made a snake come and go before the audience, and he replied that he had been taught from very early youth to see a snake before him and that it was so strong an image everyone there had to see it.

"But," said my friend, "how do you tell it from a real snake?" The man replied that he was able to see through it, so that for him it looked like the shadow of a snake, but that if he had not done it so often he might be frightened by it himself. The process he would not give, as he claimed it was a secret in his family. But anyone who has made the trial knows that it is possible to train the imagination so as to at will bring up before the mind the outlines of any object whatsoever, and that after a time the mind seems to construct the image as if it were a tangible thing.

But there is a wide difference between this and the kind of imagination which is solely connected with some desire or fancy. In the latter case the desire and the image and the mind with all its powers are mixed together, and the result, instead of being a training of the image-making power, is to bring on a decay of that power and only a continual flying to the image of the thing desired. This is the sort of use of the power of the imagination which has lowered it in the eyes of the modern scholar, but even that result would not have come about if the scholars had a knowledge of the real inner nature of man.

WILLIAM Q. JUDGE.

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ONE OF THE SIGNS OF THE CYCLE

THE people of all nations now turn their eyes to America, and that name for them stands for the United States. Its energy, activity, and freedom hold the imagination of the foreigner, and here he thinks aspirations may be realized, unfettered by the chains of caste, kingly prerogative, or religious restraint. With all that, Europeans often laugh at the newness and crudity of America, yet admiration cannot be withheld for the tremendous nerve power, the facile adaptability, the swift onward rush of the civilization beginning to bloom in the United States. It is the occult forces working in this land and really affecting all men, whether they know it or not, that is the reason.

Men who are not counted seers often see centuries into the future; and Tom Paine, the last who could be called a seer, had one

such sight about America, although he called it a thought or "that which he saw with his mind's eye." When he was yet in England he wrote that he seemed to see a *great vista opening for the world in the affairs in America*. This was before he wrote *Common Sense*, which, as George Washington said, did more for our independence than any other thing. Paine was destined to be a great factor in American affairs, and naturally—in the occultist's eyes at least—he would see in advance some slight vision of the "great experiment" in which he was so soon to take an influential share. This experiment was not conceived alone by mortal minds, but is a part of the evolutionary plan, for here the next great movement has already begun and will reach a high development.

Its greatest importance for us is theosophically. We think, quite naturally, that the theosophic ideas and culture are supreme, but if we needed confirmation from the outer barbarians we have it in the lately-written words of the great Frenchman, Emil Bournouf, who said that one of the three great factors in religious development of to-day is the Theosophical Society. If we assume this to be true, a glance at statistics will point to one of the signs of the cycle.

In England there are almost 30 million people, yet for fifteen years the Theosophical Society has not made much progress there. For some years but one branch existed—the London Lodge, and now there are not ten. India has a population of 350,000,000, but if a count were taken we should find that the possible material available for the creation of T. S. Branches would not reach 1,000,000 souls. The reason for this is that out of the whole 350,000,000 there are an immense number who cannot sympathise with the movement, indeed can hardly know of it, because they are uneducated and unable to speak or read English; the English-speaking Hindu is the one who joins us there. And we find in India, say 175 active Branches.

Turning now to America—to the United States where Theosophy has been promulgated—we can only reckon on a population of say 50,000,000. Yet those 50,000,000 have furnished us with 36 Branches, and more rapidly coming into existence. Those who work for and in the T. S. in the United States know of the great interest there is in the subject in every part of the country, and can feel quite sure that not only may there very soon be one hundred Branches here, but also that nearly every man, woman, and child will ere long know of the word Theosophy and of the Society bearing its name. Several causes make this possible in the United States as nowhere else. There is a wider spread of general English education, a more constant reading of newspapers and magazines by all classes from the lowest to the highest, and a keener spirit of inquiry working in a freer mental atmosphere, than in any other country.

The statistics given lead to but one conclusion: they place the possibilities of theosophical growth in the United States ahead of India. Any one can calculate the proportions in the proposition: given the U. S. with 50,000,000 people and 36 Branches, more

than two-thirds of which have been formed within the last three years, and India numbering one million available people and 175 Branches, of which the greater number have been in existence many years, which is the greater proportional growth and which gives greater promise for the future?

But the analysis must not end here, for the conditions and the people are different. Most of India's people will probably for many centuries remain as they are, some technical idolators, some Jains, some Mohammedans, some Fire worshippers, and some Buddhists. But here the lines of demarcation between the different sects are being shaded into disappearance, there are no great differences of religion and of caste, and people of all avowed religions are daily finding theosophy creeping into their thoughts and their literature. It is a sign of the cycle; it points to India as the conservator of the ancient wisdom-religion, and to America as its new and vigorous champion who will adopt those old truths without fear of caste or prejudice, and exemplify them through the new race to be brought forth in the old Fifth continent. The careful student of Theosophy will not fail to see that America alone, of all lands, meets all the requirements respecting the problem, "Where is the new race to be born?" H. P. Blavatsky in the *Secret Doctrine* calls it the Fifth continent, although for the time including Europe under that head. Here we see the fusion of all races going on before our eyes, and here too is the greatest push of energy, of inquiry, and of achievement.

WILLIAM BREHON.

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EVOLUTION—TWO ARTICLES

THE word "evolution" is the best word from a theosophical standpoint to use in treating of the genesis of man and things, as the process which it designates is that which has been always stated in the ancient books from whose perusal the tenets of the wisdom religion can be gathered. In the *Bhagavad Gita* we find Krishna saying that "at the beginning of the day of Brahma all things come forth from the non-developed principle, and at the coming on of Brahma's night they are resolved into it again," and that this process goes on from age to age. This exactly states evolution as it is defined in our dictionaries, where it is said to be a process of coming forth or a development. The "days and nights of Brahma" are immense periods of time during which evolution proceeds, the manifestation of things being the "day" and their periodical resolution into the Absolute the "night."

If, then, everything is evolved, the word creation can only be

properly applied to any combination of things already in existence, since the primordial matter or basis cannot be created.

The basis of the theosophical system is evolution, for in theosophy it is held that all things are already in *esse*, being brought forth or evolved from time to time in conformity to the inherent law of the Absolute. The very next question to be asked is, What is this inherent law of the Absolute? as nearly as can be stated. Although we do not and cannot know the Absolute, we have enough data from which to draw the conclusion that its inherent law is to periodically come forth from subjectivity into objectivity and to return again to the former, and so on without any cessation. In the objective world we have a figure or illustration of this in the rising and setting of the sun, which of all natural objects best shows the influence of the law. It rises, as H. P. Blavatsky says, from the (to us) subjective, and at night returns to the subjective again, remaining in the objective world during the day. If we substitute, as we must when attempting to draw correspondences between the worlds, the word "state" for locality or place, and instead of the sun we call that object "the Absolute," we have a perfect figure, for then we will have the Absolute rising above the horizon of consciousness from the subjective state, and its setting again for that consciousness when the time of night arrives,—that is, the night of Brahma. This law of periodicity is the same as that of the cycles, which can be seen governing in every department of nature.

But let us assume a point of departure so as to get a rapid survey of evolution theosophically considered. And let it be at the time when this period of manifestation began. What was projected into the objective world at that time must have been life itself, which under the action of the law of differentiation split itself up into a vast number of lives, which we may call individual, the quantity of which it is not possible for us of finite mind to count. In the Hindu system these are called Jivas and Jivatman. Within these lives there is contained the entire plan to be pursued during the whole period of manifestation, since each life is a small copy of the great All from which it came. Here a difficulty arises for studious minds calling for some attention, for they may ask "What then do you do with that which we call 'matter,' and by and through which the lives manifest themselves?"

The reply is that the so-called matter is an illusion and is not real matter, but that the latter—sometimes known in Europe as primordial matter—cannot be seen by us. The real matter is itself only another form of the life first thrown out, but in a less perfect state of differentiation, and it is on a screen of this real matter that its inner energies project pictures which we call matter, mistaking them for the real. It may then be further asked, "Have we not been let to suppose that that which we supposed was matter but which you now say is an illusion is something absolutely necessary to the soul for acquiring experience of nature?" To this I reply that such is not the case, but that the matter needed for the soul to acquire

experience through is the real unseen matter. It is that matter of which psychic bodies are composed, and those other "material" things all the way up to spirit. It is to this that the *Bhagavad Gita* refers where it says that spirit (purusha) and matter (prakriti) are coeternal and not divisible from each other. That which we and science are accustomed to designate matter is nothing more than our limited and partial cognition of the phenomena of the real or primordial matter. This position is not overturned by pointing to the fact that all men in general have the same cognitions of the same objects, that square objects are always square and that shadows fall in the same line for all normal people, for even in our experience we see that there is such a thing as a collective change of cognition, and that thus it is quite possible that all normal people are merely on the single plane of consciousness where they are not yet able to cognize anything else. In the case of hypnotizing everything appears to the subject to be different at the will of the operator, which would not be possible if objects had any inherent actuality of their own apart from our consciousness.

In order to justify a discussion of the Theosophical system of evolution, it is necessary to see if there be any radical difference between it and that which is accepted in the world, either in scientific circles or among Theologians. That there is such a distinction can be seen at once, and we will take first that between it and Theology. Here, of course, this is in respect to the genesis of the inner man more especially, although Theology makes some claim to know about race descent. The Church either says that the soul of each man is a special creation in each case or remains silent on the subject, leaving us, as it was once so much the fashion to say, "In the hands of a merciful Providence," who after all says nothing on the matter. But when the question of the race is raised, then the priest points to the Bible, saying that we all come from one pair, Adam and Eve. On this point Theology is more sure than science, as the latter has no data yet and does not really know whether we owe our origin to one pair, male and female, or to many. Theosophy, on the other hand, differs from the Church, asserting that *Paramatma* alone is self-existing, single, eternal, immutable, and common to all creatures, high and low alike; hence it never was and never will be created; that the soul of man evolves, is consciousness itself, and is not specially created for each man born on the earth, but assumes through countless incarnations different bodies at different times. Underlying this must be the proposition that, for each Manvantara or period of manifestation, there is a definite number of souls or egos who project themselves into the current of evolution which is to prevail for that period or manvantara. Of course this subject is limitless, and the consideration of the vast number of systems and worlds where the same process is going on with a definite number of egos in each, staggers the minds of most of those who take the subject up. And of course I do not mean to be understood as saying that there is a definite number of

egos in the whole collection of systems in which we may imagine evolution as proceeding, for there could be no such definiteness considered in the mass, as that would be the same as taking the measure of the Absolute. But in viewing any part of the manifestation of the Absolute, it is allowable for us to say that there are to be found such a definite number of egos in that particular system under consideration; this is one of the necessities of our finite consciousness. Following out the line of our own argument we reach the conclusion that, included within the great wave of evolution which relates to the system of which this earth is a part, there are just so many egos either fully developed or in a latent state. These have gone round and round the wheel of rebirth, and will continue to do so until the wave shall meet and be transformed into another. Therefore there could be no such thing as a special creation of souls for the different human beings born on this earth, and for the additional reason that, if there were, then spirit would be made subservient to illusion, to mere human bodies. So that in respect to theology we deny the propositions, *first*, that there is any special creation of souls, *second*, that there is, or was, or could be by any possibility any creation of this world or of any other, and *third*, that the human race descended from one pair.

In taking up the difference existing between our theory and that of science we find the task easy. Upon the question of progress, and how progress or civilization may be attained by man, and whether any progress could be possible if the theories of science be true, our position is that there could be no progress if the law of evolution as taught in the schools is true, even in a material sense. In this particular we are diametrically opposed to science. Its assumption is that the present race on the earth may be supposed to belong to a common stock which in its infancy was rude and barbarous, knowing little more than the animal, living like the animal, and learning all it now knows simply by experience gained in its contest with nature through its development. Hence they give us the paleolithic age, the neolithic age, and so on. In this scheme we find no explanation of how man comes to have innate ideas. Some, however, seeing the necessity for an explanation of this phenomenon, attempt it in various ways; and it is a phenomenon of the greatest importance. It is explained by theosophy in a way peculiar to itself, and of which more will be said as we go on.

W. Q. J.

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A CORRESPONDENT of *Path* says: "I am unable to get a comprehensive view of evolution theosophically. Does a 'round' mean once around the seven planets which belong to the earth chain? If so, how is the moon our parent?"

A round means a going once around the seven globes of the earth-chain. It was also called a "ring." Some have confused

it with incarnating in the seven races on any one planet. The seven races have to go seven times around the seven globes of this chain, developing in each the characteristics of each, which cannot be obtained in any other way.

There are seven globes in the chain, of which the earth is one. The other six are not visible to us, as they are made of matter in a different state, and on a different plan from matter as we know it and see it. The first race began on Globe No. 1 and carried on evolution there, and then went to Globe No. 2, and so on all around the seven. This it did seven times. Race No. 2 proceeded similarly, having in its possession all that was gained by No. 1. We are now the Fifth Race engaged in going round the whole chain; hence we are often called those of the Fourth Round, but are the Fifth Race. We must go round the whole chain of seven planets three times more before as a race we are perfected.

When the Seventh Round is finished, as well as the halt for rest that follows, we begin again as a Sixth Race and go through Seven Rounds as such. When that is concluded we begin as the Seventh Race and repeat the process of Seven Rounds through the chain, thus bringing the grand evolution for this chain to a perfect end. After that we pass on upon a higher plane, the possessors of all the knowledge and development acquired during that seven-fold progress. This is the outline of the grand scheme, and, as you see, includes the whole series of seven planets.

But in every round of planets, on each one, and in each race as it begins and proceeds, there are many sub-races, root-races, and offshoots, all necessary in the process of development for each race. For a race cannot spring up in a moment, out of nothing; it must grow forth from something. Therefore a new race is made by offshoots making sub-roots that finally grow slowly in the main race which will be. This is occurring in America, and hence here is afforded a present and perfect illustration. For here many examples of various root and sub and offshoot races coming together, by generation of children among themselves, are producing the sub-root for the new race. This process will go on for a long period, during which old, decayed branchlets and offshoot families and races will be absorbed into the new growing stem, and when the time is ready—a long way off—for the new race, all will have to migrate to the next planet.

It is now plain that *ring* and *round* do not mean the process of going through the race in its process of formation on any planet, as its beginnings come on and are finally replaced by its finished product, but that these words refer to the grand march around the whole chain of globes, of which this earth is the fourth.

The question about the moon ought now to be clear. It is evident that the moon is not one of the seven planets. By reading the *Secret Doctrine* we see that the moon is a *deserted planet* on the same plane as the earth—a fourth-round globe of a previous manvantara. It is

the old fourth globe of an old chain, and is the parent of the earth, while the other six globes of our chain have similar parents, visible only from those globes. It is our parent because we came from it when the hour struck, long ago, for the migration from it of the humanity that had thereon passed through its grand sevenfold pilgrimage. In like manner, some future day, this earth will become "a moon" to some newer planet not now born.

Ques. 2. "If the prototype of all forms has always existed, how can new forms come through evolution of the physical or material?"

New material forms may come, but they are not prototypes. The latter are not material, therefore no confusion between the two can exist. There is evolution of material forms, but prototypes remain unaffected. This is a question which requires the questioner to look up exact meanings of the words used by him. It is not substantial. Fix the true meanings and the confusion will vanish.

Ques. 3. "If man made his first appearance as a material body, why does the embryo pass through all the changes, vegetable and animal, before birth?"

It is the order of nature. All the atoms have to grow used to their work before they can do it well and quickly. At first as astral atoms only, they do it over and over again until all the atoms acquire the *habit* of doing it without fail. They then go on to other work. This having been the way for ages, the human body is now gestated in nine months, whereas at earlier periods such gestation took years, later on fewer years, and finally as now. In future times the process will be finished more quickly, and then the embryo will pass through all these old states almost instantaneously. The reason, therefore, is that the physical human molecules of this period of evolution have only acquired the ability to pass through the series in nine months, as a result of millions of years of prior slow work. For nature goes by steps, one at a time. The embryo exhibits these phases because there are still left in the matter used the old impressions, and racial evolution is gradually wiping them out by transforming them into new organs, by eliminating those not useful and by condemning others. When the work is fully understood by *every atom* so that it acts with unerring, machine-like precision, it will be possible to bring out a body in a very short space of time.

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Do not stop to consider your progress at all, because that is the way to stop it; but take your mind off the question of your progress and do the best you can. I hope you will be able to acquire in no long time that frame of mind which you so much desire. I think you will acquire that if you will take your mind off yourself as much as possible, and throw it into something for somebody else, which would in course of time destroy the self impression.

—*Letters That Have Helped Me, Vol. 2.*

MODERNIZED UPANISHAD

THE TALAVAKARA UPANISHAD. THE TEACHING OF BRAHMAN.

CHAPTER FIRST*

THE Master was asked by the pupil to tell at whose wish the mind of man, when sent forth for any act, proceeds on its errand, by whose command the first breath goeth forth, and at whose wish do men utter speech. He was also asked to tell what intelligent power directs the eye or the ear in the performance of natural functions.

The reply given by the Master, thus approached by the pupil, was that in respect to the ear, the brain, the speech of man, the breathing, and the eye, the other organs are of themselves wholly unable to act, but are the means whereby the real, but unseen, inner organs of sight, speech, hearing, seeing, and breathing obtain touch with nature, make themselves manifest, and become able to cognize outside objects.

The perfectly trained man, one fully grounded in philosophy, who has gained control of these organs, both within and without, and who can locate his consciousness in the inner being, becomes really immortal when death releases him from the connection with the body. But the ordinary man, by reason of his being fully entrapped and deluded by the outer senses which are always intimately connected with the inner ones, is compelled after death to go into the Devachanic state and to return again to earthly life, where he takes up a fresh set of material organs and sense connections.

But there is another sort of consciousness which cannot be expounded to one who has not himself gained an experience of it. It is beyond description in words used on this plane. For it is different from the known, above what we suppose to be the unknown, and not that which people here adore as their highest conception of being.

Know, therefore, that the basis for the operation of the mind, of the senses, of the organs is Brahman alone. Without that we could neither taste, smell, hear, see, nor think.

SECOND CHAPTER

Then to the pupil the Master said, so as to impress it on his mind, "If thou thinkest I know the form of Brahman well, thou

*In the original this is called **Khanda** instead of **Chapter**.

are not wise; but perhaps thou knowest it thyself; if so, then tell me."

To this the pupil replied that we cannot know or describe Brahman, the substratum of all, in the ordinary manner by connecting him with some things already known to us, but at the same time we are not able to say that we do not know him. We feel the actuality of Brahman, but cannot enter into a description of it as we would of an object, by giving its known characteristics, or of a piece of land by its metes and bounds, its quality and its vegetation. The knowing of it at last, its full realization, is a species of awakening out of the present state, and then the knowledge bursts upon us. By the real Self we gain and keep strength in the interior nature, and by knowledge we become able to destroy the bonds of material reincarnation, thus attaining conscious immortality. And by knowing this, one has discovered the true aim of life. If this is not understood while a man is existing here on earth in a body, then he will be compelled to reincarnate until he does comprehend it. But the wise, who have directed their thoughts to all things, and have at last come to recognize the real Self within themselves, are possessors of conscious immortality and pass unfettered out of this life, never to return.

THIRD CHAPTER

The elemental spirits of all grades that work in nature on every plane, in air, water, earth, and fire in all their correlations and combinations, were evolved from lower and less conscious states through aeons of effort by the highest mind. This was a constant struggle between the informing power of mind and the heavy non-conscious material base, which alone existed before what we now call matter, had been differentiated from primordial cosmic substance. It was in ages long passed away, while the elemental model of all material things was under construction. Without the informing power, which was itself brought over from previous and incalculably distant periods of evolution, the elemental spirits would not have come into existence, as they had no power of their own to stir the depths of cosmic matter. Hence their evolution is called the "Victory of Brahman."

They were evolved on many planes, each in a different degree*, and among them were the higher order related to fire, air, and nascent mind. These being the highest, were in possession of a consciousness peculiar to their own plane of existence, and were destined to become the conscious human beings of the future. But it seemed to them that they had themselves obtained the victory over cosmic substance and brought about their own evolution.

And in order to raise these cosmic spirits by gentle steps to a higher state of development, the highly progressed entities from other *Manvantaras* appeared to them on their own plane and in

*They are called *devas* or gods in the original.

their own sphere of consciousness, but were not comprehended. Then the ruling spirits of fire were unable to burn, and those of air unable to move, a straw that was created before them. Next, Indra, representing the nascent power of mind and imagination, advanced toward those who came to teach, but instead of them perceived only the primordial root and basis of matter.* For spirit as distinguished from matter cannot be perceived. It is from spirit—the eternal *purusha*—that matter is emanated, and together they form the two phases of the one Absolute and Unknowable.

FOURTH CHAPTER

The elemental spirits had to fall down into material existence, suffer in its toils, and at last by experience gain further development through evolution.

But the principles of fire and air, and the thinking man, are nearest to Brahman in the eternal scheme of nature's evolution.

And as Brahman flashed forth, only to at once disappear from the sight of the gods, so in like manner a knowledge of the elemental spirits in this manvantara is evanescent and fitful. And in respect to the psychological being called Man, he perceives the truth either directly or by reflection. When he has perceived it by reflection, his imagination keeps the images together through the means of the eternal base, which is Brahman itself. After repeated experiences of these reflections of truth he is at last able to look directly on it, and then he may become consciously immortal.

A name of Brahman is expressed by the words "The desire of it," and by that name it may be pondered upon. He who has discovered what the true aim of life is should meditate upon it and make all his desires bend to it. And as he progresses toward a knowledge of it, so all beings are insensibly impelled to aid him in the search, because there exists in all the desire to know the root of all things.

Thus you have been told the teaching of Brahman. It stands upon penance, restraint of self, and sacrifice; the Holy books are its limbs and the True is its abode. He who comprehends in their entirety and subtle connection these teachings, and has shaken off all evil, has become conscious of the endless, unconquerable world of spiritual knowledge.

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The mind is not self-illuminative, because it is an instrument of the soul, is colored and modified by experiences and objects, and is cognized by the soul.

—*Patanjali's Yoga Aphorisms, Book IV.*

*In the Sanskrit this is called **Mulaprakriti**.

CITIES UNDER CITIES

THE theory that the remains of ancient cities exist under those of the present is not a new one. Dr. Schleimann held it, and working upon the clues found in Homer unearthed the buried Troy. Some have held it in respect to London, asserting that St. Paul's stands over the ruins of an old Pagan temple, and Roman ruins have been excavated in different parts of England. In India there is a mass of traditions telling of many modern cities said to stand over ancient ones that lie buried intact many feet below the present level. *Lucifer* for September noticed the "find" of an Amorite fortress sixty feet below the surface, with walls twenty-eight feet thick. It is well known to those who enjoyed intimate conversations with H. P. Blavatsky that she frequently gave more detailed and precise statements about great cities being built on the exact spots where others had stood long ages ago, and also about those over which only villages stand now. And as the constant explorations of the present day—reaching almost to the North Pole—give promise that perhaps soon the prophecies about revelations from mother Earth made by her will be fulfilled, I am emboldened to give the old theory, very likely known to many other students, to account for this building and rebuilding of cities over each other after such intervals that there can be no suspicion of communication between present and past inhabitants.

As man's civilization has traveled around the globe many times, filling now one country and now another with populous places, creating an enormous metropolis here and another there, his influence has been left on nearly every spot upon the earth, and that as well upon lands now beneath the seas as on those above them. If we can imagine the first coming of a population to a place never before inhabited, the old theory asks us to believe that certain classes of elementals—called *devas* generically by the Hindus—are gathered over the place and present pictures of houses, of occupations of busy life on every hand, and, as it were, beckon to the men to stay and build. These "fairies," as the Irish call them, at last prevail, and habitations are erected until a city springs up. During its occupation the pictures in the astral light are increased and deepened until the day of desertion arrives, when the genii, demons, elementals, or fairies have the store of naturally impressed pictures in the ether to add to their own. These remain during the abandonment of the place, and when man comes that way again the process is repeated. The pictures of buildings and human activity act telepathically upon the new brains, and the first settlers think they have been independent thinkers in selecting a place to remain. So they build again and

again. Nature's processes of distributing earth and accumulating it hide from view the traces of old habitations, giving the spot a virgin appearance to the new coming people. And thus are not only cities built in advantageous positions, but also in places less convenient.

Evidence is accessible and plentiful in every country to show that the winds, the trees, birds, and beasts can in time cover over completely, while leaving them intact, the remains of roads and buildings once used and occupied by man. In Central America there are vast masses of ruins among which trees of considerable girth are now growing. In other districts the remains of well-made roads are sometimes found creeping out from tangled underbrush and disappearing under a covering of earth. At Elephanta near Bombay, and in other places in India, the earth has been blown gradually under pillars and gateways, rendering entrance impossible. On the Pacific Coast, in one of the Mexican States, there is old and new San Blas, the one on the hill, deserted and almost covered with trees and *debris* of all sorts which is surely constructing a covering that will ere long be some feet in thickness. So without regard to volcanic eruptions or landslides, which, of course, suddenly and forcibly overlay a city, it is quite possible for Nature, through her slower processes, to add to thickness of earthy covering at any place abandoned by man, and the very best illustration of this is in the coral islands, which rise out of the ocean, to be soon covered with earth and trees.

But, our ancient theory says, no process of a mechanical or physical kind has any power over the pictures impressed in the retentive ether, nor over those classes of elementals which find their natural work in presenting pictures of cities and buildings to the receptive brain of man. If he is materialistic he will recognize these pictures only subconsciously. But the subconscious impressions will translate themselves into acts, just as hypnotized subjects respond to a suggestion they have no memory of. When, however, these elementals encounter a race of men who are psychically developed enough to see not only the pictures, but also those entities which present them, it will then result that a conscious choice will be made, leading to a deliberate selection of one place for building on and the rejection of another.

I present this interesting old theory without proof, except such as can be obtained by those few persons who are themselves able to see the devas at work on their own plane.

BRYAN KINNAVAN.

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As the lord of this mortal frame experiences therein infancy, youth, and old age, so in future incarnations will it meet the same.—*Bhagavad-Gita, Chap. 2.*

REPLANTING DISEASES FOR FUTURE USE

THE ills I wish to speak of now are those of the body. Our moral nature will be purified and ennobled, widened and strengthened, by attention to the precepts of the saints and sages who through all the ages continue speaking for our benefit. And I refer to these with a view to “mind-cure” and “metaphysical healing.”

In the article on the “Cure of Diseases” I stated our real ground of objection to the practices demonstrated variously as the practitioners have been Theosophists, Christians, or followers of the mind healers, to be directed to methods which in fact introduce a new sort of palliative that throws back into our inner, hidden planes of life diseases otherwise *passing down and out* through the natural gateway, our bodily frame.

A consideration of this subject requires that we enquire awhile into the complete nature of man. This enquiry has been made before by much greater minds than mine, and I only hand on what they have found and what I have corroborated for myself. Mind-healers and Spiritual Scientists and the rest do not make any reference to this subtle nature of ours except to admit thought to be powerful and to say that the “spiritual body is pure and free from disease.” Mind itself is not described by them, nor is it stated that the “spiritual body” has any anatomy possible of description. But the field of Theosophic research is not devoid of an anatomical enumeration, so to say, of the parts of the inner body—the “spiritual body” of some of these schools—nor of the “mind” spoken of by them all.

The mind is *manas* of the Hindus. It is a part of the immortal man. The “spiritual body” is not immortal. It is compounded of astral body with the passions and desires. *Mind* is the container of the efficient causes of our circumstances, our inherent character and the seeds that sprout again and again as physical diseases as well as those purely mental. It is the mover who is either voluntary in his motion, free if it will, or moved hither and thither by every object and influence and colored by every idea. From life to life it occupies body after body, using a new brain instrument in each incarnation. As Patanjali put it ages ago, in mind lie planted all seeds with self-reproductive power inherent in them, only waiting for time and circumstances to sprout again. Here are the causes for our diseases. Product of thought truly, but thought long finished and now transformed into cause beyond our present thought. Lying like tigers by the edge of the jungle’s pool ready to spring when the hour arrives, they may

come forward accompanied by conetractions due to other causes, or they may come alone.

When these seeds sprout and liberate their forces they show themselves in diseases in the body, where they exhaust themselves. To attack them with the forces belonging to the plane of mind is to force them again to their hiding place, to inhibit their development, to stop their exhaustion and transfer to the grosser levels of life. They are forcibly dragged back, only to lie waiting once more for their natural expression in some other life. That natural expression is through a body, or rather through the lowest vehicle in use in any evolutionary period.

This is a great wheel that ever revolves, and no man can stop it. To imagine we can escape from any cause connected with us is to suppose that law and order desert the manifested universe. No such divorce is possible. We must work everything out to the last item. The moment we evolve a thought and thus a cause, it must go on producing its effects, and sweeping down the great evolutionary current in order to rise again. To suppose we can stop this ebb and flow is chimerical in the extreme. Hence the great sages have always said we have to let the Karmic effects roll on while we set new and better causes in motion, and that even the perfect sage had to endure in his bodily frame that which belongs to it through Karma.

The inner anatomical structure should also be known. The ethereal body has its own currents—nerves, for want of a better word, changes and method of growth and action, just as the gross body has. It is, in fact, the real body, for it seldom alters throughout life, while the physical counterpart changes every moment, its atoms going and coming upon the matrix or model furnished by the ethereal body.

The inner currents emanate from their own centers and are constantly in motion. They are affected by thoughts and the reflection of the body in its physiological changes. They each act upon the other incessantly. (Every center of the inner body has its appropriate correspondent in the physical one, which it affects and thought which it is in turn acted upon.) It is by means of these subtle currents—called vital airs when translated from the Sanscrit—that impressions are conveyed to the mind above, and through them also are the extraordinary feats of the *seance* room and the Indian Yogi accomplished.

And just as one may injure his body by ignorantly using drugs or physical practices, so can the finer currents and nerves of the inner man be thrown out of adjustment if one in pride or ignorance attempts, uninstructed, to deal with them.

The seeds of disease being located primarily in the mind, they begin to exhaust themselves through the agency of the inner currents that carry the appropriate vibrations down upon the physical plane. If left to themselves—aside from palliations and aids in throwing off—they pass out into the great crucible of

nature and one is free from them forever. Therefore pain is said to be a kind friend who relieves the real man of a load of sin.

Now the moment the practises of the mind-curer are begun, what happens is that the hidden inner currents are violently grasped, and, if concentration is persisted in, the downward vibrations are thrown up and altered so as to carry back the cause to the mind, where it is replanted with the addition of the purely selfish desires that led to the practice. It is impossible to destroy the cause; it must be allowed to transform itself. And when it is replaced in the mind, it waits there until an opportunity occurs either in this life or in the next rebirth.

In some cases the physical and psychological structures are not able to stand the strain, so that sometimes the return of the downward vibrations is so great and sudden that insanity results; in other cases disease with violent characteristics sets in.

The high tone of thought enjoined by some schools of healers has the effect of making the cause of trouble sink deeper into hiding, and probably adds to concentration. But any thought would do as well, provided concentration is persisted in, for it is the concentration that makes the effect, and not the philosophy. The system of affirming and denying makes concentration easier.

For when the practitioner begins, he immediately brings to play certain inner forces by virtue of his dwelling on one thing. The veriest savages do the same. They have long taught it for various purposes, and their ideals go no higher than food and sleep, fetishes and superstitions.

When one is thus operating on another who is willing, the change of inner nerve currents is brought about by sympathy, which in these cases is the same as the phenomenon so well known in physics by the name of *induction*. When a person is operated on—or against, I call it—the effect is either repelled or produced. If produced, it is by the same induction brought about without his knowledge and because he was not stronger than the operator.

Here is the danger again. The schools of hypnotists are teaching how to do it. The mind-curers and “metaphysicians” are doing the same. An army of possibilities lurks under it all; for already there are those practitioners who deliberately practise against their opponents, sitting day after day to paralyze the efforts of other people. It is like dynamite in the hands of a child. Some day it will explode, and those who taught it ought to be warned against. 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.

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ON THE OUTLOOK

An example of the judicial impartiality that is now appearing in religious discussions may be found in the little volume on "Comparative Religion" by Dr. J. Estlin Carpenter that appears in the Home University Library now in course of publication by Henry Holt and Company (50 cents net). There have been other works on comparative religion but few if any among them have been marked either by such erudition or such accuracy as are to be found here. Almost without exception such books have been marked by a certain arrogant or condescending bearing toward the non-Christian faiths and by an attitude of special pleading fatal alike to accuracy and logic. But Dr. Carpenter writes as though he had no pre-dispositions. His obvious intention is to state the facts, and all the facts, with breadth and with precision. The result is a volume that we wish had been larger but that is eminently satisfactory as a text book. Turning over its pages at random we are struck by one of its many references to a religious toleration that was once nearly universal and that may yet again be in evidence when Theosophy has completed its mission of reconciliation between inimical faiths.

When the Abbé Huc made his famous journey two generations ago, he observed that when strangers met, politeness required that each should ask his neighbor, "To what sublime religion do you belong?" The first might be a Confucian, the second a Taoist, the third a disciple of the Buddha. Each would then begin to commend the religion not his own, and they would conclude by saying, "Religions are many, reason is one, we are all brothers." It was the maxim of Lu Shun Yang (a distinguished Buddhist), centuries ago that "the teaching of the sects is not different. The large-hearted man regards them as embodying the same truths. The narrow-minded man observes only their differences."

Who knows? We may yet find Christians who will greet each other, as well as strangers, with the enquiry, "To what sublime religion do you belong?" The vision seems to be a distant one but it would approach if there were many such books as that of Dr. Carpenter.

Mary Blackwell Sterling shows a commendable and an unusual courage in the notes that she appends to her "The Story of Parzival" just published by E. P. Dutton & Company. The story is written for children and therefore is told in simple language, printed in large type and with suitable illustrations. The narrative itself is so well known that it need not be touched on here. Our interest is rather in the "key" which the author supplies in the form of an appendix and from which a brief quotation may be appropriate.

Each story that is related to the legend of the Grail, including many of the Arthurian stories which are independent of the Grail theme, are full of allusions to Magic; and corresponding talismans—magic vessel, cup, spear, sword, etc.—and events, are to be found in the folk lore of many nations. In almost every story is the theme of Black Magic, which in fairy tales also, plays an important part. The whole meaning of that much abused term of Magic is known only to those who through earnest study have penetrated its mysteries, for Magic is a knowledge which, if rightly used, will give man dominion over all things in Nature, lead him to a consciousness of another life and prove its existence.

Black Magic is sorcery, spells, enchantments, hypnotism (if wrongly used) or any misuse of this Knowledge and Power for wrongful ends, involving always the destruction of the person who practices it.

We are told that all these stories of the Grail take on a new interest and significance when we trace in them a relation to a tradition antedating the Bible, of which the Hermetic and Kabbalistic Philosophies, and Freemasonry are parts.

The Grail Stone and the STONE OF THE PHILOSOPHERS are veiled in mystery, who shall solve? They are symbols of a philosophy taught by the Hidden Brotherhood, that philosophy which Jesus and Buddha proclaimed.

Did an initiate pass down the story "from mouth to ear," and did another write it with the purpose of concealing its meaning, so that only the initiated could understand it?

There is much more of the same kind, possibly incomplete, but none the less significant not only of the author's courage and high purpose but also of a slow change in a public attitude that is more and more disposed to look unafraid upon the truth and to repudiate a doctrinal coercion that has played such havoc not only with religion but with morality itself.

Still another evidence of a change in the public attitude toward the philosophy of mysticism is to be found in a book entitled "Puppets" by George Forbes, F. R. S. and published by the Macmillan Company (\$1.20 net). It is in the form of a story in which some young philosophers play a prominent part and discuss the phenomena of life from the standpoint of what Madame Blavatsky called an "objective idealism." One or two extracts will show the scope of a remarkable book and one that we may hope will be widely read. Here, for example, is an explanation of the word "real" as applied to the material universe.

Gordon said, "Not at all. You are going through a stage when you find that you have always put a wrong meaning on the word real. Every one has to pass through this stage. When a man's reason first tells him that the real world is a mental phenomenon, his feelings revolt at the idea of life being only a dream. But then he notices that a thought-world of things and people that are not fleeting, but permanent, not erratic, but governed by fixed laws of cause and effect, is as full of responsibilities and interests as a world looked at in the common way. In fact, it does not alter our relation to the world one bit."

There is a baby in this remarkable family and naturally the infant consciousness comes in for a good deal of discussion.

MARY. "Do you mean you believe that Baby knew all about our world and was thinking things before his little body was born?"

JAMES. "You have reached the only conclusion consistent with reason, based upon experience. Any other conclusion would ascribe to all babies' minds, except those of idiots, such powers as we have no record of in the whole history of the world. That one mind should be able, unassisted, to translate a baby's thoughts about sensations into a connected system, inventing the ideas of three dimensions in space and one in time, is against all our experience. That all minds, excepting the idiot's, should do so is more than you can expect a reasoning person to believe."

MARY. "Really, James, you almost frighten me; but what is the use of bothering with all this?"

JAMES. "Only this, that every one who studies closely what a baby has to find out before it can communicate with us by signs, must agree that the only rational explanation is that our souls are immortal, and that with such other immortals as are not taking a share in working this world we have been watching events in the world, until we have each been allowed to make use of one of the puppets and to make it act upon the material world, and to play a part in it for good or ill; and after the first month or two our interest in the puppet becomes so absorbing as to blur, and make us forget, all the rest of what we knew before we took charge of the puppet, all the universal knowledge of the thought world, excepting the things that effect our puppet."

It seems that we are still in possession of all the divine powers of knowledge that we ever had but the possession of a "puppet" or body has so engrossed our thoughts that we have forgotten everything else. The man who first finds that he can work a bicycle or an aeroplane will not pay much attention to other things that he knows. He may retain what may be called a sub-conscious knowledge of them, but his new experiences will now absorb all his attention. And these new experiences take the form of what we call sensations and it is these sensations that we must learn to control.

James said, "I believe you are right. The difficulty is to get rid of sensations, and they are always with us in the operations of breathing, blood-circulation, and digestion. But your organs of sense do not work when your puppet is dead, or when it is under anaesthetics, or over-tired. In all these cases of

temporary sleep, it is the opinion of some philosophers—and I agree—that, having no sensations to distract your thoughts, you may be in contact with the universal thoughts of the world, just as you were before you were born. But the moment that active vitality returns to your puppet the sensations recall your power of using the puppet, and your keenness to enjoy the use of that power makes you think of nothing else."

That books of so competent an authorship should come in such numbers from publishing houses of the first rank seems to show that the world is actually moving and with a rapidity not always suspected.

There have been very few sympathetic and at the same time competent expositions of the teachings of Buddha, but "The Creed of Buddha" by Edmond Holmes (John Lane Company) seems to be of a quality that should satisfy the most fastidious. Mr. Holmes devotes his first chapter to a comparison of east and west and to the identity of the great faiths under their outer coverings. In chapters 3 and 4 we have "The Path of Life" and "The Teaching of Buddha" in which is shown the supreme virtues of self-control and the absurdities of supernaturalism. Perhaps the most remarkable chapter is on "The Bankruptcy of Western Thought," a strenuous indictment of the materialism of Europe and an appeal for attention to the spiritual thought of India. A single example will suffice to show the loftiness of view and clarity of diction that distinguish this book.

The soul, or inward life, alone is real. Eternity is a vital aspect of reality. Birthlessness and deathlessness are the temporal aspects of eternity. The present existence of the soul is not more certain than its pre-existence and its past existence: and these three—the past, the present and the future lives—are stages in an entirely natural process. * * * Issuing from the Universal Soul, it must eventually be reabsorbed into its divine source. Beginning its individualised career as a spiritual germ, it passes through innumerable lives on its way to the goal of spiritual maturity. The development of the germ soul takes the form of the gradual expansion of its consciousness and the gradual universalization of its life. As it nears its goal the chains of individuality relax hold upon it and at last—with the final extinction of egoism, with the final triumph of selflessness with the expansion of consciousness till it has become all-embracing—the sense of separateness entirely ceases and the soul finds its true self, or, in other words, becomes fully and clearly conscious of its oneness with the living whole.

Mr. Holmes has written a notable book and he has written it with a certain enthusiasm that implies realization as well as intellectual comprehension.

Another volume well worthy of notice is "Knowledge and Life" by William Arkwright (John Lane Company, \$1.25 net). It contains eighteen essays of a wide scope and of nearly equal merit, most of them with a certain mystical touch that finds its culmination in the concluding essay on "The Tree of Life." There can be no due comprehension, says the author, for the spirit that is immature. All that we can do is to press along the path in the full certainty of the goal, but of the goal itself it is impossible to speak or write because it is so far beyond the normal experience.

Thus I came to perceive that neither the Buddha, nor the Christ, could tell the world that which he knew, any more than can the men of today who are with God, who are God—the men who have attained. For these perfect ones have entered into Reality, and they no longer belong to this hectic life-dream of ours, though they may outwardly conform to its usages. No one of experience has ever spoken, or ever will do so, for language is impotent to clothe the mystery; but the neophyte is only following a natural sequence in theorizing, then in dreaming—before he in his turn becomes silent. To-day, therefore, we can many of us guess—you can guess, I can guess—but we cannot apprehend, that the perception of unity may be the grace that is symbolized by the fruit of the Tree of Life.

It is impossible to suppose that such writings as this are without their effect or that the thought of the world can remain unchanged by presentations that appeal so strongly to our innate recognitions of truth.

Theosophists may well be excused for a certain satisfaction as they watch the scientific animosities that have been aroused by the discovery of the now famous Piltdown skull. That nature should have the effrontery to pit her facts against the theories of her interpreters is certainly discouraging. That she should show so callous an unconcern for dogmas whether ecclesiastical or scientific is nothing short of reprehensible. If nature herself may be accredited with human attributes we may suppose that she smiles ironically as she notes the "final conclusions" and the "ultimate verdicts" of which we prate so eternally and then quietly tosses into our midst that destructive explosive known as a new fact.

The Piltdown skull is a new fact because there seems to be no doubt that it belonged to a high civilization that must have existed at least one million years ago and that may be very much older. Its antiquity is shown by the geological strata in which it was found. The intelligence of its departed owner is proved by its conformation, for this is not the skull of a savage. Its possessor must have had an intelligence equal to ours, although possibly he himself would not have been flattered by the comparison. Professor Keith speaks of the logical and highly developed brain that this skull must once have contained, and of the great reasoning powers of which that brain must have been capable.

But scientific dogmas, like cats, have nine lives. They take a deal of killing. It is one of the "final conclusions" of science that mankind has ascended steadily from ape-like progenitors, and that the further back we go the more ape like are the characteristics. If the facts seem to oppose this theory then it is the facts and not the theories that must be changed, or denied, or suppressed, or at least hustled away out of sight where they can do no harm to modern omniscience. So Professor Smith Woodward set to work to reconstruct the Piltdown skull and to reclothe it with flesh in order that we might see how very ape-like we were in these early days. That the skull itself was not ape-like did not matter at all. It could be made ape-like by a proper manipulation of the flesh, and the error of nature could be compensated for in the laboratory. So the Professor set to work. Actually he did not need the skull at all, for he knew already that primitive man was necessarily a hairy and ferocious monster of repulsive aspect, and of a predatory nature that would put to shame even the most modern corporation. So he reconstructed the Piltdown skull after this type and proudly displayed it as an object lesson in "our glorious gains."

But it seems that Professor Keith would have nothing to do with the finished product and Professor Keith is by no means of the kind to be waved upon one side. Professor Keith said that the reconstruction was not in the least justified by the skull, that the skull was that of a highly developed man while the reconstruction displayed a sort of baboon. He went on to point out that Professor Woodward's imaginary man who had a skull like the one actually in evidence would have been unable to eat, or breathe, or talk, and that a human being under such grave disabilities was a rather large price to pay even for the support of a scientific theory. Of course it was all gravely unorthodox to allow such trivialities as eating and breathing to upset a definite conclusion as to the capacities of primitive man, and if this sort of thing is allowed to go on no one can say where it will lead. The ark of the materialistic covenant will be in danger and all sorts of heterodoxies and heresies with no better basis than mere facts will become current. The wordy war over the Piltdown skull is still in progress, and without any undue concern as to its settlement we may note the salient fact that the skull of a highly developed man has been discovered in geological formations that prove it to be at least a million years old and perhaps very much more than a million.

The attack upon a British column in Somaliland gave rise to a question in the House of Commons as to the disposition of certain military forces in Africa. The secretary for the colonies replied to the effect that the reports received by him were in every way satisfactory but that he pre-

ferred not to state its contents or to give any information as to the whereabouts of the Camel Corps. Experience had shown that any particulars that he might give to the House would be known almost instantly by the Mad Mullah in the wilds of Africa and that it could be carried to the "utmost corners of the earth" with great rapidity.

Experience has indeed shown exactly this thing. When a British force had been destroyed by Zulus at Isandula in South Africa it was a matter of common knowledge to the Kaffirs of Cape Town some hours before the receipt of the official telegrams. It has been proved by experience again and again that savage peoples have means of communication of which we know nothing and that they are much more rapid than the telegraph. It is possible that these aborigines have a knowledge of telepathy greater than our own? Is it possible that anyone can know more of anything than ourselves?

It may be well to postpone our comments on Sir Oliver Lodge's address to the British Association until the leisurely mail shall have brought the full accounts. But it seems evident that the learned President of the Association spoke out manfully for a continuity of life that is not dependent upon the material vehicle in which that life happens to find itself. Life, said the President in effect, continues after the disappearance of the body.

Comment, as has been said, must await the full reports, but in the meantime we may draw attention to the first issue of this magazine in November, 1912. The issue of that date drew attention to the previous meeting of the British Association and to the presidential speech of Dr. Schaefer, a speech marked by the crudest materialism, but that none the less contained an admission of inability to draw a line between the organic and the inorganic. It is now worth while to draw attention to the concluding paragraph of the comment upon that speech that appeared in "Theosophy." It is as follows:—

We have at least the consolation of foreseeing some future scientific assembly in which the universality of life and of consciousness will be as placidly and unapologetically assumed as Dr. Schaefer now assumes the disappearance of the line between the organic and the inorganic.

It may be that Sir Oliver Lodge has not gone quite so far as this. Of this we shall know presently. But the prediction has already come very close to its verification. A President of the British Association and the foremost scientist of his day has definitely receded from the ultra-materialism of the age. He has publicly avowed his belief in the continuity of life and in its individual persistence beyond the death of the body.

The Secret Doctrine is the accumulated Wisdom of the Ages. It is an uninterrupted record, covering thousands of generations of seers, whose respective experiences were made to test and verify the traditions, passed on orally by one early race to another of the teachings of higher and exalted Beings, who watched over the childhood of Humanity: that is to say, men who have developed and perfected their physical, mental, psychic and spiritual organizations to the utmost possible degree.

I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them.

—H. P. Blavatsky.

Where all difference is cast aside, all distinction is cast away, a waveless ocean, motionless; ever free, with undivided form,—this is the Eternal, THAT THOU ART; become it in the Self.

—*The Crest Jewel of Wisdom.*—201-207.